

SAINTS' HERALD

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JANUARY • 1958

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>1</p> <p>Christ With Mary and Martha.—What a treasured privilege it must have been for Mary and Martha and their brother Lazarus to have Christ as a guest in their humble Bethany home. Here Martha is busily preparing a meal for Jesus, while Mary sits with Him, intent on what He is saying. When Martha insisted that Mary help her prepare, Christ reproved her. "But one thing is needful and chosen that good part" (Luke 10:42). In effect, Martha that she should not worry so much about her body when by doing so she neglected to feed her's</p>	<p>2</p> <p>NEW YEAR</p> <p>PRAYER MEETING TEXTS AND LESSONS</p>	<p>3</p>	<p>4</p> <p>MEMORY SELECTION He is the head of the body, the church, which is the beginning, the firstborn from the dead. Col. 1:18</p>	<p>5</p> <p>THE CHURCH'S ONE FOUNDATION Devotional Reading: 1 Cor. 3:11 Lesson: Matt. 16:13-19; Eph. 2:19-22 Full Moon</p>	<p>6</p> <p>Behold with every man.</p>	<p>10</p> <p>Behold and my great power when the Holy Spirit has come upon you. Acts 1:8</p>
<p>12</p> <p>THE SOURCE OF THE CHURCH'S POWER Devotional Reading: 1 Cor. 2:6-16 Lesson: Acts 1:4-8, 2:1-11 Last Quarter</p>	<p>13</p> <p>They eat and drink any good thing.</p>	<p>18</p> <p>MEMORY SELECTION Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Eph. 4:32</p>	<p>19</p> <p>FELLOWSHIP OF THE CHURCH Devotional Reading: Gal. 3:14-16 Lesson: Acts 2:42-47; Rom. 15:1-8a New Moon</p>	<p>20</p> <p>Things even shall hear a word behind thee saying, "This is the way." Is. 55:31</p>	<p>24</p> <p>By the obedience of one shall many be made righteous. Rom. 5:13</p>	<p>25</p> <p>MEMORY SELECTION Feed the church of the Lord which he obtained with his own blood. Acts 20:28</p>
<p>26</p> <p>ORGANIZATION OF THE CHURCH Devotional Reading: 1 Peter 5:1-11 Lesson: Rom. 12:3-8; 1 Tim. 3:1-10 First Quarter</p>	<p>27</p> <p>Rejoice in the Lord always, and again I say, Rejoice. Phil. 4:4</p>	<p>31</p> <p>Ye cannot drink of the cup of life, the cup of devils. 1 Cor. 10:21</p>	<p>30</p> <p>PRAYER MEETING TEXTS AND LESSONS The Wednesday Prayer Meeting Texts for this year are thought-provoking questions taken from the Bible.</p>	<p>31</p> <p>Know ye, of that the unrighteous shall not inherit the kingdom of God? 1 Cor. 6:9</p>	<p>31</p> <p>The Lord is my defence, and my God is the rock of my refuge. Ps. 54:22</p>	<p>31</p> <p>Every man shall receive his own reward according to his own labour. 1 Cor. 3:8</p>

Photo by Keith B. Stokes

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Gerald Resch (left of center), chairman of the Independence group, and Roy Beck (center), chairman of the network council, discuss plans for the organization with five young "hams."

Radio Operators Organize

GROUNDWORK for a world-wide network of amateur radio operators was laid recently when a group of radio "hams" organized in Independence.

Gerald Resch is serving as chairman of the local group of more than fifty amateur radio enthusiasts. A central organization committee consisting of Roy Beck, chairman, Ed Larson, and Harley Morris, is attempting to make contact with other church people interested in amateur radio.

The tentative program is to set up a network schedule between operators in Zion and amateurs throughout the world. Time and wave lengths will be assigned licensed operators in the Independence club so that the city can be contacted regularly by anyone seeking network communication.

The project was begun as a means of improving communication between church people, especially scattered members. Possible uses for a radio network:

1. Communication between parents and children in Graceland and other colleges.
2. Contact between members of the Committee on Ministry to College People and campus leaders.
3. Communication from the Apostle to scattered Saints, and nonresident pastors and their respective people.
4. Emergency and casual contact between appointees and families from whom they are separated.
5. Contact with missions abroad.
6. Visits between Saints in America and their relatives and friends in foreign lands.

In addition to these services to church members and the general fellowship between radio amateurs and

others of similar interests, the network would also be available for emergency communication by Civil Defense and other governmental agencies.

On the local scene, a group of specialists in radio have made their services available to the club to train other interested persons to the point of obtaining their general class licenses. Included in this group are Walter T. Stevenson and Frank Barwise, electronic engineers, and a number of other persons with professional status in the field of radio.

A suitable name is being sought for the network. Local clubs will be encouraged to organize and affiliate with the general network.

Those wishing to contact the network committee may do so by writing Roy Beck, Atherton and Courtney Roads, Independence, Missouri. Meetings are held each Saturday at 7:30 p.m., in the Stone Church Education Building in Independence.

Authors in This Issue

- E. Roy Glomstad (page 5), elder, Seattle, Washington
 Alma C. Andrews (page 10), president of Eastern Nebraska District
 Roger Yarrington (page 8), assistant editor, *Herald*
 Elbert A. Smith, (page 9), Presiding Patriarch
 Madeline Hinkle (page 11), secretary, Beckley Mission
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 Irene Butler Sorden (page 14), Independence, Missouri
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Cover Picture

Peter Allen Petentler, son of Mr. and Mrs. Pete Petentler of Independence, Missouri, happily posed as the *Herald's* calendar boy of the year.

Offerings of the New Year

THE PEOPLE of the church may wonder, as they face the prospects of the New Year, what it will bring. Some anxieties are bound to be present in our minds as we think of the future, and as we attempt to prepare ourselves for such emergencies as may come. It is important for us as a church to keep in mind our strength and our securities as well as the problems and difficulties ahead of us.

We turn our thoughts to God for guidance, and we acknowledge with gratitude that he hears our prayers and gives us such help as is commensurate with divine love and wisdom. At the same time, Divinity has placed responsibilities upon each to think and act in our own behalf. This is in harmony with the eternal plan for our welfare.

With the New Year in mind, we study the trend of events. We study history for indications of the long, slow development of human progress. We study the word of God, the prophecies, and our own spiritual light. From these studies we seek to chart a way that can be safely followed through the often confusing currents of thought, opinion, conditions, and events in the world.

In the New Year of 1958, people may wonder, Will this year give us more of the same that we have experienced in the past? Or will it give us something new and different? Seeking to base our answer upon what we have learned, we may accept the probability that there will be some of both.

As the world moves, something old is always dying and disappearing, and something new is always taking its place. But the main content of our stream of life remains true to abiding principles and laws. The character of human nature changes slowly, in so far as it can be said to change at all. We can know that certain things will be with us.

THERE will be problems. We may be sure of this. There will be problems in human relationships, in international affairs, in our country, in the church, in congregations, in families, and among individuals. We must meet them, and they will not be easy to solve, while for some of them we may not find solutions in our lifetime, because people are not often willing or able to change or be improved. Therefore they continue to suffer.

There will be dangers. There will be dangers growing out of human greed, ambition, selfishness, sin, and cruelty in all ranks of society and in all of our affairs.

There will be troubles. There will be troubles that grow out of our human failings and shortcomings. We may wonder why God permits us to be vexed and frustrated by these difficulties. We may not be able to understand that our worst troubles develop out of the wrong ideas, desires, and purposes in the soil of the human mind and heart.

Yet there is hope, for there will be opportunities. There will be opportunities for learning, for growth, for development, for the maturing processes that should come from experience, reflection, ideals, and purposes. There will be times of achievement and victory, in which purposes and objectives will be won that will put us forward on the pathway toward our goals.

OPPORTUNITIES will come to the church and its people to present the ideals of Christ, and the possibilities that await the people when they are ready to accept their obligations under God. Opportunities to do good, opportunities to win friends, and opportunities to present the gospel in a favorable way will open to us at times and in places where we cannot always anticipate them. It behooves us to be ready to move when such conditions are presented to us.

In the coming year it is most important that we should continue to engage our greatest powers upon one of our main projects: the creation of a fellowship of godly people. With such a people, the foundations of the kingdom of God can be laid in the present life and human relationships. Without such a people, the finest plans that could be formulated could not succeed.

In this New Year, we should look forward with hope with confidence in the powers that God has given us, and with faith and trust in his love, his power, and his mercy, which will guide us safely in the future.

May the blessings of the Almighty be with all our people and sustain them in their work and service during this year.

THE FIRST PRESIDENCY

Official

Regional College Student Conferences

The following tentative dates for regional college student conferences as so far scheduled have been submitted by the Committee on Ministry to College People and concurred in by the apostle concerned in the hope that all university students who are within reach of any one of these conferences will be encouraged to attend and participate. The first conference of the year was held at Toronto on November 2-3. Additional conferences are expected to be announced later.

DATE	HOST SCHOOL	CONFERENCE CHAIRMAN
1. January 25, 26	Alabama State Teachers College	Joe Sellers, 1112 North Three Notch, Troy, Alabama
2. February 22, 23	Ohio State University	E. E. Smith, 280 Torrence Road, Columbus 14, Ohio
3. February 22, 23	University of Iowa	Junia Braby, 717 Iowa Avenue, Iowa City, Iowa
4. April 5, 6	University of Missouri	John Yohe, 1213 University, Columbia, Missouri
5. April 19, 20	Oklahoma State University	Alan Kelley, 224 North Quannah, Tulsa, Oklahoma
6. April 26, 27	University of Kansas	Glen Price, 1729 Massachusetts Avenue, Lawrence, Kansas
7. May 3, 4	San Jose State	Ruth Bradley, 821 Plaza Drive San Jose, California

Across the Desk

OF THE FIRST PRESIDENCY

The following letter was received recently from Seventy A. M. Pelle-tier, Jr., reporting a missionary effort in the Montana District:

We bring this report from our Montana endeavors with a great deal of satisfaction for having had the opportunity to work among these fine western people and for the rich degree of the Holy Spirit which accompanied these efforts.

We had the period of November 6 to 9 to prepare advertising, working committees, and an institute in evangelism, all directed toward this Deer Lodge-Anaconda Crusade. November 24 to December 8 we held our two weeks' preaching endeavor there, speaking every night except Saturdays. A fifteen-minute hymn service introduced every meeting quite effectively.

The Zion's Leaguers, under the direction of Leonard Eliason and Louis Sta-

ton, distributed seven hundred and fifty folders and one hundred posters for store windows in both of these communities. This was a splendid piece of work. The women phoned everyone in the phone book and left a personal invitation for all to attend. We also had some excellent newspaper coverage in Butte as well as in the Deer Lodge paper. All this advertising contributed very much to the success of this endeavor.

Many workers were engaged in this project. We had committees which involved fourteen specific assignments as well as all their helpers. We also held a children's crusade on Tuesday and Thursday afternoons for the two weeks. This involved the seven- to twelve-year-olds and helped a great deal to get the youngsters engaged in the work.

A total of sixty nonmembers, seventy-five Deer Lodge members, and forty Anaconda members attended some of the meetings to give us a complete total of

one hundred and seventy-five different people who attended in the two weeks. Six were baptized at the end of the endeavor. Harvey Eliason has the names of all the nonmembers for follow-up so a number of baptisms should take place in the weeks that follow.

It was a pleasure and rich experience to be able to share with a man like Harvey Eliason and his fine workers. I would be happy to return there any time.

From Apostle Roscoe Davey,
Drummoyne, New South Wales:

I do not know whether the terrific "bush" fires we have been having in the State of New South Wales has been given any publicity in the American papers or not, but they have been most devastating, the worst in the history of Australia. Hundreds of homes, about a dozen churches, and whole business blocks have burned. Several people have lost their lives, and others have been severely burned. Thousands of head of cattle and sheep have perished also.

One of these fires, with a high wind, swept through our Tiona Reunion grounds, and it is nothing short of divine providence that we have a single thing left. Our loss was only minor, and it is adequately covered by insurance. However, there will be considerable inconvenience in holding the reunion, which will go on as scheduled. The beautiful palm grove along the lake was completely burned out and the Green Cathedral with it. However, it is believed that the palms, which now look like burned matchsticks sticking up in the air, will survive and in a few years be as beautiful as ever. The stage building, the dining hall, and the service building (where so much camping gear is stored) caught fire, but were saved with little damage. Quite a few window glasses were broken by the intense heat. Altogether the estimated loss runs about £1,200.

With the relocation of the activities that were held down in the palm grove it is believed the reunion can be held without too much difficulty.

The Saints' Herald

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

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Wind in the Boughs

*A formula for making 1958
a better year*



Keith B. Stokes photo

The wind bloweth where it listeth, . . . so is every one who is born of the Spirit.—John 3: 8.

ANOTHER YEAR has just ended! Some people would place a period after it. It is finished—this old year of 1957. Others would put an exclamation point after it, saying—“What a year!” But still others, in retrospect, would put a question mark after it, asking quietly, “Was it really a good year in *my* life?” Newscasters and editors look back into yesterday and then ahead into tomorrow with their predictions, aware that life has both a past tense and an undiscernible future tense about it. Beyond this, we recall a wise man’s comment, “And hardly do we divine the things that are on earth. And the things that are close at hand, we find with labor. But the things that are in the heavens, whoever yet traced them out?”

One New Year’s Day morning several years ago I walked down the main street of a small midwestern town and into its central park. In the debris left from the New Year’s Eve celebration of the night before were restless pages of newspapers

whirling about in the stiff cold breeze. Their bold headlines screamed out the events of yesterday. But on the morning after, the news they carried was stale and almost forgotten. As I walked on into the park, I could hear the wind, clear as a flute, whistling in the boughs of the trees, now leafless but oddly beautiful in their angular, gnarled development. Great gusts of wind continued to carry along the debris of the day before, depositing an unwanted portion of it with rollicking decision at my feet.

What seemed most real to me on that bright, crisp New Year’s morning was not the debris but the sound of the wind in the boughs. It was there as if by happy contrast, inviting and beckoning. And then familiar words came to mind: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one who is born of the Spirit.” These words of Jesus were spoken to a man who wanted to make a new

beginning, a man who wanted a new year in his heart, a worthier path to follow along the thoroughfare of life. His name was Nicodemus . . . a greathearted man, easily admired, and yet a man who by his own admission lacked something and knew it in his heart.

NICODEMUS has a universal appeal because we can easily see ourselves in a similar situation. Is there anyone who does not, at least on occasion, want to make some new beginning, grope for something higher, hear the wind in the boughs, and then lift his eyes above the debris-cluttered streets? Once we all had that desire in our hearts—at the water’s edge. “No one seems to sit alone with fortune-full content.” He who does so belongs more in a mortuary than in a sanctuary. So let us rejoice in the fact that we have a new year to begin, and that it is human nature and divine nature to look ahead, seeking, searching, laboring, hoping, sharing, pray-

ing for that better, fuller, worthier tomorrow when Zion shall have been established.

BUT BACK AGAIN to this story in which Nicodemus appeared. It is one of those front-page incidents, impressive from the start. The first thing that strikes us is that Nicodemus kept an open mind. He came to Jesus not so much to tell him something as to learn something. He was a leader of the Pharisees and a ruler of the Jews, but his position had not gone to his head. He had somehow managed to preserve an open-mindedness that opened wide the windows of his heart and mind to God's sunshine and free air. While his colleagues were muttering their irritated resentment at this impudent intruder, this ignorant upstart from around Galilee with his strange ways and desires, his questionable teachings, and his utter disregard for authority, Nicodemus was at least willing to give Christ a hearing. This is a significant sign of greatness. He is not like the brothers of the three monkeys who—instead of desiring to see no evil, speak no evil, hear no evil—see, speak, and hear no good.

To be sure, Nicodemus was a cautious fellow. He came to Jesus by night. What would friends and neighbors say if they should see him there? Nicodemus was prominent . . . he moved in the best circles . . . others might not understand if they should see him openly coming and going and talking with this man Jesus of Nazareth. Many a person is less a person than he wants to be, simply because of the fear of being thought different. It is tragic when an individual never has an idea or mind of his own but looks about to find out which is the popular side—which way the wind of majority opinion is blowing. A great deal of courage is necessary in personal dignity and individual decision.

Yet the admirable thing about Nicodemus is that even though he was cautious and fearful of social pressure, he nonetheless did what he knew in his heart was the right thing to do. Even though he came at night, a start of some kind was better than no start at all. Though he came to Jesus first shielded in the shadows of darkness, later he stood out openly, not caring what others might say, giving one hundred pounds' weight of myrrh and aloes in preparing the body of his Lord for burial.

ON that first interview Jesus brought Nicodemus face-to-face with a central fact of life. If Nicodemus really wanted to start over again, really wanted to make a new beginning, he would have to do more than tinker with last year's model of himself. He might have the best intentions in the world. He might have figured out very carefully just what he wanted the new year to be like, and then as the new year came around never really get the motor warmed up or the wheels of self off the ground. Jesus told Nicodemus that what was required first of all was a new kind of being.

F O R 1 9 5 8

If you can make each day a little better than the last,

If you can meet the future undisturbed by what is past,

If you can give out sunshine when the sky is overcast—

You'll have a
H A P P Y N E W Y E A R

from "San Francisco Bay District News"

If you really want to be different, then start out by letting God do something about making you different—heart, mind, and soul. It was the Psalmist's teaching brought up-to-date: "Create in me a clean heart, O God, and renew a right spirit within me." A lot of New Year's resolutions have been made

for 1958 and already broken, simply because of people trying to make themselves better, all by themselves . . . people plunging into New Year's resolutions and endeavors with all the determination in the world, vowing that they are going to be different if it kills them, and then getting nowhere, dropping back into old ruts, doing the same old things, fizzling out and falling to the ground as quickly as ten-cent skyrockets.

Yes, most of us won't have a great measure of success with our resolutions at the turn of the year or at any time until a new revolution takes place deep down inside of us. Christianity—where it is vital—shapes us, changes us, is a revolutionary thing. It possesses us only after we consult and work with God!

ONCE A MOTHER was trying to reason with her young son about the importance of keeping clean with soap and water. "Surely," she said, "you want to be a clean boy, don't you?" Replying tearfully he said, "Yes, but why can't you dust me?" That was a good question, and it deserved a well-thought-out answer. We dust floors, furniture, clothes . . . why not dust ourselves or be dusted? Why not simply swish the dirt around a bit and let it settle down elsewhere? But dusting just wouldn't bring about the desired results. Dust and dirt get deep into pores of the skin, so deep it takes soap and water to cleanse it. And then too, dust gets in our eyes and sometimes we are a little blinded so that our way is not clear. Mother reasoned well.

Jesus said the same thing almost literally: "Truly unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh, and that which is born of Spirit is Spirit. Do not marvel that I have said unto you that you must be born again." It was not a new physical birth Jesus was talking

about, but a new spiritual birth . . . a new awakening to the things of God and Jesus Christ . . . a newness of the fact that it is always in him that we live and move and have our being. It is becoming reconciled to God. It is overcoming any hostility to God. It is conquering the feeling of being rejected and alone. It is entering into a new and closer relationship—a firm partnership with God. It is to stop trying to remake ourselves all by ourselves. It is to rest back on God and let him have a hand in it, too. A new year in our lives need never be a museum of natural history through which we walk among skeletons and relics and dead hopes and dreams of the past. A new year is new because it holds opportunities for all of us!

Somewhere I read this lovely story of a little girl watching her mother working among the flowers in the garden. "Mother," she said, "I know why flowers grow—they want to get up out of the dirt and be closer to God." It was a splendid thought. At any rate, in order for flowers to grow up and out of the dirt they need not only human care but also divine assistance . . . sun and wind and moisture from above. No, it's not that a lot of us don't try to keep those New Year's resolutions; it's that we fail and can't help failing when we try to do it all by ourselves. There must be a partnership with God.

NICODEMUS, it would seem, was an old man when he came to Jesus. Years had come and gone—more than he could remember—yet he had not lost heart, had not given up hope. Indeed, a new beginning had now come to mean more to him than ever before. He wanted it more now in the sunset years of his life than he thought he ever needed it in those earlier years of his youth and successes. But now he was an old man. Was there still hope for him? Could he have a new chance, a new beginning? Of

EIGHTIETH BIRTHDAY

Paul M. Hanson
becomes an octogenarian
on January 8. In addition
to being president of the Council
of Twelve, he holds an all-time
record of forty-five years continuous
membership in the Council (next April).
He has served as president of the
Council since 1934.



course he could! Christ did not turn him away.

How often the word "new" appears in the gospel—Jesus brings a "new" covenant, a "new" testament, a "new" faith. The disciples received a "new" name, they sang a "new" song, their home is to be a "new" Jerusalem. Man is to have a "new" heart, a "new" nature. He is to be a "new" creature through Jesus Christ.

How is this to be done? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth . . ." In this, Jesus would seem to be saying, almost bluntly, "You want to know too much, Nicodemus. There are things not given to mortal man to understand, things of God above and beyond human comprehension." Still, that is true even in common things.

A bird's wing, I am told, has over a million different parts. Scientists say a feather is one of the most perfect structures in the whole world. It helps the bird to fly and preserves the heat of its body. Each part has delicate shape and texture, miraculously attached to the next. Thousands of cells give it strength and elasticity. A feather weighs almost nothing, and yet when the wind strikes it the air does not go through it. It bends but does not break. Feathers are adjusted so

that a bird flies with little energy, and rain does not soak through the feathers. Man builds great floating bridges, skyscrapers, and planes; but he cannot build a feather nor produce the intellectual achievement involved in one. All about us is much that is mysterious, awesome, and the hand of God is in the shaping of it.

IN THIS MANNER let us approach the New Year and enter into its days . . . let us lift up heads and hearts . . . let us go forth to make this new year a better, worthier year. And let us do this not by ourselves but with the help of God and our Savior, Jesus the Christ. His wisdom understands us. His love shepherds us. His strength assists us. His mercy forgives us. ". . . so is every one who is born of the Spirit."

The way for all Saints to enter this New Year is

To praise our God with a burst of
song . . .
To recall the right and forgive the
wrong;
To forget the things that bind us
fast
To the vain regrets of the year
that's past.

Listen . . . hear . . . heed the
wind in the boughs!



Melvin Fowler, Curator of Anthropology,
Illinois State Museum

Archaeological Find Near St. Louis

A FEW YEARS ago a road maintenance crew dug away some eight feet of soil beside a bluff overlooking the Mississippi River in Randolph County, south of St. Louis, Missouri. The workers discovered some bones and arrowheads in their digging.

In 1952 an archaeologist from Southern Illinois University Museum brought the site to the attention of Melvin L. Fowler, an archaeologist from the Illinois State Museum and an elder in the church. At the time Brother Fowler was directing some research near by.

During the rest of the summer Brother Fowler and his research crew worked in the cover of the overhanging bluffs whenever rain or bad weather stopped their other research. They named their new site the "Modoc Rock Shelter." The things they uncovered there brought forth important new information concerning the prehistoric periods of the eastern United States.

The Modoc Shelter and its finding were featured in the October, 1957, issue of *Natural History*. The author of the article, Dr. Thorne Deuel, points out that carbon 14 testings of materials taken from the site show occupancy by man as early as 7922 B.C.

The Illinois State Museum field party excavating the Modoc Rock Shelter in the summer of 1955

"This lowest C14 date is of importance to the archaeological reconstruction of man's early history in the New World, for it unexpectedly pushes archaic culture in the eastern United States well back in time" (previously many archaeologists believed archaic culture did not go back further than 3,000 - 4,000 years in the United States).

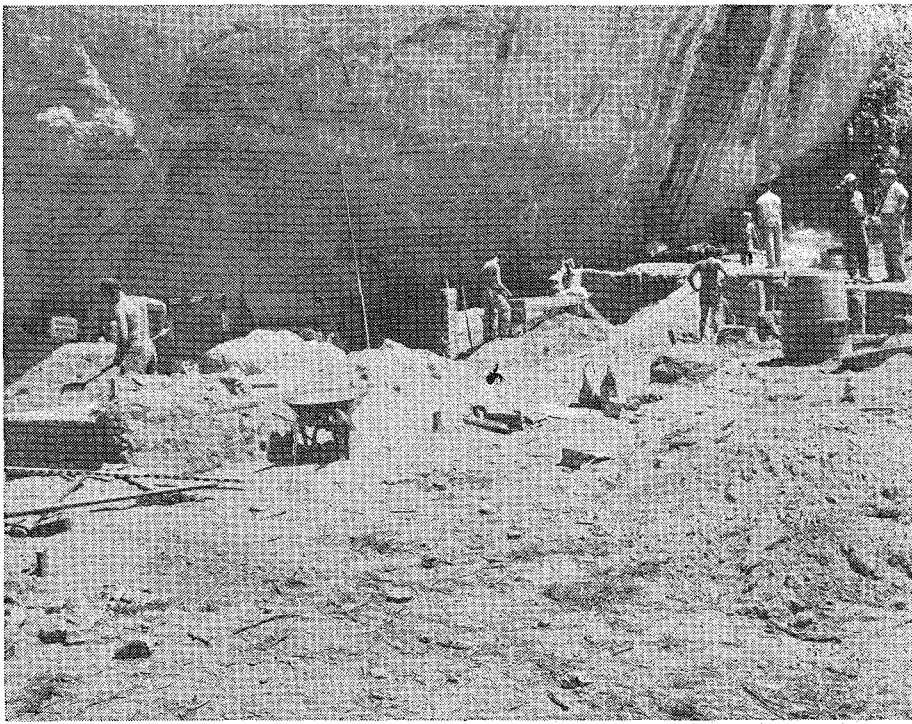
As director of the Modoc Rock Shelter excavation, Brother Fowler has received a good deal of professional recognition. He has also gained much recognition through his writings for learned journals in his field. He is a member of the Society for American Archaeology,

assistant editor for the Northern Mississippi Valley of *American Antiquity*, a fellow of the American Anthropological Association, and a member of the executive committee of the Society for Archaeological Research for the church.

At present Brother Fowler is curator of anthropology at the Illinois State Museum in Springfield, Illinois. He has held that position since 1949.

He attended Graceland College and was graduated from Purdue University in 1946. He did graduate work at the University of Chicago and received his Master's degree there.





In 1948 he was married to Dorothy M. Mills. They have two children, Michael, eight, and Erika Jae, seven.

Brother Fowler said, "My interest and conviction toward serving the church stems from the testimony of my parents, Mr. and Mrs. George L. Fowler, and the early training in the church that they gave me. As a boy I attended reunion in Woodbine, Iowa, for several summers. It was at one of these reunions that I heard Ammon White preach. His message stirred me and has given direction to my life."

Elder Fowler is a member of the Springfield Branch and has served as pastor there for five years.

The beginning of the 1956 excavation at the Modoc Rock Shelter by the Illinois State Museum

Elbert A. Smith

Rendering an Acceptable Ministry

*A
Strong
Kind
and
Wise
Ministry*

ADMINISTRATIVE officers in particular have a taxing ministry that challenges them to give of their best. They have to deal with all sorts of people and give advice and counsel and make decisions in all sorts of matters. Often their best advice is ignored. To continue in good spirits to render a kind and strong and wise ministry is a challenge to them to say and do the right things and, over and above all that, to be the right sort of persons to minister in the name of and for our Lord and Master.

A weak man thus challenged may fumble in his ministry. A strong man may become a dictator—abrupt and harsh in his rulings and decisions. Let us not forget that Jesus himself had a persuasive ministry. He said, "Come and follow me."

It is well written in modern revelation, "No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity" (Doctrine and Covenants 11: 4).

A Sustained Ministry

In his day Paul lamented that some "ran well for a season" and then were no more to be depended upon. We have had that trouble in our day. We have had men of great promise, able and brilliant men, who ran only for a season. Some were tempted and fell into transgression. Some became offended over trivial matters. Some just lost interest. Some of these losses were heartbreaking, particularly when there was transgression and a minister had to be silenced and perhaps expelled from the church. Better had they died honorably at their task.

One of our apostles of distinction used to urge young men under his direction, "Gird yourselves for the long haul." In his youth he had sometimes been a teamster. Our ministry should not be for a day or a year but for life. We used to sing "We have all for life enlisted."

Edwin Markham eulogized Abraham Lincoln in these words, "He held the long purpose like a growing tree." How fine is a ministry of that type—one that is always dependable, that grows and endures.

The minister may on occasion in prayer or preaching meeting, or in private conversation, bear a fine testimony to this latter-day work. But the finest testimony he can ever bear is to be the sort of person of whom it may be written that in him "the word became flesh and dwelt among men, full of grace and truth."

A United Ministry

Paul wrote, "We are workers together with God." Paul could say a lot in a few words, and I never knew just where to put the most emphasis in this brief sentence—We are workers—We are workers together—We are workers together with God. As ministers called and ordained to serve God and represent the church we must be united or our ministry will not be approved.

I am persuaded that there are no two men of the priesthood who cannot work together amicably if they try and if they take their ministry seriously.

In years gone by there were two men in the Quorum of Twelve Apostles who were always in disagreement. They were brilliant and able men to an extraordinary degree. But they were entirely different in temperament, background, and culture. They always "rubbed each other the wrong way." But one time I persuaded them to undertake a common project together in the ministry. Working together thus for a rather short time they suddenly came to understand and appreciate each other. They worked together harmoniously from then on. The two men were John W. Rushton and John F. Garver. Those who knew and remember those two men will appreciate the force of the illustration. I was confirmed in my belief that really there are no two men in our ministry who cannot work together if they endeavor to do so

in the spirit that becomes their calling and ministry.

In conclusion may I refer to the Lord's last prayer before he went out to the garden of Gethsemane on his way to the cross. Three times in that prayer he prayed that his apostles might be one as he and his Father are one. That was the burden of his desire for his ministry—unity. Today no less than then his desire is that his ministers shall work unitedly. It can be done. I know of no more ironic tragedy than the thing that happens when a branch of the church, small or large, is torn asunder by the contentions of ordained men whose work it was to feed and unite the flock—to set an example. In a long ministry I have seen too many such tragedies.

On the other hand how beautiful it is to see members of the priesthood working harmoniously together. And by way of encouragement I believe that such a situation is more common today than in past years. May God bless all of them.



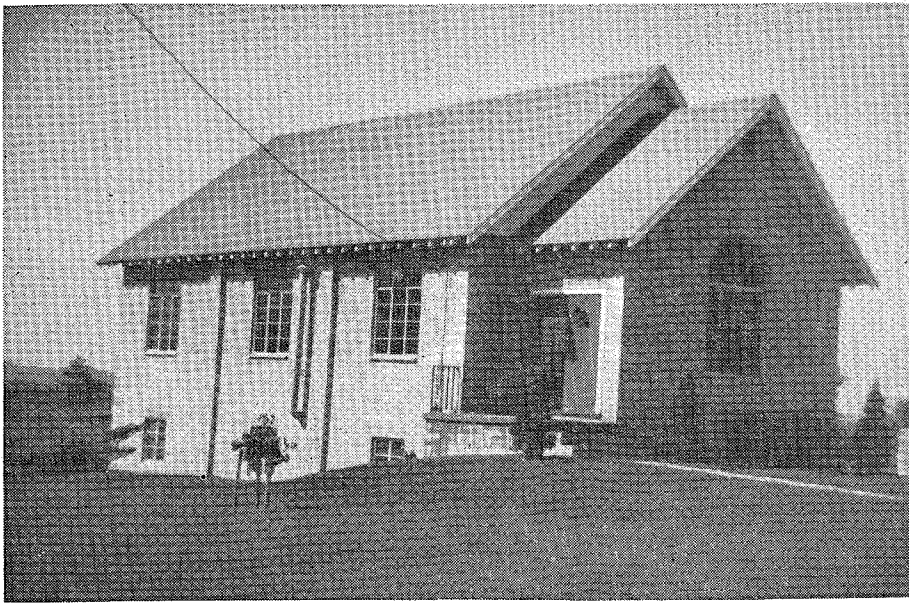
Alma C. Andrews

When I was just four hours old, the elders of the church gave to me the blessing properly given to infants. With this was a prophecy that I would become a minister for Christ and would carry the gospel to lands abroad. I grew up with this message from God being repeated to me by my parents.

My appointment to serve as a representative of the church in the British Isles Mission led to fulfillment of this oft-repeated prophecy. As I was privileged to preach and teach the gospel several times, in almost every large city in the British Isles, my effort was often accompanied and augmented by the same Spirit of God which foretold at the very beginning this part of my life.

Much of the joy which was mine in this great land where we have such fine members of the restored church, the Reorganized Church of Jesus Christ of Latter Day Saints, was accompanied by open testimony that my being with them had been foreseen from afar. It had been the expectation of my whole life, and I felt the wonderful hand of God in its fulfillment. Eternity will tell the story of some of the results of God's choosing humble clay to put forth his purposes.

I
Had
an
Experience



Members of the
congregation
helped to saw lumber
for the church
building

ABOUT 1900 the restored gospel was first preached in the area by Elder Housten Godby. As a result of his efforts, Susan Holt requested baptism, but circumstances prevented this ordinance being performed.

It wasn't until some twenty years later, when Seventy J. C. McConaughy brought the gospel as a missionary, that Mrs. Holt, among others, was baptized.

Between 1925 and 1946, a few ministers under church appointment preached in the area. However, much of the spiritual advisement was given by Elder Wayne Wilson who worked near Charleston and visited in Beckley as often as possible.

In 1946 a church school was organized, and the group met in homes.

On October 30, 1948, the mission was organized with the West Virginia District president, Robert E. Rodgers, in charge, assisted by counselors Samuel M. Zonker and Wayne Wilson. The enrollment at that time was fifteen members. Also at this meeting Leonard Pack was ordained to the office of priest and subsequently was appointed pastor of the mission.

In October, 1951, plans were set in motion to secure a church lot.

The cost of \$1100.00 was paid in full in seven months.

The congregation immediately set about erecting a house of worship. Everybody pitched in to make dreams come true. The women had bazaars, bake sales, and rummage sales. A stand of timber was granted by a member of the congregation, and the men worked together to cut and saw it, thus providing much of the lumber used in the building.

On August 4, 1952, ground was broken for the erection of the church. The mission secured a loan from the Houses of Worship fund. The loan, combined with the material and labor contributed, caused the dreams of the faithful few to become a reality.

On May 23, 1953, consecration services were held. President I. A. Smith, Bishop G. L. DeLapp, Apostle D. T. Williams, Seventy James Menzies, and members of the West Virginia district presidency were present. President Smith delivered the consecration sermon.

In the fall of 1953 Elder Pack moved from Beckley, and Elder Hubert Hinkle was appointed pastor. He still serves in that capacity. The present enrollment of the mission is thirty-four. Among this number are children, grandchildren,

Dedication of Beckley West Virginia Mission

and great-grandchildren of the first convert, Mrs. Holt.

The group continued to pray and work together, thus making it possible to pay for the building in full by January 28, 1957.

On July 13-14, 1957, dedication services were held. Apostle Arthur A. Oakman delivered the sermon of dedication. Presiding at the service was Elder Otto Melcher, district president from Wellsburg, assisted by Evangelist Samuel M. Zonker, also of Wellsburg; Elder C. S. Rice, Parkersburg; Elder J. M. Curtis, church appointee to West Virginia; and Brother Hinkle. There were eighty in attendance.

MADELINE HINKLE

JANUARY 6, 1958

(11) 11

As I HAVE READ the accounts of early Christian martyrs, I have pictured how exciting it would be to stand before a Roman tribunal and make reply to the question "Caesar or Christ?" Upon my sworn testimony would hang the future of my life. In lesser degree I have sensed the drama of standing in a crowded courtroom with some great question involved, raising my hand to swear I would tell the truth and nothing but the truth. In some courts the Bible would be under my hand to add strength to my oath. To bring it closer to our movement, I can reconstruct in vision those earlier days of persecution when I might have been required to answer the question, "Are you a Mormon?" In some instances it would have taken courage to bear forthright testimony.

With maturing insight I have come to see that the soundest testimony is not borne under the duress of such an atmosphere. It is not given in some Yes or No responses to some questions by our inquisitors. Nor is it spoken at an instant. Nor is it memorized and presented after coaching or kibitzing. No, the soundest testimony rises out of one's way of living, sustained, habitual, and natural. Words that come from the overflow of life.

Models or Witnesses

Modeling is a Parisian occupation. A young woman of appealing lines exhibits the latest creations in apparel. At best there is an artificiality about it all. Fundamentally clothes should represent what is *within* the person. Unless there is graciousness within, the exterior manners will be shallow veneer. It will be "vogue" on the outside and "vague" on the inside.

Sometimes Christians are not free from this modeling complex. Many are wanting to be "examples." As far as I can see no genuine Saint wants to be an example. Such a viewpoint pushed very far involves a mis-motivation and tempts to a holier-than-thou attitude. Healthy Saints do not go around fussing about being examples and models to anyone else. Rather are they concerned with living next to the Great Example. In this nearness they catch the qualities of Him who is altogether gracious. Then the light of his life shines through them and they radiate the divine qualities. They are not anxious about being a model. They point to the genuine Example. They will *be* examples, but they never *set out* to become such.

The Essence of Testimony

Testimony, then, is the natural outreaching of experience that is at the heart of our lives. Show me the saintly woman who has been in lofty places and you will point out one who will in some way reveal that she has been on the mountaintop. If she has never been there, she will have little or nothing to say. Two things we can do: (1) cultivate a high quality of experience, and (2) develop the art of expressing ourselves about the experience. The experience is primary. I have been troubled by students of journalism who develop the art of writing but have nothing to write about, or the students of speech who learn about organization with little to organize. The basic concern is to have something to testify about. Then if we are true-blue, we shall see to it that we have effective ways of telling what is so worthy of being told.

A mark of waning spirituality is the decline in testimony. In conventional religion it is not uncommon to want a polished preacher to do all the talking and to do away with testimony meetings. Some of our testimony services ought to be discontinued, but we can never discontinue testimony and be a vital church. When Paul wrote his letter of counsel to the congregation at Corinth he was somewhat disconcerted because, in their enthusiasm, two or more were speaking at once. At least they had the zeal to speak. Paul gave a general rule of procedure that is good for us: "Let all things be done unto edifying" (I Corinthians 14:26). The lifting of testimony to edifying levels does not mean its discontinuance.

The In-Life Testimony

At the conference of high priests in Kirtland in 1950 some counsel was given by Apostle Gleazer that stood out to me as one of the inspired utterances of this gathering. It is likely that many came expecting dramatic expressions of prophetic nature, possibly even in tongues. What he said ran something like this, "If you were to return to your homes and tell of hearing the singing of angels or the sound of rushing wind or the gift of tongues, your word could be doubted or discounted. If, however, you have here been with God, and thereby your lives have been refined so that the fruits of the Spirit abound in you, no man can or will deny that testimony."

It is what I shall call the "in-life" testimony that will be most effective. I would that our people would cultivate the *fruits* of the Spirit, rather than concerning themselves about receiving the *gifts*. As we develop the fruits we shall be qualifying for the gifts. Then God in his graciousness will supply what is needed. These fruits are never brought to fruition in a solo vacuum: they are expressed in saintly relationships.

Qualitative Branch Life

All branches do not testify of Christ. They have not associated with him enough to be able to reflect him. Mere branch membership is not enough. One summer I was talking with Patriarch William Dawson at the northern California reunion in preparation for an interview at an evening

Women Testify through Active Membership

campfire. I asked him how his forebears came in contact with the church. His answer was a bit unusual. His great grandfather made this observation, "I'm going down to the Latter Day Saint business meeting. They'll have about ten cents worth of business, but it will take them until eleven o'clock to do it. I think I'll go down and listen to them quarrel." A young man who was with me commented, "If that is what it takes, our branch has good missionary possibilities."

I am convinced that the greatest opportunity for evangelism is through developing spiritually alive branches, so that anyone who comes into the congregation will catch something of the collective testimony of a group that is working together, growing together, and communing with God together. I further believe that the soundest conversions and most promising affiliations with the church are in those who find this fellowship with the Saints and who want to continue in it after baptism.

Study of Branch Functioning

I am referring to the branch or congregation, for I consider it the key to church expression. Those who flit around from place to place without getting their roots down in a congregational home and without assuming the responsibilities of branch membership will not be the ones to carry the church forward. There is a temptation to become service tasters just as there are program tasters in radio and television programs.

I suggest we give increased and more enlightened attention to the kind of branches we set out to achieve. We made some progress this summer in our reunion considerations of the branch as the laboratory for Zion living. That is just what it is—a laboratory. We are exploring this business of living together. Sometimes we shall make unsatisfactory experiments, but we shall keep on learning. And some projects will turn out well, even beyond our expectations.

One of our misfortunes is that we think of the branch as a collection of meetings. It is this but more. It is a fellowship in which Saints live together in mutual support. They joy at each other's successes. They bolster one another in defeats and frustration. They follow the counsel given to the early church to "teach one another." They play together. They break bread together (not always to raise funds). They plan together. They thrill at meeting one another. And this cannot be done in one meeting on Sunday morning alone.

Every Age Group Participation

The church is a family. The healthy church has every age group participating. Whenever any age group is left out the church family is incomplete. Every age group has something to contribute that is indispensable. I consider that no group has better opportunity to proclaim this affirmation of inclusiveness of every age group than do women. You note I am not saying that all that's necessary is for everyone to be registered on the membership list. It is more than this: every age group can and should *participate*. Let us look now to some specific fields of testimony for the women.

1. Let the Women Develop a Sound, Basic Theology

There is no instruction to the church that theological study is confined to the priesthood. First, let us understand that theology is the study of the nature of God. It is basic. It is fundamental in testimony. The great testimonies speak of God.

Let me be more specific. You women touch the lives of immature persons. Your theology colors their lives. If it is crooked, these children will have twisted lives. If there are any teachers who ought to have sound theology it is the teachers of our small children. I am weary of the view that the chief requisites for teaching small children is the ability to do finger plays and tell bedtime stories. Recently I talked to a young man who has severed his connection with our church, yet he wanted his daughter to attend our church school. The question in his mind concerned the theology of the teacher. I think he was right. A few weeks ago I chanced to hear a leader instructing teachers. I shuddered. The picture of God at work in the creation was such that any thinking boy or girl in meeting modern science would call into question the teachings of the church.

Such a sound theology has neighborhood and community implications. The woman with a broad, wholesome conception of God will radiate its influence. During World War II in a federated women's club one of our members told of the promises to this Western Hemisphere as outlined in the Book of Mormon. The soundness and healthiness of her presentation made a testimony that carried weight. Recently a woman of culture told one of our sisters how her little boy had been distressed by the teaching of his grandmother about his going to hell for telling a lie. This well-informed sister was able to present an assuring portrait of a God of understanding love.

I call on the women of the church to bear testimony of a continually creating God who functions in an orderly procedure; of an eternally loving Father who concerns himself with all men everywhere, and of a revealing Person who seeks to develop us so we can understand his nature and his purpose.

2. Let the Women Engage in Effective Social Service

Our church has the call to bring together the techniques of social science research and the warm love of God. In this welding lie untold possibilities of testimony. The women can do wonders in studying human nature, in delineating what constitutes spiritual health, and in conducting social service projects. The "good neighbor policy" is in our gospel. I hold no aspect of women's work ahead of friendly visiting. By this I mean something more than an occasional house-to-house call. Not long ago I was visiting with a minister in another church. He said the outstanding work in his congregation was being done by a group of selected women. They met at the church one day each week, had lunch, studied the art of Christian visiting, divided into twos with lists of "visitees," conducted devotional exercises, and then went out. They reported to the pastor the fruits and findings of their labors. I vision with enthusiasm the testimonial possibilities in such a program.

3. Let the Women Share in Formulating Church Policy

I do not vision the women as mere observers or spectators in the management of the church. They have a significant opportunity to help build an *enlightened church mind*. Our church can move forward as we develop a pervasive understanding. Let us bear testimony that we know what it is all about. It is rewarding to hear an observer say, "Those Latter Day Saints know what is going on in their church. They

(Continued on page 16.)



An account of life in the Middle West from the days of salted pork and homemade soap to the present

Autobiography

of

Irene Butler Sorden

Part I

MY PEOPLE ON my mother's side were Martins. They were of a religious turn of mind and were classed by their friends as "well posted on the Bible." At the time I am telling of they had moved to a wooded part of the country near Terre Haute, Indiana. Here they built a double log house, two large rooms on the ground floor with a large attic.

In those days people didn't seem to aspire to riches—just a good living. The summer's work was to raise plenty to live on during the winter, to have on hand a large bin of potatoes, turnips, and cabbage, a barrel of kraut, and a barrel of pork salted down. There was plenty of wild game—deer, turkey, and birds. My people lived well for their time, but money was scarce. The men spent the winter months felling trees and splitting them into rails for fencing and building purposes. They were early risers. The women spent their time keeping the family fed and clothed; the spinning wheels and knitting needles were busy early and late.

THE MARTINS' contact with the church occurred when a man came into the neighborhood seeking some place to move his family, but no place seemed to be available. He was desperate until someone told him about a small cabin up in the woods that had been built by the woodchoppers to be used as a shelter in bad weather. They were very glad to get in it; there was no floor nor door, but it was a shelter. Soon the man came among the settlers seeking work, but all did their own work as none of them had money. My people were sorry for these newcomers. The father seemed to be a good, intelligent man. One day he told my grandparents that he must get employment or his family would perish. This startled my people, to think that anyone should live so near to them and be hungry when their bins were full. My grandfather told him he might give him work splitting rails to fence his farm, but he could give him only very small pay and his dinner. My grandmother sent them a good supply of what food they had, and even some homemade soap. The man proved to be a good worker; the days were never too long or too hard for him.

Always at lunch time religion would be the topic, and after the day's work was done the subject would again be religion. What a knowledge of the Scriptures that man had! When anyone asked, "What church do you belong to?" he would evade the question in one way or another. One Sunday afternoon the men saw him coming toward the house. After the usual greetings they got on their favorite subject. Finally he told them he had come to ask if they would let one of the ministers of his church preach in their home. Grandfather said it would depend on how his wife felt about it. She told him yes, if he would prove what he preached by the Bible. The man said he would do that all right and promised to have his minister there two weeks from that time. They told him the minister could stay in their home since the cabin had no room for guests. He was very grateful and told my people he would go over the neighborhood to notify others of the meetings. My grandmother said, "Now I want to know what denomination this preacher belongs to."

The man said, "We are Latter Day Saints."

This sort of startled my grandmother. She said, "Mormons!" and the man said, "Latter Day Saints!"

He asked her if that made any difference about the meetings, and she said, "No, I have given my word, but he had better stick to the Bible." He assured her the Bible would be *the* book. As the time approached, two older Martin boys (the older one, Zachary, was about fourteen, and the other, George, was about twelve) were sent on horseback to tell all the people in the near-by hills and valleys of the meetings. It created quite an interest.

When the time came, Elder John E. Page arrived. He was unassuming and poorly clad but very genteel. He was one of the twelve apostles, but not one of the first Quorum of Apostles. The people came afoot or in lumber wagons, to hear him. The spring seats were carried in from the wagons and whatever else they could find to be used for seats. There was quite a crowd. The two boys were very excited over the occasion. When the time came to begin services, all were anxious. Zach and George came and whispered to their mother (my grandmother) that there was a bunch of men in the yard; all of them had large sticks or clubs, and they were saying they would run that Mormon preacher out of the country.

ELDER PAGE and the neighbor man who had got him to come hold the meetings stepped up by a table, offered a prayer, and read the text: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." All present looked at one another thinking Elder Page was the one who was preaching another gospel.

My mother said the people were amazed because this man spoke with such power, such assurance, and such positive determination. They fairly held their breaths and looked in awe at one another. He preached over two hours. The mobbers that had gathered one by one stepped in, still holding their clubs

in their hands; they were too spell-bound to cause any trouble. All of them came each night to hear the wonderful story of the Restoration.

Meetings continued for a month. Before he left Brother Page announced he would be back in two months for another series. None of the people were baptized, but all seemed to be looking forward to the appointed time when he was again to be on hand.

In the meantime ministers of the other churches went from home to home warning the people of the danger they were taking in listening to this minister, but when the two months were up, he was back. The crowds were so large meetings had to be held out in the yard. He soon began to baptize people. Before he finished the meetings, a large branch was organized. My people were among the first to come in. This was soon after the Saints were driven from Independence in 1833.

IN THOSE TIMES as soon as people came into the church, they began to gather. Nauvoo was the supposed place of refuge. Nearly all of them got rid of what they could not take with them and then moved to Nauvoo. The two boys I spoke of worked on the Temple. Zach had learned the millwright trade. He worked on the building, as his training had helped him to be a skilled workman. George went to work in the stone quarry. They lived there until they were driven from Nauvoo; they were there when Joseph and Hyrum were killed. They went through the hardships and peril that brought the church to such disaster.

Before this Zach had been made an elder and was sent to Kentucky. He was quite young and had no preaching experience, so naturally people were very concerned about his ability. For quite a while they got discouraging letters from him; when this happened they prayed for him. All at once good reports began to come. He baptized a number of people. He was gone three years and, at the end of that time, he wrote home that he was being married to a Kentucky belle. He and his wife and his converts all planned to move to Nauvoo in covered wagons. When they got within ten miles of Nauvoo, one of the men on horseback went on ahead of them to tell Brother Joseph that the wagon train was nearing Nauvoo. Joseph saddled his riding horse and went to meet them. When he got there the teams were told to form a circle, which they did. Then Brother Joseph stood in the center of the ring and gave a speech of welcome to the city, after which he rode ahead of them into the

city. Over three hundred members were in the caravan. Zach belonged to the Quorum of Seventy. He and his wife had three children, one girl and two boys. One of their sons was the father of the noted baseball player, John Leonard Martin, better known as Pepper Martin. He played with the St. Louis Cardinals; now retired, he lives on a cattle ranch in eastern Oklahoma.

It was a happy occasion when Zach came home from his mission with all these converts. My people lived in Nauvoo through all of the troubles that followed. Those were dark days, when Joseph and Hyrum were killed. Then followed the claims for leadership. Some thought this one should lead; some thought that one. Mobs threatened them from all sides. My people were firm in conviction that Young Joseph was the only one who should head the church. He was a mere lad at that time, but the would-be leaders were persistent in their claims. The only ones in our family who didn't stand firmly by Young Joseph were my aunt Evaline and her husband, Francis Boggs. He was one of the group of men who went with Brigham Young. They never went into polygamy, but they reared a large family, and all of the children remained with the Utah faction. Both of their names are recorded on a monument in the downtown part of Salt Lake City.

I was sixteen when we moved to Kingfisher County, Oklahoma . . . it was just raw prairie. The law was the Winchester rifle and the Colt revolver.

When the Saints were finally driven from Nauvoo, my people were in the last battle. Zach was wounded quite badly, but he did recover. Both of the sons were in the fight. Their father and the other old brethren did their part by taking the helpless ones (women, children, and the aged) across the Mississippi River in canoes to the Iowa side. I have heard my mother tell the story of their escape many times. Everything they had owned was gone; they had no home, no place to go. My people camped by Montrose a few days until they could get together, then they started on with no destination in view. Heavy rains caused the wagons to bog down in the mud so they had to wait a few days. My grandfather took cholera and died. People everywhere seemed unfriendly. There was no money in the family so grandfather was buried near the camp. In a few days they had to travel on, they knew not where.

They lived in different places. Various would-be leaders hunted them up, each one saying they should go this way, but the answer was always the same; "We are waiting for young Joseph."

THEY FINALLY SETTLED at Council Bluffs, Iowa. This was where my mother met my father, Stephen Butler. He knew nothing of our church and cared less. The Omaha Indians had sold to the Government their reservation which was just across the Missouri River on the Nebraska side. Nebraska was a territory at that time. Father and Mother moved over there and took up a timber claim, built a little log cabin, and established their home. Five children were born to them; the first died in infancy. They reared two boys and two girls.

My sister Kate was the oldest of the four, and I was the youngest. My sister married T. J. Smith. Both he and my father became interested in the church about the same time. They spent most of their lives doing all they could for the church. T. J. Smith was under church appointment for many years. He and my sister were the parents of four sons, three of them elders in the church; Clyde Smith, S. S. Smith, and Lyman Smith. S. S. and Lyman both lived in Independence many years. S. S. was under appointment until his retirement. My father was very zealous and served as an elder all of his life after he came into the church.

I was sixteen years old when we moved to Kingfisher County near the center of Oklahoma. When we went there it was just raw prairie country with no roads and no houses. People had rushed there from every walk of life. It was a most wonderful experience; I look back on it with pride. My people were of pioneer nature, and it was easy for them to adapt themselves to new situations. All classes of people were there—some from the southern states and some from the north. All were trying to establish homes. Most of the houses were built of sod; some were dugout, and some were of frame.

THERE was plenty of wild game. It was no trouble for the men to go hunting and in a couple of hours bring back dozens of quail and prairie chickens. Deer were plentiful in the timberland. Horseback was the main mode of travel. The law was the Winchester rifle and the Colt revolver, yet there were not very many violent crimes. Most of the serious trouble occurred out in the country where different men quarreled about who was the first to stake a claim.

Women Testify . . .

(Continued from page 13.)

know about the budget, matters coming before the next General Conference, the trends in missions abroad, and a host of other things—things that are wanting and waiting to be understood.”

I recall the business session when we approved the organization of the Detroit and Los Angeles Stakes. I fear we were not very well informed. One sister who was a delegate said she had voted for the recommendation. To my query whether she knew what a stake was she answered that she wouldn't recognize a stake if she met it in the middle of the road. Women are members of the church, not onlookers. Membership means participating intelligently in its operation. When they do this they will bear testimony.

4. Let the Women Reveal the Joy of Fellowship

The satisfyingness of being with the Saints is expressed by us very readily. If all we experience is annoyance this bears testimony to our family and our friends. If mother is disgruntled and faultfinding, this sour spirit carries over to others. This does not mean that we converse with blind optimism and feigned agreement. We can differ in Christian spirit and enrich the common life as we have harmony with diversity. Sourness spreads contagiously until we clabber the milk of saintly fellowship.

Rather is it for us to develop church fellowship that has something to stand on. We shall also develop the gracious art of friendliness and the beauty of genteel fraternity. In the center will be Christ, the friend of all of us, common allegiance to whom binds us together.

5. Let the Women Share in Community Planning

Latter Day Saints are community builders. Today we have the civic re-

sponsibility of lifting the communities in which we dwell *up* to a Zion level. If we consider the community beyond redemption through our power, let us go into one in which we *can* participate. This involves more than moving in; it calls for developing enlightened public opinion and sharing in lifting the quality of community living. It means putting our influence on the side of what is best for the community in the long run. It involves standing for the best in public education, public utilities, community affairs, cultural uplift, social service, and the like. But Latter Day Saint women must do this on a level above political maneuvering and narrow partisanship. They will demonstrate how they can stand constructively and cleanly and considerately in community questions.

6. Let the Women Practice Spiritual Hygiene

It is my conviction that one of the great fields of exploration before us is in the practicing of healthy spirituality. At best, this is a group expression. The gospel is a program of sound spiritual healthiness. It does not foster crackpots, neurotics, breakdowns, fanatics, dissenters, and a host of other maladjustments. Wholesome Saints stimulate each other to tackle problems together, to enjoy the fellowship of brothers and sisters, to be happy in a stimulating enterprise. People with this kind of health testify of the gospel's effectiveness.

7. Let the Women Disclose the Immediacy of God

Once I heard a nonmember say, "God seems so near to those of your faith." That was a glorious testimony. That is what we attempt to say when we talk of the gifts and of revelation. If our gatherings are characterized by the uplifting presence of the Holy Spirit, entailing expansion of understanding and enlargement of our love, we cannot

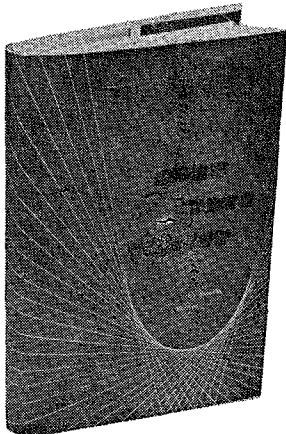
cover up that kind of testimony. I rode one day with a funeral director who was conducting a service for one of our families. He volunteered that he liked to work with such as they, for they had a calm, sustaining faith. What he said applied to the branch which was sharing the bereavement with the family. These members were testifying of the presence of God in their lives today.

I have selected representative fields for women's testimony through active church membership: (1) the development of a basic theology, (2) laboratory serving in social helpfulness, (3) participation in formulating our church policy, (4) cultivating an uplifting and unifying fellowship, (5) sharing in community building, (6) practicing spiritual hygiene, (7) experiencing God in today's daily living. At their best these must be group experiences. Therein we stimulate each other, work together with mutual support. These things come not by accident. We plan to live so we shall have testimony.

That Word "Active"

For some time I wondered what to do with that word "active." It had to be in the phrase. Then I concluded it was a strengthening phrase. Fundamentally there is no membership without active participation. There may be listing on the records, but there is no membership unless we share in the life of the church. Membership of high quality calls for participation in the total life of the church, not merely in some pet area or hobby program. The fuller testimony will come as our experience reaches into the fullness of the church.

The church, the world, the family, the congregation, the community, the neighborhood needs the collective testimony of those who share with God in his church. Oh, no—they *are* the church! Women of the church *live* this expanded experience. Then you will have no choice. Then you need not be concerned. You *will* be testifying.



for youth and nonmembers in their venture to

SEEK THIS CHRIST

By Apostle Reed M. Holmes \$1.50	Contents Why? The Christ of Every Age Is God Concerned? Christ and Our Day What's Wrong with Us? The Way Out Would Christ Recognize the Church? Have You Found Him? The Beginning
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A Good Minister and Citizen

The sudden passing of Newman Wilson on October 14, while attending a priesthood institute in Kirtland, ended the ministry of one whose sacrificial devotion to the church brought much joy, peace, and happiness to many members.

Brother Wilson was born March 23, 1888, at Jonesport, Maine, the son of the late Joel and Cora (Lindsey) Wilson. He was baptized November 21, 1909, and the same year was married to Georgia A. Rogers, who survives him. She was a devoted companion and helpmate. Brother Wilson taught in the public schools before going under General Conference appointment in 1918. His ordinations came in the following order: priest, July 20, 1910; elder, June 15, 1913; high priest, July 21, 1936; and evangelist, October 30, 1949. He was under General Conference appointment from 1918 to 1930, serving as missionary supervisor in Maine. Since then he had served the church as president of the Maine District. He also served as minister in the Eastern States Mission.

He took an active part in civic affairs in Jonesport. At one time he held the office of first selectman of Jonesport and was a member of the board of education and the board of assessors. He was a man with a remarkable record for service to his fellow citizens. He was an enthusiastic member of the church, and he served long and faithfully. His passing brought memories to the minds of many members who had been brought into the church through his labors and blessed by his ministry.

Funeral services were held at the church in Jonesport, Elders Farrell Lenfestey of Beals, Donald Kyser of Jonesport, and Benjamin Carter of Stonington officiating.



Evangelist Newman Wilson

Question Time

Question

Can you verify the statements made in Nibley's book, *Lehi in the Desert*, as being correct and presentable as evidence for the Book of Mormon?

D. and C. L.

Singapore, China

Answer

This book is well documented, and its new approach in bringing evidence for the Book of Mormon is sound. It is a scholarly presentation which should be read by all.

Shortly after reading the book, I was pleased to see the following from President F. Henry Edwards:

"It is not my purpose to advertise books from Utah, but I think that *Lehi in the Desert*, which is published with *The World of the Jaredites*, is something that our people ought to read. It is a new approach. . . . This book says that there are countless illustrations that Joseph Smith could not have dreamed up. Incidentally, casual references show that Lehi was the kind of man who had this kind of experience. That is tremendously important. It is first-class evidence. . . ."—*Saints' Herald*, July 22, 1957, quoting an address to the Writers' Creative Guild in Independence, May 6, 1957.

This does not necessarily mean a verification of every statement of every page, but in general we recommend the book as very profitable to readers.

HAROLD I. VELT

Question

If an increase is shown on the accounting and is solely due to profit on the sale of land, the increase is tithable. What is the ethical basis for my claim to the remaining nine tenths?

C. A. M.

British Columbia

Answer

The basic law of tithing was given through Moses (Deut. 14: 22): "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." No mention is made, however, of increase received from other sources. It would be assumed that the source of the increase would not determine its use after the tithe had been paid. The scriptural references Doctrine and Covenants 42: 10 and 101: 12 may have raised this question.

The stewardship law of accounting and tithing is based upon these basic principles:

(1) The first requirement from income accruing to the individual is providing for the necessary living expenses. The origin of the income would have no significance in meeting this need. (See I Timothy 5: 8.)

(2) After these essentials have been met, all increase is to be tithed (one tenth) and the tithe paid into the church, leaving the remaining increase (nine tenths) for non-essential items such as recreation,

offerings, gifts, inheritance (D. and C. 106: 2).

(3) Priority for the use of the nine tenths increase should be for the inheritance, including a home and furnishings, even though it is also desirable to use some for local offerings, gifts, recreation, higher education. (See D. and C. 48: 2.)

(4) Surplus is the fruit. The wise use of the increase determines the real intent and desire of the steward in promoting the economic kingdom of God on earth. An inheritance is necessary for the family, and other expenditures from the increase are essential if the individual is to assume his responsibility in community life and develop his talents and abilities. It is the control of these necessary and just wants that measure one's ability as a steward (D. and C. 70: 2).

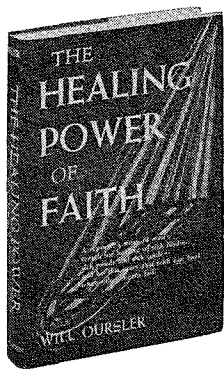
The individual has an ethical claim to any income if it is obtained in righteousness.

L. E. LANDSBERG

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.

Book Review



THE HEALING POWER OF FAITH

By Will Oursler

Hawthorn Books, Inc.,
Publishers, New York

Price \$4.95

Perhaps the best way to characterize this truly remarkable book is to quote the following from its cover, "A reporter's story of man's search for healing of sick bodies, minds and souls—and his discovery that faith can heal when other means fail."

The author, Will Oursler, one of America's most distinguished authors, novelists, and reporters, "sets out to discover the facts about spiritual healing or faith healing, both inside and outside our churches." Devoting years of care-

ful research to this task, he gathered materials from many parts of the world, read hundreds of individual reports, books and pamphlets, interviewed Catholics, Jews, and Protestants, representatives of various movements and groups, as well as many individual healers.

Although a war correspondent (he took part in five invasions) he speaks of the exploring and the writing of the material for this book as "a tremendous personal adventure—nothing I have attempted has affected me as profoundly as this present work."

Its thirty-two chapters cover a survey of healings reported by the National Council of Protestant Churches; of such Roman Catholic shrines as Lourdes and St. Anne Beaupre; the healing services of the Episcopal and other churches (yes, and of the "Latter Day Saints—Mormons"); the special approaches to healing of Christian Science, Unity and New Thought movements; individual healers, including Agnes Sanford, Ambrose Worral, Oral Roberts, Alfred Price, Aimee McPherson, and many others.

According to the *New York Times* the result is a product that is an "authentic objective, timely and intensely in-

teresting report on man's search for healings through faith."

Many features of this study should be of special interest to readers of the *Herald*. For example: the extent of the practice of faith healing and the frequency of the use of the "laying on of hands" as the principal means or method followed.

The increasing emphasis is upon the wisdom of treating the total person—of healing the whole man in body, mind, and soul, and the extent to which medicine, religion, psychiatry, and other agencies of therapy are co-operating to bring about this total healing.

The emphasis is also on the indispensability of love and faith as the greatest healing powers of the universe.

For me this volume constitutes a frank, objective, friendly, considerate, readable, and inspiring treatment of a profoundly vital and yet controversial subject, and I find myself in agreement with this comment of Daniel A. Poling, editor of the *Christian Herald*: "Scientifically, speculatively, devotionally, or just literary enrichment, here is a 'must' volume for any year."

F. M. McDOWELL

Letters

How I Found the Church

In January of 1953 I started working on my God and Country award, a religious Scouting award, in the church of which I was then a member. I received the award in May of the following year. I was not satisfied with that church; I felt something was missing that was in the New Testament Scriptures. I continued to study the creeds of the different churches, but none of them seemed to offer the various points the way they were contained in the Bible.

During the summer of 1956 I was working at Philmont Scout Ranch, Cimarron, New Mexico, where I met a Utah Mormon fellow my own age. He seemed to be a very righteous person. Through him I came in contact with the Book of Mormon. I continued to study the Book. In September of 1956 I started to college, and in October while reading the Book of Mormon I found the promise in the tenth chapter of Moroni. I asked in prayer in the way that it said concerning the truth of the Book. That night I had a vision in which two men were standing, one in front of the other and at about a 45 degree angle from each other. Suddenly I was blinded as a brilliant white cloud came down from heaven. As it passed I saw Christ.

At that time I knew the Book of Mormon was true, but I didn't know which of the two L.D.S. churches was the right one, so I continued to study. During this time I attended the Reorganized Church off and on in Marshall, Missouri, where I was going to school.

In the summer of 1957 I was again working at Philmont, and I met two of the Mormon elders. I had them teach me of their

church. I was about to be baptized into the Utah Mormon church, but I felt that I had better talk to my parents before I did.

I came home from Philmont and made arrangements to go to church with a Mormon. Sunday morning I dressed and went downtown to pick up the mail before going to church.

I met my former Scoutmaster, Glen Gunn, on the main street. Glen told me that he was going to church (the R.L.D.S. Church) and asked me to go with him. I told him that I was going to the Mormon church. He said that he was trying to get a ride to church, so I loaned him my car.

After I had gone to Great Bend with the Mormon, I found that his church was not holding services that Sunday because of a conference in another city, so I asked him to let me off at the Reorganized Church in Great Bend.

Brother Gunn gave me the following testimony concerning the circumstances which involved him.

One day in September, 1956, Kenneth called me, and we talked about the Reorganized Church of Jesus Christ of Latter Day Saints. He was going to college in a few days. When he came back during his Christmas vacation, we talked and prayed again.

I do not remember seeing or talking to him until September 8, 1957. Three days prior to this I received a telegram from Mr. White, local chairman of the Brotherhood of Locomotive Fireman and Engineers, saying, "On board. If not working, come to Hoisington." The telegram, worded this way led me to believe that I had only two days to report to save my job in Hoisington, Kansas. The strong conviction I had at that time made me believe I should go on the next train, which left the next day at noon.

Asking for God's guidance through prayer that night, I had no doubt about what I was going to do, but I wondered why this was taking place, because just about a week before, I had received a letter telling me I had been cut off.

Arriving in Hoisington on September 7, 1957, I found that it was not necessary for me to have made the trip, and again I wondered why.

Sunday morning, September 8, I made plans to attend services with the Great Bend Branch about eight miles south of Hoisington.

My suit needed pressing, so I decided to go to my cousin's home and press it. From there I would call someone who would be going to church. After pressing my suit I felt something urging me to leave the house. I went to reach for the phone to call someone for a ride. I again felt urged to leave the house and not worry about a ride. After walking about two blocks from the house someone called me by name. To my surprise it was Kenneth Brown. He called me over to the car where we exchanged greetings. I asked him to go to church with me, but he said he was going with a Utah Mormon. However, he said I could use his car. He told me that he was about to be baptized in that church. I told him if that was his decision I would not discourage him but would pray that God would help him. I was sure that he would be guided in the right path.

As I drove to Sunday school, I prayed for him. Soon after the service began Kenneth came into the church. I was sure that my prayers had been answered. That afternoon we talked, and we returned to the church service that evening.

After church Elder Harold Talcott, Kenneth, and myself were asked to the home of Mr. and Mrs. Dean Baily. We fellowshiped and showed this young man in the *Church History* where Joseph Smith had set aside and named his son to follow him as the prophet of the church. That was when he was sure that the Reorganized Church was the right one.

During this whole day I felt the presence of God and knew then that this was why I had made this trip of about eight hundred miles. I was happy that God had used me to guide one of his children into the fold.

A day or so later I was talking with Mr. White about the telegram. He said he had sent it, but he did not word it the way I had received it. He said, "Back on the board. If not working come to Hoisington." Worded this way it meant I had about thirty days to report. Somewhere along the line the word "back" had been dropped.

I am sure that God had something to do with this.

During the afternoon I talked with Glen more about the differences of the two churches. He pointed out several things about the Mormon church that were not in agreement with the Scriptures.

That evening I again went to services and the preacher started to speak from his notes, but he could not. He laid them aside and began speaking to me directly.

After the evening service I went with Glen and Elder Harold Talcott to the home of one of the members. It was there that I found what I was looking for—who was to be the prophet of the church after the death of Joseph Smith.

I was baptized the next Wednesday night. Right after the baptism I was confirmed because I was leaving for school shortly thereafter. When the elders laid their hands on my head, I felt a warmth go through my whole body.

This is my testimony of the divinity of the Reorganized Church of Jesus Christ. In the short time I have been a member of it I have had more than enough proof.

KENNETH BROWN

Hoisington, Kansas

Note of Thanks

I wish to thank all who prayed for my sister, Alma Harrison of Toronto, after a request for prayers for her was printed in the *Herald*. She was suffering terrible pain because of cancer; following administration and the request for prayers, she felt no more pain, and on October 1 she died peacefully.

MRS. IDA BROWN

Tottenham, Ontario

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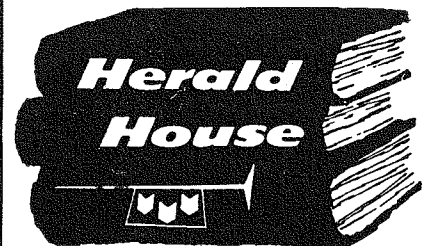
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Briefs

Zion's League Organized

WINNIPEG, MANITOBA, CANADA.—After a missionary series which included both preaching and cottage meetings conducted by Missionary Keith Harvey, three were baptized. Cameron Jay baptized Irene Hargrave and Brother and Sister John Cornelson.

A Zion's League group was organized this summer, and now has ten active members. Under the leadership of Ted Smith, this group has conducted several worth-while projects.

At the annual business meeting the following were elected: Cameron Jay, branch president; Charles Jenkins, Graydon Coombe, and Gordon MacDonald, counselors; Forrest Hargrave, treasurer; Eva Clark, secretary; Gordon MacDonald, church school director; Doris Kinnee, women's leader; Charles Jenkins, young adult leader; Cameron Jay, Zion's League leader; Doreen Jay, publicity agent; Glen and Doris Kinnee, branch host and hostess; Rena Clark, music; Cyril Clark, recorder; Gordon MacDonald, solicitor; Glen Kinnee, book steward; Graydon Coombe, historian; G. MacDonald and G. Coombe, three-year members of finance committee; F. Hargrave and Doris Kinnee, two-year members of finance committee; C. Jenkins and C. Clark, one-year members of finance committee; Cameron Jay, Gordon MacDonald, and Forrest Hargrave, check signers; Victor Clark and John Cornelson, auditors.

At this meeting the following priesthood calls were approved: Forrest Hargrave, deacon; Larry Coombe, priest; and Cameron Jay, elder. On October 6, an ordination service was held for these men.

Brother Hargrave is supervising painting and decorating teams which are endeavoring to improve the church physical facilities. Brother Frank Harvey is constructing a new church sign.

On October 20 Larry Paul Parks and Wayne Craig Wilson were blessed by Elders W. Hadath and C. Jay.—Reported by DORREN JAY

Branch, Women's Group and League Hold Elections

CHILLIWACK, BRITISH COLUMBIA, CANADA.—The annual business meeting was held September 18, with Elder Raymond Huggett, British Columbia district president, in charge. The following were elected: Elder Alfred Beer, pastor; Elders Robert Day and Albert Phelps, counselors; Mrs. Tom Beer, secretary-treasurer; Joan Beer, church school director; Mrs. A. Beer, Sr., women's leader and assistant music director; Walter Stade

and Cecil Christensen, auditors; Mrs. Stanley Taylor, music director; Mrs. Mary Jewett, publicity; Marie Fetterley, book steward; Tom Beer, Zion's League supervisor; Robert Day, Alfred Beer, Jr., and Wesley Jackman, building committee. Alfred Beer, Sr., was sustained as bishop's solicitor, and Mary Jewett as historian.

Women's department officers are Mrs. A. Beer, Sr., president; Mrs. W. Fetterley, vice-president and secretary; Mrs. Nels Christensen, treasurer; Mrs. A. Beer, Sr., and Mrs. Stanley Taylor, visiting committee; Mrs. S. Samson, Mrs. O. Traver, and Mrs. Emily Laporte, social committee.

The Zion's League held election October 8, and the following were elected: Mac Christensen, president; Karen Kipp, vice-president; Violet Riley, secretary-treasurer; Norman Beer, worship chairman; Ken Christensen, study chairman; Norma Beer and Barbara Ames, entertainment; Mrs. Tom Beer, refreshments; and Mr. and Mrs. Norman Beer, district *Challenger* reporters; Gary Butler and Tom Beer, fund-raising committee chairmen.—Reported by MRS. MARY JEWETT

Three Children Blessed

HOUSTON, TEXAS.—The following children were blessed on December 1 at the Pasadena, Texas, Church: William Ray Pyeatt; Harold Wayne Pyeatt; and Stephanie Yvonne Marsh. Elders John Puckett and Fred Olson were spokesmen.—Reported by JOAN GRUBBS

Seventy Yager Visited Fort Bragg

FORT BRAGG, NORTH CAROLINA.—On November 28, Seventy Yager arrived at Fort Bragg and had Thanksgiving dinner with church members at the Pope Air Force Base mess hall.

On December 1, all the members met in the home of their leader, T/Sgt. Curlin L. Salter, Smoke Bomb Hill. Preaching in the morning was by Brother Yager, after which luncheon was served. In the afternoon, Communion was held, with a prayer and testimony meeting.

In the evening, Gary Morgan, son of Sgt. Leon Morgan, was blessed by Brother Yager.

The latest isolated members to visit the Fort Bragg group were Brother and Sister A. M. Gatrost of Raleigh, North Carolina.—Reported by BRENDA KAY SALTER

Priesthood Conference Held

FLORA, ILLINOIS.—A priesthood conference was held at Flora on November 24. Apostle D. T. Williams was in charge, assisted by Russell Ellis, district president of the Southeastern Illinois District.

Three from Marion Branch were approved unanimously for ordination. Wallace L. Peebles was approved for the office of elder, Carl Raybourne for the office of priest, and

Golden Wedding Anniversary

Mr. and Mrs. George I. Hansen of Missouri Valley, Iowa, observed their fiftieth wedding anniversary on November 4. Open house was held in the Reorganized Church for them, ice cream and cake being served as refreshments.

George Hansen was born August 28, 1884, near Dunlap, Iowa. He was married on November 4, 1907, to Ruth C. Much by the Reverend John McAllister, pastor of the Presbyterian Church there. Both were baptized into the Reorganized Church on August 13, 1911. Brother Hansen was ordained a teacher on December 22, 1913; a priest on June 6, 1915; and an elder on June 11, 1916. He has served as pastor at Gallands Grove, Dunlap, Denison, Atherton, Persia, Logan, and Missouri Valley.

To the Hansens were born nine children, eight of whom still live (a daughter, Dona Floy, is deceased). They are Albert J. of Wichita, Kansas; Ingvert A. of Kansas City, Kansas; Gerald L. of Medina, New York; Frances Mae Verkleyen of Redding, California; Helen M. Donahoe of Missouri Valley; Lloyd G. of Buffalo, New York; David Raymond of Santa Rosa, California; and Louise Faith Shoaf of Los Angeles, California. They also have fifteen grandchildren and two great-grandchildren.



Norval Radford was approved for the office of teacher.

The ordination service was held December 8 at the Shriners Club building north of Marion, where that branch holds services while the church is being completed.

Brother Peebles was ordained by Russell Ellis, assisted by R. W. Poore. Brother Raybourne was ordained by Gordon Lambert, assisted by E. W. McKinney. Brother Radford was ordained by R. W. Poore, assisted by Russell Ellis.—Reported by ISAAC T. WEBB

Thanksgiving Social Activity

JOPLIN, MISSOURI.—The following are recently elected officers for the branch: pastor, Elder J. E. Leslie; associates, Dr. Athol Cochran and Elder Frank Graves; secretary, Lorene Irvine; treasurer, Virgil Cochran; leader of women, Grace Shufeldt; music director, May Gray; director of church school, Don Kingore; recorder, Floyd Nichol; solicitor, Carl Simpson; historian, Lucretia Wade; publicity, Mary Cochran; flowers, Bonnie Leslie; presiding deacon, Carl Gurley. Seventy-five members and guests of the Coronets enjoyed a Thanksgiving dinner in the lower auditorium of the church. Richard Lancaster of Independence was guest speaker.

The district women's Christmas party was held in Joplin, December 4. Sister Deane Edwards of Monett, Missouri, was guest speaker on the theme "Jesus Christ, Central Theme of Our Heritage." A play, "The Challenge of the Cross," was given in the afternoon. Mrs. V. D. Cochran of Joplin is district women's leader.—Reported by MARY COCHRAN

Officers Elected

VENICE, CALIFORNIA.—An election of officers at the annual business meeting resulted as follows: presiding elder, Ben Budworth; counselors, Orlin Hagaman and Frank Woodsen; women's leader, Ila Lev; junior church director, Orlin Hagaman; church school director, Hazel Condra; secretary and recorder, Percyna Hatten; treasurer and Zion's League leader, Charles Woolfly; children's director, Marge Troeh; Liahona director and music director, Fred Budworth; publicity chairman, Irene Martin; historian, Pearl Matheson; custodian, Ed Hatten.

There have been eleven baptisms, and four babies have been blessed.—Reported by ALICE SMITH

Five Baptized

IRONTON, OHIO.—In a branch meeting held September 20, Elder W. J. Williams, Sr., was elected pastor. Other officers are

Julia Williams, Zion's League leader, secretary and treasurer; George Williams, church school director; Joe Williams, Jr., music director and branch solicitor (sustained); Anna Ward, women's leader; Rita Williams, librarian; June Neal, publicity; Lorene Eagle, auditor; Julia Williams, book steward. W. J. Williams, Sr., was sustained as historian.

The branch plans a new church. The fundraising goal for the coming year is \$2,000.00.

During the year five were baptized. Three series of meetings were held by District President John Blackstock, Evangelist Floyd T. Rockwell, and Evangelist V. D. Ruch.

Thirteen Leaguers and three staff members attended camp at Canter's Cave.—Reported by JUNE NEAL

Women Hold Christmas Party

JOPLIN, MISSOURI.—The women held a Christmas party December 4 in the church with District Leader Mrs. V. D. Cochran in charge. The theme was "Jesus Christ, the Central Theme of Our Heritage." The program consisted of carols, a poem and prayer circle theme message by Deane Edwards, women's leader from Springfield District, and a business meeting.

The following officers were elected: Mrs. H. O. Plumb, associate women's leader; Mrs. W. M. Miller, secretary; Mrs. John Wolf, treasurer.

Dinner was served by Joplin ladies, and a freewill offering was taken. A playlet, "The Challenge of the Cross," was directed by Lorene Irvine, with Mrs. Truman Siler at the organ. Mrs. Kenneth D. Cochran led the carols. Mrs. Sheldon Swan decorated the tables. Sixty-five ladies attended.—Reported by RACHEL M. TROYER

Mission Grows to Branch

SARASOTA, FLORIDA.—The Sarasota-Bradenton mission was formally organized into a branch November 13. There were about fifty in attendance, with O. C. Henson, Jr., presiding.

The election of branch officers was held. Those elected were Clifton McArthur, pastor; Ethan Long, treasurer and recorder; Richard Fenn, church school director and youth leader; Wanda Fenn, women's leader; June Duckworth, secretary and historian; Jo McArthur, music director; and Hattie Joplin, book steward and librarian.

The mission was organized in May, 1956, with twenty-three members. The branch was organized with fifty-six members. There were six baptisms during this time, and one ordination.

From 50 to 75 per cent of the members attend midweek prayer services.

Anyone wintering in Florida will be welcome at the church, located one block off

Highway 301, just one and seven-tenths miles south of Oneco. Oneco is halfway between Bradenton and Sarasota.—Reported by C. S. MCARTHUR

Six Ordained

COLUMBUS, OHIO.—Six men were ordained to the priesthood at recent ordination services at the three Columbus congregations. The following were ordained: Worthington mission, Kyle E. Reed to the office of priest; North Congregation, James D. Overly to the office of elder; South Congregation, Frank Johnson to the office of deacon, Charles R. Goodin and Floyd F. Bradford, Jr., to the office of priest, and Robert E. Bradford to the office of elder.

November 2-3, Columbus District was host to a music institute under the direction of Elder Franklyn S. Weddle.

On November 24, in Worthington, Ohio, the Saints of the Columbus Branch met for a ground-breaking ceremony for a new church. Dr. Margaret Barker read hymn No. 535 in *The Hymnal*. Elder Donald J. Gabriel, pastor of the Worthington mission, broke the ground. Elder E. Elwood Smith, city pastor, gave the remarks and the prayer.—Reported by FLOYD F. BRADFORD, JR.

New Officers

McDERMOTT, OHIO.—The branch held the annual business meeting on September 13, with John Blackstock, district president, presiding. The following officers were elected: pastor, Everett E. Orin; secretary, Marie Crabtree; treasurer, Robert Shelpman; church school director, Chester L. Guilkey; women's leader and book steward, Evelyn Shelpman; junior League leader, Pauline Coburn; senior League leader, Margaret Guilkey; historian, Mary Crabtree; publicity, Rufus D. Crabtree; music director, Ruth Eichenlaub; solicitor, R. D. Crabtree; auditors, George and Pauline Coburn.

There were fourteen baptisms, four marriages, and four babies blessed during the year.

The women's department raised \$909.79 under the direction of Marie Crabtree during the year.—Reported by MARIE CRABTREE

Five Baptisms

RACINE-PORTLAND, OHIO.—A two weeks' series of meetings was held by Elder John W. Blackstock of Middletown, Ohio, president of the Southern Ohio District. At the close of the series, five were baptized on November 30. They were Diana Roush, Denny Roush, Danny Roush, Homer Proffitt, and Ralph Johnson.

They were confirmed December 1 by Elder Blackstock and Elder C. W. Proffitt.—Reported by MAXINE DIDDLE

Conference and Institute

NAUVOO, ILLINOIS.—“What Seek Ye?” was the theme of the fellowship service that opened the fall conference of the Nauvoo District, held at Fort Madison, November 10. Guest speaker for the day was Apostle D. T. Williams.

At the business meeting in the afternoon, the following officers were elected: Orville Hulmes, district president; Max Hromek and Leonard Duke, counselors; Robert Brown, secretary; Clifford Brown, treasurer; Joy Hulmes, music director; Gale Hunter, director of religious education; Kenneth Duke, young people's director; Charlotte Brown, church school director; Robert Reipe and Dale Moon, auditors; Genevieve Grover, historian.

The following reunion committee was sustained for another year: Ed McKiernan, Ed Stark, Carl Jones, and Harold Smith.

The district voted to sponsor the mission at Carthage, Illinois, and Elmer Garrett was appointed pastor. Ed Stark was appointed pastor of the Mount Pleasant Mission, and Emel Miller of the Farmington mission.

The following recommendations to the office of elder were accepted by the conference: Ralph Gunn, Gomer Griffiths, Robert Hardy, and Lee Ourth.

On December 4 the semiannual district women's institute was held in Burlington, Iowa.

Mrs. Clifford Brown was in charge of the devotional, “Why Pray For Others?” A playlet under the theme title was presented by Mrs. Dale Moon, Mrs. Delbert Hester, Mrs. Arnold Wiemann, Mrs. William Hogan, and Mrs. Norman Gunsolley.

Mrs. Louis Zonker was the morning speaker. She told of her experiences in Germany and displayed articles from Germany. A sack lunch was held at noon, and there was time to look over the displayed study materials available in the women's department, and also yearbooks of the district.

In the afternoon, Mrs. Arnold Ourth talked on Section 86 of the Doctrine and Covenants.

Church Building Improved

SHERWOOD, OREGON.—The appearance of the church at Sherwood has been greatly improved by replacing the steep hip roof and front dormer with a plain gable roof, and by filling a ten-foot-square notch in the rear corner of the building with a much needed classroom.

The roof was in need of new shingles, and the members agreed that the improved appearance would justify the cost. Labor was donated by the pastor and members, under the direction of Edwin Balsiger, a carpenter.

Randall Rife, David Calkins, and Sarah Murdock were lost this year by death. Sister Murdock was a pioneer of the Sherwood group and a faithful worker in the women's department and other branch activities.

The only priest, Arthur Tooze, and his wife Ruth and three children moved to Ocean Lake, Oregon, where he was ordained an elder and appointed pastor of the mission there.

The branch gained four by baptism. They are Mrs. Betty Duffield and her son John, ten years old, and Donna Mae and Michael Shultz, ten and eight respectively, daughter and son of Donald and Rowena Shultz of Tigard, Oregon.

Officers for the new year are Donald Balsiger, branch president; Mrs. Shirley Balsiger, secretary; Donald Shultz, treasurer; Mrs. E. M. Balsiger, church school director; Mrs. Harriet Wiedermann, youth leader; Mrs. Rowena Shultz, social leader; Miss Susan Wiedermann, librarian; Mrs. Bessie Shultz,

dramatics; E. M. Balsiger, auditor; Vincent R. Shultz, publicity.

Building and finance committee members are Vincent R. Schultz, three-year term; E. M. Balsiger, two-year term; and Mrs. Luella Tooze, one-year term. Book steward is Mrs. Marian Murdock; solicitor, E. M. Balsiger; and historian, Vincent R. Shultz.—Reported by VINCENT R. SHULTZ

Active Youth Group

ALLIANCE, OHIO.—Sunday, September 8, the branch met for the first time in the new location at 15 South Linden Avenue, corner of Linden and Main Streets. It is on the second floor, and conveniently located. Attendance has more than doubled since moving to this new location; the time of meeting is 10 A.M.

September 8, the branch business meeting was held with Elder Earl Wildermuth of the District Presidency in charge. Officers elected were Elder Alba R. Smith, pastor; Pearl Sell, secretary and youth counselor; Ethel Gilliam, treasurer; Karl Reinhardt, church school director and youth leader; Vida Reinhardt, music director and leader of women's group. Appointed by the church are Marie Smith as solicitor; Pearl Sell as recorder; and Leafey Gordon as historian. These were sustained in their offices. The department heads were elected to compose the budget committee.

Mrs. Othel Smith, Kirtland District women's leader, met with the women's group November 13. She spoke on “The Heritage He Left in Our Hands.” The group has just completed a project of selling candy, the proceeds of which will go to the building fund. The group program includes a Bible marking class and a food and health class.

September 15, Patricia Carol Gilliam was baptized by Elder Alba Smith. She was confirmed on September 29 by Elders Smith and Glen Carlisle. Also on this date, two children were blessed: Steven John, son of Mr. and Mrs. Dallas Kelly, and Corrine Sue, daughter of Mr. and Mrs. Marvin Grace, with Elders Smith and Carlisle officiating at this ordinance.

September 18 the members from Alliance met with members in Salem for a prayer service at the home of William H. Smith, with twenty-two present. Elder Glen Carlisle was in charge. On November 22 they met with Mr. and Mrs. Frank Downs in Louisville, with twelve present. Elder Alba Smith was in charge.

Graceland Day, High Priest E. Guy Hammond and Elder Douglas of Akron were visitors, with Elder Douglas being the speaker.

The youth Group is active, with fifteen members. Gloria Grace, a teen-age member of the group, makes the worship center arrangements. They meet at 7:30 P.M., the second and fourth Sundays of each month, at 15 South Linden Avenue.—Reported by LEAFY M. GORDON

Branch Elects New Officers

ESCATAWPA, MISSISSIPPI.—The branch business meeting was held September 3, with Elders E. B. Sherman, Daniel McQueen, and John R. Darling presiding. The following officers were elected: E. B. Sherman, pastor; Elders G. C. Gibson, Daniel McQueen, and Marshall Mizell, counselors; Jimmy Roberts, church school director; Lois Mackie Rogers, women's leader; Dorothy Griffin, children's leader; Otto Davis, Zion's League leader; Etta Edna Allen, music director; LaVerne Gibson, secretary; Gordon Gibson, treasurer; Pearl Allen, book steward; Alpha Bickle, historian; Jimmy Roberts and Daniel McQueen, auditors; Odessa Graham, church school secretary; Mable Davis, adult supervisor; Wanda Barnes, branch reporter.

A motion was made to sustain the deacons as building custodians. A motion was also made to combine the finance and building committees, with Carl Byrd and Annie Louise Sherman added to the present committees. Gordon Gibson was appointed junior pastor.

A baptismal and confirmation service was held November 13. Oscar Martin and Stewart Beardlee were baptized and confirmed by Elders Sherman, J. L. Barlow, and Myron LaPointe.—Reported by WANDA BARNES

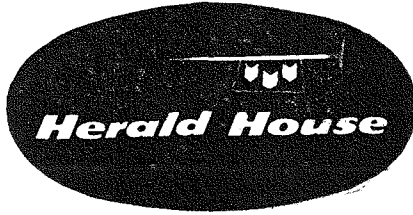
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Roger Yarrington Is Speaker

NEVADA, MISSOURI.—The women's meeting at Rich Hill, held December 3, was attended by several Nevada members. The annual bazaar and bake sale was held December 7. The women's department is helping on the fund for a new organ for the church. Hazel Welton is leader of the joint women's groups.

Lela Porter, friendly visitor, has made many calls on sick and shut-ins, usually accompanied by Jennie Mahurin.

Elder Peter Harder held two weeks of cottage meetings recently, with very good attendance.

The Zion's League banquet was held in Nevada in the lower auditorium of the church on November 23. Roger Yarrington was speaker, and 125 young people attended. Robert Hartel is the local Zion's League leader. E. M. Curtis is supervisor for Rich Hill District Zion's League.

Priesthood meetings have been well attended, the last being held November 29.

The men are repairing and redecorating the church.

The A. L. Readings and the A. H. McCormacs have moved from the branch. Elder Ben Simmons and family of Springfield, Missouri, have moved to Nevada.—Reported by LURA LASLEY

New Mission Reports

BURLINGAME, CALIFORNIA.—The Peninsula Branch was organized June 10, 1956, by President Israel A. Smith.

Temporary quarters for meetings are in the Odd Fellows Hall in Burlingame.

In August, 1957, property was purchased high atop the beautiful Belmont Hills in Belmont, California, for a church. Tentative plans are to start building within a year.

A series was held September 15-22 by Evangelist Louis J. Ostertag of Santa Ana, California.

Elder Clayton Condit was elected branch president for 1957-58. He is stressing home ministry and priesthood emphasis in his program. Missionary series are being conducted currently by Missionary Dale Argot-

singer and Elder Victor L. Wilshusen on the subjects of his program.

The women's department made and sold Christmas trees and candy, with proceeds going to the building fund. A priesthood and wives banquet was held during the holiday season. Yule camp at Happy Valley, Santa Cruz, California, was held December 27-29, with several Zion's Leaguers from the mission attending.—Reported by HELEN F. WILSHUSEN

Three Young Men Ordained

WOOD RIVER, ILLINOIS.—On November 13, three young men were called to the office of priest. They are Ellery E. Alley, Luther D. Felton, and L. W. Harold. On November 20, an ordination service was held for them. Spokesmen were Elder Walter Amick, Patriarch Clarence Archibald, and Elder Ronald E. Manuel.

In October, the women held a bake sale, clearing \$100.00. The annual bazaar and chili supper in November cleared \$230.00.

The men have completed painting the outside of the church, and now plan to redecorate the lower auditorium. The women have purchased a new sink.—Reported by BRANCH REPORTER

Church Building Moved

MARION, ILLINOIS.—The officers elected for the coming year are R. W. Poore, pastor; Wallace Peebles, associate pastor; Russel Ellis and Norman Jackson, counselors; Sharon Cogdill, secretary; Ernest Burklow, treasurer; Carl Raybourne, church school director; Elizabeth Poore, women's leader; Wallace Peebles, Zion's League leader; Mildred Atwood, music director; Norman Jackson, missionary co-ordinator; Dorothy Kelley, book steward; Glenn Jackson, publicity.

The following were sustained: I. T. Webb, historian; Norval Radford, statistician; and Ernest Burklow, solicitor.

Due to the fact that the church building had to be moved to make way for the new freeway to be built, church school and the Sunday morning services are held in the Shriners' Club on Route 37.

Each department is trying to raise funds for the building program through various activities.

For the second year the working women have held their own meetings in member homes. Verba Atwood is leader. They are studying the book *The Woman Beautiful*, with Mildred Atwood as teacher. The regular group meets each Thursday, starting with devotionals and classwork. They spend the rest of the day in activities to raise building fund money. The combined group meets the second Tuesday night of every other month for a program.

During the year, seventeen have been baptized, ten were lost by transfer, and ten babies have been blessed.

Seventy Cecil Robbins held a series of cottage meetings. Clifford Brown was baptized.—Reported by GLENNA JACKSON

Liahona Home-coming

LAWRENCE, KANSAS.—A reception was held for last year's pastor, Claude Norris, and his wife Dorothy, on November 6 at the church. They were presented with a set of the Three Standard Books as a gift from the branch.

On November 8, a harvest banquet for the men and boys of the branch was prepared and served by the women's department. Following the meal, an evening of entertainment including slides and singing was enjoyed by all those present.

The third annual Liahona home-coming was held in conjunction with the University of Kansas home-coming on the week end of November 23-24. A banquet was held Saturday evening in the University of Kansas student union building with Evan A. Fry as guest speaker and Frank Ebeling of Independence as master of ceremonies. Following the banquet, a talent show and refreshments at the church concluded the evening's activities. On Sunday, an early morning worship service was held in Danforth Chapel on the campus. At the morning preaching service, Elder Reginald Smith from Independence spoke on "Our Renewed Hopes."—Reported by JOYCE OSBORN

Four Recent Baptisms

PASCO - KENNEWICK, WASHINGTON.—At a business meeting held July 8, the following officers were elected: elder in charge, Wayne Rogers; secretary, Winnogene Eidem; treasurer, Chris Broderson; church school director, Mae Piert; women's leader, Laura Walden; social chairman, Leona Dickenson; Zion's League leader, Ray Edgar; music director, Janet Rogers; publicity agent, Irene Bowerman; auditor, Dick Bullard.

The week end of September 14-15 the group turned out in force to gather the grapes which were raised on the lot. The crop was good and the members enjoyed the fellowship of gathering the harvest.

Two bake sales were held recently, one sponsored by the Zion's League and one by the We-Ne-Ju Circle.

In August the Richard Chapman family moved to Seattle where he is employed, and in October Ray Edgar moved to St. Louis.

At a baptismal service held November 24, the following persons were baptized; Harold H. Norwood, Jr.; Hazel Showalter, Sandra Showalter and Richard Hunsaker. They were confirmed December 1.

In October a study session was begun, and is held each Sunday evening.

November 24 was a day of thanksgiving. Dinner was prepared by the We-Ne-Ju Circle and served after the morning service. About one hundred attended.—Reported by WINNOGENE EIDEM

Readings in Marriage Counseling

by Clark E. Vincent*

Fifty-two articles by recognized authorities that constitute a broad coverage of the marriage counseling field. Continuity for these selections is written by Dr. Vincent by means of introductory comments and biographical notes (Thomas Y. Crowell Company). Especially recommended for pastors, members of the priesthood, teachers, leaders, and parents. Also professionally trained marriage counselors and other professional people, university and college students. Readers of this book will be interested in the "Dating and Marriage" February issue of STRIDE.

\$4.50

*Dr. Vincent is an elder and active in the Berkeley, California, Branch.

Shipping charges extra. If you live in Missouri, add 2% sales tax.

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Bulletin Board

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the VFW Hall, 18147 Harwood Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamon, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Services in Metropolitan New York City

Manhattan, Brooklyn, and Queens area: YMCA, 570 Jamaica Avenue, Highland Park; pastor, W. S. Lord, 60 Knightsbridge Road, Great Neck (telephone GR 2-9543 or VI 7-8527)

Church business folk lunch and fellowship third Friday each month, 12:15 p.m., at Sloan House "Y", 34th Street near Ninth Avenue, City of New York. Cafeteria service. All welcome.

Long Island area, Hicksville mission: home of Seventy Loyd Adams, 27 Parkway Drive, Clearview Village, Hicksville (telephone WELLS 1-5859); pastor, Wilbert Richards, 14 Oxford Lane, Bethpage (telephone WELLS 8-0456)

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks (telephone SUmit 6-2721 J)

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; pastor, Clifford Webb (telephone WOODward 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Don Crowell (telephone WEST 4-1879)

Further information, if necessary, may be obtained from the district president, Perce R. Judd, WELLS 1-8949.

Regional College Student Conference in Montgomery

The first regional college student conference for the southeastern United States will be held January 25 and 26 at the Reorganized Church in Montgomery, Alabama (corner of Goode and Wade Streets). It is being sponsored by the R. L. D. S. students of Troy State College. Registration will take place from 1:00 to 2:00 p.m. on Saturday; a fee of five dollars will be charged each person to cover expenses of the conference. Lodging is to be provided by members of Montgomery Branch. All who plan to attend are urged to notify those in charge by January 20. Further information is available from Joe Sellers, 1112 North Three Notch Street, Troy.

BOOKS WANTED

Ernest L. Grasshoff, Walker Street, Route 1, Evansville, Wisconsin, would like to obtain copies of Stebbins' *Book of Mormon Lectures*, a small edition of the Book of Mormon such as was used by Henry Stebbins, and Cornish's *Into the Latter Day Light*. Please write stating price and condition of books before sending them.

Nedine Clark, 3275 D Street, Salem, Oregon, would like to obtain two copies of Christiana Salyards' *The Enduring Word*. Please state price and condition before sending them. She also needs a copy of the November-December *Daily Bread* so that she can complete her reference file.

Change in Name and Location of Brentwood Branch

What was previously known as the Brentwood Branch of St. Louis District is now called the Kirkwood Branch. The location has been changed to 830 North Kirkwood Road, Kirkwood, Missouri.

D. T. WILLIAMS

REQUESTS FOR PRAYERS

Mrs. Elva McDonald of 409 West Eighth Street, Grand Island, Nebraska, requests prayers for her mother, Mrs. Effie L. Galland, who is to undergo surgery for a broken hip.

Mrs. Ivor Surrudge, Bevier, Missouri, requests prayers that her health may be restored.

WEDDINGS

Ackers-Schmidt

Dorothy Mae Schmidt, daughter of August and Cora Mae Schmidt of Kansas City, Missouri, was married to Thomas L. Ackers, son of Taylor D. and Mary Haynes Ackers of Ohatchee, Alabama, on November 3 in the chapel at Fort Benning, Georgia, Seventy J. H. Yager, officiating. The bride is in the WAC, and the groom is in the Army. Both are stationed at Fort Benning.

Miller-Howell

Marjorie R. Howell, daughter of Mr. and Mrs. Raymond Howell of Payson, Illinois, and Elbert F. Miller, son of Mr. and Mrs. Hubert Miller of Paris, Missouri, were married on December 1 at Akers Chapel in Payson. Seventy William Guthrie officiated.

Crane-Peters

Kathryn M. Peters, daughter of Mrs. Dwight Peters of Hannibal, Missouri, and Ralph R. Crane, Jr., son of Mr. and Mrs. R. R. Crane, Sr., of Palmyra, Missouri, were married on December 1 at the home of the bride. Elder Wayne Peters read the wedding ceremony.

BIRTHS

Mr. and Mrs. Carl Romig of Bellaire, Texas, became the parents of twin sons,



TRACT REVIEW

*I Will
Build
My Church*

Here is a best seller from the pen of George Knotts. A young man with a great deal of missionary zeal and artistic ability, George drew a church building with its parts representing characteristics of the New Testament church. Then he suggested the words that would best tie in with the illustration.

The title is based on the New Testament statement of Jesus. And the question is raised on the cover: "Does Christ's Church Exist Today?" The reader is then directed to the inside of the tract to "points of identification" whereby the New Testament church organization and characteristics may be compared with any other church now in existence.

On the back page, the reader is invited to compare the Reorganized Church of Jesus Christ of Latter Day Saints with the New Testament church.

This tract was first offered for sale in December of 1955. During the two-year period following, sixty thousand copies have been printed. It has been a favorite for mass tracting of neighborhoods. Single copy price is 2 cents, but in quantities of 1000, it is 1 cent each.

James Carl and Terry Grant, on July 29. The boys were blessed on December 1 by Seventy John Puckett and Elder A. J. Banta. Both parents attended Graceland College. Mrs. Romig is the former Dorothy Wilder.

Mr. and Mrs. Roy L. Aultman became the parents of a son, Ronald Lee, on September 4. He was blessed on December 8 by his grandfather, Elder R. L. Aultman, assisted by Elder Floyd Burt, pastor of the Tampa Branch. Mrs. Aultman is the former Mildred Cothron of Tampa.

Mr. and Mrs. Ron Donoghue of Toronto, Ontario, became the parents of a daughter, Cynthia Lee, on October 12. She was blessed on December 8 at Toronto by Elders F. L. LeFeuvre and A. O. Crownover. Mrs. Donoghue is the former Doreen King.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Marion	WGGH	1150	Sunday, 10:00 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMCL	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

JANUARY 6, 1958

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THE PLAGUE

Intolerance and racial and religious discrimination are not the by-products of any particular kind of working condition, wage classification, or economic group. They are germs which do their damage in every type of human being, and they are just as contagious and indiscriminate as chicken pox, while having a mortality factor more closely resembling that of cancer and tuberculosis.—Charles E. Wilson.

ALTERNATIVE

The brotherhood of man is not a dream; it is a fact. And if mankind is to survive as a species, this fact must be recognized. This curious point where biology and religion meet must be our new point of departure, the only basis for a brave new world—its alternative being war and chaos.—Stuart Cloete.

TIRED SOULS' CHAPEL

Have you ever finished up a series of hard grinding jobs, to find yourself so tired you wondered how you could stick it out till quitting time? Have you felt that you couldn't tackle another set of problems, nor start another production job, and that, for this particular day, to admit the solemn truth, you'd had it?

Well, then, you understand. And may the Lord comfort your soul.

Somewhere in our rambles around in the big city we passed by an "All Souls' Church." It seemed like a most kindly, generous, all-of-us-included gesture to the world. Just seeing it warmed the heart. Some good people must have been back of it.

However . . .

What we really need these days is a "Tired Souls' Chapel." Why not? In it there would be no need for pulpit, choir, public address system, or organ. Just the altar in quiet dignity, illuminated by modest candle light. High windows, letting in the radiance of the sky. Pews where one could sit and rest. A space for peace and a time for quiet while

one bows his head in prayer and thinks about God.

This is not to replace the church. In fact, it could be set up in some corner of the church for private worship. One could even have such a place in his home. There was a time when homes had chapels and families worshiped God together. Perhaps in our modern world we have lost something that we ought to restore.

L. J. L.

PROMPTNESS

I owe all my success in life to having been always a quarter of an hour beforehand.

—Lord Nelson

BEING EQUAL

Equality causes no war.

—Solon

A CHECKUP

It's good to have money and the things that money can buy, but it's good, too, to check

up once in a while and make sure you haven't lost the things that money can't buy.

—George Horace Lorimer

APPLIED RELIGION

We have committed the golden rule to memory; let us now commit it to life.—Edwin Markham.

FOR YOUR REMINDER BOOK

"A smile is an international language. If you say 'Please' and 'Thank you' you can get along with anybody."—An unidentified movie producer in a radio interview, on returning from Japan where he worked on "A Teahouse by the Side of the Road."

"Keep on trying, never give up, and always hope for the best."—Ambassador Henry Cabot Lodge, Jr., in an address to the General Assembly of the United Nations, November 4, 1956.

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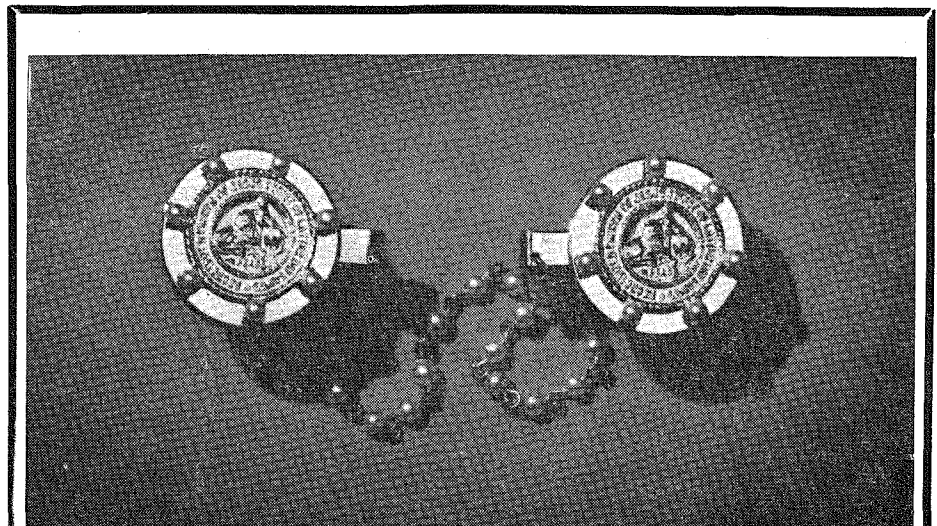
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SAINTS' HERALD

Volume 105 / January 13, 1958 / Number 2

Invitation
to
Worship

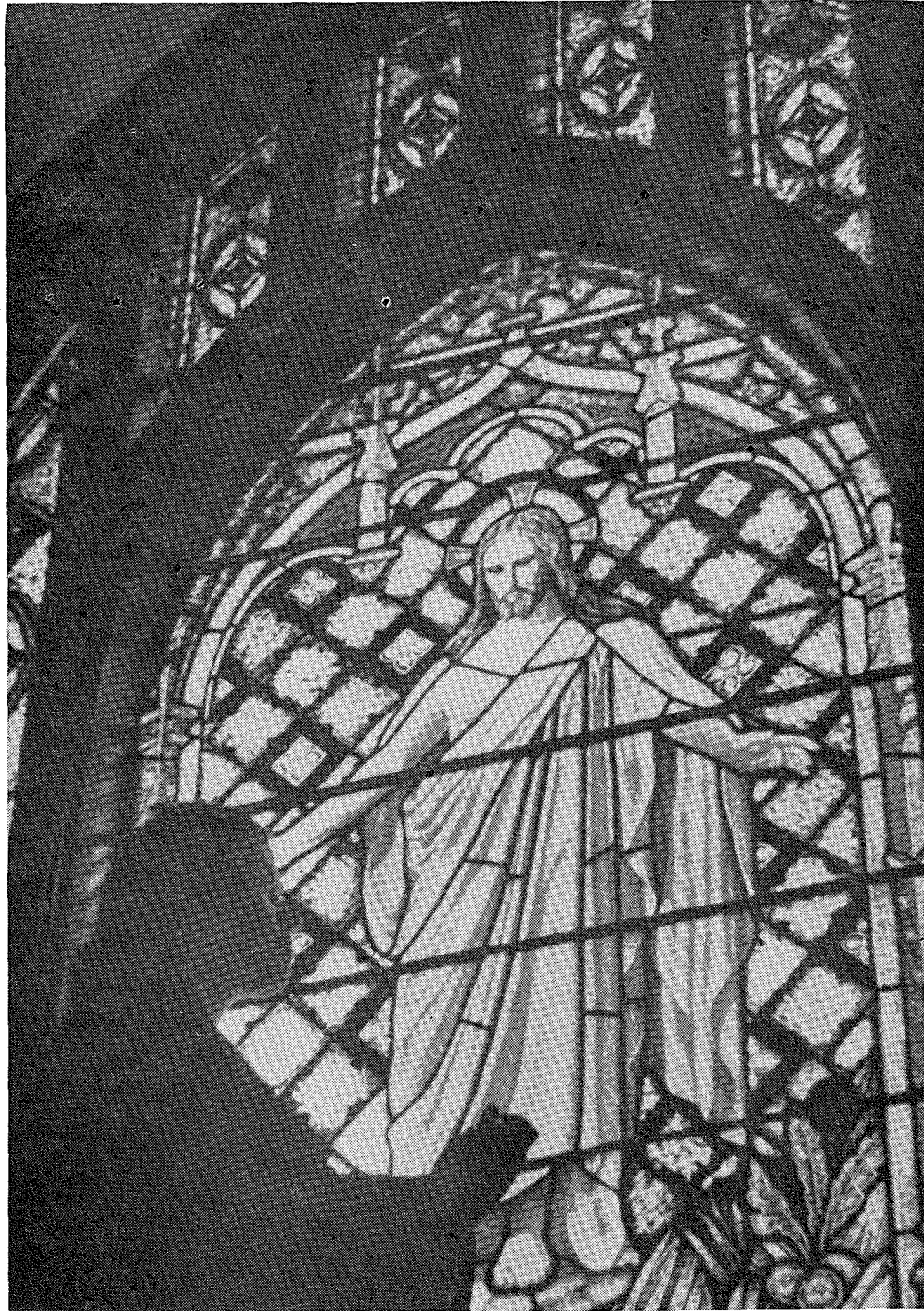
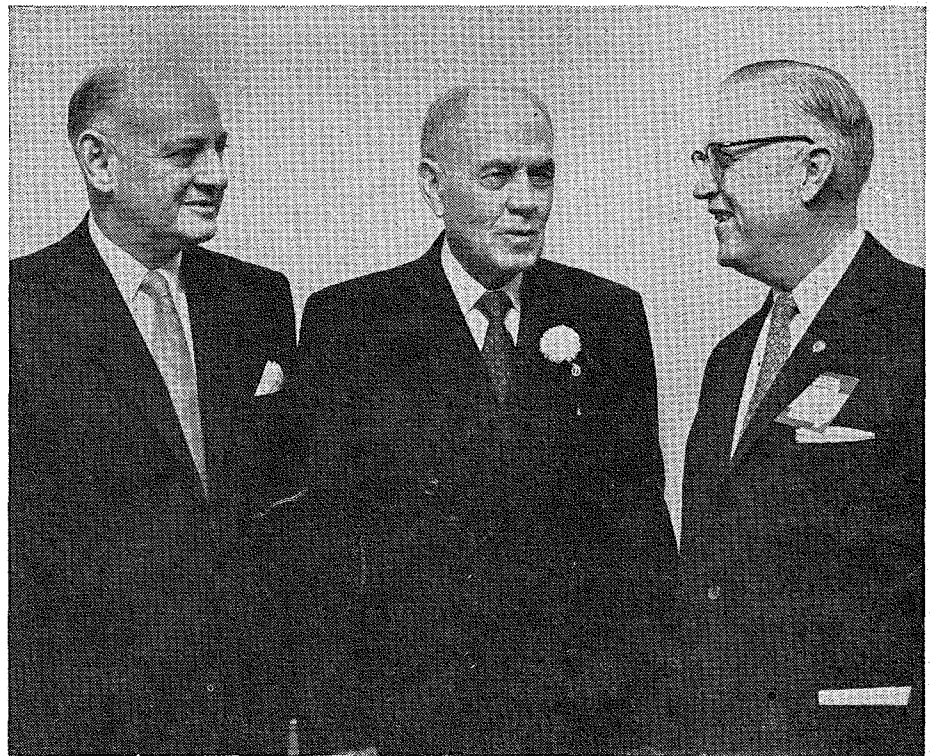


Photo by Alfred Hulmes

Hospital Group
Recognizes Him with
Certificate



Major B. Einstein, vice-president of the First National Bank and a member of the Board of Trustees for the Jewish Hospital in St. Louis, Missouri; Lyman H. Turner, a member of the Baptist Hospital Board of Trustees, Springfield, Missouri; and Bishop DeLapp—recipients of merit of honor certificates.

Bishop DeLapp Is Honored

BISHOP G. L. DELAPP WAS honored recently at the annual banquet of the Missouri Hospital Association in St. Louis.

Brother DeLapp was cited for his long-time service in the interest of better health care in hospital circles, Blue Cross work, United Fund campaigns, and other related activities. He was one of three who received merit of honor certificates at the banquet.

Senator Stuart Symington of Missouri was the principal speaker of the evening.

In recognizing Brother DeLapp's contribution in the field of health, the association cited his service as a member of the corporate board of Blue Cross Hospital Services in Kansas City for eighteen years. He has served on the Blue Cross board of trustees for eleven years, and he has served as chairman of the public relations committee for five years. He is now serving his third year as president of the Kansas City Area Blue Cross.

He is also vice-president for Jackson County of the Metropolitan Area Planning Council and a member of the public health, hospitals, and medical care committee. He was active in the formative period of the Kansas City Area Hospital Association and was its first president.

As Presiding Bishop of the church, Brother DeLapp is also a member of the board of the Independence Hospital and Sanitarium. He has been a member of the board since 1931 and its secretary since 1932.

Four hundred and fifty persons attended the banquet at which Bishop DeLapp was honored. A. Neal Deaver, administrator of the Independence Hospital and Sanitarium and a trustee of the state association, accompanied Bishop DeLapp to St. Louis for the meeting.

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- E. E. Potter (page 5), elder, Auckland, New Zealand.
 - William J. Rounds (page 9), assistant to bishop of Far West Stake, Hamilton, Missouri.
 - Irene Butler Sorden (page 10), Independence, Missouri.
 - Marian Blumenschein (page 16), San Salvador, El Salvador.
 - Marguerite Constance (page 14), Blue Springs, Missouri.
 - Eva Dexter (page 15), Lansing, Michigan.
-

Cover Picture

Silhouetted against the stained glass window of the church in Omaha, Nebraska, is Mrs. Lester Kavan. The picture is an enlargement made from a 35 mm. snapshot.

In His Name

PRAYER SEEMS DIFFICULT to many Christians because of the sacred pronouns which are commonly used. There is no commandment that we need to address Deity as *thou* or *thy* rather than *you* or *yours*. It has been observed that more people are using the regular forms in recent years. There is a possibility that the reverence intended by using the sacred forms is not worth the cost if it discourages people from public prayer which is commanded by the Lord (Doctrine and Covenants 21: 5).

Last summer a brother asked me, "Why should we say 'In Jesus' name' when we pray?" The answer is that we are directed to do that in the word of God. Paul wrote, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3: 17). The Saints were told, "Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you" (Doctrine and Covenants 85: 16).

It seems possible that some of our church members have become confused and felt that it was optional whether they prayed in the name of Jesus or left it off, as one might omit the complimentary closing on a letter. In children's prayer meetings the testimonies will often be concluded by, "You pray for me and I'll pray for you." Because of their lack of training and experience they imitate rather than move out on their own ideas. Good leadership can remedy this to the mutual benefit of all. A sister told me just recently that priest-hood men are omitting the concluding prayer words, ". . . in Jesus' name, Amen." In the light of all the scriptural injunctions this church accepts as God-given, this is hardly excusable.

After the lame man was healed at the Gate Beautiful through the ministry of Peter and John, they were challenged by the Jews, "By what power, or by what name, have ye done this?" Peter answered, "By the name of Jesus Christ . . . for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 7-12; Doctrine and Covenants 16: 4 f). John records the promises of Jesus relative to asking or prayer: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14: 13; 15: 16; 16: 23).

It may be urged that the Lord's Prayer (Matthew 5: 10-15) has the sacred pronouns but not the closing "in Jesus' name" so people should not be blamed for omitting the name of Jesus. This is a negative type of argument and should not take precedence over direct

commands to ask in his name. Latter-day revelations lay a solemn obligation upon us always to use his name. "Thou shalt continue in calling upon God in my name . . ." (23: 3 a). Enoch is quoted as saying that God ". . . commanded me that I should ask in the name of your Only Begotten" (36: 12 a). "All things must be done in the name of Christ, whatsoever you do in the Spirit" (46: 9 a).

The Book of Mormon is in complete harmony with the foregoing commands. To cite just a few: "And Jesus again shewed himself unto them, for they were praying unto the Father, in his name" (III Nephi 12: 15). "Ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name which is right, believing that ye shall receive, behold it shall be given unto you" (III Nephi 8: 51).

Foreigners

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."—Ephesians 2:19.

NAME CALLING IS A DEVICE often employed by the unscrupulous. Politicians love it because it is hard to counteract. Always they use names which are loaded with emotions and are not readily amenable to logic. A "Red," a heathen, an un-American, or a foreigner are names used to stigmatize and to frustrate.

Now it just happens that the word "foreigner" innocently gets into our church literature. No stigma is intended, but from correspondence reaching us from abroad it is apparent that the classification is resented. Where are these "foreign missions" of which we write? How can we justify the statement that we are sending church officials to "foreign lands," or say a "foreign student arrives," in a world-wide church? We talk about a universal church but think provincially.

Our overseas missions and churches abroad have been patient and understanding. We resolve that hereafter the ugly word "foreign" shall not slip into print. Then old patterns of thought assert themselves, or in some unguarded moment we forget to take that bad word out of the manuscript we edit, and it's done again. Believe us, our brethren abroad are not "strangers and foreigners," but part "of the household of God."

Official

Missionary Camp

By arrangement with Apostle D. T. Williams the East Central States Mission will conduct the second year of the *Missionary Camp* at Camp Manitou, Michigan, June 8-15, 1958. The recommended age range for this camp is nineteen to twenty-two.

Missionary Camp offers opportunity for study of the fundamental beliefs of the church and training in the basic techniques of sharing the gospel with neighbors and friends.

This camp is sponsored primarily for youth of the East Central States Mission; however, applications from other areas will be considered if they can be cared for in the normal camp

plans. Further information is available from Russell F. Ralston, the Auditorium, Independence, Missouri.

THE FIRST PRESIDENCY
By F. H. Edwards

Auditorium Day March 9, 1958

At the time this is being written, we are just closing the books for the year 1957, but we will not be in a position to state definitely the results of our fund-raising program for the Auditorium construction until all December reports are in. We are hopeful that the amount needed which we stated in the article of October, 1957, to be \$138,339.59 will have been received. If so, we have the following needs

yet to meet before our next General Conference:

Seating, approximately \$175,000.00
Elevator 18,900.00
Ceiling, etc., for the
lower auditorium 43,605.00

TOTAL . . . \$237,505.00

We are, therefore, designating March 9, 1958, as Auditorium Day. Offerings received on that day will go to meet the needs above listed.

We have appreciated the excellent support given by members of the church everywhere, and we all look forward to the completion of our headquarters building.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

THE FIRST PRESIDENCY

By Israel A. Smith

Across the Desk

OF THE FIRST PRESIDENCY

Apostle Arthur Oakman, who was ill before Christmas, felt unable to send greetings this year. He has asked us to print the following expression of gratitude for the cards he and his family received:

Arthur, Elva, and Channing Oakman acknowledge with grateful thanks the kind wishes expressed by many friends in their cards and take this means of returning their thanks and reciprocating the expressions of good will.

From a letter sent to Apostle Charles R. Hield by Teae Haoa of Noumea, New Caledonia, written December 18:

Your nice letter came to us three weeks ago, and we enjoyed reading it. I am very sorry for not answering it sooner, but we had to move from Tahiti

and we spent almost two months getting a house. Now we are living in a comfortable one that has a large storeroom in front, so we are hoping to be able to make it into a tearoom or ice-cream shop.

Since coming to this faraway island, we have held meetings every Sunday and Communion once a month as we did in Tahiti. I came here to meet my husband in October, 1956, and brought our four younger children. The oldest one stayed at Papeete until this month. Now the whole family is together, and we give thanks to our heavenly Father for bringing every member of our little family here safely and in good health.

My husband came here ten months ahead of us. He has been in New Caledonia two years now. On Sundays we have preaching at eleven o'clock, and after that we sing for about half an hour. Then we all have dinner here at our home. We have Tahitian people, Caledonian, people from France or Australia, and sometimes Chinese from Indo-China. We have difficulty trying to make them understand the gospel of our Lord and Savior.

We are having song practices at night for Christmas because Lehi wants to take us to the hospital, jail, and aged people's home to sing carols. The jail is on an island about four miles from here; to get there we must hire a boat which will cost about twenty francs each. Some of the nonmembers have asked us to go to their homes and sing for their relatives, too.

Here are the names of the church members in our area: Elders Lehi and Tohitia a Paho, and Priest Roura Le Noir; Teriimatatini, Teravero, Mairai, Teae, Niniura and Lily Rae Haoa; Henri Richmond, Vairaaroa Jeannot, Maiati Moeava, Tihoti, Helen Clark, Teumere a Fareata, Yolande Pioi, Taupepa a Vanaa, Albertine Smidt, and Antoina Foster.

We have also received a letter from Brother Butterworth which has given us much help in our work here.

Give our love to your good family, to our dear Prophet Israel Smith, to Brother May and his family, and to all the Saints in your faraway field. That God bless you is our prayer.

The Saints' Herald

Vol. 105 January 13, 1958 No. 2

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

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E. E. Potter

Beyond the Telescope

God is omnipresent, omnipotent, omniscient
He is also a concerned and loving Father

The heavens declare the glory of God; and the firmament showeth his handywork.—Psalm 19: 1.

WHEN WE are trying to develop a true philosophy of life, one of the first things to do is to obtain as clearly as possible an understanding and an appreciation of God. Taking our text at its face value, let us travel out into space and see if we can obtain some idea of what God is like. These things will not let us meet God face to face, but we can obtain some idea of his character by studying the works of his hands.

Trying to travel through space at ten or 20,000 miles an hour is a waste of time, so let us hop on an express that travels 186,000 miles a second. We could arrive at the moon in just over one second and at the sun in eight minutes, but if we really want to go places, we will head for the wide open spaces.

In half an hour we pass Jupiter; in an hour Saturn flashes past, four hours later we wave good-bye to Pluto. There may be one or two planets farther out, but so far we have not discovered them.

Our first call is on our recently discovered neighbor Proxima Centauri. The three stars in this group revolve around one another; one we have known for many years, Alpha Centauri; the other is Beta Centauri. Proxima is only 25,000,000 million miles away, but Alpha Centauri is the largest of the three. It will take us four and a quarter years to arrive at Alpha Centauri.

Sirius, also known as the Dog Star, is the brightest in the heavens. A mere traveling 51,000,000 million miles from earth, it is eight and a half years traveling time away, while the gigantic sun, Aldebaran, is 553 years away—and these are our neighbors!

This galaxy system of ours is from 100,000 to 200,000 light-years in diameter and 10,000 to 20,000 light-years

thick at the center. Remembering that light travels 186,000 miles a second, we must agree that these distances are beyond human comprehension.

In our galaxy there are about 200,000,000,000 stars, some bigger and some smaller than our sun, but there are millions of bodies that do not give out any light. About one fifth of the total mass of our galaxy is invisible to us; this consists of dark suns, planets, satellites, planetoids, and vast clouds of dark matter.

But flying through space with our galaxy are great flocks of globular clusters. These ball-shaped clusters of 100 to 200 light-years in diameter contain tens of thousands of stars, many of them much larger than our sun.

Also traveling along with us is another class or system known as the Magellanic Clouds. Here, again, we find gigantic suns, one of them—S. Doradus—is 500,000 times more luminous than our sun.

Astronomers claim that if the heavens were divided into sections of about the size of the moon (and we must admit that this is a very small section of the whole universe) photographed with the appliances that the astronomical scientists have today, the photo would reveal 1,000 galaxies in each section and some would show as many as 10,000.

IT is impossible to make out the star mist beyond 1,600,000,000 light-years, as the faint glow that is in space fogs up the plates, but Professor Einstein's computation on the relationship of mass and space lead to the assumption that our universe should have a diameter of from 7 to 8,000,000,000 light-years, and a possibility of 1,000,000,000 galaxies, each with from 200 to 500 billion stars.

Sir Arthur Eddington has calculated that if the nebulae are actually receding as fast as they appear to be, the total amount of matter in the whole universe must be that of 11,000 million million million suns—nearly three million times as much as we can see in our telescopes. If those parts of the universe we cannot see are essentially similar to those that we can, this can only mean that the whole universe must be nearly three million times as big as the fragment of it that we see.—*The Stars in Their Courses*, by Sir James Jeans, page 149. Cambridge University Press, 1954.

This is our universe, but science is coming to the thought that the universe may be only one of many. Already we have far more than our minds are capable of grasping. Measurements in space are only figures on paper.

LET US STOP here and take stock of what all this that we have dealt with means. The chemical composition of the stars as far as we have been able to test—and that is some thousands of light-years into space—are all the same or sufficiently alike to cause astronomers to refer to the great mind behind the universe. There is only one mind, and that mind is God. Practically all astronomers recognize that the universe was created billions of years ago.

We conclude this discussion of the evidence of creation from design with the words of the Regius Professor of Astronomy at the University of Glasgow.

When we study the universe and appreciate its grandeur and orderliness, it seems to me that we are led to the recognition of a Creative Power and cosmic purpose that transcends all our limited minds can comprehend. In one of his essays Lord Bacon expresses this belief picturesquely as follows: "I had rather believe all the fables in the Legend and the Talmud and the Alcoran than that this Universal Frame is without a mind."

Today we have learned very much more about the "Universal Frame" than was known in Bacon's time; nevertheless, to many of us, scientific and nonscientific alike, the belief in a Divine Creator is as necessary now as ever it was. To one astronomer at least "the heavens are telling us the glory of God and the wonder of his works."—*The Christian View of Science and Scripture*, by Bernard Ramm, B.D., M.A., Ph.D., page 103-4. Paternoster Publications, London, England. Used by permission.

SEVERAL thoughts arise out of this material. (1) There was one mind only that was the Creator of all things; he knew just what he wanted and did it. Space is not littered with wreckage that would be there if there were a time of trial and error. There is order; law governs all things.

(2) If God were not perfect it would be very apparent in his works, as all things are on such a colossal scale that a small fault would soon assume gigantic proportions, but we do not find even one.

(3) Science has assumed that the age of our universe is from 5 to 8,000,000,000 years old. (A little further on, I will present material to show that God is still actively engaged in this world.) Well, 8,000,000,000 may not be an eternity, but as far as we are concerned it is. God was active away back there, and since he was just as perfect then as he is today we are justified in claiming that God who created the worlds is eternal.

(4) Science claims that our world is about 3 to 4,000,000,000 years old; we shall take their figures and again look at the work of God. If God was creating suns and worlds billions of light-years away at the same time that he created this world, then we must claim that he is omnipresent as well.

(5) If God created all of these bodies at practically the same time (and as I have pointed out there is only one Creator) then he must be omnipotent. Who else is there in all eternity but God? No other power can equal his—at least we cannot trace the slightest evidence of such a power.

(6) When we look at the atomic structure of the universe we must bow our heads and admit that He is omniscient as well.

We cannot begin to examine the whole universe from an atomic point of view, but let us look at one very small portion of it, man, and we will deal with but a very small portion of him.

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works;

and that my soul knoweth right well.—Psalm 139: 14.

We shall have to limit our investigation of man to his blood alone. This will not be dealt with as a doctor would, but as a scientist would. If we take a drop of blood, dilute it, and then magnify it 150 times, we find that the drop has become many tiny cells or discs. We are informed that there are about 25,000,000,000,000 of these in the body of a normal man.

If we increase our magnifying power a thousand times and select and dye one of these discs, we will find that it has a delicate and elaborate structure with porous walls. Its interior is a very fine network. Again we increase our magnifying power; every thread appears as a string of beads, and each bead has a wonderful mosaic pattern. There are a thousand atoms all joined together in each bead.

WE again step up our magnifying power several million times, and the beads disappear; we seem to be standing upon the face of the earth gazing into space. There is the Milky Way and millions of suns. There are differences between the atomic world and here, but the similarities are so apparent that the solar system and the galaxy system at once come to mind. Electrons resolve like planets around a central solar nucleus. If a man lived upon such a planet, space, in comparison to his size, would extend for millions of miles and be filled with numberless suns and planets, all proclaiming the glory of God.

When we realize that such a structure is in all things throughout the whole of the universe we are compelled to admit that God is omniscient.

Here I was a microscopic speck on an infinitesimal globe far out in the vast expanse of space, having the audacity to address as Father . . . the Creator of all things.

Several years ago, I spent considerable time in studying along these lines and one Sunday evening, while sitting in church listening to the sermon, I found my mind wandering off to what I had been studying. Suddenly the vast difference between God and myself seemed to bear down upon me. Here I was, a microscopic speck on an infinitesimal globe far out in the vast expanse of space, having the audacity to address as Father One who, seated in the midst of eternity, was the Creator and director and controller of all things. Fear gripped my heart; I felt very small and insignificant. Then the thought was

projected into my mind, "My son, I do not want you to fear me, but to love me." With tears in my eyes, I bowed my head and worshipped.

I turned to my Scriptures and again found material that caused me to wonder at the wonderful love and power of God and Christ.

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God.

The same was in the beginning with God. All things were made by him; and without him was not anything made which was made.—John 1: 1-3.

Who is the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.—Colossians 1: 15-17.

From this I learn that He who walked by the Sea of Galilee, he who died for me, not only created me but also was with God and engaged in the work of creating billions of years ago. I am not teaching that there are two Gods. There are not, the latter-day Scriptures clearly state that fact and all nature cries out that there is only one Creator. I have my own ideas regarding the relationship of God and Christ, but I may be miles from the truth. My Bible tells me in Colossians 2: 2, 3:

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God and of Christ, who is of God, even the Father; in whom are hid all the treasures of wisdom and knowledge.

IN the hereafter we shall know all things and understand even God—at least those of the celestial world will—but the fact that Christ was the creator under God is fully taught in the Scriptures. Now I should like to go a little deeper into Colossians 1: 17, but first let us look again at the atom.

Consider now the dilemma of the nuclear physicist when he finally looks in utter amazement at the pattern he had drawn of the oxygen nucleus (the nucleus of any other atom would serve to illustrate this point equally well). Here are eight positively charged protons closely associated together within the confines of this tiny nucleus, with them are eight neutrons—a total of sixteen

particles—eight positively charged, eight with no charge. Each of these particles is known to have its own individual identity.

An earlier physicist had discovered that "like charges of electricity or magnetism repel each other, unlike charges attract each other," and the entire history of electrical phenomena and electrical equipment had been built up on this solid fact, known as Coulomb's law of repulsion between like charges. What was wrong? What holds the nucleus together? Why doesn't it fly apart? And therefore, why don't all atoms fly apart?—*The Atom Speaks*, by D. Lee Chestnut, pages 55-56. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1953.

We are bought with a price, a gigantic price, a price paid in love and that because of love. We shall never find real peace until we live in love . . .

Karl K. Darrow, in his book *Atomic Energy*, states it this way:

You grasp what this implies. It implies that all the massive nuclei have no right to be alive at all. Indeed, they should never have been created, and, if created, they should have blown up instantly. Yet here they all are, and the rocks of the earth are full of these little high-explosive clusters, all of them ready to separate in halves with transformation of rest mass into kinetic energy and other forms of energy, and yet, they never do sunder themselves. Some inflexible inhibition is holding them relentlessly together. The nature of the inhibition is also a secret; but here I suspect that it is neither a military secret nor a quantum-mechanical secret, but one thus far reserved by nature for herself.—*The Atom Speaks*, pages 66-67.

TO OBTAIN some idea of the power within the atom that hold all the parts together I again quote from *The Atom Speaks*.

Starting with the known fact that 900,000 electron-volts was required to fire a proton into a nucleus, scientists used this yardstick and calculated that the binding force between two protons down within the nucleus is of the order of ten to fifty pounds. But observe carefully that this dimension "down inside the nucleus" is a very small dimension, and therefore that this binding of cohering force is limited in its operation only to the infinitesimal center of the atoms of matter. It is estimated that the distance between two protons within a nucleus is of the order of one twelve-quadrillionth of an inch (1/12,000,000,000,000,000 inch) to say that the attractive force between two protons within the nucleus is of the order of ten to fifty pounds seems almost prosaic. To begin to understand the real significance of this statement we must find some known standards of comparison.

One gram is 1/454th of a pound and one proton has a mass equal to one gram divided by 600,000,000,000,000,000,000. Not very big is it? But two of these protons of this infinitesimal size are held together down inside the nucleus with this pull of 10 to 50 pounds.—*The Atom Speaks*, pages 61-62.

"He is before all things, and in him all things hold together."—Colossians 1:

17, Revised Standard Version. The Goodspeed Version says, "He existed before all things and he sustains and embraces them all."

From these facts we can begin to comprehend the power and glory of both God and Christ. Not only did they create this universe billions of years ago, but they are the power that holds the universe together today. Is it the release of this power that will cause the world at the end of time to dissolve with a

great noise and the elements to melt with fervent heat?

There is one paragraph on page 283 of *Report on the Atom*, by Gordon Dean, former Chairman, U. S. Atomic Energy Commission, that I would like to present here.

Mankind has recently entered a room, the door to which is labeled the atomic age. We are in that room, and we have found that it is so large and so dimly lighted that we cannot yet begin to perceive all that is in it. But we have crossed the threshold, and we cannot turn back. All we can do is go forward boldly, and yet as wisely, as we can. One of the great responsibilities that we in America assumed when we brought the atomic bomb into the world was to lead the way into the atomic age. To do it well, our statesmen will need the understanding, and guidance, and the help of every citizen.

God has called us to build Zion, and I believe that atomic power is safe only in the hands of those who co-operate with the power behind the atom, God. There it will be one means of bringing blessings to the world.

Last Easter, with a desire to have a greater understanding of the love of God and Christ, I tried to visualize the reactions of the hosts of heaven during Easter week. We can well imagine them watching with intense interest all of the events leading up to the trial of the Savior, and I can imagine the cry of horror—and that from the very depths of hearts that intensely loved their Savior—as they saw the scourge lash down upon the back of Christ. I tried to imagine the instantaneous turning to God for him to intervene, but he, with face drawn because of the terrible suffering that he felt as he saw his Son and those he so dearly loved (men), would sadly shake his head and in broken tones state, "There is no other way." Again the hosts of heaven would turn to view the mockery of a trial meted out to Christ; they would be sick with an intense longing to protect and although helpless they would watch until his crucifixion. I can well imagine hearing a cry ring through the vault of heaven, "O my Son, my Son." Well does Paul state in II Corinthians 5: 19, "that God is in Christ, reconciling the world unto himself."

We are bought with a price, a gigantic price, a price paid in love and that because of love. We were made because of love and for love. We shall never find real peace until we live in love—love of God and love of our fellow man. This is the root cause behind every aspect of the gospel. Zion will be the developing ground for our love. We shall find a wonderful joy in living with God, in living with our fellow men because we love them. God will shine out of Zion, out of our lives, because we love him, and he is love.

The Desire to Serve

AT THE MORNING SERVICE of one of our new Independence churches, a young member of the priesthood was doing very well in presiding, making the announcements, and introducing the speaker. He contributed something good to the dignity and spirit of reverence there.

Then somebody said: "If you could see the difference between what he is now, and what he was before his family came into the church, you would be amazed. They have all come up a long way. It seems to me that their desire to serve the church has made them want to be their very best."

Could there be any finer tribute to the influence of the church in the life of its people?

Those who enter into the life of the church and serve it also receive many fine things in return: personal development, character growth, spiritual strength, graciousness and charm of manner.

L. J. L.

How Much Should I Give?

LATTER DAY SAINTS can be generally classified in two categories. Those who give (of their time, talents, and money) and those who do not give to the work of the church. Now I am assuming that most, if not all, readers of the *Herald* fall in the first group. I believe that they are fully converted and devoted to the church, and further that they want to do their share or more in the task God has assigned them. Yet I have observed recently that many of these good people are often troubled by their inability to determine just what their share in supporting the church should be.

This article is an exploratory attempt to consider certain things which might help us as good devoted Latter Day Saints determine just how much we should give each year to the total work of the church. Note that I said, "Help us to determine," for in the final analysis no one can determine for us. Part of the stewardship God has given us lies in exercising our agency or right of choice. Yet any time we use this agency, we need to consider all the facts available so that we may exercise it wisely.

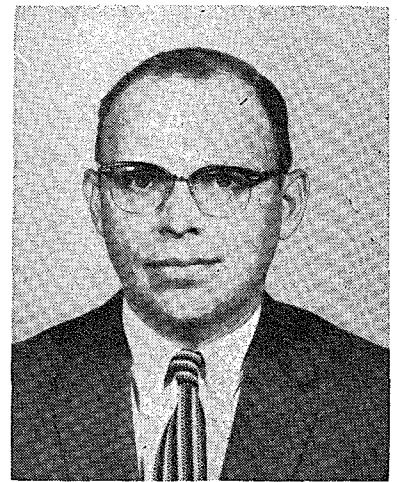
First let us review briefly the law which commands us to: (1) make our annual accounting, (2) pay the tithe of one-tenth of our increase, (3) give our offerings out of the remaining nine-tenths of our increase, and (4) then consecrate of our surplus, if any.

Now God's law of tithing is unique in the world today, in that it exempts our *needs* from the tithe. Here again God puts it squarely up to us to decide what our needs are. Again we must exercise our God-given agency. No one else has any right to determine our need. I am not accountable to my solicitor, or pastor, or even to the Bishop, or to anyone else except God. But I *am* accountable to Him! God forcefully indicates this when he says, "Let no one deceive himself that he shall not account for his stewardship unto me" (Doctrine and Covenants 118: 4). Since no one can determine another individual's needs for him, I'll talk about averages—Mr. Average Latter Day Saint and his family. I shall attempt to determine what his actual needs, to live and maintain health and efficiency, might be.

Recently the papers carried an interesting story about a man who lived in Tennessee on a budget of \$100.00 a year. His total utility bill for the year was forty cents for two gallons of kerosene for his lamps. That brings up a very pertinent point. Utilities are a necessary living expense, aren't they? They are recorded in our record book on the side which is exempt from tithes; but just how many utilities are necessary? I worked for an REA co-op for a time, and we had patrons who used fifty dollars worth of electricity in their home each month. Now that was for utilities, but was it all necessary? I know none of us want to go back to kerosene lamps like the man in Tennessee, nor does God want us to, but can we in good conscience justify such an amount as that to God as necessary? The same thing holds true in all of life's other areas of need. As stewards and as free agents we must determine how much of a need is necessary, and just where it becomes a want rather than a need.

GOVERNMENT experts have done a lot of research on this matter, and out of that research they have set up certain tax laws which apply to every one of us. In spite of our distaste for income taxes, I am sure that our government officials have no desire or intent of forcing anyone to starve or freeze in order to pay taxes. So they have established certain deductions which they feel will cover those things which a family absolutely must have to maintain health and strength. Our Government says that a family of four must have \$2,400 to so maintain health. Therefore the family of four is not taxed unless it has an income in excess of \$2,400.

Could this be a guide for Mr. Average Latter Day Saint as to actual necessary living expenses? "Oh," you say, "we can't possibly live on \$200 per month." Well . . . I know many good families that live on less than that as far as their non-tithable expenses are concerned. I feel that if our necessary living expenses exceed this figure very much, not including unusual medical bills, and so forth, then we need to sit down and ask ourselves some serious questions about how we are exercising our stewardship.



An article written especially for those who are troubled by their inability to determine what is their fair share in supporting the church

OUR INCREASE, of course is that portion of our income which is left after we have supplied our actual needs. Once we have determined our increase, we should have no difficulty determining the tithe which we owe God. But the law says, "tithes and offerings." How much of the remaining nine-tenths of our increase should we be expected to give to support the Lord's work? There should be no problem as to which comes first, tithes or offerings. They rightly go together. If we have been good stewards, then the very fact that we owe \$100.00 tithing proves that we should have \$900.00 additional increase out of which we can give the offering. Our problem is, how much should that offering be?

In one stake which I have surveyed for the year 1956, the sum of all local and general church offerings equaled about one and a half times the total tithing paid. So, if we want to be just average Latter Day Saint contributors, we should give an additional 15 per cent of our increase as offering.

But here again the federal government has given us a challenge. It recognizes our need to support our churches and other charitable institutions. To permit us to do this, it allows a deduction of all contributions to churches, schools, and hospitals, up to 30 per cent of our total taxable income. Now if our government feels that 30 per cent of our total income is a fair share, can we as members of Christ's restored church be satisfied with only 15 per cent of our increase? I believe that every Latter Day Saint family of four whose income exceeds \$5,000 should set into its church contribution budget, items totaling at least 30 per cent of its total income. Families with a smaller income could at least aim for a total offering of 30 per cent of their increase, in addition to their tithe. This would still leave them with 60 per cent of their increase to provide for their just wants and for an inheritance.

Now to do this would require that many of us would have to deny ourselves some of the comforts and luxuries of life that we have become accustomed to. But did not Jesus say on one occasion, "If any man will come after me, let him deny himself" (Matthew

EDITOR'S NOTE:

The author is a fifth-generation Latter Day Saint, and his two boys, Paul Alan and John Lyle, make the sixth generation. His father, Elder John Rounds, was in the mission field in 1876. His great-great-grandfather, Elder William Jordan, was baptized in the original church. His maternal great-grandfather, Ingvert Hansen, was baptized in Denmark by Apostle Luke Johnson. The author adds this significant statement to the above facts, "I am most grateful for this rich heritage in the Restoration, yet I realize that the past is not nearly so important to us as the future."

Brother Rounds was graduated from Graceland College in 1941, then joined the U. S. Air Force and served in the China theatre for two years. Since then he has been in electrical contracting and is now in the postal service. He was ordained a priest in 1949, an elder in 1951, a high priest in 1954, and is now serving as counselor to the stake bishop.

16: 25)? He evidently meant that we could not be his true disciples unless we were willing to deny ourselves for his cause. Now those are unpleasant words; we do not like even to think of doing without things. Such a philosophy is directly opposed to our modern "easy payment" way of living. So we have just drifted along, ignoring this command given by our Lord. As a result his work has been hindered, and we have failed to enjoy the rich spiritual blessings we might have had. In latter-day revelation the Lord has commanded us to "exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings *in such amounts as may be needful*" to carry on the work of the church (Doctrine and Covenants 130: 7).

ANOTHER PROBLEM THAT faces every devoted Latter Day Saint is how to apportion his offering dollar among the various needs of the church. There are several solutions; some members solve the problem by giving only to pet projects. Others give to whatever need is first presented and then have nothing left for later requests. Others are evidently not even members of the world-wide church, for they support only their own home congregation.

(Continued on page 20.)

The
Autobiography
of

IRENE
BUTLER
SORDEN

**Keeping house, tending babies, and
caring for three homeless children
made busy days, but there was always time
for religious instruction**

Part II

MY FATHER'S FIRST JOB, besides getting a little frame house built, was to see if he could locate any of our church people, but none were to be found for quite some time. He finally heard of the Lamberts who lived about twenty miles from us. He felt sure they were Latter Day Saints as the name Lambert was a familiar one in the church at that time. Joseph Lambert was one of the twelve apostles. It was not too long until my father found out that the Lambert near us was a brother to Joseph; his name was Alex. He told father he had written his brother Joseph that he and his wife were ready to be baptized and wanted him to come and attend to this, which he did.

When Joseph came they notified my father, and of course he went right down there. Joseph told Alex that he and his wife should hear some preaching first. Since there was no schoolhouse or place to hold meetings, Joseph told Alex to get on a horse and go invite his neighbors to come to meetings

in his yard. He preached a series of sermons and converted and baptized ten or twelve people. Among the neighbors first to join were William Aylor and his wife Louise. At first Mr. Aylor said he was going to hear Apostle Lambert but told his wife not to go, for there was no telling what a Mormon preacher might say. He went, and when it was time for him to be home he did not come. She waited and waited until she became alarmed thinking something might have happened. Finally when he came he told her that it was the most wonderful thing he had been listening to and that they both would go from then on. They did, and that was the beginning of their conversion. They were baptized with the group. Brother Joseph organized these converts into the Matheson Branch. My father was made pastor, which office he held until he died. This was the first branch in Oklahoma. Brother George Montague was the first missionary sent to Oklahoma. Two young men were appointed with him. One was W. S. Macrae, the other R. M. Maloney. All were well received and did a wonderful work.

ABOUT TWO YEARS after the opening of Oklahoma I was married to Lyman Sorden. He had made the run in the land opening, and had got a good quarter section near the little town of Kingfisher. He was a fine young man from Iowa and was very industrious. Everyone at that time had little of this world's goods, but Lyman did have more than the average—a two-room frame house, a team of mules, a cow, and some pigs and chickens. Things went slowly there in the way of crops, as the country was subject to droughts.

We knew lots of fine people and some objectionable ones. Mrs. Dalton, a widow woman with a large family, lived two or three miles from us. Her family of three daughters and five sons were all good looking. The boys eventually became the notorious Dalton gang. Their mother was a James, a close relative of Jesse James. I was well acquainted with her and the daughters. Once when Brother Macrae was holding meetings in a schoolhouse not far from us, he called for someone in the audience to volunteer to play the organ. Someone said Miss Dalton could play. She came forward and played and was there through the entire series.

A son and a daughter were born to us. Our boy was named Daniel, and our girl Ruth. When Dan was about seventeen and our girl about twelve years old, my brother's wife died, leaving three small children; the oldest was five, the next three, and the youngest two. I was at their mother's bedside when she died. The children seemed to realize something had happened. I called home and told my husband. He said, "Reen, I will be right down there." This was in the days when people used horses and buggies instead of cars. When Lyman drove in, I picked up one of the children, and the other two took hold of my dress. He said, "Isn't this terrible about Susie dying?" I said, "Yes, but she is dead, and this is the problem" (pointing to the children). He said, "Yes, let's take one of them." I said, "All right, but let's take three of them." He said that would be lots of work, but I told him I was not afraid of work. At the funeral he picked up one of the children; I took the hands of the other two, and we went home.

He was a good father to them. The second child, Charles, was what was called a blue baby. He died less than a year after his mother passed away. The other two, Roy and Dorothy Butler, became a part of our family in every sense of the

word. They both live in Oklahoma City, and now have families of their own. I feel as free to ask a favor of them as I would my own.

As I have said before, we always lived isolated from the church and never had regular church privileges of our own. At that time Mr. Sorden did not belong to my church or any other. When we had a missionary holding meetings, he was always willing and ready to go hear him. My children had no Sunday school to attend.

I look back and recall other things. We had good neighbors living near us. They were Baptists. One day Mr. Teaster said to me, "Mrs. Sorden, you have no Sunday school for your children; we pass right by your place every Sunday morning; if you would like, we would be glad to pick them up and take them with us."

I told him that it did bother me that they were not going to Sunday school and that I would talk it over with them. If they were to go they would be ready and watching for him. So the children went.

I impressed upon them, especially Dan, that he must bring his quarterly home and I would help him with the lesson. I did not tell him why I was so insistent that the quarterly be brought home. I did not want them to get the wrong view of things. I would go through the quarterly with him and say, "Now, this is the way they think, but this is our belief." I would show him where to find the right answer in the Bible. I noticed that he took a great interest in this. I was glad, and we did this regularly as time went on.

One Sunday morning I looked up and Dan was ready, but Ruth had made no preparation. I said, "Hurry, Ruth, the Teasters will be here any minute." She said, "Mamma, I don't want to go." I was puzzled and told her to get ready right now. She started to cry. When I asked her to tell me why, she said, "Dan is in a big argument every Sunday with the teacher. He picks up the Bible and shows him where to find things. Last Sunday the teacher called the pastor and asked him to take over the class because the boy was too much for him. Dan argued with the preacher just the same, and the other classes stopped to listen."

I realized then I had probably put too much stress on the difference between the churches. I can recall many incidents where I in my imperfect life made mistakes.

ALL CHILDREN LIKE stories, and I used the stories of the church, of the angel coming to Joseph when he was a lad, of Moroni, and of the Book of Mormon. If in telling them I varied the least bit, they would correct me at once. I did not waste time on the Little Red Hen or the Three Bears. The story of the angel was much more fascinating to them.

As time went on, Dan finished high school and entered college. The following year he went to Graceland. Then he attended Oklahoma College for two more years. In the meantime, World War I broke out on April 6. In June he received his degree, came home, tossed it in my lap and said, "Mother, this is what you and I have worked for. Now I am on my own and tomorrow I am going to join the Navy." I said, "Oh, no, Dan, you won't have to go; you have been ordained an elder." He whirled and looked straight at me and said, "Who am I that I should call for exemption? No, Mother, I am going." And he did. He was sworn in the next day.

OUR DAUGHTER RUTH finished high school and was married the same year. Roy and Dorothy were then about eleven and eight. When the war was over Dan came home sound and well. We were financially able to send him on to higher schooling and told him so. He said there was nothing in the world he would rather do than go to school, but he felt he should go to work. He walked the floor trying to decide and finally he said, "Mother, I have never had a real problem in my life but I wanted your opinion on it. Tell me what to do." I said, "Write and tell President Fred M. your problem." He answered, "I will do it right now." He did, and Fred M. answered him by wire to come to Graceland and take over the English department. At the same time he was to take the course in religious education, which he did. In two and one-half years Fred M., who was in Europe, called him on a mission to the city of London. Within ten days he had returned to his home in Oklahoma and married Gladys Steel. They went to New York to await their boat. That was his first mission. They were gone six years; three were spent in London and three in the city of Jerusalem. Their daughter Marilyn was born in London. He was under appointment continually until the day of his death.

I promised God if he would heal my son I would do all in my power to instill in him a faith in the Lord Jesus Christ and his church.

But I have got ahead of my story. I mentioned that Mr. Sorden was a hard-working and honest man; we were considered in good circumstances. We decided we would sell and live an easier and slower life. We sold out and before we got moved, some confidence men got hold of him and made him believe that they had the inside on the stock market. They showed him telegrams from the Board of Trade and every evidence imaginable that he could be a very rich man in no time, but of course it was a deep secret—he must not even let his wife in on it. He fell for it and they disappeared with all we had. All Mr. Sorden had left was the experience. We were broke—no money, no home, and we were not young people. For us it was a tragedy! We had to begin at the bottom. I had never worked for anyone and Lyman had always been his own boss. I was so upset I wasn't very nice. I seemed to think I was the only one who had to suffer. I wrote Dan a long letter about it (that was while he was teaching at Graceland) and stressed what a terrible thing it was *for me*. I thought he would be in great accord with my side of the case. When I received his answer to my letter, it was very short. He said, "Of course I am sorry for you, Mother, but I am more sorry for Dad." He went on to say that many big business men, even bankers, had been taken in on just such deals by confidence men. What he wrote gave me a different angle. He said, "Mother I haven't forgotten when I was a big boy at home, I never said, 'May I have a dollar' to Dad but what he handed me not one but two or three dollars; neither have I forgotten that I got the new suits of clothes and Dad took the old ones; neither have I forgotten that I wore the kid gloves and he wore the cotton ones." He went on to say he felt sure if he entered the business world he could replace it or some of it, but that he knew well if he should quit the church work that would be a far greater grief to me than our losing the money, so that com-

pletely cured me. For my boy to have to quit church work would have been such a grief to me I would have forgotten the money. I took an entirely different view of the whole thing after that. Mr. Sorden and I pitched in and we did very well. We were able to replace a good part of what we had lost. Lyman died eighteen years ago and was buried in Kingfisher, Oklahoma. I expect to be buried there in the same plot when my time comes. I will soon be eighty-four.

I WISH NOW TO RELATE an experience that happened when we had just our own two children, Dan and Ruth. Mr. Sorden said, "Reen, I would like for us to go to Iowa this summer if we can arrange to get away from home." He wanted his children to get acquainted with his people. So we went. Dan was fourteen. On our way home we stopped at Independence for a day or so. When we got near Kansas City, Dan became very sick. After a while we decided we must do something about it. I asked my people where we were staying who was a good doctor and how to get him. They told us that Dr. Mather was the church doctor, so we got word to him (there were no telephones). He came and spent quite a little time with Dan. Mr. Sorden told him to spare no expense, to do everything possible, and I asked him to come again in the evening. Dan was no better. The doctor came twice each day, but the boy grew worse. He could not sleep. I asked the doctor to give him something to kill the pain, and he said he was giving him all he dared. He talked of operating but said the boy was swollen so much he was afraid to attempt surgery. Dan's leg was drawn up to his body with pain, and his fever was running 105 degrees night and day. Dr. Mather called another doctor for counsel. Both examined him. The pain was so severe they could not touch him within eight inches of his appendix.

I mentioned before that my husband did not belong to the church at that time, but after the doctors left he looked up at me and said, "Reen, I have followed you to your church when your elders were near and have heard them preach, sing, and pray of the wonderful blessings that follow the believers. You are a member and we are here in Independence where the town is full of these elders. Why haven't you called for them?"

I really cannot describe the shamed, remorseful, guilty feeling I had. "I will do so at once," I said. My nephew, S. S. Smith, lived near by. I rushed over

and begged, "Steph, come at once and administer to Dan; I fear he is going to die. Come right now." He said, "Aunt Reen, we have been wondering why you hadn't done this before. But, no; we'll not come right now. Let's prepare all the rest of the day, and as the sun goes down we will administer. With your permission I will bring another elder with me." I answered, "Oh, yes, whatever you say."

Never in my life have I prayed more earnestly. I promised God if he would heal my son I would do all in my power to instill in him a faith in the Lord Jesus Christ and his church, and urge him to prepare himself to be able and willing to do any work the Lord called him for. The elders came at the appointed time. When they came, Dan was suffering terribly. We knelt, and two or three prayers were offered. There were three elders present. When they stepped forward and laid their hands on Dan he straightened his leg down and fell asleep. This was about seven thirty in the evening. He slept all through the night and did not awaken until the sun was in the sky. Mr. Sorden and I sat by the side of his bed all night rejoicing. When the boy woke up we were still by his bed. He looked at us and said, "I am well. I don't hurt any place at all." Of course we kissed him and said, "You were administered to last night." I told him he must never forget who made him well, and I am

sure he never did. I have heard him tell of this in the pulpit.

I told Mr. Sorden he had better go tell the doctor, but he said, "No, not a word. Let him come." So we did it that way. The doctor came at the usual time. When he came he said in a sort of whisper, "How is he?" I said, "You tell us." He commenced the way the doctors did by looking at Dan's tongue. Then he pulled out his thermometer, shook it down, and put it in Dan's mouth and felt his pulse. At the proper time (we had told the boy not to say a word) he looked at the thermometer, stepped to the window and looked again, shook it down again and replaced it in his mouth, then looked again. He said nothing but went to his kit and got another thermometer and put it in the boy's mouth. When he looked at the temperature of the second thermometer, he didn't say a word but turned the sheet down and began cautiously feeling what had been the swollen area. Dan did not flinch, so the doctor pressed hard; Dan still did not flinch. Dr. Mather turned to us and said, "What has happened?" Then we told him. He turned to pick up his kit and said, "Marvelous, marvelous." We asked him when we could take the boy home and he said, "Today." We waited until the next day and took him home with no ill effects.

Mr. Sorden came into the church after this experience. Brother Hubert Case baptized him. He too loved the church dearly. THE END

Humility

He listened as the names were read . . .
he was not called.

He bowed his head, did God not want his willing heart,
his all?

Had he not said, that day beside the font,
"Lord, use me where thou wilt"?

And then he prayed, "Forgive me, God,
I am not worthy. If I were
I should not seek
this special call."

He set himself to humble tasks about the church.

"I'll serve your people, God," he said,
"the best I can."

And all in heaven rejoiced that on the earth
there walked so great a man.

How to Be Heard

A SMALL BRANCH in a large city—that was the problem in Fort Wayne. Just how could the congregation hold a missionary campaign and make any headway against the multitude of voices and influences in a city of 150,000 people? The branch had 120 members.

One evening last spring priesthood members and their wives held a meeting in the pastor's home and decided to conduct a "crusade type" missionary series. They wanted to see just what could be done in an all-out effort to proclaim the message of the Restoration against such obstacles as the modern city holds. The date was set for October 27-November 10. The results were heart-warming. Marion Blanchard, then pastor, initiated the plans for this missionary project; the new pastor, Garold Taylor, who took office just before the crusade began, carried out the campaign very efficiently with excellent response from both members and friends.

Seventies Cecil Robbins and T. Ed Barlow were the guest missionaries, with Brother Robbins doing the preaching nightly for two weeks and Brother Barlow leading the singing. Newspaper articles and ads, handbills, letters, personal invitations, and other means were used to stimulate interest before the opening night. The congregation was divided into priesthood groups, and home prayer meetings were held throughout the city five weeks before the crusade started. Every member was invited to share on some committee work from ushering to furnishing refreshments for the nursery. The emphasis was on *everyone* enlisting in "Crusading with Christ." The members began to catch the spirit as preparations developed. For the first time many felt the branch was launching out into deep waters where much prayer and devotion would be needed.

Other branches have gone together and conducted a crusade-type series, but this was the first time in the Northern Indiana District that a single branch had been so bold as to venture into such an extensive program of evangelism alone. God rewarded the faith of these devoted Saints. Before the crusade the average Sunday evening attendance averaged fifteen, but for these two weeks an average of ninety people filled the little church to listen to inspiring messages and sing hymns of praise. The lowest attendance was sixty-nine and the highest one hundred and thirty at the baptismal service on the last Sunday afternoon of the crusade.

Offerings went well over the expenses of the effort, and in every department the crusade was a success. Of the eight baptisms, three were children and five were adults from five entirely new families. This opens the way for many new opportunities in evangelism for these people with their circle of friends and relatives. Three adults from three different families living near the church attended during the crusade for the first time, and now cottage meetings are scheduled with them. Missionary opportunities have mushroomed overnight,

and the members are busy following up contacts made during the crusade.

There are many ways to approach the evangelism responsibility of a small church in a large city, but for Fort Wayne at this particular time at least the crusade type of effort answered the need very well. Many people deserve recognition for their part in this endeavor—especially Pastor Taylor, who did an outstanding job of co-ordinating the work. All the priesthood labored diligently night after night, and the departments joined in support before and during the series. A special thanks from the Fort Wayne Branch goes to all the Saints and friends who prayed with them during the crusade and sent telegrams wishing them success. The Saints from the Wabash church and Paulding, Ohio, mission were faithful in their attendance. Brother Robbins' sermons were delivered with a power that few had experienced before, and his convictions of this work were transferred by the Spirit to other hearts during the two weeks. The Fort Wayne members, as have many Saints in other areas, found that when they launched out into extensive evangelism, calling on God in faith, he blessed and rewarded them to a great degree.

Seventies T. Ed Barlow and Cecil Robbins stand beside the sign advertising their Fort Wayne crusade.



It's the "Little" Things

*Life is a
procession of small
events -- the total of which
determines what we become*

THERE IS AN OLD SAYING with which most people are familiar: "The best things come in small packages."

While this is not always true, the quotation points to the fact that little things are often the most important. Almost all of life is made up of a continuous day-by-day procession of small events, little decisions, and seemingly insignificant acts, but the sum total of weeks and months and even years of meeting and doing and choosing adds up to what we are, and may determine what we help others to become.

Like a fine spring, intricately shaped and set into position, the human soul often becomes disturbed and unbalanced by the mere touch of a light word or thought or deed. What is done in a split second of thoughtlessness or selfishness, greed, or anger may require months of patient, tender care to bring the soul into perfect working balance again.

Whether we like it or not, the influence of our personalities reach out to those about us from the moment we are born. The tiny baby with the twisted smile, clinging fingers, and the low-throated coos softens a gruff spirit, stabilizes a home, and often brings rhyme and reason to an otherwise meaningless household.

Power reaches out in small ways to affect the world about the child. Day by day through life, as he blossoms into adolescence and then adulthood, his life becomes interwoven in a mighty web with every other life that he has contacted; and no matter how hard he may try, he cannot escape the fact that as a part of humanity he is an integral and important power in the plan of life.

When we consider a world of many millions of people, we can easily drift into the feeling that just one person can be of little importance in the shaping of human destiny or the molding of great character; but in almost every story of a great man or a great woman is also the story of one who by simple, kindly, inspirational association in many small ways has influenced an ordinary life on its way to greatness.

There are those moments also when only a brief contact has been so laden with force as to affect powerfully the life choices of another. Thus, the fact that our very attitude as well as words and acts may at any moment be instrumental in shaping not only our own lives but those of others leaves us breathless, perhaps a little frightened, at the thought of the power that we may wield in shaping home, community, the church, and the kingdom of God.

With a growing realization of the meaning of the little things that daily confront us, we must somewhere in life decide for ourselves whether the power resident within us is to remain passive or become a negative or positive force in our own particular little world. For surely how a person reveals himself through the many little emergencies or triumphs in life is exactly what he shall become.

Perhaps to be passive would be the most effortless form of living. Like the beggar on the street, we accept life as it comes, making no particular effort to give anything. Taking what we can from those about us to use quickly for the immediate need of the moment, making no plan for the morrow, we would invest nothing in those about us except that which brushes off without effort. Thus with passivity, we could accept each moment on the basis of that moment, each little thing in life at its face value no matter how small, to develop ourselves into personalities that would be felt by those about us. Thus as spiritual beggars, we would go through life, taking what we could from others, giving as little as possible, and preparing nothing for the morrow. What a pathetic place this world of ours would be if all were content to live as beggars!

To be truly negative would require of us a type of attitude which develops the forces that are expressed in the dozens of little things about us affecting adversely those with whom we come in contact and forming a personality that would be ugly, unprofitable, friendless.

Like the tarantula which carries an ever-ready sting, we would flaunt self, letting greed and selfishness tarnish our every contact, forcing ill will and bitterness, unhappiness and disdain on our associates. We would spread uneasiness and dismay, sometimes instigating tragedy and avarice by thoughtlessness and anger. We would invest everything in life in pain and anguish, heartache and despair, laying up in store nothing to nourish us in days of temptation, to strengthen us in trial, and to help us in infirmity. Thus, poisoned by the personality we would have developed through our responses to the little things of everyday living, we'd go through life grabbing what we carnally desire, giving in turn ugliness and discouragement, and investing our powers in nothing but spiritual darkness. What a hopeless place our world would be if all were determined to be human tarantulas!

But as truly positive persons we could not help bringing a rewarding satisfaction as we project into the lives of others pleasantness and serenity, faith and hope, courage and strength that come from personalities deliberately developed to bless those with whom we come in contact.

Like the light that shines in darkness, reflecting the glory of our souls to those about us, we would watch every opportunity to send a smile of encouragement, extend a word of praise, and respond with courage in times of adversity and distress. We would lend our strength to lift up a weaker traveler, sharing our hope and faith, demonstrating the selflessness of courtesy, accepting good fortune with grace and humility. We would continually seek to use our talents to forward the work of God in our own little sphere. Thus we'd add the "two plus twos" in our lives until they brought forth millions in the intangible facets of personality that in time can grow to reflect the good of many little things into a light so bright that nobody within our presence could help but bask in its warmth and go away a better person because of having passed near us. What a shining place this world of ours would be if all were determined to be the "light that shines in darkness"!

So we invest ourselves, here a little and there a little, in all humanity as we move in and out among the people of our own society. The truly rich person is the one who promotes within himself his powers to the extent that nobody passes him by

without absorbing something from him because of the very forces that have been cultivated for the express purpose of blessing mankind. Having an active, positive motivation toward living brings rich rewards in the realization that while we may consciously become aware of affecting a life here or there for good, yet many other times, unknown to us, we assisted numerous others over a difficult road, through a frightening moment of heartache, or in an hour of decision because of a word, a smile, or a courageous attitude in our moments of triumph or despair.

The kingdom of God must be made up of all who would follow the direction of the Master, and there must needs be a blending and fusing of personalities, of gifts and talents, of strength and courage, of serenity and joy if that kingdom shall in reality be. To a few are given moments of mighty conquest, powerful speech, or high places in government. To all is given a myriad of little things that if garnered and treasured to be used wisely and carefully in each hour of each day add up to lives of tremendous power and richness.

Therefore let us not belittle the gift of a smile, the talent of humility, the grace of serenity, the force of courage, and the calmness of faith and charity; for these are the little things that can make or break a cause, a person, a kingdom. Let us observe each new day with an adventurous spirit, determined to use every moment, every opportunity to further the work of the kingdom of God in our world.

Today's Psalm of Praise

The Lord is my faithful and abiding friend.
Though I am blind and see him not,
Though I am dull and sense not his presence,
Yet he is there.
When I stumble, groping for light,
He steadies me.
When I become discouraged,
He prepares my way of hope.
When temptations threaten
And my soul becomes clouded
He is awaiting my prayer.
He will restore me to virtue.
He rides beside me on the highways
And daily protects me from harm.
He supplies my physical necessities—
Food, raiment—things to gladden
My heart and enliven my soul.
Health, home, and human love
Are all his gifts.
He is my teacher, protector, benefactor.

He teaches me—through the written word,
The voice of his servants,
And the voice within my soul—
That I am his and he is mine forever.
He is the light and life of my soul.
He has purpose in my earthly experience—
a plan that reaches
Through endless eternity.
Though he created worlds without number
And his works are endless,
His greatness beyond utterance,
I am fashioned in his likeness—
A living soul
For whom he gave his life.
He is my Lord and Savior,
My faithful and abiding friend.

EVA DEXTER

Costa Rica

By Marian Blumenschein



A Costa Rican farmer with his distinctive oxcart. The Volkswagen bus, which has provided transportation for the Blumenscheins, is in the background.

EDITOR'S NOTE: *The one referred to in this and other articles by the author as José is an elderly man recently baptized by Elder Blumenschein. His name is José Lopez. He is traveling with the family and is helpful as a guide and interpreter.*

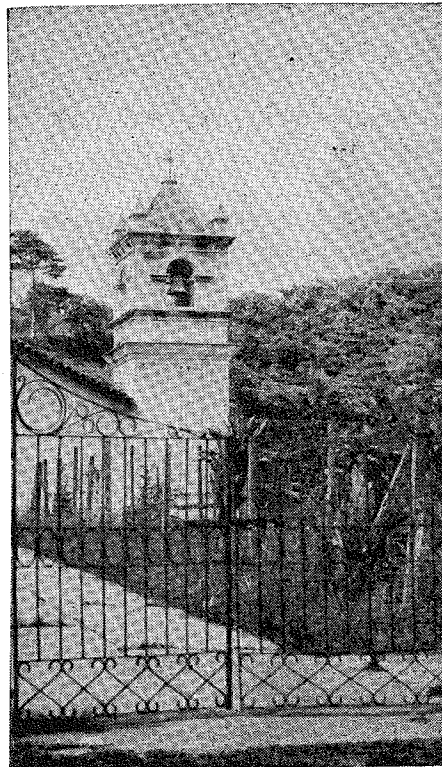
AT THE PRESENT TIME Costa Rica is the "jumping-off" place on the Pan-American Highway in Central America. Except for the small gap between Mexico and Guatemala, where our car had to go by train, we were able to drive all the way south to San José. One hundred and fourteen miles south of San José at San Isidro del General the road really comes to an end, and there is no railroad to bridge the long gap to the Pan-American Highway in Panama. Perhaps to say that San José is the taking-off place would be more apropos. The German lad on the motorcycle whom we met in Nicaragua took off from here in an airplane, motorcycle and all. Our Canadian schoolteacher whom we first met in Arriaga, Mexico, has been held up here for three weeks trying to get his bright yellow jeep on a boat for Panama. We still see the jeep around town with its sign "Canada around the World."

To our way of thinking San José is the best place of all Central America to be stalled in. The climate is perfect. A modern metropolis of some one hundred thousand people, it is humming with traffic and commerce. It is the nearest thing to home in ever so many ways. Clean, progressive, efficient, and the center of cultural and educational

advantages, San José is altogether a very good place to live. We have been here three weeks waiting for our residence visas from Honduras. When we tell the Costa Ricans that we are going to make our home in Honduras they always ask incredulously, "But, don't you like Costa Rica?"

One thing that made our visit to Costa Rica a memorable one has been a number of side trips from San José into the surrounding countryside. Roads fan

The bell tower of the Mission of Oroso, built in colonial times.



out from San José in every direction like the spokes of a wheel. Within fifteen or twenty miles each road comes to a dead end in a quaint little village. The capital of Costa Rica, San José, is situated in a natural amphitheater formed by the broad mountain valley of the Meseta Central, 3,870 feet above sea level. The countryside is like a garden. Rainfall every day during the long rainy season keeps the rolling hills clothed with luxuriant green the year around. Even the fence posts grow into small trees which are kept neatly trimmed with a machete. Each small field of coffee, bananas, cane, or pasture land is outlined by a low green hedge fence. This country charms us with its quaint Old World character, like a story-book land. Instead of hauling produce on their backs or heads, these barefoot farmers haul it in a cart with wooden wheels drawn by lumbering oxen. The oxcart has become a symbol of Costa Rica because of its unique decor. The carts are painted an all-over shiny red, orange, or a lovely soft green; then they are covered with beautiful designs like Grandma's old Pennsylvania Dutch trunk. Even the ox yoke is gay with flowers.

There is a reason why Costa Rica is reminiscent of parts of Europe. Most of the people here are of pure European descent, and many are new immigrants from postwar Europe. Over 95 per cent of the people are of Spanish ancestry with very little Indian or Negro blood.*

When Columbus discovered Costa Rica in September, 1502, on his fourth and last voyage to America, there were several tribes of peaceful, agricultural Indians here. Among these tribes were

* *Costa Rica*, Pan American Union, Washington D. C., pages 5 and 6.

-- Land of Enchantment

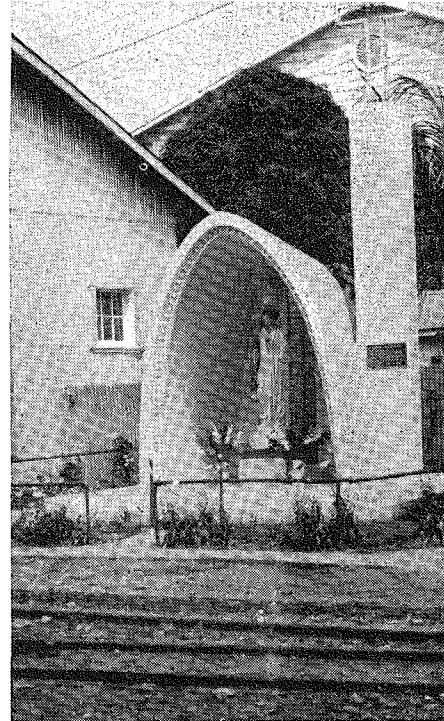
We are called to bring the good news of Zion . . .
to Central America. We must sing of it, talk of it,
pray for it, desire it with all our hearts.

the Chorotega, Boruca, Nahua, and Carib. Today Indians in Costa Rica are practically extinct. Living in remote regions they make up only 0.3 per cent of the population. Costa Ricans today are a free, peace-loving people. Every one of the Central American republics maintains a full military establishment at considerable cost, but Costa Rica is distinctive in having more schoolteachers than soldiers. It is interesting to note that U. S. Treasury Secretary Robert B. Anderson at the Buenos Aires Economic Conference last August suggested to Latin-American countries that they cut down on military expenditures and spend the money on raising living standards of their people. A few weeks ago Costa Rica's Ambassador to the Organization of American States spoke out in favor of Secretary Anderson's suggestion. Costa Rica, unlike her sister republics, does not have to face the problem of a few rich and a multitude of poor. The majority of the people belong to a modest middle class and enjoy a fairly equitable share of the nation's wealth based primarily on the produce of hundreds of small farms.

We made our first side trip to Turrialba to see the Inter-American Institute of Agricultural Sciences. John had read an article about it in the *Reader's Digest*, so the institute was on the top of his list of places to see. Turrialba, at the end of the road of course, is like a wild

west, wide open frontier town. The liquor fairly flows down the streets. All the principal saloons, pool halls, and hotels are on one side of the street facing the railroad station where sits the red toylike narrow-gauge train waiting for passengers going down to Puerto Limon on the Caribbean. The Inter-American Institute does research in the agricultural sciences and provides extension service for all the American republics including those of South America. The entire rich volcanic plateau region around Turrialba and tropical portions of the Reventazón River valley were made available to the Institute. We met a home economist at the institute who attended Missouri State Teachers College with Sister Mildred Nelson Smith. This reminds me that the first person we met in Costa Rica was an agricultural expert from Columbia, Missouri, Mr. Raegan, who is working for the Point Four Program. He and his wife formerly were with Point Four in Iran and knew Brother and Sister Ambsberry there.

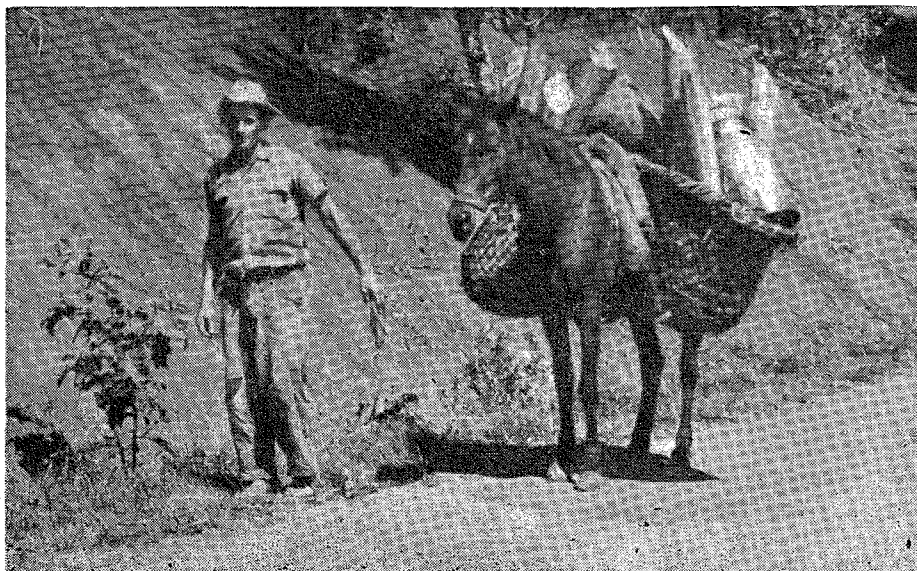
The best trip of all into this land of enchantment is the drive up to Volcano Irazú. Irazú sits like a sleeping giant just north of the city of San José. We've never seen his head because a soft white cloud is always sitting on it. A well-paved road, which is part of the Pan-American Highway system took us through lush green pasture lands and



Shrine across the tracks (railroad station in San José) features full-size statue of Christ

past many small farmsteads. This is excellent dairy country. We have heard that there is an American colony up here on Irazú which runs a large dairy and converts all the milk into American style cheese. Here the farmers are loading newly harvested potatoes into trucks. Climbing into the edge of the cloud, we noticed the cold and dampness and light fog hanging over huge gnarled trees. Tommy was the first to exclaim over the lichens growing over the fence posts. As we pushed farther into the land of perpetual fog and cold we found ourselves in a world such as we had never known. It must be like Scotland; the children called it "Mother Goose Land." The grass was so heavy and green that the misty fog itself looked like a yellow-green haze. Old dead logs and odd shaped stumps were green with moss; moss hanging on all the trees gave them eerie gnomelike outlines. Once in a while the faint image of a grazing cow close to the highway came to us out of the mists.

A kind of anxious quiet settled over us as we drove right into a heavy downpour. The grades are very steep and the switchbacks sharp; we drove along in low gear for miles. Suddenly the motor sputtered, coughed, and died. John immediately diagnosed the trouble as "out of gas." So while we sat square



Costa Rican farmer on his way to market

in the middle of a bridge with visibility zero, John and José got out the old life-saver five-gallon can and administered the necessary first aid. Shortly after this episode we passed a little girl standing in her front yard; she was barefoot, and the icy drizzle gave her red nose, red hands, and red toes.

We would have made it all right after that if it hadn't been for the big potato truck. We were almost to the top and were squared away for a long steep climb when all of a sudden we looked up into the face of this big heavy truck in the middle of the road bearing down upon us. We managed somehow to crawl over to the edge of the ditch just in time. Then we couldn't get started up the grade again. We started a perilous descent backward down the mountain, slowly sliding down into nothing but thick green fog and rain. The kids and I were cold and scared and wanted to go back home. We kept begging John to turn the bus around and go down the mountain head first, but he kept careening backward. Every so often he'd pitch around crosswise the road, backing as close to the ditch as he dared and stop. "I have to do this," he explained, "to get the r.p.m.'s up." Finally we all realized that here was a battle, a fight to the finish between John and the giant Irazú, so we all remained quiet and hung on. John and the "Billy Goat" (our autobus) won, and we were glad they did. We whirled up and over the top with power to spare and dropped so fast down into the rim of the crater that we nearly fell over the edge. I have always wanted to peer down into a volcano. Irazú last erupted in 1910. The crater is like a cup; its interior is gray-green with fine lines running from the rim down to the bottom. At the bottom lies another smaller cup of rusty red, partly filled with water. The trip to Irazú is praised by some as one of the most interesting in the world; we liked it so well we went back a second time.

Another thing that made our visit here so pleasant was the fellowship with Protestant church people. The first Sunday we were here we found our way to the Methodist Temple. The early morning services at nine thirty and ten o'clock were in Spanish under the direction of an able Costa Rican pastor. The "Gringos" (North Americans) limited their participation in the Spanish-spoken service to an offering of special music. A fine looking young man from Puerto Rico addressed us. He was en route to San Salvador. He envisions a utopian

society in which everyone who needs a home will have one. The church was filled with Costa Ricans who demonstrated more than average interest.

At eleven o'clock all the Spanish-speaking people left, and in trouped half a church full of folks from the United States. It was too good to be true! Unless you have lived for six weeks in a land of a foreign tongue you cannot appreciate how we felt. The union service is for English-speaking people of all faiths. Here we met the pastor of the Baptist Mission, the director of the Latin-American Mission (interdenominational), a missionary for the International Child Evangelism Fellowship, and others. The first question asked of us when we were introduced to the pastor of the Methodist Latin congregation was "What Mission are you with?"

Even more unique than the Sunday morning union worship service was the "family fellowship" held at the Methodist school on Sunday evenings from five to seven. With our children we sat around the classroom tables, and over sandwiches and cocoa we talked about our differing faiths and missions in Latin America. We also talked of our common cause and the strength of Protestantism versus the Catholic Church. After lunch we gathered for worship and classwork at all age levels. The children made friends immediately with the youngsters from the States. They were starved for just this kind of association. Mr. Paine of the Latin-American Mission testified that he had lived in every country in Central and South America except three and in his experience the "family fellowship" of Protestant missionaries and their children in San José is most unusual. It seems to us that it would be a fine thing to have a half dozen or so families of our faith living in this city.

The Protestant cause is not new in Central America. About seventy years ago the government of Guatemala invited the Presbyterian church into its country. C. I. Scofield, a Bible student who wrote a commentary or a translation of the Bible, organized the Central American Mission in 1890. This group was one of the first "faith" missions, which are nondenominational. The Central American Mission recently staged a parade in Guatemala City in which fifty thousand people marched through the streets. There are similar "faith" missions in other parts of the world such as China, India, and Africa. These missions are autonomous, are represented by ministers from various Protestant faiths, and obtain funds from various churches, chiefly in the United States. The Latin-American Mission, whose greatest strength is in South America, is another "faith" mission. Other Protestant movements represented here are the Baptist, Methodist, Presbyterian, Episcopal, Adventist, and Evangelical; there may be others of which we have no knowledge.

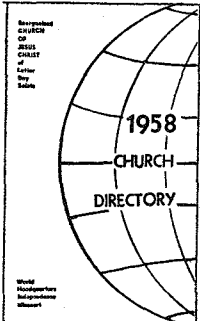
We have been impressed by the enthusiasm and sincerity with which these Latin Americans embrace their new faith in Christ. Yet the gospel witness which has been brought to them is without an understanding of His mission, the kingdom. The unique concept that we have to offer Christendom in any part of the world is "Zion." It was the "gospel of the kingdom" that Joseph Smith, Jr., received from heaven itself. Gospel in a sense is news. We are called to bring the "good news" of Zion to our world. It is imperative that the ensign we bring to Central America be that of Zion. We must know what it is and how it can be brought forth. What is our hope in Zion? What is theirs? We must sing of it, talk of it, pray for it, desire it with all our hearts.

1958

Church

Directory

50c



A complete list of church locations, district and stake presidents and pastors throughout the world

A useful book of information for members and friends of the Reorganized CHURCH OF JESUS CHRIST of Latter Day Saints.

HERALD HOUSE

Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

Dr. Robert L. Thistlethwaite

to New Post at Northern Illinois



DR. ROBERT L. THISTLETHWAITE was recently named an associate dean of instruction at Northern Illinois University at DeKalb, Illinois.

In his new position Dr. Thistlethwaite will be associate dean in charge of liberal arts, sciences, fine and practical arts. He was previously head of the business department.

Before joining the faculty at Northern Illinois Dr. Thistlethwaite was an associate professor in the business edu-

cation department at Western Illinois State College at Macomb. He has also been a superintendent of schools in Iowa and has taught on the staff of the State University of Iowa.

He was graduated from Graceland College in 1933. At Central Missouri State College he earned his Bachelor's degree and at the University of Iowa he earned his Master's and Ph.D. degrees.

Dr. Thistlethwaite holds the office of priest. He and his family are actively

engaged in branch activities at DeKalb. He is also a member of Phi Omega Pi and Delta Pi Epsilon (honorary fraternities in business education), the Chicago Business Teachers Association, National Business Teachers Association, the Illinois Education Association, and the National Education Association. He has written extensively in professional journals in the fields of business education and labor and management.

There is something else in outer space
we had better look for
and find, too

No Greater Power

EDITOR'S NOTE: *Much of the advertising one sees seems to say but one thing: "Buy ours, not theirs." So much deceptive advertising has been printed that it tends to make all of it suspect. It therefore seems noteworthy to read an ad which makes no attempt to sell but to teach. The following from the Warner and Swasey Company was sent in by A. V. Arnold and is used here by permission.*

SINCE TIME BEGAN, people of all faiths have used the heavens as symbol of their belief in eternal power—its seat, its majesty. The American Indian appealed, with eyes raised, to the Great Spirit.

As this is written, the world is chattering about a 185-pound ball of metal whirling 500 miles in space. Serious. Portentous. But not yet decisive, not final. Not yet, anyway.

We'd better look higher, where ideas more lasting than any metal have been circling for centuries—out of sight of

too many of us. And we do not mean forgiveness of evil that becomes abdication to it; we do not mean compromise with principles nor co-existence out of fear.

We mean clean courage . . . hard work and working together here at home . . . we mean giving up some privileges today, perhaps, so that there can be a civilized world tomorrow . . . we mean far more emphasis and decision based on what is honest . . . a rebirth of the principles that made this country great—great enough to be the last hope of a decent world.

A crushing load? No, not if everyone here carries his share. And obligations assumed bring authority—authority to say "no," sometimes, here and abroad, instead of "yes" as too often in the past. Intelligent self-interest is often the kindest charity.

Every good American knows what we mean. You can say it in your heart better than we can write it here.

But the point is—say it, live it, do it—don't leave it for somebody else, some bureau. Do your work, your thinking, your deciding—the best that's in you. Do it with vast courage for your country, but do it. The sum total would be such a surge of decency, of power, that nothing on earth—nothing—could stand against it.

Church
 Activities
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 Roll
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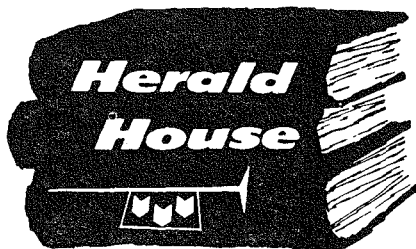
To be hung in the church where it will be easily and frequently read.

Size, 15½ by 27½ inches.

Each page allows space for posting a month's activities. Each day of the month has space for three activities to be written.

The ideal way of keeping your congregation informed on religious activities month by month.

Put it on the bulletin board, in the foyer, in classrooms, or the church's dining room. Hammond Publishing Company



Box 477
 Independence, Missouri
 Box 382
 Guelph, Ontario, Canada

How Much Shall I Give?

(Continued from page 9.)

Let me suggest another method. The church and its leaders rightly make many calls for money. The needs of the church in fulfilling the urgent tasks with which God has commissioned it are tremendous. The only intelligent way in which its members can support the total program as it should be is for them to sit down at the first of the year and prepare a schedule of what they plan to give to the various needs. We know pretty well at the first of the year what those needs will be. For example, the total minimum needs in Far West Stake for 1957 were as follows: Auditorium quota—\$11,000; reunion budget—\$12,000; total of local congregational and stake budgets—\$70,000. The oblation offering given in the previous year was \$4,000, and other offerings (principally Sanitarium and Graceland Day offerings) were \$1,000.

If I wish to support the total program of the church, I and other members of this stake could well divide our offering dollar in this proportion.

Local and stake budget combined.....	\$.70
Auditorium fund.....	.11
Reunion offering.....	.13
Oblation offering.....	.05
Special day offerings.....	.01
Total.....	\$1.00

Now let us see what this would mean for the family of Mr. Average Latter Day Saint, who perhaps had an income of \$4,000. If he was a good steward and held his necessary expenses for the family of four to \$2,400, he would of course owe \$160 tithing. Then if he gives an additional 30 per cent of the increase as offerings, he would give approximately these amounts to the various needs:

Local and stake budget.....	\$335.00
Auditorium offering.....	55.00
Reunion fund.....	60.00
Oblation.....	25.00
Other offerings.....	5.00

This would leave him with approximately a thousand dollars' increase still to be used for just wants, higher education, and establishing an inheritance and surplus. In addition he will have the infinite satisfaction which comes from knowing that he is truly a partner with God in his work.

In closing I again would state that nobody can tell any one of us how much

to give or to what funds. But the Lord has told us through the Bishopric, "We are called upon to give as we are able, . . . and the prayer of every member . . . and officer of the church should be 'Lord, help me that I may be able to do more', rather than 'relieve me from helping further.' We are engaged in the most important work known to man. Do we think it will be accomplished without extraordinary faith, courage, and sacrifice? Let us not deceive ourselves, and let every man and woman make choice of what they will do" (*Saints' Herald*, Volume 49, page 9. Taken from the advice of the Bishopric given in 1902, which received divine approbation as "the application of the law" in Doctrine and Covenants 126.).

Letters

Of Christmas Cards and the Auditorium

I once thought that the money we spend on Christmas cards would go far toward finishing the Auditorium, but now I realize that Christ's church is not interested only in material things. Just completing a building will not complete the building of the kingdom. Two thirds of our friends and loved ones to whom I send messages of love and cheer belong to other churches, or none at all. Should I deprive them of my expressions of good will so that I can give more money to buy material things for the church? I know how much I appreciate the greetings I receive. I look at them many times, and each time they bring a happy glow into my heart. The people to whom I send cards know that I love and remember them; often I enclose tracts with the cards.

I also send a gift for Christ (to our bishop). I would not neglect Him on his birthday. In fact, I see that he receives his gift first.

Once, as I walked toward our city square, I wondered about all the effort and money spent on decorating it at Christmas. I doubted that those who did it were as interested in paying homage to Christ as they were in promoting business. As I made this appraisal, a strong impression came to me that I should not worry—that this was the only time and the only way many people remembered the Christ.

Ours is to be a missionary church. The kingdom must be revealed in many ways. God can reveal it only through his people. Let us not forget our friends at Christmas, but let us give Jesus his gift first.

RACHEL MILLER

Albia, Iowa

Attention, Members in Florida

Ethel Shepherd, 10600 Biscayne Boulevard, Ollie Trout Trailer Park, Miami, Florida, will appreciate having members in her area provide transportation to church for her. She has been a member for fifty-six years but has been isolated from church privileges most of her life.

Briefs

Missionary Series

WICHITA, KANSAS.—Seventy James Menzies conducted a missionary series November 3-10, emphasizing our belief in Jesus Christ and his teachings in the topics presented. There were nine baptisms during the month.

The Zion's League in Wichita held a retreat at Camp Hyde, November 16-17, and fifty-one Leaguers were present, with ten supervisors. They used the theme "This Business of Life." Dell Menzies was in charge of the activities.—Reported by EVALINA L. GUSTIN

New Branch Holds Business Meeting

ST. CATHARINES, ONTARIO, CANADA.—The annual business meeting was held October 25, under the direction of Toronto District President William Archer. The following officers were elected: Elder William Hartford, pastor; John Barber, church school director; Dorothy Neal, women's leader; Loren Mercer, Zion's League leader; Nellie Towers, music director; Barbara Barber, secretary. This was the first business meeting since the branch was organized over a year ago.

The women's department, under the leadership of Dorothy Neal, has sponsored a number of money-raising activities for the building fund.

William Hartford has been called to the office of elder, and Loren Mercer to the office of deacon.—Reported by G. EDITH HARTFORD

Ordination Service

ATLANTA, GEORGIA.—LaRue Griffin was ordained to the office of deacon at the eleven o'clock service on November 17. Elder B. L. Griffin was spokesman, assisted by Elder H. E. Mitchell.

The congregation meets each Sunday in the Atlanta downtown YMCA.—Reported by MADGE GRIFFIN

Sixteen Baptisms This Year

ROSEVILLE, MICHIGAN.—Stake President W. B. McClain presided at a business meeting held October 30. The following were elected or sustained: L. Don Sutton, presiding elder; Walter Cargill and Irven Harris, assistants; L. W. Phillips, financial agent; Vivian Lossing, missionary co-ordinator; Floyd Fears, church school director; Alexander Moore, assistant; Fern Jones, children's direc-

tor; Thomas Stewart, junior church school director; Ivan Fosberg, young adult leader; Zenas Wood, adult leader; Thomas Hart, senior Zion's League leader; Bob and Anita Utz, junior Zion's League leader; Mary Bishop, secretary, recorder, and publicity; Mildred Belrose, historian; Laverne Frappier, music; Marion Patterson, organist; Clifford Shorter, deacon in charge; Lyle Teal, custodian; Nina Fosberg, book steward; Darline Pearson, congregational women's leader; Mary Bishop, friendly visitor; Marion Corfis, Lillian Burger, and Edith Ryan, Circle leaders.

At present there are 301 members. So far this year, sixteen have been added by baptism. In October, Janice Pearson, James Bradley, Cyril Baird, and Barry Trowsse were baptized by Elders L. Don Sutton and George Bishop.—Reported by MARY BISHOP

Baptismal Service

PORTLAND, OREGON.—At the Rockwood mission, Diana Jordan was baptized October 14 at First Church by her father, Elder Darl Jordan.

Confirmation services were held November 10, with Elders Donald Comer and Darl Jordan officiating.—Reported by MARGARET M. HAVELY

New Branch Officers

PASADENA, TEXAS.—The following officers were elected in September to take office October 1: Fred Olson, pastor; Fred McCormick, associate pastor and Zion's League leader; Harold Pyeatt, church school director; Ollie Stewart, secretary; Wayne Sandell, treasurer; Henry Gifford, custodian; Jimmie Grubbs, music; Derrel Webb, young adults and junior church pastor; Joan Grubbs, publicity; Nellie Wright, women's leader.

New Zion's League officers are Winnie Scott, president; Pat McCormick, vice-president and reporter; and Mike Stewart, secretary-treasurer.—Reported by JOAN GRUBBS

Fourteen Baptisms in Mission

LEON, IOWA.—The Leon mission was opened in the fall of 1954 with Elder Clarence L. Bohall, of Lamoni, as pastor. Enrollment at that time was forty-three and is now eighty-two. A building site has been selected and the lots have been purchased. The Saints are now raising a building fund. At present they are meeting in the Legion Hall.

This September, a two weeks' series of meetings was held. The speaker was Elder W. Joseph Breshears of Rock Island, Illinois. At the close of the series five were baptized, bringing the total of baptisms for the year to fourteen. The new members are Dennis

Anderson and son Douglas, Richard Briggs, Mr. and Mrs. William Grylls, J. W. Williams, Janice and Dee Ann Lovell, Doris Marshall, Wilma Marshall and daughter Sharon, Norma Mendenhall, Freddie Robinson, and Sally Stuteville.—Reported by DORIS MARSHALL

Visit from Seventy Troyer

MINOT, NORTH DAKOTA.—The first week of October the Saints enjoyed a visit from Seventy Luther Troyer. He visited homes, and held meetings at the church. On October 4, Brother Troyer preached in the evening. After the services, a lunch was served.

The Zion's Leaguers had a hay ride on November 1 at the Bunker farm.—Reported by VIRGIL D. SMITH

Baptized by Grandfather

BLUE RAPIDS, KANSAS.—The annual business meeting was held September 16, with Clyde Johnson of Leavenworth, Kansas, in charge. The following officers were elected: Simon P. Hicks, pastor; Benjamin Shriner, treasurer; Dorothy Johnson, church school director; Lora Shriner, women's leader and secretary; Barbara Ubben, auditor; Nora Johnson, music director and historian.

On October 13, Ronald Eugene Kearns, eight, of Washington, Kansas, was baptized by his paternal grandfather Christopher Kearns, of Independence, Missouri. The confirmation service followed.

On October 20, Elder Albert Douglas of Independence, Missouri, was guest speaker at the eleven o'clock service. A basket dinner followed.—Reported by NORA JOHNSON

Film Shown at Series

PARIS, TENNESSEE.—On July 21, Elder Duane Couey showed the film of Martin Luther at the church. It was followed by a week-long series. Eight were baptized at the close.

The branch business meeting was held October 2, with District President Duane Couey in charge. T. S. Gough of Memphis accompanied Brother Couey to Paris. The following officers were elected: Elder S. O. Collier, pastor; Fannie Boyd, church school director; Margaret Rushing, book steward and women's leader; Ruth Jones, secretary; George Green, League leader; Don Rushing, custodian; Dianne Gateley, chorister; Harriet Boothe, publicity; Jimmie Gateley, treasurer; Margaret Rushing, historian; Imogene Veasey, recorder; Dale Boothe, solicitor; Jimmie Gateley, George Green, Fannie Boyd, Pleas Green, Don Rushing, finance committee.—Reported by HARRIET BOOTHE



special February STRIDE—"Dating and Marriage"

for young people, parents, pastors, and counselors

CONTENTS

Let's think about marriage—Dr. F. M. McDowell
 Will you perform the wedding?—Apostle Reed Holmes
 God led us—Dick and Wanda Andersen
 What is this thing?—Marian Froelich
 There is nothing like a date—Dick Worden and Chee Chee Searcy
 Engaged to be married?—Richard Lancaster
 Dating morals for church youth—Clyde Youngs
 Dating etiquette—Duane Thomas
 Brain-storming on dating—Stone Church youth
 Counsel column—Harley Morris

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Sanscripts

Student Nurses Worship with Stone Church Older Young People's Group

On Sunday evening, December 15, a large group of young people met in the School of Nursing Recreation Building for a Christmas worship Service. The program for the evening was planned by student nurses Shirley Thomas and Kay Sheehy, and Claire Weddle of the Stone Church group. Narrator for the program was Barbara Thoman. The Scripture reading was given by Claire Weddle. Miss Thoman read Henry Van Dyke's *The Other Wise Man* and tableaux were presented during the reading by Audrey Anderton, Alta Mint-horn, Sonita Smith, Charles Cottingham, Dwight Carlile, Richard Sutherland, and Jack Waddell. Special Christmas music was supplied by Laverne Directo, Mildred Carter, Pat Hansen, and Phyllis Phillips. The closing prayer was offered by Cliff Carpenter, leader of the Stone Church group. After the program, a social hour was held; the student nurses, under the leadership of Kay Cable, served refreshments.

Future Nurses Visit San

Fourteen future nurses from Wellington, Missouri, visited the "San" School of Nursing on December 21. They were accompanied by their instructor, Jack Raveill. These youngsters were in grades seven to eleven in school. This is an

excellent time for them to discuss intended careers because in their high school work they can include the necessary subjects to prepare them for entering the School of Nursing.

A. Neal Deaver, Hospital Administrator, greeted the girls. Miss Nelle Morgan, director of nursing, talked with them about nursing as a career. Charles Blanchard, assistant to the administrator, conducted a tour through the hospital and the school.

"San" Student Nurses Adopt Family

Christmas for a mother and three sons was made happier by the remembrances of the student nurses. Jeanne Mellendorf of Steubenville, Ohio, student welfare chairman, and Faye Irene Ballantyne of Page, Nebraska, were the students who prepared the Christmas gifts. Vida Butterworth, educational director, took the girls to shop for gifts, clothing, and groceries for the family. Many of the hospital employees assisted by giving money and by bringing groceries and gifts. The little four-year-old boy in the family wanted a certain kind of fire truck from Santa. After much searching the shoppers located such a truck. The student nurses are all regretting that they could not be present to see him on Christmas morning when he saw his gift.

"San" Dietitian Honored

Mrs. Helen Walter, chief dietitian at the "San," was recently elected secretary of the Missouri Dietetic Association.

Bulletin Board

Hymnals for Youth Available

The Flora, Illinois, Branch has fifty copies of the *Hymnal for Youth* which it will sell for \$1.00 each. These books have never been used and are in perfect condition; they do, however, have the name of the branch stamped on the inside covers. Anyone interested in purchasing all or part of these should contact Floyd Henson, RFD 1, Flora, Illinois.

BOOKS WANTED

Warren L. Van Dine, Box 56, Burnside, Illinois, would like to purchase a copy of *Joseph Smith the Prophet and his Progenitors* by Lucy Smith. He wants to know the price and condition of the book before receiving it.

Mrs. Leone Nomtak, 1443 Bathurst, Toronto, 10, Ontario, would like to purchase a copy of *The Enduring Word*. She wants to know the price and condition of the book before receiving it.

OLD PUBLICATIONS WANTED

Leland Nelson, 2318 Highland Avenue, Everett, Washington, would like to obtain copies of the *Millennial Star* and Knisley's *Infallible Proofs*. He wants to know their price and condition before receiving them.

REQUEST FOR PRAYERS

Mrs. Lial Banks, Route 2, Sterling, Michigan, requests prayers for her husband who has been partially paralyzed and in much pain for over two years as the result of an accident. He feels that, with God's help, he will again be able to walk and go about his priesthood duties.

ENGAGEMENTS

Etter-Sweeney

Mr. and Mrs. Edward Sweeney of Independence, Missouri, announce the engagement of their daughter, Eldora Margaret, of Newton, Iowa, to Donnel E. Etter, son of Mrs. Lenora Etter of Independence. The wedding will take place in July. Eldora is a graduate of Graceland College, class of '55.

Larson-Allen

Mr. and Mrs. Gibbs Allen of Portage, Utah, announce the engagement of their daughter, Rochelle, to David H. Larson, son of Mr. and Mrs. Ernest Larson of Walla Walla, Washington. No date has been set for the wedding.

Baber-Adams

Mrs. Olinda Adams of Detroit, Michigan, announces the engagement of her daughter, Betty, of Independence, Missouri, to Richard N. Baber, son of Mr. and Mrs. E. H. Baber of Lamoni, Iowa. Richard is a 1952 graduate of Graceland College. A March wedding is planned.

WEDDING

Stevenson-Ballantyne

Joyce Ballantyne, daughter of Mr. and Mrs. Clay Ballantyne, and Lester Stevenson, son of Mr. Duane Stevenson, all of Lamoni, Iowa, were married December 15 in the Reorganized Church at Lamoni. Priest Leo Stevenson, uncle of the groom, officiated. They are making their home on a farm near Lamoni. The bride is a graduate of Graceland College, class of '56.

BIRTHS

Dr. and Mrs. Frederick S. Armstrong of Honolulu, Hawaii, announce the birth of a daughter, Jennifer Ann, born December 14. Dr. Armstrong is a graduate of Graceland College, class of '49. Mrs. Armstrong is the former Gladys Alexander of Detroit, Michigan.

Be sure to read

"A GREAT ADVENTURE—FOR YOU"

by Elder Richard Price

in the February issue of

GUIDELINES TO LEADERSHIP

Yearly subscription rates: U.S. \$2.00

Canada \$2.25 other countries \$2.50



Mr. and Mrs. Kenneth Simpson of Independence, Missouri, became the parents of a daughter, Judith Kathleen, on October 28. She was blessed on December 22 at West College Church by Evangelist E. Y. Hunker and Elder Frank P. Benson III. Mrs. Simpson is the former Marian Kendrick. Both parents are graduates of Graceland College, class of '52.

Mr. and Mrs. Dwight N. Heath of El Paso, Texas, announce the birth of a daughter, Melissa Gay, born November 14. She was blessed on December 29 at the Reorganized Church in Oak Grove, Missouri. Mrs. Heath is the former Doris Jean Brooks.

Mr. and Mrs. Jerry McDonald of Dallas, Texas, became the parents of a daughter on November 21. She has been named Adrain Denise.

Mr. and Mrs. Jarrelle Glover of Redlands, California, became the parents of a son, Frederick Gall, on October 24. He was blessed December 1 by Elders W. J. Murray and Lloyd R. McKeenen.

Mr. and Mrs. Delbert W. Porter of Columbia, Missouri, became the parents of a daughter, Marlene Sue, on September 15. She was blessed on November 17 by Elders Lyle D. Shedd and Richard Guthrie.

Mr. and Mrs. Joseph A. Herbst of Marysville, California, became the parents of a daughter, Julie Ann, on October 30. She was blessed by Elder Walter J. Menzies and Elder Edward Hamilton.

DEATHS

BOULWARE.—Jake C., was born September 1, 1892, at McWilliams, Alabama, and was killed in an automobile accident on November 27, 1957, in Pensacola, Florida. On December 2, 1917, he was married to Estella Booker, who survives him. He had been a member of the Reorganized Church since 1920.

Besides his wife he leaves a son, Willie; six sisters; and six brothers. Funeral services were conducted at Pensacola Mission by Elder Alma Dungan. Interment was in St. Michael's Cemetery.

BARRETT.—David L., was born September 2, 1877, in Detroit, Michigan, and died October 14, 1957, in Davison, Michigan. He and his wife, the former Matilda M. Auckland, moved to Flint, Michigan, fifty-five years ago where he was baptized into the Reorganized Church in May, 1904. He was one of the earliest employees of the Buick Motor Company and helped engineer the first automobiles produced there. Later he became a dairy farmer. His wife died on December 13, 1957.

Surviving are three daughters: Mrs. Fay Mrs. Dorothy Bedtelyon of Davison; three sons: Walter M. and Maurice G. of Davison and Arthur D. of Clio, Michigan; a brother, Walter, of St. Louis, Missouri; sixteen grandchildren; and ten great-grandchildren. Funeral services were conducted by Elder Arthur R. DuRose at the Swartz Chapel in Davison. Interment was in Pine Grove Cemetery at Davison.

BARRETT.—Matilda M. Auckland, was born October 3, 1882, in Cincinnati, Ohio, and died December 13, 1957, in Flint, Michigan, where she had resided for fifty-five years. Her husband, David L. Barrett, preceded her in death on October 14, 1957. She had been a member of the Reorganized Church since April, 1904.

Surviving are three daughters: Mrs. Fay Walker of East Lansing, Michigan; Mrs. Ellen Sternberg of Goodrich, Michigan; and Mrs. Dorothy Bedtelyon of Davison, Michigan; three sons: Walter M. and Maurice G., both of Davison, and Arthur D. of Clio, Michigan; sixteen grandchildren; and ten great-grandchildren. Funeral services were conducted by Elder Arthur H. DuRose at the Swartz Chapel in Davison. Interment was in Pine Grove Cemetery at Davison.

GILMORE.—Edward William, son of Galen and Florence L. Gilmore, was born November 6, 1930, in Seattle, Washington, and died December 2, 1957, of injuries received in an automobile accident. He was married on September 22, 1950, to Moonyun Back, who survives him. Following his discharge from the Navy after three years' service he spent much time in the Veteran's Hospital, being released just seven months prior to his death. He had been a member of the Reorganized Church since November 6, 1938.

Besides his wife he leaves a son, Edward, of Lincoln, Nebraska; his mother; a brother,

Galen D. Gilmore of Seattle; and a sister, F. Irene Schrader of Mountlake Terrace, Washington.

RICHARDSON.—Pike Montgomery, son of R. H. and Elizabeth Thomson Richardson, was born April 4, 1879, near Slater, Missouri, and died December 20, 1957, at his home in Slater. He was married on November 22, 1905, to Ollie A. Thompson, who survives him. Two of their eight children, Evalee and Grace, preceded him in death. He had been a member of the Reorganized Church since 1949.

Besides his wife he leaves three daughters: Mrs. Louis Hanes of Marshall, Missouri; Mrs. Robert Kitchin of Slater; and Mrs. Elvin Miller of Kansas City, Missouri; three sons: Robert of Marshall; Russell and William of Kansas City; a sister, Mrs. Elizabeth Conway of Kansas; and two brothers: Richard of Slater and Lee of West Plains, Missouri. Funeral services were conducted by Stake President H. J. Simons and the Reverend Frank Stever at the Methodist Church in Slater. Burial was in the Slater cemetery.

FRANKE.—Alice Myra, daughter of Mr. and Mrs. William Tuttle, was born at New Canaan, Connecticut, and died October 23 at Newtown, Connecticut, where she had been a resident for two years. She was married to Elder Charles H. Franke in 1893; he preceded her in death on May 22, 1957. She had been a member of the Reorganized Church since her youth and had served as church organist in Norwalk Branch.

Surviving are three daughters: Eva Fallon of Tonawanda, New York; Gladys Withnell of Newtown; and Ruth Hawkins of Stratford, Connecticut; and a sister, Mrs. Eva Holt of New Canaan. She was buried in Lakeview Cemetery at New Canaan.

WIVEL.—Adabel, daughter of George W. and Harriette Brown Fesler, was born August 22, 1880, at Whitehall, Illinois, and died December 26, 1957, at the Independence Sanitarium. She had been a member of the Reorganized Church since June 27, 1920.

She is survived by a daughter, Mrs. Gladys Carpenter of Grain Valley, Missouri; six sons: Cecil Sedoris of Kansas City, Missouri; William Wilson of Independence, Missouri; Eugene, Elba, and Howard Wilson, all of St. Louis, Missouri; and Harold Wilson of Cherryville, Missouri; seventeen grandchildren; and four great-grandchildren. Elders Glaude A. Smith and Herbert M. Scott conducted the funeral service at Carson's Chapel in Independence. Interment was in Mound Grove Cemetery.

EVANS.—George, was born June 28, 1874, in Eden Township, Iowa, and died December 7, 1957, at the Decatur County Hospital in Leon, Iowa. He was married on July 3, 1910, to Pearl E. Little. He was a farmer and stockman until his retirement in 1951 after suffering a stroke from which he never recovered. He spent the last six years of his life in Davis City, Iowa.

TRACT REVIEW



*Standards
for a
Steward*

This eight-page tract offers an excellent outline of some of the major standards of behavior which lead to good stewardship in a balanced Zion life.

The foreword to the pamphlet states the purpose of its publication:

"The purpose of this outline is to assist church members to qualify as stewards with the vision and the ability to achieve the great goal of Zion. It sets forth the solid foundations upon which we may develop as stewards. . . . These standards have been prepared prayerfully and studiously over a considerable period of time. They have been given careful consideration in meetings of the Order of Bishops and are published with the approval of the Presiding Bishopric."

The outline covers five main areas: (1) Personality traits; (2) Personal practices and habits; (3) Family life; (4) Community life; and (5) Economic qualifications.

This tract sells for 4 cents each and can be used for individual study, for sermon preparation, and for organized class study.

DRIVER.—Ethel Pearl, daughter of Virgil and Flora Leake, was born October 4, 1914, at Kingston, Missouri, and died December 18, 1957, at Lakeside Hospital in Kansas City, Missouri. On September 4, 1938, she was married to Jacob Driver, who survives her. For the past thirty years she lived in or near Blue Springs, Missouri. She had been a member of the Reorganized Church since the age of nine.

Besides her husband she leaves a daughter, Eleanor, of the home; her parents of Rocky Ford, Colorado; a sister, Mrs. Francis McCombs of La Junta, Colorado; and a brother, Charles W. Leake of Rocky Ford. Funeral services were conducted by Elders Glaude A. Smith and Eugene S. Look at the Reorganized Church in Blue Springs. Burial was in the Blue Springs cemetery.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Marion	WGGH	1150	Sunday, 10:00 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

Mrs. Alex Weber
1411 - 2nd Ave. S.
Denison, Iowa

16450
10-58
h

LANGUAGE PROBLEMS

Behavior problems are often traceable to a lack of understanding between parents and children. Eight-year-old Chris was a Greek war orphan who was adopted at the age of seven by an American couple. It was a credit to his native intelligence that he was able to adapt himself to his changed living conditions so well. But some words encountered in school needed explaining, such as "tattle tale" and "behave."

After his mother's lecture on social behavior Chris said mournfully, "I don't know how to be good in English." A. S.

SOCIALITY

A suggestion for entertaining church friends: If you want a real visit, invite not more than one or two couples and give them all your attention. You will be able to exchange ideas, talk on serious subjects, and arrive at an understanding and appreciation of them. Intelligence, if present, will have a chance.

On the other hand, if you wish only to pay off as many of your social obligations as possible at one fell swoop, invite a large crowd. The "standing room only" party serves a special purpose. It enables many people, half strangers, to say "Hello" to each other, and not much else, which is appropriate if they have nothing more to say. If you attempt to utter more than one short sentence, the period gets shorn off as the other guest, smiling, glassy-eyed, and uncomprehending moves away to greet another guest.

The cacophony—or should one say "yack-phony"?—of such a party deafens the ears, paralyzes the intellect, glazes the eyes, and brain-washes most of the crowd. The party satisfies the gregarious instinct but breaks down normal communication.

Stories tell of a Washington wag who wished to test whether anybody listens to anything at a large party. He greeted all other guests with a quiet, assuring assertion, "I have just murdered my mother." Most replied, "How charming!" Nobody called the police.

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The precious unit of society is the individual. He is at his finest when he is entertained in a small group.

L. J. L.

JUST LIKE YOU

"You who are young, remember one thing. I look like a foreigner to you. The color of my skin is different from yours. I don't have blond hair. My eyes are not like yours. My nose is not like yours. But I like movies, too, just as you do. I eat the same food you do. I go to church just the same way you do. During the last war, I fought for the American flag on the battlefield with your brothers and your uncles. For your flag represents democracy and freedom, and I value democracy and freedom very highly. My people love democracy. Other peoples love democracy, too, and they love freedom and will fight for these as we fought for them in the Philippines. They will fight for them under their own flag and pretty soon, I hope, under the flag of the United Nations. And so, when you see a foreigner who doesn't happen to have the

same color skin that you do, or whose eyes are different, or who wears different clothes, or who does not speak English, or who does not pray the same way you do, or whose politics are different, don't think that he is different from you in every way, because that is not so. He is a human being just like you."

—Carlos P. Romulo, to a group of Boy Scouts at the United Nations.

WATCH FOR TRAFFIC SIGNALS

One can see many things during these days of construction in the Auditorium. Last week a workman brought a load of material up the ramps in a jeep. Small tractors are often used. Nobody has suggested a bus line for the miles of corridors.

It would hardly be a surprise—with the growing popularity of the Volkswagen and other small foreign cars—to see a tiny auto parked beside an office door almost any day now. Problem would be to get one of them through a revolving door to the foyer.

L. J. L.

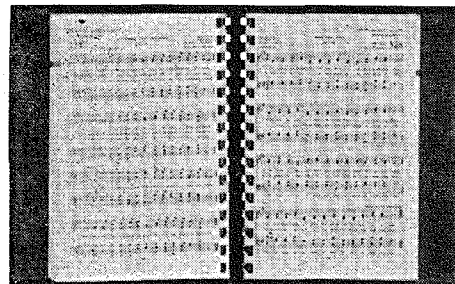
THE HYMNAL

available in loose-leaf binder and leather binding

Loose-leaf

For pianists, organists, music directors, and choir members. The loose-leaf pages of this hymnal are arranged in an attractive gray cloth-bound multiple-ring binder, which allows the pages to lie conveniently flat when opened to any place in the book.

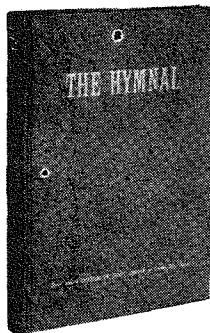
\$4.00 each; 10 for \$3.75 each
25 or more, \$3.50 each



Leather

A wonderful hymnal to own or to give! Designed to be cherished, this book is bound in beautiful dark-blue Morocco leather over heavy bevel, non-flexible boards. Its special features are gold-edged pages, a blue satin ribbon marker, and blue end sheets. Name imprinted in gold, 75 cents additional.

\$8.50



Clothbound copies of THE HYMNAL will be ready March 1, 1958. Place your order now. Prices: \$2.75 each; 10 for \$2.50 each; 50 for \$2.25 each; 100 for \$2.05 each; 250 for \$1.90 each; 500 or more, \$1.75 each.



Box 477
Independence, Missouri
Box 382
Guelph, Ontario, Canada

SAINTS' HERALD

Volume 105 / January 20, 1958 / Number 3

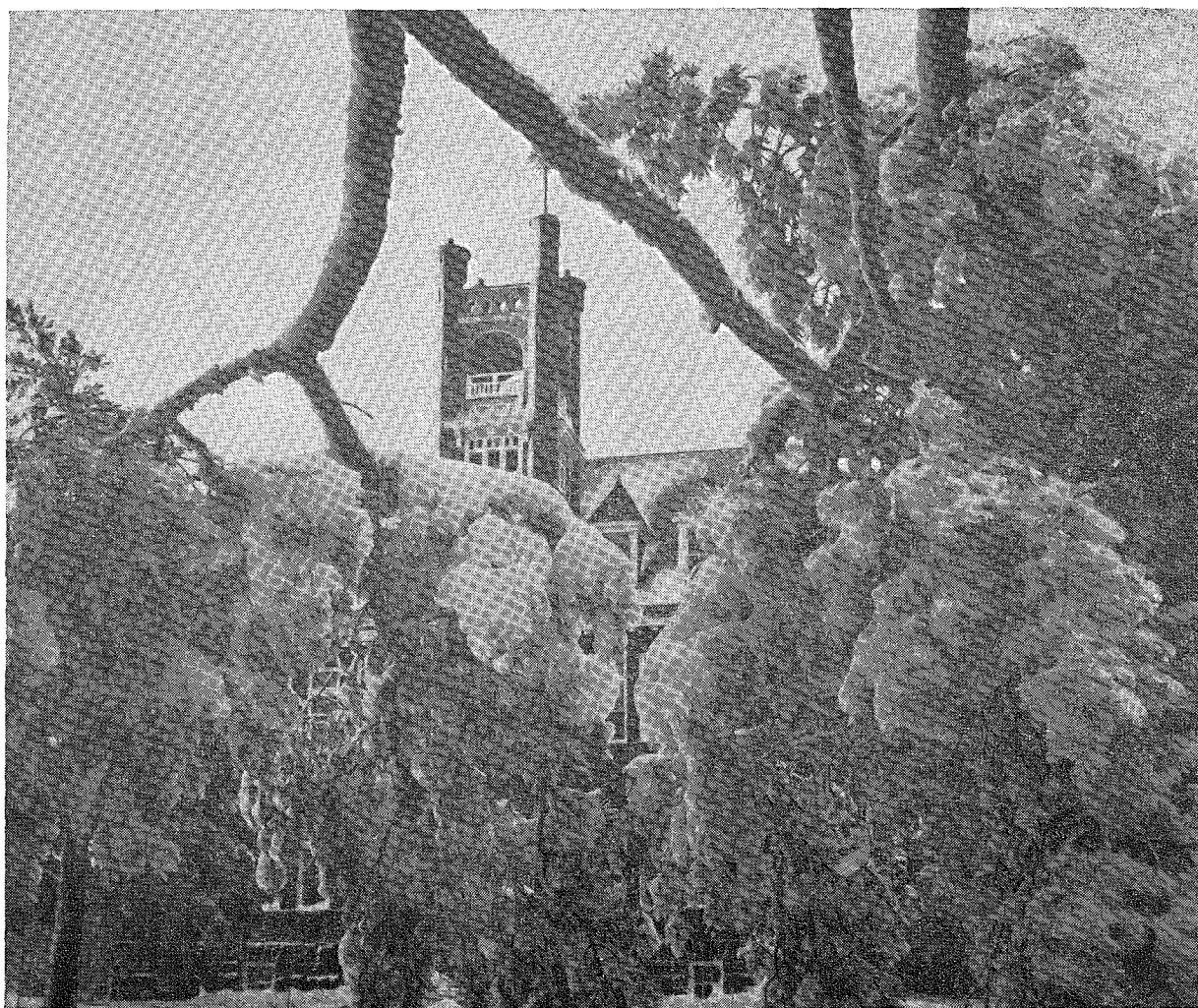


Photo by Rod Schall

The Tower Still Stands Guard

www.LatterDayTruth.org



We'd Like You to Know . . .

**Lillian
Williams
Flanders**

MRS. LILLIAN FLANDERS came to Graceland College this fall as director of food service. She is well qualified for this work, as she has had eight years of experience. For two years she was director of food service at Bethany College, Lindsborg, Kansas, and last year was director of the cafeteria and dining room at Stanford University, Palo Alto, California. For five years she and her sister had their own catering service in Independence, Missouri.

Mrs. Flanders has also had experience in business. After the death of her husband, Roland O. Flanders, she worked for three and one-half years in the business office at the Independence Sanitarium and for three and one-half years in the Internal Revenue office in Kansas City, Missouri.

She has always enjoyed associating with young people, especially in League work. Mrs. Flanders seldom misses an opportunity to sing in a choir and thoroughly enjoys directing plays. She has a rich heritage to aid her in giving a worthwhile service, for her church ancestry reaches back to the days of Joseph the Martyr.

As hobbies Mrs. Flanders enjoys dramatics and watching sports of all kinds. Cooking has always been an avocation, as well as a professional interest, but high in her list of hobbies is her love for people. She likes people of all ages and enjoys being with them to share in their hobbies, interests, and problems. At Graceland she has many opportunities to develop all of her hobbies.

Mrs. Flanders was born on October 14, 1905, in Santa Fe, New Mexico. She has a son and a daughter: Bob, who teaches history, political science, and social science at Graceland, and Nancy of San Jose, California.

Communications Seminar

AT THE CALL of the First Presidency fifty-seven men and women interested in mass communications were called into a two-day conference December 27 and 28 in the music room at the Auditorium. Its stated purpose was ". . . to review and evaluate materials produced for institutional communications . . . to help bring to all leaders an understanding and appreciation of the value of audio-visual materials and techniques." Franklyn S. Weddle, co-ordinator of the Radio and Audio-Visual Departments, presided over the sessions.

President W. Wallace Smith opened the conference with "a brief report of the function, organization, and administration of the Audio-Visual Department." He said that it was organized pursuant to the action of the 1952 General Conference. Arthur J. Rock was given a half-time assignment to develop the department. Demands for the services by the church have grown steadily. There are now three production men—Kenneth Raveill, Stele Bryant, and Les Wight—with a clerk working on library distribution and a bookkeeper-secretary—in addition to the appointee director.

Attention was called to the days of the painted charts used by the missionaries and the slides made available by C. Ed. Miller and his Graphic Arts Bureau to more recent years when the appointees made their own slides and "flash cards." The department now produces the following materials:

- | | |
|------------------------|---------------------------|
| 1. General photography | 5. Slides and slide sets |
| 2. Photocopy | 6. Filmstrips and records |
| 3. Commercial art work | 7. Motion pictures |
| 4. Lithography | |

Brother Wallace said that the Radio Department now has approximately thirty weekly programs in progress in twenty-two states and Canada. An occasional program has been used

in Europe. In this department are Radio Minister Evan Fry, Radio Director Charles F. Church, Jr., Engineer Harold Higgins, and the secretary. The services of an organist and Radio Choir of twenty-seven members are made available as needed.

Following prepared talks ample opportunity was given during the seminar for discussion of all phases of the communication problem. Dr. John W. Bachman, Professor of Practical Theology and Director of Audio-Visual Program in Union Theological Seminary, New York City, gave some stimulating talks and entered into the discussion periods.

Besides President W. W. Smith and Dr. Bachman other main speakers were Russell Ralston, Jack Boren, L. Wayne Updike, and President F. Henry Edwards.

Authors in This Issue

- Arnold Spiller (page 5), teacher, Independence, Missouri
- Hudson P. Grundy (page 9), Bishop of Canada
- Charles Neff (page 10), Assistant to the First Presidency
- Ada Hamer (page 11), Lynwood, California
- William Patterson (page 11), evangelist, Australia
- Mrs. T. W. Bath (page 12) Pittsburg, Kansas
- Mrs. Elmer V. Roe (page 16), Carthage, Missouri

Cover Picture

The "Ad" Building, long a symbol of Graceland, was opened for classes on January 1, 1897. Prior to that time classes were held in a rented store building. The college officially began on September 17, 1895, but at that time the walls of the Administration Building were still in the foundation-building stage.

Our Nations Need Men
of Morality and Integrity
Doing Scientific Research

New Emphasis on Science Education

WITH the recent discovery that Russia has made amazing advances in the development of scientific know-how, the "push" is on in the free world to induce more and more students to select a science curriculum. Previous emphasis for a number of years has been toward solving problems arising in the social relationships of people, and in increasing the number in the teaching profession to care for the swelling population of children entering the primary schools.

What does this change in educational emphasis mean to Latter Day Saint students and to their parents? How does it fit into the Restoration philosophy? Should we encourage more of our youth to choose science studies?

Naturally, Latter Day Saints will have varying opinions on the advisability of shifting the emphasis from the social study program closely related to the development of Zionics procedures. At the present time only 15 to 20 per cent of our college students are majoring in science fields, including engineering. The rest of them are working in the social sciences or related fields of business and economics, health and medicine, agriculture, education, and applied and fine arts. Shall we direct more of our new students toward chemistry, physics, electronics, and so forth?

Perhaps our first concern should be to direct more of our church youth to college. It is estimated that we have 10,000 young people of college age, and that only 2,000 of them are actually doing any college work. With the philosophy of the Restoration movement being "The glory of God is intelligence, or, in other words, light and truth" and "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith," there seems a greater need among us for steering our young people into fields of higher education. "The truth shall make you free" is just as applicable to material things as it is to spiritual things.

THE PRESENT DRIVE for more scientists lies in a concern for survival—a fear that the Communist nations will outdiscover and outproduce us in weapons of destruction. Such a fear seems to be pretty well imbedded in a large per-

centage of the people of our nation. Christians, too, seem to have concluded that "preparedness" is the only answer to averting war.

This approach to survival may be entirely wrong, but our national governmental policy stands on this base. What can be salvaged from it?

One of the major hopes in following this course toward all-out defense is that more peaceful uses of the terrific powers being unleashed by science will be discovered and eventually will be of benefit to mankind. The discoveries that are now being made (if we believe that the Restoration movement is only part of a general restoration of complete knowledge to the earth) have become possible because of an enlightenment from beyond the minds of men. Man will have to decide whether he will use them for his own destruction or physical salvation. We cannot hold them back, but we have a moral obligation to use them properly. That is how man's "divinity" will be tested. Shall he be found "wanting"?

WITHOUT doubt, our nations need men of integrity and morality doing our scientific research. Our church needs to aid in supplying these men. Such men will be searching for the morally righteous means of using the inventions and newly available powers being discovered. In general, scientific men are religious men; they have a high regard for their Creator. Their discoveries may be used destructively, but primarily they come into being because of the insatiable thirst for knowledge that God has implanted in man. And God means that we should continue our search for the secrets of the universe. That is one of the avenues of travel that lead us into his presence—to "know as we are known."

Of course, science can become our "sacred cow" or even our "god." Our thirst for knowledge may outstrip our concern for righteousness. We still need preachers and teachers and all the people who are concerned with the spiritual and physical welfare of our nations as they exist today. May we not lose our vision of the good things of everyday life in our attempt to make strides into the fearful and the unknown!

Official

School of Nursing Day

Pursuant to General Conference Action of 1956, Sunday, April 27, 1958, will this year be recognized as Independence Sanitarium School of Nursing Day throughout the church.

It is our hope that branch presidents and others concerned will place this important day on their schedule of activities and promote suitable programs commemorating the work of this institution and our students who attend there.

THE FIRST PRESIDENCY

Across the Desk

OF THE FIRST PRESIDENCY

Elder J. L. Prentice, a magistrate of the city of Toronto, Ontario, has an interesting and distinctive ministry in addition to that which ordinarily comes to him as a member of the high priesthood. Brother Prentice travels throughout Ontario and holds legal advisory classes which are of great value to church members. He conducted twenty-seven such classes during 1957 and already has sixteen requests and appointments confirmed for them for 1958. He usually arranges them so that he can preach for the local Saints at the same time.

Elder Roy Weldon has been conducting tours to Mexico for those interested in Book of Mormon archaeology. They are ventures of his own and do not have church sponsorship. But they cover an area of church interest, and he tells us that he has no way to make public the

Camp Leaders Workshop

The one-day workshop on youth camping in the church, which is to be held in connection with the National Convention of the American Camping Association, has been set for Sunday, February 9, 1958. The meetings will be held in the Minneapolis Downtown YMCA, Room 309, from 9:00 a.m. to 5 p.m.

Those planning to participate are invited to register now with F. Carl Mesle, the Auditorium, Independence, Missouri, or to see him at the Convention.

THE FIRST PRESIDENCY
W. Wallace Smith

dates for tours which he plans for 1958. At his request we therefore state that Brother Weldon will conduct all-expense tours of two weeks' duration for those interested in Book of Mormon archaeology, using a 1958 station wagon and limousine. The tours will be scheduled for January 18, February 21, May 31, June 28, August 2, November 1, and December 6, 1958. Brother Weldon can be reached at R. F. D. 5, Warrensburg, Missouri (Phone 107M).

From Ralph Rockett, pastor of the Mount Vernon, Illinois, Branch:

This is to let you know that all the members of our church were permitted to escape any serious injury in the tornado which struck Mount Vernon and the surrounding area late this afternoon

**Theme for the Month:
Stewardship—A Spiritual
Heritage**

(December 18). I have contacted several members and have inquired and heard from most of the others. Their property has suffered only minor damage, although near-by homes have been demolished. Two of our members were in separate homes that were wrecked, but they were not injured. One was attending a Brownie Scout meeting; the other, an elderly member, was a patient at the Quinn Nursing home. We feel that we have been truly blessed.

In a recent report to the First Presidency, Church Historian John Blackmore wrote:

Associated with the work of the department is the research library. For over one hundred years books, pamphlets, valuable literature of various types must be catalogued and carded under the name of the book and the author. This task seems endless and consumes much of the time of the staff. This process of classifying is a difficult task. We are at the present time carding the items in *Autumn Leaves*. This work must go on until other series of our publications are done. . . .

An expanding program of services to the church will involve the modern process of photostating or micro-filming many of these rare and valuable documents. A constant process of cataloguing and filing of information, old and new, is the work of this office. The work is never completed, for new and old books are always flowing across the desk of the historian. These must be read and catalogued for future reference.

The First Presidency recently received word from Elder Kenneth Green, Kirtland Temple minister, that a new mission has been established for the Mentor-Willoughby area.

Meetings are being held in the Seventh Day Adventist church at 37742 Sharpe Avenue in Willoughby, Ohio. Elder Gerald Davidson is mission pastor.

The Saints' Herald

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THIS GOSPEL SHALL BE PREACHED

By Arnold A. Spiller

We Must Accept Our Responsibilities And Be Done with All Lesser Things

IN Doctrine and Covenants 22: 23 we are told, "for this is *my* work and *my* glory, to bring to pass the immortality, and eternal life of man."

In the New Testament we are also told, "Seek *ye* first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto *you*" (Matthew 6: 38).

In these Scriptures the "work" belonging to Divinity was salvation for all mankind, the evil as well as the righteous, and not for any particular race or era. The job assigned to man was the building of the kingdom of God on this earth.

Men often reverse these tasks in their own minds and become more concerned about whether or not their heavenly Father will succeed in his task of providing immortality and eternal life for them than in improving the quality of that which has been saved. They must first lose themselves in the work of the kingdom of God if they are ever to be found there.

Divinity provides abundantly for procreation in all plant, animal, bird, and sea life. For an example of how abundantly God provides for the success of any project which he has ever begun consider the number of blossoms on just one apple tree in a single season, or multiply the number of seeds in one apple by the number of apples on a tree by the number of years the tree

will bear for the proper ration in favor of its continuation. Would God provide less abundantly for the salvation of his own offspring? One human soul is worth more to him than the entire globe, including all forms of life in the earth, water, on land, and in the air. Would God trust the eternal security of the whole human family to the frailties of a man-made priesthood that comes and goes and rises and falls, when He dares not trust the farmer with even such things as the weather or the making of a seed or an egg?

All speculation upon who is saved and who is not is evidence of doubt on man's part in the ability of Divinity to bring about eternal salvation for the human soul and also a display of selfishness on man's part in his concern for himself before that of his fellow men. There is also abundant scriptural reference providing assurance of eternal salvation. Job, one of the earliest writers of Scripture, was sure of the immortality of his soul but was not concerned about the kingdom of God, simply because this task was not yet assigned to him. Jesus assigned this task to man when he came to earth with the gospel of the kingdom.

Those who would be so encouraged by the assurance of their soul's salvation, however, that they would be content to remain at their present level—whether evil or righteous—and make no further progress will surely be most miserable in the next phase of their eternal life. If a man is severely injured in any way—even nailed to a cross—there is a function of the brain comparable to a safety valve which makes him unconscious if the pain becomes too great for him to bear, and still another function which will end his life if his physique is no longer able to bear the burden. But there is no escape from the terrible blow which is sure to come in the hereafter when he suddenly be-

comes aware of his actual progress in comparison with what it might have been. This truly will be a hell. Granted that the punishment which is sure to follow will be reformatory and corrective; nevertheless, it will be so terrible that it will be comparable to a "refiner's fire" (Malachi 3: 2). There is no other possible way for man's eternal progress.

Man must conquer the mystery of the unknown instead of worshipping it

Ever since man first became aware of the presence of sin in him he has sought to escape the consequences without making the necessary corrections in his own life. Long ago altars were erected where vast amounts of blood—much of it even human blood—flowed in efforts to offset man's sins, and even today burnt offerings are made on altars all over the world in religious ceremonies. However, the greatest monstrosity of all times is man's attempt to substitute Jesus Christ's death on the cross for man's sins while completely ignoring His message of the kingdom, which is the only possible way the present sins of the world can ever be overcome. Every detail of Christ's entrance and exit is remembered in sermons, rituals, and hymns, but little is said regarding his message of the kingdom of God, which was the true purpose of his ministry. Man continues to stand back at a distance worshipping the mystery of it all instead of overcoming the world with love and intelligence.

Ages ago prehistoric man had such a fear of the fire which he had seen destroying forests and erupting from volcanoes that he worshiped it, remaining at a safe distance. After his discovery that fire could be controlled by adding to or taking away from it fuel or oxygen he gradually changed his worship to respect for it and made it a valuable

servant. Besides providing physical comfort and improving the taste of his food with it, he slowly but steadily learned to use it in refining ore to make metallic tools which were essential to his progress. Now millions of tons of steel are milled each day for steel products. Heat is also used to refine crude oil to make valuable chemicals and powerful fuels. Steam and internal combustion make available through the control of fire a far greater source of power to man for transportation. Now jet propulsion provides even faster transportation. Men started out worshiping fire, but now they have made a valuable servant of it—as long as they use it wisely. If they should ever be careless with it they still can be burned to death.

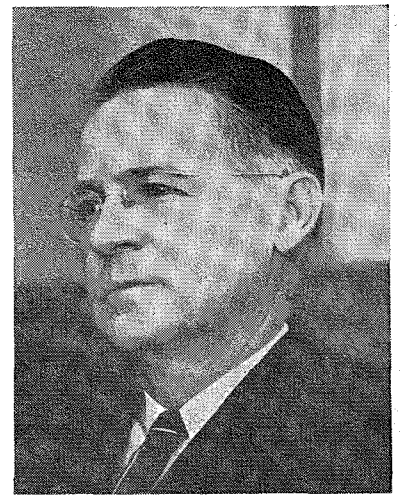
Primitive man also worshiped electricity when he saw it dancing about in the heavens and then heard the loud clap of thunder which followed; he greatly feared it after seeing someone electrocuted or destructive fires started by it. Today, besides using electricity for heavy machinery in factories, he uses it in his home for many common household appliances; but if he becomes careless or disrespectful of it, even ordinary house current can kill him or burn down his home. Man started out by worshiping the mystery of electricity, but now he has made it a valuable servant when used wisely but deadly if used carelessly.

When a meteor, soaring through space, came in contact with the earth's atmosphere the resulting friction between the two caused a spectacular fiery display in the heavens which man feared and worshiped. Today, in spite of numberless wheels, ball bearings, roller bearings, grease, and oil baths, he still has not destroyed friction. In fact he has learned that it is a valuable servant and should not be destroyed. He is now using friction in making tools, lathes, drill presses, and hydraulic presses as well as the beautiful sounds coming from piano and violin strings. Today, although men no longer worship friction, they know it can still be deadly if misused or not respected by the proper use of the necessary wheels, grease, oil, and bearings. Hydraulic presses make cars by pressing steel plates between dies, but if two cars meet on the highway with the same amount of force their steel is pressed into junk.

For years man has lived in fear of explosives which are made from mixtures of elements, but now he has learned that through nuclear fission a chain reaction can be set off within the

ARNOLD A. SPILLER is a cost accountant with the Builer Manufacturing Company of Kansas City, Missouri. He was born in Texas (1914) of Latter Day Saint parents. From 1937 to 1942 he was with the Gulf Publishing Company of Houston, and then went to the North American Aviation Company of Kansas City, Missouri, as Hours Control Engineer until he took his present position in 1945.

He married Jean Grisinger in 1943. They have two children, Janet Ruth, twelve, and David Arnold, ten. Brother Spiller is an Aaronic priesthood teacher and has as hobbies music and farming on a small acreage. His wife shares with him as their primary interest "the development of a unit of Zion in our home."



atoms of an element which is so powerful that just one bomb is more powerful than all the explosives used in World War II. As the supply of fuels diminish, man need not worry about power for the future with the proper development and use of nuclear fission if he has proper respect for this great power. But if he is careless or disrespectful of it or uses it in total war, he could destroy the entire world population.

There is still another force or power available beside which all these other forces are weak and insignificant. This is the Spirit of God. Just as a baby is not given such strength when it is first born that it might run upstairs and fall out a window to its death so is this great power given only in amounts which can be fully comprehended, utilized, and kept under control at all times through love for God and fellowmen. If any person who has received this great power of the Holy Spirit should ever become negligent or careless with it, it could be far more dangerous to him than fire, electricity, friction, or even nuclear fission. This is the reason that every baby's life begins with a mother's love and also why a Zion home is so important in the building of Zion—for there can be generated the greatest amount of divine love.

There must be a desire for that which is good for it to be fully appreciated

Man must want or desire something before he can fully appreciate it and before he will work or fight to attain it. An African native has no desire for an ice-cream soda because he has never tasted one. Adam never actually wanted to live in the Garden of Eden until he found himself outside its boundaries. Every human being is just as innocent, naked, and ignorant of the knowledge

of good and evil at the time of his birth as was Adam before his eviction. But when he grows up and learns the difference between good and evil, if he responds to the beckoning of the Holy Spirit he will strive to regain his state of purity with the all-important addition of an intellect and a love for God and his fellow men. God is in men's presence through the Holy Spirit—above, below, and all around—but man must want or desire to feel and comprehend knowledge as well as respect the power available to him before he can partake of or fully utilize it. So must he want this kingdom of God before he can attain it, and he must desire it for the good of the entire human family—not just himself. A Latin proverb states, "Make honey, bee, but more than enough for thyself." The church failed at Kirtland and Nauvoo, and has not yet attained kingdom status in Independence. Could it be that the members were in it for good to themselves only instead of for the good of the entire world? To be a part of this kingdom of God they must first lose themselves in it.

A unit of the Spirit of God is placed within every human being just as there is potential life inert in every dry seed. Man does not attain the potential of himself and therefore should not boast of it but should awake to it. When he does this, his life will never be the same again. A change takes place within man when he first realizes that there is a spark of divinity already within him which can grow into a divine flame if properly nurtured. Each individual must also make this growth within himself just as he must attain knowledge. No one else can learn his multiplication tables for him, nor how to swim or play the piano for him.

For children to develop normally, parents cannot always continue to give all the answers and do their thinking

for them. Just as every parent must withdraw into the background at times for his child to develop properly, so is it necessary for God apparently to remain in the background—although he is actually very much in the center of all things—so that man may develop. It was also necessary for Jesus Christ to disappear from the earth for his disciples to grow strong enough to carry on the program of building the kingdom here on the earth. Even though strong men were chosen, as long as Jesus stayed on the earth they remained weak followers. When Jesus was taken captive they all left him, and Peter even denied him three times. After his crucifixion they gave up and went back to their earlier professions. They had failed to understand the statement which Jesus had made to them: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14: 12).

For every form of life a seed has gone on before, dying that a new life might emerge. Each form of life, whether in a stalk or tree which has been left, must also later step aside as a whole new crop is harvested. Jesus Christ is comparable to such a divinely planted seed within the human family. It was necessary, however, that he step aside for his church to come forth in great power to fulfill the purpose of its existence. The chief function of this mother church is to give birth to the kingdom of God which will reach out over all the world to gather proper kingdom-building material.

After the resurrection of Christ, the disciples received an endowment of the Holy Spirit. However, it was only after they fully understood that the responsibility for the success of this divine project which Jesus had begun now lay squarely on their own shoulders that they became strong enough to progress with it.

Divinity accepted full responsibility for man's salvation, but man was just as clearly charged with the building of the kingdom of God on this earth. As John the Baptist was preparing the way before Jesus, he preached, "Repent ye for the kingdom of heaven [not salvation] is at hand" (Matthew 3: 28). In his perfect example of prayer Jesus did not say, "Save our souls," but rather, "Thy kingdom come." Throughout the New Testament where the words of Christ are quoted, we find that he continually taught of the kingdom; not speculating upon whether or not man's soul was saved.

Where is this kingdom of God?

When brought before Pilate Jesus was asked, "Where is this kingdom?" He replied, "My kingdom is not of this world" (John 18: 36). Most people jump to the conclusion that he meant it was up in heaven. Where is up, and where is heaven? If I point my finger upward it is continually moving at the rate of 1040 miles per hour, making a complete circle in twenty-four hours, due to the rotation of the earth. However, that is not the extent of the movement of my finger, because the earth moves around the sun at approximately 72,000 miles per hour. Our solar system then moves at a much faster rate of speed in a galaxy of stars on another orbit. This galaxy of stars then moves at a far greater rate of speed on still another orbit. So my finger is actually pointing in many directions at once and continually moving. We are not on the outskirts of the universe but in the very center of things. Neither is our heavenly Father an absentee God—he is within, around, above, and below—nor is he a God of only the past or future tenses; he is definitely one of the present tense, which is our point of contact with eternity.

Kingdoms of this world are judged by their population, natural resources, boundaries, armies, navies, air forces, or their stock pile of nuclear weapons, but God's kingdom could not be judged according to these standards. To judge the kingdom of God we would have to go inside a man to find out the true condition of his soul which no kingdom of this world could do. A true disciple's loyalty to this kingdom takes a precedence over everything else when he truly becomes converted to it. However, there need be no concern about such loyalties by any righteous nation or kingdom of this world, because such a citizen would always be the most valuable subject.

One hundred and twenty-seven years have passed since the restoration of the gospel of the kingdom of God in these latter days. Are we standing at a distance and worshipping the mystery of Zion as primitive man worshiped the mystery of fire, electricity, and friction instead of accepting our responsibility for building the kingdom for the good of the entire human family—not just from a desire for self-security?

Many of our church members remain weak and inactive by expecting another leader such as Moses to arise and do the job for them. When such a leader does appear, his procedure will be quite different from that used by Moses. Instead of managing every detail and do-

ing their thinking for them, he will strive to make full utilization of the minds of all members, because therein lies their greatest potential power.

Industry has more than doubled wages since World War II. Therefore, to get the greatest return from its investment, elevators, conveyors, Shaw-box cranes, and assembly lines are used to set the raw material down beside the press or lathe so that full utilization may be made of the employee's skill or knowledge, which is far more valuable to the industry than his brawn. Industrial executives are no longer chosen for their ability to think for the industry but for making the most valuable utilization of the thinking of its employees instead of their physical strength.

In the perfect example of prayer Christ did not stop with the statement, "Hallowed be thy name." God is perfect and therefore could not be affected in any way by such worship. This worship is essential, however, in preparing man to make this all-important contact with Divinity by removing his pride and conditioning him to receive divine inspiration. Instead of stopping with worship for God, Jesus continued with such important statements as "Thy kingdom come. Thy will be done on earth." When we pray in this manner, may it always be with a determination to do our part by accepting our own individual and group responsibilities instead of day-dreaming about such a kingdom at some far distant time in the future.

Shall we continue to gaze upon a visionary Zion in the future and worship it as primitive man did fire, electricity, friction, and atomic energy, or shall we accept the challenge and build for the good of the entire world—beginning now? The very first step for us to take in making our dreams of Zion come true is to wake up.

Frustrations are essential to our development

Frustrations are often blessings in disguise. The Book of Mormon states that opposition is essential to man's development (II Nephi 1: 81). Evidence of the limes (an insulating military front) may be found in all forms of life from the tiniest sea shell to the largest animal, as well as in the life of mankind. Science and history prove that when a goal is reached there is a desire to make it secure by building a shell, nest, cave, home, or a system of national defense. The limes is continually being broken, however, as a result of growth or

progress from within by its creative minority.

My daughter discovered an apparently quite dead cecropia moth on a peach tree. It was enclosed in its cocoon which it had built about itself, but it was later resurrected into a beautiful moth with a wingspread of more than five inches.

Another example of the limes is a temporary dam which can be built to hold back water temporarily, but as water backs up the dam will eventually break, and the water rush forth with great force and with a much wider stream instead of leisurely flowing down to sea level. As each dam breaks, man will build larger dams for greater power.

The chrysalis is just as important as the butterfly, and the dam just as important as the powerful current. The butterfly could never exist without the chrysalis having gone on before, nor could the current rush forth with greater force without there having first been a dam.

For every crest of a wave there must also be the trough of a wave, and for every hill there must also be a valley. The same is true with sound waves or electrical waves and radio waves which can circle the globe several times instantly. The ordinary current of electricity so common in our homes is also sent out through its wires alternately, so as to give it force or power. So it is with the human heart. A valve dams up our blood stream temporarily; then opens to let it gush forth through our arteries and veins with enough force to reach the outermost parts of our body. If allowed to lie still in our veins instead of being pumped by the opening and closing of the valve within the heart we would die quickly.

Just before the American Revolution, a small group of American colonists became another such creative minority within its limes. The colonists thought they had been mistreated and taxed without representation. Pressure or feelings increased until the revolution of the colonists. Had they waited and tried to match their power with the British Empire play by play, they could never have won their independence. Due to the impounded pressure within this creative minority, they won their freedom and later assisted their mother country financially and otherwise, even fighting side by side with her against common enemies.

Had our own percentage of increase of church membership always been comparable to or exceeding that of other leading churches with also a comfortable

financial condition to match it, we would probably have continued to drift along peacefully never becoming fully aware of the true purpose of our existence as a church—that of building the kingdom of God. However, a limes has also been built about this church enclosing another such creative minority which will later literally burst with the kingdom. This limes is made of peculiar substance called "peace." The Book of Mormon foretells of the present condition of peaceful satisfaction in the latter days by stating that many will say that all is well in Zion; while Satan leads them carefully down to hell (II Nephi 12: 25, 26).

What is peace? George Bernard Shaw said, "Satisfaction is death. As long as I have want I have a reason for living." Peace is a mental disease or a state of mind. Man cannot continue to eat and then loaf to store up energy in his body. It would only become surplus weight which he would have to carry about with an even greater loss of energy. If a man is to develop a healthy physique, his output of energy through work or exercise is just as important as his intake of food. So it is with love. If love is stored up within ourselves, it quickly becomes pride which is extremely dangerous to our spiritual progress, but if we give it away it rapidly grows.

BISHOPRIC EDITION

A special edition of the "Herald" will appear next week (January 27). This will feature the organization and function of the bishops. Every phase of this important arm of the church is treated. Many interesting pictures are featured. If extra copies are wanted (at ten cents each) orders should be placed promptly.

There are those of our number who sincerely believe that all is well in Zion. It will be because of this limes that the kingdom of God will burst forth. There could be no butterfly without the chrysalis, or kingdom without its limes. Those to be pitied are they who are fully aware of these facts but continue to say that all is well. Such hypocrisy would be comparable to a butterfly who tried to fly and remain a chrysalis at the same time, or a dam which would attempt to be both a dam and backwater at the same time.

The mother church is to deliver the kingdom of god

Christ expressed disgust for those who attempted to be both hot and cold at the same time. He said, "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth"

(Revelation 3:15, 16). Granted that we could apply both heat and cold resulting in a lukewarmness. But could this church be partially pregnant with the kingdom of God?

And there appeared a great sign in heaven, in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the woman being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne. . . . And the dragon prevailed not against Michael, *neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ.*—Revelation 12: 1-7.

We claim to be the mother church, and the mother church is to give birth to the kingdom. Could we be just partially pregnant with the kingdom of God?

Several years ago while digging post-holes I found some fossils showing evidence of sea life millions of years ago. This spring I found a nest of dead baby rabbits whose mother had been killed. The fossils were perfectly sanitary, and they told of the far distant past. The dead rabbits were extremely unpleasant to behold as well as to smell. They were living cells of organisms which had died. Other churches are comparable to fossils. Such church fossils do an excellent job of pointing backward to the Christ of two thousand years ago. Much good has rubbed off and is now rubbing off in the process. However, our church claims to be alive and to be pregnant with the kingdom. Either our church has underway the greatest project on earth or else we are deceiving ourselves.

Summary

First, if our chief concern is salvation for ourselves, we are selfish and skeptical of the following words of Divinity, "This is *my* work and *my* glory, to bring to pass the immortality, and eternal life of man."

Second, our task as a church is the building of Zion (or the kingdom) for the good of the entire world—not selfish desire for security in the hereafter. We have a medicine for the sickness of the world. Shall we stand at a distance and worship the mystery (Babylon) or develop an intelligence counterbalanced by love for God and our fellow men?

Third, our purpose or goal as a church should not be competitive with other churches. They point to Christ as the Savior of the world. We should be proceeding with the actual building of

the kingdom, rather than only standing at a distance worshipping the Author of it. Other churches are comparable to the publicity department for a product; ours should be concerned with the actual manufacturing of the product.

Fourth, a few evidences of the lateness of the hour are the ever-increasing population of the earth, our ever-increasing speed of travel, and the development of nuclear fission. With the promised endowment our spiritual development will be comparable to man's development and utilization of gravity, fire, friction, electricity, and nuclear fission—except that it will be far more powerful and much more will be at stake. This endowment of the Holy Spirit will come only to those "who seek first to build the kingdom," never to those who idly worship the mystery of it. Instead of waiting for God to build the kingdom and bestow it upon us, may we awaken to the fact that it is our duty as a church to deliver it. The pressure increases steadily the nearer we approach

the time for the delivery of the kingdom from within the mother church.

Fifth, just as our heart momentarily closes our blood stream to allow the blood later to gush forth with sufficient power to reach the outermost extremities of our body, so will the message of the kingdom be taken all over the world when the limes, shell, or dam breaks. The difference between our present church and the kingdom which will soon emerge will be comparable to the difference between the drab chrysalis and the beautiful butterfly which emerges from it. Jesus said, "Seek ye first to build up the kingdom of God, and to establish his righteousness," and also, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come" (Matthew 24: 32).

Sixth, may we stop daydreaming about that stork setting the kingdom of God on our doorstep and awaken to the fact that we, as the mother church, are to deliver or bring forth this king-

dom from within ourselves. It will not be easy. It could not be easy. If so, we would be a weak people. To quote from Arnold Toynbee, the English historian, "A survey of the great myths in which the wisdom of the human race is enshrined suggests the possibility that man achieves civilization, not as a result of superior biological endowment or geographical environment, but as a response to a *challenge in a situation of special difficulty* which rouses him to make a hitherto unprecedented effort." He also states, "It is the difficult rather than the easy conditions that produce achievement," and "A sudden crushing defeat is apt to stimulate the defeated party to set its house in order and prepare to make a victorious response." The Book of Mormon states that "it must needs be, that there is an opposition in all things." May we arise to our kingdom-building responsibilities, the most important project on earth today, and have done with lesser things.

Hudson P. Grundy

I Had an Experience

AS I LOOK BACK over my life, I find the thing so many others have found—that a revelation of the nature of God comes gradually as one's understanding is touched by and responds to the divine, which is always present and available. It seems in my experience that the more I have acknowledged God's place in my life the greater my capacity for receiving the power of the Holy Spirit has become.

I had an experience recently which caused me to thank God for his matchless love in giving man the gift of agency and the opportunity to reach forth and partake of the divine truth according to his desire, which in turn determines his capacity.

The eyes of my mind were opened and I was looking at a great blank wall. It seemed that I was walking closer to that wall, desiring to know what was on the other side, for it seemed that whatever was there was the most desirable thing known to man, *truth*. This was depicted by a beautiful garden—more beautiful than words can describe.

As I moved closer I saw that there was a small opening in the wall through which I could glimpse the garden on the other side. Somehow, it seemed to be a real effort to move closer to the opening; but as I did so, more and more of the garden became visible through the opening. The more of beauty and truth that was revealed the more I desired to move closer and enlarge my vision.

Since my baptism in the church of Jesus Christ I have found that I have been blessed with an ever-unfolding revelation of the truth because I have sought after it. My only regret is that I sometimes make the excuse that I am too tired to pick up the Scriptures to study them and meditate under the influence of the Holy Spirit which accompanies any such adventure into the realms of truth and knowledge.

Before my contact with the church I thought I knew something about God and my relationship to him, but I know now that my concept was very narrow and selfish. As I reach forth for eternal



truths, I come to "fear" and respect God more. And, remarkably enough, my love for him as my heavenly Father increases.

I shall always be grateful for those members of the church who opened my mind to the restored gospel and thus made it possible for me to have many wonderful experiences. I feel sure of God's interest in and concern for all of his creation. As those who have found him share this knowledge with others God is able to bless all mankind more abundantly.

Painting Presented to Church



ON December 1 the First Presidency was host to more than five hundred members and friends of the church at a reception in the Laurel Club Dining Room.

The occasion was the presentation of a portrait of G. Leslie DeLapp, Presiding Bishop of the church, by Brother and Sister Arthur B. Church who had commissioned its painting. President Israel A. Smith accepted the gift for the church, stating ". . . we extend to the donors our congratulations on the wisdom of their selection of this kind of gift to help us keep alive our memory through the years of the great part Bishop DeLapp has had in the development of the church during the last twenty-five or more years."

President W. Wallace Smith presided over the reception, which was attended by numerous church officials, community dignitaries, and friends. One of the featured guests was Daniel MacMorris of Kansas City, the portrait artist. He is shown here with Bishop DeLapp and the portrait. C. D. NEFF

Pleasanton Approaches Centennial

PLEASANTON congregation in Lamoni Stake will observe its centennial in July, 1959. It is the second oldest active congregation in the Reorganization and the oldest in Lamoni Stake.

A small group of the Saints who left Nauvoo in 1844 moved westward and stopped for a time in Garden Grove, Iowa. Some turned south from Garden Grove and settled near Pleasanton—then known as Pleasant Plains and later as Little River.

Little River Branch was organized with twenty members in 1859. George Morey was president. He had been a resident since 1852.

Other church families in the area were those of John Keown, Alfred W. Moffett, George M. Hinkle, Austin Cowles, Robert Booth, Ebenezer Robinson, and William Alden. Cowles had been a member of the Nauvoo High Council, and Robinson had served on the *Times and Seasons*.

Most of the new branch accepted the claims of E. C. Briggs and W. W. Blair who visited them in 1859. The branch reported to the semi-annual conference of 1859, held in the barn of Israel L. Rogers in Kendall County, Illinois.

On April 6, 1860, George Morey attended the General Conference held at Amboy, Illinois, when Joseph Smith III was ordained president of the church. Morey was named to the Standing High Council. He had been doorkeeper in Kirtland Temple the winter and spring of 1836 and was selected to fill a vacancy on the High Council at Far West in 1838.

The first church services held at Pleasant Plains were conducted in a

log schoolhouse located on the A. W. Moffet farm. This building burned and was replaced by a similar structure in a short time. This second log schoolhouse was replaced by a brick one located near the home of Zenas H. Gurley.

Decatur District, comprising three counties in Missouri and six in Iowa, was organized by George Morey in 1863, following his appointment to this field. He resigned as president of Little River Branch to serve as district president.

Among those who served as presidents of Little River Branch were A. W. Moffet, Ebenezer Robinson, Isaac Baggerly, and A. W. Reese. The name "Little River" was changed to Pleasanton in 1892. A. W. Reese continued as president and was followed by Duncan Campbell, M. M. Turpin, Charles L. Morey, Walter L. Morey, Lewis W. Moffet, John R. Keown, J. Emmett Leeper, Franklyn A. Reeves, and M. G. Brooks. Some of the men served several terms, occasionally alternating.

To Seek Wisdom

THE TRAIN WAS picking up speed now that it was out of the city limits, and darkness was dropping with that suddenness characteristic of California.

I rested my head against the back of the seat and closed my eyes, dimly aware of the voices of two women and a child who were seated directly behind me. It was evident from their conversation that they were related.

"Well, what I can't understand is why some churches believe that baptism by sprinkling is right and others insist that you must be immersed!"

The child was trying to get his mother's attention.

"Mommy . . . ?"

They went on talking, seeming not to hear. "And another thing, some churches have Communion at one time and some at another."

She sighed deeply and went on, "Timmy and I go to church if it's within walking distance or if the neighbors invite us, but I can't help wondering if it is good for him to go to so many churches when their beliefs are so different. I certainly don't want him to grow up with the feeling of confusion and frustration that I have. I'd give a lot to know why God allowed so many different churches to spring up and all of them teaching that they are right."

"Mommy, *Mommy* . . ." the child's voice was insistent.

"Yes, yes, Timmy!" she answered impatiently. "What is it you want?"

"Well . . . why don't you ask God about it?"

There was complete silence after that, and as I watched the dark blurs of scenery flash by and an occasional distant light move slowly behind us, I recalled a favorite Scripture verse.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

ADA HAMER

The Flocks of Your Fields

Cry unto him when ye are in your fields; yea, over all your flocks; . . . cry unto him over the crops of your fields, that ye may prosper in them: cry over the flocks of your fields, that they may increase.—Alma 16: 219, 220.

IN 1948 I was in Fort Scott, Kansas, conducting evening services in the local church and daily visiting members and friends of the church.

I went to Hale Hawley's farm home, and upon entering the house, was informed by his wife that their best cow was down with some disease, and that the veterinarian, being unable to do anything for it, had just left.

While we talked together in the living room, the above quoted statement of Alma came forcibly to my

mind, and I felt an urge to pray for the cow. Addressing Sister Hawley (Brother Hawley was not at home at the time), I said, "You pay your tithing, don't you?" She replied in the affirmative. Then I said, "Well, God has an investment in that cow, too," and I offered a special prayer for the cow.

Later I left the home, wondering doubtfully about what had happened, and questioning my wisdom in praying for an animal. At the church that evening I learned that soon after I left "the cow arose."

Last January (1956) I again visited the Fort Scott congregation and inquired about the cow. I learned that after years of production, it was ultimately sold.

It pays to give God an interest in our affairs by keeping his law relative to finance, for he has said, "I am bound when ye do what I say." "And I will rebuke the devourer for your sakes."

Farming is a spiritual function when the law of God is kept. This experience verifies the potency of the words of Alma.

WILLIAM PATTERSON

Knowledge Is
Only a Tool
For Service

Knowledge

and Service

By Mrs. T. W. Bath

KNOWLEDGE denotes acquaintance with facts; service, performance of labor for the benefit of others.

The millions of young people attending school bring to mind a realization of the wonderful opportunities offered American youth. With few exceptions, any boy or girl in our country who has the desire and the initiative can receive a high school education. We would not want it to be any different. Education—the gaining of knowledge—is very important. But, in a day when so much stress is placed on the “scientific ap-

proach” to learning, it is well to remind ourselves that spiritual values which cannot be calculated on a slide rule nor seen under a microscope are no less important than subjects taught in schools.

It is a recognized fact that men’s minds have been working overtime, but their hearts have remained unmoved. Touch a man’s mind alone and you send a Saul journeying along the Damascus roads of the world in the eternal search for truth’s objective. You make him keen, alert, tense, vivid, happy—but only in a limited sense. He may achieve *knowledge* a step ahead of his generation, yet he may never see the tears on the face of a little child. And, never seeing them, he cannot dry them. Thus *service* is lacking.

Unless increased knowledge is put to use in the interest of mankind, it is of little value. Education is not an end in itself. Many times we have seen in the lives of those about us that when a man leaves God things start happening *to* him; when he comes back to God, things start happening *for* him. So we blend living and service with knowledge obtaining this result: “Waste not the opportunities God has granted; want not for his blessings.”

MAN IS NEVER completely satisfied with the things that are told to him. Natural human curiosity causes him to search hidden passageways for further light to be shed on knowledge he already has. Man questions so-called facts. He wants to know for sure what is true. He wants more knowledge, more power, more certainty. Without this curiosity, this uncertainty, this doubt, there would be no progress. There is nothing more certain than change. While change does not always mean progress, yet there can be no progress without change. There must be a continual quest for truth; then knowledge, like our blood, must circulate to the extent it includes service.

This continual searching for the truth is a healthful condition in mankind and has resulted in better living. Among the eleven living world religions, each holding itself to be the one true church, there has developed a spirit of co-operation and tolerance. Christians the world over realize that much more can be accomplished by working together than by being divided in efforts; this belief is helping them to overcome self-centeredness individually and as groups.

As an example of self-centeredness, there was a woman who imagined herself to be ill. She loved to talk about herself and became completely absorbed in her ailment, real or supposed. One

day she consulted a famous specialist. “Tell me all about yourself,” invited the doctor, and the delighted invalid launched out in full sail. “Madam,” said the specialist when the woman eventually stopped for want of breath, “for a complaint such as yours I can only advise one thing. Make a journey to Niagara Falls and there take a long, long look at something bigger than yourself.” What a cure. It isn’t the hours you put in life but what you put in the hours that count.

THE FEAR of the Lord is the beginning of knowledge; but fools despise wisdom and instruction” (Proverbs 1: 7). Many times the Lord has commanded us, both collectively and individually, to seek learning and understanding through personal effort. He has commanded this in the Bible, the Book of Mormon, and the Doctrine and Covenants. It appears in many patriarchal blessings. In innumerable places he has admonished his people to become familiar with the things which he has caused to be written for the instruction of those who profess to follow him. We think of our children when “instruction” is mentioned. We teach our children because the Lord has commanded it. To do less brings condemnation upon the heads of the parents. Instruction is a way of happiness for them; instruction is necessary for their salvation. We are anxious for them to exert an influence for good among their fellow men; the hope of Zion lies in our children. What shall we teach them? What type of knowledge do they need?

**Waste not the opportunities
God has granted; want not for his
blessings.**

To fully understand the doctrine of repentance—think what that means! Faith in Christ the Son of the Living God; baptism and the gift of the Holy Ghost by the laying on of hands when eight years old; to pray; to walk uprightly before the Lord . . . (Doctrine and Covenants 68: 4).

Our church record of teaching our children is not good enough, for we as parents are not spared; neither are our children, who are not taught, spared the sorrows and woes which come of walking in paths other than those laid down in the gospel law.

Since God is the source of *all wisdom*, it logically follows that to study the things of God is itself a mark of wis-

Home Column

dom. Many have found joy in the promise, "Treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man" (Doctrine and Covenants 83: 14 d). Many can relate experience after experience when these words were fulfilled, and a sense of joy was theirs because of it.

The poet Cowper put into charming verse a great truth when he wrote these lines:

Knowledge and wisdom, far from being one,

Have oft-times no connection. Knowledge dwells

In heads replete with thoughts of other men;

Wisdom in minds attentive to their own.

Knowledge, a rude unprofitable mass,

The mere materials with which wisdom builds,

Till smoothed and squared and fitted to its place,

Does but encumber whom it seems to enrich.

Knowledge is proud that he has learned so much;

Wisdom is humble that he knows no more.

WE HAVE been told to "get wisdom: and with all thy getting get understanding." Solomon prayed for a heart of understanding, and the Lord said to him, "I have given thee a wise and an understanding heart" (I Kings 3: 12). "The Lord requireth the heart and a willing mind" (Doctrine and Covenants 64: 7). Sister Grace Krahl once wrote of a giant tree which had been felled by the wind. "As one stood beside its form and sensed what its magnificent height had been, one felt like exclaiming as did David at the death of Saul and Jonathan, 'How are the mighty fallen.' But it was not its overthrow by the storm alone that caused astonishment, for indeed there was a noticeable injury on one side of the tree which silently told that all was not well within—it was the condition of the heart of the tree that had undermined its resistance to the elements in their rage that caused our concern. As we viewed the interior where it had been broken off, what a sight met our eyes! Only a small rim of solid wood remained; the rest was decayed and rotten. The crumbled pieces that had fallen within its trunk were light as cork and full of holes. Perhaps some sort of insect life had found entrance to its heart and remained there."

There are avenues to human hearts as accessible to sources of destruction as the invaders of the tree—our thoughts. They hover around us constantly seeking entrance. We must search for thoughts with quality and reject others. Disciplining our thoughts is a major concern for each of us. Learning and understanding are closely associated with actions. There are many things which we do not understand, but if we will make use of what we do understand, it will help us to grow in further knowledge and truth. We approach God by the use of what truth we have.

Knowledge is only a tool for service. . . . Service is friendship in action.

I have often thought of the line in the book, *The Robe*, in which old Justus, referring to the workability of the philosophies of Jesus, said, "It is like a seed; it isn't worth much if you expect immediate results, but if you are willing to plant it and nurture it . . . Jesus said it would work like yeast in meal—slowly, silently—but once it began nothing could ever stop it." He explains that faith is not like a deed to a house, but a mere kit of tools which have no value if not used.

Knowledge also is only a tool for service—a tool with little real value unless we serve God and our fellow men. "To be learned is good, if they hearken unto the counsels of God."—II Nephi 6: 61. Service in any field is deeply enriched by knowledge.

SERVICE is friendship in action. Since a woman's work primarily is at home, we think first of household tasks as service-friendship producing results. Household tasks are not drudgery even though man works from sun to sun and woman's work is never done. Love may move us to the most sublime sacrifices or cause us to serve day by day, month by month, and year by year in ways that otherwise would be intolerable drudgery. Rather often this thing happens: A girl who never intends to marry a poor man does so and finds the greatest joy a woman can find in taking care of her own home with her own hands. She

finds that household tasks are not drudgery when her heart is in them. As for the young man, he is out working long hours like a galley slave but he is happy. Thus the human hearts pump lifeblood into all the constructive work in the world.

THERE is a difference between the kinds of work which we may do and our motivations. Some just keep busy, doing "busy work"; some worship the work of their own hands, that which their own fingers have made; others have rightly learned to work with Zion's purposes at heart. The interpretation of the picture by Dürer, "Praying Hands," tells a beautiful story of one artist who used his hands to good advantage in humble work that a fellow artist might use his talents successfully. Both the artist and his loyal, unselfish friend used their hands for something beautiful in the spirit of service for others.

Picture all the women of the church. Each will use her hands toward the building of a Zion's home, recognizing that there can be no Zion's community until there are first brought into being Zion's homes. Whether in the parlor or in the kitchen, office or schoolroom, factory or field, we are all alike, as servants of God, under the obligation to do all we possibly can in the service of mankind and do it with the holy motive of pleasing our heavenly Father through obedience, good works, and love. As labor done from selfish motives is of the earth, and as the results which follow it will perish with the earth, even so service rendered to bless mankind and to please God is divine; the results flowing out of it must be everlasting honor and joy. When this principle is carried into effect, every part of human conduct becomes religious—a positive act of divine worship acceptable to God. There is a promise, "He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things" (Doctrine and Covenants 90: 4).

May "the Lord give thee understanding in all things" (II Timothy 2: 7).

May you have a knowledge of service well done and your mind be at ease.

Onward to Zion

The words of this hymn by Frederick M. Smith, former prophet of the church, have come to mean a very great deal to the people of the church.

There are two "feelings" about these words; one, the somewhat militant, aggressive "Onward to Zion, faithful and strong," and the more meditative longing expressed in "Zion the beautiful beckons us on." The two emotions alternate: "Service' the watch word, we fight against wrong" with "We have the promise that Jesus will come . . . Oh, may his coming be not delayed long . . ."

The words were very slightly altered from the original by Brother Fred M.'s daughter, Alice Edwards, to make the meter a little less irregular. The "Beautiful Dreamer" tune of Stephen Foster was originally used for the hymn, but President Smith told me of his wish that a more suitable hymn tune might be found for it. He even asked some of our church musicians to write a more suitable tune, and we have quite a number of those tunes on file, all of which were considered by the Committee which compiled the *Hymnal for Youth*, where the tune now appearing in *The Hymnal* was first published.

Since this is my own tune, perhaps I may be allowed to state an opinion about it. I think I have written better hymn tunes than this one. The two emotions expressed in these words were very hard to set to music. A tune having the "march on with a song" or "onward and upward battle along" emotion would do violence to the "Zion the beautiful beckons us on" or "Oh, may his coming be not delayed long" emotion, or vice versa. Putting it in a 3/4 meter modifies the "marching" quality but allows enough vigor to express the "onward and upward" feeling without destroying the meditative longing feeling of "beckoning us on" to Zion. F. S. W.

The KINGDOM of GOD on EARTH

Zion

Zion Irregular

D. and C. 12: 3
D. and C. 81: 4c
Ps. 50: 1-5

432

Frederick M. Smith, 1874-1946

M. J 96

Franklyn S. Weddle, 1950

1. On-ward to Zi - on, faith-ful and strong, Zi - on the beau-ti - ful beck-ons us on,
2. On-ward to Zi - on, to Christ we be-long, Service the watch-word we fight a-against wrong!
3. We have the prom-ise that Je-sus will come, Zi - on the beau-ti - ful beck-ons us on,
4. Je - sus the Sav - ior, meet-ing the throng, Oh, may his com-ing be not de-layed long;

On-ward and up - ward bat-tle a - long, Zi - on the beau-ti - ful beck-ons us on.
On-ward to Zi - on, march with a song, Zi - on the beau-ti - ful beck-ons us on.
Let us be faith-ful, his will be done, Zi - on the beau-ti - ful beck-ons us on.
To God the glo - ry, to him the song, Zi - on the beau-ti - ful beck-ons us on.

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Alma 14: 96, 97
D. and C. 76: 1, 2a
Joel 3: 16, 17

433

Ernest Dodgshun, 1876

Brockham (or Confidence) L.M.

M. J 92

Jeremiah Clark, 1670-1707

1. Where beau - ty, truth, and love make one, The heaven-ly king-dom is be - gun;
2. For beau - ty is the smile di - vine That in the Fa-ther's face doth shine,
3. Truth is his thought that makes men free, Un - veil - ing life's re - al - i - ty,
4. Love is the Fa-ther's heart that knows His chil-dren's joys, his chil-dren's woes,
5. Come, beau - ty, truth, and love in one, Make of our hearts thy con-stant throne,

Shine, light of God, that we may see On earth this no - ble trin - i - ty.
And na - ture an-swering tells a - broad The ver - y glo - ry of the Lord.
As age by age to ea - ger hearts More of his pur - pose God im - parts.
This was the way the Mas - ter trod Who gave the world a Sav - ior God.
That God him - self through us may find A - bid - ing home with all man-kind.

Words from *The Fellowship Hymn Book*. Used by permission.

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DATING AND MARRIAGE

special February STRIDE

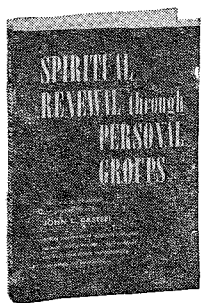
In this issue you'll find the church's "gospel of dating and marriage." Probably the most complete and authoritative statement our denomination has published. Young people, parents, pastors, and counselors are urged to read it.

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Book Review



**Spiritual Renewal
Through
Personal Groups**
The Association Press
1957
Edited by
John A. Casteel
Price \$3.50

Members of the Reorganized Church of Jesus Christ of Latter Day Saints have, since the beginning of their teaching ministry, emphasized the value of personal group ministry. This book is an affirmation of the truth contained in that type of ministry. Kenneth Cox, a layman in Canada; Harold Frey, Jr., Howard Haines, Gerald Jud, Robert Lynn, Carl Smith, John Meister, and Thomas Steen, ministers in the United States; William Ham, Educational Director in the United States; and Mrs. Elsie Johnson, a lay member in the United States, give reports of group ministry with which they have been associ-

ated. A personal group is defined as a small number of persons meeting face to face regularly for the purposes of the study of the Bible and of the Christian faith, for prayer, for the exchange of experiences, needs and insights, and for taking thought as to how they can best fulfill their calling as Christians to love and serve God and other people.

Personal groups such as our own group prayer meetings and study groups can accomplish many spiritual purposes which cannot be accomplished in larger groups, as well as vitalizing the entire congregation. Dr. Jud lists seven results of personal group activities:

1. An excellent opportunity is provided for our people to know a Christian community.
2. In the study group the individual learns.
3. The individual is often challenged to be quite introspective in regard to his personal religious life, thus furthering religious growth.
4. Group members grow in their sense of worship.
5. The relationship to the church is strengthened by membership in the group.

6. The small study group often becomes, in the most real sense, the redemptive fellowship of the church in action.

7. Experience is gained in personal witnessing to the faith.

It is the consensus of those reporting on personal group experiences that such groups cannot be legislated or organized. Rather they have to grow as people become aware of their need for growth. William Ham lists six minimum disciplines required by Christ in the New Testament and states that personal groups help to instill these disciplines into the personality of the members of such groups. This minimum discipline calls for (1) daily prayer, (2) weekly worship, (3) daily study of the Scriptures, (4) membership in a fellowship group or participation in an educational program, (5) tithing as a minimum stewardship program, (6) daily expression of Christian love in redeeming service.

This book is of exceptional value to pastors and priesthood members, but it is also helpful to the individual member of the church who is concerned about a deeper spiritual life and wants to do something about it. C. R. ETINGER

Question Time

Question

My neighbor is a member of the church in Utah. She tells me we are wrong because we don't build temples. I told her the only revelation to build one was for the Kirtland Temple. She claims the one at Nauvoo was completed. Is this so?
Missouri

Mrs. L. M.

Answer

The revelation (107:12 c; Utah 124:39) says, "... are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name." The Mormons interpret this as "a standing commandment" as though it read, "... are commanded always to build." What significance would there be to a commandment if no time or place is given? How can they know if a dozen temples in a hundred years satisfied such direction if they are commanded to be always building?

The evidence seems quite clear that the temple was not completed when the Saints were driven from Nauvoo in 1846. In this same revelation they were told, "I grant unto you sufficient time to build a house unto me, and during

this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God" (107:10 f, 11 a).

Baptisms were then being performed in the Mississippi River. At a Conference on October 3, 1841, Joseph Smith announced, "There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's House . . . for thus saith the Lord" (*Times and Seasons*, Volume 2, page 578).

An editorial in *Times and Seasons* (Volume 3, pages 937-939) said, "The word of the Lord is to build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfillment of it, and if not done in due time we may have to share the same fate that we have heretofore done in Missouri."

The plain inference here is that they would be driven out of Nauvoo. History gives the answer: the church was rejected and had to reorganize.

As late as January 1, 1877, Brigham Young, speaking of the Nauvoo Temple, declared in a speech, "It is true we left brethren there with instructions to finish

it, and they got it nearly completed before it was burned, but the Saints did not enjoy it" (*Journal of Discourses*, Volume 18, page 304). C. B. H.

Question

What is the meaning of the word "water" found in John 19:34, "A spear pierced his side, and forthwith came there out blood and water"?

Oklahoma

W. T. P.

Answer

It seems apparent that the word means literally water. Although we may not understand how it was possible for both blood and water to come forth from his side, the biblical account makes it clear that this is what happened. Regarding this fact, Dummelow says, "No satisfactory medical explanation of this phenomenon has been given, though it has been suggested that the death of Christ was due to rupture of the heart consequent upon acute mental sufferings, and thereupon the cavities of the heart became filled with a watery serum, which flowed out when Christ's side was pierced. The evangelist himself seems to have regarded the strange phenomenon as a miracle" (*The One Volume Bible Commentary*, by J. R. Dummelow, page 808).

RUSSELL F. RALSTON

History of Carthage Missouri Branch

Photo by Keith B. Stokes



IN THE SPRING of 1914 a small home class was started in Carthage through the efforts of Sister Mahala Lasley of Webb City, Missouri. The class met in the homes of Brother and Sister Green and Sister Lula Kincaid on alternate Sundays. Sister Kincaid moved shortly after the class began, but the Greens remained until they moved to Independence, Missouri, in 1935. When the church school was organized, Sister Green was church school director, and Sister Kincaid was her assistant.

On April 9, 1915, Elders Frank Freeman and J. C. Virgin of Webb City organized a church school with eight adults and eight children. They met in homes until the class was too large, then they met in a large room over the William Wallace Grocery Store on the corner of Case and Chestnut Streets.

It was soon necessary to find larger quarters, and arrangements were made for a larger room in the same building. Two years after the organization the enrollment was fifty-six, with an average attendance of forty-five.

On August 1, 1916, Elder Frank Freeman appointed Brother S. L. Cale as minister in charge of the mission. On November 9, 1916, Elders J. C. Virgin and Emmett Lancaster of Joplin organized the Zion's Religio Literary Society with twelve charter members. Brother Cale was elected president, and interest continued for several years.

The Carthage Saints dreamed of having a church home, and on October 8, 1916, plans were laid toward fulfillment of that dream when a committee consisting of S. L. Cale, Elsie C. Miller, and Martha Green was chosen to solicit funds, select a site, and purchase it. The lot where the present church now stands was purchased from Dr. K. E. Baker, and the actual construction was started March 19, 1917. Brother Cale was in charge of construction, but all worked willingly according to their ability. Services were held in the church just five weeks after it was started.

The branch was organized March 10, 1918, by District President Charles Fry, Apostle F. M. Sheehy, and Elder Frank Freeman, president of Webb City Branch at that time. Forty-five were present as charter members. Elder Virgin was chosen as first branch president, S. L. Cale as priest, and Jessie Rhoads as branch clerk.

During the fall of 1926, a number of improvements were added to the church building. The Saints also paid off the balance due on the church. Dedication services were held December 5, 1926. Apostle J. F. Graver gave the dedication sermon. District President Amos T. Higdon was also present and gave the dedicatory prayer. Branch President Freeman, who was also district bishop's agent, acted for the General Church in presenting the church to the local Saints.

In March, 1933, work was started on a basement. During the early part of 1937 the church building was raised, windows were put in the basement, and the basement was finished enough to hold classes. In August, 1937, the stove was repaired in the main auditorium, and in November, vent pipes were put in the wall of the church.

In July, 1939, the old flue was torn out and a new one erected, and a rod was secured across the front of the church for curtains. The upper auditorium was plastered. In August of that year the rostrum floor was completed and the entire upper auditorium floor was sanded and varnished. The young people raised money to buy curtains and presented them to the branch. In October a coal furnace was purchased.

A large church sign was purchased in June, 1941, and put on the front lawn. It was decided in February, 1944, to have the west lot graded. A cement floor was put in the basement in May, 1944. Two gift evergreens were planted in the front yard. The walls of the basement were plastered in June, 1945. A new walk was laid in June, 1946.

The envelope system was started in 1947.

A piano was donated in June, 1947, and the old piano was taken to the children's department.

In January, 1948, the choir members purchased material and made robes. The women's department purchased folding chairs in June of that year, and in Sep-

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tember, 1950, one hundred seats were purchased from the Methodist Church and put into the upper auditorium.

In the fall of 1951, two rooms were built at the back of the church for classrooms. In October, 1951, two floor furnaces were purchased and installed. A rug and aisle runners were presented by the women's department.

In June, 1952, the basement was painted and redecorated. A sweeper was presented, and wine-colored drapes were

purchased for the purpose of separating the rostrum from the rest of the upper auditorium.

In June, 1953, a nursery was provided. The church was repainted on the outside two years later, and the same year an electric Wurlitzer organ was installed. Other improvements outside and in have been added since that time.

The following have served as branch presidents: Elders Frank Freeman and John C. Virgin of Webb City, Joseph

W. Smith of Independence, a church appointee; T. J. Shepherd and S. N. Gray of Joplin; Dan Lewis, Brother Crabb, Van Talcott, A. M. Hogan, Earl Phillips, Herman O. Plumb, and Priests Hadie Shields, Frank Shank, Clyde Hartman, and Ben F. Goettel, the present pastor.

The present enrollment in the Carthage Branch is one hundred and twenty.

From material prepared by
MRS. ELMER V. ROE

Over 100 Courses are Listed in
the New Catalog for the
School of the Restoration

New School Catalog Ready

Photo by Keith B. Stokes

THE FIRST official catalogue of the School of the Restoration is ready for distribution. Copies will be sent free to persons requesting them.

More than one hundred courses are listed in the catalogue. They are offered for residence study at the school's campus at 9900 Winner Road, Independence, Missouri. A selection of courses is also offered for home study through correspondence.

The School of the Restoration is described in the catalogue as "a co-educational college founded in 1956 under the sponsorship of the Reorganized Church of Jesus Christ of Latter Day Saints, with world headquarters in Independence, Missouri."

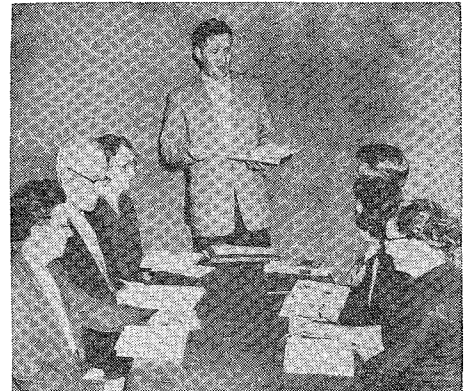
In the introduction of the sixty-four-page book L. Wayne Updike, assistant to the First Presidency and director of the school, writes: "The School of the Restoration provides a means of continuous growth and expanded capabilities for all who wish to train for service in the church. It promotes 'learning even by study, and also by faith,' fosters the spirit of evangelism, motivates effective witnessing for Christ, and de-

velops proficient ministers and other Christian leaders. It recognizes that growth in 'good' stewardship is cultivated through constant, prayerful study under guidance. Specific training for church work brings rich rewards."

The catalogue outlines two fields of study for persons wishing to attain graduation: (1) the field of ministerial study, and (2) the field of Christian leadership. The first is for ministers; the second is for all other students.

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The school also offers certificates of proficiency for persons who work in branch and district offices. Hours required to obtain the certificates vary from the twenty hours required for a certificate of proficiency for deacons, bishop's agents, solicitors, and treasurers to the fifty hours required for a certificate of proficiency for the district president. Courses taken for a certificate of proficiency are also applied toward graduation which requires ninety hours.



OFFICIAL CATALOG

SCHOOL OF THE RESTORATION

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Gilberto Aguilera, instructor in Spanish, is pictured on the school catalog leading an advanced class

Department heads at the school are Mrs. F. Henry Edwards, communications; Stanley W. Johnson, education; Richard Dunlap, history; L. Wayne Updike, practicum; Harley Morris, psychology; Alfred Yale, scriptures; and Charles D. Neff, theology.

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President Israel A. Smith is chairman of the board, and Clifford A. Cole, director of the Department of Religious Education, is secretary of the board and associate director of the school. Bishop G. L. DeLapp is treasurer.

Persons wishing to receive a free copy of the catalogue should write to: School of the Restoration, 9900 Winner Road, Independence, Missouri.

Letters

Comments on Herald

I have just finished reading the *Herald* for December 2. It was a most refreshing experience. Sometimes we take these privileges for granted.

I read "The Most Rewarding Year" by Reed Holmes, and as the tears came, I realized that the Spirit of God was bearing witness to me of the magnitude of the work in that area.

I read "A Light unto the World" by Byron Kagay and was made aware of the fact that we are living far beneath our privileges.

I read Ruth Holman's "Women of Good Works" telling the story of Hermina Green's courage and conviction in this latter day work. It inspired me.

Marian Blumenschein's "Mexico, Land of Contrast" was thrilling indeed. As I read of that ancient land I longed to travel there myself.

I noted where a Jordan nurse would study at the "San" and felt that prophecy was coming true—more each day. Other nations are coming to the top of the mountain—to the house of the Lord of Jacob and learning of His ways.

I sometimes write articles for the *Herald*. I feel I have taken the church publications for granted to some degree. I am grateful for this recent experience which has helped me to a closer walk with God for this day, and even for tomorrow.

Pensacola, Florida LUCILLE OLIVER

An Unusual Experience

I had an experience many years ago that remains bright in my memory. In the year 1921 a branch of the church was organized in Cornwall, Ontario, under the supervision of Apostle R. C. Russell and Elde. P. Pement. There were two local elders also, one of whom was a very jovial person. One evening while he was presiding at a service, the theme of which I thought required a cer-

tain amount of gravity, he continued to be his usual smiling self. The thought came to me, this brother's attitude is not very righteous, but as soon as I thought this a shaft of light descended from above and rested upon the man. While he looked up, his countenance was most worshipful.

I have had many wonderful experiences. God has indeed been good to me. I am looking forward to the time when the Saints will be gathered together to enjoy the fullness of all that a loving heavenly Father has in store for them.

Cornwall, Ontario JOHN E. MULLEN

The Importance of Church Attendance

It is wonderful to be able to attend the same church all of one's life and get to know everyone in the congregation. That is how it had been for me until five years ago when my husband and I found employment in Kansas City. We dreaded leaving our home group in Fanshawe, Oklahoma, but we resolved not to miss a single service after we moved. We found which church we could reach by bus and made plans to attend the first Sunday. However, on Sunday morning we felt different about it. We realized that we wouldn't know anyone; we would miss our "church family" in Fanshawe; and besides, if we didn't go, we could take an extra nap which would be good for us. But sleep wouldn't come, and I began to meditate. Almost like a voice of warning, the words of a song came to me: "Let us go to the house of the Lord." I quickly arose and got ready for church; my husband joined me.

A hearty welcome awaited us in the Van Brunt congregation. The members were meeting in the Masonic Lodge Hall while awaiting construction of their new church. It was not like our home church, but the services were wonderful and the Saints friendly. One brother invited us to ride with him so we gave the money we saved in bus fare to the collection. We have never felt the power of the Holy Spirit more in any place.

Many people find it necessary to move from one locality to another; I wonder if some of

the names without addresses coming from the Statistical Department aren't among these people who leave their home congregation and never begin attendance in their new location. Perhaps they are tempted to take that extra nap on Sunday morning as we were. I want to urge all such members to make the effort to attend services, wherever they are; they will find their heavenly Father waiting for them, and they will also find friends. They will encounter problems in their new environment, and church associations will help them to make a happy adjustment.

If you are thinking of moving, please keep in contact with your church. It needs you, and you need it.

Wister, Oklahoma LONA BURGESS

A Little Child Shall Lead Them

About June, 1956, our two children joined the church school of the Stockport Branch. Through their interest in the activities of this little church, we both decided to find out more of this religion. Consequently, we were both baptized on October 23, the same year; our daughter Susan was baptized the following Easter Sunday. We never cease to marvel at the wonders that this step has brought us. We can also give direct testimony of what we regard as nothing less than a miracle. Not many months later, Susan had a very serious accident. While playing near our home, she was struck on the head by an iron railing spike. She was rushed to a hospital unconscious, and we greatly feared for her life. That same night a brain specialist operated on Susan; it wasn't until four days later that we knew that our little girl was out of danger. During all this time, members of the priesthood never failed to be at her bedside, with administration and their prayers. Their unflinching devotion to their calling and their care and attention to our family will always be to us a message of the truth and the light. We bless the day our children led us to the gospel.

THOMAS AND IRENE WRIGHT
Stockport, England

From Christmas until Easter

I have been thinking today—Christ's birthday—of something special I could do to show my appreciation for his great gift. I know I often waste money, so I have decided to take a small notebook with me everywhere I go and keep record of what I do without that I would ordinarily purchase. I'll also carry a small purse in which to put the money I save. This I shall keep until Easter; then I'll send it to the bishop for the Auditorium fund. Perhaps others would like to try this plan.

This will help me to save for a worthy project that I too often have neglected in the past. Keeping a record will also help me to become a better steward.

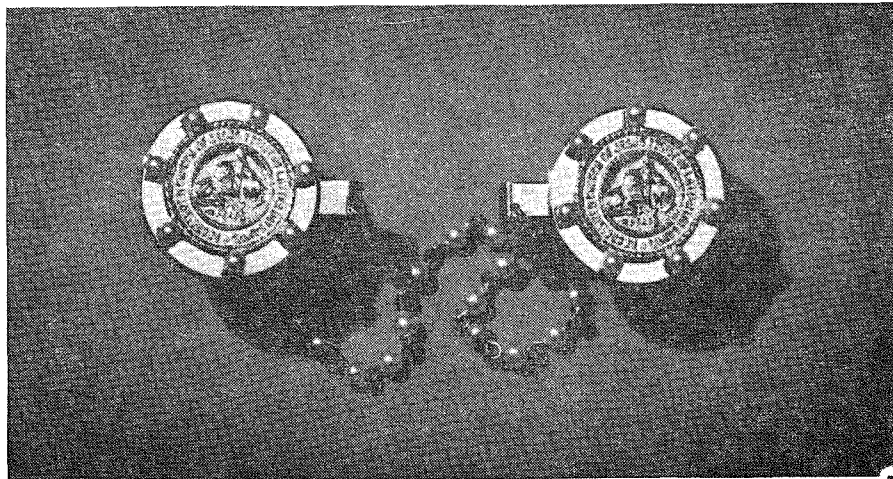
Sweet Home, Oregon BEA WHITE

Request for Correspondence

I am forty-nine years old and a widow. I have one married daughter, a thirteen-year-old son, and a ten-year-old daughter. I would like to correspond with others near my age who are interested in music, especially piano and organ. I am church pianist for our group; since there is no one else to take my place, I am responsible for all the music at our services. I hope to be able to teach music in private homes after completing a correspondence course from the U. S. School of Music in New York.

I would like to hear from others who are experienced in this field.

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Graceland Gazette

■ The new pastoral divisions for the second three-month period of the school year were organized December 1, and the units which make up each division will work together until March 2. For this period each division has adopted a congregation in the Center Stake in order to get better acquainted with the church outlook in Independence. As a gesture of friendship each division decorated a Christmas tree to send to its adopted congregation. These trees were dedicated at the divisional meetings on December 11.

A new advisory committee has been set up for the divisions. Committee members are as follows: counsel meetings and activities, Ted Traver; personnel of divisions, Sandra Traver; program, publicity, and invitations, Ruth Kuenzi; chaplaincy activities and ministries, Bob Speaks; faculty and administration contacts, Barney Parker; room reservations and arrangements, Bob Speaks.

Following is a list of the pastors and the adopted congregations for each of the new divisions: Division I, Ted Biller, Slover Park congregation; Division II, Clive Chisholm, Blue Ridge congregation; Division III, Don Davis, Walnut Park congregation; Division IV, Gerald Davis, Liberty Street congregation; Division V, George Gates, Englewood congregation; Division VI, Everett Graffeo, West College congregation; Division VII, Tom Nowlin, South Chrysler congregation; Division VIII, Jim Swick, Enoch Hill congregation; Division IX, Darrell Webb, Second Church; and Division X, Gerry Westwood, the Stone Church congregation.

■ A tree-lighting service in the Student Center on December 8 officially opened the Christmas season on the campus. To start the program Donna Lou Pyper led and accompanied group singing. This was followed by a visit from Santa Claus, and then Mr. Goode played several Christmas carols on bottles filled with water. After everyone had placed his decorations on the tree, Dennis Knudson, Student Body President, lit the tree. Miss Sorden told a Christmas story, and Dr. Cheville closed the service by leading several Christmas carols.

■ Following are some of the Christmas activities that took place on the campus between December 8 and 18:

The annual Christmas band concert was given at the assembly December 11. The program featured Christmas music and included carol singing by the audience with band accompaniment.

The SAPC film committee showed "The Littlest Angel" on Saturday evening, December 14, in the Assembly Chapel.

The International Club, the married group, and many of the social clubs had Christmas parties.

On Sunday evening, December 15, the Graceland Festival Chorus presented Handel's *Messiah* in the Lamoni High School Auditorium. The Graceland-Lamoni Orchestra accompanied the chorus; scriptural passages were read by Ray Zinser of the Graceland faculty. The Festival Chorus was composed of the Concert Choir, Chapel Choir, and other interested Graceland students and people from Lamoni and the surrounding area. Henry Anderson directed the production.

The last assembly for 1957 was held December 18 under the direction of Miss Celia Schall and Mrs. Sally Flanders. The theme

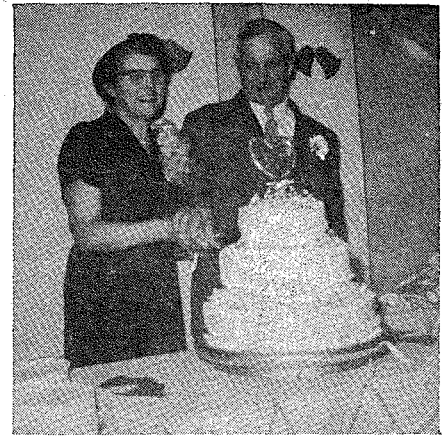
was "Christmas Is a Time for Stories," and featured excerpts from Dicken's *Christmas Carol*, *Gift of the Magi*, *The Small One*, and the first Christmas from Luke and Matthew. These were accompanied by the Concert Choir and four tableaux made up of freshmen.

The annual Benedictory Christmas Service was held Wednesday evening, December 18, in the Memorial Student Center. The theme of the service was "Our Cathedral of Trees." The Chapel Choir participated in this service, helping to make it an outstanding experience. Following the service the Concert Choir sang carols from the north door of the Ad Building.

■ The Women's Social Club Council sponsored a Christmas project for a local family whose house burned recently. Each women's club donated something: a tree, trimmings for the tree, toys, shirts and gloves for the children, and groceries for the Christmas dinner. The Council representatives delivered the gifts and joined with the family in singing Christmas carols.

■ Christmas recess officially began at 4:00 p.m., December 19, and ended Sunday, January 5, at 10:00 p.m.

■ Of the 673 students enrolled at Graceland this year, 101 are descendants of alumni or former students; 30 have both mother and father who are alumni or former students; and 62 have one parent who is an alumnus or former student. There are five third-generation Gracelanders: David Derry, Lamoni, Iowa (grandson of Lillian Conover Smith); M. Jane Harder, Tulsa, Oklahoma (granddaughter of D. O. Harder); Elbert Harrington, East Moline, Illinois (grandson of John and Grace McCoy Harrington); and Barbara G. and Beverly J. Smith, Cedar Falls, Iowa (granddaughters of John F. Garver, Minnie Hayer Garver, and Arthur Smith). There is one fourth-generation Graceland. He is John L. Williams of Ottumwa, Iowa (grandson of Jessie Thorburn Fleming Lane and great-grandson of George W. and Alice Thorburn).



Golden Wedding Anniversary

Mr. and Mrs. Edward Bowlsby of Lincoln Park, Michigan, observed their fiftieth wedding anniversary with a reception at the Reorganized Church in Whitemore, Michigan, on November 23. Over two hundred relatives and friends were present for the occasion.

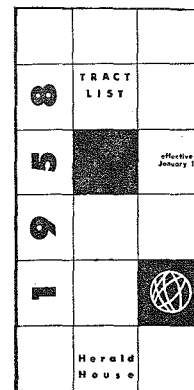
Pearl Provost and Edward Bowlsby were married November 20, 1907, by Elder Joseph Sheffer. Both are members of the Reorganized Church; she was baptized on June 14, 1907, and he on May 5, 1913. They have eight living children: Mrs. Effie Barr of Whitemore, Mrs. Pearl McGuire of Mikado, Mrs. Bertha Caverley of Hale, and Mrs. Doris Gonzolez of Lincoln Park; Trussel of Dearborn, Edward of Tawas City, Lewis of Free-land, and Emmerson of Romeo. They also have thirty-eight grandchildren and seventeen great-grandchildren.

Following a family dinner in the lower auditorium of the church, the celebrants and their guests went upstairs for a special service at which Elder Marshall McGuire read the double-ring ceremony. Elder John Barr was in charge, and High Priest H. Volkman gave a talk. Ellen McGuire and Doris Gonzolez provided the special music.

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Golden Wedding Anniversary

Mr. and Mrs. Carl Raymond of Gladwin, Michigan, observed their golden wedding anniversary by holding open house on November 10 from two to six in the afternoon. They received many beautiful gifts from friends and relatives who called to congratulate them.

They were married on November 13, 1907, at Gladwin and have resided in that community most of the time since. Both are members of the Reorganized Church, and Brother Raymond has held the office of deacon since October 30, 1957. Sister Raymond served as teacher of the women for several years.

The Raymonds have two sons, one daughter, several grandchildren and great-grandchildren.

Briefs

Evening Baptismal Service

OMAHA, NEBRASKA.—On October 24, Highland Park Branch had its third anniversary dinner. A total of \$205.50 was realized.

On the evening of November 17, Highland Park was the scene of an evening baptism. Harold Walter, Jr., gave the opening address, after which Mrs. Frances Barber of Gretna, Nebraska, was baptized by Pastor Vern Goodenough. She was confirmed by H. A. Scott and the pastor.—Reported by BRANCH REPORTER

Women Purchase Church Material for Library

ALBIN, WYOMING.—At the business meeting August 4 the following officers were elected: pastor, Elder Edwin P. Anderson; secretary, branch clerk and historian, Gilbert R. Crossan, Jr.; treasurer, Charles I. Anderson; women's leader and church school director, Sylvia Crossan; librarian, Christina Olsen; music leader, Glynette Anderson; Zion's League leader, Lois Glenn.

A recent improvement to the branch property was a curb built along the street east of the church. Steps were also built from the curb to the sidewalk.

The branch has participated in the Eastern Colorado District Friendship Crusade to regain inactive members and to reach nonmember families.

On September 22, members of the branch attended the consecration service of the Torrington, Wyoming, church. President W. Wallace Smith gave the sermon.

The women's department presented "Memoirs of Albin Branch" at the morning service on September 29.

The branch has purchased copies of *The Hymnal*. The women's department purchased several copies of the *Children's Hymnal*. Subscriptions to *Stride*, *Daily Bread*, and the *Herald* have been purchased by the women's department, and placed in the church library.

This fall, under the leadership of the church school director, the various age groups have presented the worship services for the church school.—Reported by GILBERT R. CROSSAN, JR.

Organize into Branch

DINUBA, CALIFORNIA.—The Saints met together November 20, to be organized into a branch. President F. Henry Edwards declared the mission a branch, and Seventy Aleah Koury, District President Charles Cary, and Pastor Vernon Cline assisted in the service.

Brother Cary read the history of the mission, starting from 1917 when it was first organized.

Mission officers were sustained as follows: Vernon M. Cline, pastor; Betty Fowler, director of religious education; Pete Brown, youth leader and bishop's agent; Judith Phillips, women's leader; Judith Phillips, Clara Andrews, and James Kanawyer, director of music committee; Merle Ferguson, drama director; Clara Andrews, secretary; Mae Hurley, recorder and historian; Elmer Fowler, treasurer; James Kanawyer, book steward; Bruce M. Kanawyer, auditor.

Counselors to the pastor are Elder Bruce Kanawyer and Brother Pete Brown.—Reported by CLORA ANDREWS

Family of Five Baptized

PROVIDENCE, RHODE ISLAND.—On November 20, a family of five were baptized. They were Kenneth Hewitt, his wife Dorothy, and their children, Clarence, Shirlee, and Helen. The baptismal message was by Apostle Lents. The baptisms were performed by Elder John D. Colbourn and Brother Albert L. Robley.

Following the baptisms, Apostle Oakman gave his last sermon in Providence before leaving for his new assignment in England.

On Sunday, November 24, the Hewitt family was confirmed by Elders Colbourn, George F. Robley, H. Clifton Hallgreen, Norman G. Grange, and Daniel F. Joy. Their three-year-old daughter was blessed by Elder Victor Witte.

Following the confirmations and blessing, the morning sermon was brought by District President Victor Witte.—Reported by ALBERT L. ROBLEY

Many Visitors from Abroad

ENFIELD, ENGLAND.—The branch had several visitors from abroad during 1957. Brother and Sister Franklyn Weddle came for the week end of June 1-2, and Brother Weddle spoke on Sunday. A music institute was held on Saturday.

Brother and Sister Frank A. Fry were welcomed June 30, when Brother Fry was the speaker.

In July, President Edwards and Apostle Gleazer directed a priesthood institute and spoke at Sunday services.

Brother and Sister Ray Gunn and family from Logan, Iowa, visited relatives (Lewis Folkes family) in July and August. They presented the "family services" July 28, and their older boy, Russell, was baptized.

Sister Dora Oakman Walsh of Independence also visited her family in Enfield during July and August.

Elder and Mrs. Glen Moad and son returned from a two-year stay in Ethiopia, and

visited on August 11. Brother Moad spoke at the evening service.

Robert Frost and Colin Spray were baptized on Children's Day.

At the branch business meeting held September 28, Elder Frank W. Judd was re-elected pastor. All other officers were sustained except the women's leader. Sister Edith Lawrence retired because of ill health, and Freda Schofield was elected.

Brother Fry was speaker at harvest Thanksgiving, September 29.

Sheelagh Lesley, infant daughter of Mr. and Mrs. Philip Maloney, was blessed October 20.

During November, Seventies Eric Rowe and Thomas Worth visited Enfield and Chippenham (Buckinghamshire) for missionary work. They visited homes, and held a series November 10-17. Six were baptized November 17, one from Enfield, and five from Chippenham.

The annual bazaar raised about \$495.

An institute for Enfield youth leaders and church school workers was held November 30. It was planned by Brother R. D. Oakman and Sister Violet Worth.—Reported by LILY E. A. OAKMAN

District Youth Rally

GRAND RAPIDS, MICHIGAN.—The Grand Rapids District conference was held November 9 and 10, with Apostle D. O. Chesworth as the speaker on Saturday evening and Sunday morning. Bishop Landsberg taught the combined adult classes Sunday morning. The theme for the conference was "Onward to Zion."

A district youth rally was held in Grand Rapids, October 11, 12, and 13, with Elder Charles Mundorff, missionary to Central Michigan District, as guest minister. He gave the talk at the banquet on Saturday evening and preached Sunday morning.

The women's department sponsored a fish fry October 5, and their annual smorgasbord on November 5.

A hymn sing is held following the evening preaching service on the first Sunday of each month for the purpose of becoming more familiar with the songs in the new hymnal.—Reported by LAVINA HOOPER

Two Priesthood Calls

CRESTON, IOWA.—The annual business meeting was held September 5. The branch enrollment is eighty-two. There were eleven baptisms during 1957.

Elder J. Earl Hoyt was re-elected branch president. Others elected were Walter W. Davis, church school director; Mr. and Mrs. Alfred James Springer, youth directors; Mrs. Avesta Morelock, women's leader; Sharon Butts, music leader; Mary E. Hoyt, recorder and secretary; Everett Hemmingsen, branch treasurer; Norma Morrison, historian; Walter W. Davis, solicitor; Mrs. Cecil McKeown, book steward.

Walter W. Davis was called to be a priest, and Alfred James Springer was called to the office of teacher.

Church school enrollment is seventy. There is an active League and a women's department.—Reported by MARY E. HOYT

New Mission and New Members

RAMONA, CALIFORNIA.—A new mission was organized at Ramona on December 8. Presiding elder is Falice Cunningham, and church school director is Ralph E. Bishop.

During the past month Mr. and Mrs. Lee Haas of San Diego were baptized. None of their family have ever been members of the church.—Reported by JAMES N. KEMP

District Conference

INDIANAPOLIS, INDIANA.—The Southern Indiana District conference met on October 12-13, at Indianapolis. Apostle E. J. Gleazer and Seventy James Renfroe were present.

Officers elected were Chester Metcalf, district president; Stella Fulks, district clerk or secretary; Howard Pace, treasurer; Victor Humphrey, director of religious education; Laura Belle Brown, women's leader; Lyle Gatrost, youth leader; Glen Yeager, music director.

Recommendation that Carl Brooks be ordained a priest was unanimously approved.

The climax of the activities on Saturday was a special program on missionary emphasis.

Apostle Gleazer was in charge of the prayer service on Sunday morning. He also gave the closing address.—Reported by **STELLA FULKS**

Seven Baptisms

MASON CITY, IOWA.—District President Ralph Wicker of Des Moines presided at the business meeting September 14. The following officers were elected: pastor, Jay McVicker; counselors, Carl McGuire and Wayne Wilcox; church school director, Wayne Wilcox; secretary, Luda Nelson; treasurer, Carroll McGuire; women's leader, Nell Wilcox; Zion's League, Juanita Murrell; music, Verdell McKeown; public relations, Luda Smith and Hattie Wilcox; book steward, Grace Jones; recorder, William McKeown; building committee, William McKeown, Darrell Jones, Wayne Wilcox, and Daniel McVicker; auditors, William McKeown, Daniel McVicker; historian and reporter, Velma Wineman.

From June to September there were seven baptisms. They were Elaine and Fred Crouse and two daughters, Kimla and Gloria; Kay Sutton and Gail Wineman, and Michael McVicker.

Susan Kay, daughter of Harriet and David McKeown, and Molley Beth, daughter of William and Verdell McKeown, were blessed. David McVicker was ordained a deacon.—Reported by **VELMA WINEMAN**

Four New Branches

TORONTO, ONTARIO, CANADA.—Of great interest to the people in the Toronto area has been the organization of four new branches. Three of these are in Metropolitan Toronto and have grown from missions of the Toronto Branch. Cooksville Branch, just outside the city, began as a mission of Humber Bay.

The pastors of the new branches are as follows: Scarborough, Elder A. F. Edwards; Willowdale, Elder F. C. LeFeuvre; Fairmount, Elder W. G. Bell; Cooksville, Elder R. L. Pycock. These were organized into branches on November 2, 4, 5, and 6, respectively.

Seventy Charles Kornman has just completed a month of missionary activity in the Toronto area, where his ministry is greatly appreciated.

On November 10, Jack Mitchard and his daughter Mary Ellen were baptized by Elder F. C. LeFeuvre, and on November 11, Clara Johnston was baptized by Elder J. L. Prentice.

The organization of the new Toronto Metropolitan District is scheduled to take place December 8, with Apostle Chesworth presiding.—Reported by **GWEN FERGUSON**

Officers Elected

BELL, CALIFORNIA.—The annual business meeting was held November 24. The following officers were elected: Leroy Hamil-

ton, presiding elder; Marvin Moore and Lee Hutchins, counselors; Margaret Barnes, secretary and recorder; Floyd Barnes, bishop's agent and book steward; Mervin Kaler, director of church school, treasurer and solicitor; Glen Long and Horace Wills, auditors; Dorothy Hutchins, women's leader; Marion Giles, director of junior church school; Dorothea Hawkes, historian; Bill Baird, Zion's League leader and drama; Bernice Kaler, publicity; Charles Tutty, Sr., custodian; Lee Hutchins, missionary supervisor; Marvin Moore, home ministry supervisor; Mildred Oldham, music; Ruth Aslin and Madelyn Farley, assistants; Katherine Miller, church school secretary; Irma Patella, camp representative; James Oldham, Zioneer leader; Wayne Fuary, Liahona leader.

Kathleen Ann, daughter of Mr. and Mrs. Jack Hull, was blessed November 24 by Elders Virgil Lum and Elmer Johnson.—Reported by **BERNICE L. KALER**

Recent Baptisms

DOW CITY, IOWA.—On November 17, Barbara Weiss was baptized by her father, John K. Weiss. Gayle Custer was baptized by her grandfather, E. R. Butterworth. The pastor, Fanchon Quick, officiated in baptizing Charles Moeller, Don Kauffman, and Orvie Boham. The last two are adults.

At 8 P.M. the candidates were confirmed by Elders E. R. Butterworth, Guy Johnson, Elvin Baughman, Fanchon Quick, and George Smith.

The young women's circle served a dinner for the Arbie Feed Company on November 12, and the proceeds, \$57.64, went to the branch building fund.

The annual bazaar and supper was held November 23, and \$215.77 was turned into the building fund.

Bob Marshall, a 1957 Graceland graduate, is a student at the University of Iowa this year.—Reported by **BESSIE PEARSALL**

New Officers in Branch

WALLA WALLA, WASHINGTON.—The branch business meeting was held September 8, and was directed by District President Paul Crinzi, assisted by Elder Mel Crownover. Officers elected or sustained for the new years are as follows: Frank S. Wilcox, pastor; Elaine Sargent, secretary and publicity agent; Crystal Henley, treasurer and recorder; Earl Henley, church school director and board of trustees; Vida Fletcher, music director; Jeannie Ourth, women's leader and book steward; Lauree Miller, historian; Pheba Miller, solicitor; Lee Lynch, custodian and board of trustees; Thelma Baslee and Arnold Ourth, auditors; Elinor Croft, board of trustees.

Tommy, son of Allen and Thelma Baslee, was baptized at the Spokane District reunion, and confirmed by Elders Lloyd Whiting and John Fletcher at Walla Walla.

Some improvements are being made at the church building and plans for more improvements are in progress.

Guest speakers have been Elders Lloyd Whiting, Mel Crownover, Carlos Crownover, and Paul Crinzi.—Reported by **ELAINE SARGENT**

Many Nonmembers Attend Series

SAN DIEGO, CALIFORNIA.—From November 17-24, the area had the privilege of hearing Apostle Reed M. Holmes deliver the messages at the missionary series. Brother Holmes offered an invitation to "live with Christ today." Ninety-one nonmembers attended, and there was a minimum attendance of 235. At the closing session, six were baptized.—Reported by **LEE HAAS**

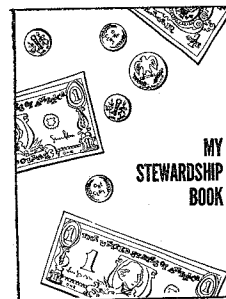
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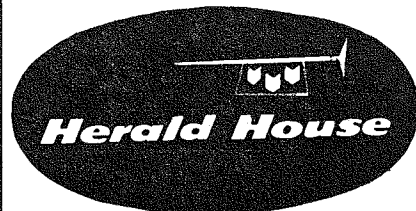


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Reunion Schedule

Reunion Theme: "Jesus Christ in History"

DATE	REUNION	PLACE	FOR RESERVATIONS WRITE TO:
June 14-22	Red River	Detroit Lakes, Minnesota	Dr. C. F. Young 1422 River Rd., So. Fargo, North Dakota
June 18-22	Northern Plains	Fairview, Montana	Lester Anderson Manning, North Dakota
June 28- July 6	New York Metropolitan, Philadelphia Metropolitan, Washington, D.C., & Scranton	Deer Park New Hope, Pennsylvania	Stanley I. Hayes 1 Ardsley Rd. Binghamton, New York
July 5-13	Maine	Camp Winiaugwamak Brooksville, Maine	Benjamin L. Carter Stonington, Maine
July 5-13	Owen Sound, Toronto	Port Elgin, Ontario	J. A. Cadwell Box 382 Guelph, Ontario, Canada
July 6-13	Wisconsin, Minnesota	Luther Park Chetek, Wisconsin	Wesley Elvin 506 Russell Ave. No. Minneapolis, Minnesota
July 11-19	New York	Allegheny State Park	S. Lee Pfohl 350 Marvvalle Dr. Buffalo, New York
July 12-19	Center Stake No. 1	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Mo.
July 12-20	Central, South Central, Lansing & Grand Rapids	Liahona, Sanford, Michigan	Lewis Landsberg Box 1285 Lansing, Michigan
July 13-20	Utah & Southeast Idaho	Baptist Camp Ground Liberty, Utah (near Ogden)	Glen Johnson 445 E. 17th So. Salt Lake City, Utah
July 19-26	Center Stake No. 2	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Missouri
July 19-26	Spokane District	Spokane River, Washington	E. Paul Crinzi N. 5506 "G" St. Spokane, Washington
July 19-27	Blue Water (Detroit International Stake)	Lexington, Michigan	O. K. Byrn 363 Louise Ave. Highland Park 3, Michigan
July 19-27	Central Missouri Stake	Odessa, Missouri	Willard Becker Box 355 Warrensburg, Missouri
July 19-27	Los Angeles Stake	Camp Buckhorn Idyllwild, California	Francis E. Hansen 3851 So. Grand Los Angeles 37, California
July 20-27	Sacramento & Central California	Happy Valley Conference Grounds Santa Cruz, California	E. C. Burdick 5014 V. St. Sacramento 17, California
July 21-28	Black Hills*	Bob Marshall Camp Custer, South Dakota	Luther Troyer 2526 Main St. Torrington, Wyoming
July 26- August 2	Kansas City Stake	Lake Doniphan Excelsior Springs, Missouri	J. E. Baldwin 1313 E. 30th St. Kansas City 9, Missouri
July 26- August 3	Chatham, London (Erie Beach)	Erie Beach Blenheim, Ontario	H. P. Grundy Box 382 Guelph, Ontario, Canada
July 27 August 3	San Francisco Bay District	Happy Valley Conference Grounds Santa Cruz, California	Reed M. Holmes 580 No. Dover Rd. Covina, California
August 2-10	Southern New England	Onset, Massachusetts	Victor J. Witte 1386 Massachusetts Ave. Lexington, Massachusetts
August 2-10	Kirtland	Kirtland, Ohio	J. F. Wildermuth 29617 Lake Shore Blvd. Willowick, Ohio
August 2-10	Blue Water (Flint-Port Huron & Eastern Mich- igan Districts)	Lexington, Michigan	Almer Sheehy 1209 Miller Port Huron, Michigan
August 2-10	Southeastern Illinois, Central Illinois & St. Louis	Brush Creek (near Xenia) Illinois	Ronald E. Manuel 4250 No. Grand Blvd. St. Louis, Missouri
August 2-10	Southern California District	Camp Buckhorn Idyllwild, California	David B. Carmichael 533 North Main St. Orange, California
August 9-17	Northern & Upper Mich- igan Peninsula Districts (Park of the Pines)	Boyne City, Michigan	Rex Stowe 1307 Dakota Ave. Gladstone, Michigan
August 10-17	Western Montana	Deer Lodge, Montana	Harvey Eliason Route 1 Deer Lodge, Montana
August 16-24	Arizona-New Mexico	Arizona Church Conference Center Camp Prescott, Arizona (Box 1986)	Robert I. Wakeman 67 Cypress Phoenix, Arizona
August 16-24	Northeastern Illinois, Chicago & N. Indiana	Camp Manitou Route 4 Cassopolis, Michigan	James B. Burdick 2399 W. 107th Place Chicago 43, Illinois

* This reunion ends on
Monday

Bulletin Board

Oakmans to Sail on "Queen Elizabeth"

Apostle and Mrs. Arthur Oakman will be sailing January 29 on the S.S. "Queen Elizabeth" from pier 90. Correspondence should be addressed to them c/o Cunard Steamship Company, New York, New York.

"Zion's Praises" Available

Mina Dutton, 3506 Gregory Street, Madison 5, Wisconsin, has nine copies of *Zion's Praises* available. Anyone interested in buying them should contact her directly.

Servicemen's Addresses

Capt. John R. Bailey (0-1313707)
Aide-de-Camp to the
Commanding General
Headquarters, 10th Infantry Division
APO 36, New York, New York

Sp. 3 John P. Pennington
RA 13554131
183 USA SA (Field) Co.
APO 66, New York, New York

ENGAGEMENTS

Thomas-Ashenhurst

Chaplain and Mrs. Ray Ashenhurst of Independence, Missouri, announce the engagement of their daughter, Patty, to Dale Thomas, son of Mr. and Mrs. Gerald Thomas, also of Independence. Patty is a freshman at Graceland College, and Dale is a sophomore at Central Missouri State College in Warrensburg. A summer wedding is planned.

Ward-Piatt

Mr. and Mrs. M. Allen Piatt of Butler, Missouri, announce the engagement of their daughter, Glynnia of Tulsa, Oklahoma, to William Jack Ward, son of Mr. and Mrs. W. B. Ward of Locust Grove, Oklahoma. The wedding will take place in mid April.

Vickrey-Risler

Mr. and Mrs. William Risler of London, Ontario, announce the engagement of their daughter, Elaine, to J. William Vickrey, son of Mrs. Josephine Vickrey of Independence, Missouri. Elaine, a graduate of London Teacher's College, is now teaching in Windsor. Bill, a graduate of Graceland and Central Missouri State College, is now working on his Master's degree. A summer wedding is planned.

Wiley-Skinner

Mrs. C. A. Skinner of Independence, Missouri, announces the engagement of her daughter, Barbara Ann, to Jerry Wiley, son of Mr. and Mrs. John Wiley of Mount Pleasant, Michigan. Both are graduates of Graceland, class of '57, and are now attending Central Michigan College at Mount Pleasant. A summer wedding is planned.

WEDDINGS

Tomlinson-Haynes

Phyllis LaVerne Haynes, daughter of Mr. and Mrs. F. O. Haynes of Kokomo, Indiana, and Albert H. Tomlinson, son of Mr. and Mrs. A. H. Tomlinson of Independence, Missouri, were married January 3 at the First Christian Church in Pacific Beach, California. They are making their home temporarily in San Diego, California. The groom is stationed at Miramar, California, with the guided missile division of the Navy.

Hedglin-Wheaton

Mabel Bertha Wheaton of Binghamton, New York, and Elmer Hedglin of Clarks Summit, Pennsylvania, were married November 1 in the Reorganized Church at Scranton, Pennsylvania, Elder John R. Jen-

kings officiating. They are making their home in Clarks Summit.

Schnurer-Rosebush

Jessie Rosebush, daughter of Mr. and Mrs. Harry Rosebush of Gulliver, Michigan, became the bride of John Schnurer, son of Mr. and Mrs. Clayton Schnurer of Mantisque, Michigan, on December 14. The wedding was held at the Reorganized Church in Gulliver, Elder George Backman officiating.

Braby-Wheelen

Jane Wheelen, daughter of Mr. Emerald Wheelen of Maloy, Iowa, and Charles Braby, son of Mr. and Mrs. Clarence Braby of Mount Ayr, Iowa, were married December 25 at the Reorganized Church in Mount Ayr, the groom's grandfather, Elder John P. Lane, officiating. They are making their home in Creston, Iowa, where both are students at Junior College.

BIRTHS

Mr. and Mrs. Jerry B. Wolfe became the parents of a daughter, Cynthia Ann, on May 28, 1957. She was blessed on July 28 at Mount Vernon, Illinois, by Elder George Wolfe and Elder Lewis Wolfe. Mrs. Wolfe is the former Ruth Joan Roberson of Kansas City, Missouri.

Mr. and Mrs. Frederick M. Lowry of Mount Vernon, Illinois, became the parents of a daughter, Lisa Ann, on July 26, 1957. She was blessed on August 18 by Seventy Cecil Robbins and Elder Ralph Rockett at Mount Vernon.

Mr. and Mrs. Lewis Wolfe became the parents of a daughter, Rita Ann, on October 23, 1957. She was blessed on November 10 at Mount Vernon, Illinois, by Elder George Wolfe and Elder Ralph Rockett.

Mr. and Mrs. William W. Ruoff of Independence, Missouri, announce the birth of a son, Timothy Duane, born December 21. Mrs. Ruoff is the former Jeanne Shoemaker.

Mr. and Mrs. W. Kenneth Webber of Gulliver, Michigan, became the parents of a son, Michael George, on June 28. He was blessed on September 8 by his maternal grandfather, Elder George Backman, assisted by Frank Beckman.

Mr. and Mrs. Lyle Rosebush of Gulliver, Michigan, became the parents of a son, James Alan, on October 19.

Mr. and Mrs. Donald Backman of Milwaukee, Wisconsin, became the parents of a son, Brian Kirk, on September 27.

Mr. and Mrs. Fritz Metzger of Osborne, Kansas, became the parents of a daughter, Julie Janelle, on December 1. Mrs. Metzger is the former Mary Wilson of Osborne.

Dr. and Mrs. R. R. Bower of Pembroke, Ontario, became the parents of a daughter, Dorothy Eleanor Ann, on May 23, 1957. She was blessed on November 10 at Ottawa, Ontario, by Pastor Calvin Carpenter, assisted by Elder Caldwell. Mrs. Bower is the former Eleanor Cook of Toronto, Ontario.

DEATHS

KRAGER.—Anna, daughter of James and Hanna Bath Jenkins, was born August 12, 1881, in Scranton, Pennsylvania, and died November 9, 1957, at her home in Scranton. Her husband, Fred Krager, preceded her in death. She had been a member of the Reorganized Church since she was eight years old.

She is survived by a daughter, Mrs. William J. Thomas, with whom she resided, and a grandson. Funeral services were conducted by Elder Stanley Hayes and Elder John R. Jenkins. Interment was in Dunmore Cemetery.

ZONKER.—Clyde, Sr., was born June 24, 1884, at Cameron, Ohio, and died July 21, 1957, at Wellsburg, West Virginia. He was baptized into the Reorganized Church in his youth and in 1914 was ordained to the office of priest. For twenty years he served the city of Wellsburg as a police and deputy.

Surviving are two sons: Samuel M. and Louis; and two daughters: Mrs. Docie Slivka and Mrs. Evelyn Slivka. Funeral services were conducted at Wellsburg by Elder John Treiber. Burial was in the Franklin Cemetery.

AUSTIN.—Carrie Willa, was born November 21, 1871, at Flora, Illinois, and died No-

vember 27, 1957, at Bisbee, Arizona. Her husband preceded her in death on July 5, 1957. She had been a member of the Reorganized Church since December 16, 1907.

She is survived by a daughter, Mrs. Donna Gentry of Tucson, Arizona, and three grandchildren. Funeral services were conducted by Elder T. R. Davis. Interment was in the Evergreen Cemetery at Bisbee.

CROWNOVER.—Matthew, was born December 20, 1880, in Sewanee, Tennessee, and died December 30, 1957, at his home in Miami, Oklahoma. He united with the Reorganized Church on March 19, 1905, was ordained to the office of teacher in 1907, and soon after to the offices of priest and elder. He labored consistently as a local minister in Texas, New Mexico, and Oklahoma, serving the church as pastor and district president of the Western Oklahoma-Texas District for many years.

Surviving are his wife, Gladys, of the home; eight children; twenty-eight grandchildren; fifty-four great-grandchildren; three great-great-grandchildren; one sister; two half sisters; three half brothers; and six stepchildren. All of his children, stepchildren, and most of his grandchildren and great-grandchildren are members of the Reorganized Church. Services were conducted at the Miami, Oklahoma, church, Elders B. F. Kyser and C. D. Wilson officiating.

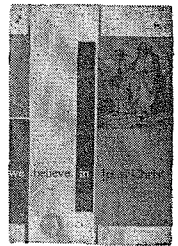
SPANGLER.—Charles O., son of John and Elvina Spangler, was born February 22, 1882, in Sumnum, Illinois, and died December 2, 1957, at his home in Independence, Missouri, where he had lived since 1942. As a young man he was married to Myrtle C. Hofman, who survives him. One of their children, Gladys, died in infancy. In 1915 they moved to Montana, and in 1927 the entire family united with the Reorganized Church. In 1934 he and his wife took up farming near Stewartville, Missouri, where they remained until they moved to Independence. In 1945 he was ordained to the office of teacher in which he served until his death.

Besides his wife he leaves a son, Leo, and a daughter, Mrs. Cleo C. Hoover, both of Independence; seven grandchildren; and one great-grandchild.

THARP.—Thomas A., son of Charles Francis and Sarah Whitehouse Tharp, died November 5, 1957, in the Vancouver Memorial Hospital, Vancouver, Washington. He spent his boyhood in Lamoni, Iowa, where he was baptized into the Reorganized Church. For the past fifty years he had been a resident of Maryhill, Washington.

TRACT REVIEW

*We Believe
in
Jesus Christ*



"One of the most marvelous and remarkable things about the Restoration message of the Reorganized Church of Jesus Christ of Latter Day Saints," writes Apostle Charles R. Hield, author of this tract, "is its affirmation of the divinity of Jesus Christ as the Son of God. . . . We believe we have a more complete account of his existence from the beginning until the end of time than other churches."

With these words, Brother Hield introduces the reader to a fascinating collection of beliefs of the church about the identity and divinity of Christ and his relation to the Trinity.

The material is well organized and outlined. The various outline heads include "In the Beginning," "The Creator," "Head of His Church," "In All Ages," "His Life on Earth," "A Busy Godhead Today," "Our Mediator and Advocate," "Lord of the Millennium," "After the Thousand Years," and "The Glories." The last three pages summarize our view point of Christ.

This thirty-two page tract first appeared as a series of articles in the *Saints' Herald*. Due to requests for its permanent publication, it was converted to tract form in 1954. Its single copy price is 25 cents.

He leaves no immediate survivors. Elders L. S. Rhodes and Ernest Webberley conducted the funeral service at Goldendale, Washington. Burial was in Goldendale cemetery.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSP	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Marion	WGGH	1150	Sunday, 10:00 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOV	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTFR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

Clifford R. Craven
305 Nichols,
Lee's Summit, Missouri

65444
12-57
h

SINCERITY IN PRAYER

At an evening meeting the brother who offered the invocation began with the words, "At the close of another beautiful day, our Father . . ."

The victim of a rabbit mentality cannot always suppress the thoughts that pop into his mind, and on this occasion one absolutely vagrant memory created havoc before I could throw it out and listen seriously to the remainder of the prayer.

This memory concerned what that "beautiful day"—in simple, unadorned, nonsentimental, practical fact—had been like. . . . There was a cold wind in the morning, and an overcast of sooty gray clouds. The car coughed with deep-throated tubercular convulsions before starting, struck a patch of ice and slid out into an intersection where the motor died. Chilled working people huddled at the bus stops, and a late teen-ager tried to hurry, with the hindrance of floppy galoshes and a scarf fluttering in the wind, on her way to school. The ambulance was returning from an accident with an unconscious victim. Two chilled policemen, with collars turned up to break the sharpness of the wind, were discussing a traffic regulation with a young man who, though penitent now, had been an arrant, dangerous fool a few moments before. At the office news came that a worker had been taken to the hospital and was asking for prayers. In the face of a rush job the typewriter spat out some parts and quit working. The front page of the newspaper was filled with stories of the newest threats of the Communists, of theft, robbery, speculation, tergiversations, and corruption in high places. . . . Well, there were just a few of the events at the beginning of "another beautiful day."

I wondered, Are we guilty of talking nonsense to God when we pray? Do we use purely conventional expressions that, like rusted

pails, have leaked out all content and meaning?

Of all the times when we should be sincere and think carefully of what we say, it is when we pray. There is a difference between words and music, and no matter how melodious a phrase may be, if it isn't true, we ought not to use it. We should respect God with honesty in speech.
L. J. L.

SO LITTLE TIME

A man asked his seven-year-old son if he knew why we should all work for Zion's establishment. "Sure!" declared the boy. "Because there's so little time!"

Occasionally it takes a child's wisdom to make us aware of a great truth. Zion will be established—by people who realize that they must work now because there's so little time. No one has any to waste.

Edgar Pillsbury

TRANQUILIZERS

Americans live by "pillage." They take pills for everything: to go to sleep, to keep awake,

to stir up the adrenalin, and to calm the nerves; stimulants and sedatives.

Many kill themselves with the mistaken idea that if a little is good, more is better—such things as speed, sleeping pills, success, medicine, work, sleep, organization, meetings, programs, etc., etc., etc., ad infinitum.

A recent book is entitled, "The Road to Milton," the name of one of the tranquilizer drugs. Congestion of traffic is increasing on that road, and it has seen many accidents. Perhaps what we all need is more emphasis on the mind and spirit and less on bottles. Some never get off the bottle from the cradle to the grave—the baby his milk, the adult his liquor, and the geriatric his medicine. If a man keeps his brain afire with alcohol, like a plum pudding, someday it will just burn out.

We would be far wiser to seek a physician's advice before taking any medicine, and then take only what he prescribes in the way he instructs. Outside of this, we would do better to depend on the health-restoring powers that God has put into the body, the sweet medicament of rest and sleep, and the power of prayer.
L. J. L.

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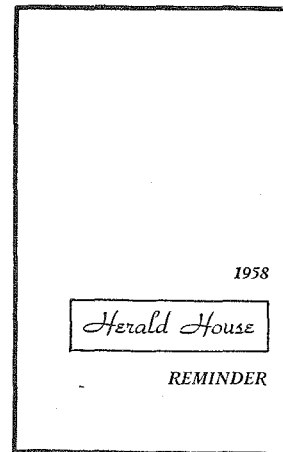
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1958 Herald House Reminder

recommended
for every
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SAINTS' HERALD

Volume 105 / January 27, 1958 / Number 4

SPECIAL
ISSUE

The
Presiding
Bishopric



All photographs in this issue are by The Audio-Visual Department

Bishop G. Leslie DeLapp and his two counselors, H. L. Livingston
and W. N. Johnson

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Official

Appointment of Bishop's Agents for Ontario Districts

Notice is hereby given of the appointment of bishop's agents to serve in reorganized and newly organized districts in Ontario, Canada.

Toronto Metropolitan—James L. Bavington, 43 Chestnut Hills Parkway, Toronto; Niagara District—Leslie W. Hill, 1026 Queensdale Avenue, Hamilton, Ontario; Northern Ontario—C. Graydon Fielder, Box 939, Lakeshore Road, New Liskeard, Ontario; Owen Sound—Kenneth B. Rowe, Route 7, Guelph, Ontario.

Brethren Hill and Fielder have consented to serve as our representatives in newly organized districts. Brother Bavington has served as our agent in the Toronto District for a number of years, and we are happy that he will continue to serve in the Toronto Metropolitan District as now organized. Brother Rowe will succeed Brother Alex Cadwell as our representative in the Owen Sound District. Solicitors should mail their January and subsequent reports to the agent now appointed.

We are deeply grateful to Brother Cadwell for his good services in the past. The appointment of Brother Rowe as bishop's agent for the Owen Sound District will free Bishop Cadwell to give ministry over a wider area as counselor to Bishop H. P. Grundy.

We commend these men to the Saints of the respective districts for their interest and support and trust that these changes will bring a greater measure of ministry to the Saints and increased development of

the church program in the Ontario Districts.

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Approved:
THE FIRST PRESIDENCY
By *Israel A. Smith*

Boy Scout Sunday

The week of February 7 to 13 has been set aside as Boy Scout Week throughout the nation. Sunday, February 9, has been established as Boy Scout Sunday. On this Sunday it would be appropriate throughout the church for the branches and congregations in some way to recognize the Boy Scout program as the official boys' program of the church.

It is suggested that Cub Scouts, Boy Scouts, and Explorers be encouraged to attend church in uniform with their families (emphasis is on the family unit rather than the Scout unit in the observances), and that special recognition be given to the boys and their leaders, particularly in those congregations where there is a church-sponsored unit.

Other suggestions are available from the Director of Boys' Work, Richard B. Lancaster, in the February 3 issue of the *Saints' Herald*.

Baptismal Report for November

There were 340 baptismal reports received by the Department of Statistics in November, 1957. In November of eight other years, more reports have been received than this 340. It is 71 less than were received in November, 1956. However, the total for the eleven-month period is still more than in any other eleven-

month calendar year on record. This total is 5,018.

Stakes and districts from which the five highest total number of baptisms were reported are as follows: Center Stake of Zion—21, Eastern Michigan District—19, Far West Stake—16, Eastern Colorado District—15, and Southern Ohio District—15.

Branches and missions reporting the five highest totals in November are Denver, Colorado—14; Orlando, Florida—8; Sandusky, Michigan—7; and the following with six each: Beardstown, Illinois; Taylorville, Illinois; Fort Wayne, Indiana; and Fort Lauderdale, Florida.

MERLE P. GUTHRIE
Statistician

Across the Desk

OF THE FIRST PRESIDENCY

From Charles V. Graham, president of Center Stake, and H. W. Cackler, bishop of Center Stake:

We have just finished final checking of our December Auditorium fund reports and are glad to report that in December we received \$18,292.64 for the Auditorium. This amount not only put us over the top on our 1957 quota but also meant that we exceeded our two-year (1956-1957) quota of \$70,000.00 as the following figures will indicate:

	Quota	Income	Overage or Deficit
Year 1956	\$35,000.00	\$28,734.46	\$-6,265.54
Year 1957	35,000.00	44,302.49	+9,302.49
Two-year period	\$70,000.00	\$73,036.95	\$+3,036.95

We are happy to report this good response in the Center Stake, not simply because we exceeded our quota but because we are vitally interested in seeing the Auditorium completed.

The Saints' Herald

Volume 105 January 27, 1958 No. 4

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris E. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

bart. Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

Herald editors are not responsible for the views and opinions expressed in articles or communications other than those of editorial authorship.

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The Bishopric Issue

THIS issue of the *Herald* has been planned to give the church a better idea of the work of the Bishopric at headquarters and throughout the church.

Although this was not our original purpose, it was inevitable that such a presentation would amount to a tribute to those who have served in this important office and to those who are now serving. We join in this tribute. It is well deserved. The members of the Presiding Bishopric and their associates of the Order of Bishops are entitled to the affection and gratitude of the entire church.

The responsibility of voicing the call of those who are to be ordained to the Bishopric rests with the First Presidency.

Because of this it is perhaps not inappropriate for us to point out that the work of the Order of Bishops is essentially spiritual. Bishops are first of all high priests. As such, they are shepherds of the souls of men. It is their function to teach us and help us to use our temporal means for spiritual purposes. In the numerous contacts which we have with the Presiding Bishopric in relation to temporal matters, we are happy to find them constantly alert to this basic aspect of their calling. There are many evidences that this is true of the other brethren of the Order.

It may also be well to point out that the work of the Bishopric properly needs to be integrated with that of other mem-

bers of the priesthood. They are members of a larger team. Motivation for compliance with the financial law grows out of the spiritual life of the people, a product of the total ministry of the church. Although the raising and the administration of finances demands special talents, and properly involves a special calling, all of us must work with the brethren of this Order if their task is to be well and effectively done.

We take great satisfaction in the work of the Bishopric, as we do in that of the other orders and quorums of the priesthood. May God richly bless every man in the office to which he has been called and strengthen us in unity for the sake of his kingdom.

I. A. S.

Spiritual Aspects of Temporalities

IN this issue of the *Herald*, the work of the Bishopric has been quite comprehensively covered and the work of the editors of the *Herald* is deeply appreciated by the members of the Presiding Bishopric.

The summary of progress made and the growth of the church, as indicated in that summary, were encouraging to us. We sincerely trust it will be so to all members of the church. As always, however, we must measure our accomplishments not only by the record of the past, but in the light of unfinished work and unattained goals yet before us. The progress made is just sufficient to challenge us to greater endeavors.

We of the Bishopric are concerned primarily with the spiritual development of our people. The special responsibilities which are ours in respect to temporalities and the administration of church finance are that they might be sublimated.

We think of the Auditorium not just as a building but as a physical structure which symbolizes the great purpose of the church, which is that of building the kingdom of God. The Gathering, our missionary endeavors, the establishment of the storehouse, our stewardship program, the development of our institu-

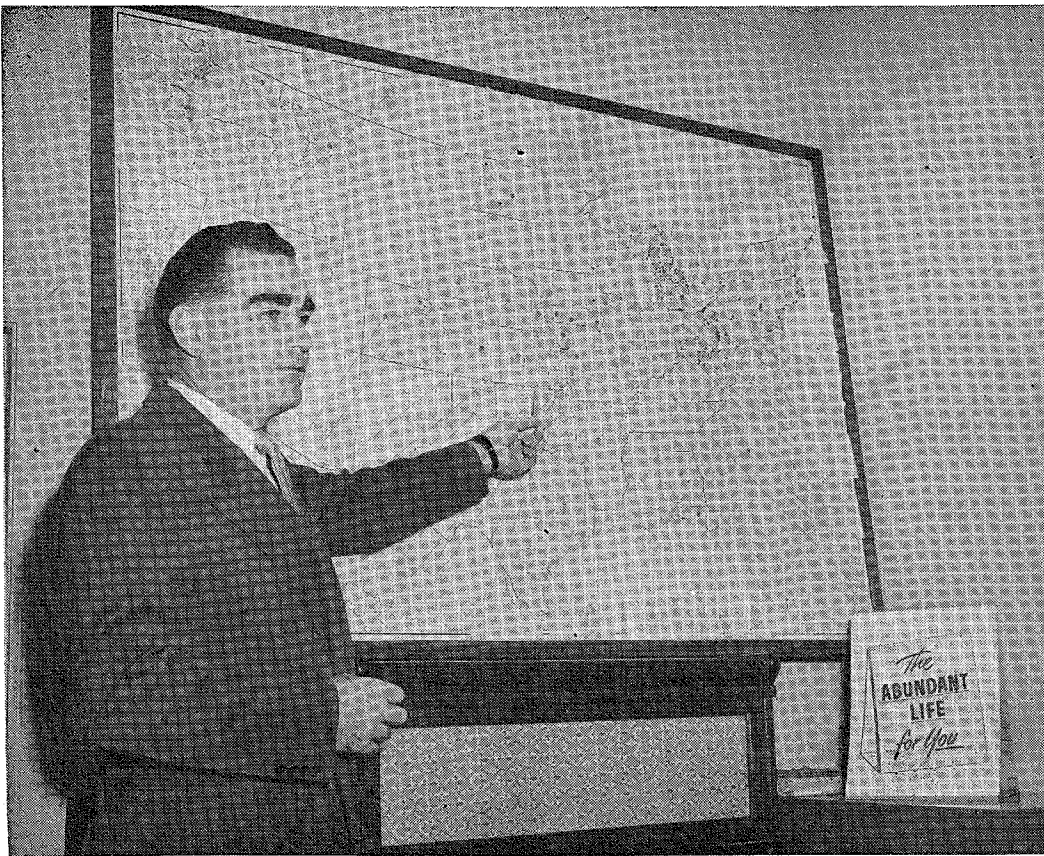
tions, the building of houses of worship, all are dependent upon the development of proper attitudes toward wealth. These attitudes are expressed in the payment of the tithe, the giving of offerings, and ultimately the consecration of surplus.

We hope and pray that the fine work of the *Herald* editors in covering the field of the Bishopric may help all of us to understand something of our individual stewardship as members of the church and our collective stewardship as the church corporate.

THE PRESIDING BISHOPRIC

Many Men Many Jobs

*The Presiding Bishopric
Organization Touches Every
Field of Church Activity*



Jack Boren points out areas where the stewardship education program has been introduced

THE ORGANIZATION of the Presiding Bishopric is probably the largest and most complex in the church.

Every area of church activity involves finance and management in some form and thus becomes a part of the church's central financial organization.

The Presiding Bishopric represents many people in many places doing many jobs. The responsibilities all center in the one office of Presiding Bishop.

Bishop G. L. DeLapp and his counselors—Bishops H. L. Livingston and Walter N. Johnson—carry a list of responsibilities that reads like a catalogue of church activities.

Brother DeLapp himself is presiding bishop and president of the Aaronic priesthood, trustee in trust for the church, head of the Order of Bishops, co-ordinator of the financial administration of the stakes and the General Church.

In more specific terms, the Presiding Bishopric has responsibilities falling under these headings:

Financial—approving and arranging the budgets of appointee families, control of all expenditures in harmony with the Conference-approved budget, care of the poor and needy, investments, approval of houses of worship building programs

in conjunction with the Presidency and Apostles concerned and with the local administrative officers, development of the storehouse program, and co-ordination of institutional financial management with that of the General Church.

Real Estate—supervision of the land management program, direction of the church's real-estate activity, development of the church's program of building construction, management and care of all church property and historical sites.

William Timms, personnel and office manager



Institutions—financial organization of the church institutions co-ordinated with that of the General Church: Graceland College, Sanitarium, Central Development Association, Mound Grove Cemetery, Herald House, and Social Service Centers; it also controls the operation of the homes for the aged.

Teaching—develops the teaching and application of the financial law program, implements the stewardship program as it refers to both individuals and groups, develops personnel for the teaching of the stewardship program through the Aaronic priesthood, writes and develops materials which can be used for instruction in the temporal program of the church, ministers by the preached word.

General—studying and developing the social program of the church in conjunction with community development, counseling and activation of the Gathering program; encouraging the development of individual and family inheritances.

It is in the execution of these many responsibilities that the complex organization of the Bishopric becomes necessary. Brother DeLapp and his two counselors have effected an arrangement where each man tends to specialize in certain areas of responsibility. For example: business with houses of worship

programs and loans tends to be channeled through Bishop Livingston, while co-ordination of the work with solicitors, bishop's agents, and the Presiding Bishopric tends to be channeled through Bishop Johnson. However, to insure a smooth working arrangement in the Bishopric, all three men try to be prepared to handle any type of business that comes through the office.

Aiding the members of the Presiding Bishopric in the management of their many responsibilities is a group of men known as "assistants to the Presiding Bishopric."

Each of these assistants brings to his job a particular type of training or experience that qualifies him to work in the particular area where he is assigned.

G. Everett Berndt, building manager at the Auditorium, is a mechanical engineer by trade and has served as a missionary.

N. R. Carmichael, in charge of farm management, is a former member of the Lamoni Stake Bishopric, former business manager at Graceland College, and also a former member of the Presiding Bishopric.

C. L. Olson, legal assistant to the Presiding Bishopric, is a graduate of the Kansas City University law school, member of the Missouri Bar, and a former church statistician.

Earl T. Higdon, research assistant, holds a Master's degree in economics from Northwestern University and is a

former bishop of Lamoni Stake and Far West Stake.

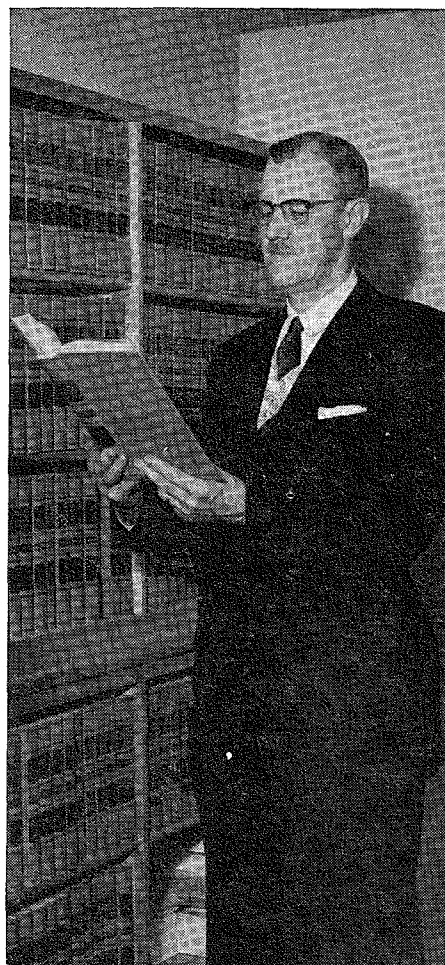
Jack Boren, who assists in all phases of the Bishopric's work but particularly the direction of construction work at the Auditorium and stewardship education, was formerly general foreman of American Steel's largest production department before accepting church appointment.

J. S. Kelley has been bishop of Los Angeles Stake and now assists the Presiding Bishop in the management of Resthaven. He also holds a degree in law.

William Timms, assistant to the Presiding Bishopric as personnel and office manager, came to the United States from England where he had considerable experience in business.

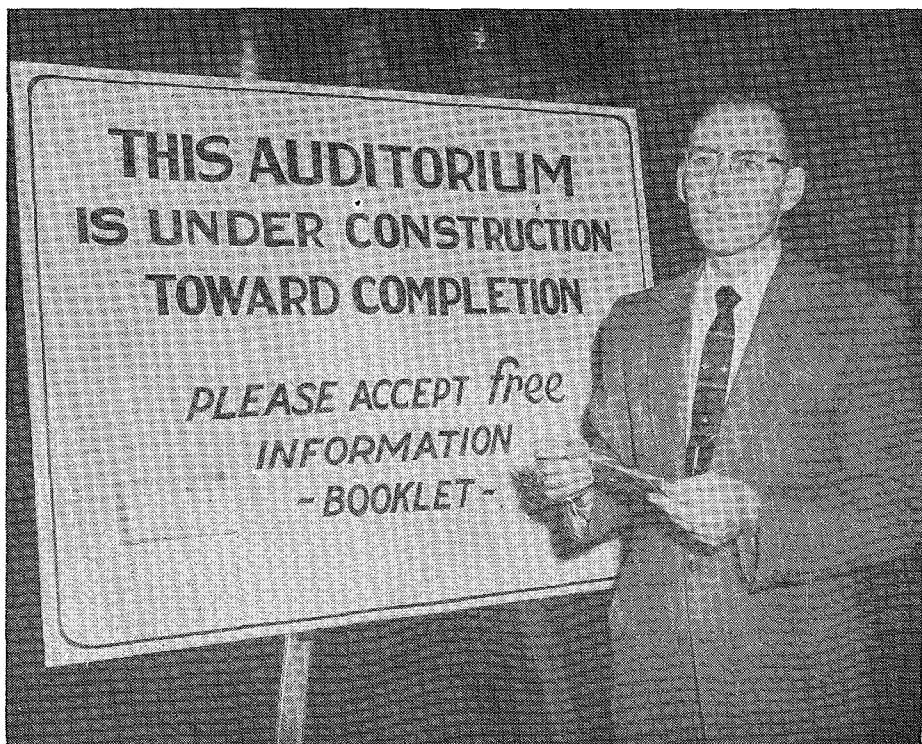
David L. Judd, newest of the assistants, is a recent graduate of Graceland College and works in the field implementing the Stewardship Education Program. Harold Cash also serves the Bishopric as a special representative in the field.

Although these men hold the title of Assistant to the Presiding Bishopric, many hundreds of other men might also carry the title. Dozens serve with members of the Presiding Bishopric on the boards of Herald House, Graceland College, the "San," School of the Restoration, Social Service Center, and the Central Development Association.



C. L. Olson, assistant to the Presiding Bishopric, is head of the legal department

G. Everett Berndt is in charge of guide service at the Auditorium



Added to these are the headquarters' employees who share in the work of the bishops. They work in personnel, accounts, tithepayers' service, I.B.M., stock control, building management, and general office. There are more than forty workers in all.

Dozens more aid the Presiding Bishopric as bishops and bishop's agents (about 96 in stakes, districts and other areas of the domestic field). Approximately 1,280 men serve as solicitors in the domestic field alone.

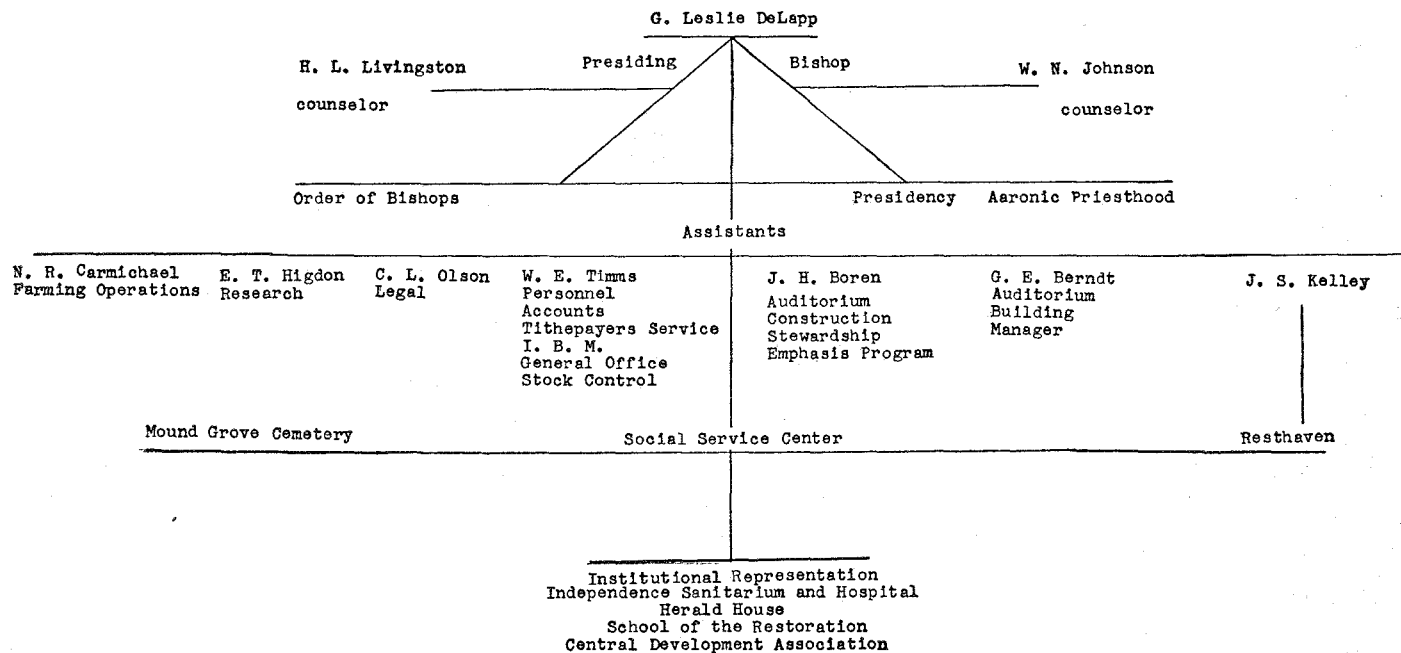
But the work of the Bishopric does not end in the domestic field. It stretches from Rotterdam to Sydney.

A demonstration of the scope of the work of the Presiding Bishopric was seen in the summer of 1956. Bishop DeLapp found it necessary to encircle the world in order to survey the whole picture of the work entrusted to the Bishopric.

Today the responsibilities of the Presiding Bishopric require the work of many men. Tomorrow it is certain to require even more men in more places doing more jobs.

R. Y.

PRESIDING BISHOPRIC



Historical Sketch of The Presiding Bishopric

THE TERM "bishop" comes from the Greek *episcopos* which means an overseer. Before the church was a year old, the office of "a bishop unto the church" was revealed. In addition to naming him, the revelation pointed out that his ordination was to be "by the voice of the church" (41:3 c). Section 42 was given five days later indicating that he was to have charge of the properties and money consecrated to the poor and for the purchase of land for building of houses of worship and for services rendered (42: 8, 10, 19). He is the trustee in trust who is the legal custodian of all church property. Another duty of the bishop is to preside over the priesthood of Aaron (104: 8).

The Presiding Bishopric includes the Presiding Bishop of the whole church and his two counselors. However, it should be understood that when the church was first organized it did not have all of its official parts, nor did it need all of them in its infancy. The term "Presiding Bishop" was not used in the days of Joseph Smith, Jr. Edward Partridge, ordained in February, 1831, was *the* bishop. He was to be the bishop with residence in (Zion, Section

58: 6) Missouri. Newell K. Whitney was ordained bishop in Kirtland ten months later.

On June 3, 1831, John Morley and John Corrill were ordained counselors to Bishop Partridge. Bishop Corrill was released in 1837, and Titus Billings was ordained on August 1, 1837, in his stead. Bishop Partridge died May 27, 1840, in Nauvoo, Illinois.

His successor was pointed out as Bishop George Miller in a revelation (Section 107: 8) received January 19, 1841. No counselors were named in the revelation, and it is not clear that he had special counselors. Bishop Miller left Nauvoo with Brigham Young but objected to going to Utah with him and left the group.

Israel L. Rogers was chosen Presiding Bishop on April 7, 1860, and served the church for twenty-two years. During this period he had five counselors; the first was William Aldrich who was ordained in 1866 and served seven years. The others were Philo Howard, who died in 1869, Elijah Banta, who resigned in 1874, David Dancer, and Henry A. Stebbins.

George A. Blakeslee became the Presiding Bishop upon the resignation of Bishop Rogers in 1882. His counselors were Elijah Banta and Edmund L. Kelley. Bishop Banta died in 1889, and Bishop Blakeslee died the following year. At the next General Conference (1891) Bishop Kelley, who had been Acting Presiding Bishop, was chosen as the successor to Bishop Blakeslee. His

counselors were George H. Hilliard and Edwin A. Blakeslee.

Benjamin R. McGuire became Presiding Bishop of the church in 1916 (Section 132: 2). His counselors were James F. Keir and Israel A. Smith. The latter was ordained in April, 1920.

Albert Carmichael was selected as successor to Bishop McGuire in 1925 (Section 135: 1). He chose as his counselors Mark H. Siegfried and J. A. Becker. They resigned in February, 1931; L. F. P. Curry and G. Leslie DeLapp were selected as counselors.

At the General Conference of 1932 Bishop Curry was selected as Presiding Bishop (Section 136), and "In the work of the office Bishop G. Leslie DeLapp should be associated as counselor." Bishop N. Ray Carmichael became second counselor in April, 1934. Bishop Curry carried his responsibilities on a part-time basis making frequent trips to Independence from his home in Dallas, Texas, until April, 1940. Brother Curry was then ordained as a counselor to President F. M. Smith, and Bishop DeLapp became Presiding Bishop (Section 138). He chose as his counselors Clarence Skinner and Henry L. Livingston. Bishop Skinner resigned because of poor health in April, 1946, and was succeeded by Walter N. Johnson.

No attempt has been made in this sketch to record the work of these several administrations. That is told or reflected in other places in this special issue of the *Herald*.



The Order of Bishops

A History of the Work of the Bishops in the Reorganization

THIS TERM, "order of bishops," has developed since the days of the Reorganization. In 1913 and again in 1918 the General Conference saw fit to define the term (Resolutions 710 and 788). On the latter occasion it was "Resolved, That the term 'Bishopric,' as used in Doctrine and Covenants 129: 8, has reference to the men holding the office of bishop under a presiding head and that these should constitute the Order of Bishops."

It is quite evident that there were bishops in the early church besides "the Bishop of the Church" and those acting in a capacity of stake bishops. *Church History*, Volume II, page 23, indicates that the bishops met as a quorum in Kirtland Temple, February 6, 1836. There is no evidence as to the number that met, but a council room was assigned to them.

Beginning of the Order

In the revelation of 1873 (117: 10) provision for the order of bishops is clearly indicated. After provision was made for counselors for the Presiding Bishop, this direction was given: "The bishop of my church may choose and appoint bishop's agents, until it shall be wisdom in me to ordain other bish-

ops, in the districts and large branches of my church."

At the Conference of 1900 President Joseph Smith stated that the time had now come for the appointing of local bishops. Ten were nominated and approved by the Conference for ordination. One resided in England. Two of those ordained became officials of the stakes which were provided for in the revelation of 1901 (125: 10). These were Bishop Roderick May of Independence Stake and Bishop William Anderson of Lamoni Stake. The Conference of 1901 also provided for the ordination of Metuaore for the South Sea Islands and of George Lewis for Australia. Alexander H. Smith of the First Presidency left in the fall and attended to these ordinations. Bishop E. L. Kelley, who was also a member of the First Presidency, went to England and ordained Thomas Taylor (125: 13). He was accompanied by Apostle Gomer T. Griffiths. With these ordinations the Order of Bishops had a total membership of fourteen. Three others were nominated by the First Presidency at the General Conference of 1908 and one in 1909.

The Rendition of the Bishopric

A revelation was received on April 18, 1909, which had an important bearing on the development of the work of the Bishopric. The church was told (129: 8) "... that the temporalities of

the church were to be under the charge and care of the Bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the Saints." This revelation continues to a climactic statement: "The church has been directed to accede to the rendition of the Bishopric with respect to the temporal law."

This did not involve any new principle, but it was nevertheless valuable instruction in connection with the expanding work of the church. In harmony with this basic principle, the General Conference of 1932 (G. C. R. 915) directed the Presiding Bishopric "to assume full responsibility to see that the finances of the church are used strictly in accordance with the laws and enactments of the church, and for the faithful performance of such responsibility they shall be held answerable to the church in General Conference assembled."

A Ten-Year Financial Program

Two days after the Conference approved this action the body adopted the policy approved by the Board of Appropriations two months earlier and published in the *Saints' Herald* which was also summarized in the Bishop's report to the Conference (G. C. R. 925) as a financial program for meeting the debt

of the church and stabilizing its financial structure. A favorable response followed this action and in ten years the debt was paid and reserve funds set up to carry out the 1932 Resolution.

The Order of Bishops performs its greatest service to the church as individuals responsible for the administration of the temporal affairs of the church in assigned areas: stakes, districts, and large branches. Here they are to teach the law and look after the needs of those in want and the properties of the church. In cases of personal difficulty between members or where a member is called to answer for misconduct of unchristian-like character the bishop is to be the trial judge, assisted by one or more elders.

The Budget

One of the important functions of the Order of Bishops assigned to it by General Conference is to serve on the Board of Appropriations. The preliminary work in setting up the budget is done by a committee consisting of a member of the First Presidency, a member of the Presiding Bishopric, and a member of the Council of Twelve (to be appointed by their own respective bodies) which shall make its recommendations to the Board of Appropriations. This body is made up of the First Presidency, the Order of Bishops, and the Council of Twelve (G. C. R. 886).

The date for the meeting of the Board is one to be agreed upon by the Presidency and the Presiding Bishopric but is to be no later than December 1 of each year. This body is authorized to determine a budget to be operative for the fiscal year which begins January 1 (Resolution 906).

At the present time the Order of Bishops has thirty-five members. Fifteen of these bishops in addition to the members of the Presiding Bishopric are under General Conference appointment. There are also fourteen self-sustaining bishops. Three are superannuated and unassigned.

The names of the present Order follow:

General Conference Appointees (18)

Alberts, D. A.
Australia
Baldwin, J. E.
Kansas City Stake
Beck, T. A.
N.W. U.S.A. Area
Byrn, O. K.
Detroit International
Cackler, H. W.
Center Stake

Carmichael, N. Ray
Farm Administrator
Compier, Anton
Continental Europe
DeLapp, G. L.
Presiding Bishopric
Dickson, F. L.
Far West Stake
Grundy, H. P.
Canada
Hansen, F. E.
Los Angeles Stake
Higdon, E. T.
Research
Johnson, W. N.
Presiding Bishopric
Kelley, J. S.
Resthaven Supervisor
Kohlman, L. W.
Lamoni Stake
Landsberg, L. E.
Michigan Area
Livingston, H. L.
Presiding Bishopric

Self-sustaining (14)

Adams, W. R.
N.W. Iowa District
Becker, J. A.
President Central Development
Association
Burdick, E. C.
California (3) Districts
Burdick, James B.
Chicago District

Cadwell, Alex
Owen Sound District
Carlson, Carl O.
Detroit Stake Bishopric
Carmichael, D. B.
Southern California District
Deaver, A. Neal
Hospital Administrator
Greene, Brewton
Mobile District
Ford, W. E.
Wisconsin District
Hield, Norman
Social Service Center Manager
Robinson, Stephen
Des Moines District
Schofield, J. Franklin
British Isles
Wildermuth, J. F.
Kirtland Temple Supervisor

Unassigned (3)

Koehler, J. A.
Siegfried, M. H.
Wellman, W. T.

In 1928 the General Conference acted (G. C. R. 884) to clear up one point of priesthood relations. The question was what is the standing of those men who because of ill health or other reasons resign from the Order of Bishops? The Conference said they may "continue to labor as high priests and members of such quorum in accordance with the provisions of Doctrine and Covenants 129: 7." C. B. H.

Accounting and Compromising

THE IDEA of stewardship has achieved some respectability among Christians. It sounds practicable and even religious. Even the idea of tithing is being made palatable to many Protestant denominations. The Episcopalians, Methodists, Presbyterians, and other groups are finding this doctrine acceptable—in degrees at least.

As a beginning step for those who have never heard of the biblical tithe, Leland Stowe in the January, 1958, *Readers' Digest* says they are being given the option of paying less than the 10 per cent tithe. Some are starting with 3 or even 2 per cent of their net incomes. He says that the results have been startlingly favorable. The effect on the "tithers" has been to deepen their interest in the church and its "foreign missions" as well as to multiply the amount given to the several churches.

Since men are to be rewarded according to their works—even to the giving of a cup of cold water in the name of a disciple—who will say that a 2 per cent

"tither" will not be rewarded? It is a compromise which would not be tolerated on the income tax by the Internal Revenue Department, but it is a token acknowledgment of one's stewardship which has some merit.

The sin comes to those who acknowledge God as sovereign and know what he requires of them, and yet are content to compromise. The Lord has said to the members of this church, "It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity" (Doctrine and Covenants 72: 1). Some say, "We will not give our annual accounting [on which our increase and hence our tithing is computed] as that is our business alone." However, in this they are wrong and in rebellion against God. Better to be a 2 per cent tither than this kind of member. "None are exempt from this law who belong to the church of the living God" (Doctrine and Covenants 70: 3 b. Also see 70: 1 c).

C. B. H.



The accounting department is under the supervision of O. L. Athey (at the far left)

The Accounting Department

THE Accounting Department is one of the premier departments under the direction of the Presiding Bishopric, for it is here that all financial transactions are recorded in the various funds of the church and from which the complex statement of general church finances is presented at General Conference. Any reference to this statement will indicate the involved nature of the accounting system necessary to record the general church finances in its many phases.

In all, this department keeps a complete set of books for fifteen different funds. In addition, the accounting for the Central Development Association is done in this department. The financial transactions recorded range from the purchase of nuts and bolts to the paying of medical bills for appointees, from meeting a payroll of approximately 140 employees, plus family allowances for 200 appointees, to the purchase of 75 automobiles each year. They also range

from the purchase of large quantities of various types of paper to the recording of transactions in real estate.

The accounting processes are dealt with through the use of a National Cash Register Accounting Machine. This machine was installed in the latter part of 1954 and has handled the accounting system since January 1, 1955. Almost all the checks, payroll, and ledgers are handled through the operation of this machine. Two trained operators can conduct this operation and have handled this phase of the church work very efficiently.

The cashier who handles the church moneys upon a daily basis (as referred to in another report) works closely with this department. He is responsible for all the incoming cash and checks and the daily receipting for them.

The department has one bookkeeper who handles much of the preliminary process work which includes the han-

dling of statements for payment, the keeping of up-to-date records on Houses of Worship loans, the handling of regular monthly check payments, and many other such details in the department.

In the report on the Tithepayers' Service Department, the section in the Accounting Department whose responsibilities cover the checking of solicitors' and bishops' reports, together with the accounting for all receipts, is referred to.

The accounting department is headed by Brother Odess Athey who has had long experience in the teaching and practical side of accounting. He is an elder and is associate pastor at the West College Church. His work involves supervision and the tying together of the many processes in general church accounting.

Associated with the department is the work of the church purchasing agents and two stockrooms. Each of these stockrooms has its own stock control system, the clerk being responsible for the purchasing and disbursing of his stock, with a balanced monthly report being submitted to the accounting department and a physical stock control check each six months.

In the one stockroom, all maintenance supplies for the Auditorium are kept. A bin system is in operation; purchases are made through an authorized purchase order system, and disbursements by means of requisitions to a work order for the particular job undertaken. In the other stockroom, all stationery supplies are kept. Through this department

is also issued the duplex envelopes in the fall of the year. This is a major operation. The department also handles the General Church mimeograph work, and a large addressograph system makes contact with all pastors, district presidents, bishops and bishop's agents, and solicitors. All supplies and issues in this department are based upon a similar system to that in operation for the maintenance stockroom. Here a strict control is also exercised and the stock balanced at regular intervals. Some idea as to the volume of work that passes through this stockroom can be obtained by noting that during the course of the year, 1,725 reams of paper are dealt with. The clerks of these stockrooms work closely with the Accounting Department

in giving information as to all issues. They pass all invoices certifying prices, calculations, the receipt of the stock and are thus able to eliminate unnecessary procedures in the accounting system.

With the many and diverse operations into which the church goes, it is to the credit of the Accounting Department that the many thousands of entries which are recorded each month are done so with accuracy and efficiency, monthly trial balance and balance sheets being available in a very short time after the receipt of the last agent's report from the field. This service is very necessary to members of the Presiding Bishopric in order that they may at all times be aware of the trend of general church finances.

W. E. TIMMS



mensurate with the general church ministry it is receiving? In other words, which areas are paying their way?" This study has been completed for the year 1956; it will be continued over a period of years to check the trends in financial strength.

A number of other studies concerned with church financial operations are on tap to be analyzed as time permits. The Joint Council needs a better picture of each expenditure item to effect savings.

Much of Brother Higdon's work will be with the planned use of church lands. This will involve study of church-owned lands in relation to natural resources, location, possible future use, and community planning. At the present, some of his time is devoted to the appraisal and purchase of land. Plans for a reorganization of the farm program are in the offing. There is also a need for re-evaluating personal duties in the farm program.

The third area, economic research, will be concerned with the national and international economic trends. The impact of the business cycle on the church is one of these studies. This area will include an analysis of membership income and worth and a more concerted gathering of data about professions and how they may be best fitted into the Gathering and community planning.

In addition to these general areas, Bishop Higdon will represent the Presiding Bishopric at times in institutes and conferences, and in advising on various financial problems that arise in local and in general church areas of concern.

Although this new department is just beginning to get "on its feet," indications are that it will become increasingly important in planning the growth of the church and its outreach into the world.

P. A. W.

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Research, Analysis, and Management

A NEW DEPARTMENT was added to the Presiding Bishopric last March when the Joint Council finalized its decision to institute a series of studies to assist in planning more efficient use of general church resources.

Bishop Earl T. Higdon, then bishop of Lamoni Stake, was asked to head up this job, and he assumed his duties at the Auditorium on July 1.

Brother Higdon's responsibility is primarily divided into three areas: (1) economic research, (2) budgetary analysis, and (3) farm management.

One of the first studies he was asked to make was in the field of budgetary analysis. The basic question to be studied was: "From the general church viewpoint, what is the cost of operating a stake or district or apostolic mission? Is the income from each area com-



Bishop J. A. Becker

IN 1909 Bishop E. L. Kelley reported to the General Conference that "the church in its work of preparation and arrangements has arrived at the place where in the opinion of the Bishopric [we must consider] the question of carrying into effect the law relating to the purchasing of lands for the good of the work and the settlement properly of the Saints." This report was considered by a "mass meeting" of the elders who then petitioned the prophet of the church to approach the Lord for divine guidance on how such expansion should be carried out.

Out of this background of history came the revelation now numbered Section 128 in the Doctrine and Covenants and an intensified effort to develop "associations" that would help the Saints in their gathering to the Center Place, and the General Church in the accumulation of properties necessary to its growth.

The major association first developed as a phase of the Gathering procedure was the United Order of Enoch, and it functioned until late in the 1920's to care for the wave of "colonizers" of the Reorganization who wanted to settle in Independence. But by 1927 the development areas under the United Order of Enoch were mostly completed.

It was then that a new association came into being, this time to act as a holding company in accumulating and caring for residential and business properties that the church would need for future expansion. July 1, 1927, was the historic date when the Central Development Association first opened its books. On its records went the balance of assets and liabilities of the United Order of Enoch, Independence Division. Also transferred to it was a large group of church properties from the General

Church. Subsequently other properties, including the Battery Block Building (early church headquarters in Independence), have also entered the care of the Association.

The Central Development Association came into being following a study by Presiding Bishop Albert Carmichael and his legal counsel, Israel A. Smith. It first was organized as a "trust estate" and was supervised by a board of trustees headed by Bishop J. A. Becker. On the board with him were C. R. Smith, A. K. Dillee, R. O. Flanders, G. W. Eastwood, F. M. McDowell, and D. R. Carmichael. Later the Association was incorporated, but the board continued unchanged.

Bishop Becker has remained president of the Association during its thirty years of existence. Three of the original seven men are still serving on the board. Bishop Becker, C. R. Smith, and D. R. Carmichael remain. Other members now serving are Harry G. Barto, Bishop G. Leslie DeLapp, Vernon A. Reese, and Bishop Harold Cackler. This board serves without compensation, and any profits accruing from rentals of property or sales go to the General Church. Since 1953 the Association has been recognized by the government as an integral part of the religious organization, and profits have become tax free. This does not mean, however, that the Association has freed itself of responsibility for paying the usual city and county real-estate taxes on these properties. Last year the Association paid over \$6,000 in real-estate taxes.

Elder William H. Oliver has been manager and treasurer of CDA since 1948. He moved here from Detroit, Michigan, after being employed by the board. Under his direction, a crew of

In thirty years it has built up
a net worth of \$350,000

The Central Development Association

men maintain repairs on property of CDA and other church properties such as the School of the Restoration and Resthaven. Care of Mound Grove Cemetery is also under his management, and properties that have been consecrated to the church are subject to his maintenance. Brother Oliver also assists newcomers to the Center Place by appraising property they anticipate buying.

Members of CDA hasten to state that the Association does not purchase property for speculation; it is not a business in competition with real-estate dealers. Properties that are purchased are bought for use. During recent years several properties of benefit to the church or for institutional expansion have been obtained. These properties are later turned over to the ownership of the particular institution when use is anticipated.

The balance sheet at the end of 1956 showed a net worth of the Association of approximately \$350,000.00. This, of course, is carried as "beneficial interest of the Reorganized Church of Jesus Christ of Latter Day Saints." Those who are acquainted with the board and manager of this Association are fully aware of the devotion and consecration of the lives that guide the destiny of this organization. Their one and only concern is that their efforts shall honestly and fairly produce benefits for the church and maintain the integrity of the church name in the community. The CDA will undoubtedly increase in importance to the church and the community during the next thirty years of church development.

P. A. W.



Tithepayers' service personnel

Your Tithepayers' Service Department

THE Tithepayers' Service is a most important public relations department for the Presiding Bishopric. Church members want to have confidence in those who handle their contributions, and the Department of Tithepayers' Service is the one that gains the praise or bears the criticism of local contributors. The work not only is checked and double checked but is triple and quadruple checked at Tithepayers' Service. The simple, unpretentious statement of general church contributions from headquarters that comes to each tithepayer's home once a year gives little clue to the amount of time and energy spent to see that each member's investment in tithes and offerings is correctly accounted for.

The work of Tithepayers' Service originates in the local church. The solicitor acts for the Bishopric in initially receiving contributions for the General Church. He cares for the moneys received, issues receipts, and each month forwards funds to the bishop or bishop's agent in his district or stake.

In turn, the local bishop or his agent forwards an accumulated report with funds to the Presiding Bishopric at the Auditorium.

At headquarters the first step is the receipt of these reports, cash, and checks in the mail room. These are recorded on a daily mail report before they are sent to the Bishopric cashier. The cashier receives all incoming cash and checks and makes bank deposits daily. Other incoming reports and receipts are processed by the accounting department; summarized figures are entered in the permanent ledgers, after which the individual copy receipts go to the IBM Service Department for processing toward the annual Statement of General Church Contributions. A special section of the accounting department is devoted to the checking of all receipts, by receipt number, to ascertain that all numbered receipts issued from headquarters to individual solicitors are accounted for.

The IBM equipment's primary function in this phase of the Bishopric work is to accumulate and interpret statistical data needed for yearly statements of contributions. And one of the big jobs

is keeping the John Browns and Bill Joneses straightened out. It isn't so bad if there is only one each in every branch, but frequently there are two or more people with the same or very similar names in the same city. One full-time clerk works to keep these names correctly identified with contributions.

One of the recent helps in this task was the assignment of baptismal registration numbers to each individual contributor. The local solicitor identifies each contributor by placing the name and matching registration number on each receipt. This has eliminated many headaches; but when the solicitor fails to record this identification on his receipt, considerable inconvenience is caused.

Other problems are caused by people who move without forwarding a change of address, who visit other branches and place their numbered duplex envelopes in the local collection, or members who submit their contributions under the names of various members of the family group, or nonmembers who make irregular contributions. These all cause the department to do some deep research to be sure the right person or family is being credited for the contribution.

In the future, it is hoped that the IBM equipment will assist in numerous surveys of information which can give the Bishopric an indication of trends in church finances and membership economics. Such surveys will be helpful in ascertaining where additional ministry from the law of temporalities is needed and correlated with other information recorded by the Department of Statistics. It is also anticipated that in the future this equipment will register information on individual skills, education, and other facts necessary for Zion's organizational progress.

At the present time, the IBM department supplies from the records of the Department of Statistics information regarding deaths, marriages, divorces, and keeps its mailing data up-to-date. Right now the big push is on to get the annual statements of general church contributions out to the tithepayers. Final reports are already consolidated and recorded, and IBM is in the process of preparing these statements. Expectations are that the first statements will be mailed by February 20. The bishop of each stake will receive copies of the statements of contributors from his particular stake in order that he may be prepared to answer any questions that individuals may have about their annual statement of general church contributions.

It is at this point that the main work of the Tithepayers' Service Department begins. The annual statements of general church contributors are passed to this department for mailing with a permanent copy to be filed away in the church vaults on an individual basis.

These individual records go back in some cases over a period of decades, with the result that when an application for a "Statement of Tithing Paid" is made, there are cases when this information would cover a period of forty years or more. The compiling of such statements takes up a considerable amount of time in the department, and it is looked upon as one of the major services of the Tithepayers' Service Department to the church membership.

The confidential nature of this information, along with that on the filing statements, is recognized by the General Church. As a result, access to the vaults containing this information is very strictly controlled. The Bishopric uses extreme care in selecting personnel for this department. Strict privacy for such information as is found in tithing statements and payments is the rule. Only



Tithepayers' statement vault

employees who are working directly with these records may inspect them, and information is to be held strictly confidential.

Another very important phase of the work in this department is the receiving, correcting, and completing of First and Annual Tithing Statements. The filer is written regarding these corrections, the purpose being twofold: first, to convey official Bishopric interpretation of the law where it is felt that this has not

been fully understood; and second, to give the filer opportunity to approve or reject the suggested correction, it being understood that the final decision in this regard rests with the person filing the statement.

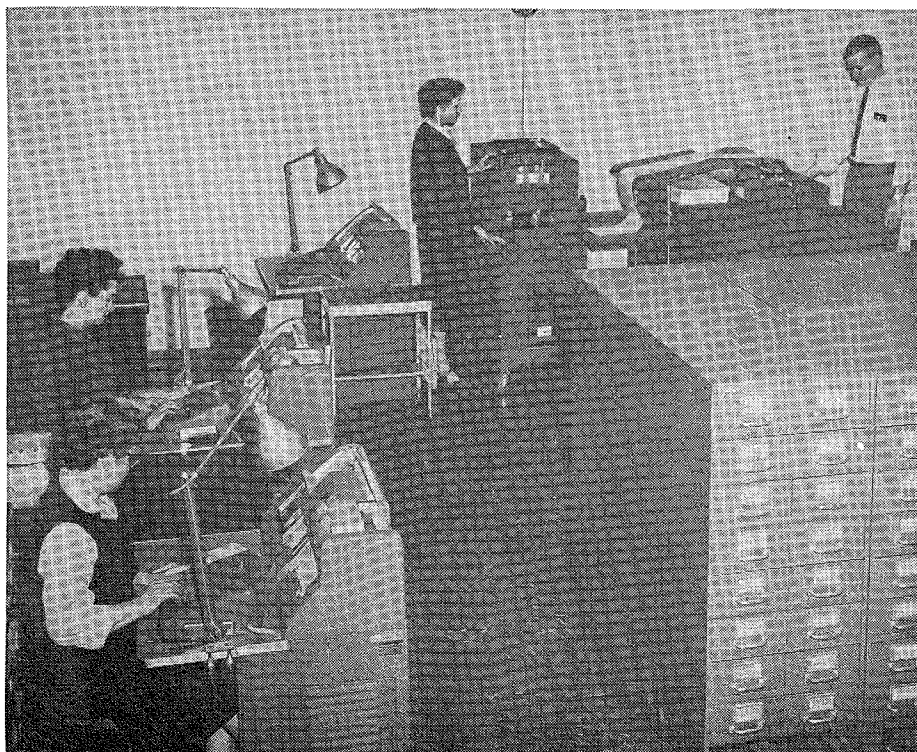
A detailed count of filers is made in the department and recorded by districts and stakes, the bishop or bishop's agent in each of these areas being advised monthly as to this count.

At the end of the year a summarization is made of the year's activity. A survey is produced setting out the membership in the area, the number of general church contributors, the amount and per capita contributions. The number of statement filers is shown with the percentage of the total membership. A rating is given for each stake or district in relation to all the other stakes and districts. This comprehensive picture is then sent out to each of the Bishopric representatives, district presidents, and appointees.

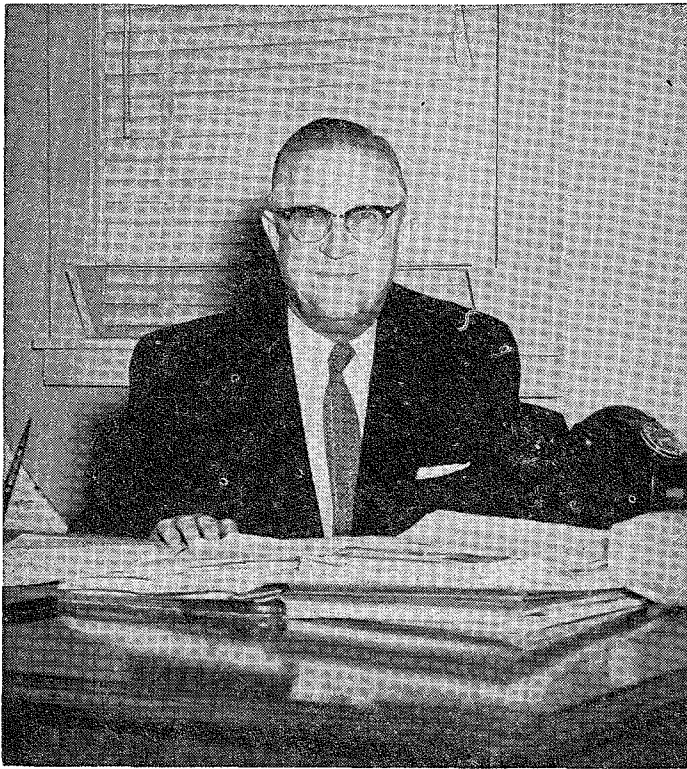
Of course, Tithepayers' Service is not only concerned with tithing and tithing statements but records different funds such as oblation, Christmas offering, special day offerings, and Auditorium construction. It is no wonder that "check and double check" is the byword.

When you place your contributions in the hands of your solicitor or bishop, you may be assured that your general church stewards of finances are doing the best job possible in handling your moneys honestly, efficiently, and confidentially.

P. A. W.



Part of the IBM machines and personnel



A Talk With Bishop DeLapp

Goals Accomplished, Objectives
Ahead Discussed in
Interview with Bishop

ONE would expect the top financial officer in a large organization to be keen and exact.

After more than seventeen years as Presiding Bishop of the church, G. Leslie DeLapp fits the role precisely.

Brother DeLapp celebrated his sixty-second birthday November 4. However, when he speaks the years begin to melt away. His conversation has the vigor and enthusiasm of a younger man in love with his work.

Neither do the responsibilities of twenty-six years in the Presiding Bishopric show in his posture. The habits he learned as a sergeant during World War I still make him stand erect.

But the years show in his voice and his eyes. They carry the conviction and authority of years of experience.

When he speaks, people listen with respect but not awe. Recently when he addressed the closing session of a seminar of learned church men and women he was introduced simply as "Leslie." He liked it that way.

His career in the Bishopric has been matched by a record of service in community affairs. The list is long: board of directors of the Independence Chamber of Commerce; president of the Independence Kiwanis Club; president of the Knife and Fork Club; Jackson County Charter Commission; advisory committee for the Jackson County Courts

Building; foreman of the Grand Jury; president of the Kansas City Area Hospital Council.

Although he is trying to cut down on his activities the list of his present jobs is still impressive: president of the Greater Kansas City Blue Cross Hospital Service; executive committee of the Eastern Jackson County Community Chest; Jackson County Welfare Commission; vice-president, Kansas City Area Metropolitan Planning Council; board of directors, Kansas City Chapter of the American Cancer Society; board of directors, Kansas City Area Hospital Association.

"I've enjoyed working with these organizations," Bishop DeLapp said. "But I don't consider them as leisure time projects. They are part of my work. The interests of the church are closely tied to the interests of society as a whole, and our church has a responsibility to the community. It is important for us to know what is going on in certain fields such as health, welfare, and relief.

"Also, by giving our time to worthy community service programs we have opportunities to witness our religion before people we might not otherwise reach. And we can witness by the way we live and work with them, which is always better than merely handing out a tract. I only hope I live well enough to be a good witness in my work with people outside the church."

So many responsibilities on top of the dozens of responsibilities imposed by the single job of Presiding Bishop would stagger many people. Bishop DeLapp still finds time to work on a book several hours a day. He has titled it "Social Progress through Stewardship." It will be published by Herald House. He also manages to keep on top of a large stack of reading concerning current trends and events in finance, business, banking, management, agriculture, health, government, and industry.

At home he has several books placed at strategic spots so he can read them in spare moments. He follows with a great deal of interest and reads to some extent the assignments that are given to his son, a student at the University of Kansas City.

Bishop DeLapp did not receive a full college education himself. He was born in East Delavan, Wisconsin. He grew up in South Dakota and Minnesota. As a young Latter Day Saint he often found himself in areas where there were no other young people of the church. His friends ranged from Christian Scientists to Lutherans. He played ball for a Methodist church team.

After graduation from high school in Minneapolis, he became a clerk at the First National Bank. In 1917 the war interrupted his career and he enlisted in the Medical Corps of the U.S. Army. He advanced to the rank of sergeant first class and was top sergeant of a

field hospital company and later a mess sergeant for four companies. He entered Officer's Candidate School in the horse cavalry at San Antonio, Texas. Two weeks before his graduation the Armistice was signed and his Army career ended.

Back in Minneapolis Brother DeLapp worked at the bank and then joined F. A. Bean Properties, Inc., where he did accounting, tax reports, and management of some Canadian lands held by the company.

In 1925 he was ordained a priest, and a few months later he was ordained an elder. The following year at General Conference he was ordained a high priest and a bishop by Frederick M. Smith, Elbert A. Smith, and F. M. McDowell. He served as bishop of the Minnesota district for two years while working for the F.A. Bean firm.

Bishop DeLapp took his first full-time church appointment in 1928 as bishop of Lamoni Stake. At Lamoni he spent some of his time studying at Graceland College. His studies supplemented extension courses taken at the University of Minnesota, YMCA, and the American Institute of Bankers.

In 1931 he became a member of the Presiding Bishopric as counselor to L. F. P. Curry and in 1940 he was ordained Presiding Bishop.

Looking back over his years in the Presiding Bishopric Brother DeLapp can

pick out several goals which have been achieved and serve as signposts in the growth of the church.

"The complete elimination of the church debt is one of the great accomplishments of this church," he said. That goal has been accomplished along with the achievement of many others during Brother DeLapp's time. Some that he likes to recall are the implementation of the principle of the storehouse, building of many new houses of worship, greater and improved land holdings, progress toward completion of the Auditorium, strengthening of the church institutions and better financial care of families employed by the church.

But this Bishop prefers to think about the future rather than dwelling in the past. Some important goals that he sees ahead are:

"Organization of business, vocational, and professional people in such a way that they can contribute from their experience to the solution of our common problems.

"Industrial groups in the stakes or areas of concentrated membership. Groups that will mobilize their personnel and capital resources to establish new industries.

"Better utilization of the Aaronic priesthood for ministry to member families.

"Completion of the Auditorium. The finishing of this building stands between

us and any commission to build a temple.

"A substantial increase in the funds available for the Houses of Worship revolving fund. Approval of many loans has been delayed for lack of funds in the past, and the same is true now.

"Increased acceptance of stewardship responsibilities. I hope for this, not because it means more money for the church. The responsibilities touch many areas other than financial. I hope our members accept their stewardship responsibility because it is the true way to the abundant life.

"Strengthening the work in missions abroad.

"Meeting the needs in our institutions. They need capital for new buildings.

"And I look forward to the further implementation of the principles of the Gathering. We must remember that it is one of the basic and essential concepts of our church. We must think of this principle in relation to the stakes and other centers of church population. But the focal point of the Gathering is the Center Place, Independence. The Gathering here will have to remain on a selective or individual basis for a time, at least.

"I could go on and on with these convictions," he said with a smile, "but I'm covering them all in my book. Be sure to read it."

R. Y.

Houses of Worship Revolving Fund Program

FOR many years the general officers have been concerned in the building or improving of local houses of worship. This concern found expression in an action recommended to General Conference and approved by that body. Because of the depression and general church debt, there was a long period of time when adequate attention could not be given to any matters involving large expenditures. But since the church has been free of debt and its financial program has been stabilized, considerable work has been done to assist congregations in getting better church buildings.

It began with the report of the Presiding Bishopric to the General Conference of 1946 in which reference was made to the need for improving local houses of worship. The report pointed

out that while there were some building programs then in progress the Saints still fell far short of meeting the standard the church should achieve in building adequate houses of worship. The Bishopric then recommended that a general church revolving loan fund be provided as a beginning to help meet the need for better houses of worship throughout the church.

Following the suggestion of the Presiding Bishopric, the Board of Appropriations recommended to the General Conference the setting up of an amount of \$300,000.00 in a Houses of Worship Revolving Loan Fund. This amount was then thought to be adequate to meet the existing need, because in making loans available to branches the General Church did not intend to assume the responsi-

bilities of the local congregations for building programs. Loans were to assist congregations that put forth efforts to accumulate funds to enable them to build and have the use of much-needed buildings without undue delay.

Because church building projects are regarded as tasks of spiritual import affecting the general work of the church, a general church committee on church building was appointed to study the whole problem. This committee (consisting of representatives of the First Presidency, the council of Twelve, and the Presiding Bishopric) made an extensive study of the principles involved in a church building program and prepared a booklet which was published in

1952, "Planning Your Church Building." A copy of this has been made available to building committees on request from the Presiding Bishopric.

The desperate need of local congregations for better churches soon used the initial loan fund of \$300,000.00 in its entirety. Subsequent General Conferences took actions to increase the fund as follows:

1948	\$100,000.00
1950	200,000.00
1952	250,000.00
1954	150,000.00
	100,000.00*
1956	100,000.00
	<hr/>
	\$900,000.00
Initial Loan Fund	300,000.00
	<hr/>

Grand total in fund \$1,200,000.00

Despite the repeated increase of the loan fund, it has not been adequate to meet the many requests for loans throughout the General Church. At the request of the Presiding Bishopric, the General Conference authorized the use of \$500,000.00 of the Ministerial Reserve Fund for loans on houses of worship building projects. In addition the Bishopric, in line with its trustee responsibility, has made rather extensive use of the Houses of Worship Fund for loans and has also made some loans available from the Consecration Agreement Fund. The loans from the Consecration Agreement Fund are restricted to stakes. It is to be observed therefore that every existing possible resource has been utilized to assist in meeting the houses of worship building requirements of the church.

A survey covering a ten-year period, from 1945 to 1955 inclusive, shows that

*This \$100,000.00 was set up in a Missions Revolving Loan Fund. This was made available exclusively to new missions in districts or unorganized territory. Missions in branches and stakes, of course, have access to the general Houses of Worship Revolving Loan Fund.

building programs as well as improvements made to church property involved 364 congregations with an estimated cost of \$7,588,830.00. In regard to loans, present information indicates that the General Church has made from all funds 275 loans involving \$2,522,866.00. These loans were made from the various funds before listed.

One of the basic ideas involved in the loan program was the desire to preclude as much as possible the creation of debt to outside organizations. This idea is in line with the policy of the General Church to keep out of debt. In some unusual circumstances and because of the lack of loan funds, a few outside obligations have been approved with the thought that as soon as funds are available, these loans would be liquidated. The Bishopric thinks that the principle of avoiding debt is valid, because the church is not a commercial organization and must depend on voluntary contributions to meet its obligations. This makes it inadvisable to engage in any extensive program of borrowing from outside organizations that require mortgages to be placed on church properties.

Whether or not more funds can be allocated to increase the loan fund will depend upon the amount of net increase from the church's financial operations for the years 1956 and 1957. There are many needs to be considered from this net increase, and any additional amount to be allocated to loan funds will require consideration with these other needs. The Bishopric believes that the present shortage of funds could be relieved to some extent by branches repaying debts ahead of schedule. When a branch is firmly established and has somewhat recovered from the heavy initial requirements for financing a building program, it can in some instances repay faster than the loan agreement provides. Such a branch is urged, if possible, to make additional payments,

thus making funds available to congregations awaiting loan funds from the General Church.

The following letter was received from the treasurer of the Jackson, Ohio, Branch. It is typical of the attitude that will keep the revolving fund working for the best interests of the total church.

Enclosed you will find our check for \$1,000.92 in payment of the balance of loan of \$1,100.00 with interest for September, 92 cents.

We are indeed very grateful for this loan and have felt it fitting and proper to repay it as soon as possible. We are a small congregation but have worked untiringly to repay our debt.

We feel that God has been mindful of us and has helped us to reach our goal. Again thanking you for the loan, we are, yours respectfully, Jackson Branch Treasurer.

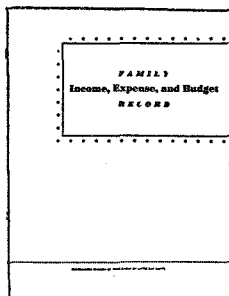
The Jackson congregation obtained a loan in 1954 with the thought that it would be repaid in full by 1961. The branch has now come with the final payment of the loan, and the treasurer summed up the attitude of the people very well. In meeting this obligation the members have been obliged to make some sacrifices, yet there have been spiritual values accruing to them by this commendable effort. Branches are not required to do what Jackson and others have done in this regard; but in view of the great need for funds, this fine example is recommended for consideration of other congregations in a position to repay loans sooner than agreed.

The primary responsibility for supervising this revolving loan program has been assigned to me. The statistics already quoted indicate the great strides that local churches have been able to make under this program. Through this program of self-help, the church has made unequalled progress in building construction compared to any other period of church history. Even greater results are anticipated as this program flourishes during the years ahead.

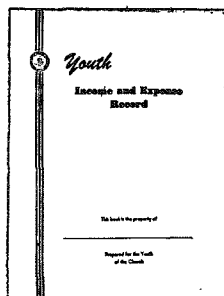
H. L. LIVINGSTON

It's not too late to . . .

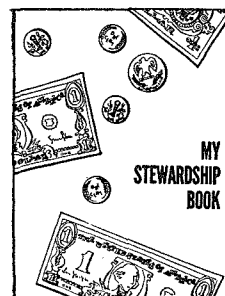
begin keeping your Income and Expense Record Book for 1958.



Family
HERALD HOUSE



Youth
Box 477, Independence, Missouri

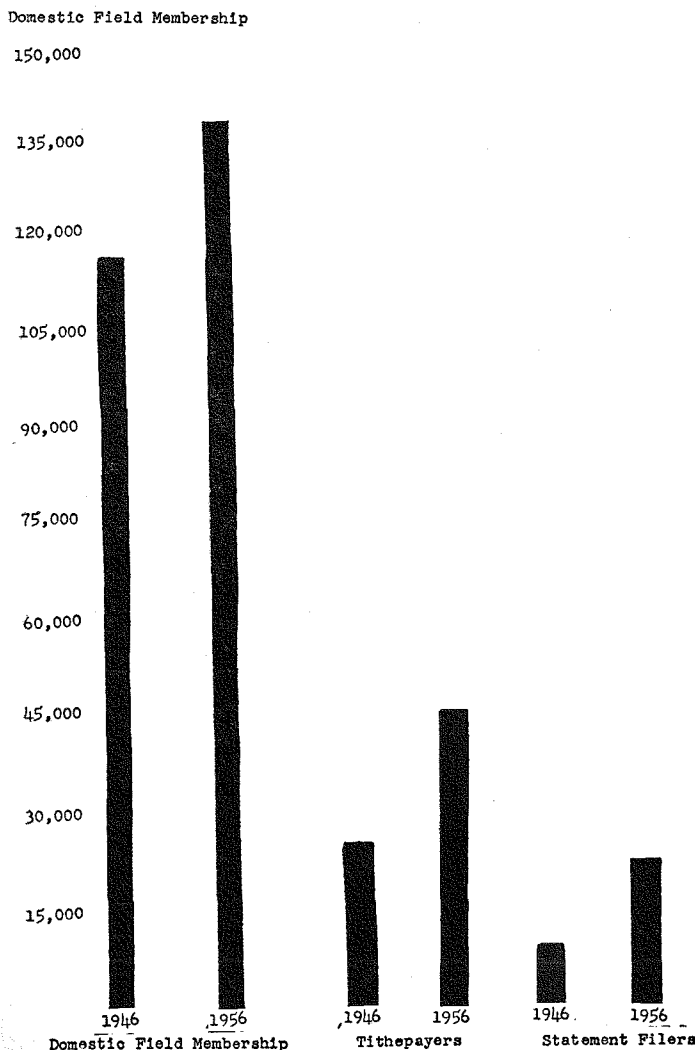


Children
Box 382, Guelph, Ontario, Canada

25c
each

If the gospel is to be taken
to all peoples
more members must keep
the financial law

Financial Trends



TWENTY-FIVE YEARS AGO the church was struggling to maintain itself in the midst of a major economic depression. A debt of nearly \$2,000,000.00 cast a dark shadow over the church—most of the full-time ministers had been released, and the total general church income for that year was to be less than \$230,000.00.

Nevertheless there was hope for a brighter day in the policy approved at the General Conference of the preceding year. Emergency measures were already in operation, calling for the arresting of all expansion, the liquidation of some assets, and the exercise of rigid economy in order to make possible the major project of paying the debt. A balanced budget was to be maintained, reserves were to be created in accordance with storehouse principles, and underlying the whole program was a strong emphasis on "keeping the law." Adherence to these policies has paid the debt, made possible a vast expansion of church activity, and at the same time provided a solid financial foundation to support the spiritual mission of the church.

General Fund Net Worth

At the end of 1941 when the debt payment plan was almost completed, the net worth of the General Church on the accounts of the Presiding Bishopric was \$3,714,000.00. Fifteen years later at the end of 1956, the books showed a total fund equity of \$24,756,000.00 (These figures do not include such church institutions as Independence Sanitarium and Hospital, Graceland College, and Herald House.)

The largest single fund is the Houses of Worship Investment Fund which totals \$15,500,000.00. At the end of 1956 slightly less than \$2,000,000.00 of this was invested in the Auditorium with the balance in local houses of worship, reunion grounds, and so forth. The next largest fund is the General Fund, or working fund of the church, which includes considerable properties in Independence and Jackson County as well as any cash balances remaining after the annual budget is met. This fund totaled \$2,133,000.00 at December 31, 1956.

Other major funds at the end of 1956 were the Operating Reserve Fund of \$1,200,000.00; the Houses of Worship Revolving Fund of \$1,140,000.00, nearly all of which is reflected on the bishop's books as accounts receivable from branches; the Ministerial Reserve Fund of \$1,260,000.00, most of which is invested in lands in Jackson County and branch building loans; and the Oblation Fund, which now has assets exceeding \$930,000.00.

Increased Participation

The church in the domestic field has been influenced by the religious revival of recent years and by the inflationary trends. Work in the Auditorium offices has doubled and tripled in the past decades, and in almost every district and stake there has been increased church activity out of proportion to numerical gains. In the eleven-year period 1946-1956 inclusive there has been a gain of 18.7 per cent in the properly enrolled membership in the domestic field. *Tithepayers have increased 77.5 per cent, and tithing statement filers have increased 163.5 per cent during the same period.*

We tend to think of the total church income as being contributed by a large proportion of church membership, but our statistics reveal that a large majority of members do not contribute at all in any given year. In the record year to date 45,341 members (33.22 per cent of the properly enrolled members in the domestic field) contributed to the general fund. This includes a great many children and contributors of very small amounts, as all those who receive an official re-

ceipt during the year are counted as contributors. However, these 1956 figures represent a marked increase from the 25,549 tithepayers and slightly over 22 per cent of members paying tithes in 1946. There have been corresponding increases also in the number of members supporting local budgets and branch building programs.

In 1946 the church could count only 8,638 members or 7.6 per cent of the members paying tithing on an accounting basis. This figure has gone up steadily since then until in 1956, 22,578 members in the domestic field, or one in each six enrolled members, made a stewardship accounting. In four leading stakes and districts over 30 per cent of the members filed tithing statements during that year. Significant gains have also been made in missions abroad in recent years, and the Australasian Mission now has about 19 per cent of the membership filing tithing statements.

This gain in filers and contributors has been reflected in increased general church income. In 1941 the general fund income was \$518,000.00 and in 1956 over \$2,000,000.00. At first glance this may appear to be a large income, but divided among the total domestic field membership, it amounts to only \$14.66 per member. While this is the highest giving on record, it is, nevertheless, a very small figure with which to meet the budgetary and capital needs of a growing church.

Costs of church operation have increased with an expanding program and inflationary trends. In recent years the gap between income and budgetary expenditures has narrowed rather steadily. An increasing number of districts are now contributing on a per member level which is below the annual per member share of the general church budget. This is significant in view of the great need of the church for a continuing expansion of missionary work and also a need for capital funds for building loans, Auditorium completion, institutions, and needs of missions abroad. Surplus contributions are also needed for various phases of Zion's development.

Most of the money received from tithes is being spent on church services to districts and stakes in the domestic field, and the number of dollars actually being spent outside the domestic field is very small, amounting to less than fifty cents per member in 1956. While gains are being made in mis-

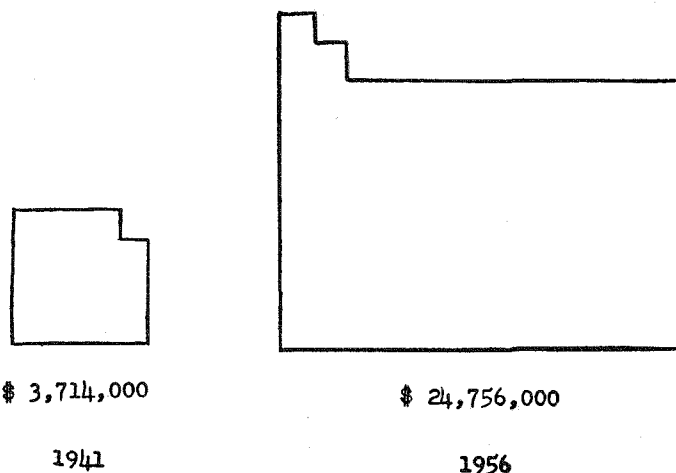
sions abroad, the matter of taking the gospel into all the world must remain largely in the planning stage until the level of giving is substantially increased or the pattern of budgetary spending can be changed to make a larger proportion of the budget available for taking the gospel into new areas.

In the past twenty-five years, however, it has been amply demonstrated that the church membership has the potential strength to carry the gospel to other places and peoples. The answer lies in winning more members to keeping the financial law. Those who are serious about the Restoration movement can find joy and satisfaction in making their stewardship accounting and paying their tithing for general church purposes and out of the remaining increase contributing offerings and surplus according to the blessings which our heavenly Father has bestowed upon them.

Church members can rejoice in the progress made in recent years, but much remains to be done if the church is to take its rightful place in the present critical age.

W. N. JOHNSON

GENERAL CHURCH NET WORTH



Church Farm Lands Provide Investment Training Grounds

BISHOP N. RAY CARMICHAEL manages eight thousand acres of church farm lands in or near Jackson County, Missouri. It keeps him busy.

The Farm Management office, high up in a corner of the Auditorium, is Bishop Carmichael's headquarters. However, it is not easy to find him there. He spends much of his time out on the land.

The lands over which he is chief steward are farmed by twenty-one tenants. In the main they are church members working on a crop share lease.

In the area of Atherton, Missouri, about fourteen miles east of Independence, the church owns four thousand acres of farm lands. They are river bottom acres and highly productive. The crops are corn, wheat, soybeans, grain sorghum, popcorn, and alfalfa. At present a livestock program is being integrated for better land use.

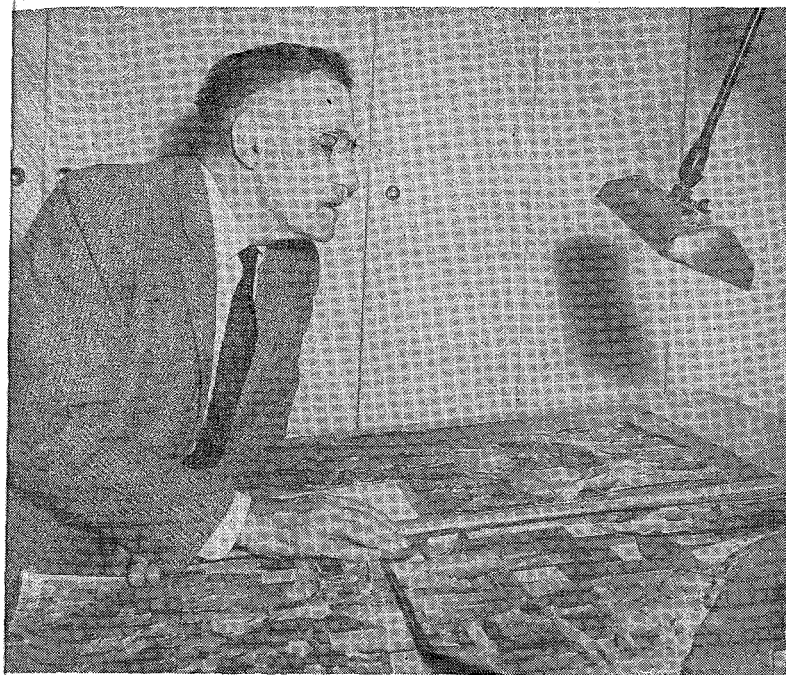
The remaining church farms in the area are upland farms typical of this part of Missouri. The land is in corn, wheat, alfalfa, and pasture; livestock are adapted especially to the upland farms.

Besides the farm lands, the church owns a 65-cow dairy herd and steer and hog enterprises.

Tenants on the farms own their own machinery and develop livestock herds as joint enterprises.

A Training Ground

Bishop Carmichael is especially proud of the church's record of developing good stewards through the use of its farm lands. "Our lands are not only an investment but a training ground," he said. "Many of our tenants have come on the land with nothing and have farmed the church lands for five years or more and left to go on farms of their own."



Bishop Carmichael looks over an aerial map of the Atherton farm lands

The record bears him out. Forty-one tenants have left the church farms since 1940. Twenty-two of the tenants moved on farms which they had purchased. Five moved to other businesses which they had purchased. One left to go to college. Two went to the Army. And one tenant retired. The other tenants either left the farm to go into industry or were deceased.

"When tenants begin work on our farms they have a fine opportunity to develop their own farming business or other business," Bishop Carmichael said. "While they are tenants they acquire skills and know-how in farming, a set of machinery, a line of credit, capital, and a good annual income. We have had tenants come to us with very little capital and, after ten years on the farm, leave with substantial resources."

Acquiring the Land

Most of the Atherton farm lands were acquired in the late 1920's through the Graceland Stewardship Endowment Program. At that time a campaign was conducted to raise a minimum endowment fund required for the church college to meet accreditation standards. The endowment funds were invested in church farms, and Graceland College was issued bonds in the amount of their endowment. Each year the college receives interest on these bonds.

The church has been acquiring farm lands in and near Jackson County since the days of the Endowment Program. In 1947 the church added greatly to its holdings by buying five farms totaling nearly one thousand five hundred acres.

The church investment in farm lands falls into three categories: (1) stewardship endowment holdings, (2) ministerial reserve investment, and (3) real-estate investments.

Developing the Land

The church program of acquiring and developing farm lands has followed careful planning. During the 1930's and the period of debt reduction little improvement or development was done on the farm lands. Instead, farm income was used for family allowances and elders' expenses.

With the church's liberation from debt came the opportunity to use farm income for improvement and equipment.

During the first stage of the development program studies were made in use of the Atherton lands. The studies resulted in the construction of a levee system which greatly reduced flood hazard and stabilized farming operations (Atherton is located near the junction of the Missouri and Little Blue rivers, and the area had previously been subject to floods almost yearly.)

Moving on, the church developed a soil needs study and cropping plan for the area. The soil and water management program worked out for the farms resulted in terracing, pond building, and related methods of good management. Tests were also made to determine plant food needs, crop adaptation, and land use.

In its latest stage the development program is moving toward rapid improvements of buildings, fences, and other facilities. All homes but one on church holdings now have modern kitchens, bathrooms, central heating plants, electricity, and most have telephone service.

During these periods of development, the church has called in the help of specialists in farm management and land use. Help in planning is also obtained by participating in the Balanced Farming Program of the College of Agriculture of the University of Missouri.

Preparation for a Job

N. Ray Carmichael was well trained for his job of farm manager when he stepped into the traces in 1940. He was graduated from Graceland College in 1915 and from Iowa State College in 1918. He spent the next two years in the Army, serving much of the time in England and France with the medical corps. After the Armistice he studied for a while at the University of Edinburgh, Scotland.

After returning to the United States, Brother Carmichael did extension work at Iowa State and some graduate study in plant pathology.

From 1921 to 1925 he worked in the Bureau of Plant Industry in the Department of Agriculture in Washington, D. C. In 1925 he was called to Graceland College to become treasurer and business manager. He was ordained a bishop in 1932 and became counselor to the bishop of Lamoni Stake. In 1934 he moved to Independence as counselor to the Presiding Bishop. Six years later he was named an assistant to the Presiding Bishop and became farm manager.

He is a member of the American Society of Farm Managers and Rural Appraisers and a past president of the Missouri Society. He is also a member of the agricultural council of the College of Agriculture of the University of Missouri, financial chairman of MO-ARK (a three-state flood control association), and a member of the Jackson County Farm Bureau board. He is a past president and secretary of the bureau.

The Future

At present the church's investment in farm lands is generally yielding a return of 3 to 10 per cent annually. It has gone as high as 17 per cent.

No extensive building improvements have been undertaken in the farming operations in the Atherton community due to the still-present flood hazard. However, plans for a \$6.5 million levee project in the area by the Federal Government seems to open the way for further improvements and possibly irrigation facilities.

Despite these large holdings, and the very practical nature of the work being done on our church farms, our basic concern is spiritual. Indeed, the spiritual development of those on church farms is our primary concern. After all, that is our real business.

R. Y.

Ministry to the Poor and Needy

Bishops and Aaronic Priesthood Utilize Oblation Offerings To Meet the Needs of the Poor

IT WAS DARK AS THE young priest walked up the steps of the Smith home. This was his first priesthood visit, and he was nervous.

This was also the first time the Smiths had been visited by a minister from the church, but they were happy that he had come. They had problems and needed counsel.

The problems of the Smith family were not spiritual. They had attended church regularly in their former home town. But since their recent arrival in this city they had suffered one set back after another. Bad health, unemployment, and some unanticipated expenses had hit them hard financially.

As he left the Smith home the young priest felt good from the fine fellowship he had enjoyed with the family. They were not discouraged by their plight and felt that the Lord would surely see their needs and provide.

Not sure what he should do to help the new family, the priest decided he should inform his pastor of the problem right away.

As soon as the pastor knew of the problem a well-planned operation went into action.

The pastor contacted members in the immediate neighborhood of the Smith family and asked them to help meet the temporary crisis by friendly visiting and donations of any needed food or other items.

Then the pastor contacted the branch treasurer and arranged for a nominal gift of money which could be used to meet the immediate financial needs of the Smith family.

Further checking by the pastor and his young Aaronic priest revealed that the Smith family really had suffered from unfortunate and uncontrollable circumstances.

Through further home ministry with the Smiths, the pastor discovered what it would take for the family to recover and again get its "feet on the ground." He informed the district bishop's agent and recommended that the Smith family receive

further financial assistance which the local branch was not in a position to give. The first step taken by the bishop's agent was to grant emergency aid.

Soon the bishop's agent had a full report of the family's situation, estimated needs, rehabilitation opportunities, and a recommendation in the mail to the Presiding Bishopric.

A plan was set up whereby the Smiths would receive the financial help that they needed. The financial resources, along with help received from neighbors and additional home ministry enabled them again to become self-supporting and stable.

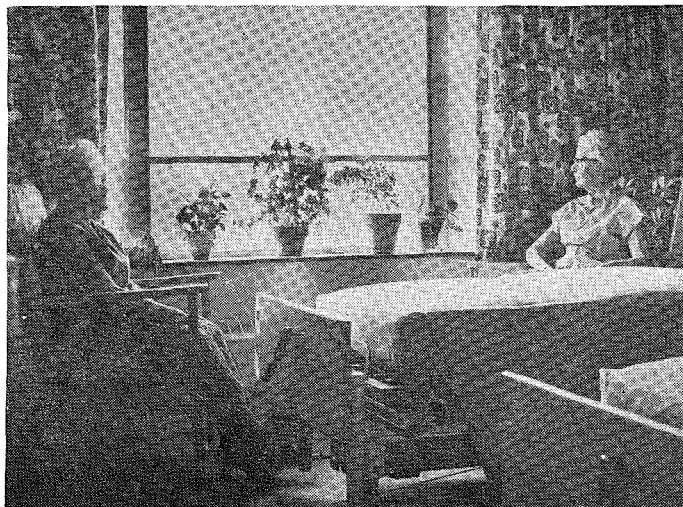
The entire episode was one of great spiritual meaning to both the Smiths and the young priest.

One of Many

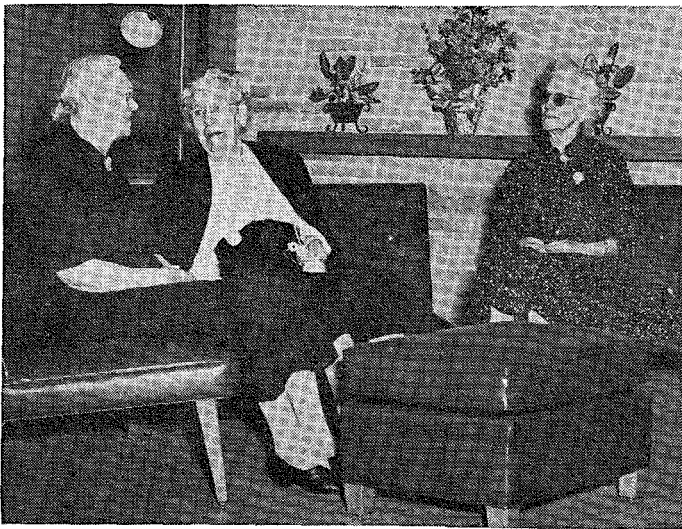
This is not a specific case report but rather an outline of events that have happened many times in the church. It is an example of how the church gives aid to the poor and needy.

Such aid to the needy is made possible by the oblation offerings made in all parts of the world church. A General Conference Resolution in 1942 stated the church should "segregate oblation funds, that they may be used for the purpose of giving temporary aid and benevolences, and at the same time to make possible their use for the permanent rehabilitation of those who have become physically incapacitated or disabled, and who are worthy of the assistance and help of the church."

A recent study revealed that prior to the segregation of funds, over a twenty-one-year period, there was expended in direct aid \$590,800.97. This was approximately \$60,000 in excess of oblation income during the same period.



Resthaven, home for senior adults, offers peaceful and pleasant surroundings for those who live there.



The association of church friends means much at Resthaven

During the past ten years the church has given a total of \$468,303.76 to the poor and needy from the oblation funds. About \$70,000 of this amount was sent abroad.

These figures do not include assistance given through the Social Service Center, or help extended locally by stakes, districts, branches, and groups.

Charged to Help Needy

From its beginnings the church has been charged with the responsibility of seeking out and helping the poor and needy. In January of 1831, less than a year after the church was organized, the Lord made provision that "certain men" should "look to the poor and the needy, and administer to their relief."

Since the initial revelation, numerous other revelations have come to the church in the interest of those in need. The church law contemplates the searching out of the poor throughout the church and administering to their relief.

The responsibility for seeking out the worthy poor is fundamentally that of the Aaronic priesthood, functioning under the supervision and direction of the pastor in congregations. Where needy individuals are isolated, the responsibility falls on the area's administrative officers and representatives of the bishopric.

The church has specific responsibilities to its members which are different from those of other agencies. The Red Cross, for example, assumes certain responsibilities for men in military service and their families, and in instances of emergency and national disaster. Other civic, state, and federal agencies are also available to cover certain needs of citizens. The church has a particular part to play in augmenting the services of these other agencies, and proceeds on the basis of utilizing those facilities that are already available for all. Particular attention is given to the needs of members which are not met by these other agencies.

Such agencies urge that there be no duplication of effort and of assistance given but welcome gladly the co-operation of churches and other social agencies.

Administering Aid

The Presiding Bishopric suggests that pastors make a division of the membership of each congregation into geographical units of not more than ten families per unit. A member of the Aaronic priesthood—priest, teacher, or deacon—should be assigned to each unit.

The Aaronic priest should become acquainted with each of the families assigned to him and maintain regular contact

through home visiting. He can thus determine if there is any sick among the families or any who are lacking in the necessities of life.

If the visiting minister discovers sickness or need he can inform the pastor, who will draw from available resources. These resources are neighboring families, the branch treasury, other welfare organizations, and state and national agencies.

A report should also be made to the representative of the bishopric in the branch, and any case which goes beyond the ability of local funds can be considered by the Presiding Bishopric at General Church Headquarters.

If general church funds are to be used, the representative of the bishopric must determine the extent to which the church should participate, make a report to the Presiding Bishopric, and also continue to follow up and furnish up-to-date information on cases running over three months.

Information Required

The church's philosophy of giving aid to the needy also includes the concept that indiscriminate giving of aid does injury both to the individual and the family concerned and may thwart the program of the church.

The Presiding Bishopric requires the following information in writing in any aid case:

(1) Name of individual, (2) number in family, (3) ages, (4) vocation of wage earners, (5) church membership, (6) attitude of family toward church and members of the branch, (7) over-all financial status (8) ability to manage affairs, (9) extent of family's church contributions, (10) estimate of need, (11) opportunity for vocational rehabilitation, (12) vocational interests and potential.

Social Service Center

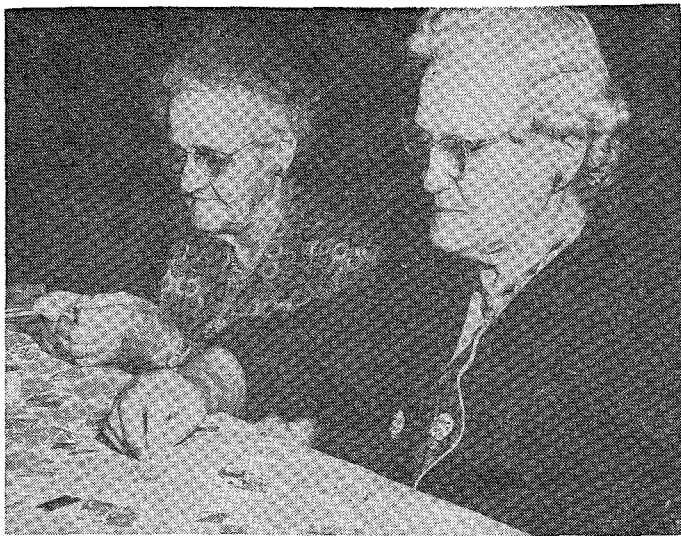
In providing aid for the poor and needy, men of the bishopric constantly attempt to utilize the resources of the Social Service Center.

The Social Service Center is organized on the storehouse principle of receiving used clothing, furniture, commodities and surplus goods from those who have them and passing these goods on to those who need them. Goods are given to those who are the worthy needy and unable to pay the nominal charge usually made for renovation and handling.

The Center had a small beginning. It has had various names: "Commodity Shop," "Home Arts and Industries," "Campus Shop." And the work has been carried on by a faithful band of volunteer women in several locations: the Auditorium, Bartholomew Hall, and Swope Mansion.

The shoe repair department is one of the busiest at the Social Service Center





Busy hands make happy hours—and useful products—at Social Service

Now the Social Service Center is located in a fireproof downtown building in Independence. It is comfortably heated, well lighted, and adequately equipped. There are 26,700 square feet of floor space for workrooms, salesrooms, training classes, and storage. The building was purchased from oblation funds and cost approximately \$70,000.

The church has an investment of \$13,000 in a similar activity in the Detroit International Stake.

The work of the Social Service Center is under the direction of a general policy board consisting of the First Presidency, Presiding Bishopric, Center Stake and Kansas City Stake presidents and bishops. Bishop Norman Hield is manager.

Kansas City Stake operates a social service center which also serves as an outlet for the general church center.

The center provides clothing, furniture, and various other goods. A modern dry-cleaning plant and laundry makes possible the sterilization of all articles of clothing.

All articles are priced as low as possible, but the cost of operating the institution is taken into consideration. Goods are furnished without cost, upon recommendation of the bishopric, to members of the church who are unable to pay the nominal price charged.

Besides providing employment for a limited number of handicapped persons and persons in need of temporary financial assistance, regular classes are provided by qualified instructors in sewing, upholstery, slip covering, millinery, electrical and radio repair.

Key personnel are full-time paid employees. All other work is done by volunteers. About 250 volunteers work each week.

Bishop Norman Hield (far left) and his corps of volunteer workers



The Social Service Center also serves many areas other than the Center Place. Large shipments of goods have gone to Korea, needy Indians, Europe, and many other areas of the church.

Resthaven

In 1954, after housing its aged members in many types of homes in many places, the church began construction of the new Resthaven at 1500 Truman Road in Independence—across the busy avenue from the Independence Sanitarium and Hospital. This very valuable site was a contribution by Brother and Sister Mark S. White.

Resthaven now houses seventy guests. It is a home to its residents. It was planned and built to offer home comfort, home protection, and home care.

The senior church members who have retired from active business and professional life and from domestic responsibilities are able to come to Resthaven to find comfort, security, and freedom from worry about physical care.

This home was built and set in operation by oblation funds as a service to the elderly persons to whom the church recognizes an obligation. This is in harmony with the social ideals and principles accepted by the church that all should receive care "according to their circumstances and their wants and needs."

Who May Enter

A person wishing to live at Resthaven must be a member of the church. Guests are admitted on the basis of need. A need is felt to exist where a person, because of age, is dependent on someone else and the family is unable to provide the needed care.

A charge is made, with the actual rate being determined by the amount of care needed. The rate does not include doctor's charges or drugs. If possible, the rate is paid by the person or the family, but inability to pay the normal rate does not bar entrance to Resthaven—need is the determining factor. The home was filled almost upon completion, and there is now a waiting list of those desiring admission.

Many Resources

The young priest who walked up the steps of the Smith home feeling nervous did not need to feel that way at all. Back of all priesthood members who attempt to give family ministry are resources to meet physical as well as spiritual needs. The resources to meet the economic requirements of needy church families are provided for by the oblation offerings which are contributed in every area of the church and stand as one of the main testimonies of our philosophy of sharing together in God's many blessings.

R. Y.

Bulletin Board

Appointee's Address

Arthur A. Oakman
40 Highfield Road
Nuneaton, Warwickshire, England

Serviceman's Address

PFC Orvin L. Wilson
1519 Olympain Way S.W.
Atlanta, Georgia

BOOKS WANTED

Archer Scafe, 413 North Court Street, Sparta, Wisconsin, would like to obtain a copy of Knisley's *Infallible Proofs*. He wants to know the price and condition of the book before receiving it.

Joseph Gatley, 379 Livesey Lane, Philadelphia, Pennsylvania, would like to purchase a copy of Salyards' *The Enduring Word*. Please contact him regarding the price and condition of the book before sending it.

REQUEST FOR PRAYERS

Prayers are requested for Mrs. Velma Stafford, 1306 Bennington, Kansas City, Missouri, who is suffering from a nervous condition. She is bedfast and in great pain. Letters and cards, as well as prayers, will be most welcome.

ENGAGEMENTS

Montalbano-Reeder

Mr. and Mrs. W. I. Sears of Livingston, Texas, announce the engagement of their daughter, Opal Reeder, to John F. Montalbano. Opal is the lady deputy of Polk County, Texas, and John is owner of the Home Packing and Provision Company in Beaumont. No date has been set for the wedding.

Von Harten-Nunn

Mr. and Mrs. William Nunn of Banks, Oregon, announce the engagement of their daughter, Lila, to Joseph H. Von Harten, son of Mr. and Mrs. T. W. Von Harten of San Jose, California. Lila, a 1956 graduate of Graceland, is now a senior at San Jose State College. A summer wedding is planned.

Schall-Fletcher

Mr. and Mrs. Arthur E. Fletcher of Boise, Idaho, announce the engagement of their daughter, Maxine Louise, to Lawrence R. (Rod) Schall, son of Mr. Myron R. Schall of Sacramento, California. Both are graduates of Graceland College. Maxine, a graduate of the University of Idaho also, is now teaching in Leon, Iowa. Rod, a graduate of Sacramento State College, is employed as Audio-Visual Director at Graceland. A July wedding is planned.

Greene-Ross

Mrs. Maude Ross of Weir, Kansas, announces the engagement of her daughter, Ellen, to Robert L. Greene, son of Mr. and Mrs. A. E. Greene of Beaver Dam, Virginia. Ellen is a 1948 graduate of Graceland College. The wedding will take place on February 14 at Weir.

WEDDINGS

Amos-Bullard

Ruby Charlene Bullard, daughter of Mr. and Mrs. Alfred Bullard of Wray, Colorado, and Richard L. Amos, son of Mrs. Lester Harding of Goodland, Kansas, were married in a double-ring ceremony at the Reorganized Church in Wray on October 6. The bride's uncle, Stephen F. Bullard, officiated. They are making their home in Wray.

Badley-Bullard

Delores Eileen Bullard, daughter of Mr. and Mrs. Alfred Bullard of Wray, Colorado, and Willis H. Badley, son of Harry W. Badley of Salina, Kansas, were married in a single-ring ceremony at the Methodist Church in Wray on December 7, the Rev-

erend Willis Wisehart officiating. They are making their home in Thornton, Colorado.

Ando-Nagaoka

Kuniko Nagaoka and Y. Ando were married September 15, 1957, in Hong Kong, where they are making their home. The bride was the first Japanese national to be baptized into the Reorganized Church in Japan. The groom is Consul General of Japan in Hong Kong. Their address is 24 Po Shan Road, Hong Kong.

Essig-Hughes

Margaret Hughes, daughter of Mr. and Mrs. O. D. Hughes of Atherton, Missouri, was married to Edward Essig, son of Mr. and Mrs. Ammon Essig of Independence, Missouri, on December 26 at the Reorganized Church in Atherton. Elder D. R. Hughes, grandfather of the bride, and Elder Ammon Essig, father of the groom, officiated.

BIRTHS

Mr. and Mrs. Jack Cavitt announce the birth of a daughter (name not given), born January 7. Mrs. Cavitt is the former Patricia Schmidt. Mr. Cavitt is a freshman at Graceland College.

Pvt. and Mrs. Donald Pement (address not given) announce the birth of a daughter, Karon Lee, born December 25. Mrs. Pement is the former Sharon Burton.

Mr. and Mrs. Cedric H. Hougas of Eau Gallie, Florida, became the parents of a son, Gerald Franklin, on May 14, 1957. He was blessed on December 29 at Lee's Summit, Missouri, by Elder A. G. Hougas and Elder W. J. McQueen.

Mr. and Mrs. Don S. Skinner of Independence, Missouri, became the parents of a daughter, Deanna Lee, on October 31. She was blessed on December 1 at Walnut Park Church in Independence by Elder O. E. Slayton and Elder Herbert Lively. Mrs. Skinner is the former Kay Oeser. Both parents attended Graceland College.

Mr. and Mrs. William E. Monsees of Independence, Missouri, became the parents of a daughter, Jodie Elizabeth, on October 8, 1957. She was blessed at Second Church in Independence on February 12 by Elder Roy E. Settles and Elder Robert W. Baker. Mrs. Monsees is the former Barbara Jo Simons of Kansas City, Missouri.

Mr. and Mrs. Dale F. Ward of Lamoni, Iowa, became the parents of a son, Grant Emerson, on October 13. He was blessed on December 22 at Northeast Chapel in Philadelphia, Pennsylvania, by Elder Gerhard Queendenfeld, assisted by Elder Samuel Worrell. Mrs. Ward, the former Sandra Jeanne

Dymond, is a graduate of Graceland College, class of '56. Mr. Ward is currently enrolled as a junior in Graceland's religion curriculum.

Mr. and Mrs. Newton Crabb (address not given) became the parents of a son, Michael Thomas, on August 29, 1957. He was blessed on November 3 by Elder Wendell Van Tuyt, assisted by Elder D. R. Hughes.

Mr. and Mrs. William Hall of Saskatoon, Saskatchewan, became the parents of a son, Kelvin Warner, on December 17. Mrs. Hall is the former Mildred Moore of Atherton, Missouri.

Mr. and Mrs. Walter T. Powers of Torrance, California, became the parents of a son, Larry Curtis, on July 11, 1957. He was blessed on October 6 by his uncle, Elder Wilfred W. Powers, assisted by Elder Bill Hall. Both parents attended Graceland College in 1947. Mrs. Powers is the former Aileen Ward.

DEATHS

ROSECRANS.—Rance Elmer, was born September 7, 1914, in Wager Township, North Dakota, and died November 29, 1957, at Towner, North Dakota. He was baptized into the Reorganized Church at the age of eighteen. On November 22, 1948, he was married to Viola Lehmann, who survives him.

Besides his wife he leaves three children; Arnold, Delores, and Larry; his parents; three sisters; and one brother. Elder Gordon K. Wheeler conducted the funeral service. Burial was at Towner.

SWANSON.—Charles Cannon, was born December 15, 1893, at Foristell, Missouri, and died January 4, 1958, at St. Charles, Missouri. He had been a member of the Reorganized Church since November 6, 1910. His wife, the former Bernadine Duvall, preceded him in death in 1936.

He is survived by a sister, Lovie Trask of St. Charles, and a brother, Hugh Swanson of Jacksonville, Florida. Funeral services were held at the Reorganized Church in St. Charles, Elder James Myers and Elder Charles Sappington officiating. Interment was in the Oak Grove Cemetery at St. Charles.

LEWIS.—Thomas Hopkins, was born December 30, 1889, in Kirksville, Iowa, and died October 3, 1957, in Fort Worth, Texas. He became a member of the Reorganized Church when he was eight years old and in 1939 was ordained to the office of deacon. He was a brickmason by trade and worked for Consolidated Chemical Industries.

He is survived by his wife, Elizabeth; a daughter, Mrs. Margaret L. Hill of Fort Worth; a sister, Mrs. Jeanne Alexander of Ottumwa, Iowa; a brother, John O. Lewis of Tulsa, Oklahoma; and six grandchildren. Seventy Z. Z. Renfro and Elder Earl M. Moore conducted the funeral service in Fort Worth.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Marion	WGGH	1150	Sunday, 10:00 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KPAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WVWH	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTTP	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

AUDITORIUM VISITORS

Visitors who come from all parts of the nation should be advised to seek the help of the guides provided for their benefit. If guides are away conducting other parties, the visitors should wait, for they will return in a few minutes.

This is important while construction is going on, for wandering visitors can get in the way and run into danger that guides would help them to avoid.

Besides, the guides have keys to show visitors the Council Chamber, the Music Room, and the Museum—all very important points on the tour. The visitors cannot see these places without aid. The guides are also well informed, and visitors will know far more if they wait for a conducted tour.

L. J. L.

YOU HAVE TO PLAY IT

We defend religion too much. Vital religion, like good music, needs no defense but rendition. A wrangling controversy in support of religion is precisely as if members of an orchestra should beat folks over the head with their violins to prove that music is beautiful. But such procedure is no way to prove that music is beautiful. Play it!

—Fosdick, N. C. Churchman

WHAT WILL HAPPEN

If all the sleeping folks will wake up,
And all the lukewarm folks will fire up,
And all dishonest folks will 'fess up,
And all disgruntled folks will sweeten up,
And all discouraged folks will cheer up,
And all depressed folks will look up,
And all estranged folks will make up,
And all true soldiers will stand up,
Then we can have a revival.

—Exchange

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Clifford R. Craven
305 Nichols,
Lee's Summit, Missouri

65444
12-57
h

Notice

Herald House is in the process of installing modernized automatic addressing equipment which is designed to increase the speed and efficiency of addressing magazines.

During the change-over, however, which involves the making of more than 50,000 new addressograph plates, a certain amount of slow down is unavoidable.

We solicit your patience during the next two months.

PROXIMITY COUNTS

Seems there was a time when God, Satan, and the angels were functioning more directly among men. Some people think that now the Devil is showing up bigger than ever in the affairs of the people, and God and the angels are carrying on by remote control. The remote-control belief usually leads to a no-control belief. Some seem to think that they can live so far out of God's control that they will be free from the attacks of Satan. They have not learned that the only way they can escape him is to live close to God.

—"Worthwhile," D. H. Schmidt

LIFE

I was born in neutral; I can choose what gear I will shift into. I can either try always to rush away in high, and frequently stall my machine, or cultivate the meekness to start in low and be sure.

—Gardner Hunting

AS EXPECTED

Blessed is he who expects nothing, for he shall not be disappointed.

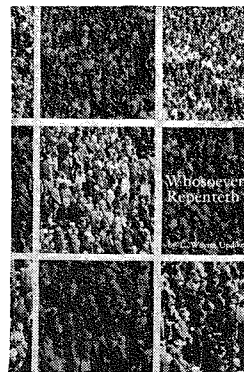
—Alexander Pope

our newest church book

Whosoever Repenteth

by
L. Wayne
Updike

\$1.75



For all who are searching for an understanding of the basic principle leading to salvation—repentance. Six brief lectures presented in 1957 by Brother Updike to the Melchisedec priesthood in the Center Stake of Zion.

Elder Updike has endeavored to make a simple, straightforward analysis of the subject. Readers will find the chapters packed with illustrations which bring an insight into the fundamental of repentance. Herald House

Shipping charges extra. If you live in Missouri, add 2% sales tax.



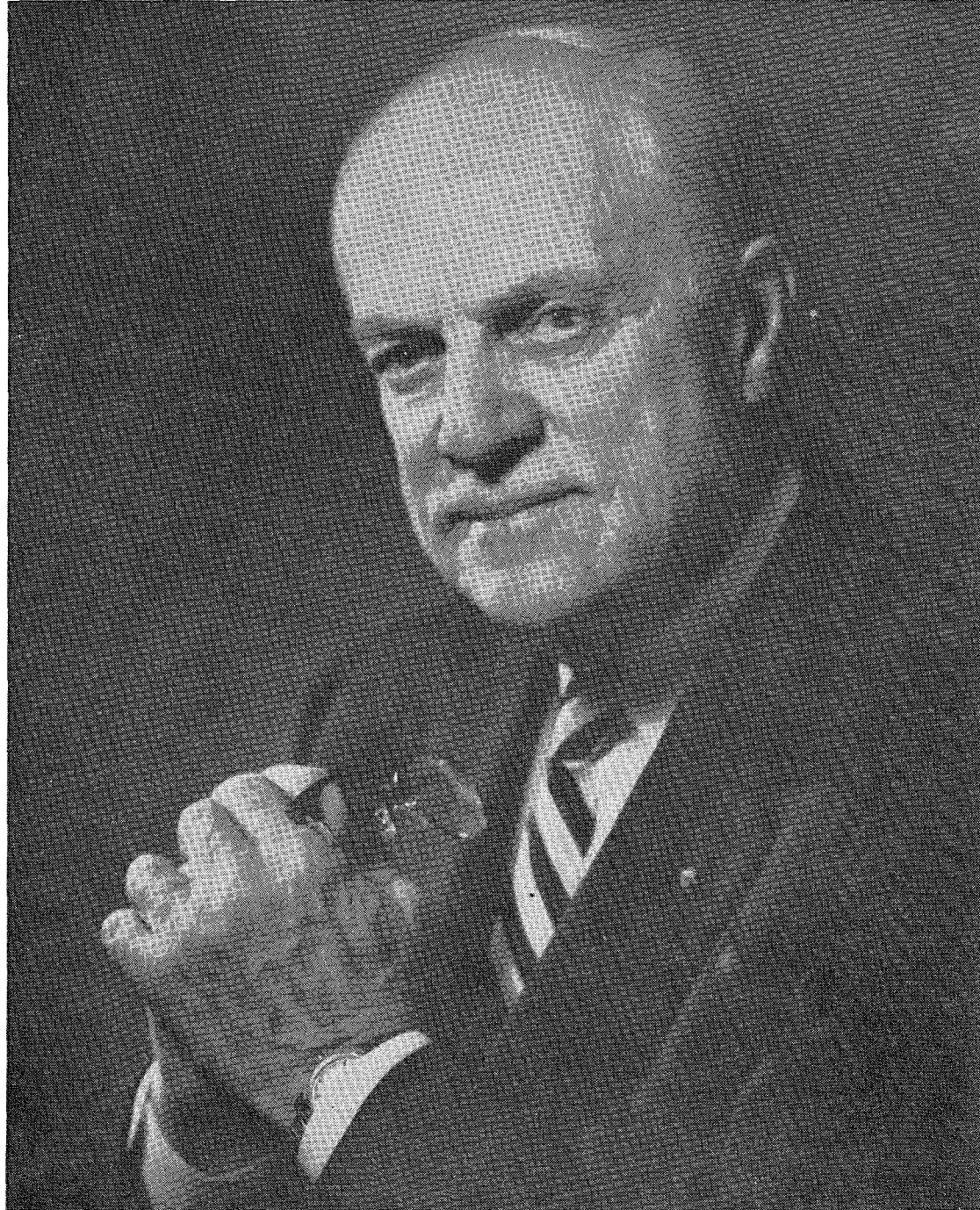
Box 477
Independence, Missouri
Box 382
Guelph, Ontario, Canada

SAINTS' HERALD

Volume 105 / February 3, 1958 / Number 5

PRESIDENT
ISRAEL A. SMITH

Eighty-second
birthday
February 2



A Leo Stern Photo

www.LatterDayTruth.org

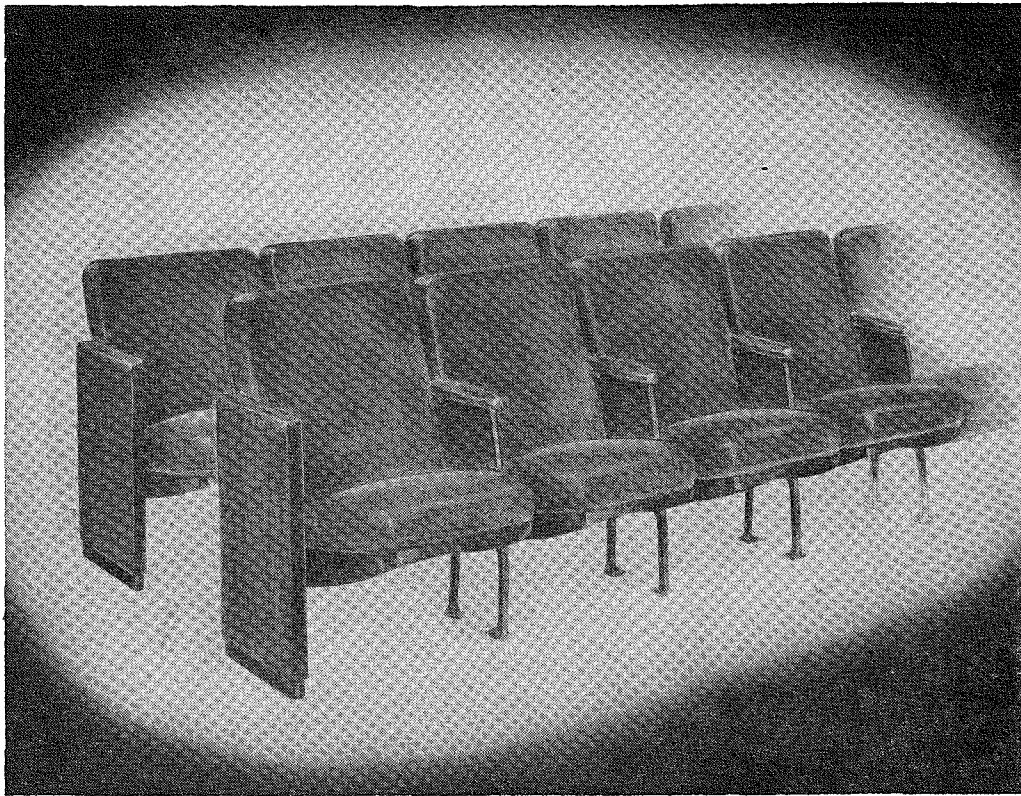


Photo by Audio-Visual Department

Seats Immediate Goal in Auditorium Completion Program

S EATING EQUIPMENT FOR the General Conference Chamber will be a specific item of emphasis as the church observes Auditorium Day on Sunday, March 9. Appeals to members to "buy a seat" have been highlighted by a poster which should already be displayed on bulletin boards in all churches.

It is heartwarming to note the widespread response to this appeal. Before the official announcement was prepared, word of the need got around the Auditorium. Without even a suggestion from church authorities, some employees at headquarters posted a paper on the bulletin board asking workers to sign up if they were willing to buy a seat through a payroll deduction plan. Fifteen signed the first day. It is anticipated that such interest will be manifested throughout the church and that many will be willing to contribute the thirty dollars needed to purchase and install a seat.

Although the money is not yet available for this part of the World Headquarters Building completion project, the contract for the seats has been signed. It was necessary to negotiate the contract because other work in the chamber, such as installing the studs for fastening seats and determining location of floor ventilators, required the prior planning. The amount of the contract is approximately \$175,000.

The seats will be upholstered in a neutral colored material, and each row will have a wooden pew end which will add materially to the beauty and dignity of the room. These will be finished in walnut, as will the backs and armrests on the chairs.

There are several reasons why haste is desirable in this phase of the completion program. Not the least important is the fact that the contract has an escalator clause to cover cost in-

creases by the seating company. Equally pertinent is the intangible psychological factor; all our General Conference delegates and visitors will appreciate having the new seats in the beautiful chamber when they gather in October. This is possible if adequate funds are on hand by May 1.

While seating is the prominent part of the present drive, it is certainly not the only phase requiring support. Actually, a total of more than \$237,000 is needed to pay for other important features such as the organ, a badly needed elevator, and the ceiling for the lower auditorium. The cost of the seats is included in the above amount.

It may seem unimportant to many to give attention to the construction of a lower auditorium ceiling. Actually, it is of extreme importance because only will there be proper acoustical and other benefits in the Conference chamber when the work is done underneath.

Members of the church all over the world will have an opportunity to share in the fund drive in the months ahead through the Auditorium Day offerings, continued use of the Auditorium dime cards, Auditorium offerings in the duplex envelopes, and other offerings especially directed to Auditorium construction.

Authors in This Issue

Al Dickson (page 5), elder, Philadelphia, Pennsylvania
 Delbert J. Cory (page 8) Ensign, U. S. Navy
 Pearl Wilcox (page 9), Independence, Missouri
 M. Iola Tordoff, R.N. (page 12) Independence, Missouri
 Aleta Runkle (page 14), Independence, Missouri
 Richard Lancaster (page 15), Director of Youth Division
 Leslie W. Kohlman (page 17), bishop of Lamoni Stake

The Product Is Hope

THE APOSTLE PAUL SAYS that we are saved by hope (Romans 8: 24). He centers this hope in the Lord Jesus Christ (I Timothy 1: 1), and has confidence that this hope abides in those who put their trust in God (I Corinthians 13: 13). Peter rejoiced that the hope of the Saints is a lively thing (I Peter 1: 3). John saw it as sound motivation for a life of purity and faith (I John 3: 3). In the past few months I have found myself reflecting frequently on the sure and abiding hope of these men who lived in an age, like ours, which was full of evil portent. These reflections sent me back among my notes to a clipping from the *Saturday Review of Literature* for January 10, 1953.

This article tells that on Monday, December 22, 1952, the Court of Special Sessions in Brooklyn considered the case of Harry G. Purvis, a businessman charged with having violated a local ordinance. Atop Mr. Purvis's factory in Brooklyn was a large sign calling for world peace through world federation. The ordinance forbids advertising signs in his particular vicinity except as they might advertise the firm's own name or products available on the premises. Mr. Norman Cousins, editor of the *Saturday Review*, was called as the principal witness for the defendant. My interest is not in the case itself, nor in world federation as a means of achieving world peace, but in the statement of Mr. Cousins, published in the *Saturday Review* and containing the following:

Mr. Purvis has a product on his premises, your honor. His product is hope. His product is apparently so rare today that it can hardly be recognized for what it is. Hope, like conscience, may have its pains, but nothing is more essential to human existence. Nothing can better yield the precise ingredients for the making of a better tomorrow than hope. Tennyson tells us that there are "mighty hopes that make us men" and Thomas Fuller that "we are as great as our hopes." Each language has its proverbs which place hope close to the center of the gifts that are uniquely human.

Mr. Purvis' particular hope, your honor, is that his neighbors in Brooklyn, and indeed his neighbors throughout the world, may live productive and free lives. He hopes that war and the causes of war can be brought under control. He hopes that this good earth can be made to serve the ends of man, rather than become parched and clotted with human blood . . .

Mr. Purvis' hopes are not enfeebled because of the probability that Russia might not respond to American leadership on such a level. Mr. Purvis knows that our best chance of reaching the people behind the Curtain is to hold up an idea so vital, so strong, as to start a ground swell of potentially volcanic force. For even should this big idea be rejected time and again, the very persistence with which we advance it will serve to bind together the preponderance of the world's peoples.

These hopes, your honor, can be powerful things once they are awakened in the minds of enough men. Peace—meaningful peace, purposeful peace, vital peace—constitutes the essence of the product behind Mr. Purvis' sign.*

Thank God for men like Harry Purvis and Norman Cousins and others of their kind who will not yield to the despair of our times. The Saints, in particular, have every reason to be the Messengers of Hope. Their hope is well grounded in the nature of God himself.

* Reprinted by permission of Norman Cousins and the *Saturday Review*, issue of January 10, 1953.

Foolish Arguments

It is interesting to pass by church school classes and hear what is being discussed. Sometimes zealous ones monopolize the floor, while the class and teacher wait helplessly for them to finish.

Has it been noticed that when arguments and contentions develop, the class is always smaller the next Sunday? Thus people are lost, sometimes to the class, and sometimes to the church.

Paul wrote to Timothy (II, 2: 23), "Foolish and unlearned questions avoid, knowing that they do engender strifes."

An argument once developed in a large church school class of men. Three members contended for their views. In a few weeks the class was gone, and only the three remained. The three men, having no audience, lost interest in the discussion. They probably never thought to blame themselves for the destruction of a fine church school class.

Official

Inquiry

We have letters from a few members of the church stating that certain parties, apparently also members, are writing letters and supplying them with printed propaganda in advocacy of nudism. We desire to learn if others have been receiving letters or literature or both which are promoting this movement.

THE FIRST PRESIDENCY

C. L. Olson to Tahiti

Elder C. L. Olson, assistant to the Presiding Bishopric, has been assigned to go to French Oceania to

superintend the construction of a new church in Papeete, Tahiti. While there he will give attention to certain legal matters affecting the work of the church in the mission. Brother Olson will leave during the latter part of April and will arrive in Tahiti about the same time as Apostle C. R. Hield. He is expected to remain there for about four months, returning about September 1, 1958.

THE FIRST PRESIDENCY

By *Israel A. Smith*

Resignation of Banta

Elder Fred Banta has submitted his resignation as President of the San Francisco Bay District in order

to prepare for his appointment to the Scandinavian Mission. In consultation with the Apostle in the field, Elder Reed M. Holmes, Elder Edward P. Buckley, 127 Huron, San Mateo, California, has been appointed to succeed Brother Banta subject to the action of the next District Conference.

Brother Banta has given good service in the district and this is warmly appreciated. We feel fortunate that Brother Buckley is available to serve, and that he is willing to do so. For him we ask the support of all who have to do with the affairs of the district.

THE FIRST PRESIDENCY

By *F. Henry Edwards*

Across the Desk

OF THE FIRST PRESIDENCY

Material available for the blind is being steadily augmented. This is being done in the Department of Religious Education under the specific direction of Sister Thelona Stevens. Brother Cole reports:

Through gifts and the diligent work of several dedicated Braillists, directed by Sister Thelona Stevens, the library for the blind has made a phenomenal growth since the summer of 1955. At that time the library for the blind contained the Book of Mormon, *The Voice of Warning*, and two tracts, totaling in all twenty volumes. Since then, sixty-nine volumes have been added to the library, which include the Doctrine and Covenants, the Bible, *Emma Smith: the Elect Lady*, selections from *Stories That Live*, and numerous tracts. Various other materials are now being transcribed. The library also has the complete Book of Mormon on talking-book records.

In addition to these materials, fifty copies each of the *Book of Mormon*

Quotation Teacher and the *Bible Quotation Teacher* have been produced and distributed to the blind. Two blind children regularly receive their church school lessons and some stories in Braille. This year one hundred and seventy-five Brailled calendars were presented to the blind in the name of the church.

Elder Clifford A. Cole writes as follows concerning a major problem confronting his department and other departments in field work:

Our greatest need is for the development of leadership on the stake, district, and branch levels. Materials developed by the Department are important in the educational work of the church. It is to be remembered, however, that the eventual success or failure of religious education in the church is dependent upon the local branches and congregations. Our greatest problem is finding qualified personnel who can and will lead and administer the educational activities of the church effectively. Wherever we are able to find adequate leadership, the educational work moves forward stably and with continuous success. Where

leadership is insufficient, the work languishes.

In the past our department has conducted many workshops and institutes in various places in the church. These have been helpful. In many instances the progress has been even greater than we had any right to expect, but, in general, such institutes are not effective unless administrative officers and other stake and district workers who have continuous contacts in the branches are able to follow through. When such follow-through is not provided, the values of such institutes are more or less transient. For this reason we are anxious that the limited resources of our department be utilized in those places where sufficient preparation and forethought have been made to allow for effective institute training, and where the benefits accruing from the institute will be integrated into the educational structure of the local church. It would be of tremendous value to have both appointee and non-appointee personnel in our districts and stakes working closely with the educational activities to increase their effectiveness and to make them fit in as an integrated part of the total branch structure.

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By Al Dickson

The Conditions

of Security in Christ

In a previous article titled "Personal Salvation" we considered salvation from the "pit" as a "present" possession of the individual member of our church. We endeavored to set forth what others before us have done to enter the gate to the "strait and narrow path which leads to life eternal"¹ and thus be saved "from" hell. We shall now attempt to examine that which is required of the believer once he is within the sheepfold—or, specifically, the conditions of security in Christ.

An Old Device

To separate God's *promises* of gifts and blessings from his *conditions* of their fulfillment has been the work of Satan ever since the day he spoke to Eve "by the mouth of the serpent." Credulous notions of security were indulged in the midst of corruption and violence by the antediluvians.² The Zoramites of the American aborigines, "a wicked and perverse people," furnish another illustration.³ Wherever we turn in Scripture or in church history—to Israel of the Exodus, to both Israel and Judah of the captivities, to the Nephites and Lamanites, to the Pharisees, Sadducees, Herodians, and Samaritans, to the Apostolic Church of the early Christian centuries, to the church of the Dark Ages, and to the post-Reformation churches—we find abundant evidences of the folly of slighting the Lord's conditions of security in him. "O foolish Galatians, who hath bewitched you, that ye should not *obey* the truth?"

Extreme Views

We have already affirmed (Article I) that we are saved by God from hell gratuitously, no works of *merit* whatever being involved. But is salvation—"the greatest of all the gifts of God"⁴—conditional? If so, what are God's conditions? It is on this point also, as well

as on entrance requirements, that we encounter extreme views in the doctrines and creeds of Christendom.

There are those who so emphasize all the *conditions* of security that there doesn't seem to be any such thing as security for the believer. No one can ever know—this side of the grave—whether he is either saved or lost. Others so emphasize *security* that there are no conditions except a "belief" that is unrelated to conduct. No one need be in doubt of his salvation, for moral conduct subsequent to "accepting Christ" has nothing to do with salvation. Believers in both kinds are legion, and they are as steadfast and unmovable as any Sadducee. They will accept only that which confirms what they now believe.

This is the fruit of being catechized in youth or indoctrinated during spiritual immaturity.

Modern Illustrations

Millions of present-day followers of our Lord Jesus Christ hold to these extreme views, from Roman Catholicism with security based on its "do" doctrine to "dispensationalism" with security based on its "done" doctrine. Other multitudes are adhering to beliefs somewhere in between, closer to reality in religion.

Roman Catholicism	Dispensationalism
All	
* <-----*-----> *	
Truth	
"Do" this don't "do" that	It's all "done" for us

Roman Catholicism

From Father McGuire's *New Baltimore Catechism and Mass, No. 1, Official Revised Edition*, I quote:

72. Q. Which is the one true Church established by Christ?
A. The one true Church established by Christ is the Catholic Church [page 46].
- VII. Q. How can we prove that the only true Church of Christ is the Catholic Church?

A. We can prove that the only true Church of Christ is the Catholic Church, because:

- first*, only the Catholic Church possesses the marks of the Church established by Christ, that is, unity, holiness, catholicity, and apostolicity;
second, the history of the Catholic Church gives evidence of miraculous strength, permanence, and unchangeableness, thus showing the world that it is under the special protection of God [page 132].

75. Q. Are all obliged to belong to the Catholic Church in order to be saved?
A. All are obliged to belong to the Catholic Church in some way, in order to be saved [page 47].

As to their claim that the Catholic Church is "the one, true Church outside

of which salvation is unattainable," Catholics say:

In brief, "outside the Church, no salvation" must be understood as applying to those adults who remain outside the Catholic Church in deliberately sinful opposition to the known truth that the Church was established by Christ as a necessary means of their salvation. . . . It most certainly does not mean that Catholics believe mere membership in the Catholic Church is positive and un-failing assurance that all Catholics will be saved.—*Why the Catholic Church Says "Investigate,"* page 28.

And from *A Catechism of Christian Doctrine, Prepared and Enjoined by Order of the Third Plenary Council of Baltimore (Catechism No. 2)* I quote:

310. Q. Is it enough to belong to God's Church in order to be saved?
A. It is not enough to belong to the Church in order to be saved, but we must also keep the commandments of God and of the Church.
313. Q. Which are the commandments of God?
A. The commandments of God are these ten: (then follows the Decalogue, with questions and answers)
389. Q. Which are the chief commandments of the Church?
A. The chief commandments of the Church are six:
1. To hear Mass on Sundays and holydays of obligation.
 2. To fast and abstain on days appointed.
 3. To confess at least once a year.
 4. To receive the Holy Eucharist during the Easter time.
 5. To contribute to the support of our pastors.
 6. Not to marry persons who are not Catholics, or who are related to

us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

In the *Catholic Encyclopedia*, Volume IV, article on "Conversion," page 347, is this statement:

To the Church it alone belongs to lay down the conditions for reception and to inquire into the interior dispositions of him who presents himself for admission into her bosom. The conditions are knowledge and profession of the Catholic Faith, and the resolve to live in accordance with it.

When we add to the foregoing the exacting requirements in the other catechisms (Kinkead's "Baltimore Series" lists six numbers 00, 0, 1, 2, 3 and 4)—with their "Seven Sacraments" and many important doctrines based on the Apocrypha and ecclesiastical traditions "given to the Church only by word of mouth and not through the Bible," but which "must be believed as firmly as the Bible because it also contains the word of God" (McGuire's *Official Revised Edition*, page 133)—we begin to wonder about the *security* of our Catholic friends. There is much to believe and to resolve to live by, much to "do" to be saved.

Dispensationalism

For details on "dispensationalism" let us turn to what is perhaps the most authoritative and reliable source of information—the *Scofield Bible*, edited by Dr. C. I. Scofield and his staff of consulting editors.

In the introduction we are told, "The Dispensations are distinguished, exhibiting the majestic, progressive order of the divine dealings of God with humanity, 'the increasing purpose' which runs through and links together the ages, from the beginning of the life of man to the end in eternity." Dr. Scofield disclaims originality for the material submitted. "Other men have labored," and he has "but entered into their labors." He says, "The winnowed and attested results of this half-century of Bible study are embodied in the notes, summaries, and definitions of this edition." But he does acknowledge sole responsibility for the "final form of notes and definitions."

Full Salvation Free— Wholly without Works

In his footnote on Romans 1:16, we find this statement:

Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as justification, re-

demption, grace, propitiation, imputation, forgiveness, sanctification, and glorification. Salvation is in three tenses: (1) The believer has been saved from the guilt and penalty of sin . . . and is safe. (2) The believer is being saved from the habit and dominion of sin . . . (3) The believer is to be saved in the sense of entire conformity to Christ. . . . Salvation is by grace through faith, is a free gift, and wholly without works.

And on Jude 1, he tells us:

Assurance is the believer's full conviction that, through the work of Christ alone, received by faith, he is in possession of a salvation in which he will be eternally kept, and this assurance rests only upon the Scripture promises to him who believes.

By this we are to understand that all these "acts and processes" in all "three tenses," including "entire conformity to Christ," are a "free gift" and "wholly without works." It is all "done" for us by Christ (Compare John 19:30). We have but to receive it by faith. "The theme of Romans is 'the Gospel of God.'" In it "a redemption is revealed as wide as the need, upon the alone condition of faith" (Scofield, "Introduction to Roman Epistle").

Grace versus Law

On Galatians 1:6 Dr. Scofield says,

The test of the Gospel is grace. If the message excludes grace or mingles law with grace as the means either of justification or sanctification (Galatians 2:21; 3:1-3) or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is "another" gospel, and the preacher of it is under the anathema of God (vs. 8, 9).

But the Scriptures cited in this "test" in Galatians clearly refer in their context to the Mosaic Law and not to *any* law or *all* law, as some would suppose. Because we are not at present under the *Mosaic* law⁵ it does not follow that we are therefore under *no* law at all. Grace is not a *lawless* innovation. Paul said, "To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law"⁶ Several laws are mentioned in the New Testament. Dr. Scofield refers to some of them in his notes on Romans 7:21:

Six "laws" are to be distinguished in Romans: The law of *Moses*, which condemns (3:19); "law" as a *principle* (3:21); the law of *faith*, which excludes selfrighteousness (3:27); the law of *sin* in the members, which is victorious over the law of the mind (7:21, 23, 25); the law of the *mind*, which consents to the law of *Moses* but cannot do it because of the law of *sin* in the members (7:16, 23); and the "law of the *Spirit*," having power to deliver the believer from the law of *sin* which is in the members, and his conscience from condemnation by the *Mosaic* law (7:14).

These "laws" are not without their bindings or conditions, as well as their effects or results. Even faith has a "law,"⁷ and there are definite "steps of that faith."⁸ There is an "obedience of faith"⁹ in which we must "continue"¹⁰ or make "shipwreck"¹¹ and have "damnation."¹² Our "glorious liberty"¹³ also has its "law" or requirements,¹⁴ and it is by this "law" that we shall be judged.¹⁵

Unbearable Yoke—No Yoke

Roman Catholicism would put us under the many exacting laws of that church. Dispensationalism would have us believe that being now under grace we are therefore under no law except "the new 'law of Christ' (which) is the divine love. . . . It is . . . 'the law of liberty' . . . in contrast with the external law of Moses" (Compare II John 5).

But this "divine love" is not lawless or without any requirements or conditions.

"This *is* love, that we *walk* after his commandments."¹⁶ As *faith* has its *steps*,¹⁷ even so *love* has its *walk*.

"This *is* the love of God, that we *keep* his commandments."¹⁸ However small or large the measure of this love, it is *perfected* in us by *keeping God's word*.¹⁹ And it is by *keeping his commandments* that we *abide* in his love.²⁰

"I am of Paul . . . and I of Christ"

We are told by Dr. Scofield ("Introduction to the Four Gospels") that "the Sermon on the Mount is law, not grace." Christ "was 'made under the law' (Galatians 4:4) and was a 'minister of the circumcision' (Romans 15:8). . . . Except, therefore, a strong legal and Jewish coloring up to the cross. . . . The doctrines of grace are to be sought in the Epistles, not in the Gospels."

On Matthew 5:2 he says: "Under the law of the kingdom . . . no one may hope for forgiveness who has not first forgiven (Matthew 6:12, 14, 15). Under grace the Christian is exhorted to forgive because he is already forgiven (Ephesians 4:30-32)." And on Luke 11:1: "Used as a form, the Lord's Prayer is, dispensationally, upon legal, not church ground . . . it makes human forgiveness, as under the law it must, the condition of divine forgiveness; an order which grace exactly reverses (Compare Ephesians 4:32)." This is to say, in substance, that all Scripture from Malachi 4:6 to the Cross, in all Four Gospels, is "legal," and as such dispensationally inapplicable to our day of grace! Evidently Satan will stop at nothing to make the word of Christ of "none effect."²¹



Elder Al Dickson

Once Saved—Always Saved

It is only natural that many would find scope for their imagination in this kind of "dividing the word of truth," coming as it does from what seems to be an authoritative source. Let us sample just one lesser light in "dispensationalism." The following quotations are from *The Glories of Grace* by R. E. Neighbor (Bible Truth Depot, Swengel, Pennsylvania, Union Gospel Press Publications):

1. It is impossible for one of God's children to be lost.—page 22.
2. The "second birth" joins us to the last Adam as vitally as the "first birth" joins us to the first Adam. Once born into the human family we cannot lose our human identity; once born into the heavenly family we cannot lose our divine identity.—page 16.
3. A child of God may blackslide, but . . . cannot be "unborn."—page 22.
4. A believer who has passed out of death and into a life everlasting cannot come into judgment—he cannot pass out of life and into death and the judgment.—page 16.
5. The covenant of grace is not conditioned on man's obedience.—page 34.
6. The saved are safe because salvation is the free gift of God. A gift not dependent upon what the sinner is or does—a gift demanding no subsequent specialties to retain it . . . The only condition to its reception is faith. There are no conditions as to its continuance.—page 15.
7. Your salvation is not your care, but His. Your salvation is not your works, but His.—page 18.
8. . . . it is not your holding out, but His holding on; not your perseverance, but His preservation.—page 18.
9. Salvation is of grace and the keeping is also of grace.—page 14.
10. Does the Holy Spirit minimize the grace of God by saying: "God so loved the world that he gave his only begotten son, that whosoever believeth in him [and keeps faithful, or keeps on believing, or lives right, or pays his debts, or keeps the law, etc.] should not perish, but have everlasting life"?—page 14.
11. Does the Holy Spirit say: "Believe on the Lord Jesus Christ, and thou shalt be saved, providing thou shalt hold out faithful unto the end"?—page 14.

12. Surely salvation does not save a sinner from his sins, merely to suspend him by the easily broken rope of his own doings over a gaping hell.—page 15.
13. The saved are safe because the gift of God is eternal life. A life that one possesses today and loses tomorrow is not eternal.—pages 15, 16.
14. The believer's life is sealed by the Holy Spirit . . . This sealing is until—until—until the redemption of the purchased possession.—page 17.
15. If a man is saved by grace he cannot be kept saved by "works." If salvation has its beginning "in the Spirit" its completion is not made possible "in the flesh."—page 13.

"I would not have you ignorant, brethren"

Such is some of the teaching of "dispensationalism," and it has its appeal for multitudes of believers. But the security of a child of God cannot be established by reasonings or by dispensationally excluding all the God-given requirements of that security except "the alone condition of faith." This is the bias of easy religion, the blind spot in their "panoramic view of the whole Bible." Just how blind is manifest in the biased treatment of certain Hebrew and Greek words, phrases, and clauses in the translations and versions of the Pauline, Petrine, and Johannine Epistles that obviously to violence to their doctrinal system.

"As a dispensation," says Dr. Scofield (on John 1: 17), "grace begins with the death and resurrection of Christ." Well, then, we have Christ's own commission to the apostles *after* his resurrection. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them *to observe all things whatsoever I have commanded you*: and, lo, I am with you *always*, even unto the *end* of the world. Amen."²²

The Truth

Those who would be saved by Christ must believe in him,²³ receive him,²⁴ and follow him,²⁵ by obeying him.²⁶ Salvation *from* hell is by God, through the required application of the principles and ordinances²⁷ of the gospel restored in its fullness, *is a free gift*,²⁸ and is wholly without *meritorious* works.²⁹ This gift, however, is conditional upon the *present* obedience (Appendix I) of the believer, who must continue to exercise *saving* faith,³⁰ which works by love,³¹ and walk in that love by keeping the commandments,³² not of the Law of Moses which has been fulfilled and done away,³³ but of the new law of Christ.³⁴

A child of God may sin; does sin³⁵ occasionally or often, especially during the early stage of sanctification,³⁶ but ample provision has been made for this

in the atonement of Christ.³⁷ However, in sinning there is always grave danger of being cut off³⁸ from both fellowship and relationship (Appendix II). Meanwhile, for these sins he is chastened³⁹ as sorely as is necessary to teach him obedience.⁴⁰ The chastening that purges facilitates forgiveness,⁴¹ and if he endures it, God deals with him as with a son.⁴²

This is not easy religion, but it is *safe*. It is scriptural. It is not difficult, either; for as by the grace of God we are saved, so by the same amazing grace we are enabled to do all things we really want to do.⁴³ We can say with Paul, "Thanks be unto God, which always causeth us to triumph in Christ."⁴⁴ The love of God shed abroad in our hearts by the Holy Ghost⁴⁵ moves us⁴⁶ to *obey* the *laws* of the new covenant.⁴⁷ But this obedience is "unforced." No vitiation of the believer's freedom of agency is involved. The "new creature" in Christ is not an automaton.⁴⁸ It is ever of our choosing whether to yield ourselves unto God⁴⁹ or to quench the Spirit;⁵⁰ to be good stewards of the grace of God⁵¹ or to frustrate it.⁵² And wherever there is the power to choose, there also is the responsibility for the choice made. As believers in Christ we are not less, but more, responsible to God in our new relationship.⁵³

Finally, over against the general teachings we have just considered, let us place two dispensational teachings as expressed by Dr. Scofield on Hebrews 8: 8. (1) "The new covenant secures . . . the complete oblivion of sins" . . . and (2) "The new covenant . . . secures the eternal blessedness . . . of all who believe. It is absolutely unconditional, and, since no responsibility is by it committed to man, it is final and irreversible."

Those who will "hear the law of the Lord," those who do not insist on easy religion or "smooth things,"⁵⁴ will certainly choose the word of the Lord in preference to these dispensational postulates. "Sins that are past"⁵⁵ or "old sins"⁵⁶ are forgiven and forgotten *conditionally*.⁵⁷

References

(Biblical references are to the King James Version unless otherwise noted.)

1. II Nephi 13: 25
2. Genesis 8: 9, I.V.
3. Alma 16: 19-94
4. Doctrine and Covenants 6: 5 e
5. Romans 6: 15
6. I Corinthians 9: 21, I.V.
7. Romans 3: 27
8. Romans 4: 12; James 2: 20-24
9. Romans 16: 26
10. Colossians 1: 23
11. I Timothy 1: 19; Appendix I
12. I Timothy 5: 12; Appendix II
13. Romans 8: 21

14. James 1: 25; Galatians 5: 1, 13; I Peter 2: 16; I Corinthians 8: 9; I Corinthians 10: 28, 29
15. James 2: 12
16. II John 6
17. Romans 4: 12
18. I John 5: 3
19. I John 2: 5
20. John 15: 10
21. Mark 7: 13
22. Matthew 28: 19, 20
23. John 3: 15-18
24. John 1: 12
25. John 10: 4, 5
26. Hebrews 5: 9
27. Hebrews 6: 1, 2; II Thessalonians 1: 8
28. John 4: 10; Romans 5: 15-18; 6: 23; Ephesians 2: 8
29. Ephesians 2: 9; II Timothy 1: 9; Titus 3: 5; Romans 3: 27; 9: 11; 11: 6
30. "Believeth" *present* tense, Mark 16: 16; John 5: 24; 6: 40, 47
31. Galatians 5: 6
32. See No. 16 and 18
33. II Corinthians 7: 11; Hebrews 7: 18, 19; 8: 7, 13; 10: 9, III Nephi 7: 3-6
34. Matthew 23: 20, Romans 8: 2, Galatians 6: 2, Romans 7: 24 I.V.
35. I John 1: 8
36. I Corinthians 3: 1-3
37. I John 2: 1, 2, I.V.; I John 1: 9
38. Genesis 6: 3; Romans 11: 21; II Peter 1: 10; Philippians 2: 12
39. Hebrews 12: 6
40. Doctrine and Covenants 102: 2 d
41. Doctrine and Covenants 92: 1 a
42. Hebrews 12: 7

43. II Corinthians 12: 9; Philippians 4: 13
44. II Corinthians 2: 14
45. Romans 5: 5
46. II Corinthians 5: 14
47. Hebrews 10: 16
48. Romans 6: 16; James 4: 7
49. Romans 6: 13
50. Thessalonians 5: 19
51. I Peter 4: 10
52. Galatians 2: 21
53. Luke 12: 48
54. Isaiah 30: 9, 10
55. Romans 3: 25
56. II Peter 1: 9

57. The following Appendix I gives some of the scriptural promises of God together with their concomitants specifically expressed by the conditional "if" at least eighteen times; and Appendix II shows the dire consequences of disobedience to the children of God.

Appendix I

- Hebrews 3: 14
 Hebrews 3: 6
 I John 2: 24
 I Corinthians 15: 1, 2
 Romans 11: 21, 22
 Colossians 1: 21-23
 Doctrine and Covenants 12: 3 b, 6: 5 e
 I Nephi 3: 187, 188
 I Nephi 7: 69
 II Nephi 13: 30
 Moroni 4: 95

- Romans 8: 13
 Matthew 6: 16
 I John 1: 9
 I John 1: 7
 II Peter 1: 10
 John 8: 31, 32
 Hebrews 12: 7
 II John 9-11
 I Timothy 4: 16
 Romans 8: 1
 Hebrews 5: 9
 Omni 1: 47
 Doctrine and Covenants 24: 4 b, c
 Doctrine and Covenants 81: 3 b
 Doctrine and Covenants 53: 3 c

Appendix II

- Hebrews 3: 12, 13
 Doctrine and Covenants 17: 6 d, e
 Galatians 5: 1, 2, 4
 Doctrine and Covenants 36: 10 h
 Doctrine and Covenants 56: 1 b
 Hebrews 12: 25
 John 15: 6
 I Corinthians 3: 16, 17
 Doctrine and Covenants 81: 1 c
 Doctrine and Covenants 1: 5 f, g
 Doctrine and Covenants 81: 2
 Hebrews 10: 38, 39
 Hebrews 10: 26
 Hebrews 6: 4-6
 II Peter 2: 20-22
 Doctrine and Covenants 76: 4 a, b, c
 Suggested readings,
 Mosiah 1: 33-130, 2: 1-50
 Alma 2: 27, Alma 3: 8-70

Military Service: Good or Bad for Youth?

condensed from a report by Ensign Delbert J. Cory

"Train up a child in the way he should go: and when he is old he will not depart from it." A better solution for our military morals problem could not be formulated.

Many people blame the military services for placing young men near temptation, asserting that officers fail to protect them from going astray. The reverse is true. Wherever there are military personnel, numbers of immoral persons and places of evil are attracted. It is the demand of military men that draws them. When the military moves away, the places of evil close for lack of patronage.

The United States Government has directed two major efforts toward the solution of the problem: the use of regulations and the employment of chaplains. A morals indoctrination program has been instituted by the Chaplain Corps, but these efforts come too late in the lives of many young men to save them. Their characters have been formed at home, and nobody can watch every man all the time to save him.

The blame is not properly the military's. It should go rather to the parents and the church. My own experience has brought to my attention the

fact that young men, even members of churches who consider themselves to be morally proper, indulge in promiscuous sex relations in their own communities, live in "trial marriages" with women in countries to which they are sent, and consider that they have not committed adultery because they were not married. These men are morally and theologically illiterate, and the responsibility for their condition belongs to the parents and the churches of which they are members.

This is not written as a rebuke to any specific person or church but for the purpose of waking people up to the fact that the problem belongs to the people, not alone to the government, and to make people realize the cause of the difficulty so that they can take action to prevent it.

In addition to normal home and church training, which must be carried out properly, young people who are expecting to enter military service should be counseled by some member of the priesthood as to what lies ahead.

The Committee on Ministry to the Armed Forces Personnel has now prepared our own *Armed Forces Manual* as a guide for this purpose. The names of young people in the Armed Forces should be forwarded to the committee to permit a greater ministry to them.

Pastors should write for copies of the Manual to give to their young men and women who are entering military service.

Beyond the indictment of the Armed Forces for bad morals, there is something constructive to be said. Not enough is said about the good influences of military life which can help youths.

Many young people mature under the influence of military life. They learn order, self-control, and discipline. They are taught trades, and they learn to live in close contact with men of other places and other faiths. They have many opportunities to learn. They have an opportunity to witness for Christ by leading clean lives and speaking out against immorality in any form. They learn about other countries, become acquainted with people of other races and lands, and learn to love them. They come to realize the international responsibility of the church. They are actually receiving some training as potential missionaries, and missionary opportunities are abundant. A large number of our younger missionary leaders are ex-military men. It is because of this that the church is now standing at the brink of a great achievement in foreign missions and a great advancement toward Zion.

By Pearl Wilcox

Part I

Journeying and Reminiscing

In the Green mountains of Vermont

Pearl Wilcox



IN THE GREEN MOUNTAIN country of Vermont, almost in the very summits, God was leading and preparing a Christian family as a humble channel for receiving the restored gospel message.

It was the birthplace of the Prophet Joseph Smith, Jr. Through him the God of Israel was to restore the everlasting gospel and lay the foundation of His church in latter days.

For this reason my traveling has brought me to Vermont and the homesite of Joseph, Sr., and Lucy Mack Smith of Sharon, Windsor County, Vermont.

To reach the homesite, I left South Royalton, Vermont, followed the highway south through rugged country along the White River. The road was winding and twisting as it ascended the steep hills for several miles.

In the days before white men settled here, this was a favorite hunting ground for several tribes of Indians. Those first white explorers must have been delighted with the lovely green-cloaked mountains; the region was first called, "Verd Mont," which is a French word meaning "green mountains." Later it came to be known as Vermont. The country has an unusual combination of products: granite, marble, limestone, butter, cheese, and the noble maple trees which yield the sweetest of maple sugar.

I am reminded of Aseal Smith, father of Joseph, Sr., who came from Ipswich, Massachusetts, in 1791 and settled in

South Tunbridge, Vermont. He bought one of the "gore" farms (pointed or triangular land that failed to be surveyed originally). He also bought other land and owned two or three farms. Because the Smiths were among the first white settlers on this land, the little community was known for many years as the Smith settlement. It was designated as School District Number 13, and Jesse Smith, the oldest of the eleven children, was appointed trustee. Father Aseal Smith was a man of ability. He had served as a soldier in the Revolutionary war. He held offices of trust in Ipswich and Topsfield, Massachusetts, before emigrating to Vermont. He continued to hold places of importance in Tunbridge; at various times he was moderator, selectman, grand juror, surveyor of highways, and member of the building committee.

Aseal's third son, Joseph, married Lucy Mack, a daughter of Solomon Mack of Gilham, New Hampshire, in January, 1796. They became successful farmers in South Tunbridge and remained there until the birth of three children, Alvin, Hyrum, and Sophronia.

In 1802 they rented the farm and opened a store at Randolph, Vermont. One of their business ventures was to trade merchandise in the store for ginseng root. This in turn was shipped to China, where it was greatly in demand for medicinal purposes. The agent who handled the transaction proved to be dishonest and swindled the Smiths out of their money. They had to sell their farm to pay the debts incurred with the Boston firm for merchandise.

This disaster caused Father and Mother Smith with their three children to return to farm life. They rented a farm near Sharon from Lucy's father, in either the fall of 1804 or the spring of 1805. The old Mack farm was located on the boundary line of Royalton and Sharon Townships. Joseph and Lucy rented the land that was on the Sharon side of the boundary for their home. They cultivated the land during the summer months, and in the winter months he taught school in South Royalton. In this way they gradually improved their circumstances.

From a high point in the road, known as "Patriarch Hill," I saw the old homesite. The Utah Church has built a little cottage over the site of the old home.

Most prominent to my view is a monument paralleling the front of the cottage. It is a large polished shaft of granite from the quarries of Vermont. I am told it weighs nearly one hundred

An Examiner Photo



Hearthstone in Sharon, Vermont

tons and is fifty feet high. On closer inspection, I read the carved sunken letters:

*Sacred
To the memory of
Joseph Smith,
The Prophet,
Born here
December 23, 1805
Martyred
Carthage, Illinois,
27th June, 1844*

On the opposite was the testimony of Joseph Smith. Around the capstone I read the quotation found in James 1: 5. This monument was placed and dedicated at the hundredth anniversary of the birth of the prophet.

As I entered the house, I saw that it was clean and artistically arranged—a token of devotion to the memory of the martyr. At his birth no bells were rung, no heralds were sent to spread the good news at this Christmas time of a baby born to become a prophet of the living God.

The center of interest in the house was the blue-gray hearthstone that the present house was designed around. Before the house was built this stone was clinging to the old cellar foundation. When the present house of 1884 was planned, the stone remained in the same place and the fireplace was constructed in the same place as the old log fireplace used by the Smiths.

As I gazed upon the hearthstone, I tried to picture the Smith family in the

evenings in the glow of a pitch-knot fire and reading by the flickering light of a tallow dip. In those days if fire went out, it was rekindled by a coal from a neighboring hearth or by flint, steel, and tinder. I thought of the happiness that must have been in this home during the Christmas holiday over the birth of a son, who no doubt was being kept warm in a homemade cradle in front of the fire. When he was three years old, the Smith family moved from here.

On leaving the house I took the path that led through an orchard to the Solomon Mack homesite. I can imagine that she often, with her four children, took the same path to visit her parents.

In an isolated spot I found the foundation ruins situated not far from the right bank of "little white brook." In those days it was a clear, beautiful stream, abounding in fish, that nearly equally divided the Mack farm. A few old trees of the orchard still remain; whether they are the original or have been planted since would be hard to determine. Dimly marked on the hillside can be seen the grass covered road that formerly led from the village of Sharon past the Mack home. The old Sharon road was abandoned many years ago, and there is no approach to the old Mack homesite from the main highway.

Joseph and Lucy with their four children left their farm home in Sharon, moving back to Tunbridge where they lived for only a short time. During this period another son, Samuel, was born March 13, 1808. They then moved to Royalton, a distance of six miles south, where Ephraim was born. William was born on March 13, 1811.

Joseph, Sr., became much interested in the subject of religion. He could not

join any particular sect but contended for the ancient order of faith as established by Christ. He was shown in a vision that the gospel was coming to him and his family, and they would partake of its spiritual food. From this experience Father Joseph seemed more convinced that the religions of the world were not of God. Mother Lucy had a vision, which she interpreted as meaning that her husband (the father of the prophet) would in later life receive the pure and undefiled gospel of the Son of God. Father and Mother Smith continued to receive frequent manifestations of God's loving kindness in dreams, visions, and inspirations. God had healed their little ones in answer to prayer, and they were firm believers in his watch care.

The Smiths now moved to Lebanon, New Hampshire, with their seven children. Here they remained until Catherine was born on July 8, 1812; then they moved to Norwich, Vermont. Here they rented a farm from Squire Murdock about two miles north of the village on the old Turnpike road. The first year their crops failed; yet, by selling fruit which they grew on the place, they succeeded in obtaining bread for the family. The crops the second year were as the year before, a complete failure. They planted once more, and that year an untimely frost destroyed the crops. This was the third year of crop failure, and it almost caused a famine.

Father Smith had been hearing good reports from the town of Palmyra, New York. Here wheat was raised in abundance, and employment was plentiful. He arranged his business affairs in Norwich and set out to investigate the claims made for this pioneer town of Palmyra.

Next week: Palmyra

Memorial Cottage in Vermont

(Photos on this page by author)



Question Time

Question

There is a great deal of talk in this country concerning the mark of the beast (Revelation 13: 16, 17). What is the church's concept of this? Is it to be interpreted literally?

Washington

R. A. T.

Answer

I know of no stand which the church has ever taken concerning the interpretation of the specific passage to which you refer.

Interpretation of the book of Revelation often rests upon conjecture. The wise student of the Bible should keep in mind that it stands along with other prophetic writings and therefore utilizes material found in many of them. We must examine it in the age in which it was written. To ignore this is to lose the whole perspective of it.

The people of the day of John were familiar with the prophecies of Daniel (Old Testament), II Esdras (Apocrypha), and many of the legends and traditions which came from the mythology of Rome, Greece, and Egypt. The imagery of Revelation was not obscure to the Saints of that era but had a peculiar interpretation to their own problems and hopes.

Two beasts are involved here: a beast that arose out of the sea, and a beast that arose out of the earth.

The former beast, whose power is derived from Satan (note Luke 4: 6) is described more fully in Revelation 17: 8-11. It is not a single individual but the symbol of a perditious power. Nero, the cruel emperor and persecutor who debauched a nation, was chosen to symbolize this, but his identity had to be kept hidden. The term "beast" was used to describe him, and John's description of his deeds identifies him in the revelation.

When the tide of public opinion turned against Nero, he took his own life with a dagger thrust in the throat. There were those who fostered a legend that he was still alive and would return, having taken refuge among the kingdoms of the East.

Thus we read, "one of his heads . . . were wounded to death; and his deadly wound was healed" (13: 3).

The second beast is this false prophet, a pseudo Christ, who fosters the tradition, holding up the qualities of the first beast before the people as an object of worship (see Mark 13: 22 for a parallel). Through his power to work

miracles he deceives the people. He then brings them under complete subjection by a mark upon the right hand (symbol of man's strength) or in their foreheads (symbol of the mind).

The Greek word in the manuscript which is interpreted as "mark" means "an imperial stamp" such as is used on official documents.

The seriousness of receiving this mark is pointed out in Revelation 20: 4, 5 which says that those who do will not be included in the first resurrection.

Taking this in relation with all other parts of the message of the gospel of Jesus Christ, I believe we are safe to assume that the mark is not the deciding quality; rather the spiritual condition of the people is the factor—the mark of unrighteousness. The Lord once said, "I will put my law in their inward parts, and write it in their hearts" (Jeremiah 31: 33).

The warning voice of the prophet becomes clear, then, for he warns against a condition described by Paul, "some, who knowing the judgment of God, that they which commit such things are worthy of death, are inexcusable, not only do the same, but have pleasure in them that do them" (Romans 1: 32). Of the followers of false prophets, Helaman's words seem apt: "The time cometh, saith the Lord, that when ye shall cast out the righteous from among you, then shall ye be ripe for destruction" (Helaman 5: 18).

I believe this passage speaks of a basic truth: those who live saintly lives show outward signs of an inward condition (the law is "written in their hearts") while those who follow the perditious life show outward signs of an inward condition (written "in their foreheads"). To me, the mark of the beast is very literal, though it may not be some rubber stamp or tattooing needle which has been pressed upon the brow or hand of an individual. It is the mark which satanic powers write in the bodies and minds of men.

A. H. YALE

Question

The Lord's Prayer in the Inspired Version reads, "Suffer us not to be led into temptation." We say God does not lead us into temptation as the King James infers. How do we answer a nonmember who says God tempted Abraham to offer up his son?

Colorado

MRS. J. C.

Answer

It is significant that the Revised Standard Version renders this portion of Genesis 22: 1 as "God did *test*." The

Inspired Version has a comparable rendition in "God did *try*." The connotation of the word "tempt" presumed in the question is identical with the thought expressed in many scriptural passages in which an adverse or unrealistic end is precipitated through deliberate deception. We find this in the case of Eve and the serpent. The same Satanic approach was made to Christ near the end of his forty-day fast in the wilderness, but Jesus clearly discerned the attempted deception. A careful reading of the story of Abraham and Isaac will reveal that no attempt was made to deceive Abraham. He was told plainly that the purpose of the journey was to offer up his son. He obeyed because God commanded it.

An attempt to appreciate the custom of the time will help us overcome a feeling of distaste here. Human sacrifice was a common practice of long duration among the Canaanite tribes. II Kings 3: 27 records such an incident. The monotheism of the Hebrew was in intense competition with the varied religious concepts of his contemporaries. This story shows that Abraham's religion was capable of prompting an extreme response. All around him he saw people offering up their children to false gods. Could his devotion to the one true God be any less? Unlike the results of temptation which always end in death and destruction, the climax here illustrates the supreme worth of humanity in the sight of God. This value is so great that man should readily give the greatest gift he is capable of giving—a gift that embodies the maximum of his understanding. When a man is willing to bear the travail of understanding, the result is not death and destruction but life and light. Hence, Abraham learned "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." God's responsiveness to man under these conditions is stated in John 3: 16. Obedience to God has in the past and may in the future mean suffering temporal death, but it will lead inevitably to eternal life. In this story God delayed the first and symbolized the latter in the covenant which he made with Abraham as a result of this experience.

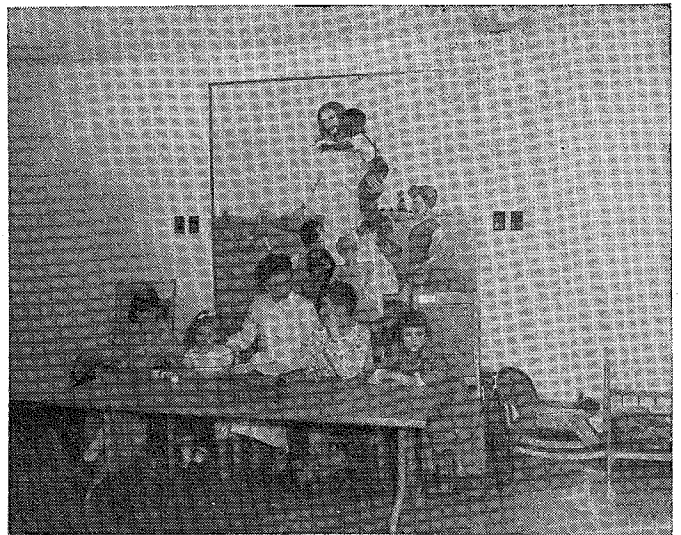
DUANE E. COUEY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.

Women Who Serve Our Hospital

By M. Iola Tordoff, R.N.



Young Matrons

WHEN ASKED TO WRITE this article on how our church women can and do serve the hospital the first thought was "What does the hospital mean to the church?" We believe that it was built as a result of divine guidance which was given in 1906. Why was this guidance given? It is true that it was built as a "place of retreat from the cares of the everyday world." A train accident very quickly changed it into a general hospital, meeting emergency care. Since then it has become an outstanding center for health teaching and care of the sick.

In the first place, ours is a Christian church. This means that we as members must meet many needs of individuals and families within numerous communities. Health, mental and physical, is of great importance and so we teach health. The Sanitarium does this not only for patients and their families in the community but also serves as a clinical laboratory for student nurses. These students (there are one hundred and twelve at the present time) are well-qualified young women from various congregations throughout the church. They are taught skills which are necessary for the prevention of disease, the maintenance of health, and the rehabilitation of those who are ill. As graduate nurses they go out into many areas to care for the sick, teach health classes, teach in other schools of nursing, and become wives, mothers, and community

leaders. At the present time "San" graduates reside in nearly every state in the Union, and in Africa, Alaska, Canada, Germany, Hawaii, New Zealand, Switzerland, France, and one is soon to be in Tahiti. Church-sponsored nursing education is reaching into many communities, many branches of our church, and into individual lives around the world.

In addition to this, our graduates and students here help to care for people from various places who want to receive help in their own church hospital, and who come to Independence and to the church physician for that care. Church appointees, and often their families, come here for physical checkups and necessary surgery and medical treatment.

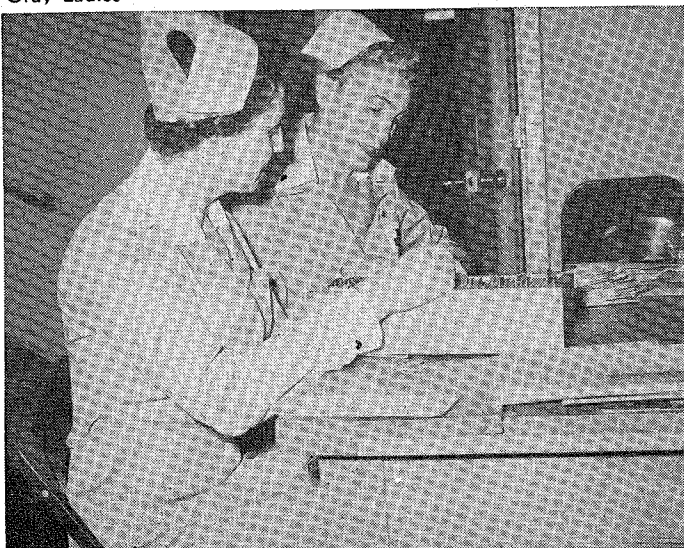
Women play a very significant role in meeting the needs of the hospital, its patients, and the school of nursing. Perhaps we should start with the youngest members of our group. These are the Orioles who spend many hours of service in the hospital, delivering packages, newspapers, and running errands for department personnel and patients. The cheerful smiles and bright green uniforms of these young girls make the hospital stay of the patient more pleasant.

Another local organization is the Red Cross Gray Lady group. Daily these women are on hand to deliver mail and flowers, feed the helpless, read to patients, write letters, and perform many other necessary tasks, thus leaving more of the nurses' time for nursing care.

Members of the Women's Auxiliary, Young Matrons, Junior Service League, Pan-a-Delphia Club, and Sew-and-So Club all contribute in various ways. Some give service in the snack bar and gift shop to help raise much needed money for the hospital. Sundry and reading carts are taken to the patients' bedsides daily so that necessary requirements and entertainment facilities are augmented. Others give special parties, make favors, gifts, and decorations for the children on holidays. They also keep the pediatric department supplied with toys and equipment. Two young women from one of the groups gave many hours of artistic skill, painting lovely murals on the playroom walls. Still others meet together at regular intervals to sew and make linens used in the diversified hospital departments. One group has furnished hospital equipment through the years. Another takes pictures of all newborn babies—a service which is greatly appreciated by the parents.

Everyone has an especially warm spot in his heart for the newborn. Under the auspices of the Mothers' Club thousands of tiny garments, daintily hand embroidered and trimmed,

Gray Ladies



are donated annually to the nursery. Each baby goes out to its mother in the type of clothes she herself would want her new charge to wear. This group is happy to receive donations of clothing from women everywhere and will send out patterns upon request. Many groups have and are contributing to this service. Several women belong to more than one of these groups and therefore serve the hospital and their community in various ways.

There would be no possible way to name each individual or group gift of service, skill, time, material, or money which comes to the hospital from all over the church. Some send money to buy or replace equipment, to furnish a room, to help a student nurse. They send baby clothes, hand towels, patient gowns, and linens for the hospital. These welcome donations come from Maine to California, from Alaska to Florida, from Canada, from Hawaii, and from innumerable points in between. We are overwhelmed with the long list of both members and nonchurch members who freely give in so many ways. Every member of our staff has a growing awareness and appreciation of the importance of these gifts. Approximately seven hundred women are presently engaged in helping the hospital to better care for its twenty-three thousand patients per year.



Women's Auxiliary



Women's Auxiliary

Still another group, which has given loving service to student nurses, needs to be mentioned. These are the women who act as town mothers for the students who are far from home. The girls are accepted by these people much as they are by their own parents and spend happy hours in the homes of their town parents. This does much to prevent homesickness and hours of loneliness. There has developed a closeness in the relationship which exists between these "mothers" and "daughters" resulting in long-lasting friendships and shared happiness.

As the school of nursing advances, its needs increase. This means that greater library facilities are necessary. The student residence and classroom section no longer adequately meets present needs. More instructors are needed as the group becomes larger. In this area "San" School of Nursing Day makes its contribution. Here all church members have the opportunity to make a valuable endowment of money which is used for improvement of the school of nursing and the development of better quality of patient care.

Encouragement given to high caliber young women to enter the field of nursing can be offered at youth camps, reunions, and in other areas by counselors. This is another way in which women may aid, for there are never enough qualified, skilled nurses to meet human requirements.

These groups mentioned here may give some idea of the help that has been received to make the hospital a credit to our church, and to help it serve as it should. Enough cannot be said about these people who have given so freely of time, skill, and self to aid us in our endeavors. Each year as the hospital grows larger—and at the present time construction is underway for more patient space and working areas—our needs grow as well. All of this means that many other areas of service are opening for women of our church.

Town mother and daughter



Ministry of the Aged and the Young

Aleta Runkle, standing at far left,
directs the Choraleers in the
caroling at Resthaven

a Keith B. Stokes Photo



Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth.—Doctrine and Covenants 119: 6 d.

"Silent night, holy night." It was Friday night, December 20—the night of the Christmas party of the Choraleers. Of the seventy-seven boys and girls of elementary school age enrolled in the children's choir of the Stone Church, sixty-nine were on hand for the annual caroling party. All details had been well planned by the Mothers' Club. One adult committee was in charge of transportation; another was responsible for the food; still another took care of the entertainment after the caroling.

The party began at 6:30 and ended at 9:00. Arrival of the youngsters at the Education Building was from 6:30 until

6:45. After a brief period of organization the Choraleers went caroling from 7:00 to 8:00, then returned to the Education Building for fun, food, and exchange of gifts.

Each year the choir members look forward to this Christmas party. Although they enjoy the fun and food, this is not their primary interest. The caroling always seems to hold the greatest appeal. Every year it is done in the same way. First, the children are transported by car to Resthaven where they carol for about fifteen minutes for the aged ones there. Then they cross the street to the Sanitarium to sing on the stairs of all seven floors the familiar Christmas message. By the time the Choraleers have all returned to their cars, they have spent an hour ministering to others.

Yet—who are the ministers that night? In Resthaven every year as I stand between the very young and the very old and look into their faces I see a warmth of communication that is lovely to behold. The delight in the eyes of the aged as they observe the fresh vigor of youth speaks of appreciation for this Christmas gift. As I see the wide-eyed sincerity of my Choraleers I realize that they have been touched during this visit to the home of the aged. And so . . . each group is drawn strongly to the other in this brief period of worship. All are ministers.

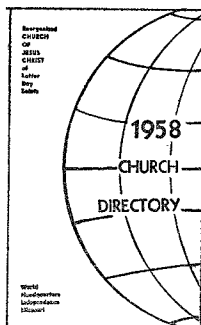
Perhaps that is why each year my choir members ask, "May we go caroling this year?"

Yes, this year . . . and every year.

ALETA RUNKLE

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Suggestions for Boy Scout Sunday

AT THREE MINUTES after four on that bleak November afternoon, the fire was just a tiny curl of smoke in a corner of the children's bedroom. At seven minutes after it was a crackling blaze, and the baby had waked from his nap, coughing, and his two-year-old sister was groping through the smoke screaming for her mother. At 4:08 the mother rushed in, snatched up the baby and ran downstairs in a panic, for the moment forgetting the other child.

When she remembered and lunged up the stairs again the smoke drove her back, and she ran to the front porch, screaming hysterically for help.

Jerry Steponek, a Second Class Scout in Troop 47, was not a boy you would pick for a hero. He was not big or strong or athletic. He hadn't made the football team or the baseball team, and his grades were only fair. He wasn't a handsome boy. He was just Jerry Steponek, a Second Class Scout.

But it was Jerry Steponek who was passing the house when the mother first called for help. It was Jerry who rushed inside, sized up the situation, tied a wet handkerchief over his face and crawled upstairs into that ocean of choking black smoke. It was Jerry who entered the fiery room, groped close to the floor until he found the unconscious child, and dragged her downstairs to safety. And it was Jerry who gave the artificial respiration that saved her life.

Jerry Steponek a hero? He doesn't think so. As he said afterwards, "Scared? Sure I was scared. Just before I went up the stairs into the smoke I was plenty scared. But I remember thinking, well, I'm a Scout and I'm supposed to know what to do, as I went on up the stairs."

When the chips were down and Jerry Steponek had to go upstairs into danger or stay put and be safe, he chose danger. Why? Because he remembered he was a Scout. What is there about Scouting at its best that makes a twelve-year-old boy decide to risk his life for a total stranger?

Perhaps, whatever it is, it is the thing uppermost in the mind of the man who sits late in his study, writing these words

to his fellow Americans: "The Boy Scout movement merits the unstinted support of every American who wants to make his country and his world a better place in which to live. . . . The movement is a prime force for preparing tomorrow's men for their duty to themselves, their country, and their world. . . . Today, more than ever before, we need expansion of its membership and influence." The man looks thoughtfully at the words for a few moments and then signs his name. Dwight D. Eisenhower.

A SCOUT LITANY

LEADER: A true and worthy person recognizes his obligations and does them without being watched or compelled.

SCOUTS: A Scout is trustworthy.

LEADER: We owe much to many—to home, school, community, nation, and to God.

SCOUTS: A Scout is loyal.

LEADER: The good Samaritan showed the spirit of doing a good turn.

SCOUTS: A Scout is helpful.

LEADER: A real friend is one who remains loyal in victory and in defeat.

SCOUTS: A Scout is friendly.

LEADER: Courtesy is the mark of a Christian gentleman. It is shown in thoughtful acts and kindly respect for everyone.

SCOUTS: A Scout is courteous.

LEADER: Kindness is the way people show respect for others.

SCOUTS: A Scout is kind.

LEADER: Life is filled with things that we must do whether we like them or not. One of the marks of growing up is our readiness to accept responsibilities willingly.

SCOUTS: A Scout is obedient.

LEADER: Our moods make our days. If we are grouchy, our day is gloomy. If we are happy, our day is always happier.

SCOUTS: A Scout is cheerful.

LEADER: The world offers many gifts. A wise man uses them with care.

SCOUTS: A Scout is thrifty.

LEADER: To each of us come danger, difficult tasks, and temptations. In choice of courage or cowardice we must be brave.

SCOUTS: A Scout is brave.

LEADER: Cleanliness is next to godliness. To have a clean body, a clean mind, and a clean record is a rewarding achievement.

SCOUTS: A Scout is clean.

LEADER: Character is determined by the things we worship. If we respect ourselves and our fellow men, and see them as gifts of the goodness of God, we live on a high plane.

SCOUTS: A Scout is reverent.

PASTORAL PRAYER

He, and eight presidents before him, have enthusiastically endorsed the Scouting movement. What is it about Scouting that whets the enthusiasm of presidents and church leaders? It is, perhaps, because they have heard of Scout leaders like the man we will call William Dakin.

The vital statistics on William Dakin are unimpressive. He operates a small business and owns a modest home in a town most of us will never hear of. His self-imposed hours are long—from seven in the morning to six at night. He is not a wealthy man; there is a substantial mortgage on his home, and his car is not new. His wife and two daughters are the apple of his eye. He goes to church regularly with his family and has recently been called to the office of priest. Most of the time he supports community activities—that is, if they don't interfere with things too much.

When the pastor and the Boys' Work Representative came to William Dakin and asked him to be Scoutmaster there were many reasons why he might have told them, "No." But he thought about it awhile and said, "Yes."

William Dakin—quiet, unassuming, hard-working William Dakin—is a Scoutmaster. And in his undramatic, unglamorous, inexpert way, he is the best Scoutmaster William Dakin's town ever had. And, in his unsung corner of America and small branch, William Dakin, through the genius of the Boy Scout program, is fashioning men and Saints out of the most important raw material we have in the world—our youth.

Scouting and the Church

Sunday, February 9, is Boy Scout Sunday. Scouts and leaders are expected to attend church in uniform in countless churches of all faiths. The observance has as its theme "Onward for God and My Country." This theme gives our churches another opportunity to re-emphasize the spiritual qualities of our American heritage—Joseph's land.

Scouting sponsored by the church should benefit the church in some or all of the following ways:

1. It builds loyalty to the church and its program through boy satisfaction and enjoyment in Scouting activities under adult leaders of the church's choosing.
2. It gives the church one more outreach to the boys of the community and often leads them into definite affiliation with the church.
3. It trains future leaders for all phases of church responsibility, as indicated in the findings of an extensive study of successful church troops.
4. It gives the men of the church additional opportunities to serve the church and its boys through worth-while boy activities.
5. It gives additional church contacts with the families and homes of the community, because boys who are not interested in church school often will come to troop meetings. Their parents become interested, and the whole family may be brought into the church through the boy's contact in the troop.
6. It trains boys to serve in the church and community, and so engages them in many varied service projects.
7. Through Scout ideals as expressed in the Scout oath or promise, the Scout law, and the Scout good turn, it contributes directly to the church objectives and develops Christian character.
8. It takes a dynamic program with plenty of "boy interest" and makes a distinctive Christian contribution to it:

a good program made more nearly perfect.

For further information, anyone interested in organizing and starting a troop should contact his local Scout council and our office. Complete materials on the God and Country program and other phases of Scouting are available from the General Church Director of Boys' Work. We are particularly concerned that our church men see not just one side of the Scouting "game." It should be emphasized that any troop sponsored by the church is in effect "owned and operated" by the church to be used by the church through its regular administrative channels in doing the work of the church among junior high boys.

Suggestions for Scout Sunday

Even branches or congregations that do not sponsor Scout troops should in some way recognize Scout Sunday because more than likely many of their boys are in Scouting and are being benefited by it and because Scouting is the official boys' program of the church. But particularly for those congregations that sponsor Scout units it is very important that there be special recognition in one or more of the following ways on Scout Sunday:

1. The sermon theme may be "Onward for God and My Country" (sermon ideas are available from local Scout councils).

2. Family worship may be emphasized by having Cub Scouts, Boy Scouts, and Explorers in uniform attend church in company with their parents. Where there is a troop sponsored by the church, an alternative would be for members of the troop to sit together as a unit.

3. If there are priesthood within the ranks of Scouting, the Cub Scouts, Boy Scouts, and Explorers may take charge of the entire service.

4. Scouts and Explorers in uniform may serve as ushers and flag-bearers or assist in other ways in prominent places during the service.

5. A Scout quartet or individual Scout may help with the music.

6. Scouts and Explorers who have achieved church awards could be recognized, and one of them could give a talk during the church school general assembly or during the eleven o'clock worship on his experiences in achieving the award.

7. A special section may be provided for boys and their parents to sit together.

8. Boy Scout Sunday is an ideal time for presentation of God and Country awards for those who are qualified and to encourage others to register and begin work.

God and Country Recognition

If the branch has had any boys complete the God and Country program during the year, now would be a good time to recognize them and encourage any others that might be starting to work for the award. One way to develop an appreciation of the God and Country award and what it takes to get one is merely to read some of the requirements. Many of the requirements are fundamental to church membership and Christian living; others are the "second mile" that not many members measure up to.

Information about the God and Country program may be secured by writing the Department of Religious Education, the Auditorium, Independence, Missouri.

A Suggested Outline of Service

- COLOR PRESENTATION AND
 PLEDGE OF ALLEGIANCE Led by Scout
 OPENING HYMN "America the Beautiful"
 INVOCATION
 OFFERTORY
 SPECIAL MUSIC
 SERMON
 A LITANY FOR SCOUTS
 HYMN "Rise Up, O Men of God"
 or
 "I Would Be True"
 BENEDICTION



Announcing--

Stride's Photo Contest

See the current issue of STRIDE for the announcement about the photo contest and its rules.

CASH PRIZES: first place, \$10; second place, \$7; third place, \$5; honorable mentions (3 prizes), \$1 each.

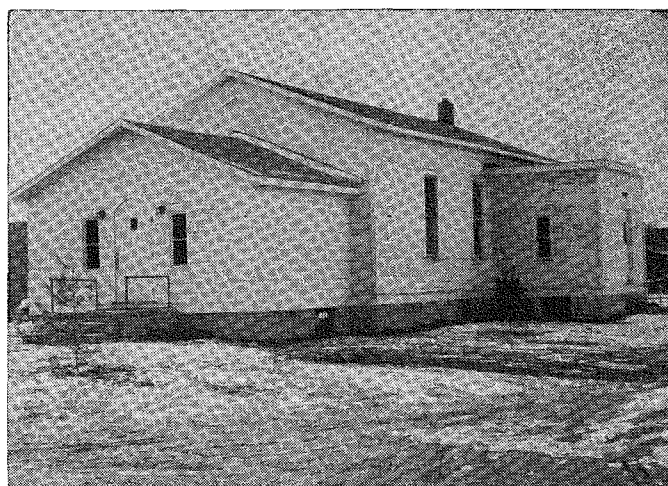
Church at Gladwin, Michigan Dedicated

THE DEDICATION SERVICE for the Gladwin, Michigan, church was held September 8, 1957.

In February, 1956, the building was moved for the second time. In 1931 it was moved from its location on a farm northwest of the highway, to the highway, six miles north of the city of Gladwin.

Before the actual moving operation was started, the roof had to be remodeled as the old one was too high and heavy. The move into town was accomplished, and as soon as frost conditions permitted the basement was built and the building was placed on the walls.

A new foyer was added, as well as one on the side which is used as a vestry and entrance to the basement and upper auditorium. Much of the labor was donated, but the moving, blocklaying, furnace and installation had to be paid for. These obligations have been met.



There were thirty-five members enrolled in the church when the project was started. Attendance has increased considerably in recent months.

All-day services were conducted with Pastor Harold McAllister presiding. He also gave the eleven o'clock address. Others participating were District President Jay Doty, Apostle D. O. Chesworth, Mayor Ray Flynn, Sheriff Edick, and Floyd Hall. The mortgage was burned during the dedication service.

A dinner was served in the lower auditorium. The members now have the project of finishing the lower auditorium and kitchen.

LEAH McALLISTER



Leslie W. Kohlman

ONE OF THE MOST moving and challenging experiences of my life came when I had the primary responsibility of developing and extending missionary ministry through cottage meetings in the branch where I was pastor.

In co-operation with the supervising minister and Seventy in the area of my Conference appointment, I had received good counsel, some basic helps, and on-the-job training. Following this preparation, I had the responsibility of training local ministers and developing a continuous program of cottage meeting ministry in the branch.

I Had an Experience . . .

It came time for carrying out my first cottage meeting, assisted by one of the local brethren. Getting ready to leave the house for this initial appointment, I wished somehow that I could cancel the meeting. I hesitated, feeling most inadequate for the responsibility. Knowing I had to go, I went out to the car. Before pulling out of the garage, I offered a prayer for strength and guidance. I backed down the driveway, and it wasn't until then that I had a most enlightening and enriching experience of the ministry of the Spirit.

The great commission came to me with new meaning and power. I was impressed to "go," and to "teach," being assured, "Lo, I am with you always." I knew that the important thing was to go, and if I would teach *truth*, I would not be alone, but the Spirit of the Master would be with me.

With this experience, I could not get to the appointment soon enough. I had a most enriching experience in the meeting, which was duplicated again and again in my cottage meeting ministry. I'm happy to know today that in this branch many good local ministers still are rendering a most effective ministry along this line, and many new souls are won to Christ each year.

Letters

Spared for a Purpose

On December 25, 1957, I received the most precious Christmas present in my life. My wife gave me the Inspired Version of the Holy Scriptures.

Last June I had a sister in the hospital. My wife and I had been visiting her and had taken her a piece of birthday cake. When we were about to leave she made us promise to take a piece of it to her pastor at the Reorganized Church of Jesus Christ of Latter Day Saints. She had been a member for some time and had talked about it to us.

When we entered our town at Farwell, Michigan, we noticed the evening service had just begun. Not being a member, I was about to pass by when my wife said, "You made a promise." After the service we were given a warm welcome. At that moment God started working in our lives.

All my life I had been searching for a better way to serve God. He had saved and spared my life several times when doctors gave me no hopes. When I was fourteen years old I was never expected to walk well again. In my early twenties I had a strep infection and arthritis. I was not expected to live overnight, but through faith I was raised up again. Again, in 1940, I was taken to the Ford Hospital with what was called dry pneumonia. I was sent home with no hopes. Again God raised me up. Today, at the age of forty-four, I am a healthy man.

On Sunday, October 27, 1957, my wife and I were baptized. The following Wednesday we were confirmed in the Reorganized Church. God has blessed us ever since.

I had long searched for the true religion of Christ. I listened to many ministers, attended various services, and talked with a Catholic priest, but nothing seemed to be what I considered the full gospel.

The pastor and elders gave me books to read. The revelations of Joseph Smith shone out like a glowing light, then the Book of Mormon fit in with the Holy Bible. As we prayed and studied these Three Books under the guidance of our pastor and elders, Jesus Christ revealed the true gospel to us—what repentance and baptism really meant. Since I have been baptized and confirmed God has made me realize that my purpose is to be a guide to others.

LAWRENCE HORN

Farwell, Michigan

Are Our Children Different?

Last summer in class at reunion this question was asked: Should our children be different? Someone answered, "No." While I

wanted to speak, and felt that I should, I sat quietly. I do believe, however, that many of our church families do have children who are "different" and that this difference shows.

At a P.T.A. meeting one evening a teacher asked me what church I belonged to. She told me how much she liked our two daughters and what outstanding pupils they were. Then she said she knew that they had a church home. I believe our children should be different because of their church background, and I am grateful that we have a religion which can help produce quality young people.

MRS. EVA NUNN

Banks, Oregon

From a Ninety-nine-year-old Member

I was ninety-nine years old on December 21 and am still able to read. I read all the letters in the *Herald* and want to add my testimony of the Lord's goodness to me. I have been wonderfully blessed these many years with health and strength.

For fourteen years I had the opportunity of living in Lamoni, and for twenty-two years I lived in Independence. I certainly enjoyed associating with the Saints. I now live twenty-five miles from the nearest branch, but the members come often to visit me. I also have the Communion brought to me. I have a very comfortable home with my daughter, and I feel that the Lord continues to bless me richly.

Here are a few lines I think other elderly Saints may enjoy reading:

They say I'm growing old.
I have heard them tell it times untold
In language plain and bold.
But I'm not old!
What if my hair is turning gray?
What if my eyes are getting dim?
I still can see to follow him,
I still can see to follow him
Who gave his life for you and me
Upon the Cross of Calvary.
What should I care if Time's old plow—
Has left its furrow on my brow?
What, though I falter in my walk?
What though my tongue refuse to talk?
There is a house not built by hands
Awaiting me in Glory's land.
I still can watch and praise and pray.
My ears may not be as keen
As at one time they might have been
But I can still hear my Savior say
This is the way.
I'll meet you on the streets of gold
And prove to you that I'm not old.

(Anon)

MRS. MARY E. WESTON

Strawberry Point, Iowa

Sanscripts

New Central Supply Opens

Lillian Nuhi of Honolulu and Phyllis Norcross of Traverse City, Michigan, spent a busy day of their clinical assignment in Central Supply on January 15 assisting the staff in moving to new quarters. Central Supply now has the newest equipment for providing sterile supplies for patient care. It will absorb the Central Supply department of the Obstetric Department and the operating rooms. Mrs. Lena Goode is supervisor of this department.

Seniors Return from Affiliation

Eight seniors have returned home from St. Louis after finishing their affiliation in tuberculosis and psychiatric nursing. They will remain at the "San" now until the completion of the course in September. These students are Coleeta Antonio of Lorrance, California; Helen Chamberlain of Wichita, Kansas; Jean Ishii of Aiea, Oahu; Betty Moore of Atchison, Kansas; Marlene Powell of Sacramento, California; Donna Tower of Mount Morris, Michigan; Mary Winston of Lee's Summit, Missouri; and Nancy Wisemore of Independence, Missouri.

New Year's Convocation

The administration at the "San" planned an hour on January 1 and another on January 2 for hospital personnel to meet together to meditate on their plans for service during 1958. President W. W. Smith and President F. Henry Edwards of the Board of Trustees spoke of the desire of the Board of Trustees who operate the hospital to render the best service possible. Dr. M. R. Bay, president-elect of the Medical Staff, and Dr. E. B. Holton, retiring president, represented the Medical Staff. Reverend W. O. Poe of the Ministerial Alliance represented the churches of the community by offering the invocations. Chaplain Ray Ashenurst offered the benediction at each of the services. Music was supplied by student nurses Laverne Directo of Wahiawa, Oahu; Alta Minthorn of Kalispell, Montana; Eileen Streling of Pontiac, Michigan; and Shirley Thomas of St. Louis, Missouri.

The services were well attended, and a real spirit of dedication was present during each service.

Rush of "Twins" in "San" Nursery

Four pairs of twins created much excitement in the "San" Nursery in December. Student nurses Karen Travis of Holyoke, Colorado; Kay Sheehy of Seattle, Washington; and Phyllis Norcross of Traverse City, Michigan, got a real thrill in caring for these babies. The parents are Mr. and Mrs. G. L. Carter, Brunswick, Missouri; Mr. and Mrs. T. W. Beangard, Mr. and Mrs. L. O. Gooch, and Mr. and Mrs. Paul R. Hanaway, Independence.

Freshman Students Home for Holidays

Forty-two girls can certainly be missed . . . so say the junior and senior student nurses at the "San." The forty-two freshmen went home for two weeks' vacation and, according to Mrs. Vinnie Hatch (director of the residence) the place was "lonesome." They returned on January 5. This was their first vacation since entering the school in September.

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Briefs

Notice to Contributors

In the recent survey made of "Herald" reader interest, several complained that the branch news published in Briefs contained items of happenings which were too old to be interesting. Many items had only local interest. The editors have been conscious of this but felt all branches should have equal opportunity. However, recognizing the validity of these objections, the editors would like to change certain policies with regard to this section of the "Herald."

We are inviting you to send us only items of church-wide interest, as soon as they happen. These will be run in short paragraph form under place and date headings. It may be necessary for us to further condense news items, since this change of policy will not provide extra space. A sheet of instructions for reporters will be sent upon request.

EDITORS

Banquet Held

AKRON, OHIO.—The priesthood and wives banquet for the southern half of the Kirtland District was held at the Akron Branch, September 27. A delicious dinner was served by the women's department. Group singing was under the direction of Seventy Harry W. Black. Kenneth Noland, Jr., played Chopin's "Etude." The banquet theme was "God Is Our Refuge and Our Strength." Guest speaker was John Blackstock. There was a good attendance.—Reported by ELIZABETH CAPLINGER

Ordained by Father

OMAHA, NEBRASKA.—At Highland Park Branch on October 6, Harold L. Walter was ordained a priest by his father, Harold A. Walter, assisted by Keith Gorham.

On the evening of October 6, the RoLaDaSa and DaRoLaDaSa groups of the women's department held installation of officers at the church, with a program and refreshments.

Highland Park Branch has just purchased fifty hymnals for branch use.—Reported by FRANCES WALTER

Infants Blessed

BOISE, IDAHO.—Roger Glen, son of Mr. and Mrs. Jerry Peer of Meridian, Idaho, was blessed October 13 in Boise by Elders Cecil Gilmore and F. L. Dellenbaugh.

Cindy Lea, daughter of Mr. and Mrs. Richard Boyack, also of Meridian, was blessed the same day by Elders Dellenbaugh and Gilmore.—Reported by WANDA CARSON

Ordained Elder

NIAGARA FALLS, ONTARIO.—In the branch business meeting held September 5 the following were elected to office: pastor Elder Arnold Ware; assistant, Elder Charles Tomlinson; deacon and treasurer, Gordon Garrett; secretary, Audrey Ware; music, Betty Stoner; assistant, Dennis Ware; women's department, Joan Tomlinson; church school director, Bruce Tomlinson; Zion's League leaders, Bill and Shirley Stoner; young married group, Betty and Louis Stoner.

On October 6, Bruce Tomlinson was ordained to the office of elder.—Reported by VERA WOOD

Sister Mesley Is Speaker

SCRANTON, PENNSYLVANIA.—The district held a women's institute in Bloomsburg on October 12. Blanche Mesley was

guest speaker. The topic was "An Outreaching Friendship for the Kingdom."

The afternoon class was a discussion on the world. Changes in all phases of world history for the past fifty years were discussed. Sister Mesley brought many good thoughts. About forty members and friends attended the institute.—Reported by IVA W. SHAFFER

Exchange Speakers

DALLAS, TEXAS.—On September 29, Gale Lyn, daughter of Mr. and Mrs. Robert Thetford, was blessed by Elders John Midgordon and C. A. Greene. Mrs. Thetford is the former Mona Livingston of Independence, Missouri.

The Fort Worth and Dallas Branches, thirty miles apart, have started an exchange program. Once each month Dallas supplies a speaker for a Sunday evening service in Fort Worth, and a Fort Worth priesthood member preaches in Dallas.

The women held a rummage sale September 13-14, which netted \$360.00 for the budget.—Reported by MAX T. STEELE

Music Institute

STANTON, TEXAS.—Seventy Herbert A. Lynn spent three weeks with the branch in September, holding cottage meetings and a series of missionary meetings. On September 29, Mrs. Evelyn Leonard Eaton and Robert Dean Hamm were baptized.

Four members of the branch attended a music institute at San Antonio, Texas, October 27.—Reported by Branch Reporter

Successful Youth Rally

FARGO, NORTH DAKOTA.—The youth rally of the Red River, Minnesota, District convened at Fargo, October 18-20.

Fifty young people attended, some coming from Canada and Wisconsin. Classwork, fellowship services, and a banquet were enjoyed. Films entitled "A Job for Bob," "Beginning of a Rainbow," and "As We Forgive" were shown.

Elder Charles Neff of Independence was guest speaker. The subject for Sunday morning was "How Far to the Kingdom?"

Howard Fisher and Earl Rotzien were in charge of the rally.—Reported by IRENE ROTZIE

League Pledges to Fill Auditorium Cards

KENNETT, MISSOURI.—Missionary Jack Wight was present for the branch election, and the officers elected are as follows: Glen Phillips, branch president; Darrell G. Hays, church school director; Vera Mae Hays, secretary and women's leader; Glen Phillips, youth leader; Charles Branch, director of music; Romlous Malone, treasurer; Chloe Johnson, publicity; Darrell G. Hays, Arlon

Phillips, and Clarence Lance, auditing committee; Glen Phillips, Romlous Malone, and O. G. Branch, finance committee; Joseph Smith, Darrell Hays, Hershel Hawkins, Frank Metzger, Henry Malone, Arlon Phillips, and Clarence Lance, building committee; Alma Smith, dramatics; Arlon Phillips, solicitor; Vera Hays, recorder; Jim Phillips, historian.

On Children's Day, six children were baptized. Linda Jo Smith and Ruth Higgins were baptized by Elder Joseph Smith, Darrell Kenneth Hays was baptized by Elder Darrell G. Hays. Elbert Don Hawkins, Patricia Ann Hawkins, and Joseph Charles Hawkins were baptized by Elder C. A. Phillips. Confirmations were held at the eleven o'clock hour.

Three were baptized August 25. They were Alton B. McAnally, baptized by Elder Perritt of Flint, Michigan; and Willene and Tony Henfling, baptized by Elder Darrell G. Hays.

The Zion's League, under the leadership of Elder Glen Phillips, has pledged to fill the cards for the Auditorium fund.—Reported by CHLOE JOHNSON

Three Baptisms

PAMPA, TEXAS.—Brother H. H. Lynn spent the last week in August with the group. Cottage meetings were held. Three were baptized on August 29. They were confirmed September 1 by Brothers Lynn and Knutson.

On September 29 Brother Ralph Wilt delivered the morning sermon. A basket lunch followed, and the business meeting was held in the afternoon, with Brother Graft in charge.—Reported by CHARLES BAKER

Missionary Series Held

HOUSTON, TEXAS.—Ronald Sanders, son of Mr. and Mrs. O. W. Sanders of Houston, and Paul Mitchell, son of Mrs. Bertie Mitchell, are attending Graceland College this year.

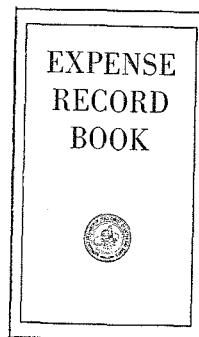
Seventy Robert Wakeman visited the Houston Heights Branch for a series of meetings October 19-26.—Reported by WANDA SANDERS

Baptisms Climax Series

FOLLANSBEE, WEST VIRGINIA.—Elder Jack Curtis, missionary to the West Virginia District, held a series of meetings in Follansbee, November 10-17. The meetings were climaxed by six baptisms. Those baptized were Gloria Benson, Priscilla Benson, Maxine Benson, Russel Dunlevy, Edgar Dunlevy, and Wetzel Dunlevy.—Reported by SARA MCMAHON

Annual Business Meeting

MAPLETON, KANSAS.—Mapleton Branch held the annual business meeting August 21 with Elder Allen Piatt of Butler, Missouri,



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45c a dozen; 10 dozens or more, 37c a dozen.

Sixtieth Wedding Anniversary

Mr. and Mrs. Charlie Merrill observed their sixtieth wedding anniversary at their home in El Dorado, Kansas, on August 18, 1957. Both have been members of the Reorganized Church since 1909. Since moving to El Dorado in 1922, they have been active in the branch there. Brother Merrill, who holds the office of priest, has served as pastor, assistant pastor, and bishop's agent.

The Merrills had two sons. One is deceased, and the other, Chester Merrill, lives with his family at Pauls Valley, Oklahoma.



present. Officers were sustained and elected as follows: pastor, Arthur Dennis; counselors to the pastor, Raymond Loar and Paul Kelley; treasurer, Charles Rei; secretary, Miriam Loar; church school director, Clarence Graham; women's leader, Ula Rei; youth leaders, Clarence and Ferne Graham; director of junior department, Ruby Wellington; music leader, Erma Clayton; book steward, Miriam Loar; auditor and solicitor, Ward Wellington; member of finance committee, James McCollam; historian and *Herald* correspondent, Bertha Quick.

The annual fall sale was well attended and very successful. The proceeds were included in the Auditorium fund.

Pastor Arthur Dennis has been incapacitated by a heart ailment and subsequent operation in recent months. Elder Raymond Loar, counselor, has officiated during the pastor's illness.

An all-day women's meeting was held in the Mapleton church November 20, with guests from Pleasanton, Fort Scott, Iola, and Butler. Guest speaker was Mrs. Deane Edwards of Monett, Missouri, whose subject was "Democracy in the Church of Jesus Christ." A covered dish dinner was served at noon.—Reported by BERTHA QUICK

New Branch Officers

RIDGEFIELD, WASHINGTON.—The annual business meeting was held September 29 for the election of branch officers. Those selected to serve for the new year were as follows: Elder Milton Becker, pastor; Jack Smythe, church school director; Stella Chapman, secretary; John Roth, treasurer; Wilbur Chapman, auditor; Richard Dynes, Zion's League leader; Phyllis Snead, women's leader; Lloyd Groat, librarian; Elsie Becker, publicity; Marjorie Roth, music; Charlotte Smythe, social; Elsie Becker, historian sustained as appointed; Robert Snead, Charles Taylor, Wilbur Chapman, building committee. Counselors selected by the pastor were Elders Ralph Chapman and Robert Snead.

Dennis, infant son of Mr. and Mrs. Lloyd Groat, was blessed by his maternal grandfather, Elder Robert Snead, assisted by Elder Ralph Chapman, on October 8.

Scott, infant son of Mr. and Mrs. Richard Dynes, was blessed by Elder Ralph Chapman assisted by Elder Milton Becker, on November 10. On November 15, Bishop T. A. Beck and Seventy James C. Daugherty counseled with selected branch officers.—Reported by ELSIE BECKER

Growth in Mission

BAKER, OREGON.—On October 27 Tom Bessonette was ordained to the office of priest in an inspirational ordination service with

Seventy G. Wayne Smith as spokesman. This was the first ordination service to take place at the mission.

Brother Smith conducted a two-weeks' series October 13-27. During this time cottage meetings with slide sets were conducted.

Elder W. T. Ferguson blessed Sally Ann Bessonette on November 23.

Under the direction of District President Elvin Dennis, the Baker mission elected or sustained the following officers; pastor, Jonathan G. McKee; church school director, Tom Bessonette; mission secretary, Barbara Hunt; librarian, Virginia Sullivan; women's leader, June Waldon; treasurer, Manford Waldon; book steward, Ethel Kennedy; senior Zion's League leaders, Barbara and Gary Hunt; historian, Betty Bessonette; auditor, Wilmot Hunt; church school secretary, Virginia Sullivan; publicity, Phyllis Wigle; recreation leaders, Tom and Betty Bessonette; music director, Jonathan G. McKee; junior League leaders, Clela and Harold Godfrey; and solicitor, Tom Bessonette.

Many goals have been reached since organization of the mission ten years ago. Last winter the final payment for the church building purchased three years ago was made and already there is need for greater expansion.—Reported by PHYLLIS WIGLE

Special Oriole Service

COUNCIL BLUFFS, IOWA.—An ordination service was held October 20, and the following men were ordained: Paul Harding, Donald Graybill, and Emil J. Severyn to the office of elder; Raymond Bailey to the office of teacher; Donald Sherbondy to the office of priest, and Dennis Norman to the office of deacon.

District women's institute was held October 23, with seventy-five present. The theme was "Women Testify of Him." Mrs. Leslie Kohlman was guest speaker.

On November 3, a special Oriole candle-light award service was held. Rank awards and honor badges were given. There are three Oriole groups, and twenty-four girls enrolled in the program. Six are nonmembers. Plans for a Skylark group have been made.

The annual smorgasbord and bazaar was held November 8 by the combined women's department. This was their eighth smorgasbord. Ticket sales were limited to 500, and about \$900.00 was netted.

The priesthood members have been visiting homes and explaining the stewardship program. Cottage meetings have also been conducted.—Reported by JACQUELINE FOX

Successful District Conference Held

FORT WORTH, TEXAS.—The branch was host to the Central Texas District conference held November 16-17, with an average at-

tendance of three hundred. The business meeting was presided over by District President Roy Vandel, together with the apostle in charge, Charles R. Hield.

Apostle Hield voiced his approval concerning the growth in Texas, and said the General Church is looking forward to having missions started in Grand Prairie and Tyler, Texas. Building programs are well underway for Waco, Longview, and Victoria.

The conference gave approval for the ordination of George Shoemaker of Fort Worth, to the office of elder; Merle Sprinkle of Fort Worth, to the office of teacher; Henry Nesbitt, Sr., of Fort Worth, to the office of priest; Wayne Hay of Hearne, to the office of priest; and James Alfa Dotson of Hearne, to the office of deacon.

The office of church school director was made vacant and George Shoemaker was unanimously elected to this office.

Herbert Smith, of Bellaire, Texas, youth leader of the district, was in charge of youth activities during the conference.

Apostle Hield delivered the sermon at the close of the conference.—Reported by BRANCH REPORTER

Congregation Sets Goal

KANSAS CITY, MISSOURI.—Gladstone congregation had a building fund banquet on November 16. Guest speaker for the evening was President Israel A. Smith. Other speakers included Fred O. Davies, Joseph Baldwin, Marion Sneed, Jerome W. Middleton, Glenn Scott, Jr., and Leo Parrish. The program also included Josephine Mader as soloist, and the Crusaders Quartet.

The turkey dinner was prepared and served by the Gladstone ladies. Central, Chelsea, and Nashua congregations loaned silver, chairs, dishes, and tables to make the banquet possible.

The congregation was only a little under four hundred dollars short of their goal of \$5,000.

On November 24, at the family night service, attendance was over eighty-two, a new high for Sunday night attendance.—Reported by MRS. JOHN L. THOMPSON

Patriarch Speaks to Women

AFTON-TOWER, MICHIGAN.—The women's department met at the home of Fulford and Reta Lapeer on October 30. After the hymn and prayer, Patriarch Charles May spoke on the importance of women and mothers in the work of the church, community, and world.

After the talk, a short business session was held. Lunch was served by the hostess.

Brother May, who served in the South Sea Islands, sang "Have Thine Own Way, Lord," and "Where Is My Wandering Boy Tonight" in English and Tahitian. Brother May held

a series of meetings in Onaway, and showed slides of the South Sea Islands and Hawaii.

During the summer, nine were baptized, seven babies were blessed, and two men were ordained. Chester Johnston was ordained a priest, and Bruce Walters was ordained a deacon by Brother Max Kramer, pastor.

Circle Two ladies met at the home of Mr. and Mrs. Chester Johnston the evening of December 10 for the Christmas party. Sisters Dorothy and Beth Johnston were hostesses.—Reported by LOVINA G. SKUSE

Four Men Ordained

REDLANDS, CALIFORNIA.—On September 1, the branch business meeting was held. Officers for the year were pastor, Lloyd R. McKeehen; counselors, Elder W. J. Murray, Elder Floyd Simpson, and Brother Clifford McGuire; secretary, Anita Pierce; treasurer, Larry Miller; director of religious education, Eura Glover; women's leader, Roberta McGuire; music director, Wilma McKeehen; youth leader, Jarrell Glover; historian, Louise Pollard; *Herald* correspondent, Frances Lyon.

On October 27, Lloyd R. McKeehen was ordained an elder, Bert Glover was ordained a teacher, Jarrell Glover was ordained a deacon, and Edward McGuire was ordained a deacon.

On November 15, Olive Miller was approved as book steward for the branch.

On December 1, a special baptismal service for the daughter of Seventy and Mrs. Keith Kinart was held. Candace was baptized and confirmed by her father, who was assisted by Elder W. J. Murray.

On December 5-6, the L.O.A. group held a Christmas tea and bazaar, which was well attended. The women have made diligent efforts to increase the building fund.—Reported by FRANCES LYON

Speaker Exchange Program

DALLAS, TEXAS.—The women's department of the branch held their Christmas bazaar November 22-23.

David O'Brien, Monty Roper, Chris Taylor, and Connie Donahue were baptized and confirmed December 15. Priest John O'Brien officiated in the baptisms.

Sister J. J. Nelson, Mountain View, Missouri, a former charter member of the Dallas Branch, visited in November. She is the former Ina Standifer.

The Fort Worth-Dallas exchange speaker program is working well. Brother Walter Garrett of Fort Worth was speaker on November 24.

A Christmas party was held the evening of December 13. The children gave a program, then everyone joined in carol singing.

Brother Danny Greene has gone into the U. S. Army.—Reported by MAX T. STEELE

Pastor for Twenty Years

CEDAR RAPIDS, IOWA.—The branch election of officers was held August 25, with District President C. M. Beil in charge. Elder Don Cassidy was re-elected pastor. Robert Allen and Burton Hynden are his counselors. The following offices were filled: church school director, Tom Mortimore; women's leader, Dorothy Birky; men's leader, Bob Condit; youth leader and historian, Maude Motejl; junior church pastor, Ken Newcom; music director, Marcheta Mortimore; secretary, Shirley Howard; treasurer, Ted Clark; book steward, Laurine Clark; branch auditor, Burton Hynden; *Herald* correspondent, Barbara Newcom; solicitor, Merwen Taylor; recorder, William Robinson.

Because of a promotion and transfer to Omaha, Nebraska, it was necessary for Brother Cassidy to resign as pastor, ending twenty years of devoted service as pastor of

the group. On October 6 a short business meeting was held, and Elder Tom Mortimore was elected pastor. Merwen Taylor was then elected church school director to fill the vacancy. The same counselors to the pastor were retained.

A branch farewell party was given November 2 in honor of Don and Ruth Cassidy and their son, Bob.

The Christina Wilson Circle sponsored a turkey dinner and bazaar November 19.

The annual children's Christmas party was held December 15 with a potluck supper and program. The program was presented by the children, and there was a toy sacrifice in which they participated.—Reported by BARBARA NEWCOM

New League Officers Named

ST. MARYS, OHIO.—Zion's League officers are Larry Mallory, president; Johnny Mallory, vice-president; Wilbur Sawmiller, Jr., secretary, and Donald Deitsch, treasurer.

A junior League has been organized with Phyllis Lewton as leader. Officers are John Dicler, president; Lyle Dean Sawmiller, vice-president; Martha Jane Slije, secretary; and Sharon Gray, treasurer.

Three babies were blessed October 20. They were Larry Joe, son of Mr. and Mrs. Irvin Coats; Sandra Kay, daughter of Mr. and Mrs. Howard Germann; and Cindy Sue, daughter of Mr. and Mrs. Orville Myers.

October 24-27, Evangelist V. D. Ruch gave blessings to members and brought pulpit ministry.

Through November, Missionary and Mrs. Walter Conway visited and held cottage meetings. Baptized were Lonna and Tommy Cable, Charles and Ellen Paden, Martha Jane and Jackie Slije, and Evelyn Robinson and Michael Holden.

The women's department took active part in World Community Day services sponsored by the Ohio Church Council of Women.

Every class participated in the Thanksgiving program, and the young people presented a play on December 22.—Reported by DELCIE GRAY

Branch Christmas Program

MASON CITY, IOWA.—On December 22, the branch held an evening Christmas program. The theme was "Unto Us a Child Is Born." The program opened with a violin solo by Brad McKeown. The church choir and junior choir furnished all the music. Brad and Scott McKeown were the Wise Men, and Debra Reid was the angel. Gloria Crouse played Mary. Dennis and Linda McVickers were candlelighters.

Lanette Leigh, infant daughter of Vernon and Elaine Nyhus, was blessed by Elder Hugh Braby, assisted by Elder Carl McGuire.—Reported by MRS. VELMA WINEMAN

Six Baptisms

XENIA, ILLINOIS.—At the Brush Creek Branch, Seventy Cecil Robbins held a series of meetings October 13-20. Six were baptized.

The women's department sponsored a turkey banquet November 14.

On November 17, Kevin Roy, infant son of Mr. and Mrs. Roy Moore, was blessed by Elders Lewis DeSelms and Alva Henson.

Oscar Dean was ordained to the office of teacher December 1. Elders Alva Henson and Lewis DeSelms officiated.—Reported by PANSY FATHEREE

Needy Family Adopted

MACON, MISSOURI.—Recent guest speakers have been Elder Alan Tyree of Columbia, Elder Fred Young of Independence,

Elder Roy Thomas of Bevier, Elder Lloyd Clarke of rural Macon, and Elder Tilford Phillips of New Canton, Illinois.

The Zion Builders held their annual picnic August 8. Macon has been represented at the area meetings.

The church has been redecorated, and new carpets were laid this summer.

A series of meetings conducted by Elder Vernie Ruch was held September 22-26.

The annual business meeting was held September 29.

Elder Carl Weeks of Bevier was retained as pastor, with Brother Joe Charles appointed as his assistant.

The church school secretary is Thelma Dawson, and treasurer and solicitor, William Burns. Historian and correspondent is Kathryn Bailey. Emma Bishop is the reporter to the Macon newspaper, and also director of music. Joe Charles is recorder and auditor. Anna Gray is women's leader. The department of religious education is headed by Mildred Burns, and Halga Charles is assistant church school director. Church school secretary is Kathryn Bailey.

Macon contributed to the Auditorium and Graceland College funds, and in addition keep a "polio" jar at the church for collections. Saints also "adopted" a needy family for Christmas.—Reported by KATHRYN BAILEY

Stone Church Christmas Service

INDEPENDENCE, MISSOURI.—An annual Christmas service of sacred music and a Christmas message was presented to the families of Center Stake the night of December 6 at Stone Church. The program was sponsored by the executive board of the stake women's department. The church was decorated by Mrs. Elmer Armstrong with a seasonal arrangement of poinsettias, a single white candle, and fir boughs.

Mrs. Arthur Lotz, stake women's leader, greeted the congregation and presented the guest ministers.

Elder Z. Z. Renfroe brought the Christmas message, suggesting that each person have four companions for this season and all year: the spirit of joy, the spirit of understanding, the spirit of a little child, and the spirit of giving.

Mrs. Cecil Burton, organist, opened the service of music; Talitha Ranes, harpist, and Janette Draper, violinist, presented a medley of Christmas hymns; and Carl Olson, vocalist, sang two special numbers. Mrs. Kenneth Henry directed the congregational singing.

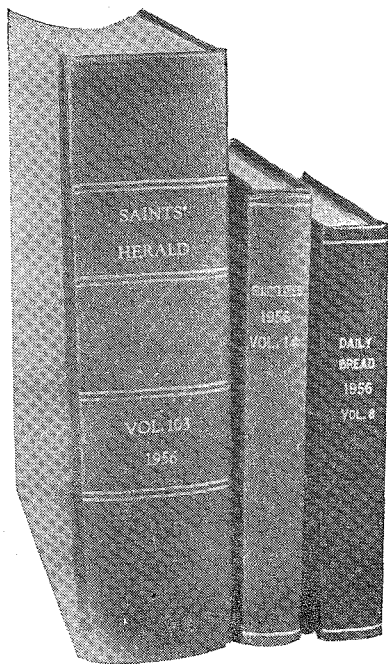
Included in the program was a candlelighting service, narrated by Mrs. Armstrong, symbolizing keeping the light of Christmas burning in home, community, and nation. Those who participated were wives of some of the church appointees who live in Independence.

The invocation was given by Elder C. V. Graham, and Elder Russell F. Ralston closed the service with a prayer of blessing and the benediction.—Reported by MRS. R. W. MILLER

Branch Officers

ROSEBURG, OREGON.—Officers of the branch are as follows: Louis Verbeck, pastor; Doris Friend, secretary; Clyde Curtis, treasurer and bishop's agent; Waldo Dancer, auditor; Maxine Rodley, music; John Rodley, Zion's League leader; Frank Ellenwood, young adult leader; Delores Ellenwood, women's leader; Twyla Dancer, social leader; Betty Johnston, publicity and librarian; Billie Curtis, historian; Francis Walberg, book steward; John Rodley, Frank Ellenwood, and Waldo Dancer, finance committee.—Reported by BETTY JOHNSON

Bulletin Board



bound volumes of the
SAINTS' HERALD
DAILY BREAD
GUIDELINES
and
STRIDE
are useful
for reference

The valuable reference and reading matter in our church periodicals will be close at hand in volume form if you have each year's issues bound by Herald House.

Each bound copy bears the periodical title, volume number, and year imprinted in gold on the backbone. The binding is of durable dark green cloth.

In order to offer the binding done at the following prices, it is necessary to receive your orders before March 15, 1958. Please mail your magazines soon. (Missing issues are not available at Herald House.) Shipping charges are extra.

Binding Prices

Saints' Herald	\$4.00
Daily Bread	\$3.50
Guidelines to Leadership	\$3.50
Stride	\$3.50

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the VFW Hall, 18147 Harwood Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamon, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Services in Metropolitan New York City

Manhattan, Brooklyn, and Queens area: YMCA, 570 Jamaica Avenue, Highland Park; pastor, W. S. Lord, 60 Knightsbridge Road, Great Neck (telephone GR 2-9543 or VI 7-8527)

Long Island area, Hicksville mission: home of Seventy Loyd Adams, 27 Parkway Drive, Clearview Village, Hicksville (telephone WELls 1-5859); pastor, Wilbert Richards, 14 Oxford Lane, Bethpage (telephone WELls 8-0456)

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks (telephone SUMmit 6-2721 J)

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; pastor, Clifford Webb (telephone WOODward 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Don Crowell (telephone WEst 4-1879)

Further information, if necessary, may be obtained from the district president, Perce R. Judd, WELls 1-8949.

Notice to Priesthood and Membership of the Southwest States Mission and Alaska

Goals of Achievement for 1958:

- 6% baptismal gain
- 10% increase in attendance
- 85% of Priesthood engaged in home ministry
- 100% of Priesthood filing the tithing statement
- 25% of membership filing the tithing statement
- 50% of families subscribing to the *Saints' Herald* and/or *Stride*

REED M. HOLMES

for the Stake and District Presidents of Southwest States Mission and Alaska

Services at Hermiston, Oregon

Services are now being held on the first and third Sundays of each month in Hermiston at the Legion Hall located at Third and Maple Streets. The meetings begin at 10:00 a.m. and last until noon. John R. Harmon, 108 Laird Avenue, Hermiston, is in charge of the group. Members in the area who are not now attending services are urged to contact him.

A. M. CROWNOVER

Counselor to the District President

Notice to Priesthood of Southwest States Mission and Alaska

During February your presiding elder will ask you for a personal interview. At the

close of the interview, you are to receive your 1958 home ministry assignment. Please make a minimum of four home contacts with each family during 1958. Your presiding elder will receive further notice of quarterly emphases. The purpose of your visit in February and March—encourage church school attendance.

We are privileged to have been ordained to a holy priesthood. Proper and efficient performance will bring honor to the office and joy to each member of the priesthood.

REED M. HOLMES

for the Stake and District Presidents of Southwest States Mission and Alaska

Appointee's Address

John Puckett
2309 Utica Drive
Dallas 27, Texas

Servicemen's Addresses

Pvt. Loyd L. Nail
US 54197497
Co. D 2nd A.R.B.
50th Inf. 4th A.D.
A.P.O. 66
New York, New York

Loyd is stationed at Erlangen, Germany, and would like to contact church members in that area.

A/2c Raymond L. Flowers
403 Herndon
Shreveport, Louisiana
(Telephone 2-2662)

Raymond and his wife, Joanne, will appreciate having members living in or passing through Shreveport call or visit them.

Book Wanted

Stanley L. Johnston, 828 Hickory Street, Lansing 12, Michigan, wants to purchase a copy of Lucy Smith's *Joseph Smith and His Progenitors*. He will pay up to \$4.00 for it.

Daily Conference Herald Wanted

Jim Christenson, P. O. Box 2, Independence, Missouri, would like to obtain a copy of the Wednesday, April 5, 1950, *Daily Conference Herald*. He will pay postage to mail the copy to Independence.

Requests for Prayers

Mrs. Owen Miller, Rural Route 3, Xenia, Illinois, requests prayers for her husband who has been suffering with cancer for a year. He is unable to eat and is in constant pain.

Mrs. Nora Horn of Vinita, Oklahoma, requests prayers for her great-grandson, Darrell Sumner, who has recently developed leukemia. Darrell is the son of Dr. and Mrs. R. N. Sumner, 4730 Woodend, Kansas City 6, Missouri.

Prayers are requested for Jo Ann Settles, St. Joseph Hospital, Aurora, Illinois.

Prayers are requested for Mrs. J. C. Green, formerly of Wimer, Oklahoma, and now of 706 East Tenth Street, Coffeyville, Kansas. She is gravely ill with cancer.

ENGAGEMENTS

O'Hearn-Ritchie

Mrs. Lila Ritchie of Macon, Missouri, announces the engagement of her daughter, Miss Paula Cheever of Independence, Missouri, to Leo E. O'Hearn, Jr., son of Mr. and Mrs. Leo E. O'Hearn, Sr., of Moberly, Missouri. No date has been set for the wedding.

Bradbury-Taylor

Mrs. Ada Taylor of Omaha, Nebraska, announces the engagement of her daughter, Janet Carolyn, to N/C Craig M. Bradbury, son of Mr. and Mrs. Albert W. Bradbury, also of Omaha. Janet is a student at Omaha University, and Craig, a 1956 graduate of Graceland, is in the Navy Air Corps. No definite wedding plans have been made.

McKeage-Killingbeck

Mr. and Mrs. William Killingbeck of Midland, Michigan, announce the engagement of their daughter, Donna, to LeRoy McKeage, also of Midland, son of Mr. Roy McKeage and the late Mrs. Sylvia McKeage of Independence, Missouri. LeRoy is a graduate of Graceland College and Donna is a student there.

Clark-Weate

Mr. and Mrs. N. J. Weate of Worthington, Ohio, announce the engagement of their daughter, Diane, to Ronald G. Clark of Sylvania, Ohio, son of Mrs. Susie Robertson and the late Floyd L. Clark. Both are sophomores at Graceland College. No date has been set for the wedding.

Colby-Blackstock

Mr. and Mrs. John W. Blackstock of Middletown, Ohio, announce the engagement of their daughter, Leona Mae, to Duane O. Colby, son of Dr. and Mrs. Frank Colby of Sandusky, Michigan. Leona is in her second year at Graceland, and Duane is stationed on the U.S.S. "Platte," Long Beach, California. A fall wedding is planned.

Tripp-Poplett

Mr. and Mrs. Dale Poplett of Dahinda, Illinois, announce the engagement of their daughter, Sarah Jane, to Pvt. Lloyd L. Tripp, son of Mr. and Mrs. Ralph Tripp of Burnside, Illinois. Pvt. Tripp is a graduate of Graceland College and the University of Illinois. The wedding will take place May 4 at the Reorganized Church in Dahinda.

McFarlane-Platz

Dr. and Mrs. G. A. Platz of Lamoni, Iowa, announce the engagement of their daughter, Amy Grace, to Larry A. McFarland of Independence, Missouri. A June wedding is planned.

Etcheson-Lewis

Mr. and Mrs. Glen Lewis of Oak Grove, Missouri, announce the engagement of their daughter, Janet Marie, to John Etcheson, son of Mr. and Mrs. R. E. Etcheson of Flora, Illinois.

WEDDINGS

Casino-Robinson

Marylyn Robinson, daughter of Mr. and Mrs. H. Linden Robinson, and Frank Allen Casino, son of Mr. and Mrs. Joseph Casino, all of Wichita, Kansas, were married November 23 at the Reorganized Church in Wichita, Seventy James S. Menzies officiating. At present they are making their home in Indianapolis, Indiana, where Frank is stationed with the Naval Armory.

McCann-Cooper

Carol Jean Cooper, daughter of Mr. and Mrs. Marion F. Cooper of Palos Park, Illinois, and William Albert McCann, son of Mr. and Mrs. William McCann, Sr., of Harvey, Illinois, were married January 1 at the Brainerd Reorganized Church, Elder Cecil Ettinger officiating.

Olsen-Lewis

Karl O. Olsen and Mrs. A. L. Lewis were married on December 26 in Moscow, Idaho, at the home of the bride's brother-in-law and sister, Mr. and Mrs. Demps Kite. The bride's sons, Elder Orville Lewis and Priest Norman Lewis, officiated.

Sigman-Scott

Betty Ann Scott, daughter of Mr. and Mrs. Theo K. Scott of Gaylord, Michigan, and J. D. Sigman, son of Mrs. John Carr of Kansas City, Missouri, were married on January 18 by High Priest Harry J. Simons. The bride is a graduate of Graceland, class of 1949.

Hall-Ebeling

Jeanne Ebeling, daughter of Elder and Mrs. Ray Ebeling, and Ronald L. Hall, son of Mr. and Mrs. Vessie Hall, Jr., all of

Colorado Springs, Colorado, were married December 29 in the Reorganized Church in Colorado Springs, the bride's father officiating. They are making their home in Colorado Springs.

Ratcliffe-Fair

Linda Fair, daughter of Dr. and Mrs. Eugene R. Fair of Washington, D. C., and Stanley Ratcliffe, son of Mr. and Mrs. Harry Ratcliffe of Arlington, Virginia, were married December 27 at the Reorganized Church in Washington, D. C., Elder John Conway officiating. They are making their home in Manhattan, Kansas, where the groom, a 1956 graduate of Graceland, is attending Kansas State College.

Crownover-Kelley

Mary Louise Kelley, daughter of Mr. and Mrs. F. O. Kelley of Topeka, Kansas, and Elson Crownover, son of Mr. and Mrs. Elmon Crownover of Burlingame, Kansas, were married December 20 at the home of the groom's grandfather, Matthew Crownover, in Miami, Oklahoma. Priest Jappie Roberson officiated. They are living in Burlingame.

Mantle-Nicks

Carol June Nicks and Francis A. Mantle were married at Central Church in Denver, Colorado, on January 7 by Elder Ward A. Hougas. They are making their home in Denver.

BIRTHS

Mr. and Mrs. Elbert Johnson of Independence, Missouri, became the parents of a daughter, Pamela Sue, on October 9. She was blessed on December 29 by Pastor Glaude A. Smith and Assistant Pastor Herbert Scott at Stone Church. Mrs. Johnson is the former Shirley Wolfe. Both parents are Graceland graduates.

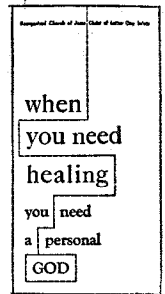
Mr. and Mrs. Larry Lewis became the parents of a son, Michael Larry, on November 29 at Memorial Hospital in Pullman, Washington.

Mr. and Mrs. Alvin Mogg of Rivers, Manitoba, became the parents of a daughter, Shirley Anne, on December 3. She was blessed on December 22 by Elders William H. Atkinson and Cecil O. Diaper. Mrs. Mogg is the former Doreen Gibson of Calgary, Alberta.

A/2c and Mrs. Raymond L. Flowers of Shreveport, Louisiana, became the parents of a son, Steven Ray, on October 21, 1957. He was blessed at the Slover Park Reorganized Church in Independence on December 22 by Elder John L. McArthur and Elder Albert E. Lockyer. Mrs. Flowers is the former Joanne Cracraft.

TRACT REVIEW

*When You
Need
Healing*



A couple of years ago one of our Seventies expressed a need he felt for some piece of literature he could hand to people who were ill in the hospital but who were not acquainted fully with our belief in "administration to the sick." He voiced his request to Herald House tract editor, Paul A. Wellington. A few weeks later this tract was completed by the editor and approved by the First Presidency for publication.

The tract is divided into five areas: (1) You Need a Personal God; (2) Preparation for Elders' Prayers; (3) When the Elders Come; (4) Your Future Health; and (5) Faith-building Scriptures.

Included in the tract is a description of what the ill person may expect to happen if he asks the elders of the church to administer to him. Reasons for calling for the elders are also listed. Things to do in preparation for the ordinance are suggested. An attitude leading to future health leads up to a selection of faith-building Scriptures.

Single copies of this tract are 9 cents. Quantity prices are reduced as much as half.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
*ALABAMA, Bay Minette	WBCA	1150	Feb. 3-8, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTFR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

* Sunday, February 9, 1:30 p.m.

And Finally...

Mr. & Mrs. Leonard Coffman
Route #5
Warrensburg, Missouri

16528
8-58
h

FROM THE CHAPLAIN'S NOTES

Have you ever noticed that most knocking is done by folks who don't know how to ring the bell?

Old Uncle Eben: When yo' goes lookin' fo' someone to help yo' decide somethin', remember it takes 'most as much smahtness to pick out reliable advice as it would take to make up yo' own mind.

The Netherlands ambassador, Herman van Roijen, has a realistic definition of diplomacy. "It is," he says, "the art of letting the other fellow have your way."

Those who are completely free of any obligations or loyalties or responsibilities are the loneliest people on earth.

It takes gallons of sap to make a single pound of sugar, but the sweetness pays for the condensing. A little word said and remembered is better than any amount of weary, casual talk, which men endure and gladly forget.

—"Your Sunday Morning Visitor"

CHRISTIANITY WITHOUT CHRIST

Recently a brother sent me a book by the "Red Dean of Canterbury" and asked me to read it. People are aways asking me to read something so I was not surprised in the request. The amazing thing about this book is its intriguing way of proving that red is white. Either the army is out of step or the Dean is; for he seems to have seen with his own eyes things that are not there, else all the lecturers and writers in America have deceived us. The Dean "proves" ipse dixit that by practice and teaching the Soviets are more Christian (New Testament chapter and verse) as

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atheists than the West is with Christ. Marvellous sophistry!
C. B. H.

TEST YOURSELF

The flame that is itself so weak it cannot light another flame will not long survive.

Don Lents

SERMON HIGHLIGHTS

We can't go any higher than the ceiling of our own thoughts.

We need not worry about the big things. It's the little things that must be overcome.

Left to himself it is impossible for mankind to attain sonship with Jesus Christ.

Quotes from a sermon by Don Pypers.
Selected by A. S.

INDIFFERENCE

A commitment to indifference gives a high place to ineffectiveness.

Arthur Miller

THE GREAT BOOK

There was a man in the Herald Bookshop the other day buying one of the big unabridged Webster-Merriam dictionaries. As

he wrote the check and lifted the heavy volume under his arm to go, he was smiling broadly. This was something he had wanted for a long time. He is a fortunate man.

That book, if he will use it properly and diligently, will give him a world of useful information. It has amazing resources. It can help in a thousand ways to broaden a man's understanding and qualify him for a richer and better life. It is a key to knowledge. If a man will read good books, and look up every word he does not understand or about whose meaning he may be in some doubt, he will soon acquire the equivalent of a college education, and indeed better than some college educations.

You may buy the book and put it on the shelf, but it is not really yours until you read it and study it. This is even more true of reference works than of others. For in this reference work, one does not find an entertaining story about people but the more marvelous story of a great language that has served the communication needs of a group of nations for some seven hundred years.

L. J. L.



Easter Program Materials for 1958

order your "browsing" copies early

STANDARD EASTER PROGRAM BOOK, No. 9 (music and dramatic materials for beginner, primary, junior, and intermediate departments)	40c
WE LIVE FOR HIM (an Easter service for the church school)	10c
HE IS RISEN INDEED (an Easter play in three short scenes)	35c
COKEBURY EASTER PROGRAMS (a collection of material for the observance of Holy Week and Easter)	35c
BEHOLD! THE THIRD DAY COMETH (an Easter drama for sunrise services)	25c
EASTER TREASURY, No. 57 (selections for primaries, juniors, and seniors)	40c
EASTER SUGGESTION BOOK, No. 15 (recitations, music, tableaux, and pageant)	40c
THE CROSS OF LIGHT (an Easter pageant with familiar music)	30c each 12 for \$3.00
EUREKA EASTER RECITATIONS, No. 4 (material for children's departments plus pantomimes, play, songs, special features)	25c
THE KING IS COMING (an Easter service in pantomime, reading, and song)	15c
THE CHANCEL LILY (an Easter play in two acts)	35c
THE SYMBOL OF A CROSS (a religious drama for Easter and general occasions)	30c each 12 for \$3.00
PEACE AT BETHANY (an Easter play for women)	35c

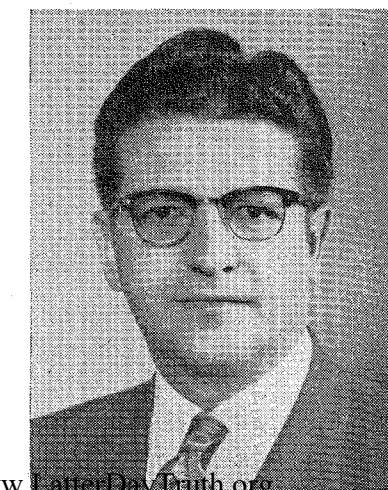
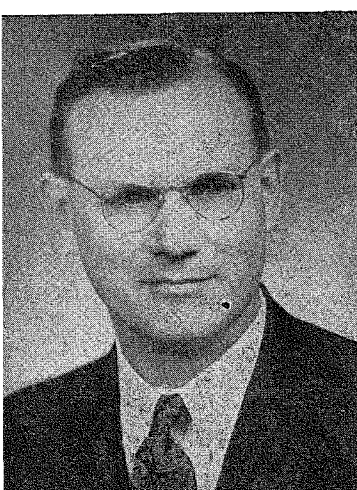
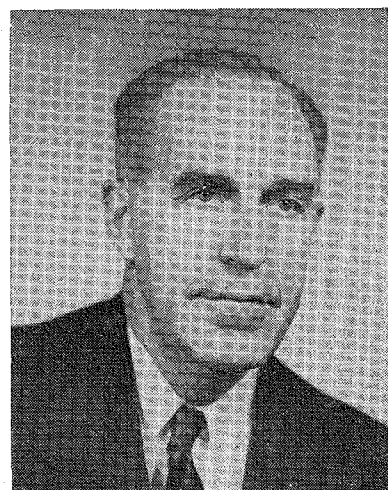


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SAINTS' HERALD

Volume 105 / February 10, 1958 / Number 6



We'd Like You to Know . . .

DR. WELLEMAYER joined the Graceland staff this fall as instructor of European history, philosophy, and American government.

He was born in Freeport, Illinois, on December 26, 1883, but he feels at home in Iowa, for he was the son of a minister whose parishes were mostly in that state.

Dr. Wellemeyer received his B.A. degree at Morningside College, Sioux City, Iowa, in 1906, his M.A. at the University of Chicago in 1914, and an honorary doctorate in 1940 from Morningside College. He has also done graduate work at Columbia University, University of California, University of Chicago, University of Miami (Ohio), and elsewhere.

For twenty-two years he was principal of Wyandotte High School and dean of the Kansas City Junior College in Kansas City, Kansas. When he first began his work there the two schools were housed in the same building, but after its destruction by fire the schools were separated and Dr. Wellemeyer maintained two offices. Then the war came, and 400 GI's made the load too heavy, so Dr. Wellemeyer left the principalship and assumed the full-time job as dean of the Junior College.

After his retirement three years ago he taught in the National College for Christian Workers in Kansas City, Missouri. He is a member of the Methodist Church.

Dr. Wellemeyer has traveled extensively. He made his first trip to Europe in 1929 as a member of a Columbia University group that was studying German schools. He gets along very well in all German-speaking countries because German was spoken in his home, and his father always preached in that language. After graduation in 1906, he taught German in the Gladbrook, Iowa, High School.

Elders Hear Oakman

"Resurrection and Eternal Life" was the subject of seven lectures delivered by Apostle Arthur A. Oakman, January 5-12, before members of the Melchisedec priesthood in Center Stake.

Apostle Oakman's lectures were the fourth in an annual series of Melchisedec lectures sponsored jointly by the Elders' Quorums of Center Stake and the First Presidency.

The seven lectures were titled "The Creator, the Creation and its Purpose"; "The Meaning of History"; "Sin and Death, Finitude and Evil"; "Repentance and Righteousness"; "Means of Immortality"; "Did Jesus Christ Rise from the Dead?" and "The Moral Power of the Doctrine."

The contents of the lecture series has already been prepared for publication in book form. It is hoped that the book will be ready for release at General Conference in October.

The three previous lecture series have all appeared in book form. The first lectures were given by President F. Henry Edwards and appear in the book *Authority and Spiritual Power*. Dr. Roy A. Chevill's lectures given during the second series appear in the book *By What Authority?* Last year's lecture series was delivered by L. Wayne Updike, director of the School of the Restoration. Brother Updike's lectures appear in the book *Whosoever Repenteth*, which has just been released for sale. The book was introduced at the recent lecture series.

Dr. J. F.

Wellemeyer



Diversified hobbies have enriched and enlivened Dr. Wellemeyer's whole life. He enjoys golf, fishing in Minnesota, deep sea fishing in the Pacific, and music. He played the flute in church and school orchestras, sang in choirs, in church quartets, and was tenor soloist. He comes from a musical family. His older sister, Elizabeth, was the vocal music instructor at Graceland fifty years ago, and two of his other sisters were pianists. His oldest daughter, Mrs. Catherine Farley, is head cellist in the Kansas City Symphony and teaches cello at the Kansas City Conservatory of Music where she is head of the theory department.

Dr. Wellemeyer is very proud of his family. Another daughter, Mrs. Mary Lou Stal, teaches English and history in Newport Beach, California. His son, J. F., Jr., is head of the Washington, D. C., office of the American Council of Learned Societies composed of twenty-four national associations. He also has six fine grandchildren.

Education has always been Dr. Wellemeyer's main interest, and he does not regret one moment of the time he has spent. During the years of his school experience he has counseled and guided thousands of young people in high school and junior college. He enjoys teaching at Graceland and feels that the students are hard workers.

Herbert Lively, stake director of religious education, said the annual lecture series is an important part of the elders' program in Center Stake. Other activities include two elders' schools each year and a summer retreat.

Authors in This Issue

Roy Weldon (page 5), elder, Warrensburg, Missouri
David Russell (page 9), priest, Saran, France
Al Pelletier (page 11), Seventy, Port Elgin, Ontario
Madge Siegfried (page 12), Independence, Missouri
Pearl Wilcox (page 14), Independence, Missouri
Frank A. Fry (page 17), High Priest, Nuneaton, Warwickshire, England

The Cover

Council of Twelve Apostles: P. M. Hanson, C. R. Hield, E. J. Gleazer, D. T. Williams, A. A. Oakman, D. B. Jensen, R. E. Davey, M. L. Draper, P. E. Farrow, R. M. Holmes, D. O. Chesworth, D. V. Lents.

On February 14, 1835, twelve apostles were chosen as special representatives of Christ throughout the world. The Three Witnesses to the Book of Mormon acted as the selection committee (*Church History*, Volume 1, page 541). In honor of this one hundred and twenty-third anniversary the cover of this issue presents the Council of Twelve as now constituted.

What Price Civilization

AMONG BOOKS I have recently read are A. V. Toynbee's *Civilization on Trial*, and Brooks Adams' *The Law of Civilization and Decay*. One would naturally feel that inception, growth, and development would harmonize with natural law, by which I mean laws established by God; but decay and death and disintegration would result from violation of law, getting out of harmony with our environment and "laws of life."

However, these men of learning hold to the serious conclusion that present day civilization—our civilization—is in grave danger of destruction.

One Sokorsky a few years ago advanced the theory that social movements and growth are subject to the same laws as organisms of all kind, and that inception and growth are followed inevitably by decay and death.

Doctor John Lord, in his *Beacon Lights of History* made up of his famous lectures, observed that all world civilizations had demonstrated that decay always begins at the top, and that they had been and could be perpetuated only by the fact that patriotic virtue had always welled up from the common people.

If conditions of the present hold out dangers of decay and failure, they are plainly in harmony with prophecy. Let us see what Apostle Paul said about mankind (II Timothy 3: 1-10):

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience.

In what is the preface to the Doctrine and Covenants, Section 1: 6, we find the following prophecy given, as we believe, through Joseph Smith:

And again, verily I say unto you, O inhabitants of the truth, I, the Lord, am willing to make these things known unto all flesh, for I am no respecter of persons and will that all men shall know that the day speedily cometh—the hour is not yet, but is nigh at hand—when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

I have read somewhere—or have been told—that since the War of the Rebellion, the Civil War, or since 1860 there have been more than two thousand wars. That fact, in connection with conditions in the world today, assists us, I am sure, in believing Joseph Smith was an inspired prophet.

As an interesting side light or circumstance, about fifty years after Joseph Smith uttered the foregoing, Doctor John Fiske, noted lecturer and author, spoke as follows:

Man is slowly passing from a primitive social state in which he was little better than a brute, toward an ultimate social state in which his character shall become so transformed that nothing of the brute can be detected in it. . . . The ape and the tiger in human nature will become extinct. Theology has had much to say about original sin. This original sin is neither more nor less than the brute inheritance which every man carries within him, and the process of evolution is an advance toward true salvation.

Fresh value is thus added to human life. Modern prophets, employing the methods of science, may again proclaim the "kingdom of God is at hand."

In light of the horrors and butchery of recent wars under Hitler and Mussolini, we are led to ask who was the better prophet, Joseph Smith or John Fiske?

But returning to this subject of our civilization: We are living in a push-button age. I recall reading or hearing news about the wonders of the electric light when I was perhaps ten or twelve years old. Then Chicago put in street lights lit by electricity, and with them, it was said, even a pin on the ground could be seen.

Within the scope of my lifetime the world has witnessed more advancement in invention and science than happened in the preceding eighteen centuries.

And now today the world learns that atomic energy and the "know how" to release it has the greatest potential of all time for the blessing of mankind, while we are also informed that, used for destructive purposes, it threatens the very existence of mankind. It is a sad commentary that the most scientific men of our age, who can bring our greatest blessings, hold within their hands the means of the death of the world.

Do we have in sacred Scriptures any prophetic utterances pointing to world catastrophe such as they say may overtake us from atomic bombs? I have two or three in mind which it may be profitable to call to your attention.

In the twenty-eighth chapter of Matthew, Christ, after his resurrection, gave this commission to his disciples:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, unto the end of the world.

In Section 85: 6 we find:

The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened, again, and shall abide the power by which it is quickened, and the righteous shall inherit it."

The promise is worth remembering.

Official

Youth Music Camp

The third annual Youth Music Camp, under the direction of the General Church Department of Music, will be held August 24-30, 1958, at Camp Manitou, near Vandalia, Michigan.

This camp is for young musicians who have completed their second year of high school and whose twenty-first birthday does not occur before September 1, 1957.

Major emphasis in choir, service playing, and orchestra will be provided. The ability to sing or play in a high school or college choir or orchestra is all that is required by way of musical qualifications.

The purpose of the camp is to provide a week of training, music making, and inspiration in the field

of music for a selected group of eighty young people of the church. The classes are designed to integrate the music talent and interest of the church young people with the needs and opportunities of the church in the field of music.

The fee is \$27.50 per camper. This includes all expenses except transportation.

Any person or group who would like to provide one or more scholarship (\$27.50) for deserving young people is invited to contact the undersigned.

For a detailed brochure, application blank, and other information please write to the Music Department, the Auditorium, Independence, Missouri.

FRANKLYN S. WEDDLE
*Director of Music for
the General Church*

Across the Desk

OF THE FIRST PRESIDENCY

From Charles R. Mundorff, missionary in the Central Michigan District:

Missionary work in the Central Michigan area reached a new all-time high during the past year with one hundred and sixteen baptisms. The previous record was ninety-two in 1956.

The district set a goal of one hundred and seven in 1957 and then proceeded to baptize the quota and nine more. This is indicative of the fine spirit of the local priesthood members. Excellent cooperation from the district president, Jay Doty, and his counselors have contributed to the fine record.

We have set one tenth of our total membership as our goal for 1958. If the work is continued in the same spirit as last year, we will have one hundred and forty baptisms this year.

The theme for the year is taken from the old *Zion's Praises*, "Are You Witnessing for Him?" Two kickoff dinners are planned with Apostle Chesworth to set the stage of action.

From Pastor Cecil R. Ettinger of Des Moines, Iowa, comes this report:

I would like to inform you of one of the most successful one-week series of meetings I have ever had the privilege of witnessing. Apostle Maurice L. Draper was our speaker (January 19-26).

Each evening the preaching was outstanding in its quality and inspirational in its character. A continuous spirit of worship pervaded the entire week. Attendance was excellent. Our lowest was 131 on Monday evening; the highest was 291 on the last Sunday evening. The fact that our attendance continued to increase throughout the week is indicative of the flow of worship.

At the close of the series, fourteen made their covenant with Christ. Four were children, two were teen-agers, and eight were adults.

We were also privileged to have Presiding Bishop DeLapp speak on the Sunday morning of District Financial Day Observance. There were 291 present. We feel this week's experience indicates the devotion of the Des Moines congregations and the outstanding ministry received from the General Church.

Evangelist Floyd T. Rockwell writes:

Upon invitation from the president of the Northwestern Ohio District, I have just completed a visit to the northern branches of the district. For me this was a very pleasant experience and, I trust, a profitable one for the Saints there.

I visited four branches, preached eight times, gave seven blessings, and performed other functions of ministry as occasions required. Even the weatherman co-operated in making this visit pleasant.

I found a group of very devoted members of the church with their hopes and aspirations centered in the kingdom.

Mark Anway, pastor at Bellingham, Washington, has notified us of a recent attempt to burn the church there.

According to the account in an attached newspaper clipping, a neighbor saw two teen-age boys preparing to start the fire. When police arrived, the boys had lighted an oil-soaked torch. They ran but were caught. They threw away a .22 caliber air pistol before police caught up. The pistol was found later.

No explanation was given as to why they had attempted to start the fire.

The Saints' Herald

Vol. 105 February 10, 1958 No. 6

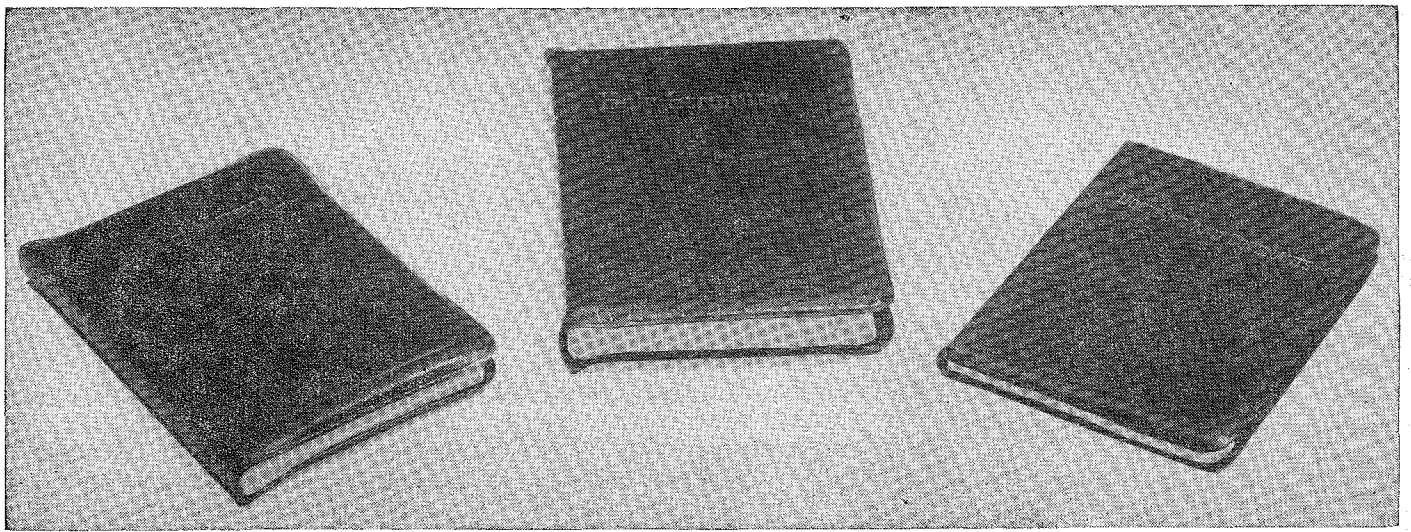
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Restoration Witnesses

By Roy Weldon

Coherency

IT IS THE PURPOSE of this series on Restoration witnesses to examine afresh the major claims of the Restoration movement in the light of the latest developments of science as well as in the light of ancient facts and events.

In the last installment (*Saints' Herald*, July 1, 1957) I quoted the impressive array of biblical prophecies about the last days now in vivid process of fulfillment before our very eyes and noted that some of these prophecies point clearly and directly to the Restoration movement. To me there seems to be only one logical explanation for this remarkable phenomenon of foretelling events of the twentieth century in such detail, clarity, and dovetailing harmony—the prophets of the Old and New Testaments must have been drawing water from the same well—the well of living waters which springs from the fountain of divine revelation. There seems to me to be no greater test than the acid test of *consistency and coherence*.

Cosmos versus Chaos

Well did the Psalmist say, "The heavens declare the glory of God; and the firmament showeth his handywork.

Day unto day uttereth speech, and night unto night showeth knowledge (Psalm 19: 1, 2). My text of all texts declares: "And, behold, all things have their likeness; and all things are created and made to bear record of me" (Genesis 6: 66, Inspired Version).

What do the creations bear records of? What do the heavens declare? What "knowledge" does "night unto night" show? Indeed, what greater truth do they manifest than that the universe is a cosmos—that consistency, coherence, co-ordination, and dovetailing relationships are the keynote of its Maker?

I believe the same intelligence that fashioned the heavens moved upon the prophets of biblical times, because I see in their inspired declarations the same qualities of smooth working relationships I see in the sidereal universe. Whether we look through the two-hundred-inch eye of Palomar's telescope at universes 450 million light-years away or at the minute solarlike systems of the electron the impression is the same—consistency and co-ordination that completely defies the imagination of man.

It would appear that there can scarcely be any greater test for a claim of divine authority than the test of *coherence*. This is the basis of the biblical declaration—"To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them" (Isaiah 8: 20).

(I do not regard this as an absolutistic declaration but rather an enunciation of the coherency formula for judging and measuring things claiming to be of divine origin. As an illustration, Old Testament prophets foretold the coming of the Messiah in sixty-four details from born of a virgin at Bethlehem to being

sold for thirty pieces of silver and given vinegar to drink—see previous installment, *Saints' Herald*, July 1, 1957.)

Paul says, "Prove all things; hold fast that which is good" (I Thessalonians 5: 21). Living organisms, trees, birds, fish, animals manifest the same qualities that the heavens show—co-ordination, coherence, and organizational consistency. It appears that all the Creator's works (not modified by human hands) are studded with this priceless jewel of consistency.

Paul declares the church of Jesus Christ to be the "body" of Christ and its parts comparable to the parts of the human body.

"Now ye are the body of Christ, and members in particular" (I Corinthians 12: 27). It is claimed by many that the church as the body of Christ is composed of the various denominations and churches of Christian believers throughout the world. *This claim does not meet the coherency test.* Paul says that God is not the author of confusion (I Corinthians 14: 33). The chaos, confusion, and counterclaims of the hundreds of modern Christian sects simply do not bear the coherency trademark of the God who planned the Milky Way and moved upon the prophets of biblical times.

Modern churchianity bears the *chaos* trademark of human rather than divine creation. Before coming to grips with the question of how the Restoration

movement meets the acid test of coherence I believe we illustrate further the human tendency toward division, confusion, and competition.

Incoherency of books written against Joseph Smith

Joseph Smith's mother expected him to be a prophet—"she prophesied, at the time, that Joe, then seven years old, would be a prophet, and give to the world a new religion" (Braden in *Braden and Kelly Debate*, page 46).

Joseph Smith's mother did not expect him to be a prophet—"His appearance was not, as one might have expected, heralded by any mystic portents. . . . Indeed Mrs. Smith had never expressed the opinion that her son Joe as he was called would be the founder of the faith of which she dreamed" (*The Latter Day Saints*, Reginald and Ruth Kauffman, pages 21, 22).

Joseph Smith had no energy or persistency—"Joseph Smith was not the man to surmount great obstacles and compel great and lasting changes by his own unaided force. He lacked energy, diplomacy, and steadfastness for such a task" (*Brigham Young and His Mormon Empire*, Ex-senator Frank G. Cannon and George L. Knapp, page 20).

He was very energetic, persistent, able—"He possessed the most indomitable perseverance, was a good judge of men, and deemed himself born to command and he did command" ("*Recollections of an old pioneer*," P. H. Burnett, as quoted in *Founder of Mormonism*, page 6).

Book of Mormon founded on Spaulding Romance—Charles Shook, whose work R. B. Neal said would "shake the foundation" of Latter Day Saintism, has this to say about the Spaulding Romance theory. "Gentiles with few exceptions believe that the Book of Mormon is one of Solomon Spaulding's Romances, which somehow fell into Smith's hands and was altered to suit his purposes" (*Cumorab Revisited*, page 25).

Book of Mormon not founded on Spaulding Romance—Reverend D. H. Bays, the man who studied Mormonism for forty years, says, "The long-lost Spaulding story has at last been unearthed, and is now on deposit in the library of Oberlin College at Oberlin, Ohio. . . . The Spaulding story is a failure. Do not attempt to rely upon it. . . . it will let you down. The entire theory connecting Sidney Rigdon and the Spaulding Romance with Joseph Smith in originating the Book of Mormon must be abandoned" (*Doctrines and Dogmas of Mormonism*, D. H. Bays, pages 24, 25).

In his noted attack on Joseph Smith, L. Woodbridge Riley makes a very interesting statement: "In spite of a continuous stream of conjecture, it is as yet impossible to pick out any special document as an original source of the Book of Mormon. In particular the commonly accepted Spaulding theory is insoluble from external evidence and disproved by internal evidence" (*The Founder of Mormonism*, page 172).

Joseph Smith was ignorant, feeble minded—"The young people of the town considered him not quite full-witted and, with the cruelty of youth, made him the butt for their practical jokes" (*The Latter Day Saints*, Kauffman, page 23).

". . . the extreme ignorance and apparent stupidity of this modern prophet" (*Mormonism Unveiled*, E. D. Howe, page 12).

Joseph Smith was brainy, intelligent—"He was confessedly illiterate, but nature had endowed him with a clear strong brain, and by sheer force of his intellectuality he was from the very beginning of his career a leader" (*Doctrines and Dogmas of Mormonism*, D. H. Bays, page 19).

Joseph Smith was a coward—" . . . secretiveness, untruthfulness, dishonesty, and cowardice followed him to his assassination" (*The True Origin of Mormon Polygamy*, Shook, page 21).

It would appear that there can scarcely be any greater test for a claim of divine authority than the test of coherence.

Joseph Smith was brave—"The Smiths are not without talent, and are said to be as brave as lions. Joseph, the chief, is a noble looking fellow, a mahomet every inch of him" (*History of the Mormons*, Smucker, page 147).

"He had physical courage, for he died game" (Dr. Wyl, quoted from *World of Truth*, June 4, 1913).

Joseph Smith shot four men—"It appears that Joseph Smith died bravely: he stood by the jamb of the door and fired four shots, bringing his man down every time" (*The Latter Day Saints*, Ruth and Reginald Kauffman, page 47).

Joseph Smith killed no one—"Guns were thrust in and discharged, and Joseph, with a revolver, returned two shots, hitting one man in the elbow" (*The History of the Mormons*, Lieutenant Gunnison, pages 123, 124).

Joseph's ancestors were very bad people—"Seventy reputable men who knew stated under oath that this Smith family was ignorant; that the males were drunkards, blasphemers, liars, thieves who put in their time digging for hidden treas-

ures" (*Peepstone Joe and the Peck manuscript*, Lu B. Cake, page 9).

Joseph's ancestors were good people—"Lucy Mack Smith, the mother of Joseph Smith, was a woman of unusual strength of character, unquestioned piety, and of intensely visionary mental organization" (*Lights and Shadows of Mormonism*, Josiah F. Gibbs, page 23).

Joseph never read anything—"Joseph never read Moliere, nor anybody else" (Secretary of State John Hay in *The Mormon Prophet's Tragedy*).

He read comprehensively—"He read comprehensively, and as he advanced in reading and knowledge he assumed a spiritual aspect. He frequently perused the Bible and became quite familiar with its contents" (*The Mormon Waterloo*, W. R. Crowe, page 9).

The Three Witnesses renounce their testimony—"In 1830 the book was printed, and with it a sworn statement by Cowdery, Harris, and David Whitmer that an angel of God had shown them the plates of which the book purported to be a translation. Some years later these three men renounced Mormonism and declared said statements false" (Rev. W. A. Stanton, *Three Important Movements*, page 35).

Witnesses did not renounce their testimony—"Up to his dying day, Cowdery believed there was no fiction and deception either in the manifestation, or in the plate vision . . .

"Whitmer's entire faith in the reality of the vision of the plates is perpetuated by the inscription on his tomb . . .

"In a letter written by him in 1870, he [Harris] said: 'No man ever heard me in any way deny either the Book of Mormon or the administration of the angel that showed the plates'" (Woodbridge Riley, *The Founder of Mormonism*, pages 218, 220).

Sidney Rigdon was the founder of Mormonism—"We therefore must hold out Sidney Rigdon to the world as being the original author and proprietor of the whole Mormon conspiracy" (*Mormonism Unveiled*, E. D. Howe, page 290).

Sidney Rigdon was not connected with beginning—"In order to the successful refutation of the Mormon dogma it is not at all necessary to connect Sidney Rigdon with Joseph Smith in its inception. In fact, such a course will almost certainly result in failure; and the principal reason why it will fail is because it is not true . . . as a matter of fact, Sidney Rigdon was an earnest and able advocate of the reformation contemporaneously with Alexander Campbell" (*The Doctrines and Dogmas of Mormonism*, D. H. Bays, pages 22, 23).

With such incoherent, inconsistent testimony it is not any wonder that the *Palmyra Courier-Journal* (July 21, 1932) declared, "Joseph Smith was arrested and acquitted thirty-nine times." That periodical then added, at the end, that he was arrested on a "trumped up charge" and killed while in jail awaiting a hearing (see *Restoration: A Study in Prophecy*, E. A. Smith, pages 174-179). All this has biblical precedent.

All the writers of books against Joseph Smith appear to have had one thing in common—they were anti-Joseph Smith. . . .

And the chief priests and all the council sought for witness against Jesus, to put him to death, but found none; though many bare false witness against him, yet their witness agreed not together.

And there arose certain men and bore false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands; but neither did their witness agree together.—Mark 14: 60-63.

The Three Standard Books

Having briefly applied the coherence test to books written against the Restoration let us now apply this same acid test to the Books of the Restoration. In addition to the Bible the Restoration has two major books: the Book of Mormon and the Doctrine and Covenants. The Book of Mormon claims to be of divine origin—a history of God's dealings with prehistoric inhabitants of America. The Doctrine and Covenants is also claimed to be of divine origin—a record of the revelations and prophecies given to this day and age.

To me the supreme test of whether the Bible, Book of Mormon, and Doctrine and Covenants are genuine records of God's dealings with men in their respective areas and times lies in the test of *coherence*. Surely one of the greatest characteristics of the Creator as manifest in his creations is coherence. All the writers of books against Joseph Smith appear to have had only one thing in common—they were anti-Joseph Smith, but they are a far cry from the biblical writers who appear to have drawn water from the same well. It appears instead each author drew water from a different well.

Let us now examine briefly the Book of Mormon and Doctrine and Covenants to see whether the coherency existing between biblical writings exists and extends into the relationships between Book of Mormon and Doctrine and Covenants.

Jesus is the living Christ—appears to men of all ages: manifested himself to Job (Job 19: 25), 1500 B.C.; appeared

to brother of Jared (Ether 1: 85), 2200 B.C.; appeared to Isaiah (Isaiah 6: 1), 800 B.C.; appeared to Nephi and Jacob (II Nephi 8: 3, 4), 575 B.C.; appeared to 2,500 people (III Nephi 5: 1-17; 8: 27), A.D. 34; appeared to Paul (Acts 23: 11), A.D. 60; appeared to Joseph Smith, Sidney Rigdon (Doctrine and Covenants 76: 3), A.D. 1832.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him even on the right hand of God.—Doctrine and Covenants 76: 3.

Bible, Book of Mormon, and Restoration prophets apparently all drew water out of the same well on the subject of a Living Christ, the son of God. Indeed, this "coherency" extends beyond the Three Standard Books of the church into the lives and experiences of Saints today.

A Present Day Savior

Is God a respecter of persons? If Christ revealed himself in person to individuals and groups in past ages, *why not now?*

When I was a teen-age boy in California there lived a Dorcas in our congregation. She was an elderly widow who went about doing good. If there was sickness anywhere she helped take care of the needs of the afflicted. Indeed, she took care of me the first two weeks of my sojourn on this planet. Finally this good woman became ill with an incurable disease. To save her life one leg was amputated, but this was only temporary aid. It was apparent her days were numbered. Knowing her time was short she made the request that she be allowed to bear one last testimony to the people she had so long loved and served. I shall never forget the prayer and testimony service when two of her husky sons carried her into the church in a wheel chair and placed her upon the rostrum facing the congregation. I saw her raise her hand and with a voice vibrant with conviction I heard her declare that Jesus Christ lives today because she saw him (and she named the day and the hour when he appeared to her in person).

Some time ago I attended the worship service at the conclusion of the Doctrine and Covenants Institute at the Stone Church in Independence, Missouri. I counted eight different testimonies of people in that meeting who testified they had seen Christ. Two of my relatives have made claim to the same experience. While I do not have the testimony of having seen Christ, I do have the testimony of his voice speaking to me both by gift of prophecy and by his Spirit under situations and circumstances that

are inexplicable except in terms of an extraneous power and intelligence conveying to me information and inspiration from a source outside the bounds of my own emotions and resources. So clear and convincing are these evidences of the Spirit that I feel I have no more basis to deny them than I have to deny the existence of the paper on which I write these words.

On the basis of the biblical injunction—"Prove all things; hold fast that which is good," I have felt justified in reading the books and listening to the case against a living Christ and against his virgin birth, against his resurrection, against his atonement, against his coming again, and against divine revelation to men on the earth today, and I have even listened to a number of proponents of these ideas in person. Some have propounded questions I cannot answer such as the relationship of the emotions and the subconscious to the "so-called Spirit of God." In my experiences with this power we call "the Spirit," I have an entire series of facts and circumstances which indicate the existence of a supreme intelligence and force operating independent of and outside the resources of my own emotions and subconscious mind. Moreover, again and again the authenticity of these experiences has been corroborated by subsequent events.

I do not feel that it is required of me that I understand the inner workings of these things before I utilize their benefits any more than it is required of me that I understand the inner workings of electricity before I avail myself of the marvelous gifts it offers me. A child can ask a question, such as who made God, that an Einstein cannot answer. It is my philosophy to proceed on the basis of the best evidences at hand. On that basis I believe that Jesus Christ lives today and that the Restoration movement is of divine origin and offers me the most prospective and far-reaching opportunity to make my contribution to human welfare.

Bible, Book of Mormon, and Restoration prophets apparently all drew water out of the same well on the subject of a living Christ, the Son of God.

As in the case of the writers who are anti-Joseph Smith and anti-Restoration, I find in the books that are anti-a living, resurrected, returning Christ, that there is a Babylon and chaos of all shades of philosophies and even contradictory ideas as are to be found in the works of various modernists, humanists, relativists, and pragmatists. While there is much

good wheat among all this chaff I see no good reason to abandon the *coherent* testimony of a living Christ as is to be found in the Book of Mormon (now strongly backed by the science of archaeology) and the Bible (also backed by archaeology) and our own Doctrine and Covenants, not to mention my own personal experiences and observations. Regardless of fame, prestige, or academic degrees, the great thinkers of our time who make pronouncements against the divinity of Jesus Christ with no more to back them than their own word do not impress me. Furthermore, the diversity of philosophies and concepts of these prophets of "Advanced thinking" strongly remind me of certain words of Joseph Smith:

And the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.—Doctrine and Covenants 1: 3.

(My dictionary defines Babylon as: pertaining to Babylon; like the confusion of tongues at Babel; mixed; confused.)

While chaos, confusion, and inconsistencies exist among the concepts of men even at the highest levels, the Three Sacred Books of the Restoration manifest patterns of consistency, coherency, and interlocking concepts.

Existence of Satan and Evil Spirits

There is perhaps no biblical concept more widely denied both among adherents of the popular churches and in the circles of so-called higher education than the concept of the existence of a personification of the Devil and his angels.

Despite the pronounced inclination of the natural mind to reject this concept, the Bible, Book of Mormon, and Doctrine and Covenants all speak *as one voice* on this subject. There is not one single dissident note but complete coherence even to terms of phraseology:

For we beheld Satan, *that old serpent* . . . —Doctrine and Covenants 76: 3.

That old serpent, which is the devil—Revelation 20: 2.

. . . *even that old serpent*, who is the devil—II Nephi 1: 104.

As on the question of a living Christ the son of God so also on the ques-

tion of Satan the adversary of all good, the prophets of the Bible, Book of Mormon, and the Restoration all speak in harmonious accord.

One prophet even described the popular concepts of our day on this subject:

For behold, at that day shall he rage in the hearts of children of men, and stir them up to anger against that which is good; and others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well; and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none. —II Nephi 12: 24-28.

For those who read these words who have had a personal encounter with Satan and who have had to call on the name of Jesus Christ for deliverance as did Joseph Smith in the woods, the declarations of modernists, dumping the Satan concepts of the Bible into the same rubbish heap with witches, goblins, and fairies will make little impression.

I believe that Jesus Christ lives today and that the Restoration movement is of divine origin and offers me the most prospective and far-reaching opportunity to make my contribution to human welfare.

Biblical Support

Time and space prohibit any more than one more brief illustration of how the sacred books of the Restoration support and dovetail into each other.

Biblical support of the Book of Mormon—I once read the Bible with the sole purpose in mind of noting every major or minor text that points either directly or indirectly toward the Book of Mormon and the coming of a colony of Hebrews to the New World and the subsequent appearance of Jesus Christ to them in person after his resurrection. I found over one hundred such texts (listed on page 135 of the booklet, "Other Sheep," Herald House). These texts are "coherent" without exception—like parts of a puzzle which fit together to reveal an impressive picture. I quote only a few here.

Genesis 9: 18, 19—Noah's children spread over *whole earth*

Genesis 11: 8, 9—Scattered on *face of all the earth* from Babel

Genesis 21: 21, 22—In thy seed, *all families of the earth to be blessed*

Genesis 49: 22-26—Blessing of Joseph

Deuteronomy 33: 13-16—America described in Joseph's blessing

Jeremiah 49: 30-32—Jeremiah warns, "Flee, get you far off."

Isaiah 16: 8—Branch goes over the sea

Jeremiah 48: 32—Plants reach over the sea

Zephaniah 3: 10—Beyond rivers of Ethiopia

Isaiah 18: 1-3—Land shadowing with wings (America)

Ezekiel 37: 15-24—Stick (book) of Joseph

Isaiah 29: 1-4—Out of the ground

John 10: 16—"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice."

This smooth, coherent, consistent, running sequence of statements from biblical writers underwriting the Book of Mormon cannot be easily explained away.

Contrasting all this with modern writers seeking to disprove one of the claims in connection with the Book of Mormon makes the "coherence" of the biblical prophets all the more impressive.

Conclusions of the Experts on the Book of Mormon Characters

Anthon—"Prepared from a book of alphabets. Greek, Roman, and Hebrew letters; copied after Mexican calendar."

Clark—"As unlike letters or hieroglyphics of any sort as could be produced."

Angell—"Correspond to the Aramic or Chaldaic."

Nutting—"Not a letter of any foreign language in the whole."

Moldenske—"Remind one of Mesa inscription."

Shook—"I have counted thirty-six different characters in the facsimile, some of them occurring more than once, which are either identical with or which closely resemble the English alphabet."

Kennedy—"Unlike any alphabet seen by man."

Lamb—"Look like F, V, H, E, D, T, I, etc."

Davis—"Not a letter found in the characters which resemble any oriental language. Do not resemble anything, not even shorthand." (I am indebted to the researches of C. Ed. Miller for the above quotations. R. W.)

Other Subjects

In this article I have touched briefly on three subjects. (living Christ-Satan-Bible texts pointing toward the Book of Mormon) on which there is complete coherence and consistency between all writers in the Bible, Book of Mormon, and Doctrine and Covenants.

Let us now extend this from three subjects to 418. It has been the most pleasurable hobby of my lifetime to do

(Continued on page 17)

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A Promise Unfulfilled

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.—Luke 4: 18, 19.

MOST OF US STILL have some of that warm glow experienced by all but the very hardhearted at Christmas time. We remember the nativity scenes with the baby Jesus in the manger, attended by Mary and Joseph. Each Christmas our thinking is directed to the babe; we sing of his birth and relate how the Old Testament prophets foretold his coming. This portrayal of Jesus in the manger, however, represents a promise unfulfilled.

There is a marked contrast between Jesus in the manger and Christ the man. On the one hand, we see Jesus sleeping peacefully, with the shepherds and Wise Men gathered around, conscious only in a vague and undefined way that this babe is to be regarded King of kings and will lead the people to salvation. Little can these shepherds and Wise Men know what it will mean to those who are to come under the influence of Christ the man. As they stand by the manger, this new kingdom which the baby Jesus is to usher in is still a long way off—a mystical not-of-this-world sort of thing. On the other hand, we see Christ the man. We see him entrusting his work to his disciples after three years of ministry and uttering these amazing words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."¹ Some of the magic is taken out of the manger scene when we realize that there is not to be a mighty overthrow of the existing state of things, that Christ's work has to be done by human beings. "Christ has no hands but our hands," then becomes no idle saying. The babe in the manger is a comfortable picture; the Christ who said, "Sell whatsoever thou hast, and give to the poor"² portrays quite another picture. We are also

mindful of the great Christian tradition which tells how thousands of early Christians lost their lives at the hands of barbarian kings. Yes, these shepherds and Wise Men can have little idea of what it will mean to those who are to accept Christ as King.

The Kingdom

Also at Christmas we hear this passage from the Messiah: "The kingdom of this world is become the kingdom of our Lord, and of his Christ." Such a statement envisions a mystical, rapid change. The new dispensation replaces the old, and our world becomes the kingdom of God simply by the birth of Christ. But has the promise been fulfilled, has our world become the kingdom of God? Is the kingdom closer to us than it was to those shepherds and Wise Men long ago?

We have had almost two thousand years to put into practice Jesus' message. Certainly it is a vastly different world today than it would have been had there been no Christ, no Son of God in the flesh. Yet, now that we have begun another year, let us take time to ponder: How successful have we been? We might start with the very heart of the message—not with the law, the do's and don't's. Surely we have achieved the fundamentals, and it is just with the letter of the law that we have our troubles.

The Great Commandment

We know the story of the clever, unbelieving lawyer who asked, "Which is the greatest commandment in the law?" And Christ's answer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it;



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He was ordained a priest in 1955.

Thou shalt love thy neighbor as thyself."³ Now certainly we have kept these fundamental and so simply worded commandments.

Let us look at the first commandment. We pride ourselves in being monotheists. We point to the struggles of the early Hebrews to confine their worship to one God. But today we still worship many gods. We worship the god of gadgets; the god of education; the god of sports cars, fashions, fine houses; the god of spectator entertainment; the god of keeping up with the Joneses, leisure time, retirement at the age of forty. We need to ask ourselves, Is our allegiance to God, or do we place it elsewhere? What is the motivation of our busy-ness? Do our activities—and this includes church activities—spring from a love of God and a desire to serve him, or are they merely something to occupy our restless minds and bodies?

It would appear, then, that we have not lived by the first great commandment. Perhaps we have been more successful with the second; after all, isn't it easier to understand? It deals with people and it seems easier to know how to deal with people than with God. We have never seen God and our concept of him is even rather vague at times.

Enforced Reform

Again, Christianity had nineteen hundred and fifty-five years to put into practice the word "brotherhood" which we toss around so glibly. Then what happened? The Supreme Court of the United States had to act, to be our Christian conscience for us. Attitudes, however, cannot be legislated so our job is cut out for us. Suffice it to say that the implementation of the Supreme Court decision has been a real test of our Christianity. But tolerance, equal rights, fair employment practices, unrestricted housing, and all the rest are not the answer—there must be understanding.

Some people accuse Protestantism of of being merely a middle-class organization which has lost its sense of mission. In England at the time of the Evangelical movement it was considered improper and in very poor taste for a clergyman of the established church to preach to the poor. The church wasn't too concerned with such people, it was essentially a church for the upper classes. Similarly, some say Latter Day Saints have their own brand of exclusiveness—that they huddle together serenely confident that they are the chosen people, even though the world may not be aware of it. Such ideas are not compatible with the message of Christ. We begin to see, then, the extent to which the promise of Jesus and his kingdom remains unfulfilled.

Certainly much of what passes for Christianity today bears little resemblance to the type of activity expressed in the Scripture at the beginning of this article. As Luke reports the ministry of Christ, it begins with the keynote message delivered to his home-town people in Nazareth. Hearing that keynote, wouldn't we expect what followed to be a religion of daring? And seeing the culmination on a bloody cross, can we doubt that he meant the keynote the way it sounded? The most real personal peace and fulfillment comes not from a retreat from the disturbing questions so much as from meeting them head on in Jesus' daring fashion.

The New Era

Many feel we are living in a time of great crises. They see the need for the church of Christ to regenerate society as never before. There have been many changes in our way of life the past few years. These have been awesome changes. We have seen the atomic bombing of Japan and the subsequent development of nuclear weapons, the rising tide of nationalism, Soviet aggression and consolidation of her allies. Modern technology has given us more free time and

the accompanying problem of how to use wisely this new leisure. Television is a new invention, and what a hold it has on our lives! Hollywood answered the challenge of television with wide-screen movies and spent millions to produce huge spectacles. Frozen food is so widely consumed that we forget that it, too, is a phenomenon of the post-war period. Automation has come to have real meaning for us. We now not only have to concern ourselves with international law but interplanetary law as well.

In the preface to the book *Days to Remember: America 1945-1955*, by John Gunther and Barnard Quint, is this statement:

There have been times in the past ten years when almost every adult American was "sweating it out" in one sense or another, but we have met successfully a lot of lively and bewildering challenges, and we've often had fun doing it. If we see how well we did manage to deal with the challenges of the last ten years, perhaps we'll have a better perspective on the challenges of the next and the next.

INTERIM REPORT FROM PRESIDENCY

Next week's issue will carry an important epistle from the First Presidency. It is a review of recent progress of the church and a deep look into the immediate future. It will be read with interest and profit by every member of the church.—Editor

Yes, we might well ask, what lies ahead? In light of world conditions and the still waiting promise of the kingdom we ask, What shall be our task in the coming year? I suggest that we move forward with a faith that says, "With God all things are possible."⁴ "For God hath not given us the spirit of fear; but of power and of love, and of a sound mind."⁵

There is no doubt that the world is changing; it is always changing. We will change with the times, but it is important that we be aware of change so that we can direct its course. We must keep abreast of the times. Some of the old values have been discredited. The slogan "make the world safe for democracy" was turned into a mockery. We can no longer rely on preventive wars and protective alliances. In the church there were ideas once commonly held which are no longer believed. The hymns, for example, which expressed the idea that heaven is paved with streets of gold and those assigned there would be granted an eternity of rest are not found in *The Hymnal*.

Questions

In 1958 we need to do some of the asking. Shall we sit by and let others run our world, or shall we make our voices heard? We need to be asking some of the big questions. How much shall we spend on armament, on education, on scientific research? How can our church best meet the needs of the world? How can I contribute to the work of the church? Am I a part of the answer or part of the problem?

We need to ask ourselves, What will be the basis for our church activities? Some call the basis for Christian activity "concern for mankind." Dr. Evan Shute calls it "caring." How do we go about helping people? Chiefly by being available at the right time. Professor T. V. Smith writes:

A young minister in the Midwest told me within the month a moving tale, documented with cases from fornication forfended to suicide prevented, of how he had been of help simply by staying in the church one night a week with lights on and doors open so that anyone might come in from God knows what in the lighted darkness of a great city. Such usefulness is no pipe dream.⁶

In 1958 we needn't become so concerned with our troubles that we can't appreciate the joy of living, for we have this testimony of Scriptures: "Men are, that they might have joy." Robert Browning puts it poetically in "Saul" when David says:

How good is man's life, the mere living!
how fit to employ
All the heart and the soul and the senses
for ever in joy!

God will continue to demand our best efforts. We are closest to him when we live up to our potential, and in this way only do we fulfill the purpose of our creation.

As we face the days ahead let us be mindful of the contrast between Jesus the babe, a promise unfulfilled, and Christ the man, a promise fulfilled only to the extent that we take upon us the work which many years ago Christ entrusted to those who would follow him. We have a long way to go in preaching the gospel to the blind, the captive, the brokenhearted. But we have Christ's promise that he will go with us, guide and sustain us, and if we but catch the vision of the kingdom of God the results of our labor are guaranteed.

1. John 14: 12
2. Mark 10: 20
3. Matthew 22: 35-38
4. Based on Matthew 19: 26
5. II Timothy 1: 7
6. "The Leisure of the Theory Class," T. V. Smith, *The Saturday Review*, August 25, 1956, page 28.



He Leads

A Full Life

Blind Man Active

In Work, Church, Community

WALTER A. ELSE of St. Thomas, Ontario, must have heard Jesus say, "He that loseth his life for my sake shall find it."

In spite of one of man's worst handicaps Brother Else continues active in a full-time job at the Weatherhead Company in St. Thomas, Ontario, where he has been steadily employed in assembly work for the past eight years. In addition to this he is active in church and community affairs.

Walter started having trouble with his eyesight when he was seven; in spite of surgery his sight faded to 5 per cent in 1942 when he was an active Scoutmaster, a position he had had since 1940 and in which he continued until 1943.

Because of his avid church interests, Walter would not continue to be blind and quickly learned to "see" with his ears and hands. Through the Canadian National Institute for the Blind he was able to purchase the entire Bible in a library of records which he has heard many times since 1943. He is a regular "reader" of the *Saints' Herald* and other church publications, including a large number of tracts. His gracious mother and other members of his family read these to him regularly. His knowledge of the church and its current events is phenomenal.

Walter has been an active church school teacher for years. From 1949 to 1951 he served his branch as Zion's League president. In 1951 he also was the vice-president and recreational chairman in the young adult group. From 1953 to 1955 he was active as Zion's League superintendent and has been proficient as the program and recreational chairman in the St. Thomas Branch Men's Club for the past year or more. At a missionary series one is certain to find Walter on the front row each night as he is at all the church services.

In 1955 the Weatherhead Company of Canada, Ltd., where he is employed, and the International Association of Machinists Local Lodge No. 1804, of which he is a member, shared his round-trip airplane expense to Burbank, California, where he was presented a guide dog as a gift from International Guiding Eyes, Inc. The televised presentation was made at Los Angeles Wrigley Field during a ball game on August 13, 1955. Former Secretary of the United States Navy Daniel A. Kimball made the presentation of a certificate and the guide dog after Walter had completed a several weeks' course with "Joey."

Walter finds time for community activities in addition to his many church activities and daily work. For the past

two years he has served as president of the White Cane Club of Elgin County which has eighty registered blind members. This club is affiliated with the Canadian Council of the Blind and financially supported by the Canadian National Institute for the Blind. In addition to being president he has served as the recreational and program director of this club for the past several years.

Walter lives a full life; he has hobbies, too. He enjoys swimming and bowling. During the summer months it is a familiar sight to see him on his bicycle built for two with his brother, Priest Raymond Else, or other neighborhood boys. Of course, he is often seen strolling along with his faithful friend and eyes, Joey.

Often one can hear Walter playing his mouth organ and guitar to entertain others. His tape recorder is frequently seen set up in church and reunion services where he records entire services to take to the sick, the aged, and any interested member or nonmember.

Interestingly enough, Walter also does his own typing. In various ways this fine Christian fellow is a revelation to many in spite of his handicap.

AL PELLETIER

Summering with the Church in Europe

Part II

SUMMERING IN EUROPE is a privilege in itself. Our major interest, however, was not merely to see the fine Old World but to try feeling its pulse in this age of progress and to be able to realize something of the opportunities and responsibilities which our church members face in telling as well as living the gospel story. We saw all we could absorb of the picturesque and historical landmarks, as well as the age-old grandeurs of nature. Friends old and new saw to that. Such generous hospitality cannot be excelled.

To us the efforts of a comparative handful of enthusiastic followers of Christ, representing under grave handicap, the primitive gospel restored, stand out—glowing with life and promise, while kingdoms and their past glories are fast fading. We were finally tempted to think, as we did when summering with the church overseas in 1951, that—comparatively speaking—they seem to do more for themselves and others with the little they have than we do with our much. There are nonmember dependables in all our women's groups—especially mothers of neighborhood children who attend Sunday school. The children bring them in!

I would like in this issue to digress enough to try to picture the field ripening for harvest "over there." The Old World is surprisingly Protestant and still protesting. We found just a few worshipers in any church or cathedral we entered in 1951 or in 1957, mostly grouped up in front, with here and there a lone person going through the rituals, lips, hands, eyes moving routinely, while over the whole edifice lingers a solitude, cold and dark in the midst of masterpieces of architecture, sculpture, intricate carvings in wood, marble, stone—monuments to the industry, devotion, and sacrifice of a tax-burdened people.

However, many of the people seem laconically to follow the age-old pattern of "what's good enough for mother, is good enough for me," only they limit their activity nowadays to the payment of the obligatory taxes in order to insure a church for infant baptism, a church marriage, and Christian burial rites. "That's all there is in it for us," confided two people I have in mind, and of course there are countless others who apparently feel the same. Surely we here in Joseph's land are vitally interested in the field of opportunity for proselyting which faces our church abroad. We counted our experiences with nonmembers part of our church life in Europe, as we do at home.

That we are living in a fast changing world is well known, also the progress which the international "visiting program" has been bringing about year by year for several decades to a sad but glorious Old World—all the world known to man-

kind until Columbus and others found the "promised land." Progress in the tangible has come to the old countries with tremendous pace since World War II. Unknown comforts and pleasures are prevalent except that money is too often scarce in some countries. The scars of war have been mostly obliterated; wherever we traveled we witnessed tremendous building programs even where there had been no war.

But the phase of progress most interesting to us was the apparent urge of people to have a more satisfying Christian life. As one woman with a doctor's degree in economics said to us, "Why cannot America, which has given the world so generously of other helps and so much know-how, give to us a better concept of God and Christ and the interpretation of His word which can be applied to meeting present day problems, in place of the narrow concepts of the Middle Ages, which many people still cling to?" She continued, "I broke my mother's heart when I left her church. She thinks I am lost. *But I was not thinking for myself.* Worship there was all form with no spiritual power, and I couldn't endure it." Of the war aftermath she commented spiritedly, "We got a good licking! We are trying to forget the past. A generation has grown which has no knowledge of the war. The present and the future are all we live for."

We were spending a week with this friend whom we had met on a train out of Friburg, Germany, in 1951. She had insisted on this visit when she learned we were returning to Europe. We were having a Sabbath hike up Sunday Mountain, as I have always called it, because it has been landscaped with lovely paths, observation points, and rest benches for the comfort of Sunday strollers. Views of the surrounding mountains—the Black Forest—were superb and thought provoking.

This brings to mind a condition which we noticed particularly in Germany but which is more or less prevalent everywhere over there: on week ends and holidays people seemed to pour out of towns and cities on the trains, trams, buses, enroute to the mountains, the seaside, the ski jumps. One sees families hiking, wheeling babies, carrying lunches, going somewhere to relax and enjoy nature. They are enthusiastically fond of the mountains, waters, and views. They are *not* irreligious. God's in his heaven, and they love his world. Simple living leaves more time for simple pleasures, which in turn take time!

CULTURES AND skills of the Old World are prevalent now as in the distant past. Masterpieces in mural, portraits, huge tapestries done in intricate designs embellish the ancient castles, chalets, and "halls." Entire ceilings are amazingly modeled in plaster in conventional designs or with figures and fruits in relief. There is also colorful needlepoint upholstery. What a display of talent and love of the beautiful!

Talent for and appreciation of the arts are inherent in posterity. We enjoyed this in the homes of the Saints, and also their musical endeavors. How they love to sing, and the men do most of the accompanying! I believe that we prized most highly the privilege of being welcomed into the homes of our church members. There indeed we felt pulsing the heart-throbs of kinship and wished for a longer time with each and every one.

I would like to digress still further and tell of our "one world" experience when we attended the convention of Rotary International in Lucerne, Switzerland, May 19-23. We traveled by air from our home in Independence to the convention, to which my husband was a delegate. Fraternizing with 9,915 delegates and visitors from 78 countries was a revealing experience. I expected to feel among strangers, but dozens of charming English-speaking hostesses greeted us every few steps as we entered the lobbies of "Friendship House," the focal gathering place, located on famous Lake Lucerne. Lu-

cerne itself is surrounded by snow-capped mountains, and at our feet wherever we went were rather formal gardens of annuals in planned color schemes. Thousands of yellow and blue pansies and as many white daisies, hydrangeas, lilacs, and spirea and other varieties familiar to us bloomed on the lawns.

INSIDE SPACIOUS Friendship House lounge we gazed with awe and amazement. Here were heavily blooming shrubs, transplanted and set among statuary and ferns—rhododendrons, azaleas, bird of paradise, in garden formation to separate lounging areas where oriental rugs covered the floors upstairs and down, where we read each other's Rotary name tags, enjoyed many surprise greetings, met again, and so on. We knew that Sanford and Agnes Fisher of Boston, and son Lee, were present somewhere. Although the registrar was helping us locate each other we met suddenly in the lobby the first afternoon. Now I surely felt at home. Our hilarity brought on a watching photographer's flash. Just what he wanted!

As we entered the reception quarters adjoining the lounge, gentlemen hosts were lined up behind counter-desks ready to dispense information, anticipating one's every need. Every service was furnished free that one could dream of, from rooms with desks and writing materials to Red Cross service. In fact service and fellowship were emphasized by President Lang from Italy, all speakers, and in all printed matter. I did not know that the Red Cross originated in Switzerland. Its present International President, Dr. Leopold Boissier of Geneva, made this striking statement, "The advent of peace is a necessity of such import that any contribution, however modest, that helps to bring peace one step nearer is worth while. The main point is not to give way to despair and above all things to be ready for service." He also said, "International understanding requires much work. It calls for free mingling of diverse opinions and cultures in mutual respect, and it is rooted in personal friendships multiplied and sustained through the years with many men of many other nations. . . . It is now a question of the survival of mankind, and to achieve this, we must unite all forces working for the establishment of a world free from the constraint of hatred and fear." This type of thinking dominated the convention. Imagine 10,000 Christians in a nondenominational gathering earnestly planning to serve God and to "understand each other." There were always prayers and grateful recognition of Divinity. We felt quite at home in the prevailing atmosphere of good will and achievement.

MUCH of the planning was for young people. They had their own headquarters, programs, side trips, and parts in the main discussion. A popular activity of Rotary is to sponsor international youth camps. One of the oldest of these camps is in Sweden and was described by a young man from the university town of Lund who had led this camp for two years—a wonderful place. We toured it. It was a postwar project with the object of bringing together boys of different belligerent occupied countries, to help them know each other. Twelve boys were chosen the first time. Now the limit is twenty, selected from various applicants. Said he, "Discussions gave us opportunity to rid ourselves of old prejudices and to learn respect for the other's point of view. Only as friends could we have been so frank with each other, and we *were* friends."

The discussions carried on by the young people were inspiring. They laid bare their hearts. One girl from Greece came to the States through the student fund of the Georgia Rotarians. In her report to the moderator she said, "Rotary for me was not merely a chance to study in America. It was America itself. I met the heart of the American people, and I learned about Americans by living in the homes of Rotarians. I feel that they are dear relatives of mine. At the state Uni-

versity of Georgia I met forty-eight students from other countries. Close friendly ties developed between us and we learned to love people of other countries; and now we love the countries because we have dear friends there. [I thought of Grace-land!] If everybody could have this opportunity, love would replace hatred in everybody's heart, and there would no longer be any war."

In conversation with an information clerk at the railway station I exclaimed about the efficiency, hospitality, and the effort to please we witnessed in this small city of sixty-five thousand. Said he, "We are a poor country. We have no natural resources. We have to ship in our raw materials. We have nothing to sell but the labor of our hands and good will. Why shouldn't we be courteous? It costs no more to be courteous than to be crabbed." (That is what my husband has always said, so I believed the man!)

We witnessed a tremendous spectacle one evening in "Festival Hall," a huge auditorium across town where the daily programs were carried on. This was a Swiss folklore festival of colorful pageantry called "The Dreaming Apple Tree." Besides folklore we learned much of the customs and characteristics of the Swiss people. The six hundred performers wore original Swiss costumes. The national dances, all expertly directed, offered a treat to the eyes and ears. The setting was a "space theatre," the massive central stage built especially for the convention and designed with these productions in mind. The players literally emerged from the audience. There was a variety of animals, carts, wagons, and groups singing, dancing, and playing instruments; it was a stupendous undertaking in which people of all ages from various parts of Switzerland took part. The action was built around the development of an apple tree through dormancy to full flower and fruition, through the four seasons.

ANOTHER EVENING a pageant was presented where more than six hundred took part and the heroes of Swiss history for five hundred years back were portrayed in dramatic situations, "setting scenes full of significance for Switzerland and for free men of all time." The first scene was the story of William Tell, and it was almost too real!

There were many other attractions, but the atmosphere of the whole four days continually reminded me of General Conference. As usual we dreaded the partings. How often during this very special summer we were reminded of how far apart people are geographically, and yet they are so fundamentally alike. There was certainly an abundance of enlightened thinking expressed and a unity of purpose which was inspiring. Many times I thought of the divine light which accompanied the Restoration of the gospel. In this connection I will quote from the *Kansas City Star* of October 23 a letter from Mr. Cliff Bailey, entitled "A Star and a Thought":

"Troubled as we may be because of the problems presented by Sputnik, Little Rock, Syria, Nasser, et al., we might well consider the words of Henry Ward Beecher, spoken long before the turn of the century, 'A man might frame and let loose a star to roll in its orbit, and yet not have done so memorable a thing before God as he who lets go a golden-orbed thought to roll through the generations of time.'" And I wondered if Mr. Bailey and Henry Ward Beecher, who was born in 1813 (Joseph Smith was born in 1805), knew of the golden orb of the Restoration message which broke the sound barrier between man and God in this generation.

I quote my husband again: "The spirit of the Restoration is the spirit of progress!"

Home Column

FEBRUARY 10, 1958

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By Pearl Wilcox

Journeying and Reminiscing

Part II

Palmyra

ON MY SECOND VISIT to Palmyra, New York, I decided to search out more of the background of the town that has made world-renowned history since 1816 when the Joseph Smith family moved there. I was well repaid for my days spent in the Palmyra library checking old histories and files.

I found that Palmyra was a thriving village twenty years before Rochester, New York, was even thought of. At that time the whole Drumlin Hill region was an unbroken wilderness. It was covered by virgin forest except for a few acres that had been cleared by the original Indians for growing corn, beans, and squash.

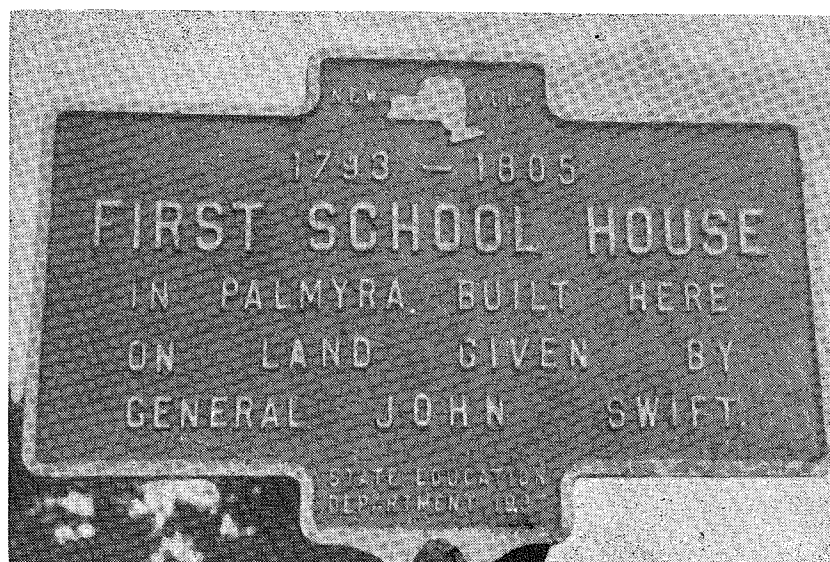
One of the first public buildings erected in Palmyra was a rather commodious blockhouse, to be used as a refuge or place of safety in case of trouble with the Indians. Palmyra was then the western frontier, or 'wild and wooly west.' It was customary for the villagers to climb to the summit of Wintergreen Hill, or some other near-by eminence, where they could watch the settlers fell trees and erect blockhouses and other buildings.—A. B. C. *History of Palmyra*, page 12.

The first schoolhouse, which was erected in 1793, was known as the "Rhode Island" settlement, now east Palmyra. This building was also used for fourteen years as a place of worship. West of the town of Palmyra on Durfee road another log schoolhouse was erected on property that had been donated by John Swift, the original real estate man.

In those days the education of the teacher was determined by his ability to work hard problems in arithmetic. If he passed the test, he was hired and became a man of influence in the neighborhood where he "boarded around" with families.

Since it was the religious background of the town I was mostly seeking, I found in the *History of Wayne County* that a mass meeting was called in 1806 to discuss the building of a place of worship for the pioneers.

Oliver Clark offered \$100.00 on the building fund if the building was built on the north side of Mud Creek and would give only \$50.00 if it was built on the south side. Humphrey Sherman made the same offer if the building was put on the south side of the creek. After a heated discussion the "south siders" won. The building was built and dedicated in 1810, after which it was given over to the Presbyterians. Seven years later the congregation was divided, and those known as the "western" Presbyterians were organized with fifty-six members. Their church building was erected adjacent to the village cemetery on Church Street opposite the present St. Anne's Catholic Church. This is thought to be the church with which four of the Smith family united. I find the site of the church marked with a plaque, but since that early day, a street has been cut through the hill leaving the old cemetery high on the bluff.



The first Baptist church of Palmyra was organized in 1800. A chapel was erected by the side of the road leading to Macedon on the west, and, when the township was later divided, the chapel was on the Macedon domain, but the Palmyrans continued to worship at the old chapel until 1835. Then a new organization was affected and a new chapel erected in Palmyra village.—A. B. C. *History*, page 17.

Methodism was first introduced to Palmyra by the "circuit rider" preachers, rugged men on hardy horses. They covered an extensive territory with a never outworn text, "Behold the Lamb of God." In the summer months they preached in the groves and in the winter in schoolhouses. During one summer they held a revival and campmeeting in the grove on Vienna Street and in the log schoolhouse on Durfee Street during the winter. Their first meeting house was built in 1822.

Zion Episcopal Parish was organized June 23, 1823, with the members holding their first meetings in an academy building which occupied the site of the present Catholic Church.

Three hundred and fifty families had located in Palmyra by 1810, making the population 2,187. This would make an average of six persons to a family. By 1820 the population had increased to 2,719. The village was incorporated into a town in 1827.

A local paper of that time stated that the village of Palmyra had a favorable location and was destined to become a place of considerable importance, as it

was situated in a fertile territory and had an industrious population.

The Erie Canal project was started July 4, 1817, making Palmyra the western terminal. This project was finished and the water turned into the canal on October 26, 1825. This made a new highway for emigration and commerce. It was easy to foresee why this town ranked well among the villages of the west in that early day.

Father Smith had been hearing these good reports of this thriving village in New York. When he arrived in Palmyra he found the place as represented. The people were friendly, and he had no trouble in finding work. Immediately he wrote his wife that he had sent a Mr. Howard with a team and wagon for the family to move as soon as possible.

After a twenty-four-day trip of hardships as the result of bad roads and sometimes no roads at all and the treachery of a teamster who finally left them at Utica, the family arrived at Palmyra, worn out and penniless.

In the meantime Father Smith had rented a small frame house on the eastern outskirts of the village on Vienna Street where they planned to live temporarily until they could afford to make a down payment on land of their own. The family at this time consisted of Father and Mother Smith and eight children. The oldest boy, Alvin, was a husky fellow of seventeen years, while Don Carlos, the youngest was a babe in arms.

Alvin had no trouble finding work as a carpenter's helper with a crew of pioneer home builders. Father Smith was an all-around handy man. He was a good cooper; he could make split-wood chairs and baskets and birch brooms; he knew enough about masonry to dig wells and curb them, dig cisterns and line them, and build fireplaces and stone walls for fences. Hyrum and Joseph often assisted him.

Mother Smith was a good cook. She was handy at fancy work and painted oilcloth to be used on tables and stands. The oldest daughter proved to be much help, especially after they established a confectionery store, where they specialized in gingerbread, root beer, pies, and boiled eggs. The shop was well patronized by the village and country youth, especially on holidays and military training days, as prevailed at that period. It is stated in one history that Father Smith fashioned a handcart that he pushed through the neighborhood selling wares.

The Smiths' efforts proved very profitable, and they soon had money for the down payment for purchasing one hundred acres of land. It was located two

miles south of Palmyra in Manchester Township, being four miles from the village of Manchester.

From Mother Smith's history I quote:

My husband and his sons, Alvin and Hyrum, set themselves to work to pay for one hundred acres of land which Mr. Smith contracted with the land agent. In a year we made nearly all the first payment, erected a log house and commenced clearing.

This was unimproved land, mostly covered with heavy timber. Some of the elms were so large that they had to be "niggered" off. They were too large to be cut with a cross-cut saw. This statement was made by William Smith, a brother of the Prophet and published in the *Saints' Herald* (Volume 31, page 643).

In developing the land in this early period it was customary to fell the trees one year, log them up and drag them in windrows, with ox teams, and the second year burn them and sell the ashes to one of the "asheries" in the town. Wheat was broadcast among the stumps, harrowed with a wooden peg-toothed harrow, or dragged over with a large limb of a maple or oak tree. Owing to the decayed leaves and vegetation the soil was very productive.

The Smiths were happy in their new home, as Mother Smith wrote:

It was now only two years since we entered Palmyra, almost destitute of money, property or acquaintance. The hand of friendship was extended on every side, and we blessed God, with our whole heart, for his mercy, which endureth forever.—page 74.

The little log house that nestled among the trees was built in 1818 with two rooms on the ground floor and two rooms in the garret. The Smiths had

planned this only for a temporary home, but they were still there in the spring of 1821, when it became necessary to add a slab addition to provide for more room. Their ninth and last child was born July 18, 1821 (*A. B. C. History*, page 27).

In the year 1819 a religious awakening started in Massachusetts, gradually moving down the eastern seaboard and gathering momentum as it spread until it became a veritable religious contagion. After reaching New York it spread to the rural districts upstate, reaching Palmyra and vicinity in the spring of 1820.—*A. B. C. History*, page 21.

A young Yale graduate, Reverend Jesse Townsend, was assigned as pastor of the Western Presbyterian Church. He was the first to start a revival in Palmyra. He was soon joined by the Presbyterians of East Palmyra, closely followed by the Baptist minister and the two Methodist ministers.

The revival started late in April before the rural people began their spring plowing; this gave the farmers a chance to attend meetings. Even the business and professional men neglected their work and shut up shop.

During the revivals, the ministers avoided preaching any doctrine except such as could be accepted by all the denominations. Their sole effort was to lead the unsaved to believe and accept Christ.

According to a Rochester newspaper, the revival was far spread:

More than two hundred souls have been hopeful subjects of divine grace in Palmyra, Macedon, Manchester, Lyons, and Ontario during the late revival.—*Religious Advocate* of Rochester.

A week later in Palmyra and Macedon, more than four hundred were con-

The school where Joseph Smith, Sr., taught in South Royalton



verted. The work was still progressing, and in the neighboring towns the number was greatly increasing.

Four of the Smith family—Mother Lucy, Hyrum, Samuel, and Sophronia—had joined the Presbyterian church, and they were urging young Joseph to do likewise. But Joseph had been attending the Methodist meetings in the grove on Vienna Street and had joined a class of probationers, so he naturally favored that church.

During the second week in May the revival showed signs of breaking up, and many of the converts were solicited by the different churches. This caused considerable contention. The good feeling temporarily exhibited during the union meetings disappeared, and the ministers contended fiercely with each other (*Times and Seasons*, Volume 3, page 722).

Young Joseph, standing somewhat apart, was watching with interest this religious excitement and wondering greatly at the confusion and strife.

Mr. Lane, a presiding elder of the Methodist church, was visiting Palmyra and vicinity. He was a talented man possessing a good share of literary endowments and apparent humility (Oliver Cowdery Letter No. 3). He made a special appeal to those who were undecided, those who could not make up their minds and were procrastinating the day of their repentance.

His manner of communication was peculiarly calculated to awaken the intellect of the hearers and arouse the sinner to look about him for safety. Much good instruction was always drawn from his discourses on the Scripture.—Oliver Cowdery Letter No. 3.

The contention and rivalry among the ministers became much heated, and it was during this stage that the Methodist minister took his text from the first chapter of James, fifth and sixth verses. This is in accordance with the local historian, William Bean of Palmyra, and published in his book. Also in the *Saints' Herald* of 1884, page 643, and the *Zion's Ensign* of January 13, 1894, we have the testimonies of William Smith, a brother. This, the last living witness, was six years younger than his brother, Joseph.

At the age of seventy-two he made this statement in Deloit, Iowa: "And here let me say, that it was the suggestion of the Rev.— that my brother asked of God. He said, 'Ask of God.'" William undoubtedly gave the name of the minister, but for precaution the editors left it out.

Ten years later in an interview, his testimony was:

Rev. Mr. Lane of the Methodists preached a sermon on "What church shall I join," and the burden of his discourse was to ask God, using as a text, "If any of you lack wisdom let him ask of God, who giveth to all men liberally." And of course when Joseph went home and was looking over the text, he was impressed to do just what the preacher had said.

Joseph came to the conclusion that he must either remain in darkness and confusion or else do as James directed; that is, ask of God. At length he came to the determination to ask of God, concluding that if He gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, he might venture (*Times and Seasons*, Volume 3, page 728).

Faith filled his soul as he retired into the solitude of the woods west of his home. The answer he received startled the community when it became known. It agitated not only the people of the neighborhood but those of the entire country and eventually the whole civilized world.

For several hundreds of years the world had been wrapped in spiritual

darkness by false traditions and ceremonies borrowed from paganism, making the gospel of Christ unrecognizable. In 1820 when Joseph experienced his heavenly vision, the universal doctrine in the world was that the canon of Scriptures was complete with the Bible, and that heaven was closed against further revelation.

God had made his choice and singled out a young man with a very limited amount of education to bring about his purpose. This can well be summed up by a statement made by Oliver Cowdery in later years:

Not many mighty and noble were called in ancient times, because they always knew so much that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised and considered to be of the foolish class.

Like Samuel of old, Joseph Smith was called of the Lord in his childhood, while his mind was yet unwrapped by false theories, tradition, and the creeds of uninspired men.

Our Readers Say . . .

Not often are we moved to write a letter to the editor. However, we took such sharp exception to ideas presented on the editorial page of the *Herald* for December 30 that we feel compelled to express our objections.

We are among those, sophisticated or not, who feel that the word "censorship" connotes great evil. We grant that there are certain standards of public decency which should be upheld. However, censorship is very dangerous both to the individual and the community. We believe that God gave man free agency in order to allow him to develop moral strength. The exercise of choice by the individual, not the removal of choice by some arbitrarily appointed group, builds character. Moreover, censorship in the hands of a dictator is a very dangerous weapon, and the line between the censorship of morals and the censorship of ideas is a very fine one indeed. "Big Brother" is more than a flight of the imagination in this period of our history.

We also disagree with the idea expressed in the section entitled "Modern Bluebeard." The instruction concerning murderers in Numbers 35: 16 was given by the Lord for a specific group of people at a specific time. The problems of

the children of Israel once removed from slavery and involved in invading and conquering territory are only remotely similar to those of twentieth century America. The enlightenment of an age which shows compassion for the insane and attempts to discover motives is surely divinely inspired. The section which commands death for murderers also provides for the establishment of cities of refuge and permits the private avenging of murder. Is there anyone who would suggest that these institutions be set up in modern times? Yet they were prescribed by the same divine revelation as was the death penalty for the taking of a life. Finally we recognize that the Mosaic law of an "eye for an eye" and a life for a life has been superseded by a higher morality which teaches love of God and love of fellow man.

Lest we be misunderstood we are not protesting against capital punishment *per se*. We are objecting to a very limited and slavish interpretation of the Scriptures. We need not protest this to a God who, by the restoration of direct contact with man in the latter days, has indicated that there is "yet more light and truth to break forth from his word." We sincerely hope that the placing of this point of view on the editorial page does not imply that this is the official position of the church in regard to interpretation of the Bible.

BILL AND BARBARA HIGDON
Houston, Texas

Question Time

Question

Matthew 27:64 reads, ". . . so the last error shall be worse than the first." The Inspired Version (verse 65) reads, ". . . so this last imposture will be worse than the first." I would like to know what was the first error or imposture.

MRS. T. F.

Michigan

Answer

We should begin reading at verse 64 to show the whole argument and who is talking.

Now the next day that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that deceiver said while he was yet alive, After three days I will rise again. Command therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so this last imposture will be worse than the first.—Matthew 27: 64, 65, I.V.

The chief priests and Pharisees are speaking. In their opinion Jesus was an impostor of the Messiah. His claim to Messiahship was the first error or "imposture."

If his prophecy of resurrection should be proclaimed as having come to pass, and they (the Pharisees) could not produce his body, it would vindicate his

disciples' belief in him. In their mind, this would be the "last straw" or an even worse condition.

Of course, he was resurrected and their guards and safeguards were to no avail. The prophecy was vindicated and Christ proclaimed.

A. H. YALE

Question

I have always sent my annual tithing report to the office of the Presiding Bishop. Now I wonder if I should send it instead to the bishop's agent in our district or to the solicitor in our branch?

MRS. G. A. W.

Michigan

Answer

The usual procedure is to give the tithing statement to the branch solicitor. This serves the purpose of keeping the solicitor informed of those members who have made their accounting, and the tithing statement comes to headquarters through the bishop or bishop's agent to whom the solicitor reports.

However, any member is free to mail a tithing statement direct to the Presiding Bishopric at the Auditorium, Independence, Missouri, or to give it to the bishop's agent or bishop in the district or area in which the member resides.

W. N. JOHNSON

Restoration Witnesses

(Continued from page 8)

research on the Three Standard Books of our church. I have gathered together through the past forty years the texts of the Three Books, subject by subject until I now have amassed what the writers of these books have had to say on 418 subjects. I bear my testimony. The coherence and consistency manifest in the subjects of a living Christ and Satan and Book of Mormon texts continue on and on until I have become completely overwhelmed. Let us face the full implications of these facts. There are 2,337 pages in our Three Standard Books. There are eighty-four different writers and books, some of these writers were separated from each other by thousands of years and by the Atlantic and Pacific Oceans, not to mention the fact that most of them spoke different languages and during their lifetimes apparently had no knowledge of each other's existence. When I consider that notwithstanding the handicaps of the previously mentioned circumstances the eighty-four

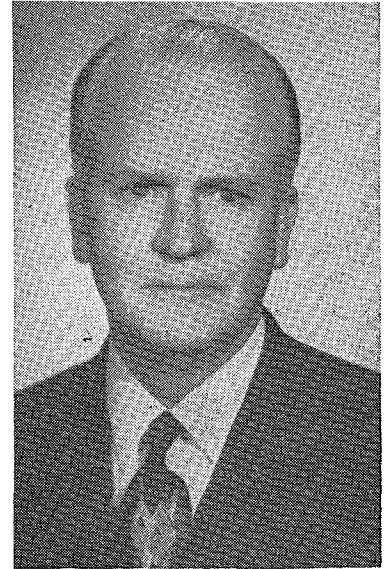
prophets and authors of the sacred books of the Restoration have spoken *in complete accord* on 418 subjects I am overwhelmed.

Indeed, I see here the hand of the Creator even as I see it when I go out at night and look into the heavens and consider the stars and planets moving in harmonious accord.

I have had the texts on these 418 subjects typed and put under file. The project required 2,045 pages of typing paper or an average of approximately five pages of texts for each subject.

Where in all the annals of history, philosophy, science, or writings of men is there to be found even in the remotest degree this phenomenon of coherent accord on 418 subjects by 84 writers of so different cultural backgrounds as is to be found in the Three Sacred Books of the Restoration—the Inspired Version (corrects certain incoherencies found in the King James), the Book of Mormon, and the Doctrine and Covenants?

I hold the coherency of our Three Standard Books to be one of the major pillars of evidence which upholds the Restoration movement.



I Had an Experience

AS A PRIEST I was serving as counselor to the branch president, Elder Elvin Baughman. At his request we were fasting and praying for divine guidance concerning calls to the priesthood. After the agreed time of two weeks had passed I found it necessary to report that I had not received any "light."

Early the next morning, which happened to be the first Sunday of the month, I was awakened by the sound of very beautiful music. As I listened I was enveloped by the Holy Spirit as a voice sang, "Come ye apart! It is the Lord who calls *you*." Up to that moment it had never occurred to me that I might be called to greater responsibility in the priesthood. The sacred influence remained with me for several hours.

The spirit of that morning's experience was rekindled in my entire being during the opening exercises of the Communion service as the congregation sang hymn 108 in the *Saints' Hymnal*. The voice which I had heard sing this strain had used the pronoun "*you*" instead of "*us*" as it is written. The Spirit bore witness that the Lord had indeed spoken to me and that I was called to new responsibility. There was no doubt in my mind. I knew that God had heard our prayers and had answered.

That same afternoon after the priesthood had met in regular monthly session the pastor suggested that he felt that I had received light concerning the matter about which we had been praying. I still tried to be evasive because of the personal nature of my experience. However, he insisted he was sure that I had received direction. I then told him my experience. The message that had come to me harmonized with what had come to him.

FRANK A. FRY

Pittsburgh Pennsylvania Dedicates Church Addition



PRESIDENT ISRAEL A. SMITH was present on October 6, 1957, when the addition to the Pittsburgh church was dedicated. He gave the dedicatory address, and Bishop W. N. Johnson offered a prayer of consecration.

The enlargement began with the idea of adding another door to the church. Formerly the building had only one exit, a flight of wooden stairs. This was not regarded as safe, and a new entrance through the kitchen was proposed. Soon plans had grown to include a whole new addition to the church.

Plans were submitted to a builder for an estimate. The figure came to \$12,500 and almost killed the project before it was begun. However, the branch decided it could build

the addition with its own people doing the work.

Work began in the summer of 1955. By the time the job was completed more than one thousand man-hours had been donated to the project. On many nights the men stayed until one and two in the morning to finish the evening's work.

Elder John J. Ross was the architect, and Elder Donald R. Ross, Jr., acted as supervisor. William Wentzel, Sr., of the North Charleroi Branch laid all the bricks for the addition.

The dedication service was in charge of Pastor John J. Raisbeck. He was assisted in the service by High Priests Donald R. Ross, Sr., and John W. Blackstock.

Letters

Appreciation from Germany

Thank you very much for sending us the *Reminder* and the *Newsletter*. Both have such interesting reading, and in them I find names of people who went to Graceland when I did.

The Saints from Bamerg, Wurzburg, Kitzengen, and Schweinfurt have decided to hold meetings here in Schweinfurt. Sp/3 and Mrs. Richard Gillespie told us of the meetings a few months ago. I had been in Germany two years before finding another member other than the girl I came over with. Now that we receive these papers we do not feel so isolated. Some of the people whose names we found in them are our very neighbors.

Now we would like to start getting copies of "Saints Abroad." After we have read the *Reminder* and the *Newsletter* I send them to my parents in Lamoni, and then they go on to my brother at Fort Chaffee, Arkansas.

Mrs. RALPH E. HART, Sr.

33 Stasselstrasse
Schweinfurt, Germany

Never Alone

I was very much interested in the article, "In His Name," published in the January 13 issue of the *Herald*. I have always felt that it was in and through the Christ that we were able to reach the Father. Jesus came that we might have the more abundant life. Asking in his name places on us a great responsibility to follow where he leads. God does not require any of us to do anything which he will not give us strength to do, on condition that we keep his laws. When we

pray in Christ's name, we are obligated to do all that we can to bring about the condition for which we have prayed. God does not come down and answer our prayers unless we are willing to come up and accept his help.

I live alone. One evening as I sat by my table reading the *Herald* I felt a presence near me. I glanced around, just a little frightened. Then I heard a voice: "Why do you think you are alone? You are never alone." This was a great comfort to me. I pray that I may yet be able to do something for Christ's church. As long as I live, unless I wish to leave God out of my life, I shall always ask "in Jesus' name."

RACHEL M. TROYER

Joplin, Missouri

Note of Thanks

I wish to express my thanks to the Saints for their kindness. Some have sent money; others have sent cards and letters. I love to read messages from members of the church, and I answer them as soon as I can. Their letters, cards, and prayers have helped a lot.

Box 15
Springhill, Nova Scotia

LUCY RUSHTON

Note of Thanks

I want to thank all who were so kind as to take time to write me. I shall try to answer all who have written. In the meantime, I want them to know that I appreciate their letters.

JOSEPHINE GREEN

Rock Island, Illinois

The Meaning of the Cross

Many times during periods of solitude and rest our minds turn to things spiritual. On an occasion such as this, quite a few winters ago, I was lying in bed sick with the flu. I could see the sun's rays shining brightly in

the next room, and thought how wonderful it would be if I could see the face of Jesus. I began praying that I might actually have this precious privilege, when suddenly there appeared in the shaft of sunlight a silver cross about fourteen inches long. I watched it with utter surprise for about a minute as it shimmered and twinkled, then it completely disappeared. Thinking this could possibly be the answer to my prayer, I said, "Jesus, if this is the answer, please let me see this beautiful cross once again, as a testimony that you would rather I saw this cross than a vision of your face." Immediately it reappeared, exactly as before. I viewed it with increased amazement. After about a minute it disappeared, and I did not see it again.

I have often thought about this experience, knowing in the years to come the meaning of the cross would be far more important in my life than a vision of the face of Jesus. By Jesus' taking the cross he said he would lift all men unto him, and after he went away he would send the comforter, which would show them all things.

The cross is a symbol to us of the perfect love of Christ for humanity. By the power of the cross we will be raised to life everlasting. The sinner is welcome at the foot of the cross. The way is always open, and the cross guides us into the presence of the resurrected Savior. My heart bows in adoration when I think how very, very much he loved us, being willing to die for us that he might make redemption possible for us through this perfect sacrifice.

The true meaning of the cross, then, is indescribable love, everlasting faith, forgiveness of our sins, and the way to life eternal. Let us not forget to take up our cross and follow in his steps, for he is meek and lowly of heart, and we will find rest to our souls.

MARY C. SHIRK

Independence, Missouri

Graceland Gazette

■ The Latin-American Unit in the religious activities program began after the Christmas recess and carried through until the end of the semester. During this unit the students "explored" Latin America as a missionary field. Apostle Charles Hield introduced the unit on Wednesday evening, January 8, by speaking on "Our Outlook for the Latin-American Field." On Sunday morning, January 12, he again spoke to the campus congregation on "Our Message to Latin America." At the next Wednesday evening meeting, the ten divisions met using the theme, "We Survey Fields in Latin America." Each division studied a field of Latin America to discover the background for the possibilities of church evangelism in this field. "These Things We Find Out about Evangelism in Latin America" was the theme at the Sunday morning service, January 19. Each of the ten divisions gave a four-minute report on its findings about Latin America.

■ Class meetings were held recently for the purpose of electing officers. The senior class elected Ted Traver, president; Bob Speaks, vice-president; and Everett Graffeo, secretary. Ted is from Lamoni; Bob and Everett are from Independence. Officers for the junior class are Al Brady, Missouri, president; Gene Painter, California, and Chuck Reynolds, Alaska, counselors; Hazel Imrie, Australia, secretary-treasurer. The sophomore class elected Shelby (Dutch) Miller, Ohio, president; Tony Eagan, Colorado, vice-president; Connie Fuller, Louisiana, as secretary; and Floyd Ayers, Idaho, treasurer. The freshman class officers are Jim Williams, Iowa, president; Maurice Frater, Australia, vice-president; Charlene Adams, New York, secretary; and Frances Ashby, Kansas, treasurer.

■ The men's intramural volleyball season ended with Anthony Place winning the Championship League and Carmichael taking the Hilltop League. At the assembly January 15 these two teams played the two faculty teams, with the faculty emerging victorious. The

final scores were Faculty 41, Anthony Place 12; and Faculty 35, Carmichael 12.

■ Friday night, January 17, the various men's basic residence units had their parties. A variety of themes were used, and from all reports the parties were successful. Included were a hobo party, a flapper party, a Ben Franklin birthday party, and a homemade ice cream party.

■ Following is a list of the recent basketball games the Yellow Jackets have played and the final scores. At the William Jewell Invitational Tournament at Liberty, Missouri, Graceland lost all three games: Rockhurst (75-57), Kansas City University (72-66), and Northwest Missouri State Teachers College (63-36). On December 17 Graceland defeated Tarkio 78-73 on the home court. At the Peru State Tournament in Nebraska on January 3-4, Graceland lost 72-41 to Peru State and a heartbreaking 57-56 to Tarkio. On January 10 it defeated Kansas City University 74-63 but lost the next night to Central College of Fayette, Missouri, 81-67.

■ A new sport has been added at Graceland—wrestling. To date four meets have been scheduled. Coach Tom Nowlin's team consists of the following members: Bill Aki, Norm Amsberry, C. R. Auxier, Dan Harper, Dwane Johnston, Dan Kelley, Dennis Knudson, Jerry Resch, Lee Samuelson, Bob Sinclair, and Dave Welsh.

■ At the January 14 meeting of the Medical Science Club the movie *Monganga—Medical Missionary to the Belgian Congo* was shown. During the business meeting two new officers were elected. Harold Leland succeeds Dale Ward as president, and Frank Munden succeeds Harold Leland as vice-president-treasurer.

■ The Federal Communication Commission has granted a license to the Graceland Ham Club, permitting the club to operate an amateur radio station. Muirl Robinson is the president of the club which was organized in October, 1957. Other members are Paul Dorsey, Audrey Dutton, Wayne Groner, Marlene Miller, Ed Schmidt, Gary Tickemyer, and Chuck Vest. The sponsor is David Shippy.

Book Review

Religion
without
Revelation

By Julian Huxley
Harper and Brothers
1957
Price \$4.00

This book is an attempt of a scientist and philosopher to outline an attitude toward the universe that will harmonize with the facts of science and be continually modified as future scientific studies and discoveries are made.

Dr. Huxley, having espoused no sect or church, concludes that all men have a religion, because "religion is a way of life," and that religion without revelation is a necessary and vital experience for human existence. His foundations for beliefs rest entirely on discovered scientific truths. Where truth is not established by knowledge of science, he says, "belief plays its most important role. When we cannot be certain, we must proceed, in part, by faith. It has been said that faith consists in acting . . . it embodies . . . real truth."

Having arrived at his conclusions after years of striving, the author brings out the dangers of a belief based entirely on idle speculation, incapable of verification, and held merely to gratify human desires. Unless man is "able to give a reason for the faith that is in him" he should be an agnostic, for religion and science must be completely reconciled, Mr. Huxley believes.

In this thesis, the author shows charity toward conflicting traditional religions of today and backs up his implications with great argumentative skill. We, of the Church of Jesus Christ, may not agree with his position, but a careful study of this writing will give us deep insight into a movement of religious thinking. At the same time it will challenge us to bring to men of sincerity and admirable character, such as Dr. Huxley, the basis for belief in a religion *with* revelation—the Restoration gospel.

For new insights into the task that awaits us as members of the Church of Jesus Christ on earth today, I recommend *Religion without Revelation*.

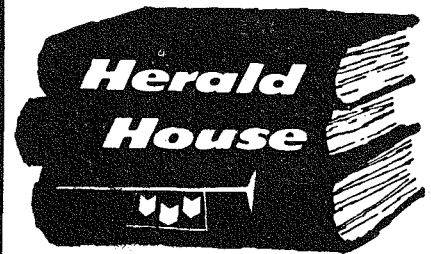
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Briefs

Ordination and Baptism

IMPERIAL VALLEY, CALIFORNIA.—On October 27, Keith Martindale was ordained to the office of elder by Paul Burlington and James Kemp of San Diego.

On November 23, a dinner was given to raise money to sponsor a booth at the Imperial Valley midwinter fair. The dinner was very successful.

On December 29, at the youth yule camp held at Idyllwild, Gene Wilcox was baptized by Gene Ross, southern California district youth leader. On January 29 Gene was confirmed by Elder Keith Martindale, pastor of the branches.—Reported by ROSEMARY BARRIGAN

New Addition to Church Building

MONTROSE, IOWA.—In September, the branch began using a new addition to the church for church school and social activities. Branch President Maurice E. Phillips, Ed A. Swenderman, and Raymond N. Smith, Sr., were the building committee.

Henry Phillips and Son of the New Canton (Illinois) Branch constructed the 32 by 45-foot addition, including a kitchenette and two rest rooms.

Thirty-nine Zions' Leaguers met in the addition October 26. On December 17, the branch members gathered for a supper and Christmas celebration.

During the year, Evangelists Samuel Zonker, E. Y. Hunker, and Seventies Louis Zonker, and Robert Fishburn ministered to the branch.

The branch is sponsoring a Cub Scout pack organized by Brother Phillips last year.—Reported by ORVAL T. MILLER

Officers Elected

PULLMAN, WASHINGTON.—The annual election was held in September. District President Paul Crinzi was in charge. Officers elected were Tom Wilson, pastor;

Orville and Norma Lewis, counselors; George Kendall, church school director and bishops' agent; Madonna Wilson, women's leader; Kathleen Davis, treasurer and book steward; Althea Kendall, secretary, recorder, and historian; Bea Cunningham, music director; Norman Lewis, Zion's League leader; Pearl Lewis, publicity agent.

While Brother Crinzi was present, in November, he held evening classes at the church.

A two-day Zion's League rally was held in November. Seventeen young people from over the district and Lee Abramson, branch Zion's League leader, were present.

The Christmas program, under the direction of Mrs. Nila Benschopf, was held December 23.—Reported by PEARL LEWIS

Baptisms Follow Cottage Meetings

PITTSBURG, CALIFORNIA.—On December 8, Juanita Jean Stogner, Charles Oots, Patricia Belville, and Kenneth Belville were baptized by Brother Archie Severy at the Berkeley Church. These baptisms were the result of cottage meetings held by Brother Edward Lewis and Brother Orval Belville at the home of Arthur Hammonds.

Confirmation services were held December 22, following the morning service in Pittsburg. Confirmations were by Elder Raymond Lucas and Elder Edward Lewis.—Reported by MRS. W. E. DUFFER

Building Progresses

WEST BRANCH, MICHIGAN.—The group has been steadily working to complete the church project. The members have contributed toward the building through donations, bazaars, bake sales, suppers, and sacrifice offerings.

Ben Ouderkirk is pastor. Jenne Velte is women's leader, and Viola Spencer and Helen and Orville Hamilton are League leaders.—Reported by LILA DUNBAR

Ordination Services Held

BURBANK, CALIFORNIA.—The fall session of the semiannual business meeting was

held November 20. The following were elected: Gary Beebe, presiding elder; Ray Sorenson and Harold Rowlett, counselors; Ray Sorenson, junior church director and bishop's solicitor; Marjorie Rowlett, recorder; Ward Baird, bishop's agent; Gary Strohbehn, book steward; Mabel Dixon, historian; Edward Spencer, missionary supervisor; Leamon Johnson, home ministry supervisor; Jean Sorenson, camp representative and music supervisor; Edna Webber, women's leader; Paul Koons, Zion's League leader; Phylis Hester, secretary; Harold Rowlett, treasurer; Alice Raye, auditor; Ormand Kelley, Ward Baird, and Kenneth Raye, building committee; Ruby Parker, publicity agent; Gordon Gilson, head deacon; Phylis Hester, editor of branch newspaper.

Also at the business meeting, Stake President Tickemyer spoke on the Auditorium, and Brother Beebe spoke on home ministry for 1958.

On November 24, Ward Baird and Dave Harris were ordained elders. Brother Baird was ordained by Elder John Kirkpatrick, assisted by Elder Earl Paige. Brother Harris was ordained by Elder Phil Ferguson, assisted by Elder J. C. Ruchaber.

The following have been called to the Aaronic priesthood, but have not been ordained: Leamon Johnson, priest; Gary Strohbehn, deacon; Jimmy Ish, deacon; and Daniel Marshall, deacon.

A Thanksgiving service was held November 27. A Communion service was included, held by candlelight. Elder Willard Bettis gave the message. The evening was spent in song and testimony.—Reported by RUBY PARKER

Service Groups Meet

CAMP LEJEUNE, NORTH CAROLINA.—Seventy J. H. Yager, missionary for southeastern United States unorganized area, visited Camp Lejeune and Cherry Point groups December 2-5.

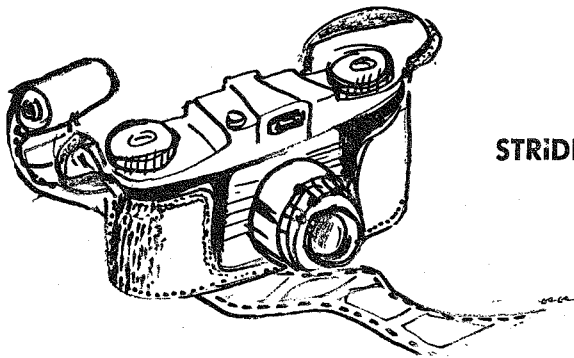
He met with Camp Lejeune Saints December 3 and 5. This group meets at the home of Brother Francis Williamson and family at 2005 Tarawa Boulevard, Tarawa Terrace, North Carolina. They meet regularly at seven thirty Sunday evenings. Brother Williamson is in charge of the group, which includes besides his own family Brother and Sister Robert Hurley, Sister Elaine Rosevear, and Brother and Sister Dale Lee, just returned from Hawaii. George Hogan of Orlando, Florida, met with the group in November while on active duty for a month.

On December 4, Brother Williamson and Sister Rosevear of Cherry Point met with Brother Yager and Brother Oliver Dickerson at the L. T. Wiggins home at Cherry Point. At this service, Brother Dickerson was ordained a priest, and appointed to take charge of the Cherry Point group. Meetings will be held at the Wiggins home at Number Three Hydrangea Court, Slocum Village, Havelock, North Carolina.

In addition to these, the group consists of Brother and Sister Clarence Snyder, Brother and Sister Roger Dietrick, Brother and Sister Gard Edmonson, and Brother and Sister V. Fitzgerald.—Reported by LIEUT. ELAINE O. ROSEVEAR, MSC USN

New Department Officers Named

GULLIVER, MICHIGAN.—At a branch meeting held September 20, with District President Rex Stowe in charge, the following officers were elected or sustained to serve this year: Elder George Backman, pastor; Marian Hewitt, church school director; Evelyn Backman, secretary; Frank A. Beckman, treasurer,



Remember— STRIDE'S Photo Contest

RULES

1. All entries must be black and white photographs.
2. Prints should be either 5" x 7" or 8" x 10" or similar sizes.
3. Photographer must be no older than 30 years of age.
4. Entries must be received before March 1. Mail to: "STRIDE photo contest, Herald House, P.O. Box 477, Independence, Missouri."
5. Each entry must include name, age, address of photographer, and title of picture.
6. Photographs will not be returned.
7. Winners will be announced in the May issue of STRIDE.
8. First place prize, \$10; second place, \$7; third place, \$5; honorable mentions (three prizes), \$1 each.
9. Judging will be on basis of interest of subject matter, composition, and technical quality of picture.
10. Judges: Kenneth Raveill, Les Wight, Roger Yarrington.

CASH PRIZES—ENTRIES DUE MARCH 1

custodian, and appointed pastor's assistant and church school director's assistant; Madge Beckman, women's leader; Opal Watson, adult supervisor; Crystelle Reid, youth leader, music director, and publicity; Eula Ann Rosebush, children's supervisor; Sandra Toennesen, librarian. Building committee members are George Backman, Walter Downen, Frank Beckman, Howard Hewitt, and Perry Rosebush.

Women's department officers are Madge Beckman, leader; Opal Watson, assistant and cradle roll worker; Eleanor Lape, treasurer; and Marian Hewitt, secretary and teacher.

Zion's League officers are Sandra Toennesen, president; Agnes Watson, secretary; Jessie Schnurer, treasurer. Commission chairmen are Jessie Schnurer, worship; Linda Wickwire, service; Agnes Watson, study; and Arthur Watson, recreation.

A women's institute for the branch and Germfask mission was held September 10, with District Leader Evelyn Backman in charge.

An installation service for officers of the Gladstone, Germfask and Gulliver women's departments was held at Gladstone October 20.

Guest speakers have included Elder Charles Mundorf, Elder A. R. Nott, and Elder Don Grimm. Sister Oris Flood has also been a guest speaker.—Reported by CRYSTELLE REID

Two Baptized from Family

DULUTH, MINNESOTA.—On December 8, during the eleven o'clock period, Terry A. Wheeler and Howard B. Wheeler of Superior, Wisconsin, were baptized by Elder W. C. Stauty. Terry was confirmed by Brother Stauty and Elder Donald Dathe. Howard was confirmed by Brother Dathe, assisted by Brother Stauty.

All members of the family except the father are now members, among those old enough for baptism.—Reported by W. C. STAUTY

New Branch Officers Elected

RICH HILL, MISSOURI.—The annual business meeting was held September 13 under the direction of District President Allen Piatt. Officers are John Moffet, pastor; Arlie Allen and Bill Hays, assistants; Birdie Stewart, secretary and children's supervisor; Harry Allen, treasurer; Mr. and Mrs. Wayne Blevens, young people's leaders; Eva Duncan and daughter Margaret, music directors; Neva Anderson, women's leader; Alta McAlister, adult supervisor; Arlie Allen, bishop's agent; Fred W. Smith, church school director.

District Missionary Peter Harder started a series of meetings after the new year.

Laura Holske was in a car accident December 7, but expects to be back to church soon.

James R. Hursh is in the Air Force, stationed in Arizona. Ron Anderson is teaching in Huslia, Alaska. Both are young men from the Rich Hill Branch.—Reported by Mrs. CLARK HURSH

Church Receives Additions

LOWBANKS, ONTARIO, CANADA.—The annual business meeting saw the following officers elected: Elder Roloson, pastor; Elder Archie Dayton, church school director; Isabelle Dayton, music director; Marion Cook, secretary; Betty Patterson, treasurer; Ruth Barrick, youth League leader; Iva Roloson, women's leader.

Members have added several classrooms, washrooms, and an extended lower auditorium for extra kitchen facilities. At present, Broth-

er Ivan Taylor is installing a new heating and air-conditioning unit.—Reported by PERCY B. GRAHAM

Pastor's Infant Son Blessed

SAND SPRINGS, OKLAHOMA.—Brent Jay, infant son of Mr. and Mrs. J. L. Bullard, Tulsa, Oklahoma, was blessed on December 22 by his grandfather, Elder S. F. Bullard of Wray, Colorado, who was assisted by Elder A. S. Ervin of Sand Springs.

Brother J. L. Bullard is pastor of the Sand Springs Mission.—Reported by MAX BLOSS

District Conference

SACRAMENTO, CALIFORNIA.—The branch was host to the district conference November 19-20. Guest ministers were President F. Henry Edwards, Apostle Reed Holmes, and Missionary Charles Vreeland. The theme of the conference was "How to Improve the Missionary Outreach of the District."

The conference opened Saturday with President Edwards giving an introduction to the problems to be considered. Group discussions were led by Douglas P. Wright of Stockton, H. Dean Hintz of Chico, and Jean Powell and E. C. Burdick of Sacramento. The business meeting was held in the afternoon, followed by a meeting of presiding elders. Evening services included a sermon by Apostle Holmes.

The theme of the Sunday morning prayer service was "Thrust in Thy Sickle." Elder Vreeland outlined the missionary objectives of the district. The conference closed with a sermon by President Edwards.

Saturday meals were served at the church with Lennie Smith in charge of the kitchen.

Christmas services were held on December 22. In the morning the choir presented the cantata "The Rose of Christmas" by Thompson under the direction of E. Leroy Burdick with Philipa Gann at the organ. Evangelist W. H. Dawson gave the sermonette. In the evening a play written and directed by Jewell Dawson was presented. A special feature of the service was the presentation of "Gifts for

the Christ-Child." This offering was given to the Auditorium fund.

Two babies were blessed at the morning service on December 8. Barbara Louise, daughter of Myrtle and Leroy Burdick, was blessed by Bishop E. C. Burdick assisted by Elder R. L. Nephew. Rebecca Kay, daughter of Charles and Virginia Barnaby, was blessed by Elder Nephew assisted by Bishop Burdick.—Reported by LENA SWANEY

Western Oklahoma District Business Meeting

ALVA, OKLAHOMA.—The annual business meeting of the Western Oklahoma District convened November 10. District President Dick Feeley, Missionary Herbert A. Lynn, and Apostle D. Blair Jensen were in charge. Many people from the congregations were present.

Jack Glover, Enid, Oklahoma, and Allen Long, Canton, Oklahoma, were approved for ordination to the office of priest, and their ordinations were cared for at the conference.

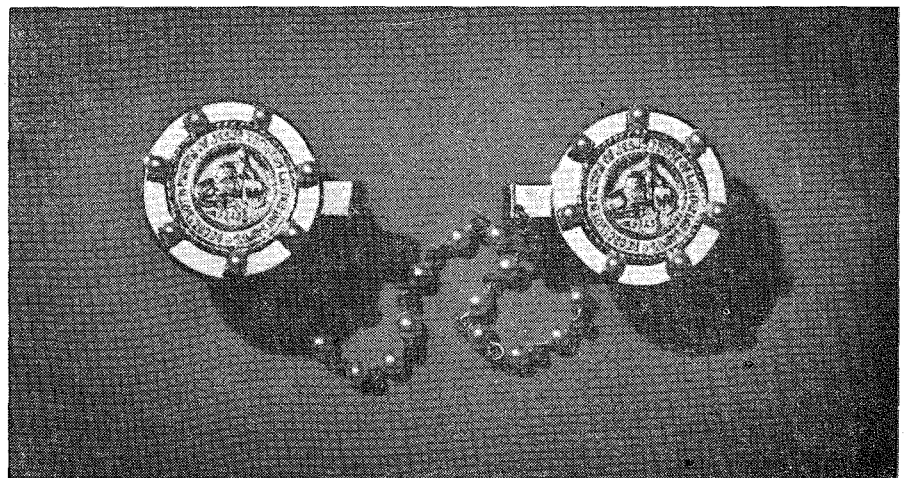
Officers of the district were elected for the coming year. Brother Feeley was re-elected district president, and he retained as his counselors Max Mann of Altus, Oklahoma, and Ralph Graves of Enid, Oklahoma.

The Saints were edified by the sermon by Apostle Jensen, and the testimonies and prayers of the fellowship service.—Reported by DISTRICT REPORTER

CORRECTION

Through an oversight, Willard C. Becker's name did not appear in the listing of the Order of Bishops on page 8 of the *Herald* of January 27.

In addition to serving as bishop of Central Missouri Stake, he has assisted the Presiding Bishopric as a member of the Advisory Committee on General Church farming operations. For several years he has represented the agricultural interests of the church and also the Atherton Levee District in appearing before the Bureau of the Budget, and the Senate and House Appropriation Committees in Washington, D.C., in the interest of flood control and water conservation.



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New church seal jewelry sweater guard. Clips on lapels to hold sweater loosely around shoulders. Makes any sweater a cape . . .

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Bulletin Board

Radio Series for Sault Ste Marie, Ontario

On Sunday, February 2, Radio Station CJIC of Sault Ste Marie, Ontario, Canada, began carrying a series of church-produced devotional programs. The series is sponsored by the Sault Ste Marie Branch, the pastor of which is G. A. Edwards. Radio Minister Evan A. Fry is the speaker, with music by the Radio Choir.

The broadcast time each Sunday is 8:15-8:30 A.M. CJIC broadcasts on a frequency of 1050 kilocycles (dial reading). It is interesting to note that this is the second branch in Canada to sponsor a series available by tape recording; the earlier series is in progress at Guelph, Ontario.

Arrangements were made by Floyd H. Edwards, branch publicity chairman, in co-operation with the Radio Department.

CHARLES F. CHURCH, JR.
Radio Director

College Students' Conference University of Iowa

A regional college students' conference will be held on the campus of the State University of Iowa, Iowa City, February 22-23, by the Liahona group. Activities planned include two mixers, workshop groups, a panel discussion, a dinner, fellowship service, and a basketball game between S.U.I. and Illinois.

Tentative speakers for the conference include Don Landon, Alice Waite, Ned Jacobson, Aleta Runkle, Dr. James Van Biber, Etta Cosner, and Dr. F. M. McDowell.

Those wishing to attend and desiring further information or lodging should write to Flora Holmes, 522 North Gilbert, Iowa City, Iowa.

Registration will be Saturday morning at 10:30.

KATHRYN SHOTTON

Servicemen's Addresses

Pvt. James R. Nelson
US 55627400
Co. D 2nd Bn.
3rd Tng. Regt. Basic
Fort Leonard Wood, Missouri

Pvt. Robert Mortimore
US 55612712
Co. "A" USASCS Regt.
Fort Monmouth, New Jersey

Names and Addresses Wanted

State University of Iowa alums are urged to send their names and addresses to the pastor of the Iowa City mission: Dick Setterberg, 846 South Rundell, Iowa City, Iowa.

Book Wanted

Carl Brooks, Rural Route 2, Columbus, Indiana, would like to purchase a copy of *Parsons' Textbook* by A. H. Parsons. He wants to know the price and condition of the book before receiving it.

REQUEST FOR PRAYERS

Prayers are requested for Delbert Ray Coonfare, SO3 26-5B, U.S. Naval Hospital, San Diego, California. He has undergone chest surgery and will be hospitalized for about three months. He will appreciate receiving cards and letters.

WEDDINGS

Robinson-Clark

Mary E. Clark, daughter of Mr. and Mrs. J. L. Clark, and Thomas A. Robinson, son of Mr. and Mrs. A. W. Robinson, were married January 17 at the Reorganized Church in Bay Minette, Alabama, Elder John R. Darling officiating. They are making their home in Bay Minette.

McDonald-Lair

Juanita Rochelle Lair, daughter of Mr. and Mrs. Russell W. Lair, and Richard Allen McDonald, son of Mr. and Mrs. Homer McDonald, were married January 5 at the Reorganized Church in Hannibal, Missouri. Elder Wayne Peters officiated.

Ranney-Dempsey

Kathleen Dempsey, daughter of Mr. and Mrs. A. E. Dempsey, Jr., and 1/Lt. Delbert G. Ranney, son of Mr. and Mrs. Clifton D. Ranney, all of Council Bluffs, Iowa, were married December 29 at the Reorganized Church in Council Bluffs, Pastor John Booth officiating. Both are graduates of Graceland, and the bride is a graduate of Central Missouri State College. The groom received his degree from William Jewell College. They are making their home in Pensacola, Florida, where Lieutenant Ranney is stationed with the Marine Corps.

Enlow-Botman

Doris Botman and Everett Enlow were married December 15 at the Marengo, Indiana, mission by Elder Elmo Enlow.

Ellis-Wiley

Gerre Wiley, daughter of Mr. and Mrs. Clyde Wiley of Pittsburg, Kansas, was married to Jerry W. Ellis, son of Mr. and Mrs. Arthur Ellis, at the Reorganized Church in Pittsburg on January 12. Pastor T. W. Bath officiated at the double-ring ceremony. A reception was held in the lower auditorium following the wedding. They are making their home in Pittsburg.

Courter-Robertson

Gladys Robertson and Pvt. Ralph Courter were married on January 1 at the Reorgan-

ized Church in Leavenworth, Kansas. Priest Leland Robertson, brother of the bride, officiated.

ENGAGEMENTS

Nelson-Miffin

Mr. and Mrs. J. L. Miffin of Windsor, Ontario, announce the engagement of their daughter, Carole, to James Nelson, son of Mr. and Mrs. James Nelson of Grasse Pointe Park, Michigan. A March wedding is planned.

BIRTHS

Mr. and Mrs. Jack Carlson of Humboldt, Iowa, announce the birth of a son, Mark Anthony, born January 15. Mrs. Carlson is the former Karlene Stokes of Independence, Missouri. Both parents attended Graceland College.

Mr. and Mrs. Bernard Vlieg of Des Moines, Iowa, became the parents of a son, Roger Wayne, on December 30. The Vliegs are former residents of Denver, Colorado.

Mr. and Mrs. Richard Dawson of Macon, Missouri, became the parents of a daughter, Cheryl Linn, on January 2 at the Kirksville Osteopathic Hospital.

Mr. and Mrs. Eugene Gray of Macon, Missouri, announce the birth of a daughter, Sara Ann, born January 16 at the Kirksville Osteopathic Hospital.

Mr. and Mrs. Darrell E. Webb of Lamoni, Iowa, became the parents of a daughter, Joanne Elaine, on November 3. She was blessed on December 29 at Colorado Springs, Colorado, by her maternal grandfather, Elder Ray C. Ebeling, assisted by Elder James Gregg. Mrs. Webb attended Graceland in 1955 and Mr. Webb is now a senior at Graceland.

Mr. and Mrs. A. K. Bennett of London, Ontario, became the parents of a son, Barry Keith, on September 2. He was blessed on November 24 by his maternal grandfather, Elder Lorance Belrose, and Dr. E. V. Shute. Mrs. Bennett, the former Gladys Belrose, is a 1950 graduate of Graceland College.

A daughter, Jeanne Denise, was born on October 23, 1957, to Mr. and Mrs. Don C. Smith of The Plains, Ohio. She was blessed on January 12 at The Plains by her maternal grandfather, Elder Delbert O. Norris, and Elder Ralph V. Brown. Mrs. Smith, the former Janet Norris, is a 1952 graduate of Graceland and holds both Bachelor's and Master's degrees from Ohio University. Mr. Smith also attended Graceland and is now a senior at Ohio University.

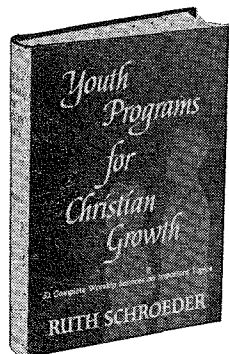
Mr. and Mrs. Darl Jordan of Portland, Oregon, announce the birth of a daughter, born on January 2. She has been named Lesa Marie.

Mr. and Mrs. D. Blair Sterling of Monettville, Ontario, became the parents of a daughter, Lynn Ann, on July 6, 1957. She was blessed at North Bay, Ontario, on September 8 by Elder Harvey Wagg.

Mr. and Mrs. Dale F. Moon of Burlington, Iowa, announce the adoption of a daughter, Elizabeth Ann, on January 2. She was born December 2, 1957. She was blessed in the

Youth Programs for Christian Growth

By Ruth Schroeder. A collection of 32 complete worship programs to help youth grow and mature in the Christian faith. Its two sections, "Basic Christian Beliefs" and "Growth in Christian Discipleship," contain preludes, calls to worship, appropriate Scripture readings and hymns, prayers, effective stories, dramatic presentations and readings, plus playlets and responses. For youth leaders, teachers, pastors, and young people themselves. Abingdon Press. . . . \$3.00



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Blue Ridge Church at Independence, Missouri, by her great-uncle, Evangelist F. M. McDowell, and Elder Elmer Armstrong.

DEATHS

WEIR.—W. E., died October 29, 1957, at the home of a daughter, Mrs. A. L. Lewis in Pullman, Washington, at the age of ninety-four. He held the office of priest in the Reorganized Church, and largely through his efforts, and those of his daughters and their families, the church was established in Pullman. He was born in Indiana, spent most of his life in Missouri, and moved west when his family was grown.

Surviving are four daughters: Mrs. A. L. Lewis and Mrs. Fred Atkins of Pullman, Mrs. Demps Kite and Mrs. Larry Wood of Moscow, Idaho.

COX.—Anderson M., was born September 2, 1859, in Gentry County, Missouri, and died October 15, 1957, at Caldwell, Idaho. He moved west in a covered wagon and pioneered in the Idaho territory. In September, 1941, he was baptized into the Reorganized Church and was a charter member of the Caldwell-Nampa mission (now Nampa Branch).

He is survived by his wife, Mary; two daughters: Mrs. Don Baird of Caldwell and Mrs. Elizabeth Woodhouse of Baker, Oregon; and a son, Thomas of Seattle, Washington.

BATCHELDER.—Sarah Emily, daughter of Nathan F. and Havilah Doan Batchelder, was born March 4, 1882, in Athens County, Ohio, and died November 13, 1957, at Athens, Ohio. She had lived in The Plains, Hibbardville, and Athens. From 1922 until 1953 she was in the retail grocery business. On September 3, 1907, she united with the Reorganized Church and was an active member the remainder of her life. She had served as teacher, book steward, secretary, treasurer, and bishop's agent.

She leaves a sister, Ethel, of the home, and a brother, Edward, address unknown.

ZAHND.—James, was born September 12, 1899, in Perry County, Indiana, and died December 17, 1957, at his home in Paxton, Illinois. He was married to Ora Baylor in 1920; both of them were baptized into the Reorganized Church in the summer of 1957.

He leaves his wife; two daughters: Mrs. Anna Mary Kesting of Roberts, Illinois, and Vera Jean Zahnd of Chicago, Illinois; a son, James, of Roberts; three brothers: Martin of Paxton; Henry of Rantoul, Illinois; and Sam of Sidney, Illinois; two sisters: Mrs. Lou Slinaker of English, Indiana, and Mrs. Lily Satterfield of Temple, Indiana; and two grandchildren. Funeral services were conducted at Roberts by Elder Max Matthews and Elder Donald Hendrickson.

TURNEY.—Mary Ann, daughter of Asa and Mary Carmichael Davis, was born July 14, 1897, in Long Valley, California, and died January 8, 1958, at her home in Pleasant Hill, Missouri. Her mother died at the time of Mary Ann's birth; the baby was then adopted by her mother's brother, Bishop Albert Carmichael, and his wife. At the age of twelve she moved with her parents to Lamoni, Iowa, where she attended school. On December 2, 1917, she was married to Vere S. Turney; three children were born to them. A daughter, Verna, and a son, Donald, died in infancy. She was baptized into the Reorganized Church on June 10, 1906, and was a tireless worker in behalf of the church. She was also a member of the Helpful Homemakers Club and the Home Economics Club.

She is survived by her husband; a daughter, Mrs. Maurice T. Wilson of Pleasant Hill; a sister, Mrs. H. C. Jennings of Watsonville, California; two brothers: A. M. Carmichael of San Diego, California, and D. R. Carmichael of Independence; and two grandchildren. Funeral services were conducted at Pleasant Hill by Stake President H. J. Simons, assisted by Elder Leroy Shedd and Stake High Councilman D. R. Hughes. Burial was in the Pleasant Hill cemetery.

WHATMORE.—Nora, was born March 14, 1885, at Lucas, Iowa, and died October 10, 1957, in Kansas City, Missouri. On December 2, 1902, she was married to John Whatmore, who survives her. Three of their five children preceded her in death. She had been a member of the Reorganized Church since February 15, 1916. The Whatmore home is in Independence, Missouri.

Besides her husband she leaves a daughter, Mrs. J. K. Anderson of Independence; a son, M. C. of Brewster, New York; a brother, William Evans of Des Moines, Iowa; six grandchildren; and three great-grand-

children. Funeral services were conducted by High Priest L. Wayne Updike and Elder John Ely at Speaks Chapel in Independence. Burial was in Mound Grove Cemetery.

FALCONER.—Scott J., son of Arthur and Ella Falconer, was born May 19, 1895, at Brown City, Michigan, and died November 23, 1957, at Veterans' Hospital in Dearborn, Michigan. He served with honor in World War I and was wounded in action. He was a member of the military order of the Purple Heart, Veterans of Foreign Wars, and Disabled American Veterans. On June 8, 1935, he was married to Iva Stevens Grice, who survives him. He had been a member of the Reorganized Church since 1913 and served in the office of deacon.

Besides his wife he leaves a son, Eldred, of Belleville, Michigan; a daughter, Genevieve Dawson of Wyandotte, Michigan; two brothers: Earl of Midland, Michigan, and Kenneth of St. Clair Shores, Michigan; and three grandchildren. Funeral services were held at Skene Chapel in Detroit, Elder David Dowker officiating, assisted by Stake President W. Blair McClain. Burial was in Crosswell Cemetery.

LOOMIS.—Enos F. was born April 29, 1888, in Augusta, Wisconsin, and died November 12, 1957, in Junction City, Oregon. He had been a member of the Reorganized Church for the past twenty-five years.

He leaves his wife, Marie, of Junction City; four daughters: Mrs. Luella Bobcock of Springfield, Oregon; Mrs. Ramona Garden of Bakersfield, California; Mrs. Laticia Fri of Wisconsin; and Mrs. Mercedes Murry of Bakersfield, California; two sisters: Mrs. Grace Fredrick and Mrs. Theima Welton, both of Wisconsin; a brother, Frank, also of Wisconsin; and fourteen grandchildren. The funeral was conducted at Junction City at Murry Chapel, Elder E. N. Barnhart officiating. Final rites were at Minocqua, Wisconsin.

COBB.—Andrew Russell, son of Mr. and Mrs. John Cobb of Calgary, Alberta, was born February 28, 1914, and died December 20, 1957, in Port Hardy, British Columbia. He had been a member of the Reorganized Church since March 22, 1926.

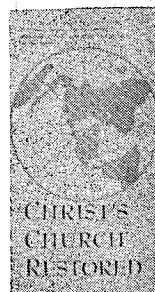
He is survived by his wife, Vera; three daughters: Marlene, Jo Anne, and Gloria Jean; and a son, Thomas, all of Port Hardy; his parents; three sisters: Mrs. Irene Simpson of Calgary; Mrs. Gladys Larmour of Edmonton, Alberta; and Mrs. Peggy McLean of Vancouver, British Columbia; and three brothers: Leslie and Archie, both of Calgary, and Cecil of Mission, British Columbia. Seventy David Larmour conducted the funeral service. Interment was in Queen's Park Cemetery, Calgary.

TWEEDY.—Herbert, died September 20, 1957, at his home in Atherton, Missouri. He was baptized a member of the Reorganized Church on September 1, 1957.

He is survived by his wife, Flossie, of Atherton; a daughter, Virginia Collins of Atherton; two sons: Charles of Atherton and Clifford of Odessa, Missouri; and six brothers.

Tract Review

Christ's Church Restored



Apostle Maurice L. Draper authored this tract, and it was first published in 1948 under the title "What Is Christ's Church?" The present title was selected in 1956 when a general revision of the contents was made by the author. A new attractive cover and size were also added.

This tract has a message similar to the tract, "Church of Jesus Christ" by William Lewis, but the approach to the subject is different. It offers a nice variety for the missionary-minded Saint to use as an introductory tract.

A summary of the division headings within the tract will indicate the contents: "I will build my church," "Jesus built a church," "Continuing apostolic ministry," "Prophetic presidency," "Many kinds of ministry," "Faith," "Repentance," "Baptism in water," "Baptism, the symbol and experience of rebirth," "Baptism of the Spirit," "The laying on of hands," "Spiritual gifts," "The Kingdom of God," "The restoration of the gospel of the kingdom," and "The Restoration accomplished."

The single-copy price for this tract is 10 cents, with quantity prices greatly reduced. This tract is one of more than eighty listed in the new 1958 Tract List available free of charge from Herald House. Write for your tract list today.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

J. C. Stuart
344 Maitland St.
London, Ontario, Canada

M
h Ap.

TURN THEM OFF

We had been working under pressure for weeks, and it seemed that there was never a moment to relax. Duty was driving us with a high hand and often cracked the whip when we longed for relief. But, there was—"I've got to do this," and "I've got to do that."

Finally, it seemed everything was finished up to date, but once the slave habit takes charge, it is hard to get the tyrant out of the driver's seat.

Then it snowed—a big deep snow that halted traffic, marooned the car, and suddenly left us with time on our hands and nothing urgent to be done.

"Let's turn off the gotta's," said the wife. "We've been driven long enough, and it's time to let down."

L. J. L.

FROM RESOLUTION TO REALITY

Every man who gets anywhere does so because he has first firmly resolved to progress in the world and, then has enough stick-to-itiveness to transform his resolution into reality. —B. C. Forbes

EGO SATISFACTION

A new friend has come into my life. I call him "Spot." He hasn't called me anything—hasn't even spoken to me. For several days now he has followed me for eight blocks as I walk home at noon for lunch.

Spot is a fox terrier—white with black spots—who enjoys being noticed. He picks up my trail as I pass junior high school. It is likely he waits there for his master to finish his day in school. The first day he saw me home I tried not to notice him lest I be accused of alienation of affections. About the third day I began to learn dog language and tell him I was flattered by his attentions. It made him happy also.

About the same time that Spot began to notice me, I discovered that our parakeet, Perky, liked to ride around the house on my shoulder. This also gave a boost to my ego. Perhaps that's what pets are for. It does

Notice

Herald House is in the process of installing modernized automatic addressing equipment which is designed to increase the speed and efficiency of addressing magazines.

During the change-over, however, which involves the making of more than 50,000 new addressograph plates, a certain amount of slow down is unavoidable.

We solicit your patience during the next two months.

something for one to have a bit of attention even from animals. Perky bites my ear and chews my shirt collar but never says anything to hurt my feelings. I may be altogether wrong about the attitude of my two new friends, but as Thomas Gray once said, "Where ignorance is bliss, 'Tis folly to be wise." C. B. H.

IDENTIFICATION CARD

We can pretty well tell the kind of wheels in a fellow's head by the kind of "spokes" that come out of his mouth. —"Worthwhile," D. H. Schmidt

TRUE

He is a human being. That is the best and the worst one can say about anyone.—Mark Twain.

TRANSFORMATION

Snowflakes work miracles. As they fall, ugliness disappears. Isn't that true of life too? The ugly things—hate, envy, suspicion, fear, gloom—disappear when they are buried beneath the "snowflakes" of love, courage, joy, and faith in God.

From "Along Life's Way" prepared by McCleary Clinic and Hospital

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Whosoever

Repenteth

by L. Wayne Updike

\$1.75



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The Chain of Thought
The Principle of Repentance
The Need for Repentance

The Process of Repentance
Repentance and the First Commandment
Repentance and the Ordinances
Repentance and Salvation

A series of lectures delivered to the Melchisedec priesthood of Independence, Missouri, in January, 1957.

Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

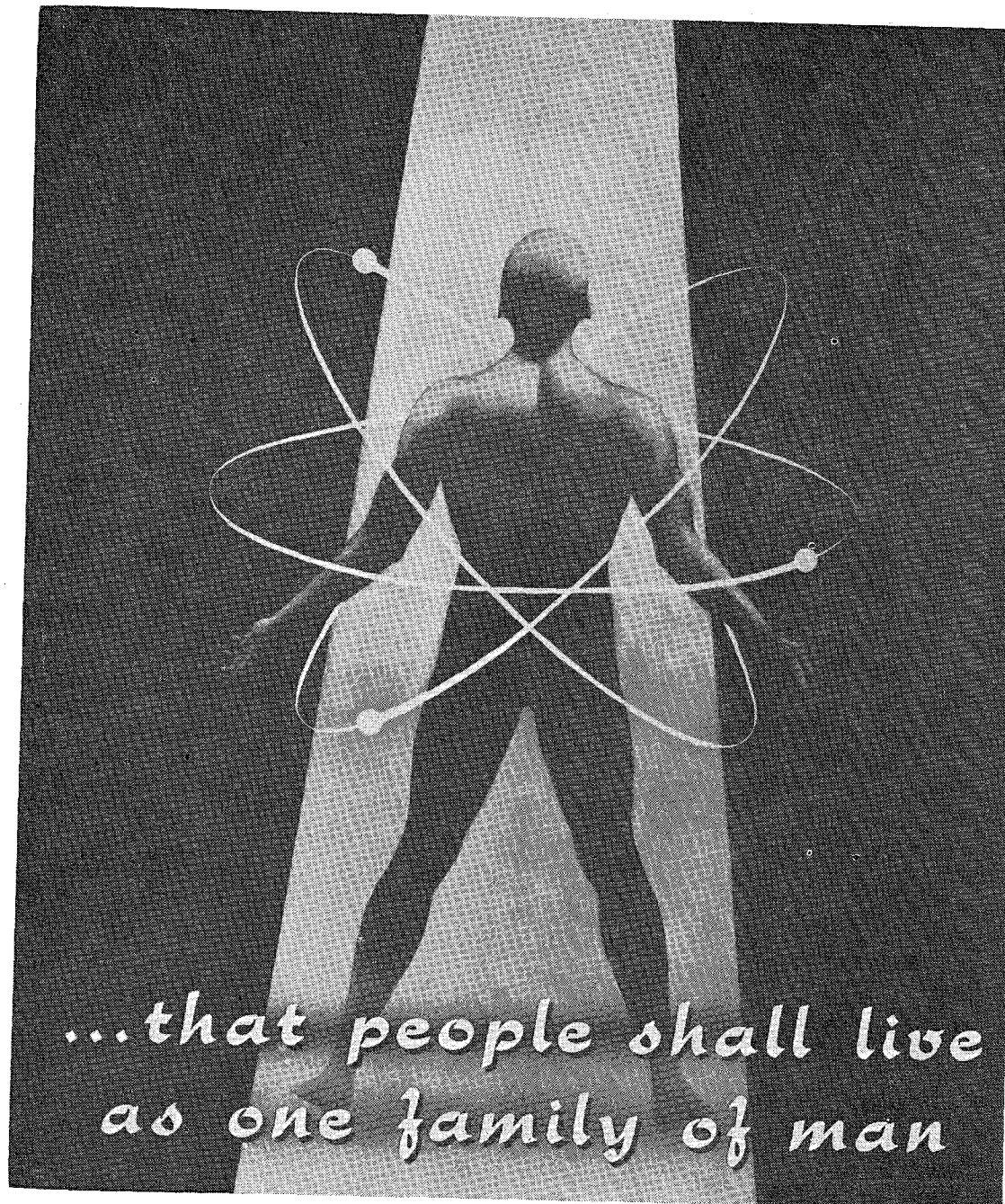


SAINTS' HERALD

Volume 105 / February 17, 1958 / Number 7

WORLD
BROTHERHOOD
WEEK

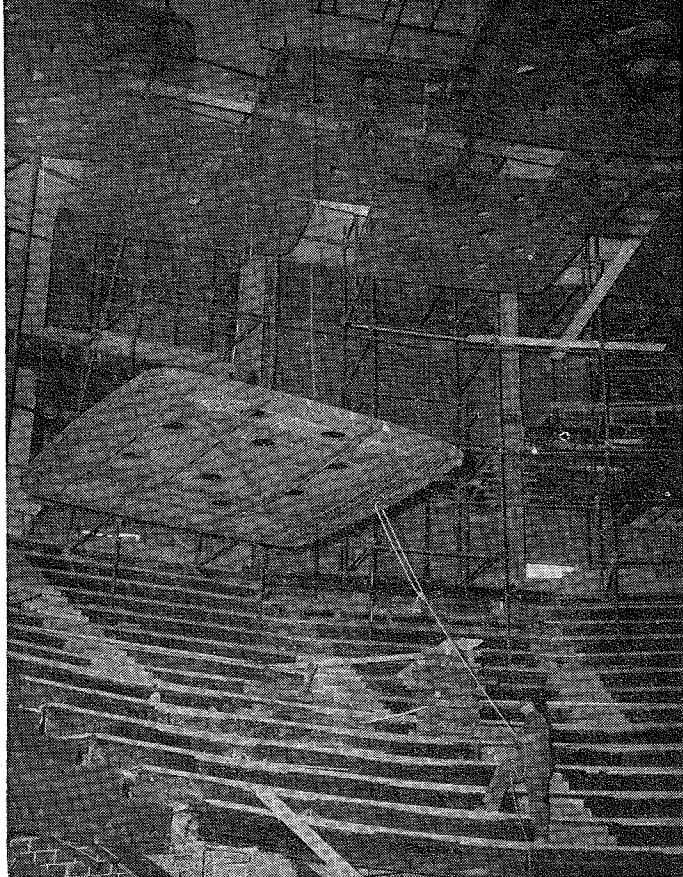
February 16-23



*...that people shall live
as one family of man*

Picture courtesy of National Conference of Christians and Jews

www.LatterDayTruth.org



Acoustical baffles being swung into place above the platform in the General Conference Chamber. They will direct the sound from the public address system out over the entire chamber. They will be finished with plaster. Portholes are for lights.

Photo by Audio-Visual Department

Report of Progress

New Work on Auditorium Over Half Finished

WORK ON THE AUDITORIUM was about 53 per cent finished on December 31, 1957. This will give readers an idea, but only a quantitative idea, of the vast changes that have been made in the appearance of our church headquarters and General Conference building.

As parts of the new structure are developed by the builders into the outlines of their final form, the visitor viewing the work is impressed and amazed by the splendid architectural beauty and the great strength that the building will have. A tour of inspection, guided by a member of the Presiding Bishopric's staff, showed progress far surpassing any expectations that could have been imagined at an earlier time.

From any viewpoint, the General Conference Chamber will present a beautiful picture.

The following work has been completed recently, or will have been completed by the time this report appears.

The concrete flooring in the General Conference Chamber has been poured, providing for more ample space between rows of seats, increasing comfort and freedom of access.

The space under the balcony is enclosed, providing better appearance and finish, with improved audition in that area.

The new suite of rooms for the Religious Education Department, on sixth level, north, with steel work, is complete and concrete has been poured for the floors.

The organ chambers and the concrete slab for the organ console on the fifth level, south, are completed and enclosed.

Concrete canopies for the large east portico and the west portico have been poured. These are supported by pylons of graceful and beautiful design, adding fine architectural features to the building. Aluminum doors for the entrances will be fitted in place in the near future.

The elevator shaft and utility air duct on the east side of the building are enclosed and ready for mechanical equipment as required.

Inside the General Conference Chamber the plastering is about 70 per cent complete. One coat of paint has been put on the inner part of the large center dome, an architectural feature and a center of lighting that replaces the old skylight.

The shop area and service entrance on the east side are nearly completed. The new boiler is installed. Ventilation fans for both hot and cold weather use are in place in the dome of the building.

March 9 is Auditorium Sunday for the church. An effort is being made to obtain \$175,000 that is needed to provide the seating equipment. The cost of each seat is about thirty dollars.

Excellent responses have been given by the people to the request for the means to finish the work on the Auditorium. The loyalty of church members to this purpose has been greatly appreciated.

The Auditorium, when completed, will be a building of which church people can be justly proud. It will compare favorably with the best structures of its kind. As we finish this task we will grow in strength and confidence in our ability to go forward with the great ideals of the church.

Authors in This Issue

James Everett (page 5), Seventy, Oslo, Norway
 Lucille Oliver (page 10), Pensacola, Florida
 Barbara Sindt (page 10), Hillrose, Colorado
 Sylvester Coleman (page 11), Seventy, Hawaii District
 Mrs. Earl Bandlow (page 12), member of General Women's Council, Independence, Missouri
 Helen Jones (page 13), Springfield, Illinois
 Pearl Wilcox (page 14), Independence, Missouri

Speaking of Religion

A FRIEND WAS TALKING about the doctrinal and historical problems he had encountered in his study of the church. As we disposed of one perplexity after another—and there were some that offered peculiar difficulties—I felt that we were wasting time on the scaffolding that needed to be removed after the organization was set up. We were no better off.

Then I said, "Let's look at the main business of the church. What it has to offer you and me is the wonderful love and compassion of God and the fellowship of a people seeking to serve him. If we can accept these things at full value, all the little problems sink into insignificance. If these gifts do not mean anything to us, nothing else will do us any good."

All my experience seems to be leading me toward a conclusion that religion begins as a personal affair—a love affair—with God. Jesus quoted the Law of Love (Matthew 22: 37-40) from the most ancient Hebrew Scriptures. John devoted three epistles principally to the application of the Law of Love to human life and church work. Religion begins that way, and there is no provision in the gospel for it to end in any other way. The gospel is a love story—a divine love story—of a great love triangle: of God's love for man, of man's love for God, and of the love that should exist between all men.

Apostle Myron A. McConley related that when he was sent as a young missionary to Hawaii he was overwhelmed by the problem of ministering to races that were strange to him. He prayed for help. The Holy Spirit instructed him: "You can love them." That gave him a program and a power that solved many problems and won many hearts to God.

Last Sunday night I preached at a church in a town not far from Independence. There was a fine congregation with many young people in the pews. They sang the hymns of the church with enthusiasm. They listened attentively to the message. It was an inspiring experience to minister there.

More than twenty years ago I had preached in this same building. A great transformation had taken place. Then the plaster was cracked, the paint was soiled, and the clock had stopped. Deacon spider had draped his silken shroud over the dusty pulpit.

The church is beautifully decorated now, has fine seating, good pulpit furniture, active services, and a clock that runs on time all the time. The people have built a basement, bought an extra building, and made many improvements.

These are people who love their church and take care of it. They love God; they appreciate the gospel; they get along well together. What more could be asked?

Do you remember the church in Sardis? It was one of the seven churches in Asia, described in the third chapter of Revelation. John wrote of it: "Thou hast a name that thou livest, and art dead." Could it have been translated from its ancient setting to reappear in America? Perhaps it could . . .

The few members were scattered about the church—cold, unresponsive, and hopeless. A look of spiritual starvation was in their faces. (Were the ancient altar fires still out, and did they seek to warm themselves by the ashes that were burned in other years?) The preacher tried to rekindle the gospel fire, but they had no fuel to offer. Their lamps, too, were empty. There was no expression in their faces, no light in their eyes. They listened to the words but did not understand the meaning. They sat waiting as if they expected nothing to happen. For the gray death of the spirit, great healing is required.

Sardis, Sardis, be warned. "Be watchful, and strengthen the things which remain, that are ready to die."

A little group meets occasionally, early mornings, for serious discussion. Its members have talked of organization and ordinances, laws, duties, and procedures. These have been good, interesting, and instructive.

Then "The Search for God" was introduced and the meeting took fire. Some of the finest, most inspiring thoughts were presented. Men spoke with understanding, insight, and intelligent reverence. It was a feast for the soul.

"The Search for God" is still life's most wonderful adventure, still man's greatest mission in life. People can discuss it together, but they will have something worth telling only if they have gone on the search alone—in study, prayer, and meditation. This is a direction in which the church can lead the people.

Official

The School of the Restoration

The 1958 summer session of the School of the Restoration will be June 16-28 inclusive. The courses to be offered will be determined by the advance registrations received by April 1. Those interested should obtain a college catalog (free on request) and send in their advance registration cards according to the instructions on page eleven. Courses which appear most likely to be offered based on previous students' choices are as follows:

Communications 101	English Review
Communications 122	Introductory Speech
Communications 123	English Composition for Speakers
Communications 145	Spanish I
Communications 146	German I
Education 101	Introduction to Religious Education
Education 107	Mental Hygiene
Education 202	The Use of the Bible in Teaching
History 101	Ancient History
Practicum 105	Branch Administration
Practicum 109	Home Ministry
Practicum 114	Ministerial Ethics
Practicum 115	Worship Leadership
Practicum 120	Youth Leadership
Practicum 125	Public Relations
Psychology 102	Child Development
Psychology 108	Introduction to Pastoral Counseling
Scripture 101	Survey of Old Testament
Scripture 111	Survey of New Testament
Scripture 131	Introduction to the Book of Mormon
Scripture 213	Life and Letters of Paul
Theology 100	Life of Jesus
Theology 101	Basic Beliefs
Theology 109	Homiletics I
Theology 305	The Philosophy of the Ordinances

L. WAYNE UPDIKE
Director, School of the Restoration

New Member for Graceland Board of Trustees

Elder Earl T. Higdon, Chairman of the Board of Trustees of Graceland College, has informed us of the resignation of Elder Franklin L. Parsons as a member of the Board

and of the selection of Elder L. Merle Spence of Council Bluffs, Iowa, to fill this vacancy. Brother Spence has accepted this appointment and will be meeting with the Board regularly.

Brother Spence is a high priest and serves as bishop's agent of the

Southwest Iowa District. He is executive vice-president of the Council Bluffs Gas Company. The selection of Brother Spence is in line with the Articles of Incorporation of the College and will be presented to the General Conference of 1958 for ratification. The term of office for which he will be selected ends in 1962.

THE FIRST PRESIDENCY
Israel A. Smith

Progress Report on Auditorium

In the *Saints' Herald* of November 18, 1957, we stated that the minimum amount needed for the Auditorium for the year 1957 was \$267,194.75. We are glad to report that the total contributions to the Auditorium, including Christmas Offerings for the year 1957, amounted to \$265,993.81, which was 99.5 per cent of our goal. This provides sufficient cash to meet the cost of work now in process. Of this amount, \$74,721.35 was received for the month of December.

We are, therefore, looking forward to Auditorium Day, which has been designated as March 9, in the hope that it will be possible to raise the amount needed for seating which, as we have stated, is \$175,000.00.

We are deeply grateful that the response throughout the church has been so satisfactory. It indicates the desire of our members to get this important project completed.

THE PRESIDING BISHOPRIC
G. L. DeLapp

The Saints' Herald

Vol. 105 February 17, 1958 No. 7

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

bart, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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Interim Report of the First Presidency

A between-conference survey of the present situation and future prospects

THE POSTPONEMENT of the General Conference until October has stretched the inter-Conference period to thirty months and makes it wise that we shall report to the church on the progress made, the present situation and the prospects opening before us.

It is somewhat over a quarter of a century since the last world depression struck with such force as to curtail most of our material resources and the opportunities dependent on them. Secondary and peripheral activities of the church were brought to a standstill, and the attainment of objectives of primary importance was long deferred. Before the church had fully recovered its strength, World War II produced distractions and caused losses of personnel that adversely affected its work in practically every department.

Specific Gains

Before the close of World War II the situation had begun to be righted. The Saints throughout the world take justifiable pride in their response during the debt-repayment period. This fine response has continued during the expanding opportunities of more recent years.

Today we need to face our weaknesses and deficiencies humbly and in the fear of God, but we are justified in taking great courage from what has been accomplished. The church

is better equipped to fulfill her divinely given purpose than ever before in her history. There are greater numbers in the church, the annual baptismal rate is increasing slowly but steadily, and a better work of preparing candidates for membership is being done. By radio and the use of audio-visual material and in the personal testimony of a steadily growing percentage of our ministers and members we are influencing the lives of many not yet won. Our people are better housed, and our newer and larger churches are better equipped. Stakes, districts, branches, and missions are better organized and led. Our worship practices are being enriched. The new hymnal has received phenomenal acceptance. Such helps as the *Book of Mormon and Doctrine and Covenants Concordances* and the *Pastor's Handbook* have become standard equipment. Department work is becoming better organized and is being supported with steady concern for the basic objectives of the church, by more and better published material, outstanding camping ministry, and increasingly effective use of vacation church schools. Groups having special needs or talents (doctors, teachers, engineers) have been organized for mutual aid and church contribution. Graceland College has grown steadily, as have the Independence Sanitarium and Hospital and the associated School of Nursing. The generosity of the Saints through the oblation fund has enabled us to take care of more of our aged people, and to do so in better fashion. Social service centers enable us to marshal resources for practical ministry on the part of large numbers of our people at the local level while giving to many the opportunity to be of practical service to the needy.

The projection of the School of the Restoration into the field of leadership education is an important beginning in an area of major significance. Quorum work, more generalized priesthood training, specific preparation for ordination, and leadership training for departmental work are all becoming better organized and are being more diligently pursued than at any time in our history. There has been needed clarification of ministerial and quorum functions, especially on the general church level where inter-quorum relationships are warm and co-operative. The work of the standing ministry is coming to be recognized as calling for distinctive qualities and training, and this is being balanced by special emphasis in missionary selection, preparation, and ministry. Needed pioneer work has been done in missions abroad, and the foundations are laid for some very satisfactory additions as with sacrificial fervor we build on these foundations. Most of these gains are evident and measurable.

Not quite so evident, but of deeper significance than our material gains, is the clarification of our basic purpose which continues to take place. As the ranks of the high priests, the Seventy, and the elders have been augmented, a deepening concern with our basic beliefs, ethical standards and practices has become widely apparent. There is growing awareness of the spiritual values inherent in compliance with the temporal law. We have important though comparatively small reserves against emergencies and contingent obligations. The foundations of the gathering have been more and more securely laid, as steadily mounting numbers of our people have achieved clearer insight into the purpose of God and the meaning of this purpose in terms of community relationships and understanding. This is most apparent in Independence and the regions immediately contiguous thereto, but it is also evident elsewhere and has deep significance for the further development of the kingdom program.

In the more recent past we have made progress in developing democratic participation in the field of church government while attempting to maintain the pattern of ministerial au-

thority set forth in the Scriptures and characteristic of the Restoration. The church is not a pure democracy, nor was it ever intended to be. As stated by President Joseph Smith, it is more correctly described as a "theocratic democracy." Its democratic functions are nevertheless important, and their proper and balanced development is a necessary phase of our growth.

One aspect of our wider democratic participation has been in the steadily increasing emphasis on a broader program of women's work. With the liberation of more and more of the women of the church through education, the elimination of household drudgeries, and changes in our social procedures, we have been concerned for parallel enrichment of their kingdom contribution. Some important progress has been made. The limitations which belonged to the restrictions of the past should no longer hold down any who have time, opportunity, and inclination to serve in the work of the kingdom.

Another aspect of wider participation recently emphasized is in the field of ministry to special groups of our total membership. The obligation to minister according to needs has long been recognized among us. In line with this obligation the church has established Graceland College for young people, the Sanitarium for the sick, and Resthaven for the aged. Now we are seeking to give professional and spiritual help to college students beyond the walls of Graceland and to professional people still in training or already busy in the practice of their professions. Conversely, teachers, physicians, dentists, engineers, and other groups are now organizing for mutual aid and more effective church contribution.

Major Problems and Opportunities

It is not possible to list exhaustively the major problems and opportunities now confronting us, nor even to name them in the order of their importance. They are far-reaching and interrelated. In their progressive solution some will take the lead at one time and some at another. It is of great importance that an understanding of the nature of these problems shall be widely shared, and that those who can help in any field shall make known their interest and skills. Certainly, a large share of leadership and performance must be contributed by those not under General Church appointment.

Fundamental Teachings

There always will be need for research and sharing of experience which will enable us to be ready always to give "a reason for the hope that is within us." People of inquiring minds need a sound foundation for faith. They need to have at hand cogent reasons for church membership that can be shared with earnest and well-informed inquirers. We can make substantial progress only as our message appeals with its intrinsic authority to heart, mind, and conscience. The more we uncover the need for specialists in contributory fields, the more apparent becomes our need for specialists in "rightly dividing the word of truth."

Evangelism

Our baptismal rate is improving. It is still not adequate to the tasks ahead. Sound extension is still the basic need of the church. Success in this field is fundamental to the life of the church.

In the years immediately ahead we shall need to extend further, and with unremitting vigor, the good work now being done along several lines in the field of evangelism. In the domestic fields these principles stand out: The constant re-evaluation of the work in the branches with a view to making our services more attractive to inquirers; the designation, train-

ing, and utilization of nonappointee missionaries; the improvement of missionary aids, literature, and so forth; the administration of evangelism with reference to the building of missions and branches which can be mutually helpful and which will enable us to organize many small and cohesive and stable districts and stakes.

In missions abroad we need more and better prepared appointee help; this will be forthcoming as the over-all progress of the church permits. The translation of basic literature must be pushed steadily. This is arduous and costly, but it is imperative. This basic literature must be supplemented as soon as feasible by missionary and teaching materials. Of this as much as possible must be prepared by nationals and must be related to their own history and culture. The missionary outreach of Saints who have interest in other lands must be encouraged. This can materially augment the work being directed by the Twelve and Seventy in fields now open, and can prepare the way in other fields for organization and assignments which may yet be several years away.

Leadership and Local Organization

The growth of the church is calling for more and better-prepared leaders, especially in the quorums of the Melchisedec priesthood, and for the improvement of communications among them and between them and the general authorities of the church. District and regional meetings of administrators, priesthood, and departmental workers seem to be required by the situation. These should be planned as local and regional needs indicate, but with due regard for the time and finances of those involved and for the maintenance of branch activities. The branch is our major point of impact. Leaders should not be drawn away so frequently as to impair their home ministry.

The money and manpower cost of administering and promoting the unity of a church whose members are widely scattered is much greater than where the Saints can be organized into cohesive stakes and districts. This has been recognized for many years. Within the past few years it has been possible to reorganize many of our once large and ungainly districts into smaller and more easily accessible units, and the work of the church has been advanced thereby. As these districts multiply it is apparent that we shall need to set up regional organizations for the purpose of general and departmental administration and teaching. In areas where we have sufficient strength and maturity the Presidency expects to recommend the organization of additional stakes when the Spirit of revelation and wisdom shall direct.

Religious Education

The progress of our core curriculum project, which has already been marked by the publication of some excellent material on all levels, will reach a further significant stage with the early publication of a series of adult texts which, together, will comprise the most comprehensive study of basic beliefs we have yet presented.

This needs to be augmented by a special and continuing emphasis on church school attendance and teaching. This is true in every division of the church school, but it is particularly true in the adult division. More members of the church need to make a practice of studying together.

Excellent vacation school material is now available. More branches should make the vacation school part of their regular annual program. Neither this nor church-sponsored camping can wholly take the place of the weekday religious instruction, which is so eminently desirable, but both go a long way.

Higher Education

The problem presented by the growing percentage of our young people who are interested in advanced education has

already received the careful attention of church leaders and educators. Problems of administration, emphasis, personnel, and finance are involved. Solution of these problems will involve specific action by the quorums and councils of the church and by the General Conference and necessarily envisions a long-time program of balanced expansion of existing and future educational institutions. The Saints should keep in mind that in addition to the ministry offered at Graceland is that available through the Independence Sanitarium and Hospital School of Nursing, and that becoming available through the School of the Restoration.

An advisory committee in the field of higher education is in process of appointment at this time.

The Auditorium

The most pressing physical need, on the general church level, is for the completion of the Auditorium. Work on the present phase of construction is moving forward as anticipated. The General Conference Chamber, the east and west porticoes, and the maintenance areas will be available for Conference on October next. Seating and the organ will be installed as funds permit. Work on the lower auditorium, the ramps, and landscaping has yet to receive Conference approval and to be financed, engineered, contracted, and completed.

It is of major importance that all this work shall be finished as soon as possible. Many of the major gatherings which promote the unity of the church and of the Center Place and of the Central Stakes will be held here. Many aspects of the spiritual and cultural activities of the church at more distant points need to culminate here. We confidently expect that the spiritual and cultural tone of our entire endeavor will be uplifted as we put the Auditorium to use on a high level and will be blessed as we feel sure the Lord desires to bless us.

But the building has to be completed first, and we need to have the money for this completion as soon as possible so that plans can be pushed forward and the construction go on without interruption.

The Conference of April, 1960, will be the centennial of the Amboy Conference when "Young Joseph" came to take his place in fulfillment of prophecy and to the very great blessing of the church. Everyone will want that centennial to be held in the completed building, as fully adequate as we can make it, a living center of both memory and aspiration. And, when 1960 comes, we will want to turn from the building of the Auditorium to give unhampered attention to the many other tasks that await us.

Finances

Quite apart from the financing of the Auditorium, we need to face the serious implications of the steadily narrowing margin between income and budgetary expenses. For the sixteen-year period 1941 to 1956 approximately 39 per cent of general fund income has been available for special Conference appropriations and increases in general fund net worth.

Special Conference appropriations have totaled over \$6,656,000.00. The major ones are as follows:

Houses of Worship Revolving Fund	\$1,210,000.00
Operating Fund Reserve	1,209,000.00
Auditorium	1,091,000.00
Graceland College Construction	1,008,000.00
Sanitarium Construction	604,000.00
Houses of Worship Fund	531,000.00

And the Missionary Reserve Fund and Ministerial Reserve Fund are approximately \$400,000.00 each.

Urgent requests for capital financing of this nature will continue to come to us from the branches and missions and from our institutions. In contrast with the sixteen-year average of 39 per cent of general fund income available for such purposes, the margin between income and budgetary expenses for the past two years has been less than 20 per cent.

Obviously, we need to develop other sources of income. To this matter the Presiding Bishopric is giving careful attention with our full support. But in the meantime, and as a matter of basic and continuing policy which affects all that we do to extend and stabilize the work, we must continue to emphasize the need for faithful compliance with the financial law on the part of all. This is the foundation of the temporal equality contemplated in the law which must be achieved or "the abundance of the manifestations of the Spirit shall be withheld" (Doctrine and Covenants 70: 3 d).

The Spirit of the Times

World happenings have begotten a sense of urgency which has given new meaning to the characteristically Latter Day Saint phrase, "the hastening time." There is no justification for hysteria, but this sense of urgency, and of hastening, should be taken to heart by all. Religion is the basic concern of our times. The primary challenge is not to build bigger and better missiles and satellites but to develop wiser and nobler men and women. It is our conviction that the harder men push toward new horizons, the more urgent it becomes for them to accept the moral guidance of the Lord Jesus Christ.

Our hope is in God. In him, in his providence and grace, is the real assurance for a better tomorrow. It is because he has done so much for us, and called so insistently for our service, that all are under moral obligation to serve him in the spirit of sacrifice and deep devotion and enduring faith.

In gospel bonds,

W. Wallace Smith
W. Wallace Smith

Saving Lives

Physicians are oath-bound to save human lives wherever possible with all the means at their disposal. As far as I have been able to learn it is the rare exception where this code is violated. As a pastor I was admitted to the room where a traffic victim was dying because of a deep chest wound. As I came in one of the physicians was using his hand to try to start the heart beating once more.

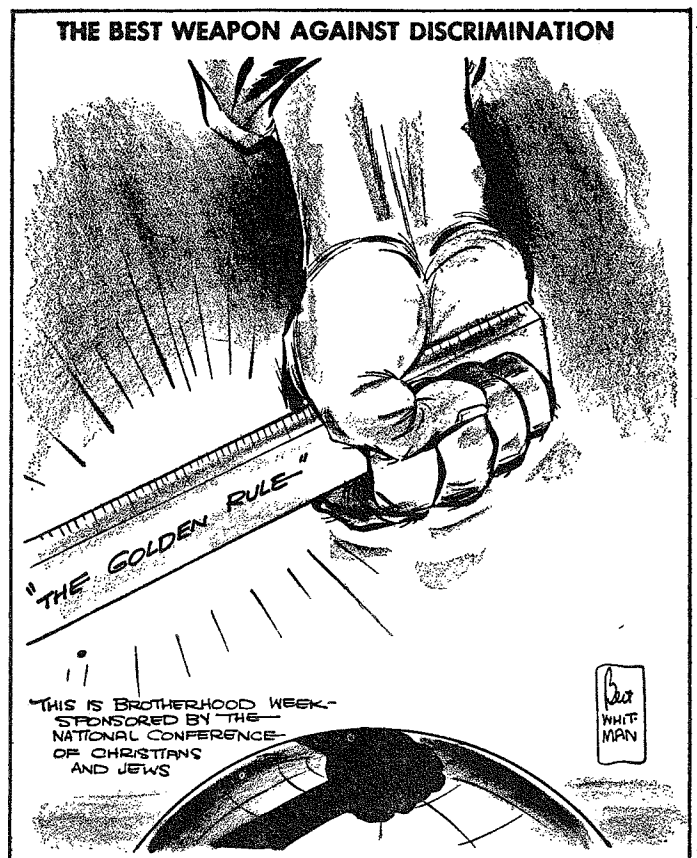
I contrast this with the story I read once of the physician who was called to the riverbank where artificial respiration had been applied unsuccessfully for thirty minutes to a drowned boy. The doctor felt his pulse and pronounced him dead. Thereupon the boy was turned over on his back and the physician saw that it was his own son. The father started the process of artificial respiration again and saved the boy's life.

In the Christian process of warning our neighbor, do we give up too easily? Loving our neighbor as ourselves may not be considered an oath-bound duty, but it is a command of God. Great results may not often follow, but it has its own rewards.

And if it so be that ye should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

C. B. H.

The Observance of Brotherhood Week



Courtesy STOCKTON (CAL) RECORD

BROTHERHOOD WEEK is a symbol—a reminder to the people of this nation to live up to the ideals of brotherhood. In the early days of the observance, trios of speakers went about discussing this ideal, lay or clergy trios who were by their act of speaking together on a common civic platform a symbol of good will. In 1934 a Catholic priest in the Denver area remarked to his bishop what a great thing it would be if just one day all the people would live up to that ideal of brotherhood. This suggestion was passed along to the National Conference of Christians and Jews, and in that year a one-day observance of "Brotherhood Day" was held in about 300 communities. Last year over 10,000 communities in the United States and Canada held a "Brotherhood Week" observance that extended from January into March. Now an institution in this country, headed each year by the President of the United States, its observance has focused the attention of millions of Americans in a positive way upon problems of religious and racial and cultural intolerance.

Brotherhood Week has not been set aside as the one week of the year most suited to the practice of brotherhood (this year, February 16-23), for all weeks are equally in need of that practice. Rather it is a time of resolution and renewal to sustain brotherhood throughout the year. This can and should be done without seeking a union of religious bodies, without modifying the distinctive beliefs of Protestants, Catholics, and Jews, and without weakening the loyalties of those of any faith.

President Eisenhower, in the call for observance of Brotherhood Week, said: "All of us must continue our efforts to promote a belief in brotherhood among people of varied backgrounds, to uphold the right to freedom of worship, to foster the individual citizen's understanding and tolerance of his neighbor's spiritual convictions. Such efforts, which rest upon

a belief in the equality and dignity of men under the fatherhood of God, are essential to our unity and strength as a society."

What can you do for brotherhood?

Remember, brotherhood means giving to others the rights and respect you want for yourself. Brotherhood—man's concern for his fellow man—has become the key to human survival. If we are to escape destruction, all of us must cultivate the ability to put ourselves in the other fellow's shoes, to understand his hopes and aspirations, and to recognize how close these are to our own. We must teach ourselves to become more sensitive to the pain of others and more determined than ever to relieve the suffering of our neighbors. This means we learn to *practice* brotherhood.

In your own attitudes

1. Deal with people as individuals. Don't generalize about groups of people. Never be guilty of stereotyping an individual—or a group of people. Take every person at his own value.
2. Have friends in all religious, racial, and national groups. Cultivate this acquaintance—look for the good in them.
3. Don't blame others for your own faults and troubles. Don't make others scapegoats for the problems of society.

When you hear a bigot

1. Challenge prejudiced statements *quietly* with moral principles and facts.
2. Insist that each person be judged as an individual; do not allow generalization to go unchallenged.
3. Ask proof of prejudiced charges.
4. Point out that religious principles and democratic ideals call for fair play for every person.

In your home

1. Give your children a good example by talking about and acting with people as individuals. Children pay more attention to action than words.
2. Give your children love and affection so they will be secure and not aggressive against others.
3. Give your children experience with children of other groups through books, stories, movies, visits.
4. Give children the care for proper mental health which is as important for their happiness as physical well-being. Parents protect their children from catching germs that spread disease—measles, scarlet fever, polio. Scarcely ever do they realize that prejudice is a disease and seek to immunize their children against it.

In your school

1. Use new and tested materials on intergroup education, so that in addition to the three R's, the children will have the benefit of knowing about the fourth R—better human Relations.
2. Encourage teachers to attend workshops on institutes on intergroup relations.
3. See that all children have the best possible education and that none receive less because of race, religion, or national background.

In your church

1. Have more Brotherhood sermons: "Love Thy Neighbor as Thyself." Preach and teach that prejudice is sin.
2. Eliminate prejudice and promote better intergroup education in religious materials.
3. Get men's, women's, and youth organizations to meet with similar groups of other religions—not for worship, but for social periods and discussions on topics of civic concern.

In your fraternal and civic clubs

1. See that persons are not barred from membership because of race, religion, or nationality when they are otherwise qualified for membership.
2. Include group relations in programs annually.
3. Invite clubs of different religious and cultural backgrounds to meet together.

From *Bulletin of National Conference of Christians and Jews*

Our Readers Say . . .

After reading the And Finally feature, "Sincerity in Prayer," in the January 20 *Herald* I would like to relate an experience I had several weeks ago.

It was a gray day. There wasn't a patch of blue anywhere in the sky. Still, as I served the people who came to my counter in the store, my heart was singing. I caught myself just in time to keep from saying to one of the customers, "Isn't this a beautiful day!" I kept asking myself why I felt so wonderful when, only the day before, my husband had been laid off work. Perhaps I was glad because he had been on the second shift. I remembered thinking, "It wasn't a very good job anyway, and now he can be home with us in the evening. Maybe he'll be able to find work for which he is better fitted."

Eight years ago, before we knew of the church, his being laid off would have seemed a tragedy. Now, because I know God loves us and is concerned about us, there is no cause to worry. I keep comparing the years before we knew God with the years that have followed, and my heart overflows. I wish

that I could put the testimony of this happiness in words that would convey to others my true feelings.

Perhaps the brother who prayed, "At the close of another beautiful day . . ." didn't feel the chill wind or see the clouds because his heart had been warmed by God's love throughout the day.

MRS. EUGENIA NICHOLS

Reading, Michigan

Regarding the item on page 24 of the January 20 *Herald*, perhaps one thinks a "beautiful day" is banal. As I read it I thought of two older Morse code telegraphers who worked in the state department in Portland, Oregon. They always said good morning to each other in code by flipping their desk drawer keys, ending with "It's a beautiful day." The rest of us would look out the window and, seeing the rain or snow or the dry dust blown by summer wind, feel rather aggravated. It took a whole year for us to learn that they meant it *was* a beautiful day—to them.

A day is a space of time given by God; it's an opportunity, an invitation to accomplish something, an open door leading down a shortening vista. Once past, it is spent and its deeds are on the shelf. It is for each of us to put individual meaning into the days allotted us.

Some people are fortunate—they have the kind of color blindness that helps them to see shades of lavender and rose in gray. I'm sure that they would be able to look at the grayest day and say, with great contentment, "A beautiful day . . . a beautiful scene."

ESTHER ROBY HUDSON

Seattle, Washington

I believe that the question in the September 9 issue of the *Herald*, "Did the church go into apostasy when Joseph Smith was killed?" was misunderstood. I think A. G. meant to ask, "Did the church go into apostasy *after* Joseph Smith was killed?" I consider this an easy question to answer. Part of the church went into apostasy after Joseph's death. Had the whole church apostatized, another restoration as well as a reorganization would have been necessary. I agree with A. G. that the church could not go into apostasy "when there were a few faithful souls left waiting for young Joseph to take his father's place."

Recently a Mormon elder asked, "Do you believe in the prophecy of Daniel that in that last days the God of heaven would set up a kingdom that would never be thrown down? If the church was never thrown down, why did it have to be reorganized?" I told him that the fact that the church was reorganized proves that it had been disorganized, not thrown down.

DAVID E. WINSLOW

Notch Hill, British Columbia

Since the *Herald* is the official publication of this church should it not confine its contributors' writings to statements of facts which the church would approve as being in agreement with scriptural and historical proofs? Otherwise we may be confused considerably by statements lacking such truths.

Birmingham, Alabama

GEORGE T. MCLEOD

Editor's Note: This writer poses a problem since the church has never attempted officially to approve interpretations of the Scriptures. There are many doctrines which are commonly accepted, and the editors would not permit them to be attacked or discredited, but who is to decide that our contributors' articles meets the approval of the church until the church gives an official interpretation.

The Worth of Souls

THE MORNING PAPER carried a small news item. In Union, South Carolina, county officials announced that they had purchased nine new Browning submachine guns and ammunition; purpose—to fight off any “invasion of the U. S. Troops” that may be sent into the area over segregation. The same paper carried another article which disclosed that the governor of Maryland was the target of cross-burning. The cross was attached to an iron fence in front of his home, with signs saying, “Down with the traitor” and “Save our Southern way of life.” The governor had publicly criticized the actions of the governor of Arkansas in the Little Rock integration crisis.

Each day new terrors appear. The situation which exploded in Little Rock is having serious repercussions all over the country.

What will be the outcome?

How do you feel about it?

We live in the South. We are keenly aware of the impact of what is going on regarding this matter of integration. As members of the Church of Jesus Christ, we have definite feelings of what is right and wrong. We realize that this is more than just an issue. It is something which dates far back in history, perhaps to the time when one man was first held in subjection to another. It involves deep-seated emotions. It is something which man alone can never solve. For man of himself has neither the patience nor understanding to overcome the mountain of tradition which looms before him today.

As Christians, we know what is right. Yet only God in his infinite wisdom understands the long, slow, painful process required to change the hearts of men.

We do know there can be no excuse for mob rule. We recall that it was the cries of an enraged and unthinking mob screaming, “Crucify him, crucify him” which committed Christ to the cross. Only days earlier people had shouted, “Hosanna to the Son of David” as he entered Jerusalem.

It was the result of mob violence that led innocent women labeled as “witches” to be burned at the stake.

It was a mob unleashed with prejudice and fury which resulted in the Haun’s Mill massacre.

Feed My Lambs

Lord, I feel near to thee today—
as if I’d helped thee smile.

When our young daughter came
from school

she brought two friends along,
two little dark-skinned girls were
skipping
at her side . . .

not terribly clean, not finely
dressed,
but lovely with their soft brown
shining eyes.

Our daughter’s young, Lord,
not “socially adept.”

This thing called prejudice has
never touched her
. . . yet.

Please help us keep her free of it.

And now my heart is filled with
joy.

I felt, as we fed these small lambs
of thine,
we also, Lord,
fed thee.

It was a mob, misinformed and fearful, which took the life of the prophet, Joseph Smith, Jr.

“The glory of God is intelligence.” When men lose their powers of sane, intelligent reasoning, they become little better than wild animals.

A LOT HAS BEEN written about the brotherhood of man. However, there can be no brotherhood until the Fatherhood of God is recognized and understood. Only as we become sons of God can we become brothers.

The decision of the Supreme Court is not new. Nearly two thousand years ago, there was One who commanded men to “love your neighbor as yourself.” Yet men have not been able to follow this teaching. When they do, the kingdom will become a reality. Nor can legislation place this law of love in effect. It must come from the heart. No amount of force will bring it into being. As a church, we believe that we must follow the laws of the land. For those who live in the South, this means also following the laws of the state. Thus comes confusion and misunderstanding, and unless the intellect overcomes the emotions, violence may result.

There are some men in high offices who are coming forth with sound and sane reasoning. There are others who would plunge the nation into another civil war. We are concerned that the people of the church use the enlightenment God has given to try to understand the situation.

As a church, we do not believe in the segregation of any peoples. Yet
www.LatterDayTruth.org

caution and wisdom must be exercised by those of us who are living in the southern states. Experience has proved this to be so.

We do not know the answer to the problem which grows deeper every day. We do know that hot-headed, radical action will benefit no one; it will only result in disaster for all concerned.

What can we do?

We can go to God in earnest prayer for wisdom and understand-

ing. We can renew our kingdom-building efforts to such an extent that more men and women will be moved to dedicate their lives to the purposes of God. We can become more conscious of the fact that Christ came "to seek and to save the lost," and that the angel message which heralded his coming was to *all* people. We can learn to be temperate in all things. We can try to understand that it is only the works of men which are frustrated,

that God's purposes shall come to fulfillment, and that we can hasten this day by daily living up to the best light and understanding which is ours.

We can rejoice even in these troubled times, for the Lord has promised safety for those who love and serve him. We can be challenged by the task ahead, and we can daily remember that the "worth of souls is great in the sight of God."



Sylvester Coleman

I Had an Experience . . .

I WAS REARED in a Reorganized Latter Day Saint home; consequently my life has been closely associated with the church. I have always enjoyed listening to the religious experiences of other people. As a small boy I was intently interested in the testimonies of the missionaries who frequently stayed in our home; I wondered if it would ever be my privilege to have such things happen to me. It is my testimony that not only have I had "an experience" but in the eighteen years of my ministry I have had many rich experiences.

The one I will relate helped me realize the omnipotence of God.

While I was conducting a two weeks' series of meetings, one Sunday morning I preached on the subject, "An Authoritative Church and Ministry." As I stood a great portion of the Spirit of God rested upon me, and I delivered the entire sermon under the influence of that Spirit. I was led to say many things pointing to the fact that our authority lay not only in what we could prove from the Scriptures but more especially in what we produced, both as a church and as individual ministers. Under the influence of this Spirit I said things which I did not fully understand. This troubled me a great deal, and for three days I presented my concern to the Lord in fervent prayer.

The third night after the sermon I had a dream which brought me understanding. In my dream I was driving my car and had just turned off the main road onto a wagon trail which led to a wooded area. It was extremely dark, and as the headlights pointed the way I soon noticed bloodstains on the grass. Then I saw fragments of human bodies, causing me to realize that many had been destroyed. The trail ended before I reached my destination so I had to leave my car and walk. When I started walking three personages emerged from the darkness and surrounded me, giving me the feeling that I, too, was about to be destroyed. At that very instant the area was flooded with light causing these personages to flee. I walked on a short distance and be-

held a group of the Saints gathered in a wooded area, apparently waiting for the opportunity of going on to the greater gathering in Zion. They also were preserved by a protective light which did not penetrate deep into the darkness but seemed to come to an abrupt end. As I observed this group of Saints I was made aware of their peace of mind even though they were completely surrounded by the powers of evil. Occasionally I saw young people walk out into the darkness. As they did so a shaft of light came down from heaven and encircled them, prohibiting the images of destruction from destroying them. At this moment a voice spoke to me, saying, "The day shall come when they who stand shall stand by the power of my Spirit. Fear not, saith the Lord; I will fight your battles."

Through this experience I have gained greater understanding of the love of God toward his people. I was made keenly aware that my authority as a minister made it imperative that I do the work to which I had been called or this authority would be of no value. In like manner I was caused to know that the primary authority of our church made it necessary that we build up the kingdom of God and establish Zion here on the earth. Though the forces of unrighteousness seem to be as a mighty army, I know the word of God is true.

More Time at Home

AN ABSOLUTE WAY of evoking a spontaneous response from a women's group is for the leader to ask, "On what date can we have this special project?" Invariably a discussion will follow something like this: "Monday night is preschool and work night at the church; Tuesday is P. T. A. and priesthood visiting night; Wednesday, prayer service; Thursday, choir; Friday night is the basketball game, Cub pack meeting, and shopping night; Saturday is never a good night for church activities, and Scouts frequently use the building. The following week . . ."

Apparently no group is immune to this problem of finding open dates for activities. Age, interest, sex, locale, religion, children or no children makes little difference. Never have we had so many reasons to leave home, and it is not uncommon to have conflicting engagements on one date—all commendable and worth while.

Rather consistently we also hear comments similar to the following, one or more of which might be a slight variation of our own:

"I can hardly remember the last evening our family spent together at home."

"You take one job and try to do it well, and you are immediately pounced upon with a dozen more."

"If everyone would accept a little responsibility some of us could spend more time at home with our families."

"I'm almost ashamed to tell the children we will be gone again this evening."

"My husband hasn't been home when the baby has been awake for over a week."

"I vow I am going to spend more time at home, but what shall I stop first? It all needs doing."

And then there is the age-worn story of the woman who said she had been away so much that when she came home the dog barked and the children didn't know her.

Regardless of the worth of our "outside" enterprises, occasionally we should ask ourselves, "Are we spending enough time at home with our families?" If, in strict honesty, our answer is "no," it is time for us to search for the cause and work toward a sensible solution.

There are many responsible factors in our modern living to keep families apart. Husbands and fathers are required to travel miles to offices, factories, and markets to earn a living. Mass production schedules and public demands for service have developed "swing shifts" and evening shopping hours. Crowded cities and housing requirements have created a trend for suburban living, and women have assumed additional jobs, such as "family taxi driver."

MORE AND MORE women are going to work—some reluctantly to "help" meet the painful financial burden to keep the family going. Others, trained for special vocations, desire to use this training and enjoy the financial rewards which furnish many of the attractive extras so persuasively exhibited on every hand.

Community clubs and agencies have increased, and all are highly organized with a view to working more efficiently to carry out their goals and objectives. Churches also have become increasingly departmentalized. We have many diversified activities, Cub packs, Scout troops, Skylarks, Orioles, junior and senior Leagues, men's clubs, women's circles, and other special groups with such interests as music, study, and drama.

The Christmas season above all others should be a wonderfully joyful time for families. Yet I dare say many of us see less of our families during this season than any other time of the year. About the third week of November an acquaintance was overheard to say that every week night but one from then until Christmas was reserved for some meeting or party. Businesses, clubs, service groups, and numerous other organizations plan special Christmas parties and celebrations. But we hear over and over again Christmas is a time for families.

It is not my intention to build a case against the worthwhile organizations and societies to which we give our allegiance and service, but why are we so willing to give up precious family time? No one stands over us with a club and threatens its use unless we do this or that. Could it be that we ourselves are primarily responsible for this treadmill that competes with our home life? Have we become trapped by little things and the pressures of the unimportant which too often clutter our lives? Do we ask ourselves if all our enterprises have enduring values and, if not, are they worth continuing?

AN OCCASIONAL PERIOD of self-analysis might reveal some unsuspected factors. If so, and we use our findings constructively, the sickness caused by our homes being mere hotels and short-order restaurants will quickly disappear and home life will become more important as a center of family operations, for family life is too important to let busy schedules crowd out occasional unhurried hours together.

Is it possible that one of the reasons we are so willing to be led away from our homes is our misconception of family life as it "should" be? Do we tend to look at our picture of ideal family life as something we should have at all times rather than a goal to which we work? Then as we try to bring into focus our own less-than-ideal situation, we feel uncomfortable, and we are anxious to escape. Certainly we realize that good family life is not like a cherished treasure we can hide in the sugar bowl on the kitchen shelf and with casual irregularity—whenever we can find the time to be at home—take it down, enjoy it, and then return it for safe-keeping.

True family life cannot always be the ideal we see in our mind's eye. It has its ups and downs the same as our daily jobs, school, and other tasks. Sometimes it is biting, compromising, exhausting, cruel, happy, or sympathetic. But this is how we grow, learning in true-life situations with those of the family group we love so dearly. It cannot always be clean and smooth-running and fun. We must learn to cope with tears, tantrums, and dirt.

Public opinion plays its part, too. On every hand publicity and society notes repeatedly tally all the scores of organizations to which this woman or that belongs as well as her pet charity and hobbies. The list is sometimes quite imposing. And since we all like commendation and do not want the humiliation of being "just a housewife," we join the race. Too often our aim is to see how many organizations we can join and become an "attender" rather than a contributing member. It is wrong to belong to something if we don't mean business.

Other propaganda plays pranks on us, too. Advertising and commercials and the ease of "keeping up with the neighbors" with no down payment aggravates the problem far too often. Making sure we are getting the exact drapery to complement the new bedroom paper takes prominence over a heart-to-heart talk with Junior regarding a school problem. So much time and energy we spend on mere trifles.

At other times we allow ourselves to be complimented into jobs which require further time away from home. Some people have the habit of heaping praise upon the busy person and then asking her to do more rather than working to develop new leaders. Many newly organized clubs and activities simply imply that already too-busy women just do more.

THERE are many adult education courses to make us a better-informed and prepared people. To some of these we should subscribe, but there are people so busy attending, for example, child-training courses they have no time to practice what they have learned. They are similar to the man whose son asked him for some help with his home work and the father replied, "I'm sorry, Son, I'm due at the school in ten minutes to take part in a discussion on 'The Duties of Parenthood.'"

What makes a happy family? Certainly not the size and beauty of the house, not the latest model car, or the most up-to-date fashions. Above all these it is the deep concern and love and understanding and sharing and the interdependence of all the members of the family group—all the human relations that go into spending time together as a family.

Not to be overlooked is that giving our families a rightful share of our time is also a law of God. This law, like all others, is in operation whether or not we are aware of it. Family life is not man-made but instituted of God and society to serve him and help fulfill his purposes. Each home—whether it be a family of two or ten—has this God-given responsibility.

Time has firmly established another fact. Family life cannot be directed by remote control—it takes on-the-job doing. Women by their birthright have the greatest responsibility in seeing that they spend enough time "at home." The manner in which we assess this call and carry it forward will permeate the entire family.

What can we do? Perhaps the following few suggestions can help:

(1) Frequently re-evaluate our activities and see if adjustments need to be made in order to be "at home" a little more.

(2) Be more deeply concerned with improving the *quality* of our family life as well as the quantity. (3) Guard against saying "yes" to time-consuming jobs. (4) Choose to devote a good part of our time to family and not just what happens to be left over (the kingdom cannot be built on leftovers). (5) Resolve not to be defeated by falling in with the popular saying, "We just don't have time to do things together," and gather up any fragments of time we have been wasting. (6) Exert influence in the organizations to which we belong to plan a minimum of meetings and remind them the holidays, particularly Christmas, are family occasions, and families should not be robbed by too many parties and celebrations. (7) Stress the importance of families regularly eating meals together, for the breaking of bread around a table is potentially a holy act. (8) Plan special times together as a family even if it means saving dessert until everyone is home or sharing popcorn and watching a TV program (they're not all bad). (9) Encourage more "family gatherings" at church and fewer departmental gatherings to bring the home and church into closer relationship.

These suggestions may sound a bit homespun to some—and not for the modern family of 1958. Admittedly they are homespun. But the idea of the family is not a modern invention; it is the world's oldest religious institution, and perhaps a few homespun ideas will help.

As I have written, it is not my purpose to attack or condemn worthy associations and organizations, but the mere worth of a thing does not mean we all must give time to it. All of us need *good* food to be healthy, but even too much *good* food makes us ill. A word which sometimes takes a drubbing, and yet a good word, is "moderation." Perhaps moderation is a good word for us to remember in 1958, so that we may plan to spend sufficient time at home, for we know the hope of Zion lies in the thousands of homes where together with the church we will find time to practice the art of saintly living.

Thankful Heart

I WAS A CHILD, and my heart sang to the beauties around me. I thrilled to each new discovery. I learned to love God and to know him as my friend.

For this I'm thankful.

The years slipped by—slowly at first, then all too quickly. I was an adolescent, a young woman, still thrilling to the beauties around me—still warm and secure in God's love.

For this I'm thankful.

Then I lost my way. I wandered in forbidden paths. Where were the beauties I had known? Where was my God? I searched, but he was not to be found!

Then I heard him calling. I tried to lift my head to see from whence the voice came, but my sins were heavy upon me, and I could not raise my head. I cried out, "O Lord, remove my burden of sin. Allow me once more to find thy love."

Little by little, one by one, these sins fell from me until that glorious day when I could lift my eyes. I looked; I beheld! There were the beauties—there was my God, waiting with outstretched arms.

Once more I am a child. Once more my heart sings to the beauties around me (though it suffers for the sins around me). Once more I thrill to each new discovery. Once more I love God and know him as my friend.

For this I'm thankful.

Dear God, keep me a child!

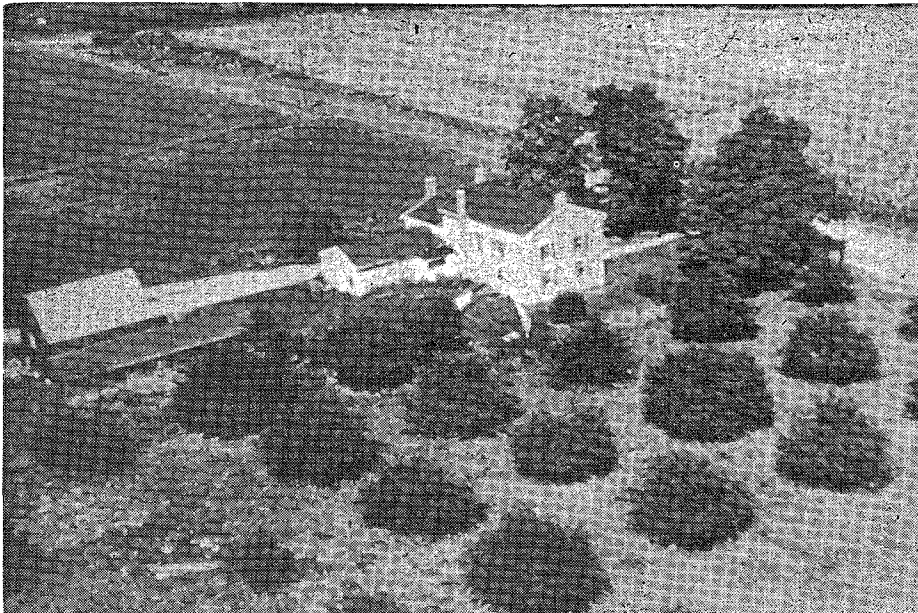
HELEN JONES

into the spring of 1823, before it was finished.—*Origin, Rise, and Progress of Mormonism.*

By Pearl Wilcox

Part III

Journeying and Reminiscing



The Martin Harris Farm near Palmyra, New York

Palmyra, continued

PERSECUTION AND unpopularity were experienced by the Smith family as the result of young Joseph's first heavenly vision in the grove.

After a few months, however, the animosity subsided to a certain extent. The villagers and the rural neighbors seemed more friendly, and the Smiths had less trouble finding extra employment. Many quotations from early writers might be cited to show that the Smiths were ambitious and industrious, ever ready to accept any honorable work. The payments had to be met, when due on their land, and there was much hard work to be done in developing a farm by removing a forest.

Two years after they moved to Palmyra, the second payment on their land was due. Alvin, the oldest son, went from home, where he worked and acquired the money. The family was much

relieved. Mother Lucy states that they were very thankful for their snug log house, neatly furnished, and they were making a comfortable living.

The Smiths had been talking of a new home they were going to build on the farm ever since they first erected the log house. They decided they would start building after harvest season of November, 1822. Mother Smith says that they had the frame work standing and all the material was on hand for a speedy completion (*Lucy Smith History*, 1853 edition).

Local historians say that the Smiths moved into the new home in the spring of 1823. Mr. Pomeroy Tucker, a neighbor and part owner of the *Wayne Sentinel*, made this statement in his book:

Because of the crowded condition of the Smith family in their little log house, they were anxious to get into more commodious quarters. Alvin, the oldest son, took the initiative in erecting the new home, which they moved

There has been a difference of opinions as to whether the angel Moroni appeared in the barked-roof log home, with three rooms on the ground floor and a divided garret, or in the new nine-room house.

Oliver Cowdery, in a series of letters with which Joseph Smith probably assisted him, made this statement:

On the evening of the twenty-first of September, 1823, previous to retiring to rest our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer. . . . In this situation the hours passed unnumbered . . . it must have been eleven or twelve (o'clock) or perhaps later, as the noise and bustle of the family, in retiring, had long since ceased.—Letter No. 4.

We have always taken it for granted that Joseph was alone, and it would have been quite impossible to have had a room alone in the log house with a family of eleven.

Joseph says, "I went to *my* room, while praying the angel stood by *my* bed." Mother Smith tells us that all the members of the family were at home that night. Joseph does not mention that any of his brothers shared the room with him, but he does say that the family's noise and bustle had long ceased.

It really does not matter which house was visited. The important thing was the wonderful message the angel brought, telling of the records that were hidden in the hill near by.

Because of the malicious ridicule that was hurled at the Smiths as the result of allowing news of the first vision to become public property, they decided to keep the fact of this second vision from reaching the public. They went about their daily routine of work on the farm and in the village as if nothing unusual had happened.

But the secret that was supposedly being kept well guarded leaked out. With almost incredible rapidity, news of the records spread. Opposition and persecution increased with swiftness, and many false reports and stories were borne in every direction on the eager wings of rumor.

About two months later a great shock came to the Smiths. Their oldest son, Alvin, became suddenly ill and died on November 19, 1823. I view the monument in the old Palmyra cemetery. The inscription to this faithful son reads:

In memory of Alvin Smith, the son of Joseph and Lucy Smith, died November 19, 1823, in the 25th year of his age.

According to the *Wayne Sentinel*, an early newspaper of Palmyra, when Alvin died an autopsy was performed before he was buried to determine the cause of his death. It was not long after this was known through the town that the country became filled with a flood of gossip. It was told that the body had been exhumed from the grave and desecrated. In order to try to stop this terrible rumor, Father Smith had six consecutive public notices published in the *Wayne Sentinel*, starting September 24, 1842. These read as follows:

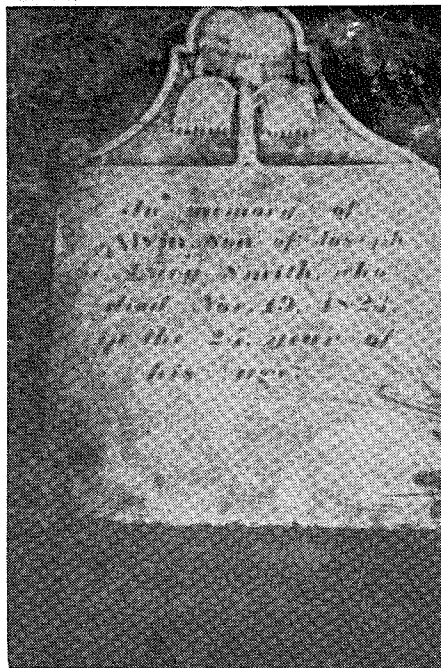
Whereas reports have been industriously put in circulation that my son, Alvin, had been removed from the place of interment and dissected, which reports, every person possessed of human sensibility must know, are peculiarly calculated to harrow up the mind of a parent and deeply wound the feelings of relations; therefore for the purpose of ascertaining the truth of such reports, I, with some of my neighbors, this morning repaired to the grave, and removing the earth, found the body which had not been disturbed. This method is taken for the purpose of satisfying the minds of those who may have heard these reports, and of informing those who have put them in circulation, that it is earnestly requested that they would desist therefrom; and that it is believed by some that they have been circulated more by a desire to injure the reputation of certain persons than by a philanthropy for the peace and welfare of myself and friends.

The Smith farm home, two miles south of Palmyra, is a restful looking place as it stands on the slope facing west on Stafford road. It was built more than ten decades ago and is quite commodious for an early farmhouse.

We know it was upon this "new" house that Alvin, the Prophet's brother, was laboring with such eagerness when he was stricken with a mortal illness. His pathetic appeal to his brothers to finish the house so that his parents might have a more comfortable home in which to dwell rang in my ears as I went from room to room of the "old new house."

Because of the unexpected death of Alvin, it became necessary to get a carpenter, a Mr. Stoddard, in the village to come out and put the mantels, door and window jambs, and other finishing touches to the house before winter set in. The family had lived in the new building in its unfinished state during the summer months.

It was in this house that Oliver Cowdery boarded while he taught school on Canandaigua Road, three and a half miles from Palmyra and one and a half miles from the Smith home. It was here that young Joseph brought his bride, Emma, to reside with his parents. It was here that the Smith family would gather in the evenings after Joseph had been to the hill to hear him tell of the early inhabitants on the western conti-



Grave of Alvin Smith in Palmyra

ment. He was able to describe these people as if he had spent his whole life among them.

Joseph's sister, Catherine, who was fifteen years old then, in later years made this statement:

I well remember the trials my brother had before he obtained the records. After he had the vision, he went frequently to the hill, and upon returning would tell us, "I have seen the records, also the brass plates, and the sword of Laban with the breast plates and the interpreters."—*Sainis' Herald*, Volume 23, page 260.

It was from here that Joseph and Emma left at midnight on September 22,

1827, to go to the hill where Joseph received the records from Moroni. For nearly three months they were kept hidden in this home or on the farm.

As I walked from the house I thought of the unhappy situation the Smiths were forced to face when they were so unjustly removed from this comfortable dwelling. They lost it through financial difficulties. William Smith leaves an account of the trouble they had at this time.

Owing to the many improvements we had made and the hard times, we had missed making the last payment on our land, and Father had gone to Pennsylvania to borrow money to pay up, and liquidate some other claims against us. But while he was gone the agent by whom we had agreed for the land being removed from office, and a new one coming in who was unacquainted with our circumstances, our neighbors contrived to undermine us. By furnishing a man with money, and sending him to the new agent, who, seeing that the last payment was not settled and the bond thereby forfeited, sold it immediately to this man right from under us. He came with a writ of ejectment and turned us all out doors. Our other creditors then came upon us also, and stripped us of every cent and left us houseless and homeless, and almost friendless, to wander into the wide world and again seek a livelihood. Father was gone, our farm was gone. The weather was cold, and the hearts as well as the doors seemed to be closed against us, and our situation was truly deplorable.—*Mormonism*, a tract by William Smith, page 14.

The Smiths with their few belongings went to Hyrum's home. He then lived in a small log house on a farm of eighty acres adjoining the Smith home place.

Across the road to the west of the home lie the open fields and meadows cleared by the Smiths; on the north and west lie the wooded slopes of the sacred grove.

The Sacred Grove near Palmyra, New York



Question Time

Question

In Doctrine and Covenants 9: 1 b, are these "other records" the Inspired Version or something else?

MRS. G. W.

Michigan

Answer

This statement about "other records," which was addressed to Oliver Cowdery, is rather difficult to understand or explain. We must admit that no other records—other than those concerned with the Book of Mormon—were presented to Oliver for translation. To be frank, we do not know what the statement involves. We can speculate—that is all—keeping in mind that any attempt to explain is speculative.

JOHN BLACKMORE

Question

My Mormon neighbor claims that one holding priesthood in the early church who joined a faction and accepted priesthood in it, forfeited his original authority. She claims that Gurley had no right to ordain Joseph Smith III because he was a Strangite. Is this correct?

MRS. L. M.

Missouri

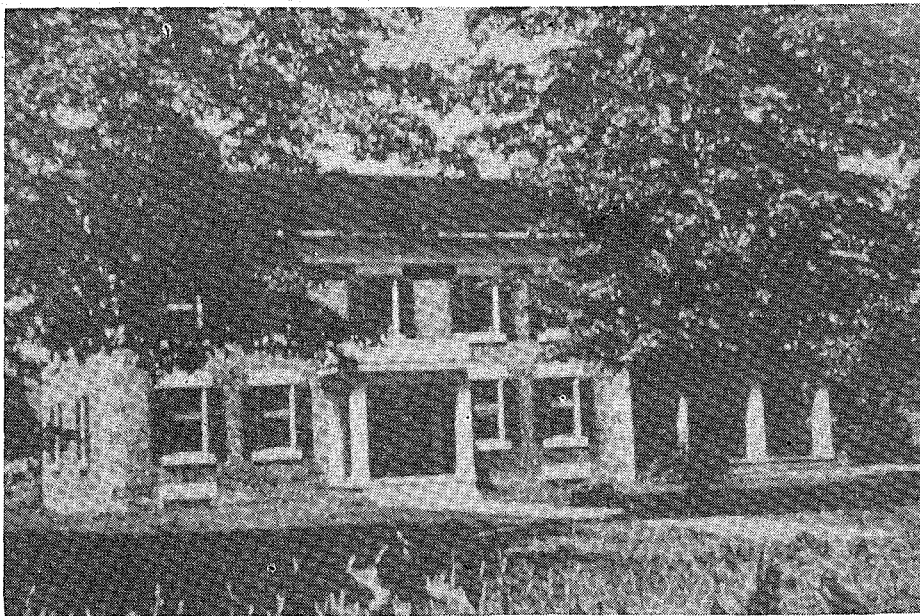
Answer

God would not take a man's priesthood from him if he were honestly seeking truth by temporarily accepting the claims of false leaders. Unless he enters into gross personal transgressions he is still God's minister though the church is disorganized.

The 1865 General Conference of the Reorganization took a clear stand on this by resolving: "that a connection with those factions during the dark and cloudy day, does not necessarily invalidate the priesthood; holding as we do, that those factions could neither confer nor take away priesthood" (General Conference Resolution 72).

Zenas H. Gurley was properly called and ordained as a member of the Council of Twelve in 1853 (*Church History*, Volume 3, page 218). It was by his authority as an Apostle in the Reorganization that he assisted in the ordination of Joseph Smith III to be president of the high priesthood and of the church.

C. B. H.



The Martin Harris Home near Palmyra

There are many stretches of woodland on the Smith farm, as well as on the adjoining farms in the country. But nowhere can there be a more beautiful woods than this splendid grove of birch, beech, and maple, covering from five to eight acres. The singular fact is that for at least two thirds of a century no ax has been laid to these trees.

As I entered the grove, I remembered all the different aspects of the incident for which the grove stands as a memorial. Again I thought of the passage of Scripture which says, "Ask of God . . ." Tradition has designated the tree near where Joseph knelt in prayer, but no one knows, and it does not matter. Only this is of vital importance, "God spoke to a living boy, and the world was startled."

North of Palmyra, and a little to the east, stands the home of Martin Harris, a man of some means in those days, whose name and fortune are rather intimately connected with the early church.

The home of Martin Harris is on an eighty-acre farm and is unique in construction. It is built of small round cobblestones hauled from Lake Erie, twelve miles to the north, and set in cement with mechanical accuracy. Whether this is the original home built by Martin Harris, I have no authority to say, but it is known to be the farm.

Before I visited this place, I had read an interesting account in the Palmyra library from the *History of Wayne County of 1789-1877*:

During the fall of 1824, Joseph Smith, Sr., and his son Hyrum, were walling a basement and digging and curbing a well for Martin Harris. Mr. Harris exhibited an unusual interest in Young Joseph's vision in the grove, stating that he was much interested in it at the time and had since given it considerable thought. Mr. Smith, observing his sincerity, loosened up and told him all the particulars.

Each day while they were there, Martin would find some excuse to bring the matter up and would ask many questions, referring frequently to the Bible to prove that heavenly messengers visiting the earth was not new doctrine.

Finally during the course of conversation Mr. Smith took Martin into his confidence and told him of Joseph's wonderful experience with the angel Moroni. Martin was thrilled beyond expression. He requested that he be kept posted on any new developments, offering to assist in any way possible and promising not to spread the information to his neighbors.

But it was too good for him to keep to himself. He just had to tell somebody, so he took his wife into his confidence, and after discord developed between him and his wife, she released the secret to others of the family and also to friends in the neighborhood.

As soon as it became apparent that Martin had become interested in the Smith family, his wife became hostile and took a determined stand against him, having nothing to do with them.

Martin and his wife were first cousins, and, at times, did not team well together. Local pioneers speak of her as a woman with strong will power and ready tongue. She threatened to leave her husband and demanded a division of the property. In order to pacify her, Martin gave her eighty acres of land. Since there was an old Dominion law in effect, making it unlawful for a man to deed property to his wife, it became necessary for him to deed the land to his brother, Peter, who, on the same day, deeded it to Martin's wife, thus making it legal.

From Isles and Continents Afar

This hymn by Evan A. Fry is, in my opinion, one of the more beautiful hymns to come out of our contemporary period. The imagery of some of these phrases is exceptionally lovely.

Note the language of these lines, how the words suggest the whole spread of the world and include all people: "From isles and continents afar, O'er mountains and the stormy sea, Of many races, many climes" . . . "In busy marts, in city crowds, In quiet of the countryside, In humble homes, in courts of kings" . . . "I'll go or stay, nor count the cost, Thy people serve, where'er they be."

The hymn was written with the idea of providing a hymn of dedication or commitment. There is a certain glamour connected with a foreign mission for the church, but for everyone who goes on a foreign mission there are many who quietly stay at home and work in obscurity. In many ways it takes more dedication to say "I'll go or stay, nor count the cost" than it does to say "I'll go where you want me to go." And there are always those who are willing and even eager to go, and to "join the battle" against sin and evil, but who must wait, perhaps because of physical sickness and pain, perhaps because others have not done their share in preparing the way or providing the means. Yes, sometimes it also takes more dedication to "wait on Thee" than to join the battle.

The tune, sketched roughly on manuscript paper, was shown to Evan Fry one morning to see if it would meet with his approval before the work of harmonization was begun. When I came back to see how he liked it, I found it already harmonized. Both Evan and I feel that there was a goodly degree of inspiration involved in the writing of both the words and the music of this hymn.

FRANKLYN S. WEDDLE

Consecration

381

Evan A. Fry, 1955

Dedicare L.M.

M. J 84

Acts 10: 34, 35

Mosiah 1: 46-49

D. and C. 4: 1

Franklyn S. Weddle
Harm. by Evan A. Fry

1. From isles and con - ti - nents a - far, O'er moun - tains and the storm - y sea,
2. In bus - y marts, in cit - y crowds, In qui - et of the coun - try - side,
3. It is not mine to choose, O Lord, My place of serv - ice, nor the hour;
4. In strength di - vine I'll speak thy word, The bat - tle join, or wait on thee;

Of man - y rac - es, man - y climes, The sons of men now call to me.
In hum - ble homes, in courts of kings, They wait, the men for whom Christ died.
Wher - e'er thy voice shall bid me go, I shall go glad - ly, in thy power.
I'll go or stay, nor count the cost, Thy peo - ple serve, wher - e'er they be.

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382

Charles A. Dickinson, 1849-1906

Stephanos 8.5.8.3.

M. J 92

Eccles. 5: 4

Ether 1: 116

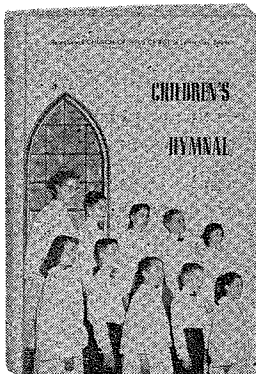
D. and C. 117: 14

Henry W. Baker, 1821-1877

1. Bless - ed Mas - ter, I have prom - ised, Hear my sol - emn vow;
2. Strength of mine is on - ly weak - ness, Thine is strength in - deed;
3. Let no world - ly cares nor pleas - ures Call my heart a - way;

Take this pledge of mine and seal it Here and now.
Strength - en me in full - est meas - ure As I need.
Save me, Lord, and keep me faith - ful Day by day. A - MEN.

(306)



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Letters

How I Found the Church of Jesus Christ

I was born in Sioux Falls, South Dakota, on May 18, 1888, the oldest of a family of five. My father was of the Roman Catholic faith; however, because of some financial difficulty he had involving a Catholic priest, he became inactive the remainder of his life. My mother was a devout German Lutheran. We children were reared in that faith and attended services regularly.

When I was twelve, we moved to Seattle, Washington. Then, in the spring of 1904, we moved back to South Dakota. Our attendance at church was rather irregular, because of the distance we had to travel. Even as a boy, I found many things about the teachings of the various denominations contradictory to my understanding as I studied the Bible. As I became older, and studied the Bible more, I could not understand the reason for so many churches, each differing in belief and structure, each struggling for supremacy. The Bible taught one doctrine, one church. God was presented as a God of love and justice, unchangeable and with unlimited intelligence and power. I questioned why God, who spoke to his people in the past, did not speak in this day. Many of the priesthood offices mentioned in the New Testament church were missing in the churches I attended. The signs that followed the believer, and the gifts through which God manifested himself by the Holy Spirit were missing. The consensus of opinion, of both the membership and clergy, was that they were not needed any more.

I investigated the teachings of several churches and became more and more confused. Finally I lost interest in the subject of religion, but I retained a belief in a Supreme Being.

When I was in my late twenties, several incidents caused me to become reinterested.

Again I started to read and study, with a desire that I might be able to bring order out of chaos in my thinking. At this time I married and realized that, the Lord willing, there would be children. I felt that the question of religion should be settled before they came along.

One day, while I was prayerfully meditating, this thought came to me: God has promised to give light and understanding to those who sincerely ask him in faith believing. Why not buy a new Bible and take him at his word. I finally made the decision, bought a new Bible, and went to God in earnest prayer, asking him to give me understanding and evidence as to his reality. I also asked what his church should be like—its organic structure, his Holy Spirit, signs, spiritual gifts, etc. I promised him that if he would answer my prayer, I would follow his direction and try to serve him.

Language cannot properly convey an understanding of my experiences during the next several months. As I read the Bible new light was given me by the presence of God's Holy Spirit. At times it filled my entire being to overflowing. Under this influence I was given to understand that Christ's church will always have the same organic structure; that the same signs will follow the believer; that the Holy Spirit will be operative through the same gifts. God will reveal himself through his chosen prophet to direct the church, at all times, when his church is on earth. In looking at the different churches, I could find none that fit this pattern. Therefore, I prayed, "Lord, if your church is on earth, please show me which one it is, or where it is, as none of these I know of fit the pattern you have shown me."

Up to this time I did not know that the Utah Mormon church or the Reorganized Church of Jesus Christ of Latter Day Saints existed. I remember, as a small boy, of hearing the word "Mormon" mentioned at one time, but I didn't associate it with anything. In fact, I didn't know what it meant.

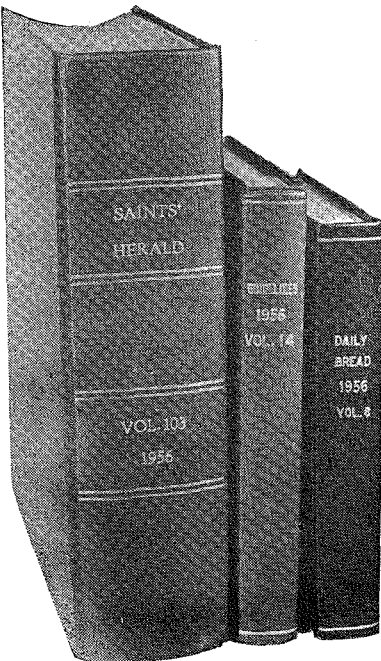
At this time (June, 1917) my wife and I were living on North Sherman Avenue in Sioux Falls, South Dakota. I was depot agent for the Great Northern Express Company. A man by the name of Pratt lived at what was known as Riverside addition, about a mile north of us. I had a speaking acquaintance with him but knew nothing of his religious association. On Sunday morning, June 24, 1917, I was working in the garden, meditating on what I had learned through my prayerful studies of the Bible. About noon this man came up the sidewalk, and something prompted me to walk out to him and tell him what I had found out through my prayerful study of the Bible. He stood there in amazement, with eyes aglow. He said, "You're a Latter Day Saint, aren't you?" I replied that I was unfamiliar with a religious organization known as Latter Day Saints. He informed me that there was a missionary series being held in the home directly across the street and invited me to attend and compare beliefs. I did so, and what I heard caused me to attend every night that meetings were held.

Who could doubt? This brother spoke by the same power that was present with me as I studied the Bible, seeking the true church, and convinced me that here indeed was Christ's church. I remembered my promise. My doubts were removed; and there was unfolded to my mind, to a great degree, the beautiful plan of our heavenly Father to bless his creation. The missionary was Brother H. N. Pierce, of the Quorum of Seventy. He baptized me on Sunday afternoon, July 1, 1917, in the Sioux River. I was confirmed that same evening, by Brother Pierce and the man whom I knew as Mr. Pratt, an elder in the church.

After my confirmation, Brother Pierce told me that he knew I was going to join the church the first evening I attended. He had been down at Wagner, South Dakota, and the spirit directed him to go to Sioux Falls as there was a man up there that he was to induct into the kingdom. He said I was that man. He told me the Lord had a work for me to do, and that I should prepare myself by study, which I immediately started to do. I did not consider the possibility of assuming priesthood responsibility, because I did not feel I was worthy. I had to learn that it was not for me to decide, that our heavenly Father knows better.

One morning, about three o'clock, I was awakened by a voice, as distinct as any I have ever heard, which told me that I was to be called to the office of teacher. After that I didn't resist any more.

My companion is of pure Jewish blood, and her parents were of the strictest sect in Russia, where she was born and reared. When I told her I was going to be baptized, she let me know that she didn't approve of it; however, she finally agreed to attend the baptismal service. I tried to teach her the gospel, but I could get nowhere. I became quite disappointed, but I told no one. About a year later Brother Pierce again came to Sioux Falls and held a week's series of meetings. On the first evening after service he called me outside and said that the Spirit told him I was worried because of my wife's attitude toward the church. Then he said that I should not worry, as she would become a member before too long. It was like a weight taken off my shoulders. I did not bother her any more about religion after that. Two years later she came to me one day and said, "Tell Brother Garver I want to be baptized." She was baptized by Brother John Garver in the basement of the old brick church in Lamoni, Iowa, and confirmed



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Church periodicals are valuable references in bound volume form for both worship helps and factual information.

Send your copies of the *Saints' Herald*, *Daily Bread*, *Guidelines to Leadership*, and *Stride* to Herald House by March 15, 1958, to be bound in durable dark green cloth. (Missing issues not available)

Binding Prices	
Saints' Herald	\$4.00
Daily Bread	\$3.50
Guidelines to Leadership	\$3.50
Stride	\$3.50

Shipping charges are extra.

by Brother D. T. Williams and John Garver in August, 1920.

The Lord has blessed us with five fine children. Except for his healing power through the years, and his protecting care, none of us would be alive today.

This is indeed the true Church of Jesus Christ; and in it is that which, if applied and adhered to, can solve every problem in the world. God is just as powerful as he ever was. He is at work in our day and ready to help if we but meet the requirements. God has said, "No power discovered and developed by man can supplant my power, or harm those, who in my wisdom, should be protected." I have learned that we must live by every word that has, and will, proceed from the mouth of God.

In my ministry and life I have seen and experienced many manifestations of God's power in operation through his servants and children. God changes not, and Jesus Christ is the same yesterday, today, and forever.

Anyone who will go to God in earnest prayer, in faith believing, with an open, receptive mind and heart, a sincere desire to know and obey the truth will be led into this church as I was. God is no respecter of persons. He desires that all may enjoy eternal life but cannot cause us to obtain against our will. We hold the key to our destiny in our heart and mind.

Ontario, California ELDER W. H. KEMPLE

Note of Thanks

I wish to express my appreciation to those who so kindly remembered me while I was convalescing. I would like to answer each letter personally, but there are too many.

I am making a good recovery from injuries which I received in an automobile accident, but I still need prayers. I'll be happy to hear from anyone who cares to write.

MRS. PEARL M. GAMET
1115 North 36th Street, Kansas City 2, Kansas.

In Time of Need

I would like to tell of some of the blessings I have received. After my husband's death it was necessary for me to go to work. I think of the statement, "Man's extremity is God's opportunity." I was able to find employment and worked for seven months in a Catholic home. After that the way opened up for me to work in a drugstore for two years, and while there I made many friends. After the store was sold and I was discouraged because of no job, and also because I had a minor accident with my car, the way was opened up for me to find employment again in another home where I cared for four children. The strain of everything, though, was all I could bear. Brother and Sister Bushor asked me to go to the Park of the Pines with them, so after encouragement from my family and friends, I went. It was a spiritual feast to me. God knew how much I needed those blessings. I came back encouraged and ready to face life again. I was able also to visit my brother and wife in Escanaba, and that, too, was a help to me. I was able to find employment again and things began to look brighter.

I try to call on people who are lonely and discouraged, and I find more than enough to keep me busy. I have much to be thankful for. Pray for me that I will always try to look for the beautiful in everything about me. It has been wonderful to have a family of Latter Day Saints in my neighborhood as they have helped so much in my hours of need.

AMY HUBBARD RICHMOND
3355 Seventh Street
Muskegon Heights, Michigan

Graceland Gazette

■ One of the services scheduled during the Latin-American Unit was a class for learning and singing hymns in Spanish. Under the direction of Miss Carole Langton (Romance language teacher) the group learned several hymns in Spanish including "Redeemer of Israel."

The last service for this unit was Sunday, January 26, with the theme "These Things We Can Do in Latin America."

■ On the evening of January 18 the Yellow Jackets were defeated by William Jewell on the Graceland basketball court. The final score was 92-49. High scorers for the Jackets were Ken Green and Gary Hannaman with 13 and 15 points respectively.

No other basketball games were scheduled until after the semester ended in order to give the fellows on the team a better opportunity to prepare for semester exams.

■ The wrestling team had its first match Saturday afternoon, January 18, against William Jewell. Out of the eight individual matches Jewell won six with five pins and one decision, and Graceland won two, both by pins. Jewell won the match 28-10. The two winners for Graceland were Bob Sinclair and C. R. Auxier.

■ The animal husbandry class, under the direction of Norman Nelson, took a field trip to St. Joseph, Missouri, on January 15. The purpose of the trip was to observe buying and packing of meat at Swift's packing house.

■ The first semester ended Wednesday, January 29. Thursday was a free day, and registration for the second semester was held on Friday and Saturday morning. Classes began on Monday, February 3.




Life Begins at Seventy

Life began at seventy for Ray and Fern Lloyd. Brother Lloyd was seventy years old when he retired as executive secretary of the Automotive Trades Association of Kansas City and offered his services to the church.

The Lloyds volunteered without any financial obligation to the church. They recently completed eight months of service in the Los Angeles Stake and are looking forward to a few months in Utah at the invitation of Apostle Reed Holmes.

In Los Angeles the Lloyds spent much of their time showing the film "Other Sheep" to members and nonmembers. They visited many families in the stake, reclaiming inactive members and creating good will for the church wherever they went.

An article in the December Los Angeles Stake *News* said of the Lloyds: "The example of their taking a church mission at their own expense upon retirement has opened the doorway of opportunity to a number of couples in the stake who have a new awareness that life can begin at seventy."



Be sure to read
"SUCCESS IN MEN'S WORK"
by Athol Packer
Director of Adult Division
of Religious Education
in the March issue of
GUIDELINES TO LEADERSHIP

Yearly subscription rates: U.S. \$2.00
Canada \$2.25 other countries \$2.50

Book Review



David Livingstone: His Life and Letters

By
George Seaver

Harper and Brothers

Price \$6.95

This 631-page biography of David Livingstone, the great missionary, explorer, and scientist who opened up Africa, is written by George Seaver, whose similar biography of Albert Schweitzer has given him fame.

This book records briefly the boyhood of David Livingstone, his desires to serve as a missionary, and his struggle for a medical education—prompted by this desire.

In more detail it records his arrival in Africa, his determination to push into the interior where no Europeans had ministered. It records his first journey across the interior of Africa to the Atlantic Ocean and back across Africa to the Indian Ocean, and incidentally his discovery of Victoria Falls.

After his visit home in 1856 it records the organization of the Zambesi expedition, its successes and heartaches, followed by his crossing the Indian Ocean in a lake steamer to Bombay, India.

Following his next visit home it records his unwavering determination to pursue these explorations. Against the background of the devastation of villages and tribes by the slave traders it

follows his last journey into Africa, the terrible hardships of the journey increased by ever recurring fever, his meeting with Stanley, his determination to push farther into the interior, and finally his death in the swamps of Lake Bangweolo.

In this biography, supported by numerous letters from the pen of Livingstone, Seaver has underscored the dogged determination of the man and his disregard of suffering if his aim of opening up Africa to civilization and Christianity could be aided.

It will remind those of the church interested in Livingstone—and in missions abroad—of the prices paid in opening up present countries, and the price yet to be paid in carrying the gospel into all the world. Those who can afford the book will find it a good investment.

JAMES S. MENZIES

Briefs

Yuletide Conference for Youth

SOUTHERN OREGON DISTRICT.—Bishop T. A. Beck of the Northwest District and Elder Robert Seeley, president and missionary of the Southern Oregon District, presented the stewardship education program throughout the district. On December 1 they met in Eugene, Oregon, with all district officers, local solicitors, and pastors, introducing the program.

From December 1 to 6 they met with the priesthood of the various branches and missions. December 6 to 15 the picture "The Center Place" was shown to the various groups, followed by a sermon by Bishop Beck. He spoke on stewardship and Zion's redemption. He also assisted some in filing their statements.

Approximately eighty young people attended the Yuletide Conference at Eugene December 27-28.

Personnel included Evangelist Miles Whitting, Youth Leader Robert Dixon; Missionary John Thumm, Southern Oregon District Youth Leader Frank Tucker, District President Robert Seeley; Elder Noel King, and Music Leader Rena Whittington.

The theme was "Study to Show Thyself Approved."

On Sunday morning, Elvis Eugene Barnhart was ordained a priest by Elder Ephriam Barnhart, assisted by Elder John C. Ford.—Reported by PEARL FORD

Galewood Group Improves Church Facilities

GRAND RAPIDS, MICHIGAN.—The basement has been enlarged to include a dining room and two new classrooms.

There were four baptisms in 1957, Roselee Rupert, Daniel Wade, and Creig Ash were baptized by Elder Bruce Robert Harvey, and Dale Lee Nyhuis was baptized by William H. Dodds.

Virgil I. Rupert was ordained a deacon by Elder Bruce R. Harvey and Pastor James Phillips.

Rickey Paul Nyhuis, son of Wayne and Betty Nyhuis, was blessed April 29 by Elder B. R. Harvey and Elder Adelbert Dodds. Donald Wiley, a ward of Mr. and Mrs. Virgil Rupert, was blessed July 7 by Elder Alma Dieterman and Brother Harvey.

Election of officers was held, and officers were installed in October. Elder Bruce Harvey is pastor. William H. Dodds is associate pastor, and Emerald L. Dodds is church school director, with Edward Lautenschleger as assistant. Minnie Dodds is secretary and treasurer, and Elna Harvey is music director. Joy Dodds is children's leader, and Edith Bayne is women's leader.

Galewood is again holding Sunday evening services.—Reported by MINNIE M. DODDS

Recent Ordinations

MEMPHIS, TENNESSEE.—William A. Hamilton and Reginald R. Smith were ordained to the office of priest recently in the Memphis Branch. Jack E. Gould was ordained to the office of elder.—Reported by THOMAS S. GOUGH

Recent Baptisms

THE PLAINS, OHIO.—On January 6, Donnilynn Smith, daughter of Mr. and Mrs. Don C. Smith, was blessed by her maternal grandfather, Elder Delbert O. Norris, and Elder Ralph V. Brown, pastor.

In April the church interior was painted, a new floor laid, and a new aisle rug purchased. D. V. Cummings built a pulpit and hymn racks, and is completing a matching book case.

Elder Ralph A. Bobbitt, missionary to Southern Ohio District, held a two weeks' series of meetings in May. Russlyn Sewell, Vicki and Charlotte Clark, and Eleanor, Roger, and William Clark were baptized. They were confirmed June 9.

The annual business meeting for election of officers was held August 26, with District President John Blackstock in charge. New officers are Ralph V. Brown, branch president; Don C. Smith, secretary and clerk; Virginia Mingus, church school director; Janet Smith, music; D. V. Cummings, treasurer; Florence Overly, women's leader; Fauntelle Beveridge, young people's leader; Marie Brown, publicity; Ellen Charney, auditor; Janet Smith, book steward.

David Mingus was baptized September 15, and confirmed September 26.

Evangelist V. D. Ruch held a series in November.

The young people presented Mother's Day and Christmas programs.

The women have studied "Non-Christian Groups," with Ruby Tinkham as teacher.—Reported by JANET N. SMITH

Apostle Hanson Visits

SAN ANTONIO, TEXAS.—At Capitol Avenue Branch, the business meeting was held September 4. Officers sustained were Fantly Hall, pastor; Darlene Coffman, church school director; Wilma Beard, music director; Elmer Beard, treasurer. Newly elected officers were Ann Yerrington, secretary; Lola DeBrail, women's leader; James Hanson, Zion's League leader; Rayburn Kuykendall, young adult leader. Appointed were Emma Sasse, book steward; Erma Lea Martin, recorder and historian.

There has been a periodic interchange of ministry with Rockwood Branch and South-west mission.

District Missionary Wayne Simmons was in San Antonio during August, September, and October. He held cottage meetings for prospective members and prebaptismal age children, and services for the congregation.

Apostle Paul Hanson conducted a series of illustrated lectures November 14-24. They were based on his world travels. He also conducted priesthood classes.

District conference was held November 23-24, with District President J. E. Wilder in charge. Apostles Hanson and Hield were present. Six were called to priesthood offices, and an ordination service was held December 15. Ordained were Rayburn Kuykendall, deacon; Allen Martin, teacher; Waldo Briggs, priest; Bob Hacker, Charles Melenzyer, Sr., and Cecil Purcell, elders.

Annabelle Kuykendall was baptized by Wayne Simmons October 13, and Margie Bates and Sharilyn Harrell were baptized by Cecil Purcell January 5.

The following children have been blessed: Andrew and Lorna Lee, children of Mr. and Mrs. Leonard Kuykendall; Donald and Ronald, twin sons of Mr. and Mrs. Cecil Purcell; Stephen, son of Mr. and Mrs. Donald Tucker; and Linda, daughter of Mr. and Mrs.

James S. Bates.—Reported by ERMA LEA MARTIN

Apostle Visits Branch

SIOUX CITY, IOWA.—On November 10, two young men were ordained. Steve Wilkinson was ordained a priest by Elder C. J. Smith and Elder Raymond Thompson. Carl Gilbertson was ordained a priest by Elder Jack Perry, assisted by the branch pastor, Elder Glen Ford.

Apostle Maurice Draper was in Sioux City, December 1. He spoke at the evening service. A get-acquainted session was held in the lower auditorium following the service.—Reported by DEANNA KLOSTERMAN

New Hammond Organ

WILBURTON, OKLAHOMA.—The annual business meeting was held September 11, with District President O. O. Dollins and Pastor Bill Dollins in charge.

Those sustained were Bill Dollins, pastor; Everard Burton Hamilton, church school director; Angie Dollins, treasurer; Mickey Montana, secretary; Bob Doan, young people's leader; Ora Dollins, women's leader.

The pastor appointed Don Dollins and Bob Doan as counselors, and Leonard DeHart was sustained as solicitor.

Ruth Goodwin, district women's leader, was present November 3 for an area workshop. Several branches were represented.

Missionary Joe Hanna and wife Sharon live in the area. Fourteen were baptized from October, 1956 to October, 1957.

The Wilburton Saints have a new Hammond organ.

The October conference of the Oklahoma City District was held at Wilburton, with Seventy Eugene Theys as speaker.

The women held a Christmas party December 19 at the home of Mrs. Don Dollins.

The young people recently attended a youth retreat at Oklahoma City, and their Christmas party was in the Bob Doan home.—Reported by MRS. CHARLES MONTANA

Children Give Toys

DUNLAP, IOWA.—The annual bazaar, food sale, and noon lunches for the public were held December 7. After expenses, \$378.25 was realized.

The Christmas program was held December 22. Closing the program was a skit based on sacrifice and love for others. Each child brought a good used toy to the altar for the children at the Christian Home in Council Bluffs. A gift exchange and refreshments followed.

On December 27 the children and their chaperones took their offerings to the Home. They visited there, and also took a tour through the new church there and the Iowa School for the Deaf.

A new night circle is being organized. The first meeting was January 9 at the home of Mrs. Leslie Franklin. Seventeen were present of which seven were nonmembers, and three are women unable to meet with the ladies at the day meetings. Mrs. Franklin presented a panel discussion.—Reported by DORIS STUR-GILL

Home Dedication Held

DESELM, ILLINOIS.—Recent guest speakers have been Elder Lloyd Cleveland of Aurora Branch, Brother William J. Pike of Mission Branch, and Missionary Elder Wayne Banta, Houston, Texas. A tape-recorded sermon by Seventy J. V. Pement was presented by Elder V. L. Rogers.

At the annual swiss steak dinner three hundred were served, and a substantial amount

went to the building fund. The League sold candy and stone-ground flour, and assisted with the supper.

Mrs. Richard Lidberg has been appointed chairman of the Beatrice Society yearbook committee.

Juanita Marie, daughter of Mr. and Mrs. Earl Yerk of Walcott, Indiana, was blessed December 22 by her grandfather and uncle, Elder V. L. Rogers and Elder D. Rogers.

The church school and music departments presented "The Manger Cradle." On December 23, sixteen persons enjoyed caroling for shut-ins and friends in the Kankakee area.

A home dedication service was held recently for the Richard Lidberg family, of Deselm. Members of the branch and their neighbors presented gifts for the home.—Reported by MRS. NORMAN PEMENT

Ordination and Baptism

ST. CHARLES, MISSOURI.—On December 1, Hubert Turnbull was ordained to the office of deacon by Elder Charles Sappington, and on December 29, William Russell Reider was baptized at St. Louis, Missouri, by Brother Sappington and confirmed the same day by Brother Sappington and Elder James Myers.

The women held their annual bazaar and bake sale December 9, with proceeds totaling \$312.59.

The Zion's League, under the leadership of Mr. and Mrs. Frank Tuttle, have planned a trip to Onondaga Cave at Leesburg, Missouri. There are fifteen Leaguers, five of whom are nonmembers.—Reported by MAUDE SAPPINGTON

Kansas City Speaker

SAN DIEGO, CALIFORNIA.—At the morning service on January 5, Elder Curtis A. Vernon, member of the high council of Kansas City Stake, gave the pastoral address. The theme stressed the importance of the Wednesday evening prayer service in conditioning Saints to kingdom building.

Jan Marie, infant daughter of Mr. and Mrs. Keith Bruington of San Diego, was blessed January 5 by her paternal grandfather, Elder Paul T. Bruington. He was assisted by Elder James W. Watson.—Reported by LEE HAAS

Apostle at Meeting

NIAGARA FALLS, ONTARIO.—The organization meeting of Niagara Falls District, which includes Brantford, Hamilton, Niagara Falls, St. Catherines, Lowbanks, and Port Colborne, was held in Port Colborne on November 1. Apostle D. O. Chesworth presided.

The following were elected to office: Elder William Archer, district president; Elders Roy Castle and Harry Horseley, counselors; Nellie Towers, secretary; Dalton Culp, treasurer; Ray Millard, Zion's League leader; Joe Robson, church school director; Audrey Ware, women's leader; Arnold Ware, music director; Yvonne Snider, historian; George Towers, nonresident pastor; A. Essery, Victor Byrnes, and Walter Thorpe, auditors; Ashley MacAninch and Harry Dayton, reunion committee.

The following are pastors of the different branches: Brantford, Elder V. Byrnes; Hamil-

CORRECTION

In the article on Carthage, Missouri, Branch in the January 20 issue of the *Herald*, the name of Elder O. C. Karlstrom was inadvertently omitted. Brother Karlstrom's name should have been listed among the pastors of Carthage Branch.



Golden Wedding Anniversary

Mr. and Mrs. Ernest H. Profitit celebrated their fiftieth wedding anniversary on November 17, 1957, by holding open house at their home near Ava, Missouri. Both have been members of the Reorganized Church since June, 1909. They were converted after hearing Elder Lee Quick when they were living in northeastern Oklahoma.

ton, Elder Harry Horseley; Lowbanks, Elder Lester Roloson; Port Colborne, Elder Roy Castle; St. Catherines, Elder William Hartford; Niagara Falls, Elder Arnold Ware.—Reported by NELLIE TOWERS

Mission Builds Church

MARENGO, INDIANA.—The Saints are now in the process of building a church. The lot was purchased January 8. Brother Chester Metcalf and Brother James Renfroe assisted with planning the building. A three-story house in near-by Leavenworth is being torn down to provide material for the church building. Half of the building has been torn down, and arrangements have been made to pour the footing for the church.—Reported by MRS. BEATRICE McCORMICK

Nine Baptized This Year

NEWTON, IOWA.—Bishop Stephen Robinson of Des Moines presided at the business meeting held September 29. Ernest Kirilin was re-elected pastor. Ira Shippy and John Savage are his counselors. Warren Conklin is church school director, and Mrs. Wilma Schrader is children's supervisor. Mrs. Ezra Cooper is secretary. Lyle Sherman is treasurer, and Mrs. Glen Woody, Jr., is women's leader. Eldora Sweeny will serve as youth leader and music director, and Mrs. Bertha Savage is auditor.

Seventy Vivian Sorensen visited for several weeks and held cottage meetings. There were nine baptisms in the branch during the year.

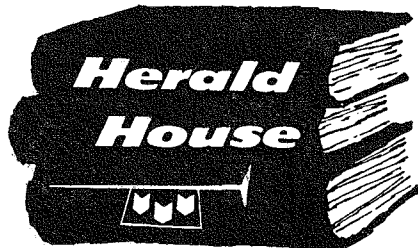
Nancy Lou, infant daughter of Mr. and Mrs. Glen Woody, Jr., was blessed by Elder Ernest Kirilin and Elder Ira Shippy.—Reported by MARY KIRLIN

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Box 382
Guelph, Ontario, Canada

Bulletin Board

Change of Address for Homewood Mission

Members of the Homewood mission now meet at 18456 Kedzie Avenue in Homewood, Illinois. The pastor is Stephen Lester, Jr., his telephone number: Pullman 5-1158.

Change in Meeting Place of St. Petersburg Mission

Members of the St. Petersburg mission now hold services at 1117 Arlington Avenue North in the Selama Grotto Hall.

KLAAS KAAAT

Servicemen's Addresses

Col. Walter A. Kneyse
O-42227
HDQ U.S. Army Caribbean
APO 834
New Orleans, Louisiana

SFC Ronald P. Roberts
RA 37653375
12th USASA Field Station
APO 181
San Francisco, California

Ronald will appreciate hearing from members living on the island of Hakkaido in northern Konshu. He is located at Chitose, which is about thirty miles south of Sapporo, capital of Hakkaido.

Book Wanted

Seventy Don Landon, the Auditorium, Independence, Missouri, would like to obtain a copy of *The Book of Mormon Vindicated*. He wants to know the price and condition of the book before receiving it.

Priesthood Journal Wanted

Elder Wayne Barentine, Route 1, Box 68, Boscobel, Wisconsin, would like to obtain a copy of Volume 2, Number 3 (January, 1936), of the *Priesthood Journal*. He wants to know its price before receiving it.

Zion's League Annuals Wanted

Maurice E. Thompson, 2416 Helmuth Court, Evansville 14, Indiana, would like to obtain copies of the *Zion's League Annuals*, Numbers 1, 4, and 5. Please state price and condition before sending them.

REQUEST FOR PRAYERS

Mrs. Mabel Francis requests prayers for her daughter, Mrs. Virginia Phelps, Sweet Home, Oregon, who has ulcers and diabetes.

ENGAGEMENTS

Kanawyer-Andrews

Mrs. Margaret Andrews of Dinuba, California, announces the engagement of her daughter, Clara, to James B. Kanawyer, son of Mr. and Mrs. Bruce M. Kanawyer, also of Dinuba. Both are attending Reedley Junior College. No definite date has been set for the wedding.

WEDDINGS

Lindquist-Poplett

Mary Ann Poplett, daughter of Mr. and Mrs. Dale Poplett of Dahinda, Illinois, and Marion O. Lindquist, son of Mr. and Mrs. Omer Lindquist of Chatsworth, Illinois, were married in a double-ring ceremony at the Reorganized Church in Dahinda on January 26. Clifford Tucker, pastor of the church in Forrest, Illinois, officiated. They are making their home near Chatsworth.

Norling-Lutz

Neva Lutz, daughter of Elder and Mrs. Walter Lutz of Yuma, Colorado, and Walter

Norling of Norwood, Massachusetts, were married June 16, 1957, at the Reorganized Church in Yuma, the bride's father officiating. They are making their home in Wray, Colorado, where both are teaching school. The bride attended Graceland College.

Dickson-Lutz

Ardith Jean Lutz, daughter of Elder and Mrs. Walter Lutz of Yuma, Colorado, and Richard Gene Dickson, also of Yuma, were married September 8, 1957, at the Reorganized Church in Yuma, the bride's father officiating. They are making their home in Denver.

Boatman-Ralph

Beatrice Ralph of Myrtle Point, Oregon, and Ted Boatman of Bandon, Oregon, were married on January 18 at the Reorganized Church in Myrtle Point. Elder Thomas Coffman read the double-ring ceremony.

Dawson-Alexson

Mary Colleen Dawson, daughter of Mr. and Mrs. Ralph Dawson of Merlin, Ontario, and Alexander Alexson, son of Mr. Fredrick Alexson, were married August 3, 1957, at the Reorganized Church in Merlin by Evangelist Robert T. Brown. The bride is a graduate of Hamilton School of Nursing. They are making their home in Toronto, Ontario.

Hoffman-Dewsnup

Marjorie Dewsnup, daughter of Mr. and Mrs. Harold Dewsnup of Manchester, England, and Fred A. Hoffman, son of Mr. and Mrs. John Hoffman of St. Joseph, Missouri, were married January 4 at the Walnut Park Reorganized Church in Independence, Missouri, Apostle Donald V. Lents officiating. They are making their home in Independence.

Armstrong-Woods

Opal Nadine Woods, daughter of Mr. and Mrs. Heber Woods of Hillsboro, Ohio, and Glenn Armstrong, son of Mr. and Mrs. Frank Armstrong of Hillsboro, Ohio, were married in a double-ring ceremony December 22 at the Reorganized Church in Sinking Spring, Ohio, Elder Ralph Brown officiating. They are making their home near Hillsboro where both are teaching.

Noel-Saunders

Barbara Ann Saunders, daughter of Mr. and Mrs. Raymond Saunders of Stewartsville, Missouri, and Forest Eugene Noel of Osborn, Missouri, were married January 24 at the Reorganized Church in Stewartsville, Elder F. L. Hinderks officiating. They are making their home in Cameron, Missouri.

BIRTHS

Mr. and Mrs. Charles A. Hakes of Beloit, Wisconsin, became the parents of a son, Timothy Scott, on December 22. Mrs. Hakes is the former Marilyn Jonhson.

Mr. and Mrs. Albert Small of East Machias, Maine, became the parents of a daughter, Tamara Joy, on September 12. She was blessed on January 12 by her grandfather, Elder Chester Gray, assisted by Elder Donald Kyser at the church in Jonesport, Maine.

Mr. and Mrs. Chester Lenfesty of Jonesport, Maine, became the parents of a son, Craig Nolan, on September 4. He was blessed on January 12 by Elder Donald Kyser and Elder Chester Gray at the church in Jonesport.

Mr. and Mrs. Charles J. Lester of Saskatoon, Saskatchewan, became the parents of a son, Gregg Neil, on October 23, 1957. He was blessed on December 15 by Elders J. A. Gendron and A. W. Piedt.

Mr. and Mrs. Jim Botts of Grandview, Missouri, became the parents of a son, David Alan, on October 18, 1957. He was blessed on January 12 at Grandview by Elder Lester Bronson and Elder Elmer Hale. Mrs. Botts, the former Shirley Crowell, is a graduate of the Independence Sanitarium School of Nursing, class of '48.

Mr. and Mrs. William E. Monsees of Independence, Missouri, became the parents of a daughter, Jodie Elizabeth, on October 8,

1957. She was blessed at Second Church in Independence on January 12 by Elder Roy E. Settles and Elder Robert W. Baker. Mrs. Monsees is the former Barbara Jo Simons of Kansas City, Missouri.

Mr. and Mrs. Donald Keairnes of Denver, Colorado, became the parents of a son, Scott Wilson, on November 26. Mrs. Keairnes is the former Janice Van Boskirk. Both parents are graduates of Graceland College.

Mr. and Mrs. Lee Beckwith of Murdo, South Dakota, became the parents of a daughter (name not given) on August 5, 1957. Mrs. Beckwith, the former Mary Thatcher, attended Graceland in 1948-49.

Mr. and Mrs. Thomas J. Morman of Lee's Summit, Missouri, announce the birth of a son, Thomas Joseph, born January 19. Mrs. Morman is the former Darlene Bozarth.

Mr. and Mrs. Lyle Anderson of Forest Grove, Oregon, became the parents of a daughter, Brenda Lea, on December 3. She was blessed on January 5 at the church in Forest Grove by Elder Al Baughman and Elder Harvey B. Anderson.

DEATHS

YOUNG.—Archie Lewis, was born December 29, 1876, in Livermore, California, and died January 10, 1958, in Oakland, California. He had been a member of the Reorganized Church since March 15, 1890.

He is survived by a daughter, Mrs. Helen Harville, of Campbell, California; a son, Edwin Young of Walnut Creek, California; a sister, Mrs. Nellie Presley of Oakland; five grandchildren; and two great-grandchildren. High Priest James M. Cummings conducted the funeral at Callaghan Mortuary in Livermore.

BEAUDIN.—Evaline Elizabeth, died January 5, 1958, at Providence Bay, Ontario, at the age of eighty. She had been a member of the Reorganized Church since October 1, 1902.

She is survived by her husband, Joseph Humphrey Beaudin; and three daughters: Mrs. Arthur Sterling of Providence Bay; Mrs. Edward Wallace of Hawk Junction; and Mrs. Clarence Cress of Sault Ste Marie, Ontario. The funeral was held at Providence Bay. Interment was in the Providence Bay cemetery.

DEMPSEY.—Sarah Lavinia, daughter of Apostle James and Eliza Caffall, was born April 2, 1864, in Salt Lake City, Utah, and died at her home in Council Bluffs, Iowa, on November 30, 1957. With her parents she moved to Council Bluffs at an early age. She was married sixty-six years ago to Arthur E. Dempsey, who preceded her in death by ten days. She had been a member of the Reorganized Church for more than eighty-one years. Among other contributions to the church during her life, she often contributed poems to *Zion's Hope*.

Surviving are three sons: Arthur E., Jr., and James C. of Council Bluffs and Elbert of Yakima, Washington; two daughters: Mrs. F. D. Pitt of Independence, Missouri; and Mrs. C. G. Riley of Omaha, Nebraska; thirteen grandchildren; and twenty-three great-grandchildren. Funeral services were conducted by Charles F. Putnam. Interment was in Memorial Park Cemetery in Council Bluffs.

WELCH.—Joseph Warren, was born September 18, 1869, in Randolph County, Missouri, and died January 2, 1958, at his home in Macon, Missouri. His wife preceded him in death.

He is survived by a son, Hubert, of Pomona, California; two daughters: Mrs. Elma Gilstrap of Pomona and Mrs. Vera Leath of Macon; two brothers; three sisters; six grandchildren; and six great-grandchildren.

SEATON.—Thomas, was born April 19, 1901, in Carthage, Illinois, and died January 4, 1958, at Quincy, Illinois. He had been a member of the Reorganized Church about twenty years and a resident of Quincy since 1941.

He is survived by a brother, Clay Seaton, and a sister, Mrs. L. L. Saunders. Funeral services were held at the Fecht Chapel in Carthage, the Reverend Leland Beck officiating. Interment was in Moss Ridge Cemetery.

BLACK.—Minnie Ersel Fisher, was born July 26, 1894, at New Marion, Indiana, and died January 22, 1958, at Fullerton, California. In 1917 she was baptized a member of the Reorganized Church, and on March

31, 1923, she was married to Grover A. Black, who survives her.

Besides her husband she leaves a daughter, Betty Lee Black of Anaheim, California; two stepsons: James Tapley Black of Oakland, California, and John Elgin Black of Bremerton, Washington; a brother, Smith R. Fisher in Independence, Missouri; and two sisters: Miss Jessie E. Fisher of Independence and Mrs. Ruth Fusselman of Chula Vista, California. Funeral services were conducted by Evangelist Louis Ostertag at Backs, Troutman and Kaulbars Chapel in Anaheim. Interment was in Melrose Abbey Cemetery, Anaheim.

POLLARD.—Benjamin Franklin, was born January 6, 1882, at Lydia, Texas, and died January 9, 1958, at the hospital in Texarkana, Texas. His wife, Mary, preceded him in death on January 22, 1954. He was baptized into the Reorganized Church on June 19, 1912, and ordained an elder on August 20, 1913. From 1926 until 1944 he served as pastor in Drumright, Oklahoma; then he was transferred by his company to Seminole, Oklahoma, where he continued to assist in church work until 1948, when he was retired by his company. Following his retirement he served as nonresident pastor of Central Oklahoma District for several years. In 1952 he moved to DeKalb, Texas, and in 1956 was elected pastor of the churches in DeKalb and Dalby Springs; he continued to serve in this capacity until his death. A new church was built at DeKalb in 1957.

Surviving are four sons: Troy A. of Rangely, Colorado; Dalton D. of Bishop, California; Leon L. of Westfield, Indiana; and Wyvon H. of Kensington, Maryland; three daughters: Mrs. Omie Thompson of Amarillo, Texas; Mrs. Iris Snyder and Miss Zella Pollard of DeKalb; two sisters: Mrs. Fannie Roden of Avery, Texas, and Mrs. Etta Pierce of Tom, Oklahoma; eleven grandchildren; and eleven great-grandchildren. Funeral services were conducted by Elder T. B. Sharp, assisted by Frank Owens.

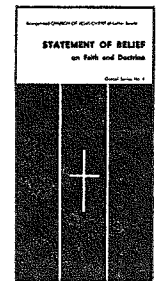
SILSBY.—Amy Junia, daughter of James and Harriet Cobb Beecham, was born June 9, 1871, near Preparation, Iowa, and died January 15, 1958, at the home of her son in Lamoni, Iowa. Her husband, Clifford Asoph Silsby, preceded her in death in March, 1947. She had been a member of the Reorganized Church since the spring of 1888.

She is survived by a daughter, Mrs. B. L. McFerran of Bremerton, Washington; a son, Burnham, of Lamoni; and three grandchildren. Funeral services were conducted by Elder Jerry C. Runkle and Pastor Robert S. Farnham at the Reorganized Church in Lamoni. Interment was at Little Sioux, Iowa, where Elder John Lane was in charge of the burial service.

KUYKENDALL.—Betty Marguerite, was born June 1, 1879, in Nashville, Tennessee, and died November 11, 1957, in Oklahoma City, Oklahoma, where she had resided for the past two years. She had been a member of the Reorganized Church since September 3, 1903. Her husband, Russel Kuykendall, preceded her in death in March, 1930.

Tract Review

Statement of Belief



This is No. 1 in a series of seven tracts written by Patriarch Elbert A. Smith and called the "Gospel Series." The series was originally titled the "Busy Man's Series," but was redesignated a couple of years ago when minor revisions of content were made and a new cover design was initiated.

Statement of Belief is based on the original declaration made by Joseph Smith, Junior, prior to his martyrdom in 1844. This version is more inclusive of beliefs and emphasizes those that became the object of contention after the martyr's death among factions of the Restoration movement.

Among the beliefs discussed are the Godhead, atonement, ordinances, the resurrection, eternal judgment, authority, organization, Scriptures, spiritual gifts, marriage, polygamy, freedom of worship, political government, virtues.

The single-copy price of this tract is 3 cents. See the 1958 Tract List for prices of others in the series.

Surviving are four daughters: Mrs. Olive Frederick of Seminole, Oklahoma; Mrs. Eva Lile of Mountain View, California; Mrs. Edna Baker of Odessa, Texas; and Mrs. Jerdean Ott of Oklahoma City; a son, Edgar, of Cove, Arkansas; a sister, Mrs. Sallie Wright of Fittstown, Oklahoma; a brother, Matthew Crownover of Miami, Oklahoma; seventeen grandchildren; twenty-one great-grandchildren; and five great-great-grandchildren. Funeral services were conducted by Otis Stephens. Interment was in Rock Creek Cemetery at Okemah, Oklahoma.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Orlando	WLDF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVV	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KOTK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCBE	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCCO	1450	Sunday, 8:15 a.m.

And Finally...

Mrs. Alex Weber
1411 - 2nd Ave. S.
Denison, Iowa

16450
10-58
h

MISTAKEN IDENTITY

Helen Harrington, whose poetry often appears in the "Herald," lives near Lamoni, Iowa. However, another Helen Harrington lives in Des Moines, Iowa, and is frequently complimented on her beautiful verses. This, she writes, is very flattering, but she cannot take the credit. For those who still think she is Helen Harrington, the poet, she has penned the following:

When I was very young and sat
Upon my mother's knee,
One of my greatest childhood joys
Was hearing poetry.

Now that I am a woman
Poetic lines I treasure,
But as a writer of such verse
I simply cannot measure.

There is a lady poet, though,
Whose name I also share.
I cannot take the credit for
Her words—that isn't fair.

I hate to disillusion my
Acquaintances and friends,
But with this labored jingle my
Poetic career ends.

Helen Scott Harrington

EXAMPLE

It is no mark of greatness in me if I can see faults and want things set right about me; it is a mark of greatness if I can exercise self-control in unfavorable conditions. My testimony of what my Savior has done for me is best borne by my behavior.

—"Worthwhile," D. H. Schmidt

A WORK HELP

For busy men and women, the organization of work is one of the principal problems in life. Anything that will make this simpler

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Notice

Herald House is in the process of installing modernized automatic addressing equipment which is designed to increase the speed and efficiency of addressing magazines.

During the change-over, however, which involves the making of more than 50,000 new addressograph plates, a certain amount of slow down is unavoidable.

We solicit your patience during the next two months.

and keep the files more orderly is a valuable assistance.

Lately I learned a device that has helped me and may be useful to others. On projects in which I have to take files of information outside of the office, I use an inexpensive plastic brief case (bought at a popular chain variety store) for each project. These things have zipper fasteners, loose-leaf rings, and pockets for notes. My latest and best will hold a pile of materials three inches thick.

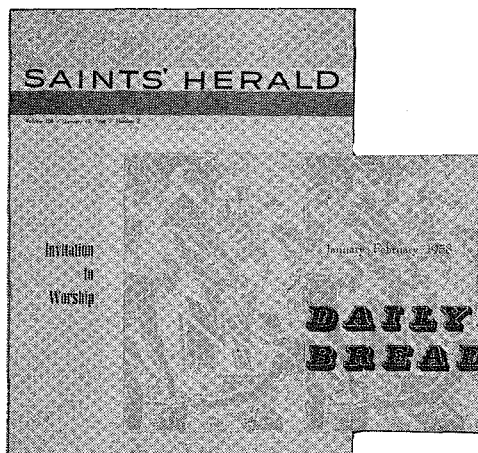
All the current information and related papers for each project are kept in one of these portfolios. Material doesn't scatter or

get lost. I can grab one of them for a hurried trip, knowing that everything "is in the bag."

Once material is used and no longer current, it can be put in the regular vertical file, keeping the portfolio free from excessive clutter.

With only four current projects at a time, having a portfolio for each is not too costly. This plan has proved to be both a timesaver and a reassurance, since it prevents the misplacing of material important to a specific work project.

L. J. L.



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weekly reading
at a special
subscription rate

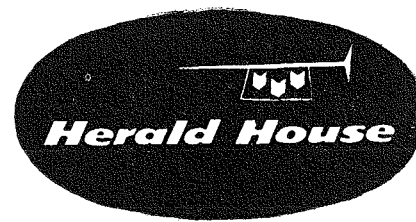
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SAINTS' HERALD

Volume 105 / February 24, 1958 / Number 8



Photo by Audio-Visual Department

PRESIDENTS OF SEVENTY — Harry Doty, James Daugherty, Russell Ralston, Zenas Renfroe, George Njeim, Glen Johnson, Sylvester Coleman. On February 28, 1835, the First Quorum of Seventy was organized.



Eloise Bruington Oberdick

ELOISE OBERDICK came to Graceland College in the fall of 1957 as college nurse.

She was born on April 25, 1931, at Uteleyville, Colorado, but later moved to California where she was graduated from Grossmont Union High School in San Diego. In 1952 she was graduated from the Independence Sanitarium and Hospital School of Nursing. She has worked as both an office and clinic nurse in the Complete Service Bureau of San Diego. In 1956 and 1957 she was in charge of the Leon, Iowa, Hospital for eight hours each day.

Mrs. Oberdick tells an interesting story of the conversion of her family to the church. A Utah Mormon missionary called at their home in Kansas and left a copy of the Book of Mor-

mon, which her mother read with interest. Later she was given another Book of Mormon by a friend who was a member of the Reorganized Church and who willingly explained the difference between the two churches. Shortly after that Apostle Charles Curtis and Glaude Smith held a series of missionary meetings near their new home in Colorado, and her mother was converted. Eloise recalls that one or more of the Three Standard Books of the church were always read during the evening worship hour in their home. The entire family now belongs to the church.

Eloise is married to George Oberdick, a sophomore at Graceland, who is studying to be a psychologist. He expects to continue his education in California next year. They have two children, Jeffrey Paul, five, and Laura Anne, two.

As hobbies Eloise appreciates semiclassical music and poetry, but her main hobby is her home and her children.

She enjoys teaching nursery classes and has taught in Bible schools during summer vacations whenever she could.

Hanson, Hield, Oakman, Tyree, and Kaleikau to Take Ministry to Distant Saints

Appointees to Missions Abroad

FIVE GENERAL CHURCH appointees have recently left or will soon leave headquarters for ministry abroad.

Apostle Arthur Oakman left for the European mission January 29. He will be apostle in charge of the mission and make his headquarters at Hannover, Germany. He was previously assigned to the Eastern United States area.

Apostle Paul M. Hanson will leave during February for a few months of ministry in Australia and New Zealand. He will continue on to Denmark and return to the United States in August.

Apostle Charles R. Hield is expected to leave in April or May for a tour of Tahiti, where he is apostle in charge. He will return in July.

Elders Alan Tyree and David Kaleikau, members of the Quorum of Seventy, both have been assigned to French Oceania. Brother Kaleikau left December 5 for Hawaii and will soon leave there for French Oceania. Brother Tyree will leave for his new assignment in April. Both men were formerly assigned to the Missouri Missionary Development Area.

Elder F. Edward Butterworth, who has been serving in French Oceania, will return to the United States soon, perhaps in March.

Elder Frederick C. Banta, who has been serving in the San Francisco Bay District, will leave in April for the Scandinavian Mission. He will replace James Everett who is completing a four-year assignment as missionary to Scandinavia. Brother Everett's date for return to the United States has not yet been determined, but travel arrangements are expected to be completed soon, according to Fred Young, assistant to the First Presidency.

Authors in This Issue

James Everett (page 5), Seventy, Oslo, Norway
Hazel Chambers (page 8), Independence, Missouri
Marian Blumenschein (page 9), Agua Azul, Honduras
Philip Moore (page 11), Seventy, Warrensburg, Missouri
Roger Yarrington (page 12), Assistant *Herald* Editor
Mrs. Mark Siegfried (page 14), Independence, Missouri
Pearl Wilcox (page 16), Independence, Missouri

Nature—or God?

SCIENTISTS CONTINUE to speculate about the origin of the human species, and according to recent press dispatches Doctor Lawrence S. Dillon, associate professor of biology at Texas A. & M. College, holds that man is not an animal "but a plant which evolved from brown seaweed."

According to this new theory of evolution, all animals are a "type" of highly modified plant life "derived one billion years" more or less "from a common ancestry with the brown seaweed."

He claims that "high animals" are apparently evolved from this branch of seaweed "by some unknown process."

I recalled an argument against the "natural law" theory by Reverend Thomson in his *Evidences of Revelation* which I am impressed is good logic. He said:

Even if it could be shown that the universe has always existed as it is, we should be compelled to believe in a co-existing and sustaining, if not a creative God.

This author then went on to make an argument by supposition:

Nature is a great architect. How insignificant all others in comparison!

It is also a great astronomer; for, out as far as the eye or the telescope can reach, the laws of Kepler and of Newton are found, bringing the worlds above to their appointed stations with the regularity of clockwork. No chronometer like that of the skies.

Nature is a great chemist; for throughout the world the law of definite proportions prevails, and every atom is weighed and labeled, as by the hand of the manufacturer.

It is a great physiologist; for no animal comes into existence all trunk or all extremities, all brain or all heart; but each has organs of life, of motion, of sense; and each organ has its proper place and relations.

It must be a great psychologist; for every man comes into existence with a well-constituted mind. No man is all will or intellect or passion; but each is in himself a perfectly constituted government, having reason to legislate for him, conscience to judge, passion to impel, will to execute.

It must be a greater conservator. The atmosphere consists of three elements, not chemically united but mechanically mixed. Although there are multiplied causes of disturbance between the proportions of these ingredients—for every lung

and every fire has a tendency to diminish the quantity of oxygen and increase that of the carbon, and every living leaf throws out oxygen by day and carbonic acid by night—yet if you take a receiver of air anywhere, on continent or island, on sea or land, on mountaintop or valley, in the desert waste or in the city full, you will find, on analysis, that it will yield the same elements in the same proportions. So, too, the water. . . .

Nature is a great moralist; for in all ages and nations men are prosperous and happy in proportion as they keep the Ten Commandments. It is even a religionist; for every where, and in all ages, men have temples, priests, sacrifices, prayers. . . . He only is the truly contented man, living or dying, who is truly religious.

The laws of Nature appear to be inexorable; but the Great Lawgiver stands by and oversees his creatures and his creation.

Keeping Abreast of the Past

TODAY ALL OUR FACES are turned toward the future. We live in a constant state of high expectancy. The most popular reading in the fiction and nonfiction fields has to do with the world of tomorrow. One of the most derisive things that can be said about a person or a movement is that he or it is "behind the times."

In such a time it is one of the functions of the ministers of the everlasting gospel to remind and persuade men to keep abreast of the yesterdays.

The wisdom which is to save us will not come out of a test tube. It is not something waiting to be discovered by some bright young man. It has already been proclaimed. Our fathers and our fathers' fathers knew it and lived by it. It is the heart to know, as John put it, that "The Lord God omnipotent reigneth."

In a very real sense the most urgent need for today is to catch up with and to strive to keep abreast of the noblest vision of the yesterdays, to listen to those who have told us, "They that wait upon the Lord shall renew their strength," and "They that take the sword shall perish by the sword," and "To obey is better than sacrifice," and in building for eternity "other foundation can no man lay than that is laid, which is Jesus Christ."

Official

Record Number of Filers for 1957

Last year 24,544 church members in the domestic field filed up-to-date tithing statements. This compared with 22,758 filers in 1956 and 9,230 of ten years ago. Detroit International Stake and Los Angeles Stake registered impressive gains in the number of filers. The largest nu-

merical gain of any district was made by Southern Ohio with an increase of 151 filers over the previous year. Central Texas gained 103 filers over 1956. Other districts which gained between 50 and 100 filers over the previous year were Central California, San Francisco Bay, Kansas-Colorado, Lower Florida, Kirtland, and Columbia River.

Several numerically small districts appear to have made excellent percentage gains in tithing statement

filers. A complete report will be included in the regular financial review sent at a later date to district presidents, bishop's agents, and church appointees.

We are encouraged by and deeply grateful for the increasing number of our church members who make their stewardship accounting annually.

THE PRESIDING BISHOPRIC
W. N. Johnson

Across the Desk

OF THE FIRST PRESIDENCY

A recent letter from Elder A. L. Gardner of New Zealand will interest many who find it hard to imagine Christmas reunions. Brother Gardner says:

We all have been inspired by the results of the recent second annual reunion at Huia Vale, our lovely reunion grounds. The period of reunion was from Christmas Day to New Year's Day, and ninety-one campers took advantage of the week of fellowship. Twenty-one of these were nonmembers who took active part in all the program of the reunion. Fellowship was sustained at a particularly high level; the majority of the people came from Auckland Branch. There were two families from isolated areas, and one young woman flew up from the South Island to be here.

We used the themes used by American reunions last summer; they were very helpful in every way. Seventy Floyd Burdekin directed the reunion, and we used voluntary help for every service and position. The result was really top flight in every way for a reunion experience. Two adults were baptized at the reunion (each was a nonmember companion) and five other decisions were given by people attending the service of baptism.

We saw the Spirit of God moving in many other lives in a real and thrilling way, and we look forward to a year in work with many fine prospects who were touched by the week's events and who are ready to learn more of the Christ and the Restoration. Tiona Reunion sent over a gift of 150 pounds, and the Saints here pledged an almost equal amount to be raised by their donations this year, so much needed improvements can begin to take shape. We trust that Huia Vale will be the site of much spiritual growth in this land. We have in it a center to which we can attract our isolated members for this experience.

This desire to help financially in the reunion projects comes from people who have doubled their attendance and branch income through the past year since their new church was opened.

High Priest A. Orlin Crownover, who is assigned to Toronto, Ontario, has sent this information:

My grandfather, Elder M. Crownover of Miami, Oklahoma, passed away in his sleep December 30, 1957.

Most men doubtlessly think highly of their grandfathers, but I feel that mine has left for me a challenge that is rather exceptional. From the time he joined our church (around 1908) and was ordained an elder, he has been known wherever he went as a defender of the faith.

About twelve of his descendants hold priesthood, including eight sons and

grandsons who are elders or high priests. His progeny are active in the church in California, Washington, Texas, Oklahoma, Colorado, Canada, and elsewhere.

My grandmother, Daisy Kuykendall, was responsible for bringing my grandfather into the church. Formerly he was an Episcopalian. Grandmother's ancestors dated back to Galland's Grove, Iowa, in the early history of the church and to association with Joseph the Martyr. She preceded him in death by about thirteen years.

The Committee on Ministry to College Students has done some excellent work in supplementing both the group and personal ministries which other church agencies offer to our college people. Dr. E. J. Gleazer has recently accepted membership on the committee. Other members are Dr. L. O. Brockway (chairman), Dr. Evan Shute, Dr. James Van Biber, Mr. Ed. Ford, Mr. Harley Morris, Mr. F. Carl Mesle.

We regularly receive a number of congregational, district, and stake bulletins and papers. The most recent to cross our desk is "Newsette" of Central Missouri Stake. All of these publications are commendable attempts to provide better means of communication between the local church unit and the membership, and they undoubtedly render a needed service to their area.

The Saints' Herald

Vol. 105 February 24, 1958 No. 8

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

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Having Authority from God

We accept authority
because it is from God
and because it comes
with his divine stamp of approval

By James A. Everett

SEVERAL YEARS AGO I had occasion to invite a Protestant minister, with whom I had fellowship in the ministerial alliance and for whom I had high respect, to a dedication of one of our remodeled chapels. President Israel A. Smith was present, and during the course of the service we sang, "We thank thee, O God, for a prophet." At the close of the service my friend remarked to me in a rather shocked tone and in absolute sincerity, "Do you know what I felt when they sang that song? That those in the congregation actually had reference to President Smith." He waited expectantly for me to denounce as a misunderstanding his impression of the spirit of the assembly and to assure him that we would never do anything that far removed from the realms of reality. His disappointment in me personally and in my church was not thickly veiled when I, contrary to his expectations, confirmed his impression. I think that experience expresses a somewhat fundamental difference between the teachings of other religious organizations and this church. It is important that we consider this difference, as it will doubtlessly find its imprint on how our members react to the message that we feel is to give life, light, and meaning to the human experience.

And it came to pass when Jesus had ended these sayings with his disciples, the people were astonished at his doctrine; for he taught them as one having authority from God, and not as having authority from the Scribes.—Matthew 7: 36, 37, Inspired Version (Matthew 7: 28, 29, King James Version).

There are two types of authority mentioned here: One which comes from the scribes—or that which evolves between men as men or humans as humans—and one which comes from God. "He taught . . . as one having authority from God."



Joseph Smith, the Prophet

We read further in the context, Matthew 8: 5-10:

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus said unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but *speaking the word only*, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when they that followed him, heard this they marveled. And when Jesus heard this, he said unto them that followed, Verily I say unto you, I have not found so great faith; no, not in Israel.

Again the Scriptures refer to two types of authority: One as a man over other men, civil, military, social, but still human; the other one between God and man. "Speak the word" is so meaningful a statement. Imagine that just *one word* could

make the difference longed for. How many thousands of words have been said in the last few months for disarmament, integration, and the middle-east problem, but here is a testimony that one has such authority that he can say *the word*, and things can be changed! There is a vast qualitative difference in a word spoken in authority and one spoken without authority.

AUTHORITY DOES NOT STEM merely from the profundity, the superiority, the cleverness, or the brilliance of a teaching. Nor is authority acquired merely by the full understanding of a teaching (by authority I am here implying validity of a teaching to the betterment of the human experience). It can be that if a teacher, through understanding of a particular teaching, obeys it completely, there comes to be a joining of teaching and teacher, but not necessarily authority. Even the teaching, preaching, and willing sacrifice of himself to it does not necessarily give the teaching authority. It can give the man a more certain spirit perhaps but not authority. His life is a proof, for the correctness of the teaching is not authority but may be mere duplicity. That he is a living example of the teaching shows not that it is right, but that he himself is convinced that the teaching is right.

Authority is a specific quality. It comes from the outside, and just that quality makes it valid. Let us take as simple an example as possible where the content shows itself. Compare the authority of a policeman who in a traffic situation says, "Go," and one who does not have the police authority but who also says, "Go." The command or expression of "go" is the same in both instances, but the external authority makes the difference. There is very little difference between one man and another. One of the few things they differ in is the authority allotted to them. There are kings, statesmen, and geniuses, but the difference in authority even from king to the lowest citizen is transitory, earthly, and temporary. Between man and man there is very little essential difference, but between God and man there is an eternal qualitative difference.

LET ME GO to the Bible to try to explain what I mean. Paul, as a genius, cannot be compared with Plato, Shakespeare, or other eminent intellectual giants. His parables are not so high on a literary scale. As a stylist he has given little. Frankly I enjoy the writing of C. S. Lewis or Giovanni Papini more than Paul's. As a tentmaker he didn't establish any impressive record. But Paul was an apostle, and as an apostle he cannot be compared with Plato or Shakespeare. One cannot compare dogs with pyramids. Paul was an emissary sent from God. He had a message to give from God. He had authority as one on an official errand for God, and that set him apart then, now, and for all eternity. In other words there was a qualitative difference in his authority. Paul himself recognized this fact and expressed himself adequately on the subject in his letter in I Corinthians 1: 22-25.

A genius is one who has something new to bring, but its newness is sure to disappear with the passing time. The differentiation or term "genius" disappears as soon as one thinks of eternity. That which was genius to one age is antiquated to following generations.

An apostle is an emissary from God. He also has something new to tell. It is a paradox in that his message does not merely anticipate the conditions of the development of man but remains continually. As an apostle he remains an apostle through all eternity. A genius is what he is of himself and that he is in himself. An apostle is what he is by divine authority. A genius has indwelling authority. An apostle has

absolute transcendent authority. President Edwards sums this up when he says, "A theologian knows a lot about God; a saint knows God."

Let me say it this way. A genius is born (and I could substitute any of the various names for human authority here instead of genius). His essential difference from other humans is but for a moment. It disappears in the passage of time. His task is to develop to what he potentially is, but even if he is a hundred years ahead of his time he will eventually be assimilated. An apostle, prophet, elder (or "God's man" as F. H. Edwards would term it) is not born—that is—an apostle. He is a man whom God calls and possesses and sends on an errand. A God's man's success is not in developing that which he innately is, for therein lies no great potential—as the possibilities for all men are quite alike. In fact, one of his greatest temptations and dangers lies in trying to be his human best. A prophet's call is paradoxical in that his life stands as a paradox outside of his own personal identity. The fact is that through all eternity he is different from other men. That which he has to preach is new, and the paradoxical thing is that it will always be essentially just as new. He conducts himself not as the naturally gifted, but he is still beyond the frontiers of his time.

A GENIUS VALUES THE case after its content. An apostle, a prophet, is what he is through divine authority. This authority is the qualitative deciding factor. Plato said many fine things about eternal life, but only Jesus could say, "This is life eternal" (John 17: 3).

We as humans, as races, as nations, as creatures with problems which are beyond our ability to solve, need the help that comes from divine authority. We have tried fascism, communism, socialism, and democracy, but they all lack the one essential thing to make them go—initiative from the outside. They all appeal too much to the personal egoism of the individual. They all develop too fast their drones. They need the divine invitation—which amounts to a compulsion when accepted—of divine authority. We feel that is what this church has been given.

Practically all Christian groups today go back to history or tradition to present the basis or reason for their existence. This is not meant as a belittling charge; it is a simple statement of fact. We are presented all too often with a choice between the intelligence of one man over another man in his ability to interpret the Scriptures, whether his name be Luther, Wesley, Knox, or Russell. Or we are forced to an evaluation of why, in the light of the social and economic conditions surrounding his life, he chose as he did.

I WAS TALKING with an ordained minister (Methodist) in Kragerø, Norway, about the claims of Joseph Smith. He said, "If only Joseph Smith had had his Doctor's degree, then I could give your church's teaching some thought." Would a Doctor's degree have increased the authority or moral message of Joseph Smith, or Paul? Perhaps Joseph Smith was a genius in interpreting the Scriptures—which I personally doubt—but be it as it may, I believe his strength then, now, and in all eternity lay in the fact that he was on an errand for God. He spoke with authority from God and not from the scribes.

I don't wish to inadvertently imply that history or tradition is not valuable, nor to discourage the pursuit of education; rather I want to emphasize that the authority which comes from the Holy Ghost and the gospel preached in power is to be the ultimate of our endeavors. Tradition is valuable. History is valuable. But these are not always dependable or secure. History is largely a matter of selection and rejection. Selection and rejection are prejudice; taste itself is a preju-



Seventy
James
Everett

dice. Anatole France once said, "History is not a science; it is an art, and a man succeeds in it only by imagination." The pre-Inca kingdom is a good example. That which was distasteful to the Inca was eliminated from the official memory; the people did not speak of it, the romancers did not sing of it. In this way much of the pre-Inca history was eliminated. The Soviet Encyclopedia today can eliminate well-known personalities by sending to its subscribers new pages to replace its censored pages. People disappear from life and become, in the "Orwellian" phrase, "unpersons." During World War II, one hundred thousand Caucasians of the Karachi and Balkan mountain-dwelling tribesmen were deported as alleged "collaborators." Their names were dropped; their literature suppressed; their whereabouts kept secret. Only recently have they emerged.

Such also has history treated the Christian religion. One has only to read certain Jewish source material or profane history accounts to come to the understanding that many Jews are serious in their belief that Jesus was less than the Son of God, less than a prophet, even less than a good man. We find even among one of the more prominent sects of our day the charge coming from leading officials that he was a polygamist. History is selective and prejudicial.

IN JUST THE LAST few weeks in Norway I've taken the occasion to gather some of the more blatant public charges against Joseph Smith. A Methodist minister, pastor Wessel Nørberg, writes in the newspaper: "He was ignorant, irresponsible, unlearned, non-Christian, and with a sickly developed power of imagination." A State Lutheran Parish Priest, I. Glette, writes in the same series of newspaper articles: "Already at a quite young age he had strong religious feelings, but with little or no talent to separate between fantasy and reality." An eminent Norwegian theologian, Einar Molland, says of him in his theological textbook: "Of Joseph Smith . . . The home was poor, his father a drunkard, and the boy was burdened with an inherited pathological mental *konstitusjon*." A leading weekly Norwegian magazine *Illustrert*, talks of him thus:

Joseph Smith was thus also a prophet. That he smoked cigars, and greatly appreciated a glass of whisky didn't harm his position among his believers. Neither did they lose faith in him when he was unsuccessful in his attempt to walk on the water. He had in all quietness laid a couple of planks under the surface of the water at the place where he should demonstrate this great miracle, but a pair of practical joking boys took the planks away from under the little-suspecting prophet who sank like a stone when he began his wandering on the water.

We find that in all too many instances the critics are more than willing to depart completely from the shackles of reality in their criticism, and men who are otherwise virtuous in their social behavior seem to feel that believing in prophetic powers

or office today is so fantastic that their criticism degenerates to name-calling, vile abuse, and ridicule instead of rational and sober analysis. These men all were learned in history, but authority comes not in the study of history any more than historical beginnings give authority. Authority is external.

I'D LIKE TO CLOSE with a testimony and a challenge. Recently we conducted some meetings with a very fine group of honest people of another faith. In the course of our discussion I made reference to a series of conclusions made by the founder of their church, Charles Russell, in a book published by him in 1894. Rather than discuss any of these conclusions they very quickly acknowledge the inaccuracy, excusing it because of insufficient knowledge or study at that period of time. The same problem, in short, is common to most of our present day religious societies. The germinating or stimulating cause for their very existence, as well as the approach they took in solving it, has in the course of time been assimilated in the onward march of the human race.

This man Joseph Smith, however, and the things that he proclaimed as being from God and which formed the basic goals of the movement have not had to be altered in over a century since they were proclaimed and published. The Book of Mormon stands true today in light of established facts, just as it did in the year of its publication. The moral and ethical message seen from a biblical, social, health, and scientific standpoint are still untold decades ahead of the advancement of the human race. Those things that we have to preach and the program to practice are needed more now than ever before. We are not in the process of being assimilated but are still very much on the growing edge. The credit for this lies not in that our ministers or leaders are smarter than others, or that they have superior education, or are better preachers, or have any of the fineries of the present age. I believe the secret lies in that we yet can and do sing with humility and understanding "We thank thee, O God, for a prophet, to guide us . . ."

Consider the words of Him who claimed all power in heaven and on earth. If you will bow yourself under his authority, you'll have a testimony that you are in harmony with the universe. But don't accept it because the teaching is profound, or clever, or just plain opportune, for that would show contempt for God; accept it solely because it *is* from God and because it comes with his divine stamp of approval.

Miracles

When our Lord turned water into wine, he did nothing more mysterious, nothing greater or more divine, than when he now turns common water into the sweet sap of maple or changes the materials of earth into the luscious apple or nourishing wheat.

If we plant together a grain of sand and a grain of corn, it is not our art or skill or power that causes one to remain unchanged in soil, while the other produces roots and stalks, "bringing forth fruit after its kind." It is only the direct power of God himself that thus works. The power that changes a single grain of corn or wheat into a thousand grains is the same that changed the "seven loaves" into bread to feed four thousand men.

When this exercise of power occurs in a way that is not repeated, we call it a miracle. But when it is repeated daily and hourly and all around us, we call it nature or the laws of matter. But, in the one case as in the other, it is God our Father, working as he wills for the good of his children. The loaf on my table tells me as distinctly of him as the loaves, multiplying visibly in the hands of Jesus, told those men of Galilee that they were standing in the presence of a most gracious and powerful Benefactor.

MARY SHIRK

The Perfect Steward

JESUS ACCEPTED HIS stewardship. This idea suggested itself to me as a relatively new thought. I had always regarded Jesus as the Son of God and co-creator with him—never as a steward under him. But after giving this thought some consideration I began to realize that although Jesus is our Savior, our pattern, and perfect example, he was first of all the perfect steward.

We know very little of his early life, but his later years indicated that his childhood and youth were not wasted on foolish thoughts or deeds. We cannot know when he first knew he was the Son of God (Doctrine and Covenants 90: 2 a), but perhaps in his childhood dreams he was once again with his Father. Perhaps he walked with God once more in the void before the world was and heard again the voice of his Father commanding, "Let there be light." Or maybe while Joseph was teaching his small hands to cut and smooth and make perfect the oxen bow, he felt his Father's presence. And as his small fingers learned new skills at the carpenter's bench, perhaps he remembered working with another. Surely his child's heart must have leaped within his breast as he dimly remembered his Father's words from an almost forgotten yesterday, "Let us make man in our own image."

It doesn't really matter if he knew or if he remembered. Somehow he was aware that he had a work to do, and he recognized his divine stewardship at an early age. How appealing he must have been with the intensity of his conviction as he faced his worried mother in the temple. "Knew ye not that I must be about my Father's business?"

It was said of Jesus that he "increased in wisdom and stature, and in favor with God and man." This is a positive statement and connotes activity, effort, and progress. Even though he was the son of God, Jesus was tempted. And because God suffered him to be tempted, he was given his agency. But being the perfect steward over all things, he used his agency to glorify his Father and to redeem mankind.

As a part of his divine stewardship under God, Jesus established his church and taught the law of love. It was at this time that a new light came into the world. Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

This great light has beamed down the centuries, gradually dispelling the shadows of ignorance and superstition. This is the light that has warmed the hearts of men toward one another. This is the light by which men have built churches, schools, and hospitals. This same light shines in the eyes of doctors, scientists, and teachers, finding its own reflection in the trusting faces of the sick, the poor, and the untaught.

Jesus withheld nothing in his stewardship. He gave all that he had of his time, his knowledge, his energy, and his power. I seem to see him now as he quietly moved across his own short page of history. His sandals must have worn very thin as he traveled the hot dusty roads in summer or fol-

lowed a snow-incrusted path in winter. And as his feet surely blistered in the burning dust, they were not strangers to the painful bite of cold and frost.

But the flame within him burned so bright that he was not inclined to stop and nurse his bruised body or waste time in self-pity. He moved resolutely on, teaching the law of love, healing the sick, and raising the dead. Yes, he went steadfastly forward toward the Cross. This was to be his final and most divine act of stewardship. At the end of thirty-three short years, he gave his life that all men might live forever.

But the tomb could not hold him. Through his perfect stewardship he was able to overcome death and the grave, and he continues to seek out and to draw all men to him.

At this time of the year, as we account for money earned and spent, we think more on our stewardship in relation to our material possessions. But even as we do, we are reminded that "The Son of Man had no where to lay his head." In direct contrast we live in homes that are automatically heated. The rooms are flooded with light at the flip of a switch. And in a world where more than half of the people go hungry, we have more food than we need.

In order to be good stewards, we must first be aware of our blessings, and next we must be deeply grateful. There is something about gratitude that changes our whole outlook on life. We reach up and outside of ourselves—upward in thanksgiving and out into the lives of others. Then as we recognize their needs, we share with them out of the bounty which is ours. It is only in giving and sharing that we reach the highest expression of love.

We all know that we are accountable to God for the way we use our time, talents, and money. But along with our stewardship he also gave us our agency. Jesus came to give purpose to our lives and a reason for right choices. He accepted his stewardship because he loved all mankind. We must accept ours for the same reason. Any other motivation makes of our stewardship dead works.

Knowing that the financial law is set up in the church in order to support its missionary endeavors, we must keep accurate records and pay our tithing. This we should do, not to impress the bishop but because we cannot bear the thought of withholding the gospel from one soul.

The energy we expend in God's service was first a gift from him. The time we give, the talents we share, and the light we allow to shine through us originate at the same source—the great love of God. It is only as we release and use these gifts in the service of others that we are again filled. But, once more, our motivation must be not to perpetuate our own spiritual power but to help others to tap that same source and put it to use in their lives.

We have a great obligation as God's stewards. We must manage our own money. No one can use our time, spend our energy, or improve our talents. These things we must do ourselves with an eye single to the glory of God and a heart that aches over the needs of men. Jesus, the perfect steward, has shown us the way.

At Home in Honduras

EDITOR'S NOTE: The transmittal letter for this article is dated January 19. The Blumenscheins "... are buying 450 acres of the flat, fertile, alto-plano high in the mountains above Lake Yojoa in Honduras." They expect to build a road and a bridge to make it more accessible.

*O sing a song of rejoicing,
O sing a song of thanksgiving,
Our hearts are full of gladness,
We've found our land of home.*

*He has gone with us through mountains and valleys
Over eight thousand miles of wandering.
He has held us in the cup of His hand.
In a land of impure water,
In a land of strange food and amoebas,
He has increased our health and strength and kept us well.*

He has led us to Yojoa,
Beautiful blue Yojoa,
Bountiful green Yojoa—
He has planted it in our hearts.
O sing a song of rejoicing,
O offer a prayer of hope.*

WE FIRST SAW Lake Yojoa in November on our exploratory trip through Honduras on the inter-ocean highway from the Gulf of Fomesca on the Pacific to Puerto Cortes on the Atlantic. Her beauty captivated us from the moment we saw her nestled jewel-like amidst mountain peaks. On our way back from Puerto Cortes we stopped for a delicious bass dinner at Agua Azul, North American style restaurant and motel.

The pride of Honduras, Yojoa is about twenty-five miles long and six miles wide. At 2,307 feet above sea level, the average temperature here is 85 degrees Fahrenheit. A rainfall of 120-140 inches keeps vegetation green the year around. Lake Yojoa is strategically located on the only cross-continent highway in Honduras and is halfway between the two principal cities, Tegucigalpa and San Pedro. A thirty-minutes drive takes us to the railroad reaching into the interior of Honduras from the coastal shipping points on the Caribbean. Though sparsely populated and primitive, this is a land of the future. One of the government's projected development enterprises is a hydroelectric plant at a site near Yojoa where an underground river from the lake comes roaring out of the ground.

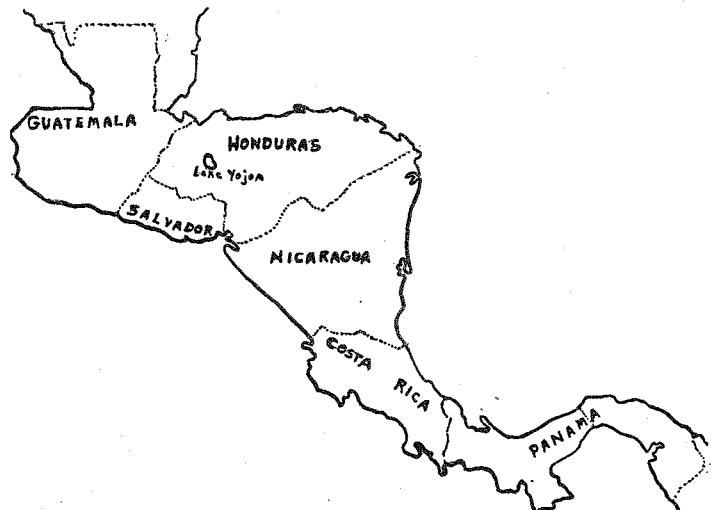
In this primitive rural area, how could there just happen to be a two-story house on the highway, ready for us in our hour of need? God must have known it was here. The first day we were here to stay, we looked up retired Dr. Juan Lopez to inquire about buying a home site on the lake. As we were preparing to leave, he offered to let us sleep in this old house. We rented it for a week at fifty cents a day without any hesitation. We thought we would camp out, but we hadn't

reckoned with the weather. We are not yet fully into the dry season, and we haven't seen a dry blade of grass since we've been here. The ground stays so damp during the rainy season that many of the houses except the native huts are built up on stilts, half a story or a full story above the ground.

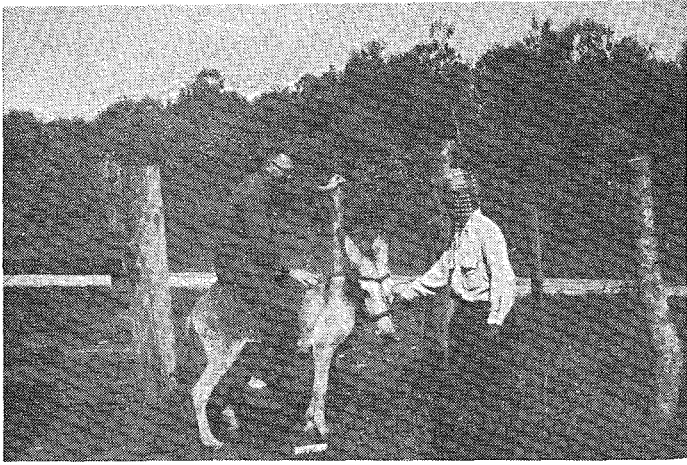
We call our new home a house-barn, and it is in bad repair even for a barn. Dr. Lopez, who is eighty-four and still as strong as two men, nailed some better planks in the loft where the floor had caved in. We have moved our only furniture, a card table and three jungle hammocks, into the loft. Five of us sleep in the car. The first story of the barn sits on the ground and has no floors. This must be the origin of the term "ground" floor. It is hard for us to imagine that this house was the Doctor's home for many years.

We are using the kitchen in the shed on the back. There is nothing in the kitchen except bare earth floor and a monster called a stove. This stove is a stone and adobe barbecue oven, waist high and very large. The adobe stove has a part extending on the right side as large as a kitchen table with a cone-shaped oven built on it, the top of the cone reaching as high as my head. There is no chimney on any part of it, and smoke fills the room, covering everything with soot—table tops, dishes, pans, walls, even the cook's face. The natives just stand and shake their heads when they see the fires we build. It seems "gringos" have a lot to learn about these stoves.

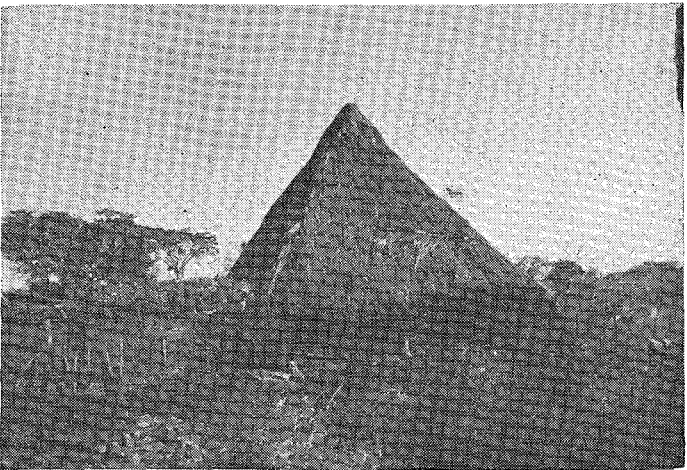
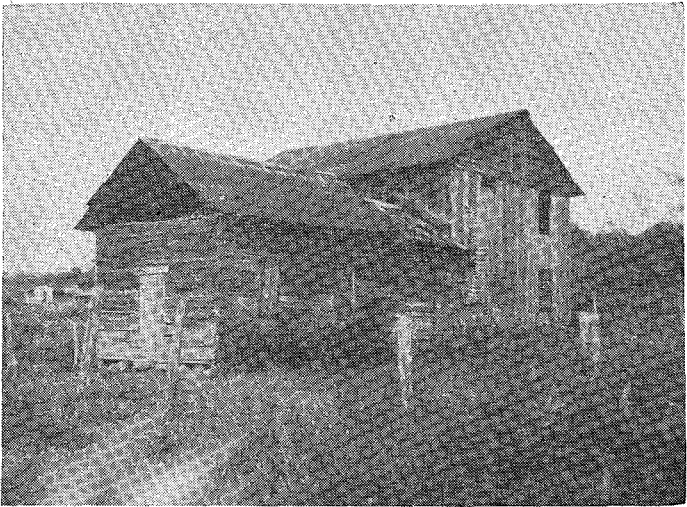
Our house is just across the road from the village. But there are many barriers between us and the village, and these barriers are very real. For one, our house-barn is by far the nicest home in the village; it isn't even in the same class. Our neighbors have little two-room huts of saplings with straw or grass-thatched roofs. None of them own more than perhaps a donkey. They are squatters on Dr. Lopez's land. If a person buys land he must buy off the squatters or let them



* pronounced Yo-ho-a



1. Dr. John Blumenschein and "local transportation"
2. The Blumenscheins' temporary house-barn home in Agua Azul
3. and 4. The neighbors' thatched-roof farm homes



stay. We are in the landowner class; they are in the servant class. The relationship of the householder to the servants is new and unfamiliar to us. We are treading uncertainly here. We are aware of more class distinction in Latin America than we ever encountered in the States.

The neighbors try to be friendly and so do we, but it is an artificial gesture like a forced smile. There has been some talk in the village against the new white folks. The day before Christmas we were bubbling over with Christmas spirit. José worked all morning making raised doughnuts to take over to the village. These, we thought, would get us into every home in the village. Christmas Eve the children and I made the rounds of the native huts, passing out doughnuts. Each homemaker smilingly invited us in, chased the pig out of the center of the floor, and asked us to sit down. Part of us sat—there were never more than two chairs—and part of us stood in stony silence as long as we thought necessary for the sake of friendliness, then Jody would pass out the doughnuts, and we'd escape to the next hut. We expressed our admiration for their stoves, they are so much better than ours. They use oil drums with a hole cut in the side to make the fire so the top can be used for cooking. Some of them even have a makeshift chimney to carry the smoke out a hole in the wall. There is no clutter in their homes, and the ground that serves as a floor is swept clean. They do not have a dining table with chairs all around for the family to sit down together to a meal. It still bothers me a little to see babies crawling around and sitting in the dirt without any pants on.

In the midst of all this beauty of grass, trees, and flowers, how is it that the highest of all God's creation can be so insensitive to beauty? There is nothing but ugliness in their squalid homes and dooryards. They live like chickens and pigs; in fact, they live *with* chickens and pigs. In the huts in the village there was not one Christmas tree nor sprig of green pine bough. We didn't ask any of the children what they got for Christmas because, as far as we could tell, there were no gifts. They have a devilish way of celebrating Christmas. Over in the village they stayed up all night on Christmas Eve, drinking, fighting, and shooting off fireworks.

On Christmas Day an Indian mother and her two children, washed and combed as slick as could be, came to call and bring us a gift—two eggs. We were delighted. For one thing we needed the eggs, and for another thing we were starved for a gesture of friendliness. Francisco and his pretty young wife who have the village store gave us half a sack of corn for Christmas. We are learning to live on corn, beans, and rice as does everyone else. Once in a while we buy cooking bananas and fish. We talk and dream of fresh vegetables, but there is no such thing as a vegetable garden in this vicinity. We bought some fresh vegetables in the market in San Pedro, half a day's drive from here. They were so expensive we rationed them out at the rate of one serving of vegetables a day. Potatoes, for instance, are twenty-five cents a pound, or twelve and one-half cents in "gold," as they call our money in the States. Green beans are so scarce they are tied in little bundles of six or eight beans each. Onions are fifty cents a pound; eggs \$1.50 a dozen. We think that this land will grow vegetables abundantly almost all year around. It is largely a matter of established diet patterns that are hard to change. For my part, I find it hard to learn to like a *tortilla*. I would much rather have dry corn ground into cornmeal than cooked in lime, ground into masa, and shaped into those tasteless lead weights known as *tortillas*.

We have found some good friends here in Honduras—people who are truly delightful. They are warm-hearted, generous, genteel, soft-spoken. On the other hand, as in any country, there are people less delightful.

They know little about sanitation. In all the village across the street there is not one bathroom or outhouse. They use the thicket. Even in cities, where there is modern plumbing, a receptacle is always placed beside the toilet to hold soiled tissue. Of course there are flies to transfer filth, and very few houses are screened. The lack of sanitation contributes to a number of health problems; one is parasites. Perhaps the worst of these is the amoeba, a microscopic one-celled parasite which causes a severe form of dysentery and may also involve the liver. The amoeba can be transferred by food, water, or dirty hands. Another of these health problems is bacterial dysentery. Throughout our journey in Central America we were repulsed by the common habit of spitting on the floor and sidewalks. They hawk and spit at regular intervals just to pass the time of day. The first time little Bernadette spit on our floor I almost gagged.

The multitudes of poor rural peoples of Central America are illiterate. The government of Honduras at the present time intends to provide rural schools with instruction in the first three grades. Today I visited the nearest rural school, a mile distant. It is a small two-room building with floors. One L-shaped room serves as the classroom. There are four long, unpainted benches with backs, but no desks or tables. There are no screens, no chalk boards, no desk for the teacher. Last year thirty students between the ages of six and fourteen were crowded into the little school to receive instruction in the first three grades. Gloria, the girl who taught there last year, told me she wouldn't think of going back again.

When the Spanish came and conquered they killed, robbed, and exploited. The Indians and those of mixed blood who make up the poorer class in Latin America today are still exploited. There is a chapter in the history of North America

also which tells how the English-speaking settlers drove the Indian from his lands. The American Indian is of the house of Israel, descendant of Joseph who was sold into Egypt. His ancestor, Lehi, left Jerusalem in the first year of the reign of Zedekiah, king of Judah, about 600 B.C., just preceding the fall of Jerusalem to Nebuchadnezzar. God led him across the Pacific Ocean to America. Lehi founded a nation divided; white man, or Nephite, against red man, or Lamanite. The Book of Mormon tells the story of the rise and fall of this nation in the land of America.

Many are the promises to the smitten and scattered of the house of Israel of a gathering and a restitution in the last days. Almost every chapter of Isaiah prophesies of the last days when Christ's kingdom will be established and the house of Israel gathered.

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.—Isaiah 10: 22.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 12.

As Christ ministered to the Nephites and the Lamanites during his visit to his people on this continent following his resurrection he warned them that one day the remnant of their seed would be driven from the lands of their inheritance and would be smitten, slain, and cast out by the Gentiles who would come to this continent. He also prophesied that the Gentiles would not always have power over them, that they would come to a knowledge of their forefathers who were of the house of Israel, and that they would, one day, be restored to the land which the Father had given them for an inheritance (III Nephi 7: 32-42). This remnant, the American Indian, shall know of the fullness of the gospel of Jesus Christ in the last days and shall return to the mighty God—for this cause we are here.

I Had an Experience . . .

IN MY EARLY MINISTRY as a missionary for the church the message of the Restoration became increasingly important to me. Through searching the Scriptures, pulpit experience, and home visits I began to know more and more the assurance of the divinity of the gospel of Christ. As time passed and series of experiences piled one upon the other, I became aware that my conviction of eternal life was not as great as it should be. The subject became increasingly difficult for me to preach, so much so that I wondered at the advisability of continuing to give it space in the missionary series I held.

Then my grandfather died. Word reached me by wire at the place I was then holding services. At first I was crestfallen. How could I go ahead as I was scheduled that night? Should I not cancel the rest of the series and go home to be with the family? I loved my grandfather deeply. His companionship during my childhood and early adolescent years had meant much to me. Now he was dead. Almost as these thoughts were initiated within me the Holy Spirit came to me. During the morning and afternoon hours I discovered the companionship of God in a fuller and more strength-giving sense than ever before. Through review of the hymns of the church and the Scriptures of our Lord, I found my vision opened to life and its eternity. From these sources new shades of meaning brought insight which had never before existed in my mind, while I was thus visited by the Spirit. The next time

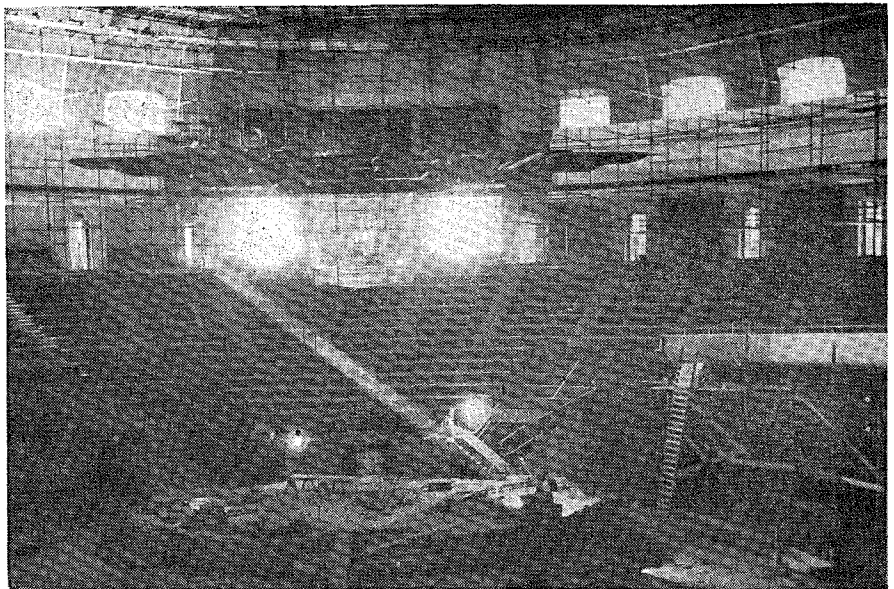
*Seventy
Philip
Moore*



I entered the pulpit to preach on eternal life, the Spirit of God accompanied me in power and assurance.

This experience was in a sense both my "Ebenezer" and my "burning bush." Hitherto the Lord had helped me and thenceforth would he be with me if I searched for his truths and sought after him. These were hallowed moments, too, for I discovered the wonder of the tutelage of the Holy Spirit to "recall to mind things that are past and unfold that which is to come." To this experience I look back in moments of discouragement and uncertainty and trace therefrom the additional light which has come through the years and thus, by God's grace, maintain my course.

Looking toward the front of the Conference Chamber. The new rostrum, acoustical clouds, and enlarged choir loft are visible. When finished, the dome and clouds will be a shade of gray-green, highlighted by hidden cove lights. The curved rostrum will be covered with carpet the shade of bittersweet. The main floor and balcony will be filled with blue nylon seats with walnut pew ends



Photograph by Arthur Oakman

New Auditorium Slide Set Ready

Headquarters Construction Shows Future Form Color of Building

By Roger Yarrington

A NEW SET OF COLOR slides showing the history and construction of the Auditorium is now available for loan from the Presiding Bishopric, according to John Boren, assistant to the Presiding Bishopric.

The series is new, he said, with new color slides and a new script prepared especially to give an overview of the history, purpose, and present status of the building.

Beginning with an early 1920 view of the church headquarters located in downtown Independence, the series progresses through the beginning of the Auditorium idea up to the present day. The set includes pictures of the completed portions of the building, such as the Council Chamber, Music Room, Laurel Club Dining Room, Museum, Visitors' Chapel. Present construction work is also shown with shots of the work on the General Conference Chamber, religious education offices, porticoes, and shops area. The series ends with a look at the work remaining to be done on the ramps and other areas.

Brother Boren reports that one hundred copies of the slide set have been prepared for the Presiding Bishopric by the Audio-Visual Department. There should always be a set available for loan to any group wishing to show the slides, he said.

Requests should be addressed to the Presiding Bishopric, Auditorium, Independence.

The present stage of construction in the Auditorium, as shown in the slide set, gives a good idea of the future color and form of the General Conference Chamber and other areas presently under construction. Plasterers are finishing the upper walls and the lower portions of the balcony with a smooth finish that gives the chamber a sweeping new look and the appearance of a much larger and more beautiful room than before.

Where the balcony plaster ends a wall of burlap and walnut strips will provide an acoustical "bounce" for the public address system. Red marble will extend the wall on down to the floor.

The floor of the new General Conference Chamber will be a gray concrete finish with aisle carpets of a bittersweet shade. The blue nylon seats with their walnut pew ends will blend for a perfect color scheme.

The walls and dome of the chamber will be a shade of gray-green highlighted in the dome by hidden cove lights. Recessed lights in the ceiling of the dome will provide light for the chamber. The effect of the modern lighting system will be a sharp contrast to the lines of bare electric bulbs that lit the last conference sessions.

Write It!

But write it concisely, please

The nineteen acoustical clouds "floating" over the new curved rostrum will greatly improve the sound effect of the address system and the choir. The rostrum will be carpeted and set against a backdrop of walnut paneling. Special rostrum furniture is planned to complete the setting.

The organ chamber is also being constructed. As soon as it is completed, exact plans for the huge new organ can be finalized, and construction of the instrument can begin.

In the rear of the chamber the wall is being extended with new steelwork to enlarge the sixth-floor area planned as offices for the Department of Religious Education. A jeep is busy running up and down the long ramps, delivering materials to the builders.

To the side of the chamber, a new air-conditioned cry room is beginning to take shape.

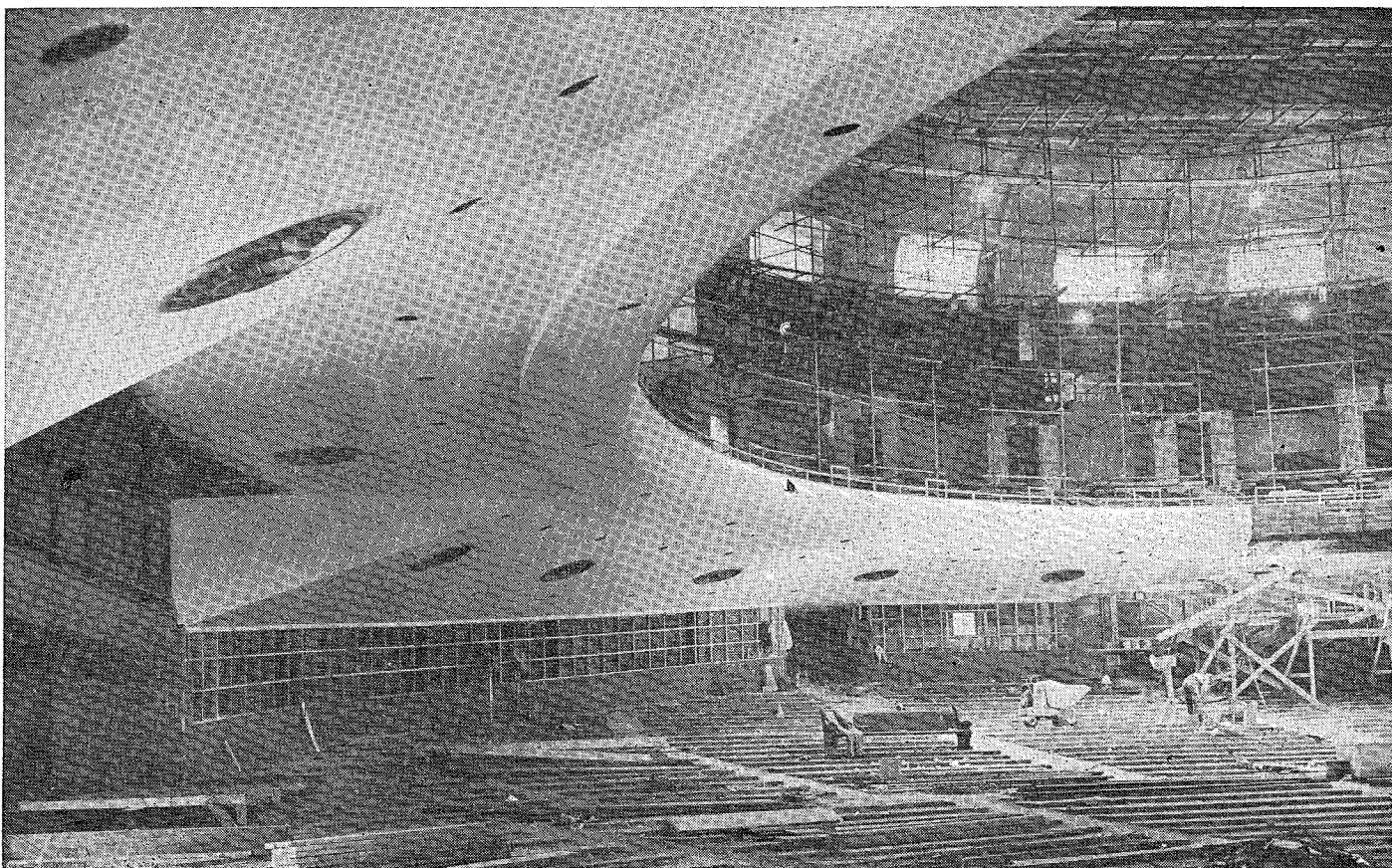
Also, the two new porticoes are beginning to show what they will look like. Large aluminum doors will open from the chamber into a new portico on both the east and west. The larger east portico will be especially beautiful with its marble floor and columns. A balcony surrounded by ornamental railing will overlook the street.

Work on the headquarters building is now well over half completed. Brother Boren said the Bishopric is greatly encouraged by the excellent response to the 1957 fund drive. Many stakes and districts have reported reaching their quotas.

Those who view the new slide set will see how important it is that the work on the Auditorium be finished, he said.

The dramatic sweep of the walls under the balcony give the General Conference Chamber a striking new look. They make the huge room look longer, more graceful and pleasing. Large openings in the ceiling under the balcony are part of the ventilation system. Small holes are for lighting. In the rear, part of the intricate system of scaffolding is seen. Under the balcony is part of the lattice work which will later be covered by burlap and walnut strips. Below that, red marble will reach to the floor.

Photograph by Audio-Visual Department



Have you been bitten by the urge to write?

If you have, good!

Saints' Herald, *Stride*, *Guidelines*, *Daily Bread*, *Stepping Stones*, and *Zion's Hope*, all Herald House periodicals, welcome your contributions. If you have a story, interview, experience, or thought which you would like to share, by all means, write it.

However, please remember this when you submit an article or story to one of the church publications: good writing is concise and exact writing. Wordiness usually means two things—(1) the writer had trouble explaining his thought, (2) the reader will have trouble understanding it.

A recent survey by Professor Roland E. Wolsley of the School of Journalism, Syracuse University, makes an interesting point in this regard. A majority of religious magazine editors questioned in the survey preferred articles for their periodicals that were less than 1,500 words in length. None of the editors involved in the survey wanted articles that ran over 3,000 words.

The *Herald* and the other church publications want to present the best material in the most interesting manner possible. You can help by keeping your writing concise. Both the editors and the readers will thank you.

One famous writer has said that he always reads a few chapters of the Bible before sitting down to write. That might be a good practice for Herald House contributors. Where else can you find a better example of good terse writing?

Summering with the Church in Europe

Part III

WE LEFT NEW YORK by air at 1:00 p.m., May 14, 1957, to spend three months in Europe, our main objective to contact the church members and also to visit several non-members we had met in 1951. We breakfasted next morning with friends in Iceland (more about that later), slept that night in Glasgow, Scotland (made a new friend), slept the next night in a London hotel, and the next night in Lucerne, Switzerland, where we attended the Rotary International Convention (discussed in Part II of this series, *Herald* of February 10).

Before leaving Lucerne we completed arrangements by telephone with a young lady friend to spend time with her in Zurich, her home. She had spent two years at Kansas University in Lawrence. Also we located the same quaint two-hundred-year-old lace shop in Basel where we reminisced with the proprietor whose father had served us in 1951. We had written to the only church member we knew of in Basel, but found no one at home when we called. We had no difficulty following directions given by pedestrians, taking correct tram lines, turning the right corners, walking the prescribed number of minutes, and then climbing the inevitable stairs.

We attended church in Switzerland, but not our own. During the Rotary convention we, with other delegates and visitors, packed the only English-speaking church in town. The services and rituals were new to us, but we enjoyed taking part in the singing and responsive readings. The services were continuous in order to serve all visitors. As I said last month the organizers of that convention made provision for every need, and nationalities had been studied in order to make everyone comfortable and happy. Programs and reports were printed daily in several languages. No people are more obliging and sincerely solicitous than the Swiss.

IN FRANCE WE didn't have our own church either. But we did have lasting and pleasant memories of the previous visit. One was of the fine friendship made with a young attendant in the Foster Parents Home in Paris. She is married now and living in the United States. Also there was the great fun of being recognized by the voluble little pink-cheeked Scotch clerk at the Calais Hotel. He remembered Mark and his jokes.

We soon found the church in France in the person of Major John Wrigley and his petite wife, Louise—an Independence young couple located sixty-five miles from Paris in historic Orleans, where there are U.S.A. army headquarters. After we had spent several days seeing again the Louvre, the Eiffel Tower, and visiting around in the American Embassy, we telephoned the Wrigleys and then took the train for Orleans. They met us right now! "Right now" I found to be their slogan for electrified living, doing, seeing. Every minute was planned.

Their home is on the river Loire, a traditional waterway. A rock wall separates the river from the paved street and the closely built homes facing it. We entered a side hall door through the covered garage way and heard chattering. To the left we pecked into the kitchen and there were mother's helpers—sons John Warren, thirteen, and Kirk, all of eight summers. John's arms were elbow deep in beautiful sink suds, and Kirk was flourishing a dish towel. Introductions and repartee accomplished, we toured the house. They were still reveling in their good fortune to have discovered a real home-house in which to live their three years abroad. Only about one year had passed.

The house had been built by an artisan whose wife had been an invalid, and he had furnished comfortable and easy arrangements for her. He is sort of in the Wrigley family, having reserved his shop room back of the garage for himself. Looking through the door at the end of the hall we had entered, we saw the living room. Halfway down the hall to the right was the circular stair and a bath built under it. On second floor there were three bedrooms and another bath. On third was the boys' spacious "building room" (airplanes that fly) and Louise's hideout—her sewing machine, desk, and inspiration for the sweet and persuasive writing which flows from her pen. They are a very happy family.

Aside from enjoying this real home there is another reason for their happiness. The Lord has been good to them in a miraculous manner, restoring health when it was despaired of. They keep in touch with the church abroad and participate when possible. This visit was a tonic to us.

LOUISE WAS PRESIDENT of the Officers Wives Club at this time. I remember her relating an incident which occurred one evening at this club. One of the wives cornered her, stating, "You are different, and I've been wondering what church you belong to." When Louise told her she replied, "I thought so. I am from the Utah Church." Louise hadn't noticed anything "different" in the deportment of this member and now she wondered.

Louise was busy with other projects, too—going, going, gone and back again to keep the home fires burning, a daily routine in which the young sons co-operated like clockwork. She was studying French and continuing her piano studies with a French professor; the boys were aiming to compete. She was busy in the French parent school organization and has since organized a nursery school. Storytelling, however, is her great love. Hundreds and hundreds of children are her wide-eyed listeners. In a sort of ecstasy she said, "I am learning so much!" *There* is the kernel of the nut for all of us—to learn from living a full life.

Major John chauffeured us one afternoon when we toured the army camp grounds. We learned much of interest, when
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he drove us to *Cheverney Chateau* and to *Chateau de la Loaise Chambord*. One afternoon Louise drove us to see *Le Chateau Fontainebleau*. What lovely drives these were along tree-lined highways! We saw picturesque farms being tended with horses and wagons, grain fields sprinkled with red poppies and bright blue corn flowers, good gardens, and buildings of many types, some ages old. France hasn't been able to reroof the houses and rehang the drooping shutters or do anything really to offset the ravages of time, but she is justly proud of her palaces, chateaux, and museums. I don't dare start to describe their ancient and historic beauty. I was carried away in fantasy as we approached the vari-shaped turrets and towers glimmering white against the blue skies. Flowers were everywhere.

Parting time came. But instead of Louise as chauffeur, driving us to the railway station as we thought would happen, she demurred, hastened us out of the house right now, and off we flew to Orly air field about ten miles out of Paris. What a wonderful surprise not to have to go to and through Paris! We had another joy ride, too. "Coming to" as we airily sailed the blue skies on our way to Germany, we found our appreciation of the Spirit of the Restoration doubled and redoubled. I wondered where the tracing of the genealogy of *hospitality* would lead us!

I'LL SKIP OUR FIRST contacts with the church in Germany and tell of our week end in Stuttgart. We remembered that city as war scarred, white, and skeleton-like as we glimpsed it in 1951 when we stopped there on a bus tour to the famous "Black Forests" from whence Mark's forebears came in 1684. But now what a splendid sight met our eyes: a colorful, clean, modern city teeming with people. We noticed few war casualties during our stay. In this city of six hundred thousand population, life had begun again and was keeping pace with the times.

We had felt a bit strange as we trekked along the rail tracks to the gates of the *Bahnoff* (station), but suddenly we found ourselves face to face with smiling Brother Joseph Allinger, the pastor. He was holding up a church bulletin by way of identification and at his side was young Helga Kott, his interpreter, just bubbling with excitement. We were home again!

We all took a taxi to the hotel, a handsome modern building. Our room, including bath and twins beds was priced at \$3.50! After a night's rest we started out to locate the home of Brother Richard and Sister Eleonore Lentvojt, parents of Gertrude ("Trudy") who had emigrated to Independence about six months before. Eleonore's sister and family (Maria, Andrew, and son Gerd Buttgen) had come to Independence from West Berlin in 1953. The Lentvojts have another daughter Manuela ("Trolly") who is making definite plans to come to Independence and share Trudy's apartment.

We presented the written address of the Lentvojts to a pedestrian, followed the directions of a streetcar conductor, then another pedestrian, turned the right corners, walked the right number of minutes, and rang the doorbell! Soon "Trolly" appeared, but—What! No luggage? . . . Back to the hotel we scurried—on orders—returning with our luggage. Hospitality and an inherent love of nature are runners up on each other we found as we met the oversea Saints. We had seen Trudy's pictures of their living room and recognized the trellis with the vines running through it, hanging on the wall. This is a traditional custom in all Europe—vines in wall containers, not just one but several.

LANGUAGE? THEIR KNOWLEDGE and pronunciation of English was clear enough that we could converse. There were others in the household, Heinz and Gretel Thum, refugees from East Berlin, who are almost finished with their arrangements to emigrate to the United States. They have a room and kitchen privileges, speak a little English, and are a willing and animated couple. We met them and Trolly again at the Hannover conference.

On Sunday we attended church in a rented hall. We had looked forward to this experience, for we would meet friends from home and relatives of friends. Sister Frieda Allinger, wife of the pastor, is the sister of our friend John Eberle of Independence. We spent time with Sister Rose Eberle's relatives in Freiburg, too. The lady was loop-tying a 9 by 12 rug by hand. It was an exquisite thing. The loom, the balls of colorful yarn arranged beneath it on the floor, her stool in place stood ready for any spare minute when she could tie a few more threads. The rug is half done, and she will be two more years. By that time they will have their new home.

At church I was entranced as I sat in a back seat and watched the folk greeting each other with all signs of affection, patting the children and helping them. All were happy to be together again. There was something refreshingly wholesome about their apparent attitude. We were soon pointed out to them and introduced all around.

Soon quiet reigned. The Sacrament emblems were brought in. Those in charge took their places in orderly manner and with pleasing dignity. A number of military men from the States who held the priesthood took specified parts on the program. We were pleased to meet Charles Hield, Jr., and the Sloans, Jim and Marlene (daughter of Brother and Sister Merle Guthrie of Independence). They are all back in the States now, we hear, except Art Palmer, who is still on duty. Lionel and Elli LaCroix and their children have also returned to their home in Kansas.

AFTER CHURCH WE went home with the Allingers for a real German dinner. Helga Kott was with us. Inge Arndt, who works in the U.S.A. - PX, had made interesting observations, which Helga conveyed to us. We all spent the afternoon touring the lovely Ludwigsburg Castle and gardens. Besides these women other ladies of the branch are Gisela Kurok, Trudel Schoebel, Vera Leschler, Helen Burkhardt, Annelies Ruehle, Gertrude Schenk, Helene Suenderhauf, Louise Kott, and Gerda Batziong.

The Stuttgart women's group was organized October 6, 1956. Eleonore Lentvojt is president; Gretel Thum is her assistant; Gerda Batziong is secretary-treasurer. They do a great deal to help the young folk. A branch project for years has been to welcome our soldier boys and entertain them when they are free to visit. There is always a "good-time gathering" in the afternoon before the "boys" return to their barracks. There are several army camps in the Stuttgart area. Usually these parties are held in the Lentvojt home. I remember hearing a record sent to Independence by Bob Grabske (who is also home now and brought his German bride with him) after Trudy came over which was composed of personal messages sent to her from this youth group. The poor girl wept, yet she was happy, too.

Other than those mentioned, in the soldier group were Joe Bayless, Don Richards, Don Rawson, Bud Piepergerdes, Jerry Rushfelt, and Dwight Graybill. There can hardly be a more blessed service than for mothers to be real "mothers in Israel" to our boys, keeping them in the faith. What a service to give, and how thankful we are for such Zionie homes in far-away lands tuned to the ideals and goals of the Center Place.

Home Column

Part IV

Journeying and Reminiscing

By Pearl Wilcox

Harmony, Pennsylvania

IT WAS RUMORED that long ago Spanish pirates visited the region around Harmony, Pennsylvania and extracted from the soil an immense amount of silver ore. Taking some of it with them they buried the rest deep in the earth and left, never again to return.

The story grew with the years, and finally became a half-authenticated tale which found believers among the adventurous. One of these gentlemen was Josiah Stool (Stowell) who was then residing in Bainbridge. He decided to start a plan to recover the hidden treasure.

Mr. Stool heard that living on a farm near his own town there was a dreamy and prophetic boy, the son of a poor farmer. He sent for the young man who had these rumored supernatural powers. Joseph Smith told him that he was no treasure seeker, but he was anxious to hire out as a common laborer.

On arriving at the town of Harmony, Joseph was boarded out with several other hands in the various farm homes. Joseph was assigned to stay at the home of a wealthy farmer named Isaac Hale.

The treasure seeking did not prove a very fortunate venture for Mr. Stool, and he found that Joseph's reputation as a supernatural finder of wealth was not well founded.

Joseph became acquainted with Emma, the young daughter of his host, Isaac Hale, and the friendship grew into love. Those were days of happy dreams to them, full of great promises for the future. Emma saw in the stronghearted farmer lad a man with a man's work to

do, a man's battles to fight, and wherever they might take him, she was willing to follow, to share whatever fate life would bring.

Emma Hale was born at Harmony, Susquehanna County, Pennsylvania, on July 10, 1804. It is very little we know of her early life and ancestry. We can imagine her a thoughtful dark-eyed girl in the home of her father. Tradition tells us that Isaac Hale was of Jewish descent, and we are told that he did not believe in the lowly Nazarene, the divine son of God, until he became a convert to Christianity through hearing of the prayers of Emma, who was a member of the Methodist Episcopal Sunday school.

Emma and Joseph went to South Bainbridge, where they were married on January 18, 1827, by Squire Tarbell. It has been said that Joseph Smith stole his wife, but as Emma Hale was of age at the time, it would seem that the two had the right to take the vows that they did.

Here is a statement by Marshall G. Hill of Afton, New York, that gives some points of historical interest. He wrote to President Joseph Smith III, as follows:

Dear Sir: In a letter I had the pleasure of receiving from you under the date of October 13, 1899, you mentioned the marriage of your father and mother, Joseph Smith, Jr., and Emma Hale, by Squire Tarbell, on January 18, 1827, at South Bainbridge, Chenango County, New York. In 1858 the village of South Bainbridge was changed to Afton, which name it now bears. I have had views taken of the old Squire Tarbell house, which is situated in this village, on the east side of the Susquehanna River, although the main village lies to the west of the river. The Josiah Stool house is located three or four miles westerly of the village, near the Susquehanna River.

Isaac Hale did not care for his son-in-law at first, but he relented, as nearly all stern fathers outside of storybooks do, and later he allowed the young couple to build a home upon the Hale premises. Joseph worked for his father-in-law farming after spending the first season with his parents in their new nine-room house.

Hill Cumorah

I drove to Hill Cumorah, four miles south of Palmyra, on the old Canandaigua Road, which has been a highway for over a century. Joseph would have taken a more secluded route, probably along the creek, on that long walk from his father's home to hold his tryst with Moroni on Hill Cumorah.

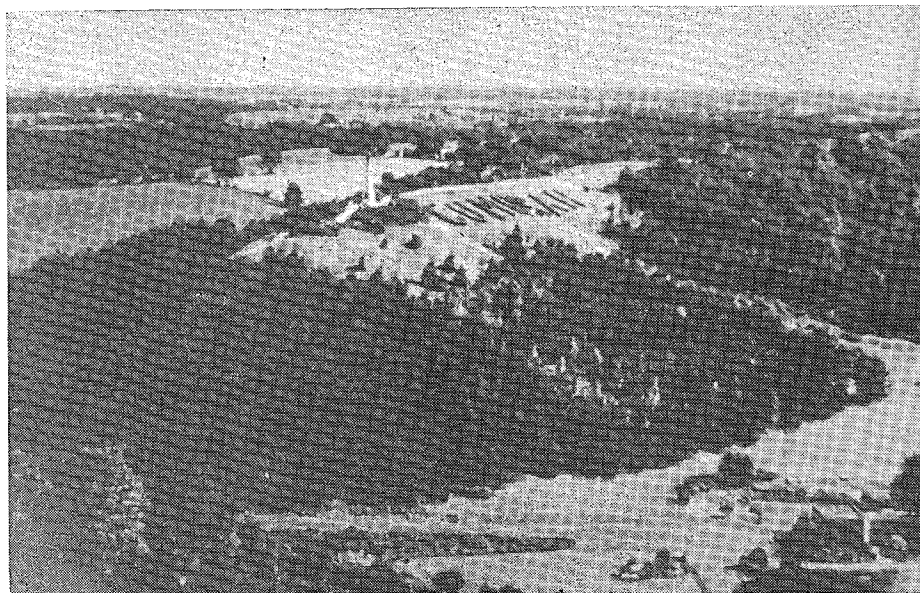
I am reminded of reading of the reflections of Joseph Smith as he went to see the records for the first time. This was told by Oliver Cowdery:

He was to have a history of the inhabitants who peopled this continent, previous to its being discovered by Columbus . . . and it would develop an important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High. Surely, thought he, every man will seize with eagerness this knowledge.—Letter Number 7, page 28.

At the top of the hill, a figure in bronze has been erected on top of a monument in commemoration of the heavenly messenger Moroni sent from God. "Mormon Hill," as it is called in the community, is rapidly becoming a religious center, where the present owners are constantly preaching the Restoration message as they interpret it.

From the highest point, a most magnificent view is to be had of the surrounding country. To the northeast is

An air view of Hill Cumorah near Palmyra



and, by a sign from Joseph, invited him to ride if he was going our way. But he said very pleasantly, "No, I am going to Cumorah." This was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around inquiringly at Joseph, the old man instantly disappeared, so that I did not see him again.

—*Journal of History*, Volume 3, page 448, interview of Orson Pratt, Joseph F. Smith, in David Whitmer home in 1878.

Fayette is of historical importance as the birthplace of the restored church of Christ, authorized by divine command. This place is situated high between the lakes of Seneca on the west and Cayuga on the east. On the north flows the Seneca River connecting the two lakes. This beautiful tract of land, three fourths surrounded by lakes and rivers, was until early in the nineteenth century an unbroken wilderness. It was inhabited only by the Cayuga Indians, one of the six tribes constituting the powerful confederation known as the Iroquois. In 1789 and 1795 the Indians ceded all the land lying between Cayuga and Seneca lakes to the state of New York.

Among the early settlers were many Pennsylvania Germans, including the Peter Whitmer family. These people settled in this new land during the first ten years of the nineteenth century.

The official organization of the town of Fayette was on March 14, 1800. It was first called "Washington" and was in Cayuga County (now Seneca County). On April 6, 1808, the name was changed to Fayette.

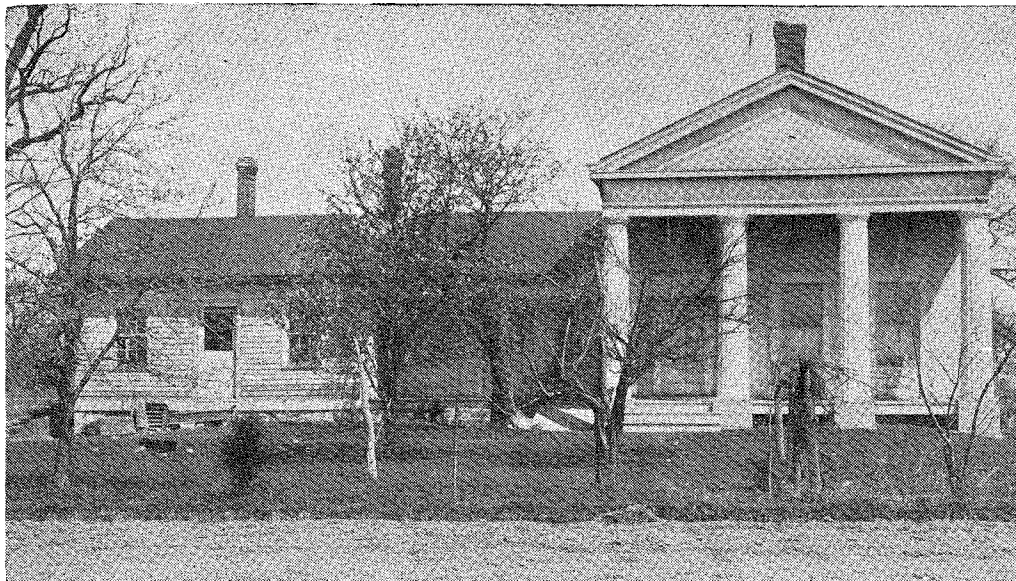
It was in this favorable locality that Joseph Smith found a home and valuable friends when struggling against adverse circumstances to present to the world the Nephite record, and here the church began its remarkable growth in the home of a Pennsylvania German farmer, Peter Whitmer.

The foundation of the original house in which that first organization meeting on April 6, 1830, was held is still to be found down by the barn.

In an interview in 1886, David Whitmer made this statement:

The house of senior Whitmer was a primitive and poorly designed structure, but it was deemed the most secure for carrying out the sacred trust on account of the threats that had been made against the Smiths.—*Saints' Herald*, Volume 33, page 13.

Catherine (Smith) Salisbury was one of the charter members of the first organization (there were only thirty members). She was then sixteen years old and well remembered the early persecution that the young church had. In later years she bore this testimony.



House now on the Peter Whitmer farm

the slightly rolling country, with alternating fields of timberland. To the northwest lie fertile plains, dotted with cultivated fields and farm homes. The hill runs due north and south. At the north it emerges abruptly from the plain and extends south approximately three-fourths of a mile, merging gradually into the surrounding country.

As I walked along the top of the hill, one statement made by Joseph Smith came to my mind, "On the western slope of a hill, near the top, down its side," referring to the place where the records were to be found. Tradition over the years has indicated the spot, which is marked by a sign about twenty-five feet from the top.

I was reminded of a testimony of William Smith, a brother of the prophet, as I stood on this supposed sacred spot and reviewed the past incidents relating to that September in 1827 when Joseph received the records from the angel.

As a boy sixteen years old, William remembered the sentiments of the family.

When Joseph received them, he came in and said: "Father, I have got the plates." All believed it was true, father, mother, brothers, and sisters . . . Father knew his child was telling the truth. When the plates were brought in they were wrapped in a tow frock. My father put them in a pillowcase. Father said, "What, Joseph, can we not see them?" "No, I was disobedient the first time, but I intend to be faithful this time; for I was forbidden to show them until they were translated, but you can feel them."—*Saints' Herald*, Volume 31, page 643.

In the days of Cumorah's greatest importance to our age there were more trees on the hill. Oliver Cowdery made this statement when he visited the hill in 1830: "There were several trees standing, enough to cause a shade in

the summer, but not so much as to prevent the surface from being covered with grass—which was also the case when the records were found."

I lingered, dreaming and speculating on all that this "hill" means to us, what it may have meant to others, and would mean to people in the future time. This was the place that had guarded God's secret for hundreds of years. Here an angel of God delivered the golden plates on which was engraved the record now contained in the Book of Mormon. I tried to imagine the feelings of Joseph, as on five consecutive Septembers he came to the hill to meet with the heavenly messenger for instructions.

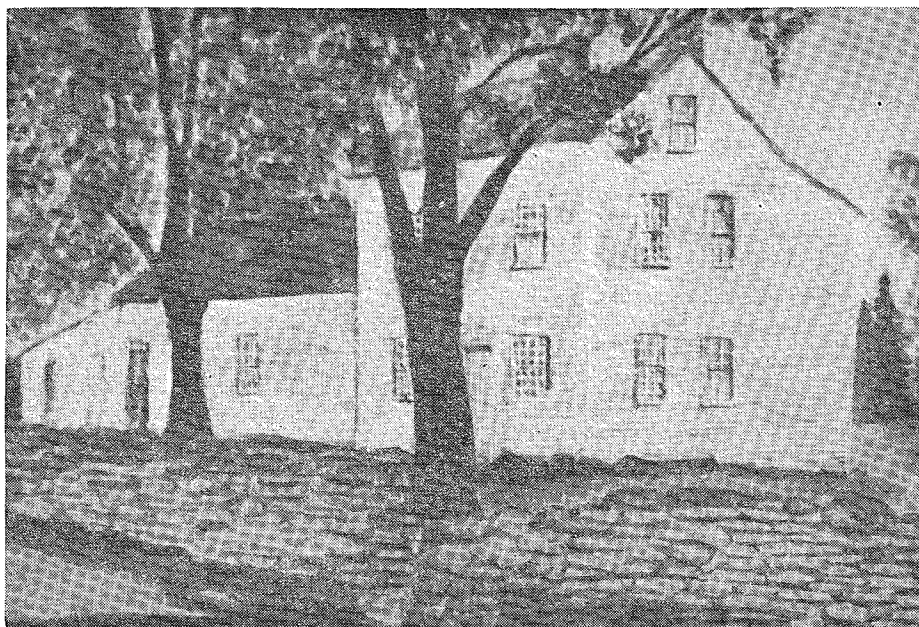
Hundreds of people find enjoyment as they reminisce at this sacred place. It leaves an engraved picture as well as an enduring reminder of the Lord's promises in these latter days.

Whitmer Farm

The Whitmer farm, in the township of Fayette, is thirty-three miles south of Palmyra.

As I drove along the smooth-surfaced highway, I was reminded of another time when Joseph Smith, Oliver Cowdery, and David Whitmer were traveling to the Whitmer farm from Harmony. David told of the incident in later years:

When I was returning to Fayette with Joseph and Oliver, all of us riding in a wagon, Oliver and I on the old-fashioned wooden spring seat and Joseph behind us—when traveling along in a clear open space, a very pleasant, nice looking old man suddenly appeared by the side of our wagon and saluted us with, "Good morning, it is very warm," at the same time wiping his face or forehead with his hand. We returned the salutation



The home of Joseph and Emma in Harmony, Pennsylvania

The persecution we suffered, after the church was organized, was so great that we left our home and moved into the house with my brother Hyrum's family. The Lord warned Hyrum in a vision when he was out preaching to return and take his family to a place of safety, for his enemies were in search of him. A few days after he was gone a number of men came and searched our house. Mother (Lucy), myself, and my younger sister (Lucy) were the only ones at home; but the men insisted that they knew he was there and they meant to have him. When we insisted that he was not there, their anger turned upon us and they commenced to rob the house. While they were plundering us, my brother William came. He had been warned that we were in trouble . . . arming himself with a stout club, he soon drove them from the house.—*Saints' Herald*, Volume 33, page 404.

Because of persecution, it became necessary for the Smiths to leave Palmyra and move to Waterloo in Lafayette County, a few miles from the Whitmer farm. Catherine comments:

The Whitmer brothers and my brothers held meetings, first at one house and then at another, for preaching and prayer. They continued this until near spring, where ever they could get a hearing.

She also tells how some of the neighbors would come to their meetings and would ask them mockingly if they expected their little band to convert the world and make it believe in the "gold bible."

William, the brother of Joseph, tells in the tract he published on "Mormonism" in later years:

Our neighbors conceived an antipathy against us, calling us all manner of names, such as "money-diggers," "angel-believers," "gold-bible company," "visionary-men," etc.

Besides, whenever we had a meeting in our house they would surround the house, throw stones, sticks, and dirt against it, and insult us in all manner of ways.

As I left the Whitmer farm, I thought of the many events that make the place historically significant.

It was the home of the Whitmer family from 1809 to 1831, also the temporary home of Joseph Smith, the prophet, from June, 1829, to June, 1830, and from August, 1830, to January, 1831. Here Joseph finished the translation of the Book of Mormon, while he shared the hospitality of the Whitmer family, and on April 6, 1830, organized the Church of Jesus Christ. The first public discourse was preached by Oliver Cowdery on April 11, 1830, and the first three conferences held by the church convened on June 1, 1830, September 1, 1830, and January 2, 1831. Several of the early members of the church were baptized by Joseph Smith and others in Seneca Lake and River near Fayette. Among these were the Whitmers, Hiram Page, William Jolly, and Ziba Peterson. It was also at or near Fayette that the Three Witnesses of the Book of Mormon received a divine testimony of the record and where the Eight Witnesses were shown the plates by Joseph Smith. Twenty of the revelations in the Doctrine and Covenants were given through Joseph Smith at Fayette.

After visiting these historical sites in the east, I would like to sum up my impressions by using a statement of Frederick M. Smith after he had visited the same places. He was asked how he felt seeing this property was in the hands of the Mormons.

One thing is quite certain; even if I had personally desired to own it, for very obvious reasons I could not. If the church had proposed buying it, or the hill, or any other farm around there, I should have opposed it. The land we need lies much nearer Independence. And I know of no one who will take better care of the farm, the hill, and other historic spots they may buy, than our ecclesiastical cousins from Utah. I'd much rather see them have these places than see them in the hands of those who would be disposed to collect fees from visitors. So I am glad the Utah people have the farm and are giving it the usual good care; and I am hoping they may be successful in securing the hill. It will be a guarantee that its beauties will be preserved and enhanced, and that it will be accessible to the public. In the meantime, I am glad that we are buying land in the "regions round about," with our eyes to the future. The Utah people can afford to spend money on these far eastern landmarks; and we cannot. Our burdens and responsibilities nearer "home" demand that all our resources be concentrated there.—*Saints' Herald*, Volume 74, page 890.

Correction

A typographical error appears in the date of the "Journeying and Reminiscing," Part III article by Pearl Wilcox, the issue of February 17. At the end of the first paragraph on page 15 it states that public notice was published in the *Wayne Sentinel* starting September 24, 1842. This should read "September 25, 1824."

On page 16, the legend under the picture reading "The Martin Harris Home near Palmyra" should read, "The home on the Martin Harris farm near Palmyra." This house was not built until 1849.

The Divine and The Human Touch

The snow glistened in the early sunlight, pure and white, after the blizzard. How exquisitely beautiful lay the world about us, transformed from winter's bleakness into a truly dazzling fairyland of white! The trees and shrubs were clothed with shimmering ice after the early morning fog vanished; nothing could be more beautiful! My heart lifted up in praise to my Creator for the loveliness of the scene I beheld and the wonder of his gifts to his heedless children. What, created in the imagination of man, can ever compare with the glory of God's handiwork?

Later the drifts were splashed with mud from the hurrying cars; the snow was trampled and dirty, never again to be pure and white. Everywhere that man had been the pristine beauty of the snow was replaced by something less than beautiful. How typical of man's handiwork in the light of God's perfect creation.

MERVA BIRD

Question Time

Question

If forgiveness of sin is granted as a result of baptism, will we still have to answer for that sin in eternal judgment?

MRS. K. O.

Iowa

Answer

The content of this question is based upon the assumption that eternal judgment is a judgment of duration. Martin Harris was very concerned about this same question in the early history of the church. Doctrine and Covenants 18:2 was given to answer this question. It states, "Eternal punishment is God's punishment." Similarly, eternal judgment is God's judgment—the judgment of him who is eternal. Eternal judgment is not the quantity of punishment or judgment but the quality. Eternal judgment is with us now and is a continuing process. Each of us is today a living judgment of how much or how little we have used the gospel of Christ within our lives.

Perhaps a physical illustration would help. It is a part of eternal judgment that fire destroys flesh. Therefore if I put my hand in the blaze my hand is burned. It is also a part of eternal judgment that removing my hand from the fire and applying ointments, plus the divine properties of the body, heals. Therefore if I remove my hand from the fire and apply healing ointments the physical properties of my body will set in order the process of healing. It is also a part of eternal judgment that failure to remove flesh from fire utterly destroys. Therefore if I refuse to take my hand from the flame, it will become consumed.

In the process of spiritual growth sin is placing our hand in the flame. Baptism is a turning from that flame in repentance and looking to the healing ointment of the sacrifice of Jesus Christ. Lack of repentance is remaining in the flame until we are consumed by our own refusal to submit to his divine will. One thing is wrong with our illustration. The physical body is incapable of being made completely whole again, whereas Christ can heal, uphold, and sustain as we cast ourselves completely upon him.

CECIL R. ETTINGER

Question

I am taking a course in a Catholic institution to qualify for nurse's aid. I have been told that if my patient is dying I will be expected to perform the rite of extreme unction or baptize a member of a Catholic family if the priest or other church member is not available. Please advise what I should do.

MRS. U. P.

Colorado

Answer

Since the Scriptures which this church accepts condemn infant baptism and believe that only priests and elders have the right to perform the ordinance of baptism, we would encourage you to maintain the integrity of your own faith. Bear in mind, however, that this condition might never actually confront you. We would suggest that you cross this bridge when you come to it. Nearly always there is some Catholic around who could perform this ceremony and feel conscientious in doing it. We do not believe you could without violating your own conscience.

C. B. H.

Question

Would you explain Ezekiel 37:16, 17. I always thought the word "sticks" in this passage taken from the original text meant the same as "scrolls." But in checking the original text I find it to mean "staff" or even "tree."

Just how does this passage refer to the Book of Mormon?

Manitoba

J. D. C.

Answer

The word translated "stick" in this particular passage is *etz* for which in a Hebrew dictionary only two translations are allowable—"tree" or "wood." This same word in its plural, *etzim*, is found in the story of Abraham and Isaac, Genesis 22. The Hebrew word which is translated literally "stick" is *makel* as found in the story of Jacob and Laban, Genesis 30:37. In some translations this word is also translated "rod." The Hebrew word for "staff" is *mateb*.

May we repeat that the word found in Ezekiel 37:16, 17 is *etz*. Therefore it would seem that in this particular passage if we want to be literal in our translation we would say, "Take a piece of wood and write upon it." Probably the word "stick" is used because of a rabbinic homiletic upon the familiar illustration that one stick can be broken but many sticks held together present strength.

In light of all of this it seems that there are only two possible interpretations of this prophecy. One is for the union of tribes of Joseph and Judah for political strength. The other interpretation would be the union of their histories for strength of testimony. The former interpretation has not come to pass, but even if it should by some miraculous means at a future date, it would not do injustice to the fact that the history of the people of Joseph has been bound in testimony to the history of the people of Judah.

CECIL R. ETTINGER

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Fifty-fourth Wedding Anniversary

Mr. and Mrs. John W. Lytle of Birdseye, Indiana, observed their fifty-fourth wedding anniversary on December 27. They were married on December 27, 1903, at English, Indiana. Mrs. Lytle is the former Bertha E. Kendall.

On March 4 Mr. Lytle will celebrate his seventy-fifth birthday; two days later she will celebrate her seventy-second. Both are members of the Reorganized Church; she was baptized in 1916 and he in 1940. They attend services at Francisco, Indiana. Until a year ago they operated a farm near Birdseye.

They are the parents of thirteen children: Adron Lytle of Hazelton, Indiana; Mrs. Nova Burns of Francisco; Mrs. Irma Cothren of Independence, Missouri; Fred and Jack Lytle of Birdseye; Mrs. Edith Whitehouse of Princeton, Indiana; Mrs. Leona Richards and Mrs. Edna Richards of Davenport, Iowa; Mrs. Ethel Phillips, Mrs. Lodema Harvey, and Russell Lytle of Oakland City, Indiana; and William Lytle of North Little Rock, Arkansas. One son, Edison, died on August 9, 1957. The Lytles also have forty grandchildren and twenty-four great-grandchildren.

Briefs

Work Continues on Church Building

LENNOX, CALIFORNIA.—On January 12, an installation service of branch officers for the coming year was held. Installed by Elder-in-charge Earl Peters and his counselors, William Webb and Don Pike, were Clarence Harman, director of religious education; Bob and June Birch, adult leaders; Madge and Lee Clark, youth directors; Jane Hill, secretary; Irby Webb, music director; Florence Bottorff; Bill Bottorff, bishop's agent and treasurer; Ted O'Neil and David Stewart, assistants; Cherie Glaze, librarian; Ed Reiger, custodian; Barbara Pearson, drama director; Howard Smith, book steward; Frieda Nuckles, historian; Tom Nuckles, recorder; Leone Lange, publicity. The average attendance has increased to 151; in 1955 the average was 97.

Brother David Stewart was ordained to the office of teacher at the January 5 Communion service.

Guest speakers have been Patriarch W. J. Moyle on January 12 and Elder Lee Hart on January 19.

In February, 1957, the Saints moved to a new location, 11019 Freeman Avenue in Inglewood, where services are being held in an existing building. Work on the junior church and classrooms had been started in February, 1956, and this building was complete when first services were held February 24, 1957. The sanctuary was started in May, 1956; the Saints hope to complete it by April 20, 1958.—Reported by LEONE B. LANGE

Kaw Valley District Day

LEAVENWORTH, KANSAS.—The annual business meeting was held on September 11, with District Counselor Clyde S. Johnson in charge. Those re-elected were Elder Clyde Johnson, pastor; Perry Tomlinson, church school director; Mrs. Perry Tomlinson, music director; Charles Sowter, treasurer and solicitor; Mrs. Leo Moles, book steward; and Leo Moles, fellowship league leader.

Those elected were Mrs. M. D. Smith, secretary and women's leader; Charles Holler, Zion's League leader; and Mrs. Linly Dorsey, historian.

On October 23, Perry Tomlinson was ordained an elder by Apostle D. Blair Jensen, assisted by C. S. Johnson; Leland Robertson was ordained a priest by Elder C. S. Johnson assisted by District President Gerald Hawly; Paul Dorsey was ordained to the office of deacon by Gerald Hawley assisted by Linly Dorsey. Words of counsel were given by Apostle Jensen.

On January 4, a special service preceded the Communion service in which three babies were blessed: Gary Gene, son of Mr. and Mrs. Orville Robertson; Bradley Keith, son of Mr. and Mrs. Charles Sowter; and Mary Elizabeth, daughter of Mr. and Mrs. Marvin Burgess.

January 12 was Kaw Valley District Day for Leavenworth, which began with a prayer service with Ammon Andes in charge.

Church school director for the district, George Smarr, presented ideas on church school work; Rock Morrison talked on aims and goals of the fellowship league; Mrs. Morrison represented the district women's department; James Dickensheet spoke to the Zion's Leaguers; and in the absence of the district music director, Mrs. Perry Tomlinson gave a few remarks on the development of young musicians in the branch.—Reported by C. S. JOHNSON

Three Children Baptized

BELL, CALIFORNIA.—The annual business meeting was held November 24. The following officers were elected: Leroy Hamilton, presiding elder; Marvin Moore and Lee Hutchins, counselors; Margaret Barnes, secretary and recorder; Floyd Barnes, bishop's agent; Mervin Kaler, treasurer and solicitor; Glen Long and Horace Wills, auditors; Dorothy Hutchins, women's leader; Mervin Kaler, director of church school; Marion Giles, director of junior church school; Dorothea Hawkes, historian; Floyd Barnes, book steward; Bill Baird, drama; Bernice Kaler, publicity agent; Charles Tutty, Sr., custodian; Lee Hutchins, missionary supervisor; Marvin Moore, home ministry supervisor; Mildred Oldham, music supervisor (assistants, Ruth Aslin and Madelyn Farley); Katherine Miller, church school secretary; Irma Patella, camp representative; Bill Baird, Zion's League leader; James Oldham, Zioneer leader; Wayne Fuary, Liahona leader.

Kathleen Ann, daughter of Mr. and Mrs. Jack Hull, was blessed November 24 by Elder Virgil Lum and Elder Elmer Johnson.

On December 15, three children, Judy Coleman, Ralph Coleman, and Lois Newby, were baptized by Elder Leroy Hamilton, and Elder Marvin Moore. William Ivory was also ordained to the office of elder by Patriarch R. L. Macrae and Brother Johnson.

A potluck dinner was held December 20 in honor of Brother and Sister Elmer Johnson and Brother and Sister William Ivory, who are being transferred to another branch, and visitors, Patriarch and Sister R. L. Macrae and Brother and Sister Ted Bowen. A Christmas program was presented.—Reported by BERNICE KALER

New Education Building in Use

OMAHA, NEBRASKA.—In a Central Branch business meeting held September 18, the following officers were elected: Alma C. Andrews, pastor; H. A. Merchant, C. M. Gollehon, C. B. Constance, Esmond Crown, and Marlin K. Constance, counselors; Mrs. Emerson A. Link, church school director; Donald Silver, youth leader; Mrs. C. M. Gollenhon, secretary; Arthur Leach, treasurer; Mrs. Glen

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Clark, recorder; Mrs. Harry Wren, historian; Mrs. Alfred Hulmes, publicity chairman; Edward Larson, bishop's solicitor; Mrs. Alma Mefferd, book steward; Mrs. Albert Livingston, music director; and Eugene Carey, building custodian.

The new apostle in this area, Maurice L. Draper, was guest speaker October 27.

The recently completed \$40,000.00 education building was opened for use December 15. This building includes nine classrooms, two nurseries, a choir room, a junior chapel, and a pastor's study.

Pastor Alma C. Andrews was asked to participate in the worship period at the closing hour of Channel 7 KETV, December 22 and January 4—a short talk on the subject of prayer, ending with a prayer.

Radio KFAB carried the recording of the Independence Messiah Choir's performance of Handel's *Messiah* at 10 p.m., December 20.

On October 6 occurred the baptism of Mary Greenlee and her son, Ralph Greenlee, by Maurice Coffman.

Cecille Kay, infant daughter of Mr. and Mrs. Maurice Coffman, was blessed October 13 by Elder C. M. Gollehon and Elder H. A. Scott.

Randy Lee, infant daughter of Mr. and Mrs. Leo Hike, was blessed October 20 by Elder Albert Livingston and Elder C. M. Gollehon.

David Allen, infant son of Mr. and Mrs. Ray Whiting, was blessed October 20 by Brothers Gollehon and Livingston.

Ronald Dale, infant son of Mr. and Mrs. Larry Harpster, of Fremont, Nebraska, was blessed November 24 by Brothers Gollehon and Constance.

Diana Lee, infant daughter of Mr. and Mrs. Joseph Salzbrenner, was blessed November 24 by Brothers Gollehon and Constance.

Boyd Michael, infant son of Mr. and Mrs. Floyd Vice, of York, Nebraska, was blessed December 1 by Elder H. A. Merchant and Elder Albert Livingston.

Cynthia Kay, infant daughter of Mr. and Mrs. Marlin Constance, was blessed December 22, by Elder Joe Hanna and Elder Byron Constance.

On January 13 Brother Constance began a series of classes for training of deacons and those assisting the deacons.—Reported by BERTHA H. HULMES

Apostle Jensen at District Conference

MIAMI-PITTSBURG DISTRICT.—District conference met at Pittsburg, Kansas, on January 5. A fellowship service began the day's activities, with District President J. A. Pray presiding. The theme was "The Hastening Time Is upon Us."

Apostle D. Blair Jensen was the minister for the morning preaching service. Elder Robert Trimble was the vocal soloist. There were 245 persons in attendance.

Lunch was served by the Pittsburg department of women.

At the business session the following ordinations were approved: Harold Van Sickle, Scammon, elder; Alvin Smith, Nowata, priest; and to the office of deacon, John Cartwright, Scammon; Kenneth Pearson, Scammon; Danny Harper, Nowata; and Arthur Daniels, Coffeyville. Joan Trimble sang a solo and was accompanied by Shirley Colyer.

Following the business session there were separate classes. Instructors were Myron Cadwell, women; Donald Guinnee, youth; and the district president, men.—Reported by BETTY KYSER

Christmas Observances

OMAHA, NEBRASKA.—At the Highland Park Branch, the ReLaDaSa group of the women's department had their Christmas party December 10. An offering of useful

articles was presented in harmony with the theme "Gifts to the Church."

The young adults met on December 20, at which time Book of Mormon slides were shown. Christmas carols were sung following the slides.

A Christmas program was presented December 22. The primary choir sang several numbers, after which the junior choir presented "Joseph and the Nativity," narrated by Pastor Vern P. Goodenough.—Reported by FRANCES WALTER

Recent Guest Speakers

PONCA CITY, OKLAHOMA.—Elder Melvin Francis, Tulsa District missionary, preached each evening September 22-27. He also visited homes.

W. T. Bozarth was ordained a deacon during the year.

Guest speakers have been High Priests C. A. Vernon, Independence, Missouri; Allan Kelley and W. J. Sherman, Tulsa, Oklahoma; Elders Earl Harder and S. R. Stevens of Tulsa; Dale Patton and Franklin Graybill of Stillwater, Oklahoma; and Warren Gose, priest, of Arkansas City, Arkansas.

Brother Harder presided at the business meeting. Officers for the new year are Elder Glenn Limb, mission pastor; O. E. Pender and Paul Storm, counselors; Graham S. Hart, director of religious education; Mrs. DeWayne Steers, children's supervisor; DeWayne Steers, youth director; Mrs. Robert Womack, secretary; W. T. Bozarth, treasurer and solicitor; Mrs. G. S. Hart, women's leader; R. J. Cavanaugh, book steward; Paul Storm, historian; Glenn Limb, recorder; J. C. Bowker, W. T. Bozarth, G. S. Hart, John Page, and Paul Storm, finance committee.—Reported by RUBY HART

Babies Blessed

LEON, IOWA.—Ginger Lee, daughter of Mr. and Mrs. Neil Kelly, was blessed June 19 by Elders C. L. Bohall and W. H. Eliason.

Debra Kay, daughter of Mr. and Mrs. Robert Smith, of Van Wert, Iowa, was blessed December 22 by Elders Bohall and Eliason.—Reported by BRANCH REPORTER



Golden Wedding Anniversary

Mr. and Mrs. Guy E. Moses of Palmer, Illinois, observed their golden wedding anniversary on November 22, 1957. They were married in Taylorville, Illinois, and have resided in and around that community most of their married lives. Mrs. Moses is the former Nina Ginger. Since June 13, 1915, they have been members of the Reorganized Church.

On November 30 open house was held in their honor at the church in Taylorville. Two hundred and fifty friends and relatives were present for the celebration. All thirteen of their children attended. They are John Moses of Richmond, Michigan; Mrs. Frank Oller of Morrisonville, Illinois; Elmer Moses of Pawnee, Illinois; Mrs. Willie Hill of Lockport, Illinois; Mrs. Dwight Lambert and LeRoy Moses of Taylorville; Gomer Moses of Mesa, Arizona; Arnold Moses of Roundup, Montana; Rex Moses of Springfield, Illinois; Mrs. J. E. Carpenter of Galesburg, Illinois; Mrs. Glenn Thompson of Independence, Missouri; Thomas and Norman Moses of the home. There are also twenty-nine grandchildren and thirteen great-grandchildren.

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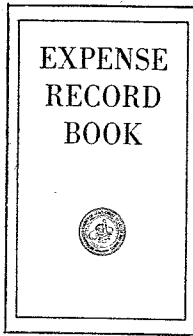
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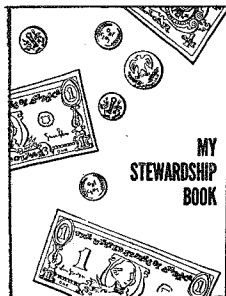
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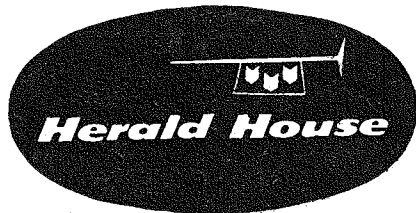
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Reunion Schedule

Reunion Theme: "Jesus Christ in History"

DATE	REUNION	PLACE	FOR RESERVATIONS WRITE TO:
June 7-15	Texas	Bandera, Texas	Ralph R. Bobbitt 7722 Bobbitt Lane Houston, Texas
June 8-15	Red River	Detroit Lakes, Minnesota	Dr. C. F. Young 1422 River Rd., So. Fargo, North Dakota
June 18-22	Northern Plains	Fairview, Montana	Lester Anderson Manning, North Dakota
June 21-29	Kansas	Camp Fellowship Wichita, Kansas	C. R. Richards 1908 S. Broadway Wichita, Kansas
June 28- July 6	New York Metropolitan, Philadelphia Metropol- itan, Washington, D.C., & Scranton	Deer Park New Hope, Pennsylvania	Stanley I. Hayes 1 Ardsley Rd. Binghamton, New York
July 5-13	Maine	Camp Winiaugwamak Brooksville, Maine	Benjamin L. Carter Stonington, Maine
July 5-13	Owen Sound, Toronto	Port Elgin, Ontario	William Archer 26 Finch Avenue W Willowdale, Ontario
July 6-13	Saskatchewan	Sandy Lake McDowell, Saskatchewan	Mrs. D. Cromwell 1525 McTavish St. Regina, Saskatchewan
July 11-19	New York	Allegany State Park	S. Lee Pfohl 350 Marvvale Dr. Buffalo, New York
July 12-19	Center Stake No. 1	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Mo.
July 12-20	Central, South Central, Lansing & Grand Rapids	Liahona, Sanford, Michigan	James C. Phillips 1126 Worden, S. E. Grand Rapids, Michigan
July 12-20	Columbia River	Lewis River Grounds, Camp Israel, near Battle Ground, Washington	J. L. Verhei 3824 S. E. Grant Ct. Portland, Oregon
July 13-20	Utah & Southeast Idaho	Baptist Camp Ground Liberty, Utah (near Ogden)	Glen Johnson 445 E. 17th So. Salt Lake City, Utah
July 16-23	Memphis District	Camp Shelby Forest State Park near Memphis, Tennessee	Duane Couey 1419 Walton Road Memphis 17, Tennessee
July 19-26	Center Stake No. 2	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Missouri
July 19-26	Spokane District	Ross Point, Idaho	E. Paul Crinzi N. 5506 "G" St. Spokane, Washington
July 19-26	Sacramento & Central California	Happy Valley Conference Grounds Santa Cruz, California	E. C. Burdick 5014 V. St. Sacramento 17, California
July 19-27	Blue Water (Detroit International Stake)	Lexington, Michigan	O. K. Byrn 363 Louise Ave. Highland Park 3, Michigan
July 19-27	Central Missouri Stake	Odessa, Missouri	Willard Becker Box 355 Warrensburg, Missouri
July 19-27	Alberta, Canada	Neutral Hills Reunion Grounds	D. K. Larmour 7916 - 91 Avenue Edmonton, Alberta
July 21-28	Black Hills*	Bob Marshall Camp Custer, South Dakota	Luther Troyer 2526 Main St. Torrington, Wyoming
July 26- August 2	Kansas City Stake	Lake Doniphan Excelsior Springs, Missouri	J. E. Baldwin 1318 E. 30th St. Kansas City 9, Missouri
July 26- August 3	Chatham, London (Erie Beach)	Erie Beach Blenheim, Ontario	J. C. Stuart 774 Quebec St. London, Ontario
July 26- August 3	Los Angeles Stake	Camp Buckhorn Idyllwild, California	Francis E. Hansen 3851 So. Grand Los Angeles 37, California
July 26- August 3	Northwest	Silver Lake Everett, Washington	Kenneth Logan 2820 North Mason Tacoma, Washington
July 26 - August 3	Lakehurst Reunion	Lakehurst Reunion Park Maquoketa, Iowa	C. M. Beil 1128 Keith Court, Clinton, Iowa
July 27 August 3	San Francisco Bay District	Happy Valley Conference Grounds Santa Cruz, California	Reed M. Holmes 580 No. Dover Rd. Covina, California
July 27- August 3	Wisconsin, Minnesota	Luther Park Chetek, Wisconsin	O. G. Kimball 190 18th Ave. S. Wisconsin Rapids, Wis.
August 1-9	Des Moines	Guthrie Grove Reunion Park Guthrie Center, Iowa	Edward G. Beye 515 E. 21st St. Des Moines, Iowa
August 2-10	Southern New England	Onset, Massachusetts	Victor J. Witte 1386 Massachusetts Ave. Lexington, Massachusetts
August 2-10	Kirtland	Kirtland, Ohio	J. F. Wildermuth 29617 Lake Shore Blvd. Willowick, Ohio

* This reunion ends on Monday

August 2-10	Blue Water (Flint-Port Huron & Eastern Michigan Districts)	Lexington, Michigan	Almer Sheehy 1209 Miller Port Huron, Michigan
August 2-10	Southeastern Illinois, Central Illinois & St. Louis	Brush Creek (near Xenia) Illinois	Ronald E. Manuel 4250 No. Grand Blvd. St. Louis, Missouri
August 8-17	Far West Stake	Stewartsville, Missouri	F. L. Dickson 517½ Francis St. St. Joseph, Missouri
August 9-17	Western Iowa	Guthrie Grove Reunion Park Guthrie Center, Iowa	E. L. Edwards Woodbine, Iowa
August 9-17	Southern California District	Camp Buckhorn Idyllwild, California	David B. Carmichael 533 North Main St. Orange, California
August 9-17	Northern & Upper Michigan Peninsula Districts (Park of the Pines)	Boyne City, Michigan	Rex Stowe 1307 Dakota Ave. Gladstone, Michigan
August 10-17	Lamoni Stake	Graceland College Campus Lamoni, Iowa	L. W. Kohlman Lamoni, Iowa
August 10-17	Western Montana	Deer Lodge, Montana	Harvey Eliason Route 1 Deer Lodge, Montana
August 10-17	Boise District	Hagerman, Idaho	Lysle Gilmore Hagerman, Idaho
August 15-22	Hawaii	Camp Erdman Mokuleia Oahu, Hawaii	Stephen A. Black 1666 Mott-Smith Drive Honolulu 14, Hawaii
August 16-24	Arizona-New Mexico	Arizona Church Conference Center Camp Prescott, Arizona (Box 1986)	Robert I. Wakeman 67 Cypress Phoenix, Arizona
August 16-24	Northeastern Illinois, Chicago & N. Indiana	Camp Manitow Route 4 Cassopolis, Michigan	James B. Burdick 2399 W. 107th Place Chicago 43, Illinois
August 16-24	Eastern Colorado	Pine Crest Camp Palmer Lake, Colorado	Ward A. Hougas 480 Marion Street Denver 18, Colorado

eight weeks ago and now suffers with dizziness and pains in his head.

ENGAGEMENTS

Johnsen-Plumb

Mr. and Mrs. O. H. Plumb of Springfield, Missouri, announce the engagement of their daughter, Shirley Ann, to Leonard E. Johnsen, son of Mr. and Mrs. Louis Johnsen of Waterville, Washington. Shirley is a junior at Southwest Missouri State College. Leonard, a graduate of Graceland and Warrensburg State College, is serving in the U. S. Army. An early spring wedding is planned.

Gilberts-McFarlane

Mr. and Mrs. R. Lyle McFarlane of Independence, Missouri, announce the engagement of their daughter, Janet, to John Gilberts, son of Mr. and Mrs. Elliott Gilberts of Everett, Washington. Janet is a sophomore at Graceland, and John, a 1955 graduate of Graceland, is a senior at Northwest Missouri State College. An early fall wedding is planned, after which the couple will attend the University of Washington.

Maymon-Fulks

Mr. and Mrs. Charles J. Fulks of New Albany, Indiana, announce the engagement of their daughter, Rosaline, to Jake Maymon, son of Mr. and Mrs. Virgil Maymon of Byrneville, Indiana. The wedding will take place in April.

Anderson-Mourne

Mr. and Mrs. Basil E. Mourne of Nelsonville, Ohio, announce the engagement of their daughter, Dana Lee, to John William Anderson, son of Mr. and Mrs. C. I. Anderson of Beardstown, Illinois. Dana is a sophomore at Graceland College. Bill, a 1957 graduate of Graceland, is now a junior at Maryville, Missouri.

WEDDINGS

Greene-Ross

Ellen Ross, daughter of Mrs. Maude Ross of Weir, Kansas, and Robert L. Greene, son of Mr. and Mrs. A. E. Greene of Beaver Dam, Virginia, were married in a double-ring ceremony February 14 at the Reorganized Church in Weir. Seventy James S. Menzies officiated.

Braby-Isenhardt

Mrs. Essie Isenhardt and Mr. Newton R. Braby, both of Independence, Missouri, were married on January 31 at the home of the bride's sister, Mrs. Orville M. Willis, by Elder Merle E. Chiles. They are making their home in Independence.

BIRTHS

Mr. and Mrs. Gerald Goodson of Bay Minette, Alabama, announce the birth of a daughter, born January 8. She has been named Jeri Lanette.

Mr. and Mrs. Paul E. Allen of Marion, Illinois, became the parents of a daughter, Lisa Lynn, on November 19, 1957. She was blessed on January 5 at Marion by her paternal grandfather, Elder O. P. Allen, assisted by Elder R. W. Poore.

Mr. and Mrs. Wallace Rice of Independence, Missouri, announce the birth of a son, Robert Evan, born January 15. Mrs. Rice is the former June Robb. Both parents are graduates of Graceland College.

Mr. and Mrs. Russel Hazard of Bad Axe, Michigan, became the parents of a son, Kenneth Allen, on November 25. He was blessed on January 12 at the church in Owendale by Elders Ellis J. Gardner and Olson McCallum. Mrs. Hazard is the former Erma Dubs.

Mr. and Mrs. Ronald E. Price of Independence, Missouri, became the parents of a daughter, Debra June, on November 7. She was blessed on January 12 at the Enoch Hill Church by her grandfather, Elder Clyde P. Price, and her great-uncle, Elder Hubert E. Kendall. Mrs. Price is the former Judith Rae McDonald.

Mr. and Mrs. DeLloyd Winship of Independence, Missouri, became the parents of a daughter, Barbara Alyce, on December 15. Mrs. Winship is the former Iryce Bronson of Grandview, Missouri.

Mr. and Mrs. Ronald Holler of Dallas, Texas, became the parents of a daughter, Sherry Lynn, on November 5.

Bulletin Board

Notice to Members in Pennsylvania

Members in the State College, Pennsylvania, area, including Pennsylvania State University students, are urged to contact Elder and Mrs. Daniel F. Hobbs, Jr., Box 223, Lemont, Pennsylvania (telephone ADams 8-0726). They are interested in establishing a group.

"STEPPING STONES" WANTED

Keith McCormick, 711 South Fuller, Independence, Missouri, would like to obtain the following issues of *Stepping Stones* for 1956: October 7, 14, 21, and 28, November 4, 11, 18 and 25.

BOOKS WANTED

Leland Nelson, 2418 Highland Avenue, Everett, Washington, needs a copy of W. J. Haworth's *The Fall of Babylon*. Please state price and condition of the book before sending it.

Leland J. Carlson, 838 West 84th Street, Los Angeles 44, California, would like to obtain a copy of Alvin Knisley's *Infallible Proofs* and Gomer Griffiths' *The Instructor*. Please state price and condition of the books before sending them.

Servicemen's Addresses

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Hq. Co. CCC, 4th A Division
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New York, New York
Pvt. Ruble is stationed in Heilbrun, Germany.

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Jackie A. Johnson SR
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A/2c Donald F. Yeoman
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A/B Leland L. La Brue, Jr.
AF 19605099
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Chanute A.F.B., Illinois

Larry K. Hamilton AN
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V.F. 114 Miramar Naval Air Station
San Diego 45, California

A/1c Leon L. Woodward
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N.A.S., Pensacola, Florida

Sp/3 and Mrs. Gerald Ratcliffe
31 Kanal Street
Kaiserslautern, Germany
(telephone 8387)

The Ratcliffes will be happy to see members and friends living in their area.

Requests for Prayers

Prayers are requested for Grace Paulton, 328 West B Avenue, Hutchinson, Kansas, that she may be healed so surgery will not be necessary.

Mrs. Joanna Drader Hinkley, 410 North M Street, Yale, Michigan, requests prayers. She is seventy-nine years old and a cripple.

Frank W. Peterson, Route 1, Perry, Michigan, requests prayers. He had a stroke

And Finally...

Clifford R. Craven
305 Nichol
Lee's Summit, Missouri

89965
2-59
h

MATRIMONIALY SPEAKING

The trouble with some honeymooners is that they drain the honey out of their moon too rapidly, leaving little to sweeten on as time goes by.

—"Worthwhile," D. H. Schmidt

EGOTIST

An egotist is not a man who thinks too much of himself; he is a man who thinks too little of other people.

—Unknown

TOP MAN

Getting to the top is a tough assignment; staying there is tougher. The secret of greatness is simple: do better work than any other man in your field . . . and keep on doing it. The price of being a topnotcher is terrific. Few people are willing to pay it.

—Unknown

*GLOOMOR

Don't look for this word in the dictionary because it isn't there. It was just invented. It means "humor turned sour."

Yesterday there was an example of it—an envelope addressed to a friend, with an uncomplimentary epithet attached to the name. Perhaps it was supposed to be funny, but it was merely crude.

Humor that hurts others, that lowers human dignity or expresses disrespect, that is derogatory in any way, always leads toward trouble for two people at least and sometimes more.

There are so many things in life that stimulate fun and wit without hurting others that we need never run out of subjects for them.

The great comedians have always kept the world laughing, usually at themselves. Their fun carries no sting. Will Rogers, Eddie Cantor, and others who knew the art were the objects of their own humor. On television today there is one comedian who regularly outshines and outsmarts his guests. He could be much better if he did not inflate his own vanity.

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Among members of the church it is good to enjoy fun, but not the kind that hurts others. Little scratches can become big scars, if they irritate the feelings, as they always do if their purpose is to hurt, satirize, belittle, or embarrass others. Let's avoid "gloomor" and not be "gloomorists."

L. J. L

LITERARY CUPBOARD

Is the literary cupboard in your home bare of church literature?

Energetic twelve-year-old Ray, turning off the radio and staring out of the rain-splashed window, loudly complained, "Aw shucks, nothin' on the radio but recipes and love stuff." It was a school day, but Ray was kept home because of an incipient cold.

"Why don't you read something, dear?" suggested the mother as she stepped in for a moment from her work in the kitchen.

"Nothing to read around this house except the comics in the morning paper," he said disgustedly.

We cannot supply the need of our children from a bare literary cupboard. A child's mind has endless capacities to receive and store up knowledge—both good and evil. It can only bring forth of that which it has received. The knowledge of good can be channeled into paths of righteousness and the knowledge of evil curbed so that it will not run wild.

Materials which link children with the ideals and objectives of the church should be on hand at all times. The truths contained therein will prove a never-ending source of comfort and strength in the hour of need.

Mary Shirk

ONE TEST OF RELIGION

Be sure that a religion cannot be right that a man is the worse for having.—William Penn.

A RELIGIOUS EXPERIENCE

Nothing makes the soul so pure, so religious, as the endeavor to create something perfect; God is perfection and whoever strives for it strives for something godlike.—Michelangelo.

For Easter

- IT SHALL BE GIVEN (an Easter play published by Herald House. Nine characters including 6 children. About 10 minutes long. Gives suggestions for staging and costumes.) 15c
- STANDARD EASTER PROGRAM BOOK, No. 9 (music and dramatic materials for beginner, primary, junior, and intermediate departments) 40c
- WE LIVE FOR HIM (an Easter service for the church school) 10c
- HE IS RISEN INDEED (an Easter play in three short scenes) 35c
- COKEBURY EASTER PROGRAMS (a collection of material for the observance of Holy Week and Easter) 35c
- BEHOLD! THE THIRD DAY COMETH (an Easter drama for sunrise services) 25c
- EASTER TREASURY, No. 57 (selections for primaries, juniors, and seniors) 40c
- EASTER SUGGESTION BOOK, No. 15 (recitations, music, tableaux, and pageant) 40c
- THE CROSS OF LIGHT (an Easter pageant with familiar music) 30c each
12 for \$3.00
- EUREKA EASTER RECITATIONS, No. 4 (material for children's departments plus pantomimes, play, songs, special features) 25c
- THE KING IS COMING (an Easter service in pantomime, reading, and song) 15c
- THE CHANCEL LILY (an Easter play in two acts) 35c
- THE SYMBOL OF A CROSS (a religious drama for Easter and general occasions) 30c each
12 for \$3.00
- PEACE AT BETHANY (an Easter play for women) 35c

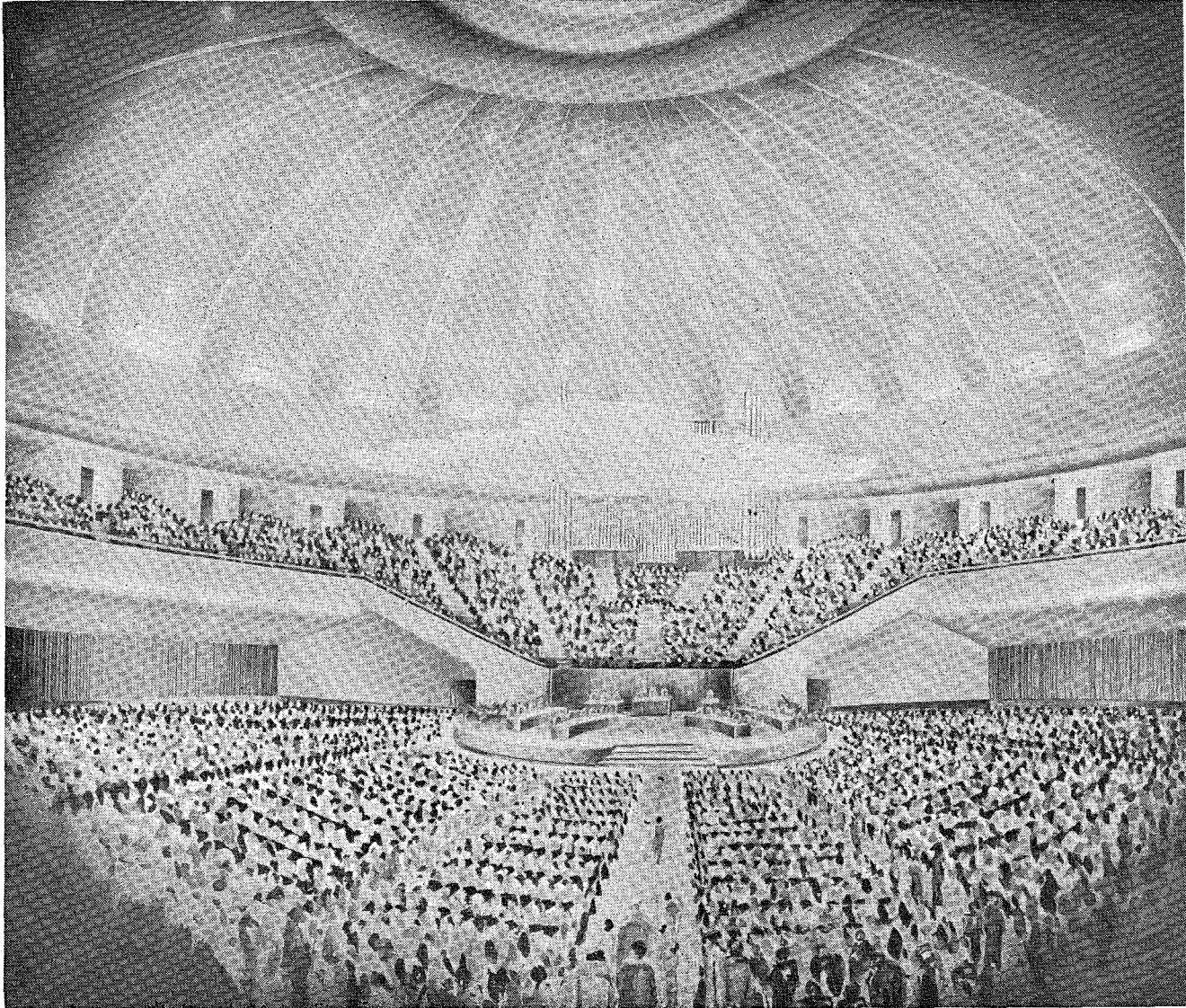


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SAINTS' HERALD

Volume 105 / March 3, 1958 / Number 9

Auditorium
Day
March
9



Sketch by Jules Scheffer

Photo by Audio-Visual Department

**Conference Chamber as it will appear
when finished**



Student nurses participate in a group discussion with Chaplain Ashenhurst (far right)



Ashenhurst, Quitmyer, Link, McDonald, Landon, and Cole lead the panel discussion

Religion Series at "San"

Nurses Discuss Adventures in Christian Living Series

THE Sanitarium School of Nursing held its second annual Religious Emphasis Days January 20-22.

Clifford Cole, director of the Department of Religious Education, and Seventy Donald Landon were guest ministers. Dr. Vance Link of the Center Stake High Council and Chaplain Ray Ashenhurst were also present to furnish ministry.

"Adventures in Christian Living" was the theme of the series. Daily topics were "Adventures in Home and Family Life," "Adventures in Professional Life," and "Adventures in Church Life."

Each topic was introduced by a series of three keynote talks and then discussed in panel and small group sessions. Besides the ministers present, keynoters included Mrs. Myrtle Quitmyer of the school's teaching staff, and Kay Sheehy and Beatrice McDonald, students.

Shirley Thomas, a student, was chairman of the committee which planned the three-day series of meetings. She is regularly chairman of the student worship committee.

Chaplain Ashenhurst explained that the religious emphasis series was in its second year at the San. A.

Neal Deaver, hospital administrator, has urged the planning of such a series each year.

"The student nurses feel," Brother Ashenhurst explained, "that these two days furnish a spiritual uplift that is very beneficial to them. The period around January has sometimes been called the 'junior slump.' By then, the mental pressures of constant study and the attempt to absorb the principles of nursing have taken their toll on some high resolves. Nothing is quite so helpful as deliberately planning several days of worship and discussion."

The series opened with a banquet in the Nurses' Recreation Building. Many of the sessions were held in the new assembly room in the recent "San" addition. The emphasis days closed with a fellowship around the fireplace in the recreation building.

Authors in This Issue

Arthur E. Dempsey (page 5), elder, Council Bluffs, Iowa
 Israel A. Smith (page 8), President of the Church
 Carl Mesle (page 9), High Priest, Independence, Missouri
 Elisabeth Dodds (page 12), Waterbury, Connecticut
 Lorne White (page 14), elder, London, Ontario

Thoughts on the Auditorium

GRADUALLY the new outlines of the interior of the Auditorium—the General Conference Chamber—are emerging; gradually beauty and order are coming into clear focus out of what looked like chaos. The architects, engineers, and craftsmen know what is going on; they have known from the beginning. The rest of us could only trust them and have faith that they would be able to accomplish the miracles for which we hoped, but in which, during the confused appearance of the beginning, it was hard to believe. Now the work goes on apace, and little by little the previews of future beauty are revealed.

It is an impressive thought that practically all of the space we have in the Auditorium today has been right here for thirty years. A lot of it we could not use because the construction was not installed to make it available.

On the sixth level, the new floors for the Department of Religious Education are in place. The walls are partly erected. Some day soon other workmen will arrive, trained in special skills, to put in window frames, doors, and other finish work. The space has been waiting all this time. Soon it will be put to use.

Will the reader grant a digression here? How great are the potentials that God has placed in us, and how many years go by in which the empty and useless parts of us render no service because we have not prepared ourselves!

It is interesting to hear the comments of visitors as they stand on the fifth level, looking in through one of the doors across the balcony. One is impressed by the beauty of the lines, visible for the first time as the new finish reveals it; another is impressed by the great cost of the work and wonders if it is justified; the visiting members think immediately of what it will mean to the church around the world; nonmember friends think first of what the building will mean to the city of Independence. Sometimes it is hard to understand where these differing viewpoints have anything in common. What seems important to one is dismissed lightly by another.

A FEW things seem of paramount importance to those who live and work here, serving the church and its people. The history of the church is being made here today because our people, about a generation ago, made sacrifices to erect this building. Today, the people of this generation are finishing the great structure that will become the setting in which the history of

future years will be written. And because the people of the church have toiled and sacrificed, our history will be a better, nobler record.

This great building is truly the heritage of all the people of the church. It belongs to them. It is theirs because they have made it possible. Through the years we have had to apologize for it because it was at first plain and ugly, because it was incomplete. There were heartaches because of what strangers said about it. Now that time is drawing to a close. We can be proud of it. It will be beautiful and dignified, a worthy symbol of the church.

When this is done, we shall not have to explain, because the completed work will make its own explanation visible to all who come. The era of apologies will be past. It will represent the will of the people to complete the work that their parents began.

MEMORIES linger in mind of church people who stood in their prayer meetings saying, "I have often prayed that I might live to see it completed." But not all prayers can be granted, even by a merciful God, and many of those who so prayed passed on to their reward, having made their contribution to the building and having completed their part of the good work.

Now many who were not here when it was begun will share the joy of achievement and the pleasure of witnessing the completion of the building. Happy indeed are they to be a part of the fulfillment of the dreams and hopes of so many who toiled for this day but could not be here when it comes.

Every day we who are church workers pass the artisans and craftsmen who are doing the work. We look at their faces and hands and are impressed by the evidences of skill that appear in the work they do.

Few church people can put in a steel beam, smooth the plaster, paint the surface, or place seats in the Chamber. But we can contribute the funds that make it possible for others to do the work. Funds for the completion of the work are being gathered now. We look forward in hope that when October comes everything will be in place. With what happiness many will be able to say, "I gave the price of a seat!"

L. J. L.

Official

Professional Help Needed

The First Presidency and the Presiding Bishopric are interested in making contact with men of the church who have collegiate education in the field of agriculture. We therefore invite those who have collegiate education in agriculture to write to the Presiding Bishopric giving their names, addresses, present occupation, college or colleges where they received their training, their degrees and area of specialty. Any additional information about experience, education, or agricultural interest would be welcome.

THE FIRST PRESIDENCY

Israel A. Smith

THE PRESIDING BISHOPRIC

By G. L. DeLapp

New Church School Materials for this Fall

Elder Clifford A. Cole of the Department of Religious Education informs us that new church school study materials are being prepared for use in the kindergarten, primary, junior, junior high, and senior high divisions beginning with the church school year opening October 1, 1958.

Articles describing these materials and giving information regarding their utilization and the time at which they will be available from the Herald House will appear from time to time in *Guidelines to Leadership*.

THE FIRST PRESIDENCY

By F. Henry Edwards

this meeting, so we started with a capacity attendance which we held during the week, despite unfavorable weather, and concluded with the largest attendance last Sunday evening. Altogether, I preached nine sermons, since I occupied twice on both Sundays and five evenings during the week. I had the experience of receiving light each evening and new information came to me in connection with the material that I presented.

Brother Gleazer is to be the special preacher at the June Missionary Series on the Campus at Independence.

A report from Sutton-in-Ashfield, England:

January 5-February 2 was missionary emphasis period, and local priesthood members, together with Brother Eric Rowe, have made a very extensive missionary campaign on a new housing estate near the church.

It would seem that the forces of evil decided to work against them from the very moment the idea was conceived. First, the pastor suffered a rather serious accident to his foot. Then his counselors were stricken with injury and illness. Then the elements took a hand. There was one week of continual rain, after that two weeks of snow and ice, and to finish, a week of good old English fog and icy roads. But despite all this, four hundred letters of introduction and two hundred programs of the January activities were delivered personally.

These efforts were rewarded. Homes which heretofore had been closed were opened up, and many visits were made at all hours of the day. Ten families were sufficiently interested to have cottage meetings the whole of the four weeks.

As a result of this emphasis period and church school activity, there were three baptisms on February 9 (at which service one of the younger priests officiated) and quite a number of good contacts.

Across the Desk

OF THE FIRST PRESIDENCY

From Charles V. Graham, President of Center Stake:

We felt that we should inform you that on Sunday, January 26, members of the Ridgewood congregation started meeting at the Blue Ridge Church at 8 a.m., using the building from 8 to 9:15 a.m., for regular church services. They will also use the building on Wednesday evening for their prayer meetings. The Ridgewood people are happy over this opportunity, and I am sure that they are going to go ahead and raise money very rapidly in order to get together funds to build a church on the church site which was purchased for this purpose on Blue Ridge just south of New 40 Highway.

We also met on Wednesday evening, January 29, at Spring Branch Church and organized the Far View Heights

congregation. These people will meet regularly in the Spring Branch Church on Sunday mornings at 8:00 a.m. They are also having separate prayer meetings on Wednesday evenings. I might add that some of the men who are working for Andes and Roberts Construction Company have volunteered to build a house on the lot which was purchased in Far View Heights. We have sufficient money to rough the house in but not to complete it. The members will meet at Spring Branch until they have raised sufficient funds to complete the interior of the house. I am quite sure they will be able to do this in the year ahead.

Apostle E. J. Gleazer has just concluded a very successful missionary series at Louisville, Kentucky. In a letter to the First Presidency he says:

A series of meetings which we just concluded in Louisville was one of the best experiences that I have ever had. The brethren had made preparation for

The Saints' Herald

Vol. 105 March 3, 1958 No. 9

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Which Road?

By Arthur E. Dempsey

One church is as good as another. Just take your choice. They are all headed for the same place anyway, so what's the difference?

All roads lead to heaven so why be so particular?

The Church of Christ includes all the churches which acknowledge Jesus Christ to be the Savior of all who will accept him.

No church is needed at all. Just accept Jesus Christ as your personal Savior, and you are saved.

SUCH ARE THE VIEWS commonly expressed today in so-called Christendom. Seventy-five years or more ago, these expressions would have engendered much debate and controversy. But this is a day of tolerance and broad-mindedness, so the tendency of many professed believers in Jesus Christ is to lock arms and go tramping down the broad path of least resistance (as far as Christ's doctrines are concerned) and oppose nothing except that which might do damage to certain man-made conceptions.

We may rightly be thankful that, generally speaking, there *is* more tolerance and fair thinking today than in former years. But when we see this desirable condition accompanied by a refusal to search deeply for the real truths of the full gospel of Jesus Christ, then we are saddened by the realization that only those comparatively few who diligently seek all truth and are willing to pay the price are going to fully justify the time allotted to them in this life.

History reveals that in former years it wasn't unusual for a number of denominational groups to combine in camp meeting services, at the end of which the converts would be more or less divided be-

tween them. This process was often productive of sharp and bitter interdenominational repercussions and showed plainly how much thicker the wall was between the various denominations than the converts had been allowed to see.

Today that wall is thinner, but it is still there, notwithstanding various attempts to camouflage it. Witness efforts in recent years to combine certain denominations, only to discover at the last moment that certain fixed tenets were not to be surrendered under any circumstances. Yes, the wall is still there and in good order as a real divider.

WHAT A PARADOX is thus presented! Who can explain it away? The idea seems to be "Of course they all are *headed* for the same place but only ours is *really sure* to get there." What an inducement to shrug the whole thing off with a "What's the use?" or "The whole thing seems senseless."

Yet the sincere and earnest seeker after the truth will not permit even *this* confusion to turn him to one side. Early explorers met just as much confusion in their efforts to find the object of their search. But they drove ahead according to their best judgment, and eventually their

goals were reached; the errors that stood in their way were dissipated as fog before the morning sun. That which they sought was to them worth as much as life itself, and they were willing to pay the price in terms of ridicule, opposition of all kinds, suffering, and even death if necessary.

THE GREAT CREATOR and lover of man has endowed him with a certain amount of intelligence: "There is a spirit in man; and the inspiration of the Almighty giveth them understanding" (Job 32: 8). This intelligence helps us to see, for one thing, that God expects us to rightly use whatever attributes he has given us. But our native intelligence is not enough, for our Lord said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5: 39).

Remember how the Master himself rested his whole defense against Satan in the wilderness on the written word. "It is written" accompanied his answer to each evil suggestion (Matthew 4: 1-11). And again, in the case of the lawyer who would trap him (Luke 10: 25,

26) his answer began thus, "What is written in the law? how readest thou?" Thus we see the importance of using whatever powers God has given us *and also* searching the Scriptures as did the people of Berea who won Paul's commendation for so doing (Acts 17: 10, 11).

BUT is this all? Turn to Acts 8: 27-39 and you will find the case of an intelligent man of great authority who read the Scriptures but was still unable to find what he sought. This man used his intelligence and searched the Scriptures but saw that more light was needed. God answered his need by sending his servant to add the needed light: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened" (Matthew 7: 7, 8).

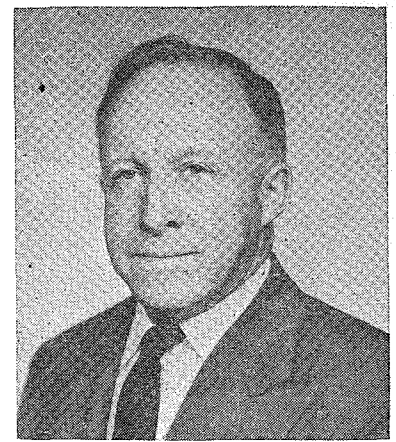
All light was not yet given in the Scriptures, even in the days of the early apostles, yet that man who diligently uses all resources in his power, such as intelligence and the Scriptures, and then finds the need not fully met but feels his soul hungering for still more light and truth from his heavenly Father can find direction in the counsel: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *But* let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1: 5-7).

WHAT ABOUT THIS confusion regarding the churches of today? They all profess belief in the Bible as being holy Scripture. What does the Bible say? "How readest thou?" Jesus said, "I will build my church" (Matthew 16: 18). He said this in a day when

the people with whom he lived and labored were content with their own religion even though it *was* split up into several sects. Why didn't he accept *them*? Why go to all the labor and trouble to set up an entirely new organization over the natural opposition to all "new" ideas (according to human nature) and against the especially bitter opposition of those whose profession was jeopardized thereby. Particularly we think of the priests of the day who, indeed, finally succeeded in engineering the details of that fiendish plot which resulted in the death of him who came to save them. Intelligence says there must have been a special need for a new church to exact so high a price!

IT WAS when John's disciples by their questions indicated that Jesus' disciples should follow the demands of the established "law" or the Jewish church of the day that Jesus made the remark regarding "new wine into old bottles," and "a piece of new cloth unto an old garment" (Matthew 9: 14-17), thus indicating that the old organization could not suffice for his work. Yet he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matthew 5: 17). The record shows that he approved the good in the law (Matthew 5: 18) but showed its insufficiency (Matthew 5: 20-48). He observed the various celebrations of "the law" until his death when the "veil of the temple was rent" and "the graves were opened" (Matthew 27: 51-53). This is believed to have marked the fulfillment of the law and rejection of the Jews. Then came the resurrection of Christ, his ministry to his immediate followers and apostles, the "great commission," the endowment of power at Pentecost, and the launching of the church of Christ into its *mission to all the world*.

In the face of all these mighty events, who can say that he built no church nor needed any? The church was not an end in itself but a means



Elder A. E. Dempsey

to an end. "The great commission" (Mark 16: 15-20) required for its execution an organization called the church. That commission is not yet consummated, nor will it be until the end of the world. Humanity is still weak and ignorant of many life-giving truths; the powers of the early church of Christ are needed today as much as ever they were. God's love for humanity is still as great as ever. He does not change (Malachi 3: 6; James 1: 17). Neither do the needs of humanity in general.

VERY BRIEFLY we have reviewed the attitude of our Lord toward the confused creeds of the people to whom he came—a people who believed in the one and only living God; whose sacred Scriptures taught them to expect him to come, but who had become divided and failed to recognize their Lord when he *did* appear. Even to this day they still look for him in the form of a great leader who shall openly exert his might to set them up in the highest niche among all the nations of the earth. How could Jesus develop his work through any organization so charged with error and the traditions of men?

Christendom today does not question the need of Jesus to establish his own church during his days on the earth, but it fails to note that the need for Christ's own church to be established in these latter days

is just as great as it was then—and largely for the same reasons. Our Lord chose for his workers and leaders simple and rugged men. They were men who were not so steeped in the traditions of their day that they could not unlearn them thoroughly enough to accept the simple and plain precepts of the gospel and the special powers that go with them. They were men who, instead of trying to explain away and rationalize their miraculous experiences in the gospel work, would stand up boldly, face the whole world, and say, "We saw with our own eyes and we heard with our own ears and we know of a surety that these things are true."

THIS NEED FOR the true church of Christ does not mean that the rest of Christendom has not done a great deal of good. Collectively the influence of all sects and denominations has been good for this nation and the world at large. Notwithstanding the imperfections so easily detected in Christendom in general, it is a fact that those fortunate enough to be living under the Christian influence enjoy higher living standards materially and morally and have more enlightened liberty than any other people under the sun. These blessings have come through the *organized* effort of people of good will. Let him who boasts that he does not need to belong to *any* church to live as good a life as *any* member ask himself if such a thing would be possible if he were living behind the iron curtain or in paganism or savagery which *enforces* compliance with its heathen customs and rituals. Thanks to the general influence of the churches around him, whose invitation to membership he spurns, he can live a good life outside the churches. But he is in a measure indebted to them and therefore is really obligated morally to their support. All these churches sing praises to God, read the Scriptures, teach good moral principles, promote many good works in their

communities, and seek to influence others in such good works. Are they not entitled to credit for these good works, and is it not commendable to be engaged in them?

But if these good works are the sole aim of the searcher for a better way of life, then indeed it matters little which church he joins. Those who seek all these things and more, too, and will be satisfied with nothing less than the very apex of godly progress must go still further in their search. They must be like the rich young man (Mark 10: 22) who performed many good works but felt these were not enough; but, unlike him, they must be determined to pay any price to be in *full* accord with God. They must feel that to follow Jesus *fully* they must not only do the good works listed in the Scriptures but experience the powers of the "faith once delivered to the saints" (Jude 1: 3). The true searchers for the church of Christ will examine any church that claims to have all the officers and gifts and powers as set up originally by our Lord and his apostles in days of old.

It is useless to examine the tenets and beliefs of any church which not only does not *claim* to be the church of Christ today but also was not founded with that specific claim.

TO SUM it up:

Is your chief interest in life to exist according to your own natural inclinations, to take the line of least resistance, favor those who favor you, and let the next life take care of itself? Then don't bother to join any church unless you feel it might bring you some social pleasures.

Do you love good works of certain kinds, enjoy working with people generally, admire the worship of God in song and prayer and sermon, love to help others to live better and avoid the baser things of life? Then join any church *if your conscience is clear about it*. You will have your reward.

DO you love the previously mentioned good things but honestly seek more than these? Does your soul yearn for *all* truth? Do you desire the full companionship of Jesus and seek to know his desires for you in this life? Do you want to join with those who welcome *every* gift of power that God wants to bestow on his people today as he did in former days? Do you dare believe that God wants a people to follow wherever he desires to lead them on this earth? In short, do you desire to identify yourself with a people who find the true gospel to be the only way of life that brings sense and proportion to this life and assurance concerning the next stage of existence? Then search for the true church of Christ!

It will be found among that limited number of churches which *claim* to be his own. To find his true church then read the Scriptures, pray earnestly for light according to the directions in the written word, and as surely as Philip was directed to the eunuch, the Lord will enlighten you in his own time and in his own way.

The Dual Citizen

The elder should be a dual citizen. He should be a citizen of the divine state and the earthly kingdoms. Somehow he should sense within himself something "on loan" to his community. To be an "average" citizen and an elder is to cause an injustice toward the "divine calling." To deny that the elder carries additional responsibilities toward developing leadership is also to deny his divine commission.

One of the major responsibilities that befall the elder is to reflect the truth that man lives the "abundant life" only by the code of godly principles. There are no two ways—no code for business separate from one for church, not one pattern for life in the family and another for community relationships.

ELROY E. HANTON



The Inspired Version

AS A MEMBER of the priesthood of the church, I always welcome anything that tends to prove the mission and work of Joseph Smith.

When the English Revised Version of the Bible came out a few years ago I saw in its publication a strong admission that, as claimed by Joseph Smith, the Bible as the world then had it (in the King James Version, at least) was not infallible; that his statement that it "contained the word of God in so far as it was correctly translated" was true and proper. The greater part of modern ecclesiastics now support the idea that the King James Bible contained error.

Several months ago we published something from the pen of Quentin Reynolds about the use of Exodus 22: 18 in the persecution and punishment of witches in the Province of Massachusetts in an early day. Since then our attention has been called to what Dr. F. W. Farrar, one time Dean of Canterbury, said about the word "witch" in his book, *The Bible, Its Meaning and Supremacy*, published in 1897.

Because it confirms our opinion on the fallibility of the Bible we believe our readers will be interested in Dean Farrar's statement.

Take, again, the case of witchcraft.

We find in Exodus 22, eighteenth verse, "Thou shalt not suffer a witch to live." [Changed to "murderer" in Inspired Version. I.A.S.]

It may be said with truth that the meaning of the Hebrew word rendered "witch" is of uncertain significance, and "sorcerers" and "witches" may merely be regarded by the Mosaic Law as "impious and nefarious impostors." If this had been understood "the history of the Christian church would not have been disgraced by the fatal absurdities of witch trials."

Yet it is plain that in the days of Moses, and for thousands of years afterwards, it was universally believed that human beings might by unlawful means have intercourse with fiends and demons, and use the supernatural power so acquired to the injury of their fellows.

The belief is now all but universally abandoned. All pretensions to witchcraft, and all belief in it, are treated as proofs of ignorant superstition. There is not a court in any civilized and Protestant country which would not cover itself with execration if it executed a woman on the ground of being a witch.

Yet how frightful has been the injustice, how terrible the agony caused to hundreds of thousands of hapless human beings, by so entirely mistaking the true nature and objects of the Bible as to treat that verse of Exodus as though it involved the revelation of a fact and the inculcation of a present duty!

The law as a Jewish law may have been justifiable, or at the lowest excusable. Even if it had roots in ignorance and superstition, the attempt to consult demons, and the malefic practices connected with such an attempt, may, in the more ruthless system of rude days, have deserved death. But to assume that this dubious fragment of old legislation proved the existence of witches as understood in the middle ages, and that

God commanded the infliction of death on all poor witches who under the agony of torture confessed to being witches, was, again, a gross misuse of the Bible, a gross misinterpretation of the purposes for which it was intended . . .

In 1484 Pope Innocent VIII sent a Dominican monk as commissioner to extirpate witchcraft. His name was Sprenger, and he was the author of a frightful book on sorcery, which has gained him the name of *Malleus Maleficarum*. This bull of Pope Innocent VIII—*Summis desiderantes* (1484)—has the melancholy pre-eminence (except that which commanded the crusades to exterminate the pious Albigenses) of having cost more torrents of innocent blood than any other. Thousands of women, young and old, were terrified and tortured into preposterous confessions, and as they writhed on the rack were prepared to avouch anything. The Jesuits were specially active in these horrible proceedings. Remigius, in his *Daemonolatreia* (1595), boasted that he had sent nine hundred to death for storm-raising by witchcraft in fifteen years. Seven thousand so-called witches are said to have been burned at Treves; one thousand in a single year at Como; eight hundred at Würzburg.

The growth of knowledge has made it certain that not one of these miserable victims can have been guilty of the crimes laid to their charge by blundering terror and deadly superstition.

Sir Matthew Hale in 1665 said to an English jury who condemned two poor wretches to be burnt that there were such things as witches he made no doubt at all, for first the Scriptures had affirmed so much.

Wesley said that to give up witchcraft was to give up the Bible. The belief in witchcraft is absolutely dead, and yet to Christian hearts the Bible is as infinitely dear as it ever was. We disbelieve in witches, but can still say of the Bible, with Sir Matthew Hale, "It is a book full of wisdom, and will make you wise to eternal life," and with Wesley that therein God teaches us the way to heaven.

WANTED:

New Youth Camp Leaders

CHURCH MEMBERS from "nineteen to ninety" are finding a new area of service while gaining a new concept of the meaning of the phrase, "the fellowship of the Saints," as they volunteer to spend part of their vacation as leaders in our increasing number of church youth camps. The rapid increase in our number of camps calls for a continually new supply of leaders experienced or inexperienced.

All youth camps need some new leaders every season to assure a balance of wholesome adventure and spiritual growth. The first opportunity to break into the youth camp leadership field lies in the camping program of one's own district or stake. Persons interested are encouraged to see the camp director or members of the camp committee (their names will be supplied gladly by district and stake officers).

In addition, each year new camps arise which must be completely staffed and old camps find vacancies in hard-to-fill staff positions. This means they must often look beyond their own geographic area for leaders with the necessary skills to assure an adventurous yet safe and spiritually profitable experience for the campers. To provide a well-balanced camp staff, directors are constantly on the lookout for mature persons to fill the difficult niches, and the Youth Camping Office each year receive a number of requests for information as to the source of such leadership.

Camp Leader's Interest Blank

To help meet this need the Youth Camping Office has developed a Camp Leader's Interest Blank which quickly reveals essential information as to qualifications and distinct camp skills. Anyone nineteen years or older—the more mature the better—inexperienced or experienced, with an interest in camping is invited to write to the director of Youth Camping, the Auditorium, Independence, Missouri, for the Camp Leader's Interest Blank to fill out and re-

turn. This pertinent information is then shared with camp directors throughout the church who can be expected to extend an invitation or letter of inquiry to those who seem to meet their needs. Individuals are always free, of course, to write directly to camps listed in the *Saints' Herald*.

While the services of our camp leaders are almost always given voluntarily in return only for food and lodging during the week, when unusual distances or other circumstances are involved the question has to be worked out regarding who shall pay the necessary travel expenses, and so forth. In some instances camps are able and willing to make modest expense allowances to leaders who find it difficult or impossible to give their services otherwise, but this is not the rule.

Qualifications in Demand

Persons most in demand and hardest to find include experienced water-front program directors with Red Cross or equivalent training, instructors and leaders in outdoor camping, several areas of nature lore and handcraft, recreation leaders, and mature unit counselors.

On the administrative side, good cooks who can volunteer their time and help provide quality foods essential to a happy camp are always in demand. Men who can serve as business managers and who can give the time necessary to do the running about, keeping the larder full and the camp supplied with its endless needs while still making the books balance—can also render a most appreciated service. In harmony with the policy of the First Presidency to look increasingly to our trained volunteers to handle camps there continues also to be need for trained, experienced, mature men and women to lead our youth camps as camp directors or coordinators and as program directors.

Spiritual Ministry Too

On the spiritual side, though all counselors are selected for the contribution

they can make to the Zionite atmosphere of the camp, each camp nevertheless requires one or two specialists in ministry and missionary work. There are morning devotions to be made meaningful, daily counseling, campfire closing periods with deep spiritual implications, at least one daily general class with discussions on some phase of our religious beliefs or responsibilities, and the all-important distinctive camp fellowship services which are blessed so often by the Spirit of God. None of these just happen. They come about through the preparation and consecration of sensitive leaders.

In every camp, too, there are on the average of seven young people who have not made their decision for baptism into the Church of Jesus Christ, who, in addition to the love and attention received through the general camp program and fellowship, need the counseling of missionary-minded leaders who can satisfy their questions and encourage the movement they feel in camp toward the church.

A Wide-open Future

Possibilities in our youth camps will probably never be exhausted. These are continually being explored as door after door is found and opened to new experiences in physical, mental, and spiritual adventure. "The fellowship of the Saints" becomes real in camp as it does in reunions. To young people and their leaders alike, there are lessons to be learned in camp for application in building a sweeter fellowship in branches, congregations, districts, and stakes. There are experiences to be sought, both by the individual and by the group, which are best demonstrated in youth camps. Today these particular experiences are available not only to the young people but to those adults who genuinely love both God and their fellow man and who are willing to qualify to make a distinctive contribution to our youth camps.

Build a Shrine, Save a Life

THE minister listened patiently and intently as the young woman poured out an account of the events that had driven her to her knees in repentance and lifted her to new heights of hope.

The tears she shed during the interview were expressions of remorse but of expectant joy, too. Wrongdoing was involved, and she frankly acknowledged it. She had compromised the lofty standards established in her life through strong family ties and cultivated devotion and allegiance to gospel principles. In short, she had yielded to the humanness that besets every person; she was led away.

But she came back. Her confession disclosed that something marvelous had happened to her to re-focus the principles. What was it? Perhaps a small thing, but indeed significant—she beheld a shrine. It was the *Auditorium*.

This lovely young woman had been away from the Center Place for a number of months, during which time her problem encompassed her. Upon returning, she

drove past the headquarters building of the church. A glimpse of the dome reaching toward heaven from firm foundations incited in her a vision of righteousness. So overwhelming was it she could not overcome it or reject its implications. It indelibly registered on her consciousness what was required of her. She was “driven to her knees.”

Following the interview with the minister, she began the difficult task of unraveling the maze of circumstances that comprised her problem. It wasn't easy, but it was done; she was lifted to new heights of hope. She received a rich testimony of the forgiving nature of God. She has been restored to the *better* person.

Without doubt, the key to the comeback was the Auditorium. While it is often considered just a building, in this case it was a shrine. It measured up to the Webster definition: “A place or object hallowed by its associations.”

Much has been rightly said about the physical needs of a growing church. Of course we need the expanded facilities provided by a

finished headquarters building. Because we are a gathering people, we need a gathering place. The list is long with practical reasons why the Auditorium fund drive deserves our sacrificial support.

But there are premises which go quite beneath and beyond the physical requirements. To many, this structure is truly an “ensign on a hill.” It calls forth from many of our people an expression of saintliness which is indeed godliness. It stands as a stately affirmation that thousands of good men and women have considered our mission worthy of self-sacrifice. Its towering strength points us toward other noble ventures and renders assurance of success.

With all this, perhaps its most important function is to inspire the troubled heart. A perplexed young woman found it doing just that; others agree. If so, the Auditorium performs a godly mission.

If money can help build a shrine to save a life, we ought to give it eagerly.

THE FIRST PRESIDENCY

AUDITORIUM DAY, MARCH 9

\$237,505 is needed

John W. Blackstock



WHEN one looks back and considers writing about spiritual experiences he soon realizes that many of them are in some way related. I am sure that the restraining influence a praying mother had on me made it possible for the Lord to reach me and bring me into the church. While it is true that at times I wandered far from her teachings, her influence was such that anything I shall ever be, she shall have her part in it.

I cannot overlook the help and encouragement that has been constant for more than a quarter of a century from my wife. Who could ever know what a good woman contributes to a man's life and ministry? What spiritual ramifications there are when she always knows her husband is equal to the task! What help there is when her faith in the purposes of the church never wavers! But if one is to be a disciple of Christ there must come those times when he stands in the very presence of divinity. He must voice a strong testimony, not merely an echo of what others have experienced in the dim, distant past. He must feel the impact of the Holy Spirit in such measure that the whole course of his life is changed. It is of such an experience I now write.

In the early thirties, with my wife and two older girls, I moved from northern Iowa back to our home town of Chariton, Iowa. The branch there had earlier been a thriving one. By now several coal mines had closed down. The depression was upon us. As a result

many of the Saints had moved away. The membership was then perhaps less than half of what it had been. The church building had been neglected. It was sadly in need of paint both inside and out.

If thirty-five people showed up for Sunday school we were doing well. There were, of course, less for the eleven o'clock worship. Then there was the usual seven to a dozen out on Sunday evening.

It seemed to me the branch was on a toboggan and going down the incline rapidly. What made it worse, I became convinced that no one was trying to do anything about it. Of course this was not altogether true. However, I became increasingly more dissatisfied with things as they were.

It was the custom that the few who stayed for preaching at eleven moved to the right side of the church. The particular morning I have in mind I did not move to my usual seat. My wife was a little slow in coming from her class of youngsters. She was teaching in the basement, which was even more in need of cleaning than the upstairs. When she came up she suggested we move over with the others. My reply was "I am fed up with this dead place." In amazement she replied, "I never dreamed you would ever feel this way." I replied, "I never expected to either, but that's the way I feel. I am going home." She said, "All right, I'll see you after church."

It was a lovely Sabbath morning. Halfway down the church steps I paused to look at the city park

across the street. I remembered that when I was a boy it had been a city dump. It was now a place of beauty. From the park my gaze turned back toward the church building. As far as my eyes were concerned the building was gone. Only the floor and the pews remained. The pews were well filled with people. This I saw as plainly as I see the typewriter before me now. As I gazed a voice spoke to me, and I was enveloped in the Holy Spirit. I would not say this was an audible voice, but it spoke to every intelligent fiber of my being. It said, "Don't go home, my son, for the time will come when I will call you to the holy priesthood of my church. I will use you as an instrument in my hands to build up the work of my own planting in this place. Don't go home."

(Continued on page 19.)

I Had an Experience

Don't Pity Your Pastor's Wife

ONCE I sat in a crowded train beside a girl whom you will be able to picture when I tell you that she had used an eyelash curler, was wearing an ankle bracelet, and was chewing gum as she read *True Confession* magazine. She proved to be jolly, and we had an animated talk about her job and her boy friends. Then she asked if I had a boy friend. I allowed as how I had, and in fact was married. When she inquired, "What's his line?" I replied that he was studying to be a minister. She looked at me with pity and said, "Oh, you poor kid, no more fun for you, hey?"

I've often thought about her remark, for it expressed the kind of incredulous pity that many lay people feel for a pastor's wife. They sense the limitations her marriage places on her, but they do not realize its singular glories and, in a deep sense, its fun.

A manse marriage is unlike any other. A minister's wife has to share her husband with hordes of people. She may have to sacrifice her own ego needs drastically for the sake of his vocation. And this man is just plain peculiar. Douglas Horton likes to remind young parsons, "It's a terrible thing for a man to fall into the hands of the living God."

It might help laymen to understand their pastor's wife better if we pictured in more detail these three facts which shape her life so singularly.

First, she sees her neighbor's husband docilely trudging home at 5:18 each night, to catch a softball with his son, repair an ailing piece of household equipment, or take everyone out to buy an ice-cream cone. Her spouse, on the other hand, might puff in at 6:28, have to roar off again for a seven o'clock appointment, and while she tries to stuff his overcooked supper into him, he gets two phone calls.

Other husbands work a neat five-day week and spend their week ends cutting the grass, building a terrace, or putting up storm windows. If that gets done around a manse, it's usually done by the wife.

The lowest period of the week for a minister's family is Sunday afternoon. More often than not the wife is marooned without a car and must cope alone with peevish children whose friends, perhaps, have been taken off to the lake by fathers available for such excursions.

She hears labor leaders talk cheerily now about a four-day work week, while her husband continues to put in a crushing seven-day week, often on work so explosively confidential that no one realizes how hard he *does* work.

She may be on the verge of disintegrating herself, while the man whose shoulder she wants to weep on is off beside a hospital bed, or counseling another couple about its marital difficulties. Or, worst of all—he's at a meeting.

The Domesticated Male

This is against an overwhelming trend in our culture. Last winter, Margaret Mead, in a tirade in the *New York Times Magazine*, asserted that we are "hamstringing" men, making them "subservient and narrowly domestic." She claims: "Women now . . . have their men where they want them—as dishwashers, baby sitters, companions, and escorts. . . . (Men object) to careers which would take them away from home for long hours, interfere with their family life, be too engrossing, be the kind of work they could not forget when they got home. . . . Today men refuse international jobs because the 'climate of living' for the children will not be admirable; they refuse assignments to public-service committees, where they are sorely needed, because such assignments would spoil their week ends with their families."

Dr. Mead's case is constantly confirmed all around us. I saw a news story, also in the *Times*, headed "Cut in Civil Flying Laid to Wives." The article quoted an airport official who was noting the stunning drop in the number of private flying licenses. Apparently a lot of men fell in love with flying when they were pilots in the war. They took out private licenses when they were discharged. Now they have let those licenses lapse. The official said, "Their wives want the men around the house on week ends."

I heard a popular song on the radio the other day which went like this: "If you were Chris Columbus back in 1492, America might be discovered but not by you. You'd never sail across the sea to change the world's geography. You'd stay right there close to me in 1492." It was intended as a romantic song.

Political commentators take this trend seriously. In the book, *The Coming Caesars*, a French political analyst says:

"From the growing feminine ascendancy arose many of the great changes in twentieth-century America: the steady bartering away of precarious freedom for security, the basic conservatism, the idolization of the child, the instinct for the preservation of property, the distrust of originality, the increasing fear of personal risk. . . . The profound impact of this on the political evolution of the United States can never be overestimated."

Would such domesticated homebodies as we see all around us ever have settled the American West, ventured on the Oregon Trail, invented the electric light, split the atom?

As Margaret Mead concludes: "There are gifted . . . and adventurous men and women, people who never stop thinking about what they are doing, people who work eighteen hours a day, people who have to travel into far places and risk not coming back, people who will give and give of themselves in the public good. We need men and women with commitment."

A minister is part of the dwindling adventurous remnant. And his wife would be the last to want to tame him. Having lived with that endlessly giving, tired, driven man, she wants him to continue—free to use his time as a trust from God, free to speak out on social issues even when it makes her tremble, free to be fully a pastor.

Now for the second point, the sacrifice of the manse wife's ego. Kierkegaard has said, "To be a woman is something so strange, so confused, so complicated that only a woman could put up with it."

It's always hard to be a woman. The most brilliant, bitter statement of a woman's dilemma has been made by Simone

de Beauvoir in *The Second Sex*. The title reveals the book's bias. She deals with the problems of the woman who is gifted herself, yet has to be subservient to a man's vocation:

"Man requires her to be wholly his and yet no burden, . . . to establish him in a fixed place on earth and to leave him free, to assume the monotonous daily round and not to bore him, to be always on hand and never importunate. He wants to have her all to himself, and not to belong to her."

Manse Wife's Dilemma

This dilemma is many times multiplied for a minister's wife. This man is under much more pressure than the average, able to give to his spouse fewer of the conventional rewards of a wife. He has an odd position as a public figure, with great ego rewards, as well as great perils.

I am convinced that because the pastor *is* so busy, he needs, more than most men do, what woman is uniquely able to give. Ashley Montague has written a diverting book called *The Natural Superiority of Women*, in which he says:

"One of the principal functions of a wife has been . . . offering (her husband) the psychological relief from tension in the only place in which he could find it—the home. . . . One of the age-old functions of woman has been to provide a sympathetic ear into which man could pour his troubles; and woman has always stood by, with the touch of her gentle hands, the calmness, strength, and encouragement of her words, to bring balm . . . to the weary, puzzled, frustrated (male)."

Sloan Wilson, author of *The Man in the Gray Flannel Suit*, adds to this:

"A friend of mine . . . was serving as president of a small college; planning new programs of study, supervising the construction of several new buildings, raising funds, and coping with the usual stream of complaints, from faculty, students, and alumni. . . . Without a capable wife to screen his speaking and social engagements, keep track of his personal finances, run his house, and take care of his children, he would have been lost. If his wife, who had great executive ability, had suddenly decided to have a career of her own, he would have succumbed from sheer confusion and bewilderment."

I was interested to read recently an interview with the wife of Connecticut's Governor Abraham Ribicoff. She said:

"No sooner had the Governor been elected, than we were deluged by requests from clubs and other organizations, asking the use of the mansion for teas and fund-raising kick-offs. . . . It was really overwhelming. You have no idea. . . . I finally decided: no, we wouldn't do it. . . . There were cries of political suicide. . . . But I think most people understand that the Governor should be able to come to a home and relax, not to a public meeting-place."

I would be ready to guess that behind most effective public figures, there are women like that.

I know that the wife of a great college chapel dean fortified her man magnificently for forty years of masterly cooking by understanding that he, a small man with a prodigious appetite, had an unusual need to come home frequently for hearty snacks with her. I know a blunt wife of a bishop who may have startled her diocese many times but keeps her husband perfectly content because she knows how to keep him chuckling, and thereby gives him relief from being a stately public personage.

Here I must add a point I believe profoundly: a minister's wife has an unusual responsibility, greater than that of most wives, to provide abundantly for her husband's need for affection, love, and understanding. This man who must be an imperturbable hero to so many simply must be a human

being with someone. Only his wife can give him the chance to let down completely; only she can accept him without his having to explain himself. That's why I feel that the minister's wife must be extraordinarily tender and sensitive in the intimate association of married life.

Risks of Conscience

The minister needs his wife, too, because his conscience may lead him to dare to be unpopular. It may be a great comfort for her to read P. T. Forsyth. That superb, prophetic preacher, far ahead of his time, was preaching, back at the turn of the century, a kind of theology that speaks directly to our time. As many a pastor reveres Forsyth, reading this author helps the wife to understand her husband when he chooses to preach a thornier theology than his congregation likes to hear.

At one point, Forsyth told an audience of young preachers, "The meaning of Christ's death rouses our shame, self-contempt, and repentance. And we resent . . . being made to feel ashamed of ourselves. . . . A great many people are afraid to come too near to anything that does that for them. That is a frequent reason for not going to church."

And again (imagine a man preaching this in 1910): "People welcome sermons of a more or less psychological kind, which go into the analysis of the soul or of society. They will listen gladly to sermons of character-building, for instance; and in the result they will get to think of nothing but their own character. . . . When a preacher begins preaching the real, objective New Testament gospel, he has raised against him what is now a most fatal accusation . . . he is accused of being a theologian" (from the *Work of Christ*).

A minister needs his wife's support when, riskily, he preaches what Forsyth describes as "the deep Christianity . . . that which not only searches us but breaks us."

Such a loving, giving, trusting relationship can survive the strains of too much busy-ness, of woman's restlessness, of possible unpopularity, and even the gossip a pastor has to take if he counsels that pretty soprano in the choir.

A "Peculiar" Man

So we come to our final point. This minister is a peculiar man, because the hand of God is on him. Any man of great gifts is difficult. Recently the wife of the conductor Leonard Bernstein said that her husband has been "hard to live with—but what man worth living with isn't? And every now and then he just makes you want to cry, 'Oh, thank you for loving me.'"

What makes a minister hardest of all to live with is that there is a part of him which even his wife, who knows him best, cannot fully share. That is his relationship with God, for a pastor has a strange responsibility to deal with men at the points which affect their eternal destinies.

On Sundays, at the high moment of morning worship, the manse wife looks up at that man for whom just an hour ago she may have been cooking a soft-boiled egg or replacing a broken shoelace. There he is, dear and familiar, but lifted to another dimension by the responsibility he carries. Then all she can do for him is to repeat, as an intercessory prayer for him, those words of Paul, "Unto me, who am less than the least of all saints, is this grace given . . . to make all men see what is the fellowship of the mystery."

—By permission of *Presbyterian Life*, January 11, 1958.

Home Column

*The Brydges Street Congregation
Establishes "another outpost for the Kingdom"*

New Church opened at London, Ontario

IT was a tribute to "the way they do it in London" when the new Brydges Street Church was opened in London, Ontario, November 10, 1957. The members of both congregations in the city had pooled their efforts and their money in the erection of this new place of worship. The project was characterized by a good spirit of unity and devotion.

This opening of a new church was the result of the work of expansion begun by the branch under the pastorate of Elder Almer Sheehy. In 1948 the branch purchased a large home on the corner of Dundas and Highbury in the east end of the city. With some renovation this building served as the church home for what was to be known as the Highbury congregation.

Soon it became apparent that the building would not be adequate for the needs, nor conducive to the role of the congregation in the area. Consequently, explorations were begun in 1954 toward the securing of a suitable location upon which to build a new church. In December, 1954, lots were purchased at the corner of Brydges and Spruce streets. The Highbury building was sold in 1956.

Plans for the erection of the new church were discussed. A building committee was formed with J. A. MacGregor as chairman and Jack Timbrell, A. G. Renecker, L. E. Shaw, Ronald Richardson, Dr. D. A. Campbell, Dr. E. V. Shute, J. C. Stuart, Tom Timbrell, and Bruce MacGregor as members. The fund-raising committee included as members Tom Timbrell (chairman), A. K. Bennett, Mrs. Jack Lyon, T. B. Richardson, H. G. Scholtzhauer, Neil McLean, and Mrs. E. V. Shute.

Mr. E. H. Hagarty, of the firm of Blackwell and Hagarty, was engaged as architect. Plans were prepared and finally accepted. The Roy James Construction Company, Ltd., did the contracting. The new church began to emerge from the realm of a pleasant dream.

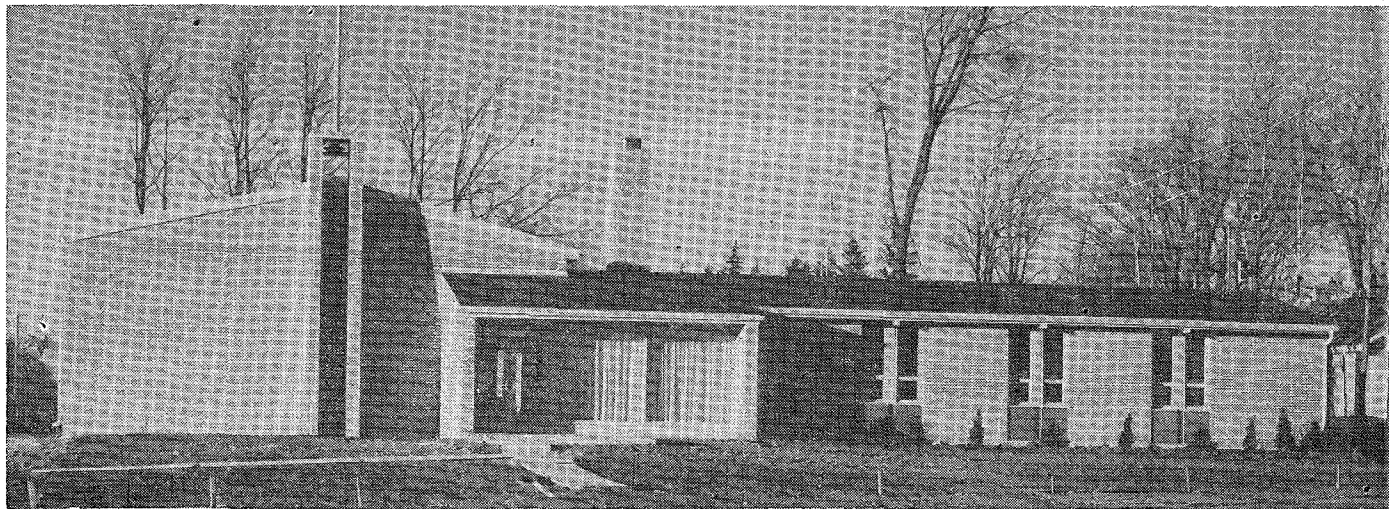
Sod was turned on May 3, 1957. Apostle D. O. Chesworth, missionary in charge of the Great Lakes Mission, was present for the simple but impressive ceremony. Elder John E. MacGregor, a former pastor of the branch and now district evangelist, laid the cornerstone on June 24, 1957.

After meeting for a year and a half in the neighboring Prince Charles School, the former Highbury congregation moved into its new church home and officially became identified as the Brydges Street congregation. With gratitude to God the members met for the opening of the church under the guest ministry of President F. H. Edwards and Bishop Hudson Grundy. Approximately three hundred members and friends shared in these history-making services.

Mayor Ray Dennis of London addressed the large audience, welcoming the congregation as another Christian unit in the community. Also, in a rather unique situation due to the fact that the church building is partly in the city of London and partly in the township of London, Mrs. John Gillies, the Reeve of the Township, also gave a few words of welcome and greeting to the congregation. Expressing his appreciation for the co-operation given him during the planning and constructing of the church, Mr. E. H. Hagarty spoke of his best wishes for the group.

The church is of a modern contemporary design. It is one story with no

The new home of the Brydges Street congregation is of modern contemporary design, featuring practicality without sacrificing beauty

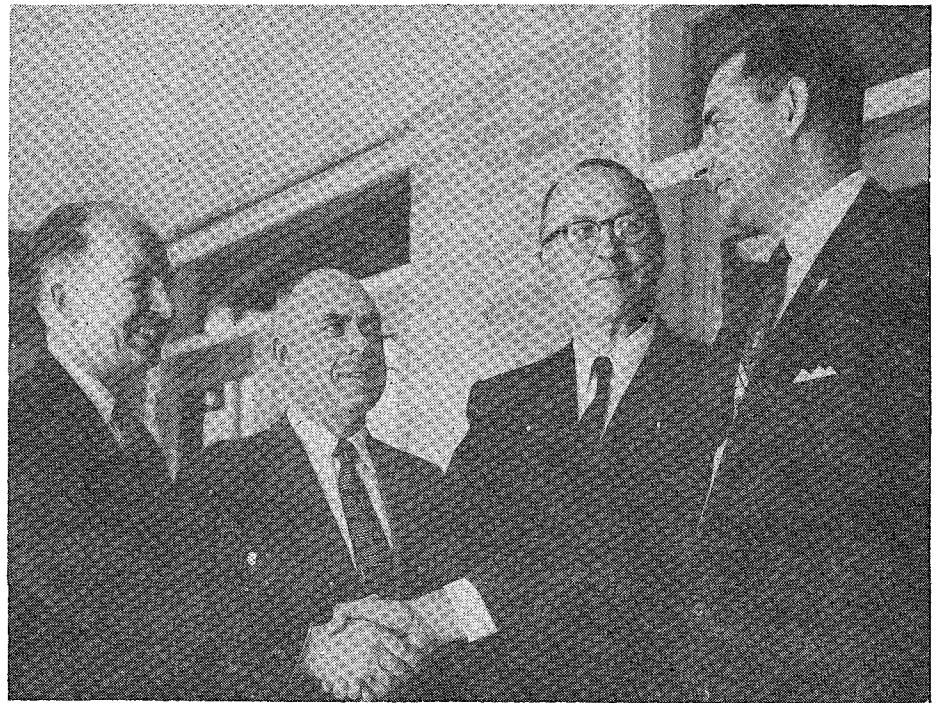


Photos courtesy of London Free Press, used by permission.

basement. Built in the shape of an L, a large and bright fellowship hall forms a part of it. With ten individual classrooms, a well-equipped kitchen, and a combination "cry room" and church office, the building offers some very practical features without sacrificing its beauty or dignity.

The narthex is fronted by an attractive door and floor to ceiling windows. The sanctuary, the fellowship hall, and the church office open from this room. The sanctuary, seating approximately two hundred, helps to create a feeling of reverence in the worshipers. Cathedral windows fill one entire side wall. The ceiling is vaulted, and finished with laminated arches. The pulpit, set to one side, is backed by floor to ceiling curved walnut paneling. In the center of the front wall the baptismal font is located. It is elevated and draped when not in use and fronted by a seven-foot Communion table of oak, inlaid with black marble. The choir occupies the right front section of the room, in an alcove fronted by an electric organ. The whole effect is one of beauty, peace, and dignity.

Many special gifts were given to the church, including an electric organ, the sound system, and tile for the sanctuary by T. B. Richardson; the pews by Dr.



City Pastor J. C. Stuart, President F. Henry Edwards, Congregational Pastor Evan Shute, and Bishop Hudson Grundy at opening of the new church.

and Mrs. D. A. Campbell and family; the pulpit, in memory of Owen and Ellen Cambridge by members of their family; the kitchen furnishings by the Richardson family; the marble inlay for pulpit and altar by Dr. and Mrs. E. V. Shute and family; the Communion table, in memory of Ada Henry, by her daughter, Mrs. J. A. Crawford; shrubs for the grounds by Charles Alford; the coat

racks by the junior Zion's League; and the offering plates by the senior Zion's League.

With the completion of this church, another outpost of the kingdom has been established. It is with grateful hearts for this blessing that the London Branch moves forward with high hopes for further expansion in this area.

LORNE F. WHITE

Question Time

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.

Question

In the transfiguration of Christ (Matthew 17: 3, 4) what is the meaning of verse four where Peter refers to the three tabernacles—one for Christ, one for Moses, and one for Elias?

W. R.

Missouri

Answer

Usually we can gain light on any particular biblical passage by looking to the original language in which the passage was written. The Greek word translated "tabernacle" here also has the meaning of a tent or abode or dwelling. It seems apparent that Peter was thinking here of the booths or tents such as they were familiar with in the Feast of Tabernacles, which in turn represented the tents in the wilderness where God's worship was carried on (Acts 7: 44). There is also reason to believe that at this period of time the Feast of Tabernacles was marked by enthusiasm over the coming triumph of Isaiah. Peter is suggesting here that the final age is come when the great Feast of Tabernacles is to be celebrated and Moses and Elijah will remain there permanently. He therefore wishes to make abodes suitable for this worship.

The following explanation of Jesus to the disciples shows them that the time has not yet come and they must still go down into the valley in labor and tribula-

tion before the full consummation of the age is realized. Notice, too, that many biblical scholars feel that Moses represents the law while Elijah represents the prophet, and Christ was seen in the midst of them as greater than both, yet fulfilling both. The building of booths or tabernacles would show the feeling of Peter to want to prolong the stay of heavenly visitants, for it was good to be there.

We have somewhat the same feeling today when experiencing a marvelous spiritual feast at reunions or Conference. Many times we would like to prolong our stay at such spiritual mountaintops. We, too, however, must descend to earth again and do the task that is ours in fulfilling His purposes in us.

CECIL R. ETINGER



Golden Wedding Anniversary

Mr. and Mrs. Eli Wilson Patrick of Maysville, Missouri, held open house on the afternoon of December 22 in observance of their fiftieth wedding anniversary. They received many cards and gifts from the friends and relatives who called to congratulate them.

They were married at Hartington, Nebraska, on December 18, 1907, by Reverend F. Druliner of the Methodist Church. Both are now members of the Reorganized Church, and Brother Patrick holds the office of priest.

Eleven children were born to the Patricks; two sons, Charles and George, died in World War II. Those remaining are Mildred Randlett and Henry of Decatur, Nebraska; Fred of Kansas City, Missouri; Frank of Foley, Alabama; Herbert of Boise, Idaho; Gerald of Eudora, Kansas; Vera Millsap of Cameron, Missouri; Glenn of Vista, California; and Naomi Taylor of Maysville. All the children except Frank, who had sickness in the home, attended the celebration. The Patricks also have seventeen grandchildren; three step-grandchildren; and four great-grandchildren.

Briefs

Six Baptisms in Mission

OSCEOLA, MISSOURI.—The mission election was held August 18, with District President Allen Piatt in charge.

Newly elected officers are as follows: Lawrence Beckham, pastor; Myrtle Crowl, solicitor and secretary-treasurer; Forrest Winters, religious education; Donna Winters, women's leader; Bud and Frances Wicker, young people's leaders; Maggie C. Barmore, publicity and music; June Cropsy, auditor; Howard Kile, recorder; Ethel Amick, Orval Mann, and Howard Kile, building committee.

On September 15, there were six baptisms, and Forrest Winters was ordained a priest on September 8.

Recent speakers have been L. C. Allen of Nevada, Missouri; LeRoy Hancock, Butler, Missouri; and Bill Hayes, Rich Hill, Missouri.

The women's group is very active. In December they sponsored a bake sale, chili and hamburger supper, and rummage sale, which netted \$89.70.—Reported by MAGGIE C. BARMORE

Baptisms and Ordination

SPRINGFIELD, ILLINOIS.—The election of officers for the year 1957-1958 was held on September 5. Elder J. E. Williams was sustained in the office of pastor, and Lloyd Elrod as branch treasurer. Helen Jones was elected to the office of women's director, Mary Elrod as church school director, F. L. McKane, Jr., as secretary, and Catherine France as music director.

Edward Bryan McKane was blessed on September 8. District Missionary John Gorker held a series of cottage and preaching services September 16-27. Results of these meetings are still being realized. During the series Michael Fowler, Gary Simmons, Billy and Larry Holvey were baptized.

On October 6, Brother F. L. McKane, Jr., was ordained an elder by Elders Brockway

and Gorker of Decatur, Illinois. The baptisms of George Shaffer on October 13 and James Jewell on December 15 united two more families in the church, bringing the total baptisms for 1957 to six.—Reported by MARY ELROD

Three Baptisms

ENID, OKLAHOMA.—On August 20, the annual business meeting was held, with Brother D. C. Feely, Western Oklahoma District president, in charge.

Jack Glover's call to the priesthood was accepted unanimously. The following officers were elected: Ralph L. Graves, branch president; D. C. Feely and Jack Glover, counselors; Floyd Swinnea, church school director; Roy Bingham, assistant; Ida Feely, women's supervisor; Norma Britton, music supervisor; Roy and Gerry Bingham, youth and children's supervisors; Gerry Bingham, publicity; Carolyn Gault, historian; Velma Graves, solicitor and treasurer; Harriet Womack, secretary; Glen Gibbon, Harry Adamson, Jack Glover, and Ray Bingham, finance committee.

Baptismal services were held December 17, following two weeks of endeavor by Missionary Herbert Lynn. Bobby Kay James, Jan Bond, and her daughter Pamela were baptized.—Reported by BRANCH REPORTER

Host to Youth Conference

EUGENE - SPRINGFIELD, OREGON. — Bishop T. A. Beck met with District President Robert Seeley and the priesthood in Eugene on December 1, in the interest of stewardship, introducing the abundant life program which is being continued. The film "The Center Place" was presented December 8, after which Brother Beck spoke.

A Christmas program was held the evening of December 22. There was good reception of the Messiah broadcast over station KERG.

The branch was host to the annual youth conference in Eugene, December 27-29. During the final service Elvis Eugene Barnhart was ordained a priest by Elder Ephraim Barnhart and Elder J. C. Ford. Evangelist Miles Whiting preached the sermon that followed.

Eugene Barnhart, serving in the United States Army, was home on leave and showed colored slides at the New Year's party at the church. He has been in the area around Japan. After refreshments, Elders J. C. Ford, Robert Seeley, and Ephraim Barnhart conducted a worship service.—Reported by MYRTLE JACOBY

Missionary Series Held

DONORA, PENNSYLVANIA.—Evangelist Samuel Zonker of Wellsburg, West Virginia, held missionary services November 10-18. The average attendance was ninety-six. Wilda Torhan was in charge of music.

The women's department was host to the women of Pittsburgh District for a Christmas party the evening of December 12.—Reported by MRS. VIRGINIA HUGHES

Homecoming Service

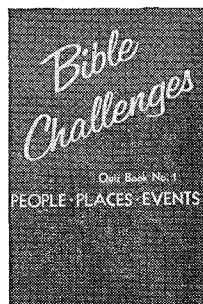
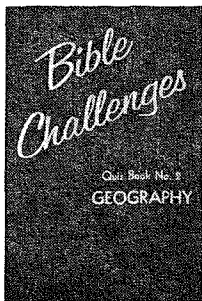
LACHINE, MICHIGAN. District President Merle Harford held a two weeks' series October 27 - November 10. He gave slide lectures on the story of the Restoration.

A home-coming service was held November 10. Esther Manning and Fred Lorsch were honored at the morning service, being the only two charter members left in the branch, which was organized November 8, 1911. Brother Harford and Elder Ernest Burt were guest speakers. The noon meal was served at the home of Irene Jacobs.

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The annual chicken dinner was held November 23, with the profit of \$219.00 going to the building fund.

Three babies were blessed October 27. They were Arnold Guy, son of Mr. and Mrs. Guy Christensen, blessed by Elder Smith and Elder Guy; Daniel Karl, son of Mr. and Mrs. Gene Hansen, blessed by Elder Anderson and Elder Smith; and David Blaine, son of Mr. and Mrs. William Anderson, blessed by Elder Guy and Elder Smith.

Before Christmas, the church was redecorated inside by the members.—Reported by IRENE COLE

Church News

CRESTON, IOWA.—Seventies Virgil E. Billings and George Njeim conducted a missionary series from January 5 to 17 with Brother Njeim bringing the sermons. A number of nonmembers were in attendance. Elder Billings is continuing to spend a part of each week for six weeks in the Creston area, preaching each Sunday evening. A baptismal service is scheduled for February 2.

Evangelist James A. Thomas spent a week of December visiting and ministering to the Creston congregation. Mrs. Thomas accompanied him.

Cindy Lynn, little adopted daughter of Mr. and Mrs. Carroll Schell, was blessed on the morning of January 22.

Louann, daughter of Mr. and Mrs. Charles Kellogg of Arlington, Texas, was blessed December 29.

The women's department, under the leadership of Mrs. Al McMichael, met for its annual Christmas party and worship in December, bringing as a special sacrifice offering the sum of \$179.00.

Caroling was a part of the Christmas activities in the Zion's Leagues and Z. B. A.'s.

The children's department presented a service of worship on the Sunday morning before Christmas, an annual event which is its special gift to the congregation.—Reported by RUBY STRAND

Officers Named

EAST JORDAN, MICHIGAN.—The annual business meeting was held September 24, with Elder Merle Harford, district president, in charge. The following officers were elected: Elder Fred Horton, pastor; Nancy Olson, secretary; Gerald Olson, treasurer; Ray Olson, church school director; Elaine Dvoracek, director of music; Elizabeth Sloap, director of youth; Julia Rude, women's leader; Gladys McKinnon, historian; Ray Olson, custodian; Shirley Olson, librarian; Goldie Whiteford, reporter; Vern Whiteford, solicitor; Lucretia Frost, adult supervisor; Natalie Whiteford, young adult supervisor; Bernice Carey, recorder.

The women have had a ham supper, bazaar, and rummage sale, to help pay for a roof on the dining room and new cement steps.

A two weeks' series was held by Brother Harford in December. The lectures and slides were on the Restoration. They were well attended.—Reported by GOLDIE WHITEFORD

All Assist in Missionary Effort

AURORA, ILLINOIS.—Seventy A. M. Pelletier held a successful two weeks' missionary series at the church. Saints from the Chicago churches, Lombard, Plano, Deselm, and DeKalb branches also helped swell the daily attendance over one hundred. Brother Pelletier's challenge resulted in five baptisms. Matthew Riva, Lurley Lovell, Ronald Wiggins, R. C. Shaver, and Mary Condon were baptized by Don Newcom, Lloyd Cleveland, and Brother Pelletier. Roger Ruggles was baptized two weeks earlier and confirmed by Elders A. J. Settles and Lloyd Cleveland.

The branch was divided into six different spiritual action committees, under the leadership of six different priesthood members, Lloyd Cleveland, Donald Lusha, A. J. Settles, Don Newcom, Vernon Pettit, and Robert Birdsall. Members of these committees were assigned to homes to visit, do publicity work, and strengthen the work in Aurora. Starting in early December, these workers deserve credit for attendance and interest shown.—Reported by CHARLES A. REEDY

Women Raise Funds to Build

ANDERSON, CALIFORNIA.—December 13-14 the women's department held a bazaar, rummage sale, and food sale at Red Bluff. Proceeds were \$212.00 net, which was added to the building fund. The Lassen and Emma Circles combined for the effort.

Visiting speakers during December and January have been Elder Dean Hintz of Chico, Elder Walter Menzies, pastor of Yuba City Branch, and Elder Herbert Hinton of Santa Rosa Branch.

Presiding Elder Homer D. Gatchett has worked hard among the Saints of the area. He has held cottage meetings and visited homes. He is now resigning, as he has accepted a position in southern California, where he will move.—Reported by GLADYS MCCARTY

Bible Study Course

BALTIMORE, MARYLAND.—A "Witness for Christ" program was begun the first Sunday in September. This was a Bible marking course of lessons to help prepare members for better missionary endeavors.

Seventy Loyd Adams conducted a missionary series November 3-10. Apostle Arthur Oakman and Apostle Don Lents held a service prior to Brother Oakman's departure for Europe.

A business meeting was held November 24. A. A. Mehlich was sustained as pastor, Becky Mehlich as secretary, John Edwards as treasurer, Gil Vitek as church school director, and Bob Vitek as assistant. Beverly Vitek is director of music, Wonza Simmers is publicity agent and historian, and David

Mehlich solicitor. Jack Keller and Paul Edwards are the board of trustees. Lily Vitek, Wonza Simmers, Jessie Glick, Clyde Workman, and Laura Mae Jones are the ways and means committee members.

Brother Zepp came from Washington on Saturdays to assist with interior decoration in the church.

Lettie May Edwards, "Mother of the branch," died January 5. She was the wife of A. H. D. Edwards.—Reported by WONZA SIMMERS

Young Adults Baptized Following Series

BAYOU LA BATRE, ALABAMA.—An evangelistic series of services was held January 5-12, with Missionary F. LaPointe in charge. The baptismal service was held January 12, for three young adults. They were Dolly Childress, Mrs. Vernon Steele, and Mr. Elwood Ladnier. A confirmation service followed, and Mrs. Steele's four small children, Edmund, Danny Rae, Kathy, and Deborah, were blessed. Elders Delbert and Alma Tillman assisted Brother LaPointe with these two ordinances.

A general class was held at the church school hour on January 12, to discuss those points that were not clear in several minds. There was much discussion, and a good spirit prevailed.—Reported by MRS. HARVEY NELSON

President Edwards Is Guest

WALNUT CREEK, CALIFORNIA.—President F. Henry Edwards was the speaker November 17. A potluck luncheon was served after services. District President Fred Banta and members from Pittsburg mission were other guests.

The Zion's League, under the leadership of Pauline White, has enjoyed many activities in recent months and has a full schedule ahead.

Gerald L. Giles, pastor, is back on the job after a very serious illness.

The film "The Center Place" was shown to the group in January.—Reported by MONNIE MINEAR

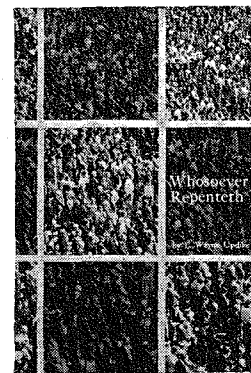
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Baby Blessed

WILLOUGHBY, OHIO.—Michael Allan, son of Mr. and Mrs. Allan DeBolt, was blessed at Kirtland on January 26 by Elders Earl R. Curry and Jack Sanford.—Reported by ALMA O. CURRY

Baptism Reported

MYRTLE POINT, OREGON.—Ted Boatman was baptized by Dean Mason on January 12, and confirmed at eleven o'clock service by Elder Thomas Coffman.—Reported by MRS. GLEN DAVENPORT

Money for the Building Fund

KANSAS CITY, KANSAS.—The bazaar and bake sales sponsored by the Malvern Hill women's department and the young adults brought nearly \$250.00 for the building fund.

Clarence Sherman is the new leader of Grandview Zion's League.

The Zioner Group, under the leadership of Mr. and Mrs. Louis Binns, will meet the first and third Sunday evenings of the month to review the membership manual.

Warren Gose, formerly of Arkansas City, Kansas, is now a member of Malvern Hill congregation.

The Boy Scout troop is growing under direction of Lester Comer.—Reported by DEB LLOYD

Eight Baptisms

OSAGE-NEWCASTLE, WYOMING. — Eight members were added by baptism during the year. Inspiring services were conducted by Seventy Luther S. Troyer in February, resulting in five baptisms: Sue Ann and Joan Prothero, Mrs. Fanny Wolfe, and DelRae and Robert Walkup. They were confirmed by Elder Troyer and Elder Forrest Julius. Each was presented a *Church Member's Manual*.

Dalene Snearly added her membership to the mission in June, but was baptized by Elder Paul Landberg at the Odessa, Missouri, church. She was confirmed by Elder H. L. Hartshorn, a great-uncle, and Elder P. L. Hiles.

Tragedy struck the Hunt family of Upton, when he was burned and died August 25. On September 15, his wife had their four children blessed.

On the first Sunday in November, Mrs. Melvin Hunt and Harvey Rost were baptized and confirmed by Elder Forrest Julius.—Reported by MRS. DALE SNEARLY

Home-coming Service

YUBA CITY, CALIFORNIA.—The Yuba City Branch had its annual home-coming day, November 17. The men of the priesthood

who helped to make the day a success were Missionary Charles Vreeland, Elder Eli Bronson, Elder Dean Hintz, and the local priesthood. The theme for the day was "Our Responsibilities" (toward Christ—his gospel—his church). It was a day of rejoicing and good fellowship, and many were touched by the Spirit of God.

The officers for the ensuing year are as follows: pastor, Walter J. Menzies; counselors, Edward L. Hamilton and Joseph Herbst; church school director and recorder, Marjorie Higgins; women's leader and secretary, Mona Herbst; music director, Anna Mae Carter; treasurer, James Hale; solicitor, Joseph Taylor; book steward, Edna Filer; historian and auditor, Harriet Hamilton; youth leader, John Peryea; finance committee, Joseph Taylor, John Peryea, and Edwin La Brue.

Julie Ann, infant daughter of Joseph and Mona Herbst, was blessed on December 1 by Elder Walter J. Menzies and Elder Edward L. Hamilton.—Reported by JESSIE W. MENZIES

Recent Ordinations

GRAND RAPIDS, MICHIGAN.—December 8, several men were ordained to the priesthood: Gerald Harvey, Arthur Osborne, and Roger Gildner to the office of deacon; Theodore Mockerman and Almer Lee Dieterman to the office of priest; and Eugene Jeffreys and William Griffin to the office of elder.

David Lee, infant son of David and Linda Johnson (formerly Dodds), was blessed November 24 by his maternal grandfather, Delbert Dodds, and his great-grandfather, George Lalone. Timothy Scott, infant son of Mr. and Mrs. Richard Berkey, was blessed December 8 by Brothers Dodds and Garnett Smith.

In December, a candlelight Communion service was held the first Sunday. There was an evening of caroling, and the choir sang "The Saviour Is Born" and also other selections at each Sunday service. The junior church gave a program.—Reported by LAVINA HOOPER

Recent Church Improvements

FRANKFORT BRANCH, ARKANSAW, WISCONSIN.—District President Wesley Elvin was present for the business meeting August 19. The following were elected: Clive Metcalf, branch president; William Holden and Graydon Gano, counselors; Graydon Gano, church school director; Marie Rathke, secretary and recorder; William Holden, treasurer; Olive Gano, music director; Kathryn Gano, pianist for church school; Joan Brunner, pianist for church; Bernice Kern, youth leader, church school

secretary and treasurer; Marie Rathke, assistant; Myrle Supri, women's leader; Della Metcalf, historian; Lyle Supri and Ernie Ericson, auditors; Orrie Brunner, church school assistant.

Della Metcalf is assistant women's leader, and Beryle Brunner is secretary and treasurer. Evelyn Richardson is in charge of the cradle roll kits, and Norma King the sunshine gifts.

Zion's League officers are Daniel Richardson, president; Dick Longsdorf, secretary; Violet Lapean, treasurer. Fourteen attended junior youth camp at Chetek in August. This was perfect attendance. Six attended senior camp, and eleven attended youth retreat at Fargo, North Dakota.

Marlene Brunner entered Graceland College September 4, the fourth from the Brunner family to attend.

Church improvements the past six months are a baptismal font in the basement, a kitchen sink and water heater, a wall gas furnace to heat the basement, and twenty-five new hymnals for the church school. Donated labor and gifts provided the improvements.—Reported by DELLA METCALF

Officers for District

NORTHERN ONTARIO DISTRICT.—The Northern Ontario District was organized October 13, with a representative attendance of over one hundred. Apostle D. O. Chesworth was in charge.

Officers elected for 1958 are Elder Harvey Wagg, district president; Gladys Horsley, secretary and recorder; Elder Albert Kosmack, treasurer; Hugh Grieve, director of religious education; Vernon Gilliam, assistant music director; Roberta Green, director of women; Betty Beaudin, assistant director of women for Manitoulin; Gladys Bolger, assistant director of women for the North; Claire Shepherdson, youth director; Marvin Wickett and Vernon Charlton, auditors; Albert Kosmack and Patrick Bolger, reunion committee; Margaret Davis, historian; Elder Morley Shepherdson, missionary co-ordinator; Graydon Fielder, bishop's agent; Sidney Wilson, nonresident pastor; Patrick Bolger and Andrew Beaudin, counselors.—Reported by GLADYS HORSELEY

Two Baptized

MANITOULIN ISLAND, ONTARIO.—Missionary Glenn E. Johnston made a tour of the island during the month of November. He held services at all four island groups. An all-day service was held November 25 at Little Current for all island Saints. There was an excellent attendance despite hazardous weather. A wonderful spirit pre-

March STRIDE offers . . .

Ten Things to Do, by F. Henry Edwards

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Happy Dilemma

I Was a Nonmember Husband, by Charles Neff

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Mixed Marriages and the Catholic Church

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ailed. Brother Johnston preached at the eleven o'clock service. The day's activities closed with a baptismal service when two were baptized. The candidates were from Province Bay and Espanola, Ontario.—Reported by D. M. JOHNSTON

Series in District

CENTRAL ILLINOIS DISTRICT.—President of Seventy Russell F. Ralston was sponsored October 27 through November 17 by the Taylorville, Decatur, and Beardstown Branches. Brother Ralston presented "The Challenge of Christ Today" and spent one week preaching in each group. Several branches and missions of the district furnished music and priesthood support. Special music was prepared each evening by the branch music directors. Each department of the branches worked together with district officers and pastors in advance preparation several weeks before the crusade began. The series required the co-ordination of the whole district.

Following each series, each branch conducted baptismal services. At Taylorville six were baptized; at Decatur, two, one of which was from Danville mission; and at Beardstown six were baptized.

Through November, the district has an increase of forty-seven baptisms for the year.

District President Charles Brockway and his counselors, Deam Ferris and Harold Walker, are working to improve the tithing standings in the district.—Reported by JOHN G. GORKER

Dedication Service

PEORIA, ILLINOIS.—The pulpit furniture in the Peoria church was dedicated in a special service Sunday, December 8.

The furniture consists of a light oak pulpit with three matching rostrum chairs and Communion table. They were gifts to the branch from Elders Raymond Wrigley and William Norris in memory of their parents, Mr. and Mrs. Eugene E. Wrigley and Elder and Mrs. William R. Norris. A linen tablecloth for the Communion table was the gift of Mrs. James Norris in honor of her husband, Elder James Norris.

Elder John C. Stiegel, pastor of Rock Island Branch, preached the dedicatory sermon and Elder Louis Hancock, district president, made the acceptance speech.

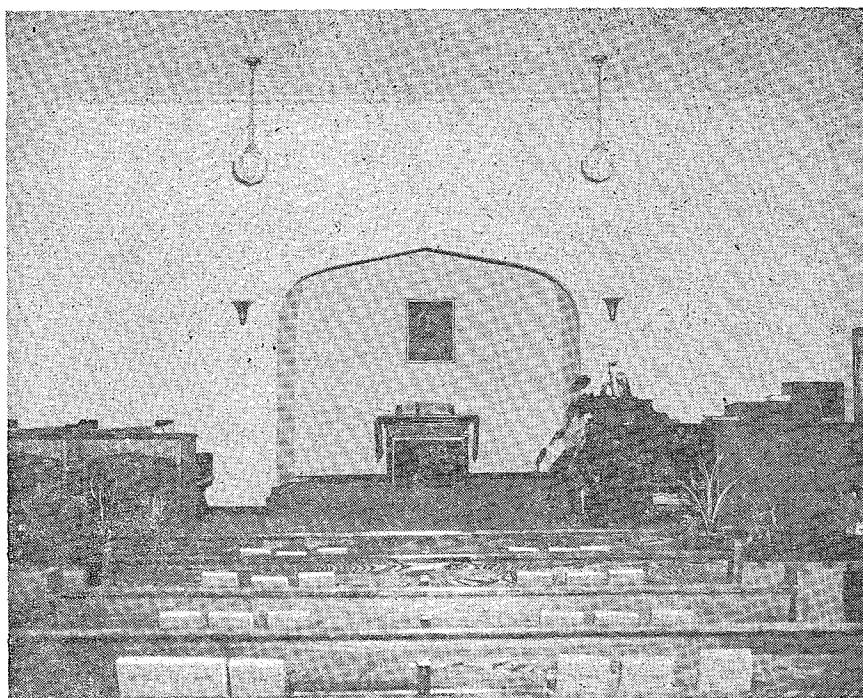
A baptismal service for eight candidates was held December 27. They were Albert Lee Hankins, Francis William Conlee, Mary June Rhodes, Cecil Freeman Rhodes, Jerry Allen Warren, John Issac Weakley, Nina Lee Plain, and Sandra Darlene Mims. Elders Hankins and Norris baptized these people.

They were confirmed December 29, and officiating elders were Dr. Herbert Dutton, Wilbur Sartwell, Wade Hankins, Raymond Wrigley, and William Norris. Pastor Norris presented an address of welcome and a copy of *The Church Member's Manual* to each new member. John Peters, church school director, Wade Hankins, youth leader, and Mrs. Zaide Stearns, women's leader, welcomed the new members on behalf of their departments.

Two babies were blessed at the Sunday morning service December 8, by Elders William Shotton and Louis Hancock. They were Susan Pamela, daughter of Mr. and Mrs. James Gobert, and Tamela Sue, daughter of Mr. and Mrs. Richard Robbins.—Reported by GLADYS L. HEGWOOD

Apostle Visits

WILLIAMSTON, MICHIGAN.—Apostle D. O. Chesworth held services at the mission January 20. The subject of his sermon was stewardship.—Reported by BEATRICE WILLIS



Chatham Branch Redecorates Church

Members of the Chatham (Ontario, Canada) Branch have recently completed a renovation of the upper and lower auditoriums of their building. In the sanctuary, the rostrum area was remodeled and new carpeting was installed. The interior of the church was completely repainted, and the floor of the lower auditorium was tiled. A special consecration service was held following the completion of the work. (See "Briefs" for other news of the branch.)

Much Progress in Branch

CHATHAM, ONTARIO.—Good growth has been shown in all departments, under the leadership of Pastor John M. Bowman.

In January, visiting based on the financial law was started. A course was given local men on "The Abundant Life." A three weeks' course of instruction for the priesthood was taught by District President Elroy E. Hanton, based on "The Restoration Story." Missionary outreach through cottage meetings was its purpose. Four weeks of cottage meetings followed, with five cottage meetings held each week, conducted by local priesthood members. J. C. Stuart, London, climaxed the effort with a two weeks' series and a baptismal service for thirteen.

John Ambrose and Jerry Morrison were ordained priests in October.

The anniversary service was held November 3, with Brother Hanton as guest minister. Special services were well attended. The evening service commenced a missionary series by Seventy Merle P. Guthrie. This work brought three more into the church and made several good contacts.

Statistics show a membership of 417, sixteen baptisms for 1957, six ordinations, and twenty infants blessed. There was an increase in attendance at all services.

New programs this year include Scouts Auxiliary (mothers), girls' junior choir, senior choir, junior Zion's League, priesthood and wives class, and a recreational bowling league. There is already a program for Boy Scouts, Cub Scouts, Orioles, and Skylarks.

Four Oriole girls received their first registration certificates of the Light of Life awards. They are Barbara Hughson, Sandra Lott, Doris Barnier, and Judy Wood.

The branch income has shown an increase of \$1,000 over all other years.

Guest ministers have included President F. Henry Edwards; Apostle D. O. Chesworth; Brother Hanton; Bishop Hudson Grundy; Evangelists John Grice, William Patterson, and Robert T. Brown; Brother Guthrie; and Elders Almer Sheehy, J. C. Stuart, and Lyman Edwards.—Reported by MRS. JERRY MORRISON

I Had an Experience

(Continued from page 11)

Immediately the same drab church stood before me that I had so recently walked out of.

I went back. The service had started. My wife looked pleased, but she did not know for three years why I had returned. I shared this experience with no one until then. Some months later I was called to the office of priest. Two years later I was recommended by the stake president and elected by the branch to serve as pastor. (The stake was made up of branches then.) The following spring I was ordained an elder. I served the branch as pastor for about fifteen years, three of these after I was under Conference appointment.

Because others had a mind to work and the Lord was mindful of his people we saw the branch prosper again. The membership doubled. The church building was enlarged. Men responded and were called to the ministry, and they in turn ministered to others. My heart was warmed many times when I saw the pews well filled with people.

Sanscripts

Youth Camp Schedule

Seniors Return to Home School

February 3 brought eight senior student nurses back from affiliation to their home school. They will remain at the "San" until they complete their nursing course in August. Those returning are Charlene Boos of Wray, Colorado; Nancy Brown of Chenoa, Illinois; Joann Fuller of Gore, Oklahoma; Linnea Hendrix of Kansas City; Jean Hodges of Lamoni; Jeanette Livingston of Independence; Fern Reinosky of Smithville, Missouri; and Lois Ultican of Chico, California.

Recognition Service

The annual service for recognizing faithful and loyal service to the hospital and its various departments was held on January 23 in the new classroom. Nineteen persons received a certificate of merit for five years of service. Nine persons received silver pins denoting ten years of service. Emelie Belleisle, in charge of communications during night hours, and Edith Caruth, head nurse on orthopedic floor, received their fifteen-year honor pins at this service. Gladys Jagger was presented her twenty-year pin for her years of service in the business office.

Miss Maxine Franklin received the top honor for thirty years of service. Mr. Ralston, hospital comptroller, presented Miss Franklin with a pin which contained a small diamond. Miss Franklin has cared for the books of this institution through these thirty years. She has seen the business office change from a small operation in 1928 to the large complicated system of today.

Bishop A. Neal Deaver, hospital administrator, presided at the ceremony. Chaplain Ray Ashenurst spoke to the recipients of these pins commending them for their loyal service to those needing care. Student nurses Betty Worthington and Shirley Worthington of Alpena, Michigan, and Barbara Phelps of Tracy, California, supplied the music for the occasion.

Alumnae Install Officers

Not even a big snowstorm could keep the ISH School of Nursing Alumnae from honoring their newly elected officers. On January 24 forty-five of them braved the blizzard to attend dinner and the installation ceremony for the new officers at Combs Cottage Inn. Mrs. Myrtle Taylor, class of 1919, was the mistress of ceremonies. Each officer lighted a candle from Mrs. Taylor's, pledging willingness to accept the responsibility of office. Those installed were Stella Earnshaw, class of 1934, president; Blanche Craton, class of 1929, vice-president; Loydea Hardy, class of 1937, recording secretary; Mabel McKevit, class of 1931, corresponding secretary; and Mabel Faulkner, class of 1932, treasurer. Committee chairmen are Shirley Butler, class of 1930; Vida Butterworth, class of 1929; Jean Chandler, class of 1943; Ruth Essig, class of 1924; Margaret Esler, class of 1930; Faye Franklin, class of 1921; Estella Hansen, class of 1932; and Jennie Linkhart, class of 1930.

Projects of the Alumnae for 1958 will continue to be their pledge to the hospital building fund and the acquiring of funds to build a chapel for the hospital and school of nursing.

Senior High Camps

<u>DATE</u>	<u>NAME OF CAMP</u>	<u>LOCATION</u>	<u>DIRECTOR OR REGISTRAR</u>
June 1-8	Wakonda	Racine, Mo.	Kenneth Stobaugh 121 Plumb Aurora, Mo.
June 7-14	Nebraska	Fremont, Nebraska	Irl L. Chandler 5630 Frederick St. Omaha, Nebraska
June 8-15	Monyoka	YMCA Camp Elliston, Montana	Harve Eliason Route 1 Deer Lodge, Montana
June 8-15	Romoca	Palmer Lake, Colorado	Ward Hougas 480 Marion St. Denver 18, Colorado
June 15-21	Agape	Guthrie Grove Guthrie Center, Iowa	Dale Paterno 649 Pammel Court Ames, Iowa
June 15-21	Idauca	Baptist Camp (12 mi. north of Ketchum, Idaho)	Elvin Dennis Melba, Idaho
June 15-21	Senior High	Odessa, Mo.	Velma Jones Rt. 4, Box 402 Independence, Mo.
June 15-22	Liahona	Camp Shelby State Park Hattiesburg, Miss.	John R. Darling 1200 Baltimore Mobile, Ala.
June 21-28	Zion's League	Buckhorn Camp Idyllwild, Calif.	Jasper R. Pennington 3043 Studebaker Rd. Long Beach 8, Calif.
June 22-29	Winiaugwamauk	Brooksville, Maine	D. L. Kyser Box 364 Jonesport, Maine
August 3-10	Yopeca (14-16 yrs.)	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
August 10-16	Tonadoona	Chetek, Wis.	Conon Edwards 2848 Aurene Circle West Allis, Wis.
August 17-23	Ecene	Zephyr Lodge, Liberty Lake, Wash. (Between Spokane and Coeur d'Alene)	E. Paul Crinzi N. 5506 "G" St. Spokane 15, Wash.
August 17-24	Israel (15-19 yrs.)	Lewis River Campgrounds Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Sionito	Bandera, Texas	Charles Eastham 1806 S. Hackberry San Antonio, Texas
August 29 - Sept. 5	Michivoix	Park of Pines Boyne City, Michigan	Muir F. Robinson 601 Reed St. Kalamazoo, Michigan

Combined Junior-Senior High Camps

June 1-8	Yokoma	Osage Hills State Park Bartlesville, Okla.	Melvin E. Francis 1324 S. Cheyenne Tulsa, Oklahoma
June 7-15	Texoma	Robbers Cave State Park Wilburton, Oklahoma	Don Dollins Wilburton, Oklahoma
June 15-22	So. Indiana	Brush Creek Reunion Grnds. Xenia, Illinois	Chester Metcalf 1805 Shelby St. New Albany, Ind.
August 10-17	Clemens	Mark Twain State Park Perry, Mo.	Wm. T. Guthrie Rt. 3 Columbia, Mo.
August 22-29	Alleghany	Alleghany State Park New York	R. M. Reid R. F. D. No. 5 Corfu, New York

Junior High Camps

June 8-14	Tamokayoca	Odessa, Mo.	Doris Gabriel Route 1 Grain Valley, Mo.
June 8-15	Wakonda	Racine, Mo.	Kenneth Stobaugh 121 Plumb Aurora, Mo.
June 15-22	Liahona	Camp Shelby State Park Hattiesburg, Miss.	John R. Darling 1200 Baltimore Mobile, Alabama
June 21-28	Zarahemla (Primitive)	Tule River California	Mayme Blakeman 4455 W. 59th Place Los Angeles, California
June 22-28	Junior High	Guthrie Grove Guthrie Center, Iowa	John Booth 217 10th St. Council Bluffs, Iowa
June 29 - July 6	Kimtah	Deception Pass, Wash.	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington

Junior High Camps

DATE	NAME OF CAMP	LOCATION	DIRECTOR OR REGISTRAR
July 6-12	Nebraska Junior High	Atkinson, Nebraska	Irl L. Chandler 5630 Frederick St. Omaha, Nebraska
July 6-13	LaDaSa	Brush Creek Reunion Grnds. Xenia, Illinois	Robert Cavitt 1124 Bell Aire Dr. Belleville, Illinois
July 13-19	Wasila	Silver Lake Wash.	John Ganson Route 6, Box 2907 Bremerton, Washington
July 20-27	Sionito	Bandera, Texas	Herbert Smith 2504 Shakespeare, Apt. 6 Houston, Texas
August 3-10	Zion (12-14 yrs.)	Lewis River Camp Grnds. Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 24-30	Tonadoona	Chetek, Wis.	Hollis Olson 469 Florence Ave. St. Paul 3, Minnesota
September 6-13	Michivoix	Park of Pines Boyne City, Michigan	Bill Anderson 315 McKinley Alpena, Michigan

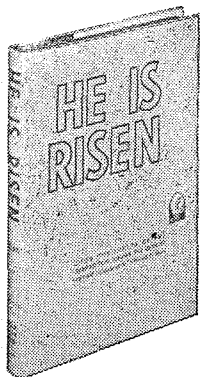
Oriole Girl Camps

June 8-14	Oececa, 1st Session	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
June 15-21	Oececa, 2nd Session	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
June 22-28	Oececa, 3rd Session	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.

Specialized Youth Camps

June 19-29	Missionary Caravan (Zion's League)	Independence to Kewanee, Illinois	Robert Taylor 916 W. Lexington Independence, Mo.
August 23-30	Older Youth (17 yrs. & up)	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
August 24-30	Youth Music Camp	Camp Manitou Vandalia, Michigan	F. S. Weddle The Auditorium Independence, Mo.

Book Review



He

Is Risen

By Harold P. Sloan

Light and Life Press
1957

Price \$2.00

Dr. Sloan expresses a strong conviction that the resurrection of Christ was so powerful that its effect upon the world approached a historical demonstration. It lifted the disciples from despair to world evangelism. It divided time, marking a new era of growth and expansion for all who believed. It brought freedom, democracy, and a broader dimension of understanding, opening the way for an unbelievable scientific and social development.

But he feels that this great fact of history has been called in question by modern man, that he is losing faith in the supernatural and limiting his belief to that which he can understand—the natural or material. He is limited because nature has an incongruity. It fills man with aspiration, which separates

him from the animal, which is responsible for all that he has achieved beyond the animal, but it does not provide for his death. "It confronts death with an unyielding despair."

Not until our Lord arose from the grave were the aspirations of man made complete. With the sting of death removed, an expansive force was released within man that gave wings to his progress. The creative influence of Christianity has no parallel.

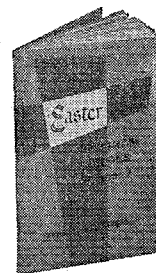
In addition to subjective faith, there is objective proof to reassure our beliefs in the Resurrection. The author lists such powerful facts as the empty sepulcher, the realistic appearances of Jesus afterward, and the many witnesses of both. He explains in detail many points that show the human side of the witnesses but offer further evidence of the truth of their statements.

He acknowledges that mystery surrounds the Resurrection, the fact that Jesus did appear the third day after burial, and the kind of body he occupied—one that could be seen and felt but could appear through barred doors and vanish while men and women were gazing at him. Yet this is no greater mystery than the transforming of inorganic matter to protoplasm, or the mystery of the human body. The only difference is that one is a familiar mystery and the other is unfamiliar. But this does not change the fact.

This book is filled with material facts, points of sound logic and supernatural faith reassuring us that *HE is risen*. I recommend not only that it be read, but that it be studied and thoroughly marked for accessible reference material.

WILLIAM T. GUTHRIE

for your Easter program . . .



EASTER PROGRAM BUILDER, NO. 7

Newest in the series of popular aids for special day observance in the church school and church. Arranged in graded sections, providing recitations, exercises, readings, plays, and songs for all ages from kindergarten through high school. 32 pages. Lillenas

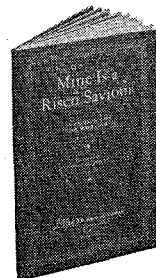
40c



EASTER CAROLS NEW AND OLD

A source book of songs and hymns for Palm Sunday, Good Friday, and Easter. Similar in style to the very popular "Christmas Carols New and Old." Contains all the traditional favorites. Solos, duets, mixed quartets, and choir numbers, and excellent group of numbers for children of all ages. 64 pages. Lillenas

75c



MINE IS A RISEN SAVIOUR

An Easter cantata for choir by Byron M. Carmony, writer of "Then I Met Jesus." Scripture, original narrative, and songs are woven into a cantata with a strong evangelistic appeal. Recommended for Easter Sunday evening service. For mixed choir. Lillenas

50c

HERALD HOUSE

Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

Bulletin Board

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the VFW Hall, 18147 Harwood Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamont, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Services in Metropolitan New York City

Brooklyn and Queens area: YMCA, 570 Jamaica Avenue, Highland Park; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington (telephone PO 7-3942)

Long Island area, Hicksville mission: home of Seventy Loyd Adams, 27 Parkway Drive, Clearview Village, Hicksville (telephone WELLS 1-5859); pastor, Wilbert Richards, 14 Oxford Lane, Bethpage (telephone WELLS 8-0456)

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks (telephone SUMMIT 6-2721 J)

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; pastor, Clifford Webb (telephone WOODWARD 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Don Crowell (telephone WEST 4-1879)

Further information, if necessary, may be obtained from the district president, Perce R. Judd, WELLS 1-8949.

Manhattan and Bronx area: Earl Hall of Columbia University, 116 Street and Broadway, Manhattan; leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone, WINDSOR 4-3056), or contact District Missionary Loyd Adams. Services at present at 3:00 p.m.

Appointee's Address

Apostle Arthur A. Oakman
Eich Strasse 14 A
Hannover, Germany

Notice to Servicemen at Altus A.F.B.

Airmen, and their families, stationed at Altus Air Force Base in Oklahoma are invited to contact Elder Max Mann, 1000 Oakwood, Altus (home telephone HUDSON 2-5034). Brother Mann, a member of the district presidency, will be happy to maintain contact with these servicemen and their families.

Serviceman's Address

A/1c William Ayers
AF 17428870
307 A & E Maint. Sq. Box 16
Lincoln A.F.B., Nebraska

Utah-Southeast Idaho District Reunion

The first reunion of the Utah-Southeast Idaho District will be held July 13 to 20 at the Baptist Assembly Grounds in the north fork of Ogden Canyon. Registration will begin at 2:00 p.m. Visitors from other areas

are welcome. Charges for registration, meals, lodging, and insurance are as follows: children three years up to sixth-graders, \$9.00; all older, \$12.50; no charge for children under three. Further information may be obtained from the Reunion Committee, 336 South Fourth East, Salt Lake City, Utah.

C. HOUSTON HOBART

Radio Series in Gaylord, Michigan

A special series of devotional programs will be broadcast on station WATC of Gaylord, Michigan, beginning Monday, March 3. The series will continue daily, Monday through Friday, at 10:30 A.M. WATC broadcasts on a frequency (dial reading) of 900 kilocycles.

Elder E. Merle Harford will be the speaker for these services, with music transcribed by the Auditorium Radio Choir.

CHARLES F. CHURCH, JR.
Radio Director

Books Wanted

Mrs. Annie Burton, Ribstone, Alberta, would like to obtain a copy of the *Mormon Girl*. Please state price and condition before sending the book.

Leland Nelson, 2318 Highland Avenue, Everett, Washington, wants a copy of W. J. Haworth's *Fall of Babylon*. Please state price and condition of the book before mailing it.

REQUEST FOR PRAYERS

Mrs. Era V. Green requests prayers for her son, Lt. Robert E. Green, Camp Pendleton Naval Hospital, Camp Pendleton, California. He has been unconscious since January 31 as the result of an automobile accident.

ENGAGEMENTS

Lampley-Colvin

Mr. and Mrs. Ed Colvin of Flora, Illinois, announce the engagement of their daughter, Ada Raye, to Richard Lampley, son of Mr. and Mrs. Dale Lampley of Flora. A June wedding is planned.

Carroll-Simmons

Mr. and Mrs. Cleo Simmons of King City, Missouri, announce the engagement of their daughter, Elizabeth, to Bob Carroll, son of Mr. and Mrs. Clarence Carroll of St. Joseph, Missouri. Bob, a former Graceland student, is now attending Northwest Missouri State College at Maryville. The wedding will take place April 3 at the First R.L.D.S. Church in St. Joseph.

WEDDINGS

Harvey-Stark

Helen Analee Stark, daughter of Mr. and Mrs. LeRoy Stark, and Richard Lee Harvey, son of Mr. and Mrs. G. R. Harvey, all of Independence, Missouri, were married February 13 at the Reorganized Church in Miami, Oklahoma, Elder B. F. Kysar officiating. They are making their home in Independence.

Edmonds-Gann

Hazel Juanita Gann, daughter of Mr. and Mrs. Raymond H. Gann of Pasadena, California, and Harold C. Edmonds, son of Mrs. Gethin Edmonds of Monrovia, California, were married in a double-ring ceremony at the Reorganized Church in Temple City, California, by Seventy George A. Njeim. A reception was held in the fellowship hall of the church. The bride is a graduate of Graceland College, class of '55. They are making their home in Pasadena.

BIRTHS

Mr. and Mrs. Frank Utterback of Norwalk, Iowa, became the parents of a son, Terry Dean, on August 25, 1957. He was blessed on December 1 by Elder Morton Birkby. Mrs. Utterback is the former Emily Steiner. Mr. Utterback, a 1950 graduate of Graceland

College, is band director in the Norwalk schools.

Elder and Mrs. Glenn E. Johnston of Sault Ste Marie, Michigan, announce the birth of a son, David Glenn, born January 4. Mrs. Johnston is the former Delores Gibley of Independence, Missouri. Elder Johnston is serving under General Church appointment.

Mr. and Mrs. E. L. Morgan of Independence, Missouri, became the parents of a daughter, Patricia Ann, on September 12, 1957. She was blessed on November 10 at Eden Heights Church by Elder Louis Whitehead and her father. Mrs. Morgan is the former Ruby Lesh.

Mr. and Mrs. David Wiley of Wichita, Kansas, became the parents of a son, Gregg Eugene, on December 22 at Mount Carmel Hospital in Pittsburg, Kansas.

Mr. and Mrs. Leland Robertson of Pittsburg, Kansas, announce the birth of a daughter, Brenda DeAnne, on December 1. Both parents attended Graceland, and Mr. Robertson is now attending Kansas State Teachers College at Pittsburg. Mrs. Robertson is the former Bonita Burns.

Mr. and Mrs. David Baert of Joplin, Missouri, announce the birth of a daughter, Julie Lynn, born January 10. Mrs. Baert is the former Barbara Ohlhausen of Pittsburg, Kansas.

Mr. and Mrs. Edward L. Pollard, Sr., of Fontana, California, became the parents of a daughter, Belinda Jeanne, on October 3 at the New London Submarine Base Hospital in Connecticut. She was blessed on November 10 by Elder Gilbert Hambleton at Waterford, Connecticut. Mrs. Pollard is the former Phylotus Jeanne Nichol.

Mr. and Mrs. Tony J. Carnahan became the parents of a son, Scott Anthony, on April 18, 1957, at Narco Naval Hospital in Corona, California. He was blessed on May 12 by Elder Fred West at the Fontana, California, mission. Mrs. Carnahan, the former Mary Lynn Nichol, attended Graceland in 1954.

Mr. and Mrs. Lindal L. Mark of Fullerton, California, became the parents of a son, Gregory Alan, on November 19. He was blessed on December 22 by Elder James Thorson and Elder William Hetrick at the East Los Angeles Church. Mrs. Mark is the former Doris Harris. Both parents are Graceland graduates.

Mr. and Mrs. Roland E. Hughes of Independence, Missouri, became the parents of a daughter, Lisa Lynn, on December 16. She was blessed on February 9 by Elder Ray Lloyd and Elder Jay McCormick. Mrs. Hughes is the former Donna Zuber.

Mr. and Mrs. Myron Juliff of Independence, Missouri, announce the birth of a daughter, Christine Karen, born January 25. Mrs. Juliff, the former Shirley Petersen, is a graduate of Graceland, class of '55.

Elder and Mrs. Merle Harford of Gaylord, Michigan, announce the birth of a son, David Michael, born January 31. Mrs. Harford is the former Rachel Peck. Both parents are graduates of Graceland College, and Elder Harford is now serving under General Church appointment.

Mr. and Mrs. Vernes Collins of Centerton, Indiana, announce the birth of a daughter, Vernola Edna, born January 14. Mrs. Collins is the former Lola Glenn.

Mr. and Mrs. Adam M. Meier of Sacramento, California, announce the birth of a son, Gary Marcus, born January 18. Mrs. Meier is the former Ruth Swaney.

Mr. and Mrs. Frank E. Reistad of St. Louis, Missouri, became the parents of a daughter, Pamela Ruth, on December 14. She was blessed on February 2 by Elder John G. Wight assisted by Elder J. Cedric Evans. Mrs. Reistad is the former Rachel Davenport of Soldiers Grove, Wisconsin.

Mr. and Mrs. Donald L. Daugherty of Independence, Missouri, became the parents of a son, Darrell Wayne, on May 10, 1957. He was blessed on January 19 at Stone Church by High Priest Charles V. Graham and Pastor Glaude A. Smith.

Mr. and Mrs. J. D. Young of La Moure, North Dakota, became the parents of a daughter, Barbara Lynn, on December 23. Both parents are Graceland graduates.

Mr. and Mrs. Daniel F. Hobbs, Jr., of Lemont, Pennsylvania, became the parents of a son on December 13. He has been named Douglas Alan. The father attended Graceland from 1947 to '49.

DEATHS

LYTLE.—Edison (Ted), was born July 25, 1908, in Birdseye, Indiana, and died August 9, 1957, at his home in England, Arkansas, where he had resided the past eight years. He had been a member of the Reorganized Church since 1941.

He is survived by his wife; three sons: Johnnie and Ronnie of the home, and Edgar of Carmi, Illinois; two daughters: Mrs. Betty Harris of Oakland City, Indiana, and Marietta Dodson of Little Rock, Arkansas; his parents, Mr. and Mrs. John Lytle of Birdseye; twelve brothers and sisters; and eight grandchildren. Elder Glen Coltharp conducted the funeral, which was held in England.

MARYOTT.—Eugene Lee, son of Russell G. and Beulah M. Maryott, was born September 9, 1936, near Tekamah, Nebraska, and died December 12, 1957, at the Decatur County Hospital in Leon, Iowa. He was graduated from high school in Walthill, Nebraska, in 1957, and was a student at Graceland College at the time of his death. He was a member of the Reorganized Church and held the office of deacon.

He is survived by his parents; two brothers: Harold L. of South Sioux City, Nebraska, and John R. of Fremont, Nebraska; a sister, LaVonne, a student at Graceland; and his paternal grandmother, Mrs. Minnie Maryott of Decatur, Nebraska. A memorial service was conducted in the Student Center Chapel at Graceland on December 14. Final rites were held in the Reorganized Church in Walthill on December 15. Evangelist Roy A. Cheville and Elder Harold L. Condit officiated at both services. Interment was in Evergreen Cemetery at Walthill.

WAITE.—Phoebe, died January 11, 1958, in Burnaby, British Columbia, at the age of sixty-seven. She had been a member of the Reorganized Church since her youth and had served several years as leader of the women's department.

She is survived by her husband, Charles; two sons: Dr. Vern Waite of Honolulu, Hawaii, and Dr. Daniel Waite of Iowa City, Iowa; four daughters: Mrs. S. Jensen of Burnaby; Mrs. J. Sparks of Chilliwack, British Columbia; Mrs. A. P. van Stolk of Terrace, British Columbia; and Mrs. R. M. Porter of Las Cruces, New Mexico; her mother, Mrs. Thomas Smith of Ribstone, Alberta; a brother, William Smith of Terrace; two sisters: Mrs. Herb Burton of Burnaby and Mrs. George Burton of Ribstone; and seventeen grandchildren. Funeral services were held at Woodlawn Chapel, Elder Sam Clark officiating. Interment was in the Fraser Cemetery.

BARBE.—Della V., daughter of Jonathan and Mary Hoffman, was born July 27, 1879, at Washburn West Virginia, and died August 15, 1957, at Parkersburg, West Virginia. She had been an active member of the Reorganized Church for more than forty years.

She is survived by a son, Howard E. Curry, Jr.; a daughter, Mrs. Leonard G. Pack; a sister, Mrs. C. A. Wilson; and one grandchild, all of Parkersburg. Funeral services were conducted by Pastor Clyde S. Rice and Missionary Elder Jack M. Curtis at Parkersburg.

LEIGHTON.—Carmie Marie, was born August 22, 1898, at Defiance, Ohio (date and place of death not given). She was married on October 18, 1921, to Roy Leighton, who survives her. She had been a member of the Reorganized Church since 1906. She was interested in music and traveling; before her illness, she and her husband made a trip around the world. She enjoyed church school work and teaching young girls.

She leaves her husband, father, mother, sister, and brothers. Elders Earl R. Curry and Kenneth Green conducted the funeral service. Burial was at Kirtland, Ohio.

WARREN.—Frederick E., was born October 13, 1880, at Bloomfield, Ohio, and died December 19, 1957, at his home in Healdsburg, California. On December 23, 1908, he was married to Edna G. Moffat, who survives him. On March 13, 1912, he was baptized into the Reorganized Church and on October 10, 1917, was called to the office of deacon. He served for seventeen years in the Central Detroit Branch, then moved to

Healdsburg and became an active member of the Santa Rosa Branch.

Besides his wife he leaves a brother, Alton Warren of Wilmington, Delaware. Funeral services were held at the Fred Young Chapel in Healdsburg, Elder Hyrum Crownover and Elder Walter Budworth officiating. Interment was in the IOOF Memorial Park at Santa Rosa.

HAYNES.—Alice Maria Smith, was born at Providence, Rhode Island, in 1888 (date and place of death not given). She was married in 1925 to Paul H. Haynes, who survives her. Two children were born to them; the son died in infancy. She had been a member of the Reorganized Church since 1901.

Besides her husband she leaves a daughter, Ruth Maze, and two grandchildren. Elder Earl R. Curry and Elder Kenneth Green conducted the funeral service. Burial was at Kirtland, Ohio.

LANDIS.—Arthur, was born February 9, 1870, at Woodland, California, and died December 23, 1957, at Santa Rosa, California. He was baptized into the Reorganized Church on February 7, 1897, was ordained a deacon on March 14, 1899, and a teacher on February 13, 1901. His wife preceded him in death.

He leaves three daughters, a son, and three sisters. Funeral services were conducted by High Priest Robert L. Bishop and Elder Hyrum Crownover at the Eggen and Lance Mortuary in Santa Rosa. Interment was in Pleasant Hill Cemetery at Sebastopol, California.

EDWARDS.—Lettie May, daughter of Archibald and Catherine Albaugh John, was born September 24, 1877, in Johnstown, Pennsylvania, and died January 5, 1958, in Baltimore, Maryland, where she had resided since 1921. On September 27, 1898, she was married to Elder Adolphus H. Edwards, and later was baptized into the Reorganized Church by her husband. She was a faithful co-worker with him in his ministry and was particularly concerned about the welfare of the underprivileged. She and her husband assisted in the organization of a branch in Baltimore.

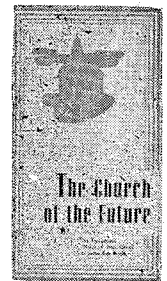
She is survived by her husband; two daughters: Lily Vitek and Grace Faunce; five sons: James, Adolphus, Arthur, Paul, and John; and twenty-three grandchildren. Her funeral was held in the new church at Baltimore, for which she had labored so long. Elder John T. Conway and Elder A. A. Mehlich officiated. Burial was in Moreland Park, Maryland.

ROBBINS.—Grace Ethel, was born March 16, 1880, in Arlington, Iowa, and died January 18, 1958, in McMinnville, Oregon. She was married in 1905 to Wayne Robbins, who preceded her in death in 1955. She had been a member of the Reorganized Church for sixty-two years.

She is survived by a daughter, Olive Smith of Amity, Oregon; a brother, Bert Brooks

TRACT REVIEW

The Church of the Future



HERE IS AN EIGHT-PAGE brochure summarizing the qualities that the religion of the future must have if the purposes of God are to be culminated.

Patriarch Elbert A. Smith wrote this a number of years ago. He introduces it with the need for vitality; "If the church of tomorrow is to be vital . . . it must be a church feeling deeply and knowing certainly that God has set upon it the seal of his commission. And that is authority! . . . The church . . . must have a ministry claiming and having a right to speak and act in the name of God."

Other important qualities that Brother Elbert emphasizes include (1) a conviction that God is in the present tense, as beneficent and powerful today as he was two thousand years ago; (2) deeds that match its members' professions and prayers, and a spirit of worship and devotion—a church that practices its religion; (3) an organized, systematic attempt to solve the problems of poverty as well as those of ignorance and sin—a church that meets human needs; (4) a vision of the kingdom of God that must be established—men with a sense of mission preparing the "way of the Lord."

This tract is available at 5 cents each. Tracts may be ordered through branch or mission book stewards or directly from *Herald House*.

of Bookings, Oregon; two sisters: Mrs. Hattie Wright of Rathdrum, Idaho, and Mrs. Gerrtude Scholl of Harbor, Oregon; and three grandchildren. Funeral services were conducted at Scotts Chapel in McMinnville by Elder J. L. Verhei. Concluding services were held at Riverside Park Cemetery in Spokane, Washington.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Gaylord	WATC	900	Mar. 3-7 10:30 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WVHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVV	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1430	Mar. 17-21 9:00 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

BEST FRIEND

I want to conduct the affairs of the Presidency in such a way that, when I lay down my office, if I have no other friends, I can at least be friends with the man down inside me.

—Abraham Lincoln

AGNOSTIC: A timid person attempting to hide his insecurity under a metaphysical cloak. He is gnostic about himself but agnostic about everything else.

ARE YOU OLD?

Anyone who stops learning is old whether this happens at twenty or eighty. Anyone who keeps on learning not only remains young but becomes constantly more valuable, regardless of physical capacity.

—Henry Ford

FORMULA FOR FAILURE

There are two kinds of men who never amount to much—those who cannot do what they are told, and those who can do nothing else.

—Cyrus H. K. Curtis

LAUGHING MATTERS

While "A merry heart doeth good like a medicine" (Proverbs 17:22), and there is "a time to laugh" (Ecclesiastes 3:4), we are admonished to comport ourselves "not with laughter . . . but with a glad heart" (Doctrine and Covenants 59:4). And although there is no greater offense than to laugh when we ought to be serious, it is true in common circumstances that it is better to laugh than to frown. But we should be careful of laughter in church, for it can hurt and offend.

If one is to laugh it is better to laugh at himself than at another, and better to laugh at himself before somebody else does it.

An old adage says, "He who laughs last laughs best," but this is not necessarily true, for so much depends on what and who may be the object of the laughter.

Mrs. Alex Weber
1411 - 2nd Ave. S.
Denison, Iowa

16450
10-58
h

Superior minds are amused by the play of words and ideas, while the more common are amused by physical accident and crude horse-play.

Laughter can be cold and cruel as well as gay and harmless. Teasing the weak, the small, and the helpless to provoke a laugh is a trait of evil.

Those who are insecure and afraid can't stand to be laughed at, though they are often the first to laugh at others.

Laughter is useful when it helps us to discover and correct our own faults; when it helps to deflate pride, pompousness, and stuffiness; and when it can take the sting out of anger and hurt. Laughter can sometimes relieve the tension of conflict and the rising emotions that threaten to overwhelm our saner judgment.

Ella Wheeler Wilcox made a wise observation when she wrote:

"Laugh, and the world laughs with you;
Weep, and you weep alone;

For the sad old earth must borrow its mirth
But has sorrow enough of its own."

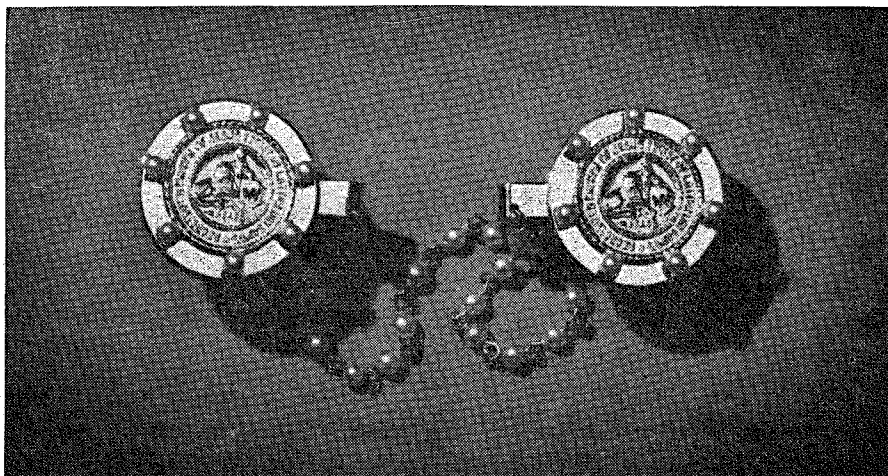
L. J. L.

STOPPING TO THINK

Worth-while things are not achieved without thinking. The easier their doing seems to the onlooker, the more likely it is that the performance has a background of study and practice.

A friend had a habit of introducing what he considered a profound idea by the phrase, "Did you ever stop to think . . ." Others refer to "the pause for reflection." To a great many of us neither the full stop nor the pause helps significantly. If a salvageable idea comes at all, it comes like a bolt of lightning. As likely as not it will strike at 4:15 a.m. rather than the more sensible 9:30 a.m. Jesus said, "Which of you by taking thought can add one cubit to his stature?" So far as I can see, that applies to intellectual stature as well as physical height.

C. B. H.



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SAINTS' HERALD

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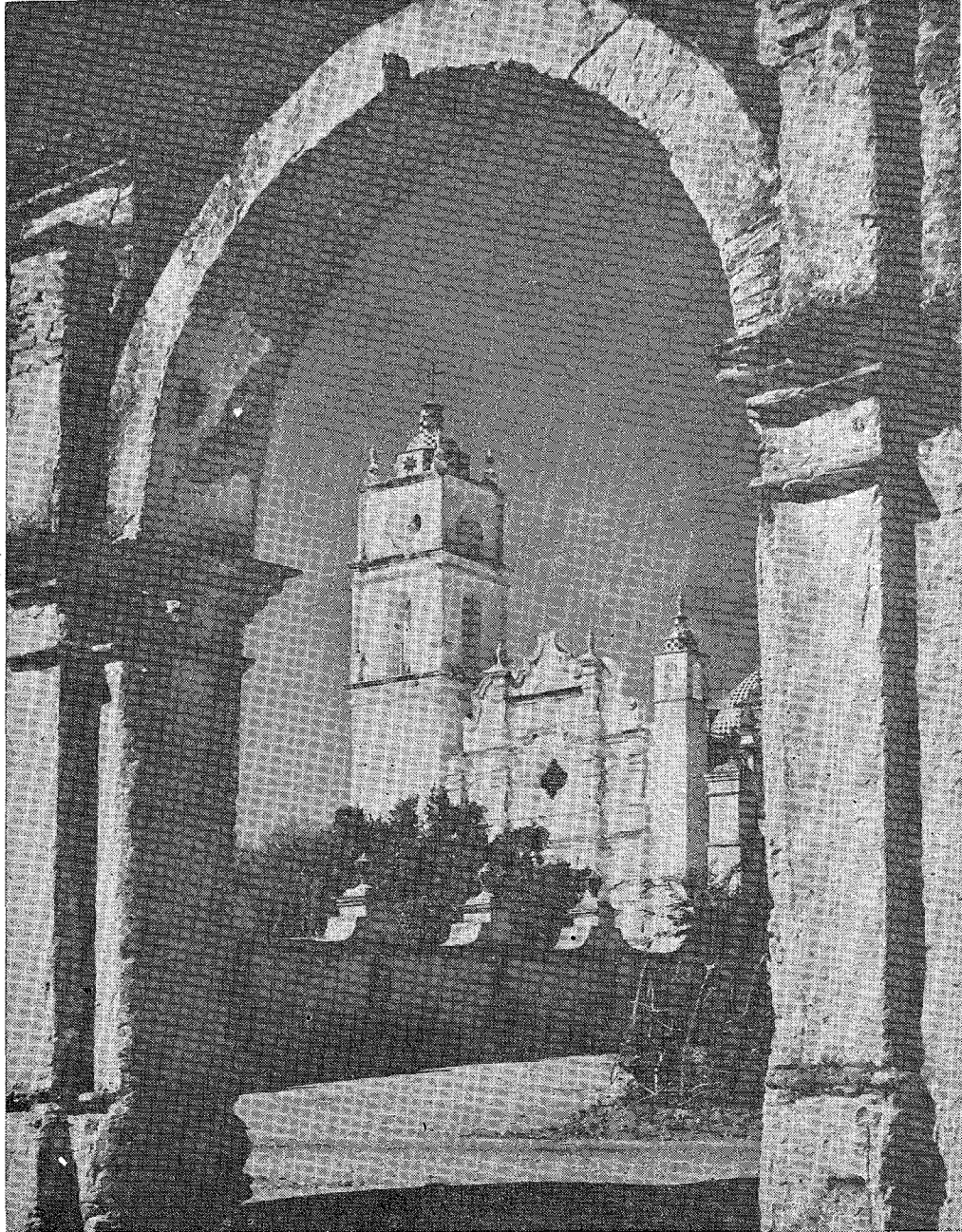
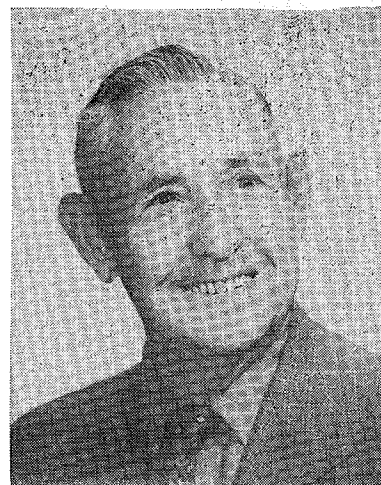


Photo by Clair Weldon

Dr. Charles Richard Jones



DR. JONES came to Graceland in September, 1957, as instructor of biology and hygiene.

He came with a unique background of teaching experience. For one year he taught in Rosemont High School, El Cajon, California. Another year was spent teaching typewriting and English at night school in the Philippines. For three summers he taught in Denver University Summer School and on his sabbatical leave year was a zoology instructor and histological technician at Iowa State, Ames. He taught thirty-two years at Colorado A. & M., and was chairman of the entomology and zoology section for eighteen years, as well as being entomologist of the Colorado Experiment Station and state entomologist.

Dr. Jones received his B. S. degree in agriculture and entomology in 1904 from Colorado A. & M. He then went into government work and was sent to Texas by the Bureau of Entomology as one of the first to work on the Mexican cotton boll weevil. He also worked on methods of controlling tobacco insects in Kentucky and Tennessee.

In 1908 he topped the list of eighty applicants in a special government examination and was sent to the Philippines to work in the Bureau of Science as entomologist. While there he traveled on every inhabited island from New Guinea to Formosa and also in Japan and China. Later he was transferred to the Bureau of Agriculture as entomologist of the Philippine Islands. Since

this experience Dr. Jones says that he can get along very well making his wants known in five languages.

In 1914 he received his M. S. degree in entomology from Colorado A. & M. and in 1926 his Ph.D. degree in zoology and entomology from Iowa State College. He then returned to Colorado State University where he completed the requirements for the D.V.M. degree.

Dr. Jones is proud that he has been on his own since early childhood. With

(Continued on page 6)

*Varied Week of Subjects, Speakers
Tried as Method of Presenting Gospel*

Older Youth Experiment in Evangelism

"Christ Every Day" was the theme of a missionary series held February 2-7 by the older young people of Center Stake.

The series was an experiment in evangelism. Instead of inviting a missionary to preach a series of sermons at the meetings, the young people did much of the speaking themselves in a series of personal testimonies.

In all, fifteen speakers participated in the six-night series. They were mostly students or young people just beginning their careers. They told how Christ guided their lives every day.

Attendance at the meetings averaged slightly over one hundred each night. Friendship cards were used to record attendance and provide information for follow-up ministry with nonmembers and inactive members.

Topics in the series included: "Christ Every Day," a sermon by Seventy Donald

Landon; "The Need for Christ Every Day," a panel discussion by four young people; "Christ Every Day through Conversion," three testimonies of conversion; "Christ Every Day through Vocation," five speakers representing industry, journalism, nursing, pharmacy, and engineering; and "Christ Every Day through the Restoration," a sermon by Elder Lloyd Hurshman, a young businessman. The final meeting was a fellowship service based on the theme "Christ Every Day in Our Lives." Kenneth Simpson, a medical technologist at the Independence Sanitarium, was the speaker.

Jim Christensen, a young accountant in Independence, was minister-in-charge each night.

The series was planned and conducted by the Center Stake Older Youth Council which represents all older youth groups in the stake. Claire Weddle, vice-president of the Stone Church older

youth group and a member of the stake council, was chairman of the committee for the series.

The Center Stake Older Youth Council will be conducting two more projects in evangelism in the months ahead. In April it will sponsor a seminar in evangelism at Lake Doniphan. This summer it will direct a week-long missionary caravan to an area outside the stakes.

Authors in This Issue

Glenn E. Johnston (page 5), missionary elder, Upper Michigan Peninsula District

Clair E. Weldon (page 7), Seventy, Latin-American Mission

Robert I. Wakeman (page 13), Seventy, New Mexico and Arizona

Mrs. Mark Siegfried (page 14), Independence, Missouri

Roger Yarrington (page 16), assistant editor

Where Are We Going?

Taking a Second Look at the First Presidency's Interim Report

TAKE A SECOND look at the First Presidency's interim report in the February 17 issue of the *Herald*.

This "state of the church" report is not intended to be a challenge so much as an assessment. But, a challenge it is, nevertheless.

It is certainly refreshing to find such a down-to-earth document in a day of wide-eyed excitement. The report confidently names the landmarks we have passed and ticks off the goals immediately ahead. It gives the reader a sense of balance and proportion.

Here are a few of the achievements which the report names:

1. Payment of the church debt
2. Increased baptismal rate
3. More and better houses of worship
4. Enrichment of our own worship practices
5. Better organized department work
6. Growth of church institutions
7. Increased compliance with the financial law
8. Better training for ministers and leaders
9. Deeper concern for defining basic beliefs
10. Foundations of the Gathering more securely laid
11. Better participation in democratic church government
12. Broader ministry to groups with specialized needs

Standing on this firm footing, we are able to make a careful study of the future needs of the church. The report of the First Presidency does not indulge in guesswork. These are the future needs which it clearly sees:

1. "The most pressing physical need, on the General Church level, is for the completion of the Auditorium."
2. Research to back the fundamental teachings of the church.
3. Sound extension through larger and better organized membership.
4. Improved outreach through more attractive services and utilization of nonappointee missionaries.
5. Expanded work in missions abroad with better trained missionaries and more printed literature.
6. More and better prepared leaders.
7. Special emphasis on church school attendance and teaching.
8. A program of balanced expansion of existing and future educational institutions.
9. Development of doctrinal and other printed literature.
10. Development of new sources of income and extended emphasis on compliance with the financial law.

Note how many of these goals depend on individual participation

by the members of the church. In fact, find one that doesn't. The report is a challenge to all members of the restored church.

And notice, one of the most significant sentences in the report says this: "Certainly, a large share of leadership and performance must be contributed by those not under General Church appointment."

That is, in many ways, the crux of our future prospects. How many of these things remain undone because we regard them as jobs for the appointees?

ONE OF THE KEYS to our future is the assumption of responsibility by those who are self-supporting. Certainly, in looking over this list of goals—which is only a partial one—we see a responsibility for everyone.

Unlike most other churches, we believe our golden days still lie ahead. How soon we see them depends on each of us. R. Y.

Let the church again be admonished that the task of establishing Zion presses heavily upon us.

Barriers and hindrances to the achievement of this goal should be removed as speedily as possible and practicable.

To this end all the Saints should work together in the rich fraternity which can and will prevail among them when they keep faithfully the commandments.

—Doctrine and Covenants 138: 3

Official

Baptismal Report for December

There were 687 baptismal reports received by the Department of Statistics in December, 1957. This is the largest number of reports ever received in December, the previous high being 588.

The total for the calendar year 1957 is 5,705 which is the highest number of reports ever received in a calendar year. The previous high was 5,554 received in 1955.

Stakes and districts from which twenty or more reports were received in December are as follows: Center Stake of Zion, 104; Detroit International Stake, 54; Los Angeles, 40; Kansas City Stake, 29; Flint-Port Huron District, 23; Southern California District, 22; and Maine District, 20.

Branches and missions reporting the five highest totals in December are as follows: Battle Creek, Michigan, 17; Flint, Michigan, 17; Stonington, Maine, 12; Juniata, Michigan, 11; and Napa, California, and Ocean Springs, Mississippi, each 9.

MERLE P. GUTHRIE
Statistician

Across the Desk

OF THE FIRST PRESIDENCY

Seventy A. M. Pelletier, Jr., reports from Wellsburg, West Virginia:

Missionary Jack Curtis and Pastor Clyde Zonker and their workers did a splendid job in preparing for our series in Wellsburg, January 19-February 2. They canvassed the area with invitation folders, newspaper advertising, and store

window placards. This good preparation undoubtedly assisted in the good attendance during these two weeks.

Attendance reached a high of 110 on two nights and maintained a two weeks' average of 78, with an average of ten nonmember friends. This was outstanding for an attendance here, I am told. The response was heart warming.

We were happy to baptize ten at the end of the experience and to have requests for fourteen future baptisms. The priesthood are providing the necessary classes and cottage meetings they requested prior to baptism. There are also 34 very good prospects for follow-up.

In a recent report Elder Clifford Cole, Director of Religious Education, lists curriculum courses in process. Among materials being produced under the direction of the Department of Religious Education are the following:

Youth Materials: In the youth division of our department, Brother Richard Lancaster completed the new God and Country program which was begun by Brother Carl Mesle while he was director of the youth division. A committee is developing a new manual on Scouting in the church. We have also begun a new cycle of Zion's League Annuals. The first of this cycle has been produced, and others are in the process of being written. Brother Lancaster is also looking toward writing a League member's handbook during the next few months, as well as a course on basic beliefs of the church, to be used with young people. Materials have been produced for junior high and senior high groups at reunions.

Girls' Work Materials: In girls' work, the *Oriole Girls' Handbook* was extensively revised. Sister Edna Easter is now anticipating revising the *Oriole Monitor's Manual* and developing some supplemental materials to be used in girls' work, especially with the Light of Life program.

Children's Materials: In children's work, under the direction of Brother Jack Evans, a new three-year cycle of vacation church school materials and a new three-year cycle of reunion materials

for use with children have been completed. Material is in the process of being written to help teach the financial law of the church to children. Study is being made regarding the development of new prebaptismal materials for children, and it is anticipated that additional materials will be developed in the near future for teaching children about the ordinances of the church.

Church School Materials: In the church school division emphasis has been on the production of new church school materials for use with the kindergarten, primary, junior, junior high, and senior high departments. This tremendous project has been directed by Brother Clifford Buck. These new church school materials are to be ready for use by October, 1958.

Adult Materials: Under the general direction of Brother Athol Packer materials are new being developed on such subjects as Paul's life and letters, the apostasy, Restoration theology, stewardship, and additional units in the Family Living Study Series.

Seventy Arthur F. Gibbs has sent us a newspaper clipping describing the open house at the recently remodeled Columbus, Nebraska, Church.

The building was purchased from the Nazarene Church. According to Brother Gibbs, the location is excellent. Considerable remodeling has already been done, and further remodeling and landscaping are planned.

Brother Gibbs preached at the special services and Evangelist Albert Livingstone of Omaha offered the prayer. There was a good attendance with many out-of-town visitors.

INFORMATION PLEASE

The editors would like to hear from all priesthood members who have been or are pastors and whose father and grandfather have also presided over a branch or congregation. We are sure the church would be interested to learn how many third-generation pastors we have and who they are. Only by your help can this list be made anywhere near complete. Check with relatives and family friends if you are not certain, then send this information to The Editor, Box 477, Independence, Missouri, on or before March 31. C. B. H.

The Saints' Herald

Vol. 105 March 10, 1958 No. 10

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Glenn E. Johnston

WINNING OTHERS

AS A MISSIONARY the Apostle Paul was concerned "that I might by all means save some" (I Corinthians 9: 22). He wanted to be an instrument in God's hand in bringing salvation to others. This same desire should be ours especially since God has entrusted to our care for the last time in world history the establishment of his kingdom. This means that every member, every congregation, every department is called to the supreme task of winning new members for his church.

This belief is a part of our church philosophy and government. The General Conference of 1930 declared: "Missionary work should be regarded not as a separate department of the church enterprise but as one of the essential functions of every department" (G. C. R. 897). Thus, all should be engaged in the responsibility of missionary work, making known the good news of God's restored church to people wherever they may be found that they, too, may believe, find peace and salvation, and join in the great commission of building up his kingdom on earth.

If members everywhere would be seriously evangelistic in every phase of activity, the church would grow notably. I would like to offer the following seven points as important ways of winning others. I hope they will prove helpful to those desiring to witness.

Personal Witnessing

All members of the church should have the urge to tell others how much the restored gospel means to them. Their enthusiastic testimonies can encourage others to investigate. Many new converts have been won by becoming curious of what "he or she has that I do not have." Timely and tactful words here and there may be the means of opening the way for someone's conversion.

Prospects are everywhere. You live with them every day. You work with them, play with them, and some are your best friends. They serve you and wait on you. You may be worshiping with them. Perhaps they are your neighbors. They may even be some of your relatives. However, remember to use wisdom in your approach. If you don't, you may only disgust them and drive them away.

Literature

Our church is very fortunate in having well-printed, attractive books and tracts that can answer in detail questions people ask every day. It would be wise to become acquainted with your church publications, know the message they bear, and then distribute them when opportunity permits. Tracts are small leaflets that contain the church's views and beliefs on various subjects. Most of them are printed for missionary purposes. A tract catalogue can be obtained from the Herald House upon request. All members should have a number of funda-

I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice; . . . I say unto you, that the field is white already to harvest; wherefore, thrust in your sickle, and reap with all your might, mind, and strength . . . for lo, I am with you; yea, open your mouths and they shall be filled, saying, Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand.—Doctrine and Covenants 32: 2.

mental tracts on hand, and pastors should make sure that a wide variety are made available at the church.

Friendship Groups

Your home can become a valuable instrument for helping the missionary when he comes into the area. Invite a small group of your friends to your home to talk together. Try to interest them in the gospel, and then ask the missionary to hold a cottage meeting if your friends are agreeable. There have been thousands of new members won this way. Your warm hospitality and friendliness are great assets.

Church School, Youth, and Women's Groups

Don't let nonmembers come and go time after time without trying to win them. They may be more interested in the church than you realize. They may be just waiting for some interest from you, perhaps even an invitation to join. Some need to feel that they are accepted within the group and church. Be alive to these opportunities. These prospects, young or old, could be of great value to the church and the means of opening doors to others.

Visiting Campaign

The visiting method has proved to be extremely profitable. It is done with the purpose of *taking* the gospel to neighbors and friends in a tactful manner. Being well trained and prepared for such missionary work is a necessity. Comments and advice should first be sought from the missionary or pastor. It is best to visit "two by two" for many good reasons. Home visiting is a worthwhile program for priesthood groups. The Lord commissioned his servants,

"Go out into the highways and hedges and compel [invite] them to come in" (Luke 14: 23).

Preaching and Teaching

The ministry should preach and teach to convert. Make every service a challenge for decisions. Nonmembers will be touched by your personal testimony. Be sincere. Pray and ask God to create in you the power to inspire and convert. No greater joy can come to anyone than to have some person make his decision as a result of your presentation.

Support the Visiting Missionary

Your missionary is trained in winning souls for Christ. No doubt he has had

outstanding experiences that make him competent. Giving him your support is a vital and essential service. If he holds special services at the church, honor him and yourself by being there. You will be setting a good example for nonmember friends with your loyalty and at the same time will be gaining additional knowledge and inspiration for your own life. You will never grow too old in years or in the gospel to learn more.

Just as important as your personal attendance is bringing along that nonmember friend. The missionary's services should be preceded by good publicity, friendly visiting, an up-to-date prospect list, and other careful preparation. The missionary himself can do little in the short time usually allowed unless he

is supported by a good spiritual foundation and background that comes from the members themselves.

No matter what your part is in winning others, God needs you and what you can offer. Give your efforts to this task, and you shall be richly rewarded. The master of men has promised:

And if it so be that you should labor all your days, . . . and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! How great will be your joy, if you should bring many souls unto me! Behold, you have my gospel before you, and my Rock, and my salvation.—Doctrine and Covenants 16: 3 f, 4.

Witnessing is the evidence of your conviction!

We'd Like You to Know . . .

(Continued from page 2)

the exception of a five-dollar bill sent to him by the minister who converted him to the Episcopal faith, he made every cent of the money which brought him two doctor's degrees. And it all came about when he rescued a Colorado A. & M. catalog from the waste basket of the hotel where he was chef and made up his mind to put forth the effort to gain an education.

He has received many honors for his scholastic work. He is a member of Alpha Zeta; Alpha Gamma Rho; Phi Kappa Phi; Sigma Psi; Kappa Kappa Psi, an honorary musical society; Beta Beta Beta and Pi Sigma, honorary zoological societies. He is also a charter member of Alpha Omega Pi.

Dr. Jones is a charter member of the American Entomological Society, Washington, D. C.; the American Association for the Advancement of Science; the Colorado-Wyoming Academy of Science, and both charter member and organizer of the Rocky Mountain Entomological Society.

The keen interest Dr. Jones has in his field has inspired him to do a variety of writing. He has written a monograph on the Sgrphidae of Colorado and three laboratory guides for a course in invertebrate zoology. He has also written seventy-five or more papers based on research, along with innumerable timely hints on insect control.

He has done a lot of traveling and tackled many interesting occupations. He was born in Hastings, Nebraska, on October 17, 1879, but at nine years deserted the plains for the sea and spent two years as a cabin boy and in killing fur seals in the Alaskan waters. Next he

spent three years on a passenger and freight steamer, traveling from Seattle to Frisco. At fourteen he decided to be a baker and spent eighteen months as an apprentice. After that he tried his hand at cooking in a mining camp in Washington. Later he worked in a large Colorado hotel and climbed from dishwasher to second cook to chef. Perhaps it was this experience that inspired him, later in life, to rise from the bottom rung in the zoology department at Colorado A. & M. to the highest position. For after a vacancy in the zoology department he was asked to take over the laboratory work; then he became associate professor and continued the climb to chairman of the department.

His hobbies have been as varied as his occupations. He has always enjoyed music. At Colorado A. & M. he was a member of the Bugle Corps for a year before organizing the band in which he played any instrument in the brass section, including the slide trombone. For thirty years he managed this band and enjoyed associating with the young people on twenty trips in and out of the state. (Only last year he was called back to manage the band on its state tour.) Perhaps it was this association that made him a successful proctor of the sophomore class for twenty years and manager of student activities at his alma mater. He played football in college, and while teaching coached tennis, after work, for sixteen years. He is still quite proficient in tennis. For thirty years he managed the college lyceum. Now he enjoys all types of cabinet and leather work, likes to fish, and to weave ladies' stoles.

Dr. Jones' wife, the former Lena Mae Gilkerson, was also a graduate of Colorado A. & M. Mrs. Jones died on January 29, 1958.

He has one daughter, Maurine Stimpson, of Fort Collins.

What Price Tranquility?

It seems tragic that everything comes with a price, even tranquility, peace, quiet, and rest.

There are numbers of different kinds of medicine, antidotes, pills, and capsules on the market designed to satisfy this need of man. These will produce, for a time, the desired results, but they are not lasting. People resorting to their use are helped only temporarily. They seem to be running away from life itself and the problems that must be met. They are not conquering these obstacles and thereby growing stronger to meet the next problem that comes their way.

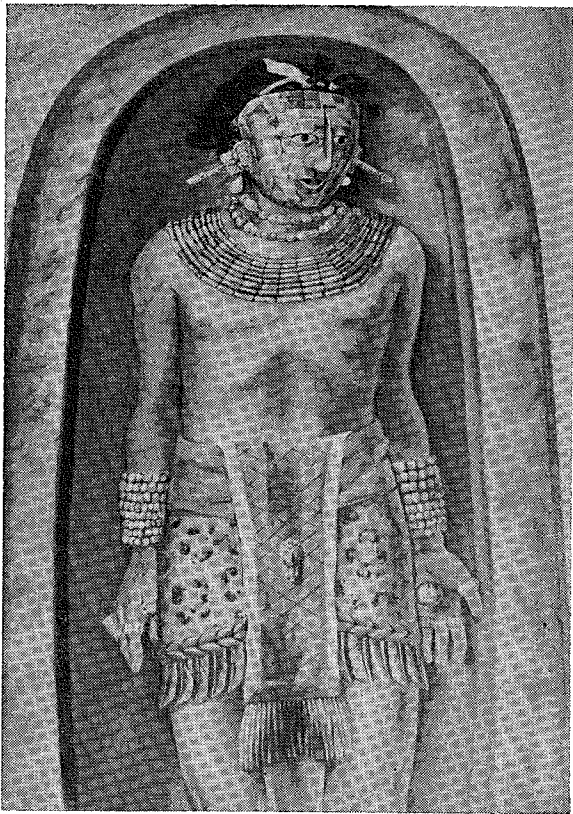
But there is a permanent prescription for tranquility. Its price is high when measured by everyday values, but it is free to all who will live by faith in the promises given him.

This is the price we must pay: we must keep our heart free from hate, our mind free from worry. We must expect little and give much, fill our lives with love and service, forget ourselves in thinking of others, and above all do as we would be done by. In fact live by the golden rule.

Yes, the price is high, but with this will come tranquility, peace of mind, happiness, and "joy that passeth all understanding." This comes to individuals when they have made the world and the people around them happy. This state of mind comes from the inside out, not outside in.

And this is the reward that comes to those willing to pay the price—found in the promises of Lehi long ago—"Men are, that they might have joy." And again Jesus' promise as he left this earth, "My peace I leave with you, my peace I give unto you."

EDITH S. ODOM



Life-sized painting on exhibit in National Museum of Anthropology in Mexico City showing archaeologist's conception of how the priest-king of Palenque may have looked at the time of burial in the Pyramid of the Inscriptions.

Photograph by Clair Weldon and Robert Turner

The Royal Tomb Of Palenque

By Clair E. Weldon

The Tomb in the Temple of Inscriptions Contradicts the Archaeologists' Theories

It Might Have Been

A HUSH FELL over the thousands thronged around the great pyramid. High above them the funeral procession paused in the temple entrance. The high priest's voice pierced upward: "O Great Itzamná, Lord of Heaven, Ruler of Day and Night, receive our king into thy realm." Then the straining bearers edged through the narrow opening in the temple floor and slowly descended the steep, vaulted stairway to the burial chamber in the heart of the pyramid. Padded footfalls echoed softly. Sputtering torches cast flickering shadows across richly sculptured walls. Into the cool hollow of a great stone sarcophagus, gentle hands eased the rigid form of their Noble One. A ponderous, ornate stone slab cover was set in place. Then the living retreated to the light of day far above.

Perhaps in this way the people of an early American sacred city, population over 100,000, buried their ruler in a majestic temple-crowned pyramidal monument standing tall amidst other pyramids, palaces, and temples. The time: seven hundred or eight hundred years after Christ. The people: the Indians of the Maya Old Empire. The place: now called Palenque (pronounced *Pah-lehn-kay*) in southern Mexico. After the

burial, workers had filled the long vaulted stairway solidly with stone rubble and clay and had sealed the stairway entrance on the temple floor with a large stone slab, its pairs of finger-holes in each corner (for lifting) inconspicuously filled with stone plugs.

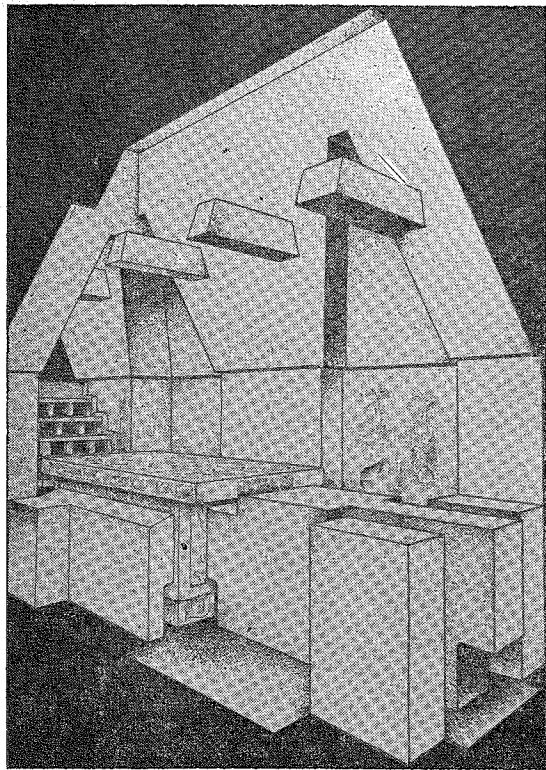
Unsolved Mystery

A century or two after the burial, the Mayan culture of the Old Empire came to an abrupt and mysterious end. The people of Palenque and other cities over a wide area either fled from climatic or economic calamity or were destroyed by epidemic or warfare. Temples, palaces, homes, and farmlands were completely abandoned. By perhaps nine hundred years after Christ, the once-flourishing metropolis of Palenque stood deserted and alone. All evidences of human occupation fell prey to the penetrating forces of time, climate, and vegetation. As the steadily mounting years fused into centuries, all but the stone buildings and other durable or protected objects decayed away into nothingness. Rain-saturated buildings sagged and tumbled. Luxuriant plant growth crept around and over all.

Through long centuries Palenque rested peacefully, its crumbling remains covered by nature's moist green mantle,

its only inhabitants the humming, scurrying, flying creatures of the tropical rain forest. By the 1300's, when the Aztecs settled five hundred miles away by the volcano-girt waters of Tenochitlan in central Mexico, Palenque was all but completely hidden in the dense jungle. Vine-entangled trees towered serenely from its highest temple roofs. Jungle growth all but obscured even the great temple-crowned pyramid. Within, the royal burial chamber lay in dark silence.

Then, as foretold in legendary prophecies, from across the eastern waters came the bearded fire-wielding white men. In 1524, after the daring conquest of the mighty Aztec Empire, Cortes' expedition marched from Mexico City to Honduras, slogging through the miry swamps, passing within possibly thirty miles of Palenque, entirely ignorant of the great mystery already cloaked by six hundred years of green solitude. Forty years after Cortes passed, a Spanish Dominican friar founded the small village of Santo Domingo del Palenque in 1564. The ruins, only eight miles away, were apparently unknown to any of the villagers. Man probably rediscovered Palenque when native farmers, seeking new corn planting sites in the jungly



Drawing of interior of burial chamber inside the Pyramid of the Inscriptions. This drawing is on exhibit in the National Museum of Anthropology in Mexico City.

Photograph by Clair Weldon and Robert Turner

savannas, stumbled upon the crumbled remains sometime during the 1700's. The white man probably first saw them about 1750. Not until 1840, when Stephens and Catherwood visited there, did knowledge of Palenque's existence become widespread. The name "Palenque" is Spanish for "palisaded," or "cliffed," and is modern, named for the near-by village. We do not know the city's own original name.

Palenque's founders chose a magnificent location. Eighty miles inland from the Gulf of Mexico, the coastal plain ends against the abrupt escarpment of the Tumbalá Hills, first outriders of the rugged mountains of Chiapas. Palenque perches splendidly partway up this escarpment, three hundred feet above sea level, backed by the towering, densely jungled foothills, looking out eastward upon the gently undulating, sweltering savannas of the plain. The face of the tropical rain forest is everywhere: the overwhelming greenness, of myriad sizes and fantastic forms; the brilliant accent of colored flowers and plumage; the heavy, nostril-filling scents of moist vegetation and decaying undergrowth; the intriguing sounds of dripping, humming, swishing, punctuated by a squawk or screech; the oozing, slippery, glisten-

ing, steaming surfaces; the intense sunshine piercing the low, gray, hair-triggered clouds; and brooding over all, the sense of muted time and perplexing mystery.

The Palenque ruins stretch out for five miles. In the central section are several large stone buildings: a many-apartmented palace three hundred by two hundred and twenty-five feet surmounted by a four-story tower, and eight pyramidal structures raising temples skyward. One, the Pyramid and Temple of the Cross (so named by scientists) featured the six by ten foot Tablet of the Cross, now displayed in Mexico City's National Museum of Anthropology. Seventy feet up, atop Palenque's largest and tallest pyramid, is the Temple of the Inscriptions. Among this temple's floor slabs was the one with pairs of corner-lifting holes, beneath it the solidly filled stairway, and far below, the royal burial chamber. Archaeologists have worked at Palenque off and on during the last seventy-five years or so. The main buildings have been cleared. Native caretakers continually hack back the rapidly advancing vegetation. Some rebuilding has been done, but it is only a bare beginning.

Visitors used to reach Palenque only by a tedious river and saddle trip. Now a recently completed railroad, which circles from the Mexican mainland through the jungle wastes to the Yucatan peninsula, passes within a few miles of the village and ruins of Palenque, with which it is connected by a road of sorts. Occasionally unscheduled light

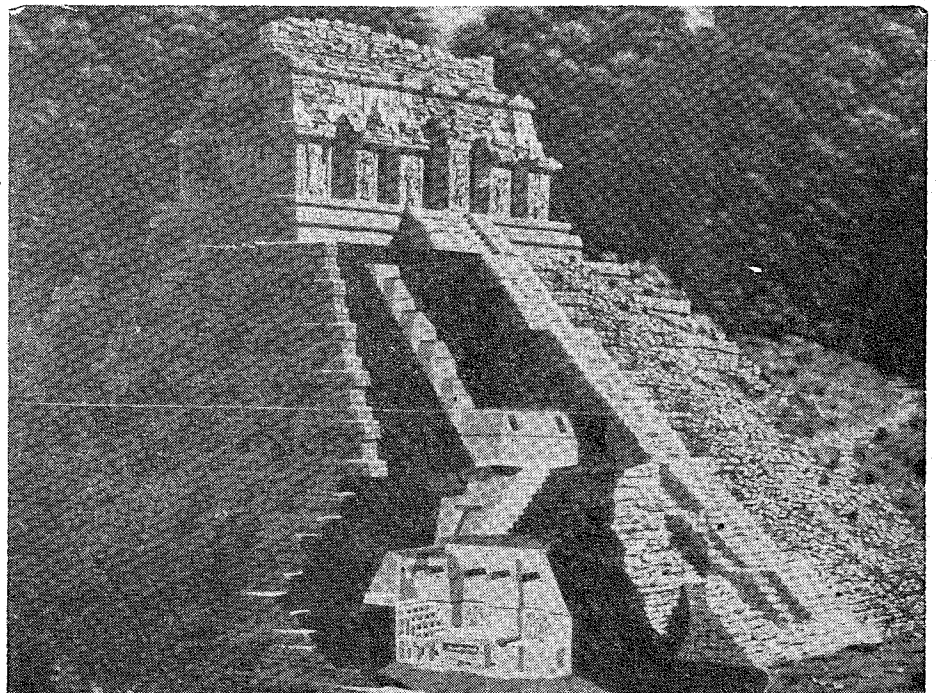
planes skip bravely down onto a so-called landing strip, a rough stretch of gravel beside the railroad bed. But even today relatively few people visit Palenque.

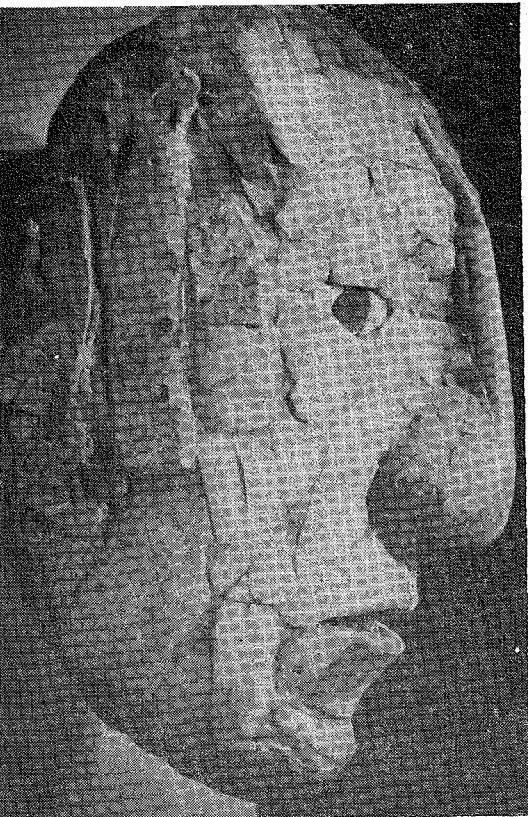
American Pyramids

The ancient civilizations of Mexico and Central America built many pyramids. Two near Mexico City are notable: the Pyramid of the Sun, over two hundred feet high and about seven hundred feet long on one side at the base; and the Pyramid of Cholula, its base covering more ground area than any other pyramid in the world. Pyramids in America! Perhaps the idea of the pyramid came to America from Egypt, by migration of people or by cultural diffusion.

Most archaeologists, however, point to a fundamental difference between Egyptian and American pyramids. The pyramids of Egypt are tremendous tombs for the burial of nobility, with many passageways and chambers inside. The American pyramids are pedestals for elevating temples and places of worship built on their flat tops, reached by stairways up the outside; scientists believed they had no passageways or chambers inside but were completely solid structures of rubble and soil. Scientists believe the pyramidal form developed independently and by chance in both Egypt and America without cultural contacts between the two. They say that the similarity of appearance is merely superficial and that the use of the pyramid by both peoples shows a universal tendency for human

Diagram painting of the Pyramid of the Temple of the Inscriptions by Artist Simon Creco, published first in "Life Magazine" (April 27, 1953) with article, "Pyramid's Secret: Unique Discovery Reveals Ruler's Tomb in Maya Mound."





Death mask, containing over 200 pieces of jade, placed over the face of the priest-king of Palenque at the time of his burial in the pyramid. The eyes are of white shell, inset with obsidian to form the iris. (Now on display in the National Museum of Anthropology in Mexico City.)

Photograph by Clair Weldon and Robert Turner

culture to develop along somewhat similar lines. A few investigations, such as digging a tunnel through the seven-hundred-foot thickness of the Pyramid of the Sun and finding nothing but solid rubble, satisfied the belief that the American pyramids were merely solid pedestals, not burial monuments.

Palenque's eight pyramids, too, were solid (as far as was known) pedestals supporting temples. In 1949, Mexico's National Institute of Anthropology and History sent Mexican Archaeologist Alberto Ruz to Palenque to further restore the Temple of the Inscriptions and its seventy-foot high supporting pyramid. One day, examining the temple's floor, Señor Ruz noticed again that flagstone with the peculiar holes (filled originally with stone plugs). Through the years many visitors, including the world's most eminent archaeologists, had walked across that stone, entirely unaware of the twelve-hundred-year-old mystery yawning beneath in the dark, silent heart of the pyramid.

Senior Ruz' Discovery

On this day in 1949 Señor Ruz puzzled again about those holes. Then, by fortunate chance, he glanced across to where the stones of the floor met the temple walls. Normally Maya temple

walls rest on and are built up from the heavy floor slabs. But *this* floor ended *at the wall*; the wall stones went down *below* the floor slabs. Other scientists had seen that before, but they attached no significance to it. Fortunately, Archaeologist Ruz did. It was one of those happy moments of keen scientific observation combined with simple intuition and curiosity. Could those peculiar holes be *lifting* holes? Could the unique wall construction mean there might be something *under* that floor?

Eagerly workmen raised the great slab revealing nothing but packed dirt and stones. Digging down a bit, they were about to give up and fill in the foolish idea when "ti-inng!" a shovel struck something very heavy and solid. Redoubled efforts soon revealed a great horizontal stone beam twelve inches thick, its ends embedded in stone walls converging upwards. Pressing down six more feet, the workmen came upon a step made of stone slabs finished with stucco. Ecstatically Señor Ruz realized they were in the upper part of a vaulted Maya room, five feet wide, perhaps a stairway, beckoning them irresistibly down toward the heart of the supposedly solid pyramid. Was there some great discovery awaiting them inside the pyramid, or just a sickening disappointment? They wanted to find out, and quickly.

The Hard Way

But the secret of Palenque's amazing pyramid would elude them for four trying years, from 1949 to 1952. There were many barriers and handicaps. Archaeological work is inherently cautious and time-consuming. Palenque's long rainy season, dumping eighty saturating inches of rainfall annually, leaves only two or three months in the late spring conducive to archaeological work. Through the humid centuries the rubble filling the stairway had become hard packed. The workers had to break it up bit by bit with hand tools, carry it in buckets by hand or on a rope pulley up through the small opening in the temple floor and dump it outside the pyramid. The only fresh air for the eight or ten sweating workers came through the same opening. A fuming gasoline lantern fouled the air during the first season. By the next year a gasoline engine set up outside powered a small electric light. But there was no remedy for the choking dust and clammy humidity. The deeper they went, the fouler the air and the harder and slower the progress.

Even so, morale was high. There was much speculative banter about the stairway's purpose. One archaeologist expressed solemnly the opinion that it was a fire escape! A worker jokingly prod-

ded Señor Ruz, "Are you looking for the lost city like in the cine (movie) I saw of some 'gringo' explorers in a subterranean passage?" Ruz kidded back, "No, Lupe; but maybe we'll find a trap for grave-robbers like in some of the Egyptian pyramids. You know—you pull out a certain stone, and the roof falls on you!" "All right, Jefe," retorted the workman, "but at least I'd have a better tomb than at the village cemetery—and that's not all, I'd not be alone. *You* would be with me!"

During the 1949 season, twenty-three steps were cleared down the well-made stairway. In 1950, 23 more steps were cleared and a landing reached, where the stairway turned abruptly back toward the center of the pyramid. As each brief season ended and anticipation grew keener, Ruz would announce expectantly, "Next season we'll solve the mystery!" Before sending her husband off for the 1952 season, Señora Ruz somewhat jokingly warned him he'd better not come back until he found what it was!

In this, their fourth season, the trail grew warmer. They had now reached the seventy-first and last step and were slowly clearing their way along a level corridor which they calculated to be seventy-three feet below the temple floor and about level with the ground outside. Then came an exasperating barrier. A heavy masonry wall blocked the corridor for what proved to be twelve solid feet. After a full week of the expedition's most tortured labor—the mortar so strong that the stones often broke in pieces rather than separating from each other at the joints, and the damp lime burning and cracking the workmen's hands—they broke through into easier going again. Just beyond was a roughly made box of stone, its contents calling up a grisly scene. Apparently the ancients had sacrificed six youths at the time of burial. Their warm bodies had been crammed into this 5-by-5-by-2-foot receptacle. Señor Ruz believes they were possibly buried alive after first being stupefied by some native drug.

Amazing Find

Finally the corridor ended, with only a blank wall straight ahead. But in the left wall was a monstrous triangular stone eight feet high, five feet wide at the base, and obviously weighing several tons. A workman, probing around its edges, shouted in delight as his crowbar suddenly sank away into nothingness. A small hole was hurriedly chiseled out, the electric light shoved inside, and Ruz peered in. In astonishment he gazed upon a scene which had lain in lonely darkness for over one thousand years. It

seemed fantastic and unreal, but here in the heart of the pyramid was a spacious chamber dominated by a huge altar! Rain waters seeping through the limestone pyramid had coated ceilings and walls with glistening white lime. Oozing stalactites dripped down to their thin fellows below. It reminded Ruz of an abandoned chapel.

After two days of hard labor to swing the massive block enough for a man to edge through, Señor Ruz stepped softly inside on June 15, 1952. The room was ten feet wide by thirty feet long, and its sloping side walls converged at a point twenty-two feet above the floor. Five massive, perfectly wrought stone beams strengthened the ceiling horizontally. The chamber seemed comparatively enormous, considering its location in the heart of the pyramid, pressed upon by untold thousands of tons. Marching in low-relief sculpture across the moist, lime-coated walls were the larger-than-natural-sized figures of nine sumptuously-garbed priests, possibly the "Nine Lords of the Night" of the Maya religion.

At first, the discoverers thought they were in a "holy-of-holies," where the ancients conducted their most sacred and secret rites. The chamber's main feature

was a great stone table "altar," for so it appeared to be, an ornately sculptured stone slab seven feet wide, twelve feet long and one foot thick (later calculated to weigh six tons) supported by a stone "block" three feet high. The deep, perfectly preserved carvings on the slab's face form a symbolic religious diagram.

Fifty-four striking hieroglyphs fringe the edges. Of these, scientists could interpret only a few, which were calendar dates, two of which correspond to the dates A.D. 603 and January 27, A.D. 633 of the Christian calendar. The extreme upper section portrays the universe, with glyphs representing the sun, the moon, and the two stars Polaris and Venus. In the center is an ornamented cross, similar to the crosses found on other stone tablets at Palenque. The two arms of the cross end in the wide-open mouths of a two-headed serpent. Perched stonily atop the cross is a quetzal bird with the face of the Maya Rain God. Below the cross appears the figure of a youth, seated in a backward-reclining position on the mask of the Maya earth monster. Archaeologist Ruz says of this stone tablet: "I interpret the scene as symbolizing the yearning of man for an afterlife. . . . He (the central figure) is doomed by fate to be swallowed by the

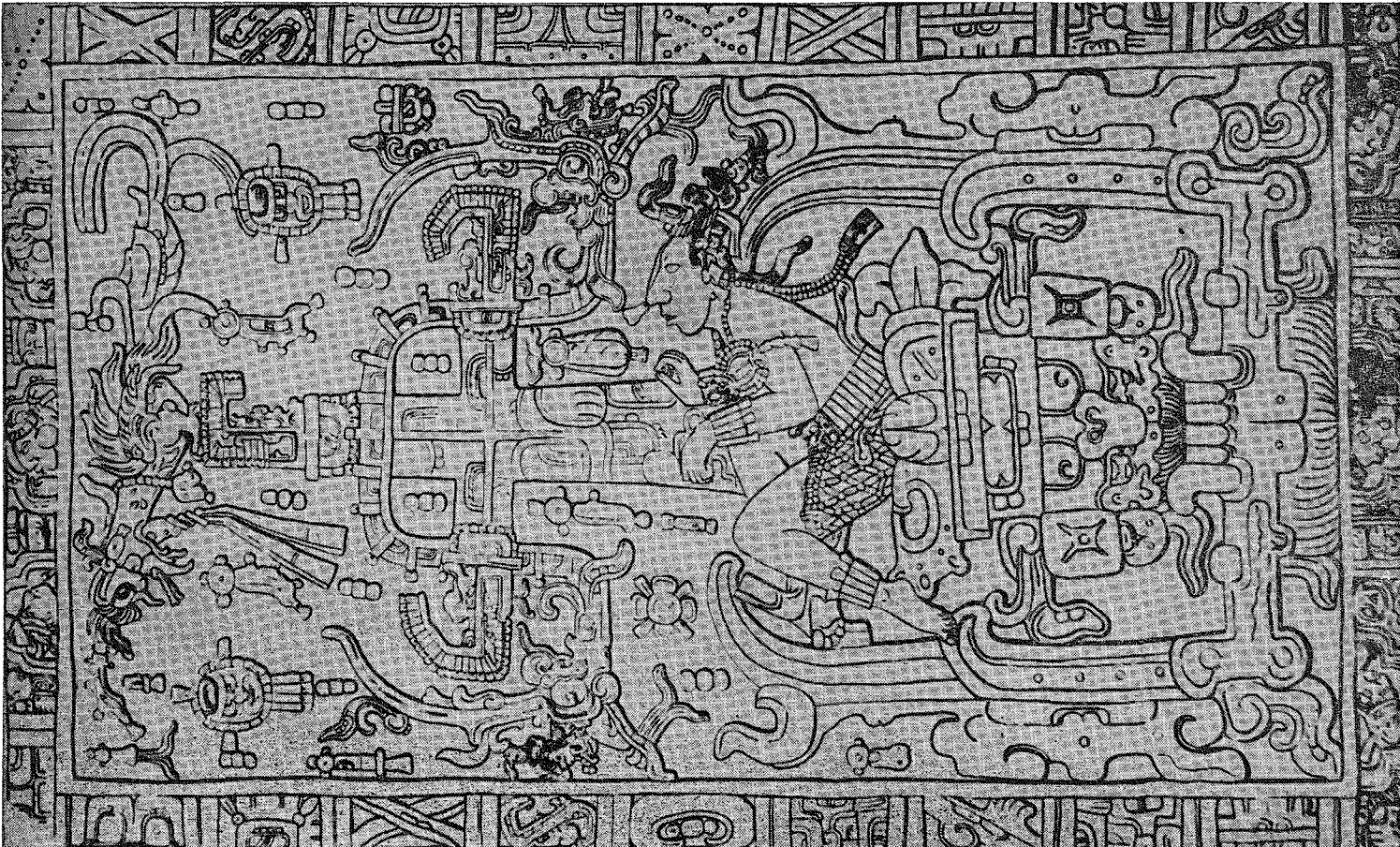
earth, on which he reclines. But in hope of eternal life he gazes fervently at the cross."¹

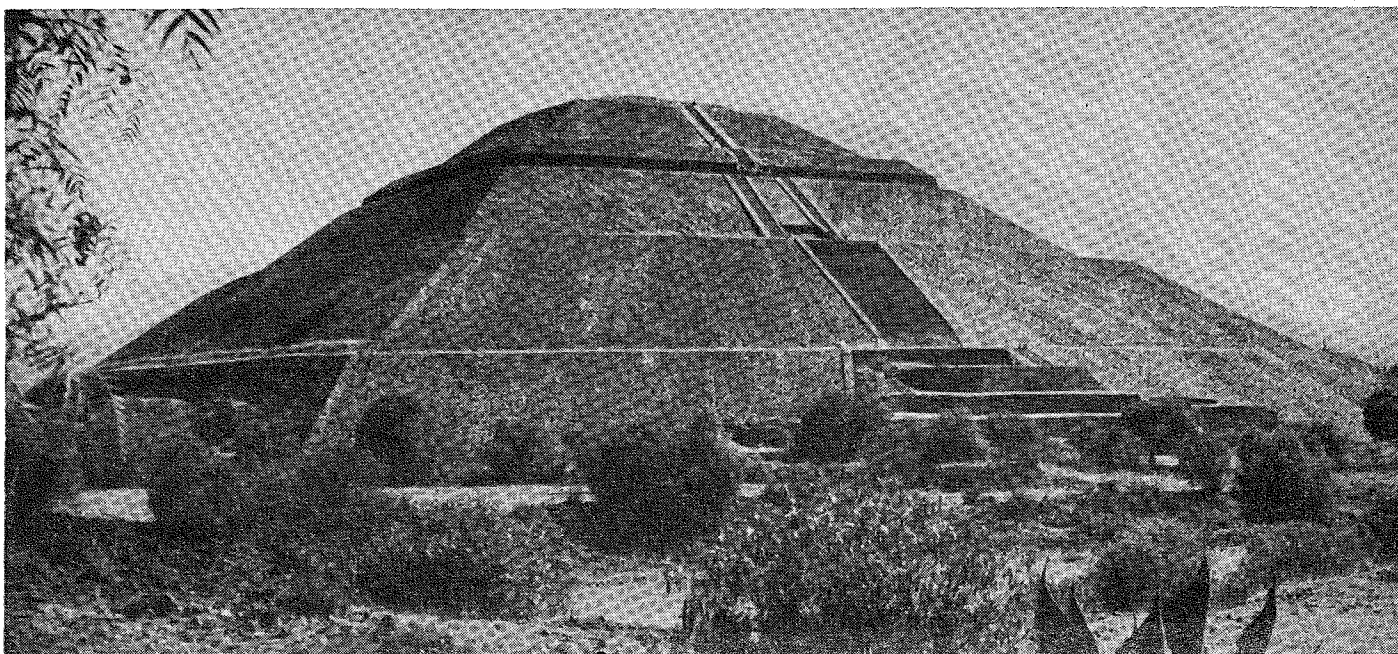
Supporting the altar slab was a massive stone block seven feet wide, ten feet long, and three feet high. Was it solid? The archaeologists decided to drill an experimental hole. A hand-turned stone auger ground and squeaked through several painfully monotonous days, and then with a crunch the bit sank through into nothingness. The base of the "altar" was a hollow stone receptacle! The great stone slab would have to be raised. With heavy-duty builders' jacks and days of tedious labor, the workmen cautiously inched the six-ton slab upward and blocked it with short trunk sections of the heaviest and strongest trees in the region. Underneath, between the great slab above and the stone receptacle below, was a second inner cover of thin stone, seven feet long and thirty inches wide, with pairs of holes just like those in the slab on the temple floor seventy feet above them: *Lifting* holes! Breathless with excitement, Ruz shoved the light to one hole and pressed his eye to another.

His first blurred impression was of a colored mosaic, green, red, and white.

Photograph of an authentic drawing, on exhibit in the National Museum of Anthropology in Mexico City, of the sculptured low-relief design on the face of the great stone slab which covered the sarcophagus inside the burial chamber in the Pyramid of the Inscriptions.

Photograph by Clair Weldon and Robert Turner





Pyramid of the Sun, ruins of San Juan de Teotihuacan, near Mexico City.

Photograph by Clair Weldon

Quickly his eye focused. Finally, four impatient years after finding the beginning of the stairway, Ruz gazed into the heart of the mystery . . . green jade ornaments mingled with white bones and teeth, partly covered by a fine reddish dust. This was not an altar but a stupendous sarcophagus, the first ever found in a Maya pyramid! Ruz was staring into the death face of an ancient priest-king of Palenque! The moldering skeleton lay in a contoured basin hollowed out of one great block of solid stone. The decayed bones and fragile skull were those of an apparently robust man about forty or fifty years old, about five feet eight inches tall. Laid out full length, he had probably been richly attired, but only the barest traces of textile had survived the humid centuries. Jade jewels, prized more than gold by the ancients, were profusely in evidence. There were rings for every finger, bracelets, ear ornaments, exquisitely carved figurines, all of polished cool-green jade. A large ornament of jade beads had rested on the neck and shoulders. Covering the face had been a mosaic jade mask composed of over two hundred pieces of jade (now fallen apart) with eyes of shell inset with black obsidian to form the iris.

Delegation from Headquarters

It was on November 27, 1952, that Señor Ruz made this sensational discovery. The report soon reached our church leaders interested in Book of Mormon archaeology. By coincidence four church members, including Page Bruch, Kenneth Raveill, and Ward Weldon, were

then packing for a photographic expedition to southern Mexico. Apostle Charles R. Hield rushed word of the discovery, urging that a single photograph of the royal crypt might make the whole trip worth while if nothing else were photographed. On December 23, 1952, less than a month after Señor Ruz first gazed into the sarcophagus, we were in Palenque. The tomb had just been opened up for visitors. As we approached the pyramid, cameras in hand, the Indian worker in charge, who was to guide us inside to see the crypt, announced that photographs of the interior were forbidden. Only the archaeologists and approved representatives of the press (a *Life Magazine* photographer had just been there) were allowed to make photographs. But we needed a picture. As we stood quietly conversing with the guide in Spanish, describing the church's interest in the great civilizations of his forefathers and in the evidences that Jesus Christ had been among them, we felt the confirming warmth of the Holy Spirit. The guide agreed to allow one camera. Through steel bars now barring the crypt entrance, Brother Ken Raveill flashed the color slides of the chamber's interior and the great sculptured tablet featuring the cross.

Archaeological Upset

The 1952 discovery at Palenque startled the world of American archaeology. Here, in a pyramid in America, an ancient Indian monarch was buried in a setting as magnificent as many of the pyramidal tombs of Egypt. The

Palenque pyramid, like those of Egypt, had been planned and built from the first as a tremendous burial monument. The burial chamber was not a hollowed-out afterthought. The ponderous stone slab and sarcophagus could not possibly have been carried down the steep, narrow stairway! Nor can they now be carried out—they will stay in their original position. Possibly hundreds of men worked long hard years to construct the pyramid and its chamber. Apparently a six-foot-deep depression was made in open ground, the sarcophagus installed with its cover by its side, the chamber walls and ceiling built, then the pyramid slowly heaped up over the whole thing, the interior stairway rising in pace with the pyramid, and the temple finally added on the seventy-foot-high summit. Then, after the pyramid's completion, the unknown Great One's cold remains were laid to rest and the six-ton stone slab inched into place over the sarcophagus. The ancients then sealed off the tomb (they thought) from humankind.

Obviously this royal burial chamber in an American pyramid suggests a possible relationship with Egyptian culture. At first, archaeologists were stunned and perplexed by its discovery. The theory that American pyramids had developed entirely independently of any association with Egyptian culture, because American pyramids were solid pedestals elevating places of worship, was staggered at least momentarily. En route to Palenque in 1952 we encountered a pair

of archaeology students from Mexico City, who lamented, "This explodes all our previous theories about the American pyramids." But the archaeologists, despite the Palenque discovery, have returned to their earlier theory. It will undoubtedly take more than this single though striking exception to disprove their rule. Today they view the Palenque discovery as a unique and fascinating example of how two widely separated cultures can, by independent and parallel development, so closely resemble each other in some aspects. Writing for publication several months after discovering the burial, Archaeologist Ruz stated: "The whole arrangement, of course, reminds one of the Egyptian pyramids, which were built as tombs for the Pharaohs. . . . Human nature is much the same the world over and, given similar conditions, its reactions and constructions will be somewhat the same. Parallel evolution, not diffusion, is my explanation."²

Of Book of Mormon Significance

We are very interested in the Palenque discovery because of its relation to the Book of Mormon. This inspired book, containing the plain fullness of Christ's gospel to the Gentiles and to Israel, is a key part of the Restoration, a major tool in the hands of Christ and his church to accomplish the great latter-day work. Its tremendous spiritual value has not yet been fully assessed. Its divinely given purposes and promises are not yet all fulfilled. As President Israel A. Smith stated to the assembled Con-

ference-appointed ministers at the close of the 1956 General Conference: "In this matter of witnessing I have felt that the greatest instrument of success which the Lord ever placed in our hands is the Book of Mormon."³

The Book of Mormon does not depend for "proof" on the bones and stones of archaeology. The same unchangeable God reigns and reveals himself today as when the prophet Daniel testified to Nebuchadnezzar, "There is a God in heaven that revealeth secrets." The truth of the Book of Mormon is confirmed by the Spirit of God to those who humbly ask in faithful prayer with the intent to do good. But the presentation of archaeological evidences supporting the authenticity of the Book of Mormon record is one of many interesting approaches to new people. Used wisely for testifying of God and Christ, it strikes a note of impelling interest and has often helped open the door for the further teaching of Christ's gospel.

The discovery of the Egyptian-like pyramidal burial chamber of Palenque tends to confirm a new segment of the Book of Mormon history. The Nephite colonists who came from Jerusalem about 600 B.C. probably brought with them to America various concepts borrowed from their Egyptian neighbors, such as ideas of writing, architecture, mathematics, science, and religion. The Book of Mormon plates were inscribed with a type of Egyptian characters which had been changed or "reformed" by independent Nephite usage until it was somewhat different from the classic Egyp-

tian. (See I Nephi 1:1; Mosiah 1:6; and Mormon 4:98-100.) The words "Egypt," and "Egyptian," occur in over twenty-five places in the Book of Mormon. It does not speak of "pyramids" because that word is of more modern origin. However, in about twenty-five places it does mention "towers"—meaning tall or large structures—and in some instances that word may possibly refer to the pyramidal buildings so common in the ruined cities left by Book of Mormon peoples.

The single discovery at Palenque does not absolutely prove that parts of Egyptian culture were brought to America. But it does set the door ajar. There may be more light beyond. There are scores of ancient pyramids in ruined cities scattered through Mexico, Guatemala, and Honduras. Are there other burial chambers inside some of these? Time will tell. Who could say what amazing evidences might yet be found among the remains of Book of Mormon peoples! Perhaps a sculptured scene of Christ blessing the little children or Nephite priesthood performing water baptism!

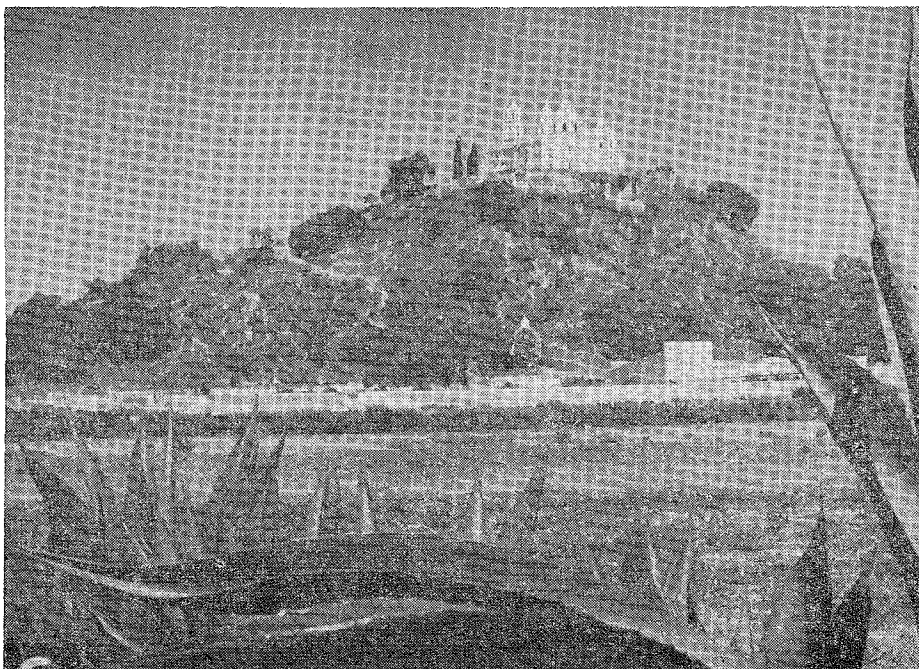
Conversation Piece

Church members interested in Book of Mormon archaeology should make themselves well informed about the Palenque discovery. In cottage-meeting work, it adds fresh impact and fascination. For storytelling situations, it has the intriguing elements of great adventure.

Many of our church members visit Mexico. Those who cannot view the burial chamber at isolated Palenque will find a realistic substitute in a detailed, life-sized reproduction of the Palenque crypt in the National Museum of Anthropology in Mexico City. From the modern aisles of this world-renowned museum the visitor walks down a few steps and back through the misty veil of time as he enters the "burial chamber," gazes down upon an exact replica of the great stone slab featuring the cross, and continues down to look into the replica "sarcophagus" upon the scientists' reconstruction of the figure as it may have looked at burial. The actual jade mosaic mask (now reassembled) and other objects found with the burial are exhibited there.

For specific information on the discovery of the burial chamber, see "PALLENQUE—OFFICIAL GUIDE" (nineteen page archaeological guide in English), official publication of the Instituto Nacional de Antropología E Historia, available at nominal cost from Museo Nacional de Antropología, Calle Moneda, México D.F., México. Two national magazine articles featured the discovery. In the *Saturday Evening Post* for April

The great Pyramid of Cholula east of Mexico City—the world's largest in terms of ground area covered by its base. Photograph by Clair Weldon



29, 1953, beginning page 30, "The Mystery of the Mayan Temple," by Alberto Ruz L. as told to Dr. J. Alden Mason; and in *Life Magazine*, April 27, 1953, pages 70 to 74, "Pyramid's Secret: Unique Discovery Reveals Ruler's Tomb in Maya Mound."

Herald House can supply duplicates of 35 mm. Kodachrome slides of the pyramid and the chamber's interior ("Book of Mormon Research Slide Library," interior shots are Palenque 30-PA-50, 51, and 52) as well as 8 by 10-inch glossy black and white photographs of the Palenque pyramid and other archaeological scenes.

To share in a major research project on the Book of Mormon, contact the Committee for Book of Mormon Research, care of Herbert Scott, 916 W. Lexington Avenue, Independence, Missouri, or Roy Weldon, Route 5, Warrensburg, Missouri.

For information on Book of Mormon archaeology in general, and a mimeographed guide to archaeological locations in Mexico, contact the church Society for Archaeological Research, the Auditorium, Independence, Missouri.

¹ *The Mystery of the Mayan Temple*, by Alberto Ruz L., *Saturday Evening Post*, April 29, 1953, page 98. Reprinted by special permission of the *Saturday Evening Post*. Copyright 1953 by the Curtis Publishing Company.

² *Ibid.*, page 98.

³ Closing statement of Israel A. Smith, 1956 Conference Daily Edition of *Saints' Herald*, Number 8, April 15, 1956, front page.

Invest in Men

A well-known stockbroker was once approached by a friend. "Jim," the friend asked, "what is the most important investment you ever made?"

"That's easy," the broker answered. "But first let me explain. The greatest investment I ever made was not in the stock market. It was in the lives of men, and it didn't cost me a cent—just a little time, some advice, a cheery word, a bit of encouragement, a smile. And for this—what dividends! Men did things they had thought impossible. Teen-agers were spared the suffering which comes from delinquency. Happiness was put into the lives of the lonely." The broker smiled. "Yes," he said wistfully, "the greatest investment I ever made was in the lives of others and—who knows—if I continue to set the example, the idea might spread. Then someday I might see people everywhere making similar investments."

EDGAR PILLSBURY

I Had an Experience



Seventy Robert I. Wakeman

TO SINGLE out one experience which is more indicative than another of God's love for me is difficult. Since becoming a member of this church in 1936 I have had a number of experiences which have served to establish my faith in God and this work. To say that one is the greatest would not be right, for each experience has served its purpose and supports and connects my increasing faith. This experience, however, stands out, as it has proved to be the one which put all of the past into the use that God had intended.

Four years after I moved from Independence to Uvalde, Texas, events served to cause me to seek other means of employment. I found instead of just one available job that I could make the choice of four or five. By this time I had come to realize that my destiny and desires were inseparably linked with God's purposes. I checked each position so that I might know how it would affect this service to God, and each seemed to my mind to be workable in every way.

One Sunday evening as my family and I were returning from a day of ministry in and around Pearsall, my mind returned again to the problem at hand. Probably for the first time in my life I realized that with my own resources I could not make the right choice, as I did not know the mind of God. As I drove along, I silently poured out my concern. I told God that if I were to make the right choice he would have to let me know in a way that I could be sure of. This thought had hardly passed from my mind till a voice that shook me told me to "seek to go under church appointment." Just as quickly my mind rejected this as not being possible, and again the same experience took place, leaving no doubt as to the source.

My wife and children were asleep and I didn't waken them but continued to ponder and think on what had happened. I finally shared the experience with my wife; her response was "I am ready." I still had little understanding of what I should do but felt impelled to act and therefore set out for Independence where I could get a better answer. As I drove it seemed there was a presence with me, and I have never known such joy. I felt no weariness and continued to drive the entire one thousand miles without stopping except for gas and a bite to eat.

I arrived at my father's house in Independence. He had been sent a telegram that I was coming but was not given the reason. I couldn't wait to tell him and my mother of the experience. After I had told them, Dad very solemnly said that Mother had had a dream on Monday night which covered the same thing that I had just related. We realized, of course, the procedures that were to take place, but it wasn't a surprise to us when we received a letter from the Presidency of the church, accepting us for appointment.

Since that time many experiences have caused me to realize that God had been slowly but positively preparing me for the work which I am now doing. The past four years of missionary work have been the fullest and happiest of my own life, and likewise the lives of my family. I would not like to convey the idea that this experience means this is the usual way one is brought under church appointment, but it does serve to show that God is a personal God and that he is concerned with each of us and will speak to and guide us in the manner that we need.

Summering with the Church in Europe

Part IV

THE AIRPORT AT FRANKFORT, Germany, looks like a park with its floral landscaping. Detained in the main waiting room, I became interested in three men—an elderly one and two younger men. Quite a controversy was going on between them and the man at the customs counter. Crestfallen, they finally opened their suitcases and displayed the contents, cans and cans and cans of Nescafe! (The one pound of coffee I had in mine had cost us fifty cents duty.)

Soon we were flying to Hannover, wondering if we would miss anyone who might have come to meet us at such a crowded and busy terminal. But we practically walked into the arms of Missionary Vern Webb and Apostle Don Lents. It was almost like being home again!

I told about the International Whitsuntide Conference at Hannover in Part I. Now I shall tell of the women's work there and elsewhere in Germany.

The women in Germany are trying to follow the programs outlined to them by the General Women's Council by using reports brought back by returning General Conference delegates and by correspondence with emigrant members. Mostly they meet twice a month in the afternoon. They are called the women's group and prefer to have study programs. The main group in Hannover is using a German book, *The Bible as History*, for a text. Sister Helene Korschinow has been the able leader for several years. With Dallas Webb, wife of our young missionary, assisting, their work should prosper. Many families in Hannover live so far apart that the women cannot afford *strassenbahn* (streetcar fare) to attend weekday gatherings, hence there are few organized women's groups. These few meet in the pastor's pleasant office, which is the front room of the church building.

Most of our German women do excellent handwork, but they do it as a matter-of-course, not considering it a talent, or special gift, or stewardship. Those who enjoy sewing meet occasionally and make articles for sale. In one project they earned \$50.00 and with this money bought material for forty-one sacks to cover the air mattresses during the Whitsun conference. Our German sisters are energetic and efficient, and they are unusually good housekeepers. They love color. They are cheerful people. They have very "green thumbs"! Their plants thrive indoors and out. Gay blooming ones sit in the windows.

In Hamburg the women's work has been started several times. Distances are so great in this huge metropolis that members cannot afford to attend church affairs during the week. Some have to travel more than ninety minutes for church privileges. Organized work among the women is at present discontinued. Four members are not physically well enough to undertake the ride. Also many women work away from home. Therefore the Sabbath day is especially remembered, kept sort of doubly holy. Sunday services are held in a home or school and are not to be denied if all goes well.

THREE WOMEN I know of have been instrumental in starting and in reviving women's work in Hamburg. They are Elfrida Elsner; Hilde Stüve, wife of missionary Oskar Stüve; and Hettie Zacharias, who was active with Kurt, her husband, in this German mission after the close of World War II when they returned from Australia, Hettie's native land. Speaking English, they did much translating of *Saints' Herald* material into articles for the *German Herald* which they edited. Now they are busy and useful in Independence, having emigrated in July, 1954.

Concerning our women's work Missionary Stüve confided, "The men go for little groups and parties, but the women do not go so much for them!" Then he explained why, "Our children go to school only in the morning, so the mothers have to be home in the afternoon. Also since almost everyone lost his assets during the war, many of our women have to work and their energies are used up." We realize how difficult it must be to carry on when so much time as well as money just has to be spent if one takes even a small part in church work. However, the women in Hamburg have accomplished many things for the mission, among these being the working up of little hymnals which were in use before they could have their *Leider der Heiligen*. Also through their sales projects they purchased a Communion set from Herald House.

The church women of Elmshorn and Utersen, two little farm towns in the Hamburg area, have always been a successful group we are told. Just now they are not meeting because of much illness, long distances, and long work hours. There is Emmi Lentfer, who had complete charge of the women's work all during the war. She and her helpers (some were sixty-five years old and older) walked about six miles to their women's meetings those days, not deterred even by bad weather. The North Sea and the Baltic with the big ocean channel running near by cause fog, rain, and ice at times. But they said, "We have an appointment with Jesus. He will be present, and so we have to be present. We cannot afford to disappoint him." Emmi is a musician. She writes her own poems and sets them to music. Her voice was true and sweet as she sang to us in 1951. Pray for her, as she is enduring a discouraging illness. She and her mother, Sister Meyer, are lovable, faithful women.

Also there is Sister Meta Sass, tall, white-haired, energetic, and of cheerful countenance. We met them all again last summer at a cottage meeting in Utersen, held in the home of Sister Ahlborne. Here Mark confirmed eight-year-old Harm Stüve at his request. He had been baptized at the Hannover conference by his father.

IN SPRINGE my husband spent an evening visiting the sick with Brother Webb; it was an evening he remembers with pleasure. Among our German members in Independence is Sister Elli Rosenthal who came from Springe, and who was baptized there by Missionary Eugene Theys. Brother Theys and Brother Blair Jensen surely "got around" judging from the inquiries about them and the messages of good will sent to them from many places. There is a "small but spiritually strong" group in Springe under the leadership of Sister Lina Tegtmeier, whose daughter Christa is excellent help and who

was introduced in the September, 1957, issue of *Stride*. Sister Marlies Kirsch, the pastor's wife, "a strong and humble woman," and Sister Else Klemm, are devoted and active assistants. Sister Kirsch does the typing for Christa, whose hobby is translating English church material into German. She sees that the youth get many *Stride* articles that way. Christa will begin a two-year course at Graceland this fall. Then she plans to return to Germany, for she with other young adults realize the problems and needs of the church abroad, and they are dedicated to help build the kingdom there. The cry of the church everywhere is for leaders and devotion.

In Braunschweig, quite near the Eastern Zone border, we have a small but very active group of women led by Else Karsten, of whom the whole German Mission is proud. Our church women in both Berlin Zones have been devoted and consecrated through the years, enduring many frustrations we cannot imagine. We did not go into West Berlin this time, but in 1951 I was impressed by the animation of these Saints. These women were led for a number of years by Sister Else Zapke, who was succeeded by young Sister Helga Krebs. Our church was the first built in West Berlin after World War II. It is located on Fontane Promenade, a wide boulevard with a landscaped center strip. The entrance door is attractive and artistic. I shall never forget the bounteous lunch the women prepared on Sunday in the church dining room downstairs. Mark and I spent most of that week in West Berlin. The choicest long-stemmed roses from their gardens were pressed into my arms, and I was humbled to see the happiness and desire to please shining in their faces. I tried hard to please when I greeted them through an interpreter and told them of our efforts over here to build the kingdom through Christlike homes and Christian treatment of each other. I said that we need each other, east and west, and that the Zion groups which form anywhere, everywhere, contribute to and are necessary to the strength of the whole—a spiritual telepathy radiating courage and unity of faith to all concerned. They are a working, studying group. Times were hard for them and are hard for them now.

THE SISTERS in East Berlin have always been an active group, we were told. As a matter of safety for the members no names or special mention can be made. There is a church-appointed Seventy in East Berlin whose brother and wife in West Berlin did much to make our visit there memorable. So did the Buttgens—Andrew, Maria, and son Gerd. Their acquaintance here is wide. When Andrew became acquainted with our church in 1928 he went through his mother's old *Heralds* and clipped photographs of church leaders and church buildings and mounted them in the extra pages of his "three books." He came into the church in 1930 and emigrated to the States in 1953, arriving in Independence on December 1. Their first Sunday in the Stone Church he awaited no formalities but made his way to those he recognized to greet them. All three members of the family do something extra together on December 1, including a call on their sponsor. They are still attending school for English improvement in Kansas City and have brought their teacher out to meet our church people. Otto and Frieda Smolney came to the States about the same time. Otto's eighty-four-year-old father, an elder, remains in Berlin, beloved by all. In Berlin the Sabbath was the big day for all, when the Saints from the East Zone came over for the day. I marveled at their exuberant spirits and shall always remember how the air rang with their *auf wiedersehen* as they parted from each other and from us. They rely on us fortunate ones never to forget them in our prayers. The strength of such faith and zeal under peculiarly trying circumstances is something to fill one with awe and reverence.

WHEN WE LEFT Hannover Conference we expected to go by train to Hamburg and stay in a hotel. We didn't dream of possibly becoming "Oma" and "Opa" to three little folk and of also being looked after by their parents. Well, when Hilde and Oskar Stüve looked us straight in the eye and said, "Yes, we do have room in our house, plenty. And we have room in our car, too. Come right along and see," we went home with them. Our baggage disappeared somewhere in the car. Hilde and little Birgit sat with Oskar and young Harm in the front seat; Master Wolfgang, Mark, and I rode in back, and away we went on a delightful 140-mile drive from Hannover to Hamburg.

And there was room! All the change made was to open up the bed couch in the living room and use it themselves. ("Why not? It is what we had for our first years!" they countered.) We were ushered into the big bedroom, where was the customary fluffy down coverlet rising in cloudlike puffs all over the bed. We enjoyed sleeping under these covers throughout our journey. While we were at the Hannover Conference Oskar took us to spend time with Patriarch and Sister Franz Beil, stalwarts of the German Mission. They were at one time tempted to emigrate to the States, but eventually they decided to give their lives to the German Mission. They are "cheerful in their warfare" and will surely be "joyful in their triumph." We were thrilled to sit at their same table in the same apartment and dine with them again. The photos of daughter and family and of son and family hung framed for constant company. The son Walter came to Independence with his bride in 1952; now they have a young daughter. With the Otto Smolneys and the Wade Liggetts (Ursula) they are building modern brick homes, mostly with their own hands. I say "they," for the girls are artisans, too, and know how to help. All are contributing to Zion the beauty of the work of their own hands.

Another time, as a favor to us, Oskar drove us out a long way to locate a German Lutheran family whom we had known through a correspondence after the war and whom we had met in 1951. Here are young people to be cultivated, who hope in time to emigrate. Also he took us to visit with the sister and family of Ursula Pavlowski Liggett, who resides here in Independence. Ursula's experience in emigrating from East Berlin after the war, her courage, her eventual conversion and in time her marriage are most interesting and inspiring. The pleasure of meeting "Gertie" again, her children and her doctor husband, was great. Next we drove into a pretty little wooded town to meet young Harold Kobolitz (a nephew of Kurt Zacharias), who sailed for Independence the next week. Harold was baptized recently.

One day we all enjoyed a boat ride on the historic Elbe River, chugging past huge shipyards lined with ships of all types, backed with skies pierced by innumerable church spires. This was an education in itself. Another rare treat was the drive to a thousand-year-old city. We saw miles and miles of the beautiful countryside, fruitful farm lands, gardens, and waterways. There were also many thatch-roofed houses; these are seen all over Europe and in Iceland. We dropped in to visit with Oskar Stüve's youthful mother who lives in a quaint little resort town on a pretty lake. As we drove along, we listened to Oskar tell of his experiences as a soldier during the war, of his dreams of the future of the church, of his joy in his priesthood, and of his conversion, which he attributes to the efforts and understanding of a saintly woman, his mother-in-law. Oskar is a real missionary. What a stalwart disciple he will be with the seasoning of the coming years!

Home Column

MARCH 10, 1958

(231) 15

*A Team of "San" Nurses
Serve a Sister Institution
in Its Hour of Need*

Mercy Mission to Graceland

ASIAN FLU HIT Graceland hard last October. The resulting epidemic was one of the most unforgettable experiences of the school year.

Equally unforgettable was the mercy mission of four nurses from the Independence Sanitarium and Hospital who drove to Lamoni one rainy night to help meet the emergency.

It was October 22 when illness on the campus reached epidemic proportions. Late in the afternoon Dr. William S. Gould, acting president, called the "San" requesting additional nursing care and medications.

"San" administrators selected nurses and packed medical supplies. At 9:45 p.m. the nurses with supplies left for Lamoni.

Looking back on the experience, A. Neal Deaver, hospital administrator, said, "It was a dismal night with rain coming down hard. But strangely, those girls were eager to answer the call for help. In fact, when word got around the hospital that a team was going to Graceland to help in the emergency, we had about twenty nurses volunteer."

The team consisted of Jean Clark, R. N., hospital night supervisor; and three senior student nurses, Jean Hodges, Cleada Reinosky, and Lois Ultican.

The nurses were given surveillance along their route by the Missouri Highway Patrol.

They arrived at the college at 1 a.m. and found the regular college nurse and a part-time assistant both ill. About 150 students were sick with the flu. Amy Grace Platz, a registered nurse and student at Graceland, was near exhaustion after several days of being on call twenty-four hours a day.

The college infirmary was full. Sick students were being cared for on cots and mattresses spread on the floors of Walker and Gunsolley dormitories. The college faculty and many students were working in shifts to feed and care for the victims of the epidemic.

"We found them out of aspirin and alcohol," said Miss Clark. There were only a dozen thermometers to take the temperature of nearly three hundred students every day.

"Our standard treatment was aspirin and rest in bed. We checked all well students and sent the ones home who wanted to go. The ones who stayed were recruited for KP duty and care of the sick. Classes were discontinued for the remainder of the week.

"We called the 'San' and ordered additional supplies, including aspirin, thermometers, and 150 changes of bed linen. A center was set up in the Administration Building to give flu shots to those who were not sick.

"These were five very hard but satisfying days," she said. "The college faculty and students were wonderful in their co-operation and very appreciative of all we were able to do. I personally gained a better understanding of the famous Graceland spirit and feel closer to the college than I ever have before."

Nurse Clark reported that some of the hardest students to get in bed and keep there were members of the football team. The epidemic hit during the height of the football season, and the players would drop in practice with high fevers before reporting for treatment.

While in Lamoni, the nurses slept and ate at the home of Mr. and Mrs. Morris Hodges. "We certainly appreciated their hospitality," Miss Clark said. "It was probably because of this opportunity to eat and sleep away from the college that none of the nursing team ever got the flu."

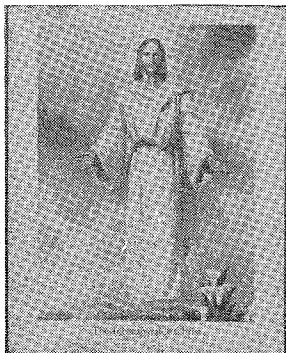
Shortly after the nurses returned to Independence, Don Booz of the college staff wrote in a letter:

"I want to extend our sincere appreciation to you for your concern, interest, and just plain, old-fashioned love and for the way you and other members of the Sanitarium pitched in during the flu siege. I don't think anyone will ever forget this fine gesture."

Letters of appreciation were also received from Dr. Gould, representatives of the student senate, and other groups.

Bishop Deaver seemed to voice the attitude of the hospital staff in a letter to Mr. and Mrs. Hodges. He said, "I talked to the girls after they arrived back at the hospital and found them individually exhausted but professionally proud for the unusual privilege which they had for service to the college. . . . I want you to know that we prize these four girls very highly and are extremely grateful to them for one of the most unusual renditions of professional service in the annals of the institution."

ROGER YARRINGTON



The Incomparable Christ

By Karl Godwin. An 11 by 14-inch full-color reproduction of Christ. The white border around the picture makes it ideal for framing and to use as a teaching picture or for a worship setting.

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Independence, Missouri

Impressions of Dr. X

A Blanchard Photo



I'VE HAD the urge to call you all week," the doctor said to the hospital administrator.

"You have a wonderful hospital, and I want to thank you for the privilege of working there," he continued. "The student nurses that worked with me were very unusual. Are they *all* like that?"

This was part of a recent conversation between a Kansas City doctor and A. Neal Deaver, administrator of the "San."

It all began when an expectant mother moved to Independence from Kansas City. She had occasion to visit the San. The hospital made a good impression on her and she asked her doctor, a physician with many years of experience, if she

might have her baby at the Independence hospital.

The doctor called Bishop Deaver and made arrangements. The expectant mother began attending classes at the "San" for future parents. Later she experienced a normal birth and brought a son into the world.

Shortly after she left the hospital, her doctor called Brother Deaver and thanked him for the opportunity to use the Sanitarium facilities.

The doctor said, "When I went on the hospital floor I noticed immediately the unusual attitude of the nurses. They knew I was coming; they were prepared. They talked as if they were sincerely interested in me and my patient.

"I just wanted to tell you that with the spirit of co-operation and loyalty I saw on that one floor of the Sanitarium, you must have a wonderful hospital."

Commenting on the episode, Brother Deaver said, "We feel that much of the credit for compliments like this goes to the School of Nursing. And we do receive many such compliments from both medical personnel and patients.

"The School of Nursing sets the tone for the whole hospital which is, after all, the laboratory for the school. We are always proud of our student nurses and the impressions they make."

ROGER YARRINGTON

Question Time

Question

According to Section 107 of Doctrine and Covenants, paragraph 18, the Nauvoo House was to bear the name of the Lord; also Joseph Smith and his seed after him were to have place in this house from generation to generation. Has this instruction been carried out?

D. K. G.

British Columbia

Answer

The paragraph referred to also has the instruction "and let the name of that house be called the Nauvoo House." It also seems to be clearly evident from reading the *Times and Seasons*, the Nauvoo newspaper of the 1840's, that the building was always designated as the "Nauvoo House." The charter for the Nauvoo House Association likewise designated the building as the "Nauvoo House." Had the building been completed, it might have had some designation in which it would "bear the name of the Lord" but there is no evidence of

any planning by the early builders in this way.

The charter granted by the Illinois General Assembly also instructs that Joseph Smith and his seed after him are to have place in that house from generation to generation. However, the charter carries the qualifying statement, "the said Smith and his heirs shall hold by perpetual succession a suite of rooms in the said house, to be set apart and conveyed in due form of law to him and his heirs by said Trustees as soon as the same are completed." The building was to have been L-shaped with three stories of brick above a stone basement. It was abandoned in 1845 when construction had progressed only to the second story. Obviously, there were no rooms or space for the Joseph Smith heirs to have place in this uncompleted building. In 1869, the building was remodeled by Louis Bidamon (husband of Emma Smith) and a two-story building was built on the corner of the old Nauvoo House foundation. This was called at times the "Riverside Mansion" as well as the "Nauvoo House," and the latter term is used today. Emma Smith Bidamon lived in this remodeled building the last ten years of her life. Then for approxi-

mately twenty-five years the building was owned and occupied by the Bidamon family until deeded over to the church in 1908. In a sense, the Smiths—Joseph's seed—do have place in the present structure inasmuch as they have important places of leadership and authority in the church. I do not think anyone would want to have place there now, for the building is being remodeled. When this remodeling is completed, what remains of the original Nauvoo House will fulfill the Lord's instruction as a "delightful habitation for man and a resting place for the weary traveler." Likewise, the Lord's instruction is being literally fulfilled today in that thousands of visitors annually are receiving counsel concerning the glory of Zion and this the cornerstone from those set as watchmen upon the walls of the old Nauvoo House. The new Visitors' Auditorium is built on part of old Nauvoo House foundation stone, and two walls of the building are on the original foundation of the original structure. Here visitors are given lectures concerning the Church of Jesus Christ and its restoration in these latter days.

EDWIN ROBERT FISHBURN

Graceland Gazette

■ Both students and faculty shared in a very stimulating two weeks February 2-16. In connection with the religious activities program, a Youth Renaissance was conducted with Seventy Loyd Adams from Long Island, New York, as guest speaker. General preaching services were held Sunday mornings and evenings and also Wednesday evenings. Matins for small sectional priesthood, and residential groups were held every morning in the Assembly Chapel. The final Sunday morning service carried the theme of "Re-accounting" as financial statements were presented at the altar table. The latter part of the service was set aside for personal testimonies. During the afternoon Mr. Adams met with students in "Question and Answer Time" for inquiries and comments derived from the two weeks' program. The theme of "Rededicating My Life in Christian Stewardship" was chosen for the final preaching service Sunday night.

■ Twenty-four new students have registered for second semester. A few of these students have attended Graceland previously and are returning to finish their work. The following is a list of the new students and their home towns: Ralph Bailey, Trimble, Missouri; Patricia Barr, Lamoni, Iowa; Lourdes Barrett, Chicago, Illinois; Mable Benson, Lamoni, Iowa; Robert Bjorland, Lamoni, Iowa; JoAnn Burton, Denver, Colorado; Wilbert Cobb, Fayetteville, Arkansas; Donna DeLaurier, Lake Orion, Michigan; Don Dexter, Lansing, Michigan; Eldon DeWitt, Independence, Missouri; Elta DeWitt, Independence, Missouri; Cameron Doherty, Port Arthur, Ontario, Canada; Nancy Doty, Miami, Oklahoma; Cherie Douglas, Knoxville, Iowa; Dale Henson, Carpentersville, Illinois; Maile Hom, Los Angeles, California; Wesley Loyd, Warwick, Rhode Island; Betty MacNeil, Leonard, Michigan; Donald Palmer, Grand River, Iowa; Garry Piatt, Butler, Missouri; Doyle Ruoff, St. Joseph, Missouri; Rogene Thomas,

Oakland, California; Dennis Walberg, Stayton, Oregon; and Robert Wallace, Lamoni, Iowa.

The current enrollment is 665 students. Of this total there are 15 seniors, 23 juniors, 272 sophomores, 329 freshmen, and 26 unclassified.

■ Eleven new senators were elected by the student body January 28 to take the places of those whose terms expired. Each dormitory unit has one representative in the senate. Those elected were Doris Buckley, Denver, Colorado, for East Hall; Lorne Worthington, Spokane, Washington, for Walden; Sharon Hetrick, Montebello, California, for Choso; Larry Rollstin, Des Moines, Iowa, for Carmichael; Lynn Wixon, Sacramento, California, for Tiang; Donna Booker, Mobile, Alabama, for Banta Place; Murphey Matthews, Birmingham, Alabama, for Rigdon House; C. R. Auxier, Tulsa, Oklahoma, for Platz House; Don Dexter, Lansing, Michigan, for Garver; Ladola Bradley, Mays Landing, New Jersey, for Burton; Max Wooderson, Murrickville, Australia, for Anthony.

These students will serve as representatives until the end of the first semester next year.

■ A very interesting and informative four-page story was printed in the January 26 issue of *Picture Magazine* of the Des Moines Sunday Register. The story was entitled, "Religious Program Draws Students to Graceland." There were many pictures and interesting articles covering activities of the different phases of Graceland campus life.

■ Students from all four classes at Graceland presented a talent show Saturday evening, February 8, entitled, "Broadway's My Beat." This program consisted of twenty-one songs from various Broadway productions. Narrator for the show was Scotty Chisholm from Warton, Canada. Lee Samuelson from Denver, Colorado, directed the musical, and Claire Prucha from Lincoln, Nebraska, was assistant director.

■ The women's social club council held a coffee hour Tuesday, February 11, for all social club presidents and faculty sponsors of the clubs. New officers of the Social Club Council for the second semester were announced as follows—President: Eleanor Putnam, Council Bluffs, Iowa; Vice-President: Mary Bavington, Toronto, Canada; Secretary-Treasurer: Rogene Smith, Nauvoo, Illinois; Judiciary Board: Bonnie Mortimore, Jefferson City, Missouri; Carol Cease, Columbus, Ohio; Sandy Wallis, Durango, Colorado.

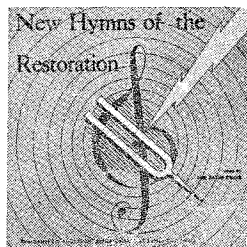
■ Through the efforts of the Graceland College-Lamoni Community lecture and concert series, Randolph Churchill, only son of Sir Winston Churchill, spoke to a large audience in the Lamoni High School Gymnasium, February 13. His topic for the evening was "Britain in the World Today." The forty-six-year-old author, reporter, and lecturer said, "The world peace is safer today than eight or nine years ago." He credited the Strategic Air Command and the Snark Missile as being the chief reasons there is peace now and will be peace in the future. Churchill, who held a position in the House of Commons for five years, said further, "You don't need to be stronger if you can destroy one-half of Russia, and this can be done by the modern world today. Within six hours one hundred of Russia's largest cities could be destroyed by SAC."

■ Five basketball games have been played since the beginning of the second semester. The Yellow Jackets traveled to Dodge City, Kansas, to play St. Mary's College in a two-game series Friday and Saturday, January 31 and February 1. Ken Green of Rembrandt, Iowa, and Duane Thomas of Independence led Graceland in a double victory by scoring 44 and 40 points respectively. Friday, February 7, the Blue and Gold traveled to Kansas City University and was defeated by a margin of 74-70. Duane Thomas led with 21 points followed by Ken Green with 19. Saturday the team went to Canton, Missouri, to meet Culver-Stockton College and again was defeated, 85-58 with Thomas pouring through 19 points. Tuesday, February 11, Park College from Parkville, Missouri, came to Graceland and the Jackets gained a victory—93-52. Park College is coached by a former Graceland Alum, Louie Carpenter '52. Six players scored ten or more points in this solid win: Duane Thomas, Independence; Ken Green, Rembrandt, Iowa; Tony Eagan, Lamar, Colorado; Eric Leighton, Detroit, Michigan; John Nelson, Independence; Floyd Ayers, Eden, Idaho.

■ January 18 the William Jewell wrestling team traveled to Graceland and went away victors—28-10. C. R. Auxier, Tulsa, Oklahoma, and Bob Sinclair, Oklahoma City, Oklahoma, were the Blue and Gold winners, and both pinned their men.

February 1 Graceland faced Northeast Missouri State College at Maryville, Missouri. Graceland lost the match 23-13. C. R. Auxier and Dan Harper, who is also from Oklahoma, pinned their men; Dan Kelly decisioned his man 3-0.

Auxier is wrestling at 137 pounds and is yet to be defeated. He carries this tradition back to high school where he lost only one match while wrestling in Tulsa's Central High School. He has won five straight, three on pins.



New Hymns of the Restoration

18 hymns sung by the Radio Choir
directed by Franklyn S. Weddle

Titles:

Let All the World in Every Corner Sing
What a Glorious Thing to Be
Send Forth Thy Light, O Zion
Dear Lord, on This Thy Day
With a Steadfast Faith
God Has Spoken in All Ages
With Eyes of Faith
Awake, My Soul, Stretch Every Nerve
Hallelujah! Hallelujah!

Fountain of All Revelation
By Thy Redeeming Cross
Thanks Be to God
Newborn of God
From Books That Wisdom Hold
Church of Christ, in Latter Days
O Calm of Sabbath Morn
The Morning Stars Together Sang
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BOOK REVIEW

To Live Again

By Catherine Marshall 1957
McGraw-Hill Book Company 355 pages
Price \$3.95

To Live Again may well be considered a sequel to two best sellers of recent years, *Mr. Jones*, *Meet the Master* and *A Man Called Peter*, all by the same author, Catherine Marshall.

The story opens with the doctor's telephone message announcing the tragic passing of her famous minister husband, Peter Marshall, in January, 1949, and relates in a vivid and fascinating manner the experiences of the years that follow.

Left seemingly without love and without hope, and with limited practical experience and financial resources at her disposal, Catherine Marshall unfolds a story of the triumph of faith over doubt and grief, love over loneliness, and divine resources over human frailties. It is a striking record of seemingly impos-

sible achievements made possible only through faith in God and his promises.

There is much of reader interest in the account of many very practical and utterly human problems and difficulties involved in editing and publishing of the two volumes previously mentioned, and in the negotiating with a leading Hollywood producer for the filming of *A Man Called Peter*. Here again Mrs. Marshall met and overcame many difficulties, seemingly accomplishing the impossible. This she firmly believes was through divine intervention which came in response to an unyielding faith and a life of prayer.

Of much greater significance, however, are the more deeply spiritual aspects of the story. Running through it all there is a continuing struggle with utter loneliness, the bitter despair, deadly self-pity, and abject sorrow. Added to this there is a great confusion and uncertainty over life's most perplexing riddle—Is there life after death? Where can the bereaved find hope and comfort?

Will we know our loved ones in the great beyond?

The account of Mrs. Marshall's spiritual victories over these riddles and human frailties will be found to be of special significance to those who are called upon to face the same or similar situations. The reader will find thought provoking, too, the author's philosophical and theological opinions concerning such. With some of these he may well disagree; this need not be surprising nor yet disturbing.

The significant thing about this volume is that it is a convincing testimony of one who put faith and prayer to a series of acid tests and, taking God at his word, believing sincerely in his promises, emerged victorious not only in the accomplishment of seemingly unsurmountable tasks in the practical affairs of daily life, but in the triumph of faith over doubt and grief, of hope over fear, of love over loneliness, courage over self-pity, concern for humanity over self-interest.

FLOYD M. McDOWELL

Interesting Personality

C. R. Taylor

Heads R.C.A.F. Social Welfare Program

RESPONSIBLE for the Social Welfare Program of all Royal Canadian Air Force units in England, France, Germany, Italy, and Sardinia, is F/L C. R. Taylor, assigned to the First Air Division Headquarters, in Metz, France. The story behind this man with a dual mili-

tary and ministerial career is an interesting one.

Born in Toronto in 1918 of parents active in church work, Clifford spent most of his early life in western Canada where in 1941 he married Miss Joan Marven. During the war he served overseas as a pilot with the RCAF.

Persuaded that he needed further education, he entered the University of British Columbia at the age of twenty-seven, earning a Bachelor's degree in 1950 and a Master's in psychiatric social work and administration in 1952.

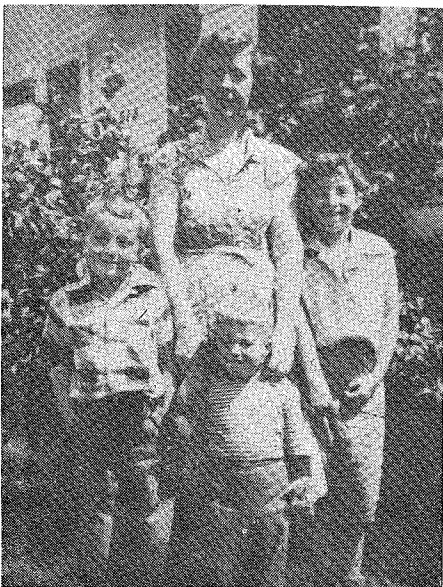
He re-enlisted in the RCAF when the field of social welfare work was just opening up. His first appointment was to Edmonton, Alberta, where he was made responsible for organizing and administering this program in all of western Canada, including the Yukon Territory. After four and one half years in Edmonton he was transferred to France.

Social welfare in the RCAF is especially concerned with family and personal counseling. Brother Taylor's record of personal ministry also reflects the concern for people which has brought him to his present position.



While at the University, Clifford was ordained a priest in 1947 and an elder in 1950, serving diligently in each capacity. In Edmonton he was branch pastor for four years. He was ordained a high priest in 1957. In France he and his family have been attending the monthly meetings at Kaiserslautern while helping draw together a group for services at Toul.

The Taylors have three children—Barbara, fourteen, Roy, seven, and Terry, three. Mrs. Taylor, who was brought up in the Anglican church and "never heard of this church until meeting Clifford," is now a member and her husband's staunch supporter. The Taylors are living on the French economy and studying the language. For recreation they have a touring trailer which they took with them for a vacation in Spain recently.





Property Purchased at Little Rock, Arkansas

Sunday, January 5, 1958, marked the official opening of the property recently purchased by the Little Rock mission. It is actually located in North Little Rock at the corner of Seventy-first and Division Streets. The purchase includes a dwelling, which the Saints have converted into a church home, situated on a two-and-one-half acre tract suitable for future building and expansion.

The opening day services were attended by about eighty persons from Little Rock and neighboring branches. The day's activities began with a prayer service under the direction of District President R. M. Reid. This was followed by an ordination service which was directed by N. Glynn Coltharp, the district missionary. In this service James Huntsman, pastor of the Little Rock mission, was ordained to the office of elder, and Dan Vermillion to the office of teacher. Following the ordination service the Little Rock women's group served the noon meal from the kitchen of the new building. An afternoon preaching service concluded the activities of the day.

For the past several years the mission services have been held in the Little Rock Women's City Club. The desire to grow and to have a church home of their own has caused the Little Rock Saints to work and contribute sacrificially in order that the purchase and remodeling of this property might be possible. Since the opening of the new building attendance and interest have greatly increased. The future looks bright for Little Rock.

R. M. REID

Briefs

New Members Move to Mission

SALINA, KANSAS.—The women of the mission have been busy the past year in friendly visiting and in money-making projects such as a rummage sale, sales of Christmas and occasional cards, a bakeless bake sale, penny-a-day fund, and handwork.

District Missionary James Menzies conducted a series of Bible study meetings in July.

A Christmas program was held at the church meeting place at 129 Baker Street, and a good basket was given to a needy family.

Officers elected to serve during the year are as follows: Edna Henry, religious education director, music director, historian, and women's leader; Marguerite Typree, secretary and statistician; Edith Munden, treasurer and solicitor; Lurella Hinkle, *Herald* correspondent and publicity; Velton Peabody, church school director.

Lynn Brotherton and family left the area for Alaska. New Saints in the mission are Velton Peabody from Maine; Forrest Middleton from Goodland, Kansas; Lurella Hinkle and family from Long Beach, California; and the Darryl Fairbanks family. Darrell is stationed with the Air Force.—Reported by LURELLA HINKLE

News from England

STOCKPORT, ENGLAND.—The annual business meeting was held in September, 1957. New officers are as follows: Elder William Black, pastor; Kitty Wood, secretary; Norman Fairhurst, treasurer; Irene Wright, women's leader; Mildred Wood, deputy; Lily Preston, treasurer; George Ridgeway, church school director.

Brother Ridgeway has sixty to seventy children in church school, and he is assisted by teachers Louie Whittall, Harriett Ridgeway, Ted Royle, and Annie Speakman.

On January 5, Tom Wright was ordained a deacon by Elders Black and Ridgeway. There are now seven priesthood members. They are engaged in visiting homes. The branch now owns a projector and slides. The slides were a gift. They have proved useful and enjoyable.

Carolers were out during the Christmas season, and seventy children had a Christmas party.

The second anniversary of the opening of the branch was held January 31. A banquet was held, and nonmembers and their children were invited for the meal and entertainment.

The women's group meets in alternate homes. One grocer sends treats to most of the socials, especially for the children. Persons who have assisted greatly are Mr. and Mrs. Singleton, the grocers; Betty Harvey, Ruth Burnett, Lily Wiltshawe, Kathy Ridgeway, and Mrs. Quinlan.

On February 22, Harriet Ridgeway's class of junior girls invited adult members to a party. A potato-pie supper was held March 1, the proceeds to provide a day trip to the seaside for the children on Whit-Friday.

The music department is well cared for by Elder Fred Preston and Lily Preston. Lizzie Fairhurst makes a fine contribution singing solos.—Reported by NORA BLACK

Series Closes with Baptisms

HARRISON, MICHIGAN.—Elder Charles Mundorff, district missionary, concluded a series of sermons and slide lectures February 2 with a baptismal and confirmation service. The baptisms took place at the Houghton Lake Branch, where the font was used. A number from Harrison attended.

A short message was given by Elder Hobart Beavers before the baptisms. Those baptized were Mr. and Mrs. Duane Beemer, baptized by Brother Mundorff; Mr. and Mrs. Arthur Beemer and Bobbie, and Beverly Bailey, baptized by Elder Dale Beavers; and Titus Blosser, baptized by Brother Edmund Dunham.

This was followed by an evening confirmation service, with Brother Mundorff in charge. District President Jay C. Doty and two of the former pastors were present to assist the pastor and Brother Mundorff with confirmations.

Brother Dale Beavers presented each home with a copy of *The Church Member's Manual* and *Between the Covers of the Book of Mormon*, after the new members had received Communion.

The missionary services were attended by capacity crowds each Sunday evening.—Reported by DISTRICT REPORTER

Church School Meetings

OMAHA, NEBRASKA.—On January 19 and February 1 the church school of Highland Park Branch held teacher's meetings. Brother Elwin Coolman from Plattsmouth was present February 1 to show slides on points of interest in Nauvoo, Independence, and other places.

Highland Park church school day was held January 26. The teachers' dedication was impressive, and the children had classwork on display.

The DaRoLaDaSa's had a chili supper January 30. A candy and bake sale was held.

The Orioles and Skylarks had a tea for their mothers and friends February 2. The girls sang songs. All the Orioles received "songster" awards. Kathleen and Marlene McGuire received awards for handcraft, swimming, child care, baby sitting, sports and games, nature appreciation, nature craft, and school and community. A nice group attended.—Reported by FRANCES WALTER

Seven Children Baptized

DEL CITY, OKLAHOMA.—On February 9, seven children were baptized in the mission. Carol Stark, Debbie Eagan, and Bruce Bunch were baptized by Elder R. W. Bunch; Janet Burns, Eleanor Hazen, Donald Foster, and Jimmy Jones were baptized by Elder G. G. Clesson. These baptisms followed a pre-baptismal class taught by Jim Groesbeck.—Reported by ARLENE GROESBECK

1958 Herald House Reminder

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1958

Herald House

REMINDER

Increase in Priesthood Members

BAY MINETTE, ALABAMA.—The branch has five priesthood members now. J. L. Clark was called to be an elder, Tommy White was called to be a priest, and Harry Ward, priest, and family from Independence, Missouri, moved here. Pastor this year is Elder Jack Page, and Walter White is deacon.

The annual business meeting was held September 1. Elder John R. Darling presided. Besides the pastor, other officers elected were Elder Leonard Clark, associate pastor; Tommy White, church school director; Mrs. Walter White, junior church school director; Mrs. Horrace White, secretary-treasurer; Mrs. Rudolph Bryars, women's leader; Mrs. Jack Page, Zion's League leader; Walter White, adult supervisor and head deacon; Mrs. Fred Bush, book steward; Harry Ward, music director; Mrs. Tommy White, historian; and Mrs. Marshall White, publicity.

A candlelight installation service for the women's department was held October 1. Brother Page installed the leader, Mrs. Bryars, Mrs. Leonard Clark, assistant; Mrs. Horrace White, teacher, secretary, and program chairman; Mrs. Harold Griffin, treasurer; Mrs. Forrest Newton, music director; Mrs. Leonard Clark, friendly visitor; Mrs. Fred Bush, ways and means chairman; Mrs. Bessie Jacobs, cradle roll supervisor; Mrs. Marshall White, social chairman; Mrs. Joe Bishop, flowers; Mrs. Jesse Baggett, telephone committee chairman.

Seventy Myron LaPointe held meetings November 17-24. Rudolph Bryars and daughter Beverly, Thomas Robinson, and Clevin Vinson were baptized.—Reported by PEARL WHITE

Organize Liahona Fellowship

AMES, IOWA.—After several months of study and evaluation, students at Iowa State College and Ames Branch have organized a Liahona Fellowship. Work began on organization the first of this school year, with various committees meeting. There are forty-three students enrolled at I.S.C. who list R.L.D.S. on their church preference cards.

A meeting was held in November at which time group approval was received for an official student organization, and a constitutional committee was appointed. With the Kansas University Constitution as a guide, a constitution was drawn up and presented for ratification on January 19.

On January 26, the first business meeting was held, and the following officers were elected: president, Dana Freberg; vice-president, Lyle Hanson; secretary-treasurer, Mary Wahrenbrock; student Religious Council representative, Joanne Roedel; historian, Merle

Hilson; worship chairman, Dave Blair; service chairman, Harold Skank; social chairman, Dottie Dobson; publicity, Margaret Mussell; adviser, Charles Emslee.

Activities for this year include taking charge of branch Sunday evening services and worship and fellowship meetings, sponsoring a recruit committee to Graceland, participation in the spring festival at I.S.C., and various social affairs.—Reported by MARGARET MUSSELL

Lot Purchased for Church

DAVENPORT, IOWA.—The branch had a carnival in the basement of October 11, sponsored by the women's department, with Katherine Bissounette in charge.

The branch voted to purchase a lot on the outskirts of Davenport, and plans are being made to build a church in the near future. A building fund dinner was held in the church November 16. Jim Archibald was toastmaster and Cecil Ettinger was guest speaker.

The annual Christmas program was held December 2. Two short plays were given, followed by narrated scenes of Jesus' life, and music by the children's choir.

District Missionary W. J. Breshears visited in January, conducting several preaching services and visiting homes of Saints.

Charles Shippy, district bishop's agent and member of the branch, conducted morning and evening preaching services on stewardship. On February 9 a special service was held, climaxed by the personal presentation of financial statements.—Reported by DONNA ARCHIBALD

Midyear District Conference

PENSACOLA, FLORIDA.—The midyear district conference was held February 8-9 in Pensacola, Florida. District President Lee R. Oliver and Apostle E. J. Gleazer presided. The conference opened with a priesthood-wives banquet on Saturday evening. The theme, "Together We Grow toward Priesthood Responsibility," was presented in a message by Brother Gleazer. A valentine theme was used in the decorations and group singing.

Sunday activities began with a fellowship service. The fine spirit which prevailed carried over into the morning worship. The church was filled to capacity. A district choir presented special music, and Brother Gleazer gave the sermon. A business session was held in the afternoon. Recommendations for priesthood were voted on, and delegates elected for General Conference in October, 1958.

A missionary rally was held in the evening, at which time the Boy Scouts of the branch were officially recognized by the pas-

tor, as were the Scout leaders. The Pensacola choir sang the anthem for this service.—Reported by LEE R. OLIVER

Center Stake Women Meet

INDEPENDENCE, MISSOURI.—At the February Center Stake women's meeting held at Stone Church, Elder Evan A. Fry reviewed the book, *Prayer Can Change Your Life*, by Dr. William S. Parker and Elaine St. Johns Dare. This book is a report of a five-year study of prayer used as specific therapy in combination with psychology.

After the review, Mrs. William S. Bennett of Kansas City addressed the women on the day's theme, "Lighting Candles for the Future."

The thought center prepared by Mrs. Frank Freeman and Mrs. Clarence Sinclair, and the devotional based on the parable of the wise and foolish virgins by Mrs. Stele A. Bryant followed the day's theme.

Mrs. Harold Downey sang "Unto Thee, O Lord" and "Eternal Life." The organ prelude and accompaniments were played by Mrs. Cecil Burton, and Mrs. Harold Welch directed the congregational singing.

Mrs. Arthur Lotz, stake women's leader, presented the guest speakers. The invocation was given by Mrs. A. S. Propst, and the benediction by Mrs. Kenneth Barwise.—Reported by MRS. R. W. MILLER

Ordination Service

SAND SPRINGS, OKLAHOMA.—Gary Leo Ervin, son of Elder and Mrs. Alvie S. Ervin of Sand Springs, was ordained to the office of deacon on February 9 at Central Church in Tulsa. Evangelist W. J. Sherman was spokesman, assisted by Elder C. R. Auxier. Gary will officiate in the Sand Springs mission.—Reported by MAY BLOSS

Missionary Services

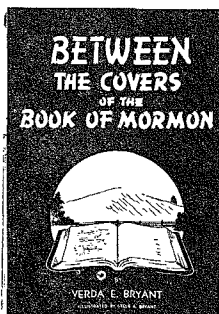
ROSEVILLE, MICHIGAN.—In January, John W. Bradley, Detroit International Stake missionary, conducted a well-attended series of meetings.

The following were baptized during the month through missionary endeavor: Amy Hart, Reva Harris, Helen Leverich, Tina Ruthenburg, Donald Ruthenburg, and Virgie Valliere.

Four families became united in the church through these baptisms.—Reported by MARY BISHOP

CORRECTION

The news Brief headed Creston, Iowa, published in the January 20 issue of the *Herald*, should have read Crescent, Iowa.



Between the Covers of the Book of Mormon

People of Book of Mormon times come to life for children in these 53 stories by Verda E. Bryant. Fifteen illustrations by Stele Bryant add extra interest to the text. Ideal for study at home and in church school. Fourth printing; 176 pages; paper bound. Size, 7 $\frac{3}{8}$ by 5 $\frac{3}{8}$ inches. Herald House

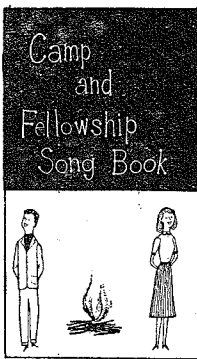
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Shipping charges extra. If you live in Missouri, add 2% sales tax.

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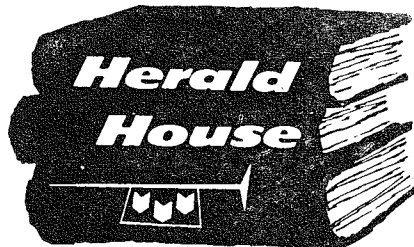
Camp and Fellowship Song Book

For young people and adults at camps, reunions, youth gatherings, banquets, and other social gatherings. A pocket-size (6 $\frac{3}{4}$ " by 3 $\frac{3}{4}$ ") song book to further enrich the camp and fellowship experiences of our church people by providing a larger selection of suitable songs. Also by offering a standard version of them throughout the church.

- Bright Fun Songs
- Transitional Songs
- Serious Songs
- 161 Songs in All

Prices: 75c each; 6-14, 70c each; 15-24, 60c each; 25-49, 55c each; 50-99, 50c each; 100 or more, 45c each.

Shipping charges extra.



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Independence, Missouri
Box 382
Guelph, Ontario, Canada

Bulletin Board

Servicemen's Addresses

A/2C Myron E. Lassen
AF 15-551-208
1400 Fld. MAINTRON
A.P.O. 81
New York, New York

P.F.C. Floyd L. Towner
1947 Olive Road
Augusta, Georgia

Floyd and his wife, Sandra, will appreciate hearing from members and friends.

REQUESTS FOR PRAYERS

Dorothy J. Hands of Port Huron, Michigan, requests the Saints to remember in prayer a young sister who is very ill.
Allen and Luella Long of Canton, Oklahoma, request prayers for a friend, a minister of another faith, who is seeking spiritual enlightenment.

ENGAGEMENTS

Ayers-Gilmore

Mr. and Mrs. M. H. Gilmore of Anchorage, Alaska, announce the engagement of their daughter, Lela Rae, to A/1c William Dean Ayers, son of Mr. and Mrs. Ed Ayers of Madrid, Nebraska. Miss Gilmore is a student at Graceland College. Airman Ayers is a Graceland graduate, class of '54. A July wedding is planned.

Fahey-Montoya

Mr. and Mrs. Raymond Montoya of Durango, Colorado, announce the engagement of their daughter, Frances, to Billy G. Fahey of Kansas City, Missouri. Miss Montoya attended Graceland College in 1955-1956. Mr. Fahey is a senior at the University of Missouri. The wedding will take place April 4.

Spencer-Gardner

Mr. and Mrs. Jack Gardner of Lamoni, Iowa, announce the engagement of their daughter, Floella, to Lyle D. Spencer, son of Mr. L. J. Spencer of Churdan, Iowa. Miss Gardner, a 1955 graduate of Graceland, teaches at Lohrville. Mr. Spencer farms near Gowrie. The wedding will take place June 1.

Harding-Boeckman

Mr. and Mrs. Theodore F. Boeckman of Dayton, Ohio, announce the engagement of their daughter, Diane, to Richard Harding, son of Mr. and Mrs. Paul Harding of Council Bluffs, Iowa. Diane is a 1957 graduate of Graceland College, and Richard will be graduated from Graceland this spring. An early June wedding is planned.

WEDDINGS

McLaughlin-Ross

Nellie June Ross, daughter of Mrs. Maude Ross of Weir, Kansas, and J. T. Von McLaughlin, son of Mr. and Mrs. William Ryan of Berwyn, Illinois, were married February 12 at the Reorganized Church in Miami, Oklahoma, Elder Harold Van Sickle officiating. The bride is attending Graceland College and will be graduated in June. The groom is stationed at Luke Air Force Base in Arizona. They will make their home in Tucson.

Morris-Copeland

Elizabeth Catherine Copeland, daughter of Mr. and Mrs. Donald C. Copeland of St. James, Missouri, and Carl Edson Morris, son of Mr. and Mrs. Eldon Morris of Independence, Missouri, were married December 28 in a double-ring ceremony at the First Church of God in St. James by the Reverend E. D. Johnson. They are making their home in Kansas City, Missouri.

Winship-Houser

Alice Ruth Houser, daughter of Mr. and Mrs. Leonard Houser of Blairsville, Pennsylvania, and Donald Winship, son of Elder and Mrs. Clarence Winship of North Charleroi, Pennsylvania, were married January 11 at the Reorganized Church, the groom's father officiating. They are making their home in North Charleroi.

BIRTHS

Mr. and Mrs. C. D. Morgan of Independence, Missouri, became the parents of a daughter, Joyce Anne, on October 8. She was blessed on November 10 at Eden Heights Church by Elder Hyrum Robinson and Elder Gordon Leibold. Mrs. Morgan is the former Virginia Lindermeier of Atascadero, California.

Mr. and Mrs. Ronald Seibert of Pittsburg, Kansas, became the parents of a son, Ronald Irvin, on October 10, at Mount Carmel Hospital. Mr. Seibert is stationed with the Marine Corps at Long Beach, California. Mrs. Seibert is the daughter of Mr. and Mrs. Al Comstock of Pittsburg.

Mr. and Mrs. Lawrence H. Piepergerdes of Independence, Missouri, became the parents of a daughter, Susan Faye, on December 11. Mrs. Piepergerdes is the former Winnifred Higdon. Both parents are graduates of Graceland College.

Mr. and Mrs. Glenn A. Ramsey of Bois D'Arc, Missouri, announce the birth of a son, David Arnold, born January 16. He was blessed on February 16 at Central Springfield Branch by his grandfather, Elder Kenneth M. Cady, and his great-grandfather, Elder John L. Cady. Mrs. Ramsey, the former Janet Cady, attended Graceland in 1951-52.

Mr. and Mrs. Arlin L. Young of Modesto, California, became the parents of a son, Stillman, on December 17. He was blessed on February 12 at the Reorganized Church in Phoenix, Arizona, by Elder Leonard Speer and Elder Raymond Greene. Mrs. Young, the former Betty Bullock of Haskell, Oklahoma, attended Graceland.

Mr. and Mrs. Elbert Tripp of Lamoni, Iowa, became the parents of a son, Kevin Michael, on December 18. He was blessed on February 2 at Nauvoo, Illinois, by Elder H. D. Smith and Elder Robert Hardy. Mrs. Tripp is the former Betty Sanford.

Elder and Mrs. David W. L. Bowerman of Independence, Missouri, became the parents of a daughter, Patricia Joy, on October 18. She was blessed on December 8 at Spring Branch Church in Independence by High Priest L. Wayne Updike and Elder William C. O'Dell. Elder Bowerman is now pastor of the Gudgell Park Church in Independence.

PN2 and Mrs. Eugene Sheppard of Las Vegas, Nevada, announce the birth of a daughter on February 11. She has been named Michele Marie.

Mr. and Mrs. Charles Tutty, Jr., of South Gate, California, announce the birth of a daughter on January 11. She has been named Carole Lee.

Mr. and Mrs. Kenneth R. Shane of Oakland, California, became the parents of a daughter, Leola Rometta, on September 4. She was blessed on December 15 at the San Leandro Church by Elder Russell Bessire and Elder Lloyd Stewart.

LCDR. and Mrs. Earl Brown became the parents of a daughter, Janet Lee, on May 19, 1957. She was blessed by her paternal grandfather, E. M. Brown, and N. J. Lesard, pastor of the Jacksonville mission. Mrs. Brown is the former Electa Travis of Council Bluffs, Iowa.

DEATHS

SWALL.—Eva Estella Forrest, was born June 16, 1868, in Castroville, California, and died February 4, 1958, in Independence, Missouri. She was married on June 20, 1886, to Charles Swall, who with two sons, Alfred and Herbert, preceded her in death. She spent most of her life in California but recently had made her home with her son-in-law and daughter, Mr. and Mrs. Charles Allen, in Independence. She had been a member of the Reorganized Church since December 10, 1876, and gave years of service in the Garden Grove, Los Angeles, and Modesto Branches in California.

She is survived by one son, Edwin, of Greenwood, Missouri; six daughters: Mrs. Eva Stark of Modesto; Mrs. Hazel Williams of O'Fallon, Illinois; Mrs. Ethel Copen of Rochester, New York; Mrs. Vada Allen of Independence; Mrs. Myra Aten of Cabazon, California; and Mrs. Irma Butterfield of

Pittsburg, California; twenty grandchildren; and forty great-grandchildren. Funeral services were conducted by Elder Glaude A. Smith and Elder Ephraim Brown at the Roland Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

RYDALL.—William, son of Mr. and Mrs. John Rydall, was born July 28, 1886, at Colpoys Bay, Ontario, and died December 30, 1957, in the B. P. and District Memorial Hospital. He had been a member of the Reorganized Church since November 22, 1899.

He is survived by his wife, Jennie; two daughters: Mrs. Mel Perkins of Owen Sound, Ontario, and Mrs. Mason Caldwell of Memphis, Tennessee; a son, Alvin, of the home; and five grandchildren. Funeral services were conducted by Elder Garnet Farrow, High Priest Gordon Farrow, and Elder Aubrey Mason at the Reorganized Church in Warton, Ontario.

MCALISTER.—Dora, died at the home of her daughter, Bertha Baucom, in Fort Scott, Kansas, on January 3, 1958, at the age of eighty-four. She was a member of the Reorganized Church and attended services at Pleasanton, Kansas.

Surviving are three daughters: Mrs. Baucom, Mrs. Alma Springer, and Mrs. Esther Carrel; and three sons: Elmer, Homer, and Ralph McAlister. Funeral services were conducted at the Reorganized Church in Pleasanton, Pastor Orion G. Dennis and Elder Dale Crown officiating.

LAWRENCE.—Arthur James, was born August 12, 1871, at Southampton, England, and died December 23, 1957, at Enfield, England. He was baptized into the Reorganized Church on January 5, 1896, and ordained a deacon at the end of the year. The following year he was called to the office of priest, after which he served for some time as branch priest, treasurer, secretary, and bishop's solicitor in London Branch. On August 20, 1898, he was married to Jane M. Betambeau, who pre-deceased him in 1955. Of their five children, only two reached maturity, and one of them—a son, Arthur—died in 1928.

He leaves a son, William, of Enfield, and two grandchildren. Pastor Frank W. Judd conducted the funeral service; cremation followed at the Enfield Crematorium. A memorial address was given on January 19 by Seventy Thomas E. Worth.

FASGOLD.—William A., was born June 28, 1884, in Pacific, Missouri, and died September 18, 1957, in Oklahoma City, Oklahoma. He had been a member of the Reorganized Church for forty-two years.

He is survived by his wife, Iva A.; four sons: James R., Bill R., Stanley L., and Allen, all of Oklahoma City; four daughters: Mrs. Cecil Hay and Mrs. E. E. Williams of Oklahoma City; Mrs. Cleo Kidd of San Angelo, Texas; and Mrs. Wayman C. Batey of Sembach, Germany; three brothers; and two sisters.

TAJ.COTT.—Van Martin, was born October 11, 1890, at Dow City, Iowa, and died November 13, 1957, at the Independence Sanitarium. He was married to Maymie Bair on August 18, 1915; five children were born to them. His first wife died, and later he was married to Alice Campbell, who survives him. He was baptized into the Reorganized Church on May 27, 1921, ordained a priest on November 9, 1924, and an elder on November 25, 1928. He had been retired since 1956.

Besides his wife, Alice, he leaves two daughters: Mrs. Gerald Gabriel, Grain Valley, Missouri, and Mrs. Herman Jennings, Nashville, Tennessee; three sons: Victor R. and Ronald D., of Independence, Missouri, and Harold M., Great Bend, Kansas; four stepdaughters: Mrs. Kenneth Shrout and Mrs. Roger McCarroll, Excelsior Springs, Missouri; Mrs. Russell McCarroll and Mrs. Lloyd Adams, Independence; a stepson, Ernest Campbell, Leavenworth, Kansas; twenty-one grandchildren; and two sisters: Mrs. Olive Penrod, Salem, Oregon, and Mrs. Vinton Reynolds, Cheyenne, Wyoming. Funeral services were conducted at the Walnut Park Church, Elder W. E. Wakeman and Pastor Donald Pyper officiating. Interment was in Mound Grove Cemetery.

INMAN.—John William, was born February 15, 1872, at La Porte, Indiana, and died February 6, 1958, at Santa Ana, California. When he was five years old he moved with his parents to Independence, Missouri, where he remained until the turn of the century. In 1900 he made his home in California where he established the Inman Tent and

Awning Business. He was baptized into the Reorganized Church on August 12, 1883, and was ordained an elder on March 4, 1917. On November 9, 1919, he was married to Nellie M. Brush, who survives him.

Besides his wife he leaves three daughters: Irene Benedict of Anaheim, California; Alice Hunter of Santa Ana; and Marie McGill of Folsom, California; two sons, Joseph and Elmer, both of Los Angeles, California; a sister, June Hartley of Oregon; five grandchildren; four great-grandchildren; and one great-great-grandchild. Funeral services were held at the Smith and Tutthill Chapel, Evangelist Louis J. Ostertag officiating. Interment was in Fair Have Cemetery, Santa Ana.

MAYNARD.—John M., son of David and Frances Shippy Maynard, was born February 9, 1876, and died February 3, 1958, at General Hospital in Chatham, Ontario, of injuries received in a fall. His wife, the former Margaret Jane Stowe, preceded him in death in 1934. He had been a member of the Reorganized Church since December 14, 1897, and had held the office of priest since October 18, 1903. For three years, until the Erie Beach Church was built, services were held in his home.

He is survived by a brother, Gilbert W. of Erie Beach, and a sister, Ella M. Dammann on the Gore Line.

RICHARDS.—Pearl B., was born December 23, 1884, in Contra Costa County, California, and died February 7, 1958. She was married to George H. Richards, and one child was born to them; it died in infancy. She had been a member of the Reorganized Church since her youth.

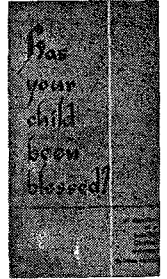
She leaves her husband, George, of San Francisco; two brothers: William H. and John B. Dawson of Sacramento; three sisters: Mrs. Ida Reists and Mrs. Anna Hammond of Sacramento, and Mrs. Ruby Ferris of San Francisco. Evangelist William H. Dawson conducted the funeral service at the Miller-Skelton Chapel in Sacramento. Cremation followed.

HORRIGAN.—Nettie Ava, daughter of John G. and Sally Bearse Sears, was born December 2, 1887, at Dennis, Massachusetts, and died January 26, 1958. She was baptized into the Reorganized Church on August 13, 1899, and on October 24, 1914, was married to John Horrigan. As a widow she lived many years on the Onset R.L.D.S. Reunion Grounds.

She is survived by a sister, Effigene Snell, and a brother, Lloyd Sears. Funeral services were conducted by Elder Albert L. Fisher at the Cornwell Chapel in Wareham, Massachusetts. Burial was in the Agawam Cemetery, Wareham.

Tract Review

Has Your
Child
Been Blessed?



SEVENTY JAMES MENZIES discusses the importance of the ordinance of blessing little children in this eight-page tract. In it he not only enlightens nonmembers on our belief on this subject, but he introduces several ideas that are probably little thought of by Latter Day Saints.

The tract is introduced with the story of Naaman the leper king, who refused to obey a simple commandment that was to remove his leprosy—because it was *so* simple, he thought. The disaster of continuing leprosy which would have surely followed his rebellion was averted, however, when a counselor reasoned: "If the prophet had bid thee do some great thing, wouldst thou not have done it?" Stung to reconsideration by such clear logic, Naaman complied with the instructions given him by the prophet Elisha, and he was healed.

From this introduction, Brother Menzies outlines the *simple* plan that God has established for the blessing of children and asks why we should not obey these instructions rather than intricate rites that have been developed by man in the christening ceremonies of today.

Christ's example of blessing children is presented, when Brother Menzies cites the reasons why christening is unnecessary. He points out the significance of the ordinance of blessing children as practiced by our church and the blessings that are available to children through this ordinance.

The single copy price of this tract is 7 cents. Quantity prices are quoted in the 1958 Tract List, available from Herald House at no cost.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMPR	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1430	Mar. 17-21 9:00 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

GREAT SAILORS

Great people are not affected by each puff of wind that blows ill. Like great ships, they sail serenely on, in a calm sea or a great tempest.—George Washington.

ASK THE EDITOR

From time immemorial people who would not ask their pastor, doctor, father or mother have sat down and written their problem to that impersonal, faceless being, the editor. It is not that they think this anonymous one is so all-wise, but it is a way of getting some perplexity off the mind. If he doesn't know the answer, he ought to; and it will do him good to look it up.

Of course, being asked is an implied compliment. We take it all seriously, and when we have no answer, and members of the Question Time panel say it is not in their line, we start sleuthing. Generally we find someone who has the answer.

Sure, you can always ask the editor. You'll not get a bill later for advice given or services rendered.

C. B. H.

LITTLE STUFF

A man wrapped up in himself makes a very small bundle.—Benjamin Franklin.

OVERCOMING THE DIFFICULT

To be wrong all of the time is an effort, but some manage it.

—Quotes above from "The New Age"

EQUALITY

The test of our progress is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have too little.

—Franklin D. Roosevelt

MISTAKEN LIBERTY

Freedom is not worth having if it does not connote freedom to err.—Mahatma Gandhi.

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Notice

Herald House is in the process of installing modernized automatic addressing equipment which is designed to increase the speed and efficiency of addressing magazines.

During the change-over, however, which involves the making of more than 50,000 new addressograph plates, a certain amount of slow down is unavoidable.

We solicit your patience during the next two months.

THE KINGDOM WAITS

A missionary worker was trying to deal with a problem in which an effort was being made to "complete a family circle." The wife is a member, the husband still "waiting on the outside, looking in." The real trouble in that home, the thing that keeps the husband out, is the fact that every Sunday the wife serves big portions of "roast pastor" to her family. Yet she hopes to win that husband to the church!

Imagine the heartache of the missionary worker as he sees what is going on. A re-

medial and corrective ministry is needed for the wife before the husband can be reached. She doesn't know it; she will probably resist and resent it. But she is the worst obstacle to the completion of that family circle. It is on her account that the kingdom for him is so long delayed.

L. J. L.

BE STRONG

Ingratitude is always a kind of weakness. I have never known men of ability to be ungrateful.—Goethe.

coming . . .

coming . . .

coming . . .

A completely new church school curriculum for kindergartners, primaries, juniors, junior highs, and senior highs.

Prepared under the direction of the Department of Religious Education of the General Church. To be used beginning with the October, 1958, quarter.

Sample kits will be available from Herald House about August 1, 1958.

Read the summer issue of GUIDELINES TO LEADERSHIP for further information about this brand-new curriculum.

SAINTS' HERALD

Volume 105 / March 17, 1958 / Number 11

Spring
Thaw

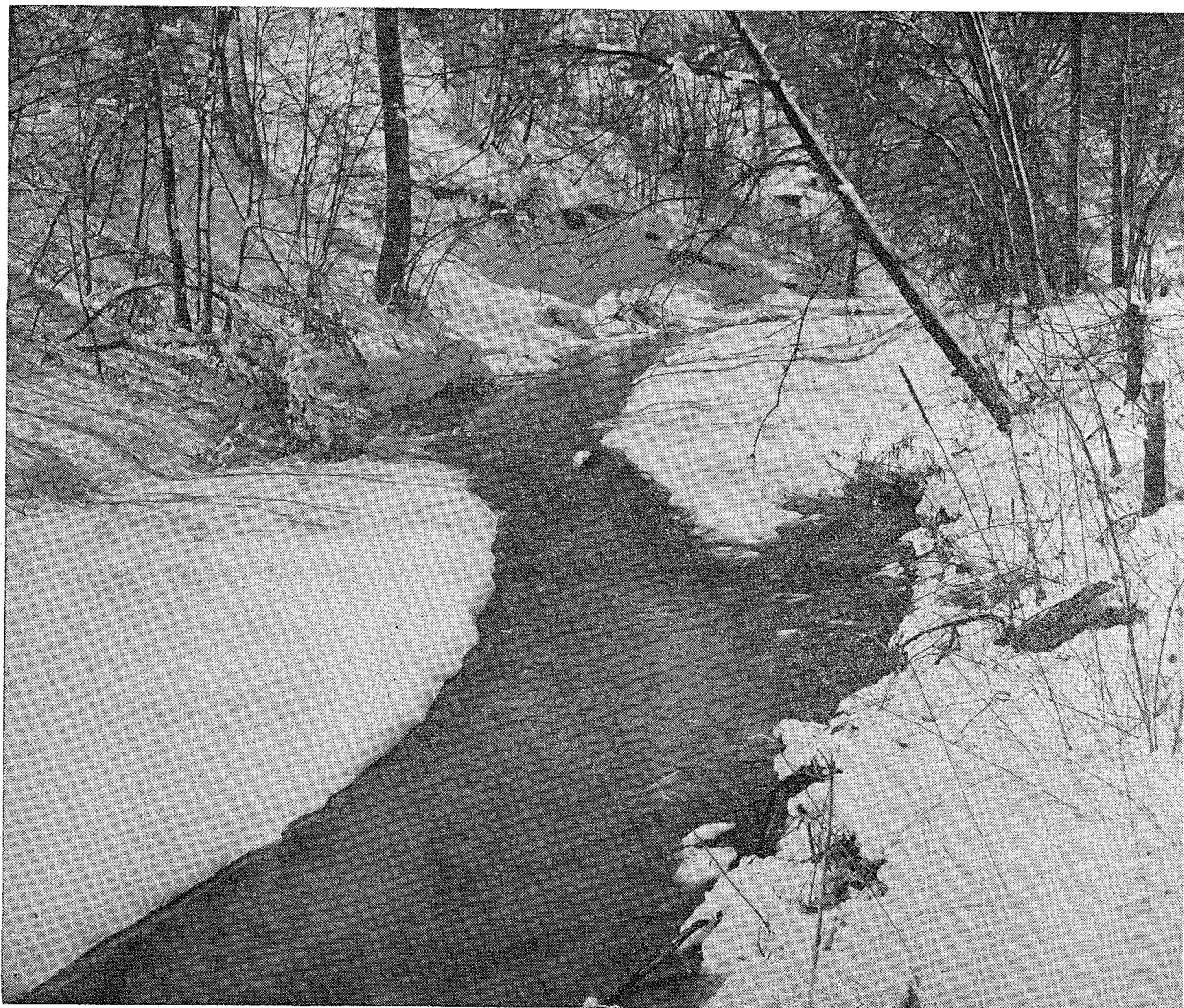


Photo by Marion Pease



We'd Like You to Know . .

Celia Schall

CELIA SCHALL joined the staff of Graceland College this fall as teacher of communications. She comes with a great desire to increase her service to the church and its young people.

Her teaching experience began in the Gault Elementary School, Gault, California, where she taught for three years in grades one, seven, and eight. For the past five years she was head of the English department at Gault High School, teaching freshman and junior English, speech, and dramatics.

Miss Schall has always been interested in dramatics. At Graceland she was a member of the Graceland Players and also participated in drama at Sacramento State College. She considers dramatics one of her hobbies; but she has directed her hobby into a worth-while service for the church as she has always worked in the drama department of her home branch in Sacramento, California, and for several years was director of drama there.

Celia's other hobbies are varied and equally interesting. She has participated wholeheartedly in the camping program of the church, enjoys swimming, loves to read, and has a keen interest in California history as centered around the gold rush. She has even panned for gold on various occasions and has learned to sigh with the venerable miners, "Well, perhaps next time."

Aside from the work she has done in church camping and dramatics, Celia's main interest in church work is in worship. She inherited this interest from her mother who for a number of years prepared worship materials for the General Church. Because of her mother's devotion she has been stimulated to continue her study in worship. Celia has prepared "Opening Assembly Suggestions" for *Guidelines* and has compiled a wealth of material for preparing all types of worship services.

Celia earned most of the money for her education by dabbling in various industries. She was a clerk for the State of California for one year, worked two months in a lumbermill making venetian blinds, was employed in the office of the Signal Corps Depot, and as a hosiery mender for a city store. These jobs not only kept her in pin money but enabled her to save systematically for higher education.

She was graduated from Sacramento High School in 1942 and from Graceland in 1947. Here she was a member of the *Tower* staff, the Graceland Orchestra, and Lambda Delta Sigma. In 1949 she received her Bachelor's degree in speech arts and education with a minor in English from Sacramento State College. She was one of the first to graduate from Sacramento State after it became a four-year college. She was also on the staff of its first newspaper, *The Hornet*. Later she received her Master's degree there.

Celia is the daughter of Myron R. Schall and the late Elizabeth Schall of Sacramento, California, and a sister of Rod Schall, who is also a member of the Graceland staff as Director of Teaching Materials Service. She was born on April 17, 1925, at Palo Alto, California, where her father was an instructor at Stanford University.

1957 a Top Year at "San"

A RECENT REPORT to the First Presidency by Bishop A. Neal Deaver, "San" administrator, showed 1957 to be the top year of all time for the hospital.

The number of patients admitted, 10,129, exceeded the records of any other year. The average patient's stay at the Independence Sanitarium and Hospital was five and one-half days. This was the first time the hospital has gone past 50,000 patient days of care within one year.

Brother Deaver's report also called attention to the tremendous effect of Salk vaccine on the number of polio patients at the San. In 1955 there were thirty-one cases—one adult lost and six children crippled for life. In 1957 there were only two very light children's cases. One stayed four days, another five days, with no need for aftercare.

Two major high lights of the year were the opening of the second floor level of the new hospital wing. This new section added twenty-four beds to the hospital's capacity. It is expected that these twenty-four beds will mean the hospital can care for more than 500 extra patients each year. Also in 1957, the Board of Trustees and the medical staff completed a revision of the medical staff bylaws. An important new provision allows dentists to become members of the medical staff.

Another stride in 1957 was the micro-filming of twenty years of medical records. This has materially helped the storage problem of the medical records department which has kept all patient records from the time the hospital opened in 1909.

Also, the installation of a new system of purchasing and inventory controls early in the year contributed to better management of hospital business details. *(Continued on page 8)*

AUTHORS IN THIS ISSUE

- S. C. Barrows (page 5), elder, Lamoni, Iowa
- Frances McDole (page 7), Independence, Missouri
- Elbert A. Smith (page 8), Presiding Patriarch, Independence, Missouri
- Babbie Stull (page 10), Solana Beach, California
- Barbara Higdon (page 12), Houston, Texas
- Norma Kirkendall (page 13), Columbus, Ohio
- Calvin Carpenter (page 14), appointee elder, Ottawa, Ontario
- Audrey Stubbart (page 14), copy editor
- Herbert M. Scott (page 18), high priest, Independence, Missouri

Let's Save the Individual

COURAGE and strong individualism are required for those who live in a minority, particularly in a religious minority, and especially where the minority is misunderstood or under pressure. From the very beginning of the early church, and throughout the history of the Reorganization, our people have known the cost of nonconformity and the price that must be paid by the isolated church member, family, or small group that was not satisfied to be "like everybody else." The fact that "everybody's doing it"—whether drinking, smoking, dancing, or taking liberties with the moral laws—has meant nothing to church members who were genuinely converted.

Protests are beginning to rise in magazines and newspapers, voiced by thoughtful professional leaders, against the theory of mass conformity that has gained such a strong hold in American education. From nursery days children are taught to "adjust themselves to the group" with no consideration of the fact that what the group is doing or thinking may be silly, superficial, or wrong. And that same spirit has continued to follow the child through his school experience. Church families find it hard to build in their children the determination to stand apart and be independent of the group when group thought and action has gone in a direction that was not good for them.

The theory that everybody can be educated—an American educational ideal—is not a bad one. It is true in some degree. But to force children with better minds to conform to the norms of a group whose level is mediocre is a bad thing. America is suffering today because its people have forgotten the importance of developing outstanding individualism in culture, education, scientific training, and leadership. In the church it is to our best interests to preserve and defend the rights of the individual to be different.

The democratic ideal that everybody should have the same chance in life is sentimentally fair but unrealistic in the sense that the facts of biology and psychology are against it. The physical and mental variations in individuals cannot possibly be overcome by any effort of education. Some children have a natural capacity for high attainment and should have the opportunity to learn and achieve. Others have limited capacities and are only hurt when they are pushed beyond their limits. While we must be concerned to give the great average masses the best possible chance in life, we

must also be aware of the importance of giving the extra training to the few extraordinary individuals who can make use of advanced training. This is as true for the development of church leadership as it is for national leadership.

This is not a new idea. It is a far older idea than the false notion that every person can attain the heights. There is such a thing as an aristocracy of intellect; a bright child may indeed come from the humblest home, just as a stupid, retarded child may come from a home of wealth and luxury—though neither of these is invariably true. One of the most inspiring memories is of the old-time teachers who went up and down the aisles of the classroom, inspecting the work of each student, watching for chances not only to help the slow ones who needed help but to find the intelligent ones who could be encouraged to extra effort and attainment. Such teachers made great contributions to our country, as such teachers do today. A few of them will be found in every generation.

THE people of our church should know as well as anybody, and better than many others, that we cannot have either a strong nation or a strong church without the development of strong individuals. The courage and intelligence, the determination of our early church leaders and our missionaries built strong foundations for the church today. These men were strong individuals.

Today, as we consider the importance of helping our young people grow into careers of service and leadership in the church and the nation, it would be well for us to give consideration to the encouragement of the highest type of individualism. This does not mean the cultivation of pugnacious independence and rebellion among the young. It means teaching them to be themselves—their best selves—under all conditions and in spite of social pressures. It may mean loneliness at times, but in the end it will mean respect and honor and the development of men and women who can and will stand alone when it is right to do so. The church and the nation of the future will depend for leadership and salvation not on masses of complacent "adjusted" personalities of no convictions but on strong individuals with ideas of their own.

L. J. L.

Official

Reopening of Kirtland Temple to Guided Tours

It is planned that Kirtland Temple will be reopened to guided tours on April 1, 1958. During the last three years considerable restoration work has been done on the Kirtland Temple building. In 1955 the exterior plaster was all removed and replaced with new material. In 1957 a sprinkler system was installed to protect the building against possible extreme fire damage. Just recently the plastering on the inside of the building has been completed. During the last few months, because of the work being done inside the Temple, the building was closed to visitors while it was in such a state of disarray. While there are still some minor things to be done it appears that it will be possible to open the building to visitors and resume tours under the direction of Kenneth Green, Temple Minister, on April 1, 1958.

We know that many of our members will be interested in seeing this restoration work, which has been done under the supervision of the Presiding Bishopric, and will welcome this announcement.

THE FIRST PRESIDENCY
Israel A. Smith

Across the Desk

OF THE FIRST PRESIDENCY

Apostle D. O. Chesworth has relayed a letter to us from Elder John Bradley, missionary in Detroit International Stake. In it he says:

I am pleased to report the conclusion of what seems to be the most successful series in my experience. The Roseville series has resulted in eight firm adult decisions. At this moment five of the priesthood are starting into family meeting series using new slides purchased by the congregation. Several inactives are

now back in the fold. Attendance at all services set records during the series and continues higher than average after the series.

Three factors seem responsible for the good results. First the pastor, Don Sutton, gave unreserved support; his priesthood gave complete co-operation; and the Saints gave us solid backing. Then the Prospect Accounting System gave us a sound basis upon which to focus our efforts. No other method offers such reliable hope for a steadily increasing harvest of souls.

None of the usual costly advertising was used, but an internal method proved very effective. On Sunday I spoke individually to each church school class and actually signed up volunteers for an experiment in prayer each Wednesday night. On Wednesday the attendance was more than double the usual prayer meeting attendance. Very early in the meeting we had five to six minutes of silent, unified prayer and meditation, each person taking his own personal list, one name at a time, to the Lord. After concluding this appeal, each was directed to listen intently for ways in which the Lord might direct his own efforts in ministry. Then the priesthood teams expressed their needs as they prepared to go into the divided and inactive homes. As we sang, they left on their assignments. Prayers were offered for them, and the service continued.

The next week the same order was repeated except that this time priesthood members were asked to testify of what had happened as a result of our unified prayers and their ministry. After the men left for further assignments, the Saints told of the good things that had happened during the week in the lives of those for whom we prayed. They had prayed expectantly and had wonderful testimonies to share as a result. God was very good!

All efforts were carried on in the homes of nonmembers except Sunday and Wednesday services. This puts the emphasis where it does the most good and does not leave our people in a state of exhaustion as is sometimes the case after a more traditional-type series. Should anybody want a copy of the report on the Prospect Accounting System in 1957, I will be glad to send one.

Elder W. J. Entwistle, pastor of the Wigan congregation in the British Isles Mission, has reported a recent attack on the church through a state church magazine.

St. Anne's Magazine, a parish magazine, in its January 1958, issue carried a lead article authored by the vicar of St. Anne's titled: "Jesus the Christ, or Joseph Smith?" In his article the vicar noted that two elders of the "Church of the Latter Day Saints" had been visiting homes in his parish. He then set out to explain the doctrines and history of the church for his parish members.

The explanation contained many of the common misconceptions which usually appear in such attacks on the church. Brother Entwistle replied to the article, and both the original article and the reply received fair comment in the *Lancashire Evening Post* of January 10, 1958.

District President Duane E. Couey of the Memphis (Tennessee) District writes of a recent financial day rally held in Paris, Tennessee, to retire a number of obligations:

You will be pleased to hear the results of our financial rally day in Paris (February 9). Pledges totaling \$1,294 were raised, payable by the next Sunday. A number of people were not contacted due to inclement weather, and if they respond with the same enthusiasm we should receive an additional \$400 to \$500 in contributions.

This will enable the branch to pay the current interest due on the church loans plus the two years' interest which is in arrears. It will also enable us to retire the balance of a private \$450 note, and we should be able to make a payment on the principal of the money borrowed from the General Church.

In addition to the immediate contributions plans are being made for a personal solicitation of the membership by the priesthood to encourage consistent contributions to meet future obligations.

The Saints' Herald

Vol. 105 March 17, 1958 No. 11

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

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Join None of the Churches

What were the creeds Joseph Smith
was told not to accept?
Why were they wrong?
Have they been corrected?

By S. C. Barrows

Part I

EARLY IN THE SPRING of 1820 Joseph Smith, Jr., experienced a vision in which he was told to join none of the churches in his area because their creeds were all wrong and their professors corrupt. Has it ever occurred to you, as you relate this vision to a nonmember friend, that he might ask what these creeds were and what was wrong with them? Or have the faulty creeds been corrected so that they can no longer fall under this mandate? These questions have been in my mind every time I have told of the vision as I present the story of the church in cottage meetings.

At the time Joseph received this vision, the Baptists, Methodists, and Presbyterians were holding joint revival meetings, and the three sects sought vigorously to win as many of the converts as possible to their sects. Joseph Smith had difficulty in making his decision as to which of the three sects he would join, and while he sought to make his decision he read James 1: 5, which assured him of divine help if he would pray in faith. Joseph decided to put this Scripture to the test, and as a result he experienced a vision, a part of which he relates as follows:

I asked the personages who stood above me in the light, which of all the sects was right, . . . and which I should join. I was answered that I must join none of them, for

they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He then forbade me to join with any of them.—*Church History*, Volume I, pages 9-10.

In order to evaluate for ourselves the truthfulness of Joseph Smith's vision we must examine the creeds that were used by the three denominations at the time the vision was experienced in 1820. Our search in the literature for an authoritative list of creeds used in 1820 was rather extensive, but we found no text that clearly identified creeds for any of the denominations for that year.

I sent letters to the headquarters for all of the sects listed in *World Almanac and Book of Facts* and to other authorities suggested in replies to these letters. In these letters I requested specific listings of creeds for both 1820 and the current year for comparison. None of the replies to these letters gave the specific data I sought. They all suggested the source of creeds used today and informed me that these creeds have undergone little or no change over the years, dating back to and beyond 1820.

The Three Major Sects

For example, a letter from the editorial secretary of the Southern Baptist Convention states:

Baptists do not have a creed or statement of belief in the sense that some other denominations do. Traditionally, Baptists have accepted the New Testament as their sole authority in all matters of faith and practice. This, obviously, accounts for a good deal of variation in the beliefs of various Baptist groups and of individual Baptist churches. It needs to be said, however, that Baptists have from time to time had confessions of faith, which were a setting forth of their general views of New Testament teachings.

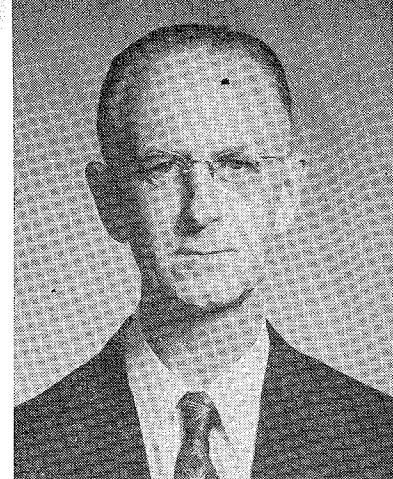
I learned that some of the Baptist groups use both the Old and New Testaments, but their basic beliefs are essentially the same. Baptists have two "Confessions of Faith" which fairly represent their beliefs. These are the Philadelphia Confession of 1689 and the New Hampshire Confession of 1833. For the purpose of this paper, since these confessions are basically the same and the earlier one dates back prior to 1820, I use these creeds as representing those of both 1820 and of today.

The Methodists informed me that that there has been no change in their creeds since they were formulated at the organization of the church in 1784. The official statement of theological belief of the Methodist church is contained in "25 Articles of Religion" which were composed by John Wesley as a revision of the "39 Articles of the Church of England." This church also makes use of the so-called "Apostles' Creed." Since

Dr. Sidney Barrows

Dr. Barrows has lived all his life in Lamoni with the exception of short periods while in college and naval training. He was graduated from Graceland College in 1919 and received his B. S. degree from the State University of Iowa in 1922. Twelve years later he received his D.D.S. degree from this university.

Dr. Barrows has practiced dentistry in Lamoni since 1935. He has also served as Boy Scout training supervisor, Red Cross Drive chairman, stake chorister, group pastor, and is now stake missionary co-ordinator. He holds the rank of Commander in the Naval Reserves. He is related to James Whitehead, once secretary to Joseph Smith in Nauvoo.



the Methodist church claims no changes since its inception in 1784, we should be justified in assuming that the creeds of today also typify their creeds of 1820.

The Presbyterians informed me that their creed is the "Westminster Confession of Faith," plus a longer and shorter catechism based upon it. These standards were adopted by the First General Assembly in 1789 and have undergone no change over the years except for a very few minor changes in the Amendment of 1903. We can therefore use the Presbyterian creeds of today as being also their creeds of 1820.

Evolution of the Creeds

Although this brief summary suggests that the creeds used today are the same as for 1820, it does not preclude the fact that many changes were attempted, but since a majority vote could not be attained in such efforts, the proposed changes did not become law to the churches. For example, Lefferts A. Loetscher, in his recent book *The Broadening Church*, copyright 1954, goes into quite some detail to show the internal struggle that plagued the Presbyterian church over the years in a fruitless effort to effect changes in her creeds. There were times when such proposed changes failed by very narrow margins, which in itself indicates the widespread differences in interpretation of doctrines of that denomination.

Likewise, Elder R. C. Evans, in his publication of *Faulty Creeds* in 1898, quoted prominent ministers of the churches concerned in this paper as boldly stating that the creeds of his day, and for the many years previous, were constantly undergoing changes or revision. Presumably, however, since these changes failed to achieve a majority vote of the churches they did not become law to them. This may be the basis for statements in the letters I received in which the writers declared that the creeds of their churches have undergone little or no changes over the years.

The following taken from *Faulty Creeds*, page 37, reflects the internal strife that sought to make changes in creeds. The author quotes R. A. Goodwin, Methodist minister, February 23, 1890, as saying:

For more than seventeen hundred years the church has been tinkering at her creeds, now adding, now subtracting, and then refashioning the things that remain, until the creeds of today are a theological hodgepodge, rather than the faith of the church, and, in many cases widely departing from the faith once delivered to the saints. The first attempt at creed making resulted in what was known as the "Apostles' Creed," although the last apostles had been dead more than a hundred years when the creed was first formulated. But this creed was, however, too good to be let alone. Within the succeeding two hundred years its beauty and force were destroyed by the interjection of words and phrases. From that day to this, *creed building and creed repairing* has been a chief occupation of the church, until creeds have become as numerous as sands upon the seashore so to speak, and strange to say, they all claim to be in harmony with the Apostles' Creed and with the Bible as well. The last fifty years has been especially marked by the loosening of the hold which creeds, as such, have had upon the popular thought, while the Bible, as the word of God, has grown daily in favor as the ultimate rule of faith and practice.

Heman C. Smith in 1909 recorded in the *Journal of History* (Volume II, page 181) the following changes in religious concepts since 1820, without reference to any specific sect:

1. There was no church advocating the literal gathering of Israel to their ancient home. Now it is not a strange doctrine.
2. The healing of the sick by divine power received no countenance in religious circles. Now there are several organizations which advocate this possibility, and it is finding its way into the more popular churches.
3. There was no thought of a Zion of the Lord being built upon this continent. Now it is quite popular, as witnessed in the Zion City of Dowie fame.
4. There was then no thought of a second literal coming of Christ to the earth. Now this is a common theory, so much so that we have one church taking upon itself the name of the Advent Church.
5. Then there was no intimation that any thought of such a thing as there being prophets on the earth. Now to believe in prophets is a very common thing, and the same is true in regard to the apostles.

Even though there are such reports of internal conflict in the churches with sometimes violent attempts to change the creeds, it seems wise to accept the statements of the current day authorities for these denominations that their creeds of today are essentially the same as when they were founded prior to the year 1820. We therefore list below the major creeds for each of the denominations for our critical examination in the light of the severe mandate Jesus spoke to Joseph in his vision.

Baptists' Creed

1. The Bible is their creed, and some of the sects use only the New Testament. Freedom in interpretation is granted each member.
2. Predestination: God chose his people in Christ Jesus before the foundation of the world and predestinated them unto the adoption of children.
3. Man is a sinner and consequently in a lost condition.
4. Man has no power of his own free will and ability to recover himself from his fallen state.
5. Sinners are justified in the sight of God only by the righteousness of Jesus Christ.
6. The *elect* are called, regenerated, and sanctified by the Holy Spirit through the gospel.
7. Nothing can separate the true believers from the love of God, and they shall be kept by the power of God through faith unto salvation.
8. Baptism must be by immersion. There is no salvation without baptism.
9. Baptism of infants is unscriptural.
10. Baptism is administered only on the belief that Jesus is the Son of God.
11. Baptism procures the remission of sins and the gift of the Holy Spirit.
12. All baptized persons have a right to administer the ordinance of baptism.
13. There is no special call to the ministry. There is no sharp distinction between clergy and laity, and no special functions or rights are reserved to the clergy.

(To be continued)

Guarding against Panic

ONE OF THE BASIC rules taught us as student nurses was this: "Don't run unless it is hemorrhage." We soon learned the rule did not apply to hemorrhage specifically but to many situations concerning the care of the ill. It was a measuring stick by which we learned to think out carefully a situation free of panic or useless action. As we progressed in nursing we also learned many things do happen which require a "slow run," but by then we had also learned that no situation can be handled by panic or without some preparation in advance.

This period of history, our day, is one of panic. Recently in a local newspaper I read, "The official word of the Pentagon these days is: *Don't Panic.*" As time goes on, it appears conditions may become so tense the tendency to panic will increase. Events are given to us as they happen and before wise, informed individuals interpret the meanings. Thus we need to develop a means of safeguarding against panic and take thought ahead with preparation and careful analysis, choosing in advance possible courses of action to take.

As the world becomes ill with panic, the need arises for people who are prepared to give great service. This will be a time for people who are stanch in mind, body, and spirit—people who can run and faint not. This will be a period in the story of mankind when people who have wisdom and knowledge, spiritual insight, and great compassion are needed. Without the love of Christ in our hearts we are unable to serve in a Christlike manner. A restless powder keg of a world can be comforted and save only by such a great love.

The best antidote for the poisons of fear is faith—a calm, reassuring, don't-panic kind of faith. Attaining such a working power in our lives is going to require great individual effort and persistent effective prayer, coupled with a searching of the Scriptures and a constant seeking for greater wisdom. Faith will heal the symptoms of panic. Prayer is our medication against evil forces and designs which can lead us astray from the truth. Diligent searching and applying of the principles of the kingdom will result in understanding and growth. Once we have applied such rules in our lives we may proceed with the business of becoming useful and full of purpose.

We shall then be so busy in the task of preparing a place of refuge there will be no thought of fear or futility. We shall be prepared for action.

What can we do now? How can we rear a generation so rich in faith, so strong that it can bring about a great work in this world of disease, evil, and destruction? We have to start with ourselves, studying what tempts us to step aside from our purpose, recognizing our own weaknesses, openly confessing our wrongdoings, and making them right by asking for forgiveness. Our weaknesses can be the strongest tool we have to use in our labors for righteous living. We have to cease to be content with lesser spiritual power and move out in directed, organized effort, to become quietly, efficiently, and calmly motivated in the paths the Lord would have us walk.

It should be typical for Latter Day Saint mothers to use prayer as a means of making preparation against panic, to treat pain, and to cure illness. Prayer is the source of power by which we are able to keep the commandments and take upon us the qualities of a saint. Even as our little children bring their hurts to us and are eased and encouraged by our love for them, our heavenly Father does the same when we place our hands in his. If our hand is in his, so are the hands of our loved ones more apt to be. There lies our security.

We should follow prayer by thanksgiving and praise that our families may know from whence their blessings come, from whence all strength comes. Above all, by such humble means, we gain the knowledge that God is everywhere, in and through everything; and where he abides there is no darkness, there is no night to fear. We must practice keeping "each thought and each motive beneath his control."

We should seek for wisdom in all things, even the food we prepare each day. Because our time is valuable and limited, we may short-cut the best means of producing physical power. As Saints we are to seek counsel and use it for those in need, apply with diligence the basic rules for cleanliness and health, search for the best means of spiritual growth, learn to accept the changes which come in our daily life, and bear in patience the adjustments which must be made. Thus we cease to be a complaining people, and our children are ex-

posed to another means of stability. By our very attitude, they will learn to meet each day as a new beginning and a new opportunity to serve. In place of complaints there is freedom from rebellion of mind and spirit.

Without question we should call the elders for administration, setting an example for our children. They need to know that the greatest physician is God and that he first heals by forgiveness before the physical illness is eased. We are to enlarge our capacity to love our fellow men, remembering that by his love we breathe, we are even here. We were not given this gospel or the opportunity to live in this dispensation of time for our own sakes alone but for the sakes of others, and we should be first in our community to see that those less fortunate than we are also receiving of the blessings of the Spirit. We are only as strong as our weakest ones; for them we must live and lose ourselves in service for their sakes. Then we shall find God.

We also should be aware that in spite of the many fear-producing powers in our world of today, the greatest accomplishments of all time are also being made for the benefit of men. The blind are actually being made to see now. Bone transplating enables the lame to walk. The dumb speak. The deaf hear. Hearts beat that had once stopped. Around the corner is finding the cause of cancerous growth. Dreaded infections are no longer feared. We see the miracle of the weak becoming strong. This is worth a small amount of rejoicing and should ease panic, for as often as an implement for the destruction of men is produced, so is an instrument for the sake of the living made known to us.

We would indeed be a peculiar people if, in a day when the world "falls apart," we could remain firm, unshakable by fear, our eyes open to see the mysteries of heaven unfold, our ears tuned to hear and follow instructions, our feet set in the paths of safety directed toward the place where the people of God shall live. In the midst of confusion comes fulfillment to those who have diligently endured and served him throughout their lives. That is hope. That is enough to dispel fear and keep us in constant preparation, free of panic.

The Law Is Your Friend

By Elbert A. Smith

ON A BUSY STREET corner in Kansas City I saw a burly policeman looking down with a fatherly interest on two small children, a boy and a girl. They were just out of school, and he had seen them safely across the street. His is the most pleasant task a peace officer has. Those children were looking up at him with genuine admiration. He was their friend. The law was their friend. That very day Greater Kansas City celebrated a notable record, the completion of two full years without the death by auto accident of a single child in the elementary schools. The law had been their friend.

In communities where children dodge around corners and flee at the approach of a "cop," the omens are bad. They think of the law as an enemy. They are criminals in the making. They have been given a wrong idea of the law. All the days of their lives they will evade or fight the law. They will break the law; the law will break them.

Peace officers who lead children to feel that the law is a friend are rendering a signal service to society. Perhaps no less imperative is it in the church that we teach our people, especially our young people, that the law is their friend: "That which is governed by law, is also preserved by law" (Doctrine and Covenants 85: 8). Too often our young people come to think of the church and the laws of the church as repressive, negative, "Thou shalt *not*." More stress should be put upon the affirmative side of the law, the constructive side of the law which is devoted to the doing of fine and good things.

A number of years ago I heard a General Church officer bear a testimony to the effect that in his youth he was a member of a group of lads who came to feel that the church was a negative, restrictive force, always in their way when they wanted to have a good time. President F. M. Smith invited this group to meet with him one evening each week in his home. They did so. He did not spend any time telling them what they should *not* do . . . they had heard all that. He said to them, "In Independence, the church would like you to help in the church work by doing this—and this—and this." He outlined so many things to be done that the boys came to see the affirmative side of church work. They saw an open door rather than one slammed in their faces. At least some of them went to work and have been busy ever since. There

were so many fine things to *do* that they ceased to worry about the things the church had asked them *not* to do. They came to think of the law as a friend.

The church is growing and on the move forward. There has been a very great increase in the numbers of our young people. And many of these young people are devoted and consecrated. Many of them are even now active in one form or another of church service. Never before in my long service in the ministry, which dates back more than half a century, has there been such a large number of such fine young people coming forward to help take over the work in branches, districts, stakes, and the General Church. May the good Lord bless and keep them and use them is my prayer.

1957 a Top Year at the "San"

(Continued from page 2)

In all areas where possible, patient treatment rooms have been air-conditioned with wash rooms and drinking fountains added. This is particularly true in the new wing just being completed.

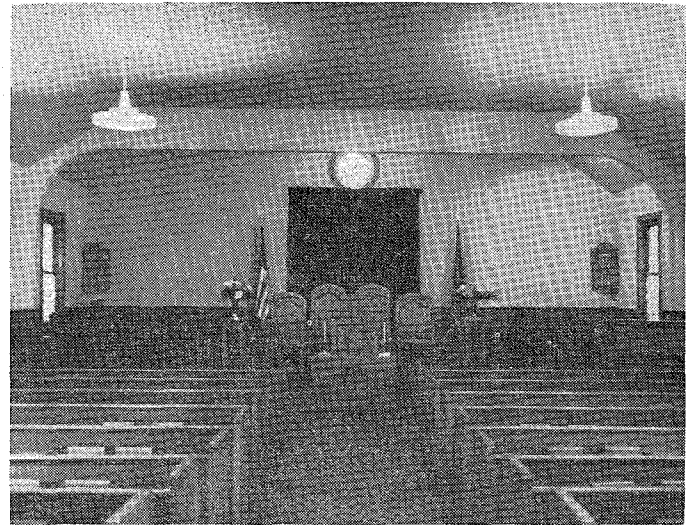
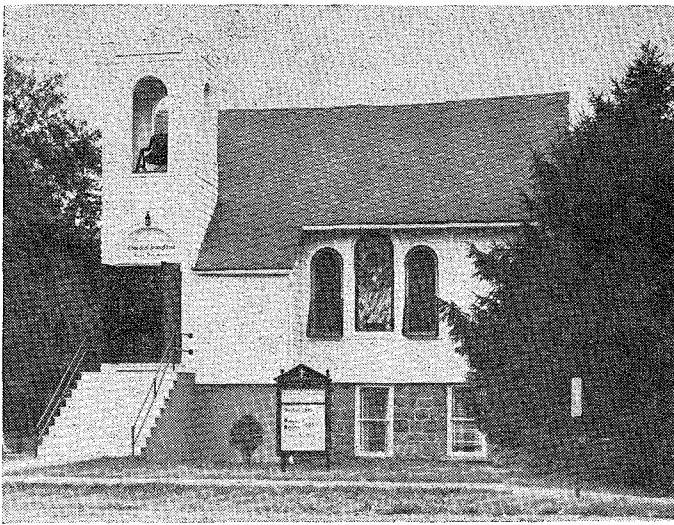
During 1957, according to an itemized list of operating expenses, it cost the hospital \$22.38 per day for each patient that received care.

Two unusual happenings that made 1957 a memorable year were the near-by Ruskin Heights tornado, which brought sixty-two victims to the San, and the Asian flu epidemic at Graceland College. The San sent a team of four nurses to the college campus to help out in the latter emergency.

A happier, but equally unusual, fact of 1957 was the maternity record. It was the year of twins. Normally there are five or six sets of twins born in the hospital in a year. In 1957 there were eighteen sets!

Looking ahead to 1958 Brother Deaver's report called attention to the opening of two more levels of the new wing. This will add another twenty beds to the hospital. Also, many new treatment facilities in the laboratory, physical therapy, emergency, and surgery areas will add to the hospital's effectiveness. Central supply and the housekeeping departments will also move into new and improved quarters.

Another important project will be the renovation of equipment and facilities in X ray with two rooms of X-ray equipment being entirely new. This improvement will be made at a cost of \$38,000 and will be a major improvement at the Sanitarium.



A New Home for Haddonfield Branch

ON SEPTEMBER 29, 1957, the first church building owned by the Reorganization in this state was dedicated in Ashland, New Jersey. It is the newly purchased building of the Haddonfield Branch of the Philadelphia Metropolitan District.

H. L. Livingston of the Presiding Bishopric and A. A. Oakman of the Council of Twelve were the principal speakers at the dedication service. The day's activities were under the direction of Calvin V. French, president of the Philadelphia Metropolitan district; he was assisted by Elder David Wiesen, pastor of the Haddonfield Branch. Two hundred and fifty were present to hear Bishop Livingston's address, "The Expansion of the Church," and Apostle Oakman's message of dedication, "Hallowed Be This Place."

The newly acquired building is located on the corner of Alpha and Evesham Roads in Ashland. It is on a corner lot 125 feet by 210 feet, and was purchased from the First Presbyterian Church for the sum of \$11,000.00. The main chapel is finished in beige. The solid oak pews seat 150. Matching oak pulpit furnishings have been purchased to complete the interior. The church has an Orgatron electric organ, and a piano in each auditorium. The lower auditorium, which is used for classwork, has a completely equipped kitchen. There is ample parking space provided in a lot at the rear of the church. Before beginning to worship in the building, members of the congregation under the leadership of James Thompson and Arthur Sherman spent 450 hours working, painting, and cleaning the inside and outside of the church, readying it for occupancy.

The history of the church in the South Jersey area goes back to the early days of the Restoration. Church history records several visits to this area by the Prophet, Joseph Smith.

Little is known of organized activity in New Jersey prior to 1896 when tent meetings held in Camden resulted in many converts to the church. From that time until 1932, missionary efforts met with intermittent success. During the depths of depression, meetings were held on the southwest corner of Fourth and Arch streets in Camden, and later in the Redman's Hall at Twenty-seventh Street. For several years following, the group began to grow, but for the lack of consistent leadership, eventually dwindled and the mission finally was disorganized. In 1949 John Conway, Philadelphia pastor, and Apostle Maurice Draper organized the South Jersey mission,

which met in the Walt Whitman Hotel in Camden. Elder David Wiesen, the present pastor, was appointed mission president. The first meeting was attended by only twenty-three members. In the ten years that followed, the branch has grown to a membership of 160 and a weekly attendance of 85. Fifteen members hold the priesthood—five elders, six priests, one teacher, and three deacons.

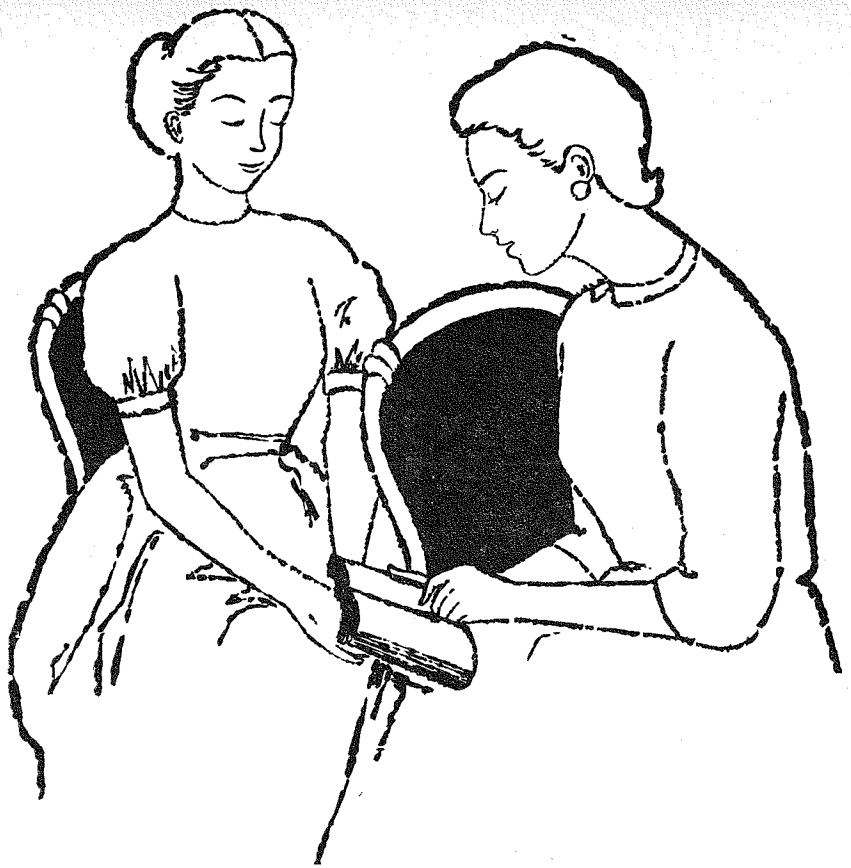
In 1953 the mission was organized into a branch and moved to Haddonfield. A building fund and finance committee, consisting of Elder Joseph Piedimonte, Elder Finis Easter, and Elder Arthur Sherman, was given the responsibility of raising funds for a permanent church home. From the spring of 1954 until the spring of 1957, a total of \$12,000.00 was raised by members of the branch. In April, 1957, the branch had opportunity to purchase the present church from the Presbyterians, and at a specially called business meeting voted unanimously to do so.

The work continues to grow in Haddonfield. Ten new members were added this year—James Thompson, Richard Neill, Anna Lavery, Carol Lloyd, Ronald Batdorf, Larry Troth, Karin Easter, Ruthanne Thompson, Terry and Elizabeth Boulden.

Officers for Haddonfield Branch for 1957-58 are as follows: pastor, David M. Wiesen; counselors, Elder Finis Easter and Elder Arthur Sherman; director of religious education, Elder Joseph Piedimonte; young adult leaders, Mr. and Mrs. William Miner; youth leaders, Mr. and Mrs. Richard Neill; supervisor of children's department, Mrs. George Ewald; junior church pastor, Robert York; secretary, Mrs. G. Segalo; recorder, Robert Grimmer; historian, Mrs. Eva Ellis; treasurer, Ellis Butterworth; program co-ordinator, Mrs. Norman Mc-Kim; music department, Harry D. Brannon; women's department leader, Mrs. Robert Grimmer; finance director, Arthur Sherman; finance committee, Walter Coward, Sr., Ellis Butterworth, Mrs. William Miner; auditors, Walter Coward, Sr., and William Miner; publicity director, James Thompson; flower chairman, Mrs. Robert York; building custodian, George Ewald; printing, Carrie Coward.

Haddonfield Branch is one of the four branches and two missions that compose the Greater Philadelphia District.

*"We would read . . .
and then we both
would pray."*



MIRACLE

Is a Worldly Term

By Babbie Bogue Stull

WHEN MY HUSBAND was ordered to Washington, D. C., we felt great excitement and happiness. He had just been promoted and was going into the demanding but interesting Office of Naval Intelligence. The best thing of all was the fact that duty in Washington, D. C., meant two years of shore duty and that meant family life—things to be done together and a period when our marriage would not be a relationship held together by the United States mail. We rented an apartment in Alexandria, planted a large garden, and settled down to enjoying life.

And, as it turned out, things were even much better than we had dreamed, for, in the second year of Pastor Jack Conway, both my husband, and our daughter, Sinara, were baptized into this church. And on top of that I was given the privilege of seeing a miracle—a real New Testament, dyed-in-the-wool miracle. I saw blind eyes made whole—a little boy touched tenderly by our Father and made to see. And then I found it wasn't a miracle at all. This is how it happened.

Our apartment was beside that of a lieutenant colonel in the Marine Corps. We had been there for weeks before I

even saw his wife. When I did see her, I didn't care if I saw her again. They had begun to have problems of a great variety and illness piled on illness. But we had had our share, too. John's mother had died, and after that I was in bed over a month with a back injury. It seemed that we had enough to worry about without even hearing about their problems. And I had lost so much time, I resented the time conversation took. Very much against my will, I became enmeshed in their affairs and felt myself becoming a sort of semiofficial weeping wall.

Then, one day, a terribly serious situation arose. It was disaster and no mistaking it. True, I felt that it was at least partially the result of foolish and selfish judgment; but it was the situation that had to be dealt with, not what had led up to it. My neighbor phoned and sobbingly asked me what to do. I did not know what to do, but finally I said, "I'm coming over."

When I entered the back door of her house, I did not waste a second in idle talk, for the desperate atmosphere was almost like another person standing in the room. I said, "Delores, I do not have the slightest idea what to do about all this. You don't know what to do. Yet we both agree that unless some-

thing is done immediately, things will happen that will ruin your life and the life of this whole family."

And then I said, "As you and I don't know what to do, all we can do is ask God. I believe he will hear our prayer and show you a way out. Do you believe?"

She was very startled and uncomfortable and replied that she had never prayed with anyone, that it made her feel funny to even think about it. I answered that the whole procedure was foreign to me, too, that I had never suggested it to a neighbor before, but that it was all I knew to do. Again, I asked, "Do you believe?"

And she replied, "Yes, I believe."

I went home and brought over a bottle of consecrated oil and told her that it had been blessed by good men in the name of Jesus Christ and that although I did not have the authority to anoint her, I felt I would be justified in putting some on her, as we needed an extra staff. The oil seemed a living thing, and as I prayed I felt peace and confidence come into the room. The power of God replaced the evil force of despair and disaster. When we opened our eyes, it was as though the very furniture had been shifted and the curtains raised; the answer to the problem came immediately to my friend. It had been as close as asking the prayer. In those few moments of supreme togetherness, my neighbor had become my dear friend and a bond was forged between us as tight and strong as steel.

A number of things happened, and it seemed as though my friend and her family were trying to add up more problems than Job. A child was run over. My friend had pneumonia twice. It just went on and on, but no matter what happened she never seemed to lose complete control again, and she continued to pray sporadically. Then she was taken to the hospital under emergency conditions and her little son was born two months prematurely. He hovered between life and death for weeks and weeks. Two days before Christmas, he was released from the hospital and it looked as though everything would be all right.

Possibly that is why when the blow fell it was so hard to take. My friend took the baby to the hospital for a checkup. After he had been examined and given extensive tests, two doctors—one a pediatrician, the other an eye specialist—told her that apparently the baby was going to be blind. They said that the effects of damage caused by the life-giving oxygen on which the baby had lived for so long were very evident. They said that it was progressive and that absolutely nothing could be done to arrest the deterioration. It was explained in elaborate medical detail, but it meant a world of darkness for a little boy.

This heartbreaking situation was the basis of what became one of the most rewarding experiences of my life and of what became to my friend the pivot of an entirely new existence. As I mentioned, after our initial prayer, there had been no pattern to our praying together, but it had occurred a few times and we had had limited religious discussions. When the terror of the baby's blindness came into Delores' life, she again asked what to do, and again I said, "We can pray."

So every morning I went to her house. We read from F. Henry Edward's *Fundamentals* for fifteen minutes, and then we both prayed. At first we were somewhat hesitant; but before it was over, Delores was praying the most beautiful prayers I have ever heard, and her prayers were infinitely touching. But what could be more touching than a mother praying in faith for the sight of her child?

A great and wonderful change took place in my friend. Her personality seemed to shift gears, and she began sincerely to try to eliminate the burrs and thistles of her own nature and to grow strong in the love of God. I saw a miracle develop as she prayed and took regularly the heady medicine of faith.

When it came time to take the baby to have his eyes checked, she went in confidence. About two weeks previously, she had said she knew he could see, that it almost looked to her as though a film had been lifted from his eyes. The baby was examined extensively by several doctors. And the verdict? They could not find even a trace of the deterioration that had been so apparent previously. One doctor told her, after a study of his charts, that he could not understand how the baby's condition was possible. He said, "It is a miracle."

My friend replied, "I know, and I am thanking God." When my friend and her husband returned home, she said to him, "Let's kneel and thank God together." And he replied, "The moment we got home, I went upstairs and thanked him." And this man had not prayed for twenty years."

But the story does not end here. My friend had a little daughter attending a private school. She heard that the principal of the school was desperately ill. Without hesitation, she phoned the woman and got her out of bed to tell her of the experience she had had with prayer. She also said that we would be over to pray with her. I found this somewhat astonishing as my friend did not know the other lady at all. But we went.

There, with Delores' baby kicking happily on the couch, we three people knelt and with hands clasped together prayed that strength and health would be restored. A strong and indestructible link was forged between us. We were certainly strangers by worldly terms but familiar immediately in the feeling of faith and love of God.

When Delores prayed, she said, "Our Father, we thank thee again for my son's sight. The world calls this a miracle. I realize now it is but the ordinary way of God."

And then she prayed for our new friend, not for a miracle but that in the ordinary way of God she would regain her health.

It took a stranger—a person one could almost say I'd taught to pray, to show me one of the greatest and most apparent truths—that to call the grace and workings of God "miracles" is worldly, but that to accept them as natural and to be expected is the essence of faith.

When we left Washington we left with unexpected things in our bag of experience, with untold wealth that the attrition of time cannot warp. We left with unending and absolute faith that God is exactly where we put him in our lives, that he is as close as the feeling we have for him in our hearts.

The Things I Didn't Say

I thought my husband had forgotten my birthday, and I spent the whole day thinking of "mean" remarks to make to him when he came home. I didn't say them—and later that evening he gave me the gift he had been carrying around with him all day in the car.

Once I wrote a very critical letter. Soon after it was posted, word came that a loved one of the person I had criticized had died suddenly. I could imagine the effect of the double impact as I hurried to the post office to get that letter back. Fortunately, I did. I have never written another like it.

Apologies usually begin "I'm sorry. I didn't mean what I said." But someone else has already been hurt, and it is hard to admit one has been wrong and unkind. It may be good psychology to "get things off your chest," but often I have been very thankful for things I didn't say.

ALICE BAYNE

What Is This New Woman?

By *Barbara McFarlane Higdon*

SEVERAL GENERATIONS ago a famous writer on democracy asked this question about free men. Our generation is asking the same question about the "modern" woman. Some have hailed her the crowning achievement of centuries of struggle for her freedom. Others have condemned her as the means through which the hallowed institution of the home is being destroyed. So strong does the feeling run in regard to her that almost no one appraises her calmly.

A few months ago at a church young people's conference some one remarked that the modern woman needs a wise and unique ministry as she attempts to live in a world in which many traditional patterns of feminine behavior have been swept aside and in which she must feel her way toward emotional security along untried roads. This statement immediately touched off a heated discussion—not on how an effective ministry could be rendered her but on whether she should combine family and career, family and church work, indeed family and anything else. It was an irrelevant discussion in which, I must confess, I participated enthusiastically. Reflecting on that experience I have become more convinced that modern adults should look at this new woman calmly and frankly in an attempt to analyze who she is and where she is going.

Just to get our bearings we might ask first, What was the old woman? The points of difference between the new woman and her grandmother or even her mother are obvious. The age of mechanization has been very kind to her. Much of the drudgery of homemaking no longer exists, giving her increased leisure time and unused stores of energy. New social, political, and educational opportunities impinge on her from every quarter causing a great deal of her present difficulty. These are the major differences. Are there no likenesses? Basically she is still a woman. Artists, mostly male, from time immemorial have tried to define the essence of femaleness. With no attempt at artistry I will bravely set forth my definition.

THE OTHER DAY my five-year-old daughter went next door to invite the little boys there to an informal afternoon lollipop. Their mother told me later how sweet her manner had been in offering the candy to each of the boys. "You know," she said, "little girls are just sweeter than little boys." At the risk of sounding mid-Victorian (something a modern woman must never do) it occurred to me that my neighbor had put her finger on the essential quality of womankind. Stemming from their basic and fundamental function—motherhood—all women has as a common characteristic sweetness and all that it implies. This is their great strength. All women, whether they are actually mothers or not, may develop this characteristic. Its power for personal and group good is tremendous.

The women who do become mothers find its development inherent in the task of rearing children. What greater opportunity is there for the development of gentleness, patience, kindness, unselfishness, long-suffering, nonmaterialism? The list reads like something from Paul's writings. The woman who chooses a career is capable of developing these same qualities; her task may be a little harder—or a little easier. A woman must develop them to be true to herself; anything which stands in the way of this development is a denial of herself as a woman.

This characteristic I have called sweetness defies precise definition. It can be described. It is the desire to create physical beauty of person and surroundings for the enjoyment of others. It is the willingness to put up with inconvenience and annoyance without complaint in a good cause. It is a serenity composed of optimism and happiness. It is a subtle firmness covered over with pliability. It is a warmth which reaches out to embrace everything with friendliness, tenderness, compassion. It comprises—and here we come full circle—the ideal qualities of motherhood. We could go on adding to the list; but if there is anything which the above qualities have in common, it is the extending of the self, the giving of the self to others. Walt Whitman came close to describing it in this bit from "Democratic Vistas":

Then there is the wife of a mechanic, mother of two children, a woman of merely passable English education, but of fine wit, with all her sex's grace and intuitions, who exhibits, indeed, such a noble female personality that I am fain to record it here. Never abnegating her own proper independence but always genially preserving it, and what belongs to it—cooking, washing, child-nursing, house-tending—she beams sunshine out of all these duties and makes them illustrious. Physiologically sweet and sound, loving work, practical, she yet knows that there are intervals, however few, devoted to recreation, music, leisure, hospitality—and affords such intervals. Whatever she does, and wherever she is, that charm, that indescribable perfume of genuine womanhood attends her, goes with her, exhales from her.

CURIOSLY OUR CULTURAL tradition has added some characteristics to the ideal woman—things which are not basic, which do not stand up under analysis, and which have interfered with fuller self-realization for many women. The tradition that men do not like the company of a smart woman has caused women no end of frustration. A teen-age girl is warned very solemnly that if she wants boy friends she must hide carefully any hints of intellectual activity. Later she is told that she seriously jeopardizes her chances of matrimony if she evidences many brains. Above all, she must cover carefully any suggestions that she is smarter than a given male if she hopes to lead him to the altar. Every man for whom this is true should be ashamed to look womankind in the eye. The fathers and mothers who help transmit this tradition should be ashamed of themselves.

But most of all the women themselves who, after years of playing the role, go right on being empty-headed should remember that being a woman does not excuse one from the stewardship of developing a God-given intelligence.

When our local school board made headlines with action which seemed calculated to ruin our city's educational system, my husband's coffee-break comrades at the office stopped talking about sports for a few days. In our neighborhood coffee club the women went right on talking about the cute antics of the children (who would someday be subjected to the educational inadequacies which our school board was so busily creating), the latest new dress, and last week's movie as if nothing had happened.

On a church level many women still fail to take a responsible role in the church school and in initiating church-sponsored community activities. On the General Church level some local women's departments do not come to grips with anything more solid than flower arranging. In the family circle all too many women reflect the intellectual conclusions of their husbands. Time was when a man could be better informed in politics and economics—but no more. Every woman can have as good a background and current knowledge in these fields as her husband. One couple we know laugh occasionally about the fact that they have twice voted in presidential elections and have twice voted for different candidates. They often agree on intellectual matters, but they often disagree. They disagree very graciously and still give the impression of a united family. The masculinity of the husband does not suffer in any way nor does the femininity of the wife.

A SECOND misconception regarding women which we have inherited from another generation and which is closely related to the first is the idea that a woman's province is the physical. To some extent this is true, of course. A homemaker deals in menus, buttons, curtains, and ear muffs. But (and here I part company with old Walt)—a woman who concerns herself solely with these things has very few windows in the wall. It is possible, even easy, to become a slave to these material matters. Women themselves are the worst offenders in perpetuating this idea. How many of us are guilty of feeling very embarrassed when unexpected guests find us with a house looking "lived in."

Why should we be embarrassed? There are minimum standards of cleanliness and orderliness which should be met, but beyond these the constant fuss about keeping things picked up, the pride with which one says, "I have never left my dishes in the sink," only indicate a wall with very few windows indeed. And who is the most severe critic of a woman's housekeeping? Not her husband who says, "Come on, honey, leave the dishes so we can get started for the lake." Certainly not the children who avoid picking up toys and hanging up clothes if they possibly can. The most severe critic of a woman's housekeeping is—another woman.

How foolish we are to judge a woman by the kind of house she keeps. How foolish we are to let the kind of house we keep enslave us or ruin our nerves. In the long view it will not matter that we fell behind with the ironing, or that occasionally the beds went unmade, or that the most common floor covering in our house was toys. It does matter that we took time to open new windows for our children when they asked about the stars or oceans, and that we took time to open new windows for ourselves when we read *The Old Man and the Sea* or listened to *Don Giovanni*.

Many of the essential tasks of homemaking have been simplified by electricity, running water, push button cooking, and automatic washing. What do we do with the resultant time and energy—wash the windows oftener or join a great books reading group? Leisure used as leisure is a neutral quantity. It is highly debatable whether more time spent reading women's magazines or watching TV or gossiping is better than going back to the scrub board.

Time-honored habits often have no merit in themselves. The modern woman, in order to discover what she is and what she should be, must sift the old, keeping the things of value and discarding the worthless and false. Imperfect though our efforts, the attempt will make an even better world for our daughters.

Be Ye Doers

WITHIN THE PAST few months I've had a special occasion to observe good intentions—and good deeds. In November my father died after over twelve years of invalidism. For several months prior to his death, and at the time of his death, many people came to call, phoned, or wrote, "If there is anything we can do, just tell us." And those were words of great sincerity. If we had asked those individuals to do any particular task, they gladly would have done it without any thought of pay or obligation. They are good people with good intentions.

But at the same time there were people who did not say that. Instead they brought gifts of food when they knew our meals were hurried and harried. They came to take my mother for a much-needed ride in the country when she had spent long hours by the bedside. They dropped a dollar bill in a card and said, "Get some fruit." They brought a thermos of coffee to us at the funeral home. They invited us out for meals. They didn't offer—they *did!*

Then there was another who sent a get-well card every week for many months. Another (hearing that we needed a nurse) made it her business to contact a relative for us. Another saw that a wheel chair was needed and drove many miles to borrow one for us. Still another family heard about bedsores so bought a rubber cushion and gave it to us. Others brought remedies. And so on and on . . .

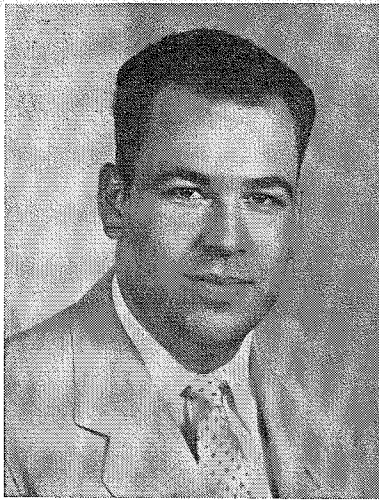
Now which of these is most blessed? I shall not judge, except for the value as it showed in our own lives. We appreciate those who offered their aid, but we love deeply those who gave. I've learned a lesson—instead of offering to do—do!

Yes, I've learned a powerful lesson. Instead of just wishing that there was something I could do, I'm looking for what I can do. These things need not mean a great expenditure of money or effort, for the little things are so important in time of need. When need arises, it is not *sympathy* that is needed; it is *empathy*.

Outstanding intentions are not nearly as beneficial as understanding deeds. I've been blessed by the doers, and now it is my turn to be one.

NORMA ANNE KIRKENDALL

Home Column



Elder Calvin Carpenter

WHILE STILL in the United States Navy stationed in Maryland, I enjoyed a wonderful experience which brought assurance and direction to my life. I have often been grateful for this moment when I comprehended the worth-while purpose of service. To date I haven't shared this experience with many because I have always found myself inadequate to describe it. I hope that wherein I fail to give proper connotation your insight will convey to you its rich meaning to me.

One Thursday afternoon I left the Naval Base to attend prayer service with the Elk Mills Branch about twenty miles away. As I proceeded along the highway I thought of the church and its mission, wondering about my relationship to it. Drawing near a small side road that ran parallel to the highway I pulled off and drove down it until I was concealed from the traffic. Stopping the car I reached into the back and picked up my Bible and read at length from the New Testament. As darkness fell, I noted the time and closed the Bible, preparing to leave. I offered a short prayer, then reached for the ignition key.

As the motor started I suddenly felt that someone had approached the car. Looking about I waited for someone to speak to me. I was not to see anyone, but that strange feeling of a presence was to be with me for some time. It brought a sense of warmth to me that I had never known. I found myself wondering if God might be reaching out to me. Even as I wondered this unseen presence seemed to enter the car and take a seat beside me.

There seemed to flow a deeply moving force which had interaction with my mind bringing to me a feeling of complete inadequacy and at the same time giving me hope and assurance of God which I had not believed possible. As all this flooded my mind, I prayed with joy. Then came an awareness of the

I Had an Experience . . .

needs of mankind. On other occasions I had glimpsed some of these needs. Now, however, they burned within me and I sensed a personal responsibility and relationship. Solutions which I thought might aid or meet these needs came to my mind. But with a power which conveyed me beyond doubt there came the assurance that only the plan of God could meet these needs. Clearly I comprehended the great task of the church as it moved forward to fulfill its mission of proclamation and building up the kingdom. My personal relationship to this came with force as I sensed my calling to share Christ and his way of life with all mankind. There came to me a new understanding concerning the worth of man. Perhaps for the first time I perceived the absolute necessity of rendering services to men that would

lead them into a personal relationship with Christ.

Then sensing the passage of time and feeling somewhat the spirit of dismissal, I started the car and drove on to the prayer service. I seemed to be accompanied for a while and there continued to exist within me a joy and happiness which is far beyond my ability to describe. Then as I stopped at a traffic light, I was conscious of the departure of the presence, though I continued to rejoice in this exalted happiness.

Reflection upon this experience has always given me assurance of the church and my responsibility to serve it. Other experiences have added to my appreciation of the great task that lies before us and the urgent need to share our Lord with mankind.

Growing Comprehension

THE INTERPRETATIONS put on the Scriptures by each one who reads reflect the comprehension of the person who reads. The art critic said, "People don't judge art. Art judges people."

An educator once said, "There is no such thing as uncomprehensive reading. A child who reads '*Jack* is a good boy,' with emphasis on *Jack*, tells the listener that this boy has been compared, to his detriment, with some other boy who *is* good. If he reads it with emphasis on *good*, one may judge that the boy is more interested in qualities than boys. If the sentence is read with the emphasis on *boy*, one may judge the reader as becoming aware that there also are girls in his growing comprehension."

My understanding must have been very biased the first time I read Paul's statement to Timothy (II Timothy 4: 7, 8): "*I* have fought a good fight." What a presumptuous, pompous character he was! I put the emphasis on *I*, making Paul say that only he had fought a good fight. Everyone else sinned and fell before the course was finished. "But look at *me*, there is a crown of righteousness laid up for *me*!"

As comprehension has grown I have shed tears as I have read: "*I* have fought a *good* fight"—the fight of faith that

Jesus commended, faith as a grain of mustard seed, faith full of life. "*I* have *finished* my course." There were times when—even as Christ sweat drops of blood in the garden with the fear he might not through the weakness of the flesh be able to go through his Calvary experience—Paul had wondered if he would be able to finish, to hold out to the end. Now the time of departure is at hand; the days of struggle are almost ended. "*I* am now ready to be offered."

"*I* have *kept* the faith"—cherished it as precious above even life itself. Not "*I* have, and the rest of you lacked perception to judge value."

This "crown of righteousness, which the Lord, the righteous judge, shall give me at that day" out of his love for all of us, is "not to me only, but unto *all* *them* also that love his appearing." What a gracious invitation to share is this that Paul extends to "Do thy diligence."

With apologies to Paul, I comprehend that he wasn't the egotistical person I had out of my own egoism thought him to be. With diligence I want to interpret that I apprehend: "Not as though I had already attained, either were already perfect; but I follow after."

AUDREY STUBBART

www.LatterDayTruth.org

Question Time

Question

Joseph Smith II was a prophet of the latter days. Are Joseph Smith III, Frederick M., and Israel A. Smith also prophets in the true sense of the word? Does each man selected as president of our church automatically become a prophet, called of God?

Mrs. A. G. C.

Guam

Answer

The answer is perhaps best found in Doctrine and Covenants 104: 42. "The duty of the President of the office of the high priesthood is to preside over the whole church, . . . to be a seer, a revelator, a translator, and a prophet; having all the gifts of God *which he bestows upon the head of the church.*"

It is well to keep in mind that when a man is called and ordained to any particular office it does not of necessity mean that he will function in all of his callings all of the time. It does mean that he has thus been called and ordained to that authority and, as occasion demands, he is in a position to so function. Doctrine and Covenants 17: 10 sets forth the duties of a priest. The list is long and very comprehensive. It is doubtful if many priests have ever functioned extensively in all of the duties of their calling. They are, however, ordained to that calling and are free to function where the need is and where they have abilities.

The president of the church is automatically the president of the high priesthood and thus is ordained to be a prophet, seer, and revelator to the people. At times he is probably more in the role of a good member than in anything else, yet in the proper times he may also represent God as prophet, as a seer, or as a revelator.

Other passages in the Doctrine and Covenants dealing with this subject include: 19: 1; 104: 42; 107: 29; 107: 39; 109: 9; 113: 3.

WARD A. HOUGAS

Question

Please explain I Corinthians 7: 12-16 where Paul discusses the relationship of the divided house where the unbelieving is sanctified by the believing companion.

Mrs. W. O. L.

Kansas

Answer

In relation to this passage of Scripture it is important first of all to notice that Paul is giving instruction to different groups of people and up to this point has quoted from the words of the Master or inspiration from the Lord. In this passage, however, he states definitely that it is his opinion, not the Lord's.

Two points seem pertinent in this Scripture—the first, the sanctification of the unbeliever by the believer. It is evident that Paul had in mind sanctification as meant by drawing the unbeliever into a religious circle rather than an actual change of character, because the present not the future tense is used in the original languages. This is necessary according to the complete teachings of the gospel because sanctification in a moral sense as to actual change of character and rebirth must come through the saving ministry of our Lord and our dependency upon it. But even as children born into a Christian home are given additional advantages in accepting Christ, so also the unbelieving companion is drawn into Christian association through a believing companion. Notice, too, that the people to whom Paul was speaking, and Paul himself, had a Jewish background. From this background terms were used in a technical religious sense as differentiated from a moral sense. The whole theory of physical uncleanness being associated with clean things is brought into play here. Paul is saying that this physical uncleanness is done away with and holiness is the result according to family association.

The second point involved in this Scripture actually helps to clarify the first—that is, the separation of companions because of difference of belief. It seems apparent that Paul is speaking to the believing companion who has been converted since marriage, as he again emphasizes the teaching of the Lord concerning the sanctity and permanence of marriage. Unbelief is not a cause for divorce, but in like sense marriage is not a guarantee of conversion. In the sixteenth verse Paul is advising not to use marriage as a missionary means. Rather, he is advising peace and co-operation as the evidence of the home. It would seem possible that some would try to use this as a scriptural grounds for divorce since if the unbelieving companion leaves the home Paul says, "Let him go." However, we are on very shaky grounds if we adopt this position, for previously Paul has added, "in case of separation, let the companion remain single."

Finally let us say that we must also remember that Paul was speaking to the converted companion and recognize the

unbelieving companion as heathen with no knowledge of Christ at all. We would be doing great injustice to apply literally this teaching to those who have partial knowledge of Christ. Rather, we should use this teaching to strengthen our homes and to greater dedicate our lives to Jesus, our Master.

CECIL R. ETTINGER

Question

The church was apparently reproached with fornication and polygamy prior to Joseph Smith's death (Section 111). Was this section contained in the Doctrine and Covenants before the Mormon faction existed?

British Columbia

D. K. G.

Answer

In the very early years of the church, enemies accused members of all types of evil practices. Revelations had been given in 1831 commanding man to cleave unto his wife and none else, and stating "marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh" (Doctrine and Covenants 42: 7; 49: 3). Section 111 of the Reorganized edition of the Doctrine and Covenants was first presented to the church at the General Assembly in Kirtland, Ohio, on August 17, 1835. This article on marriage was adopted by unanimous vote and ordered to be printed in the first edition of the Doctrine and Covenants at Kirtland in 1835. It appeared as Section 101 in the original edition. It was again printed in the second edition of the Doctrine and Covenants at Nauvoo, three months after Joseph Smith's death in 1844—this time as Section 109. It was reprinted in the first European edition of 1845 and in two later Nauvoo editions in 1846. All of these were published before the exodus of the people from Nauvoo following the various false leaders to other parts of the country. It is a singular fact that five editions published by the Utah faction in England from 1847 to 1866 all contained this same section on marriage. Beginning with the Salt Lake City edition of 1876, this section has been dropped from the Utah edition of the Doctrine and Covenants. It has been published in all editions of the Reorganization since 1864.

EDWIN ROBERT FISHBURN

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.

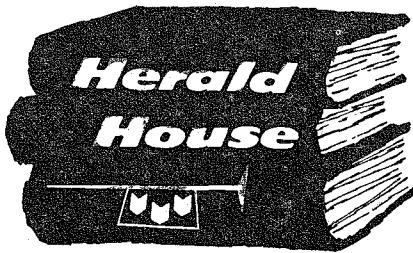
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Graceland Gazette

■ During the week end of February 14-15-16 a group of approximately twenty-five foreign students from the campus participated in a state-wide foreign student conference at Des Moines. Graceland's foreign students (representing Iran, Canada, Australia, Hawaii, New Zealand, Alaska, and Korea) met with other representatives of their own countries in a model General Assembly of the United Nations. The Gracelanders represented the Australian and Canadian delegation as a whole. Jeff Robinson, who is from Port Macquarie, N.S.W., Australia, acted as chairman for the Australian delegation; and Fred Reid from Hamilton, Ontario, was chairman of the Canadian delegation.

Housing for the students from Graceland was provided through the Des Moines branch of the church. On Sunday morning the students attended the R. L. D. S. church services in Des Moines.

■ Members of the executive council of the Student Senate were hosts to the Council on Student Life, which consists of faculty members, at dinner on Tuesday, March 25. After the meal they had a joint meeting to explore student problems on the campus and discuss student development and the whole program of the college. Those serving on the executive council are Don Davis, San Jose, California, student council president; Bob Logan, Tacoma, Washington, administrative vice-president; Barney Parker, San Antonio, Texas, public relations vice-president; Doris Buckley, Denver, Colorado, chairman for the committee on academic relations; Marilyn Tandy, Independence, Missouri, secretary.

■ The two weeks' religious activities program, "Christ in Ancient America," has been very stimulating and inspiring to students, faculty, and friends who attended these meetings. This unit has been centered around the visit of Christ to the Western Hemisphere. During the two weeks' period Communion services, several preaching services, general classes on "Christ and the Archaeology of Ancient America," and residence unit divisional meetings were shared. The concluding service of this series of meetings was a general testimonial fellowship service with the theme, "I Have Come to Know the Christ of Ancient America."

■ Two interesting Wednesday morning assemblies have taken place in the Student Center in the last two weeks.

On February 18 there was a "surprise assembly." The Center had been decorated in red, white, and blue. Patriotic songs and speeches were presented, and red, white, and blue ice cream and cookies were served. Candidates for the student senate election—Paul Lewis from Columbus, Ohio, Don Davis from San Jose, California, and Gene Porter from Portland, Oregon—presented a short review of their aims and ideas for the Senate's improvement, if they were elected.

At 10:00 o'clock on Wednesday, February 26, Dr. Edward Zerlin, Jewish Rabbi and spiritual leader of Congregation B'nai Jeshurum, spoke to the students on "What Every Christian Should Know about Judaism." A large number of the student body attended. Dr. Zerlin lectures on college campuses under the auspices of the Jewish Chautauqua Society.

■ The student body elected Don S. Davis of San Jose to the student senate presidency on Wednesday, February 18. Don fills the vacancy created by the resignation of Dennis Knudson from Excelsior Springs, Missouri. Don has been freshman class secretary, sophomore class president, and a two-year representative to the student council. He was also president of his high school student body of 1800 students and chairman of the California Governor's Youth Conference.

■ The wrestling teams of Graceland and Northwest Missouri State College met at Maryville, Missouri, Friday, February 21. The match ended in a 18-18 tie. Winding up their first season against intercollegiate competition, the Graceland Grapplers proved to be a scrappy squad of determined men; they emerged with four victories out of the eight matches. The spectacular pins led by C. R. Auxier, with Dan Harper and Dan Kelly following in like manner, plus the 8-0 win by Bob Sinclair helped Graceland make the 18-18 score against the strong Maryville opponent. All of these Graceland winners hail from Oklahoma. Because of their splendid performance on the mat, they have been invited to the A.A.U. Regional wrestling tournament scheduled for March 7-8 at Ames, Iowa.

■ The Graceland faculty and administration held a belated valentine party February 25 in the college playshop. A hilarious time was enjoyed by those attending. A white elephant shower was given for newlyweds Dave and Fran Haseltine, Tom and Kathy Nowlin, married last summer, and Rod Schall and Maxine Fletcher who plan to marry this summer. Songs, skits, and poems were presented by various members of the faculty.

■ The Yellowjacket hoopsters were edged in two basketball games over the February 21-22 week end. Playing against Central College on Friday the team dropped a close contest by five points with the final score of 56-61. Duane Thomas from Independence was high-point man with twenty points.

Saturday night the Missouri Valley team in Marshall, Missouri, defeated the Gracelanders by a score of 58-55. This was an exciting game. The Jackets were ahead 53-50 with three minutes to go, but couldn't hold the lead. Ken Green from Rembrandt, Iowa, was high-pointer with twenty-nine points.

■ A profitable social club council workshop was held February 15 with the president, treasurer, and faculty sponsor of fifteen women's clubs and twelve men's clubs attending. Doris Conklin gave a talk on the organization and use of the student organization fund. She was followed by Mrs. Gould, who gave a talk on banquets and preparations for them. She also spoke to the council on budgeting. David Shippy talked about the responsibilities of the president and treasurer of the clubs. Then Mrs. Nowlin discussed sponsored and club relations. To conclude the workshop, representatives of each council gave a speech concerning the purposes of initiations and ways their initiations were conducted.

■ David Hulmes received the majority of penny votes in the "Ugly Man Contest" which closed February 25. This contest was innovated and carried out by the Alpha Phi Omega service organization to boost the World Fellowship Fund which is used to help worthy students from abroad to attend Graceland.

Letters

Letter of Testimony

While attending reunion at Sylvan Lake, Alberta, I had an unusual experience at a confirmation service. Four boys had been baptized and were about to receive the laying on of hands. As the elders prayed over each candidate, I prayed silently that they would be truly blessed. During the confirmation of the first, second, and fourth, as the elder asked God to confer the Holy Ghost, I distinctly felt what I believe to have been the Spirit flooding my body. After the service I told this experience to a member of the priesthood, and he confided that he also had had a similar experience. I believe this was given to me so that I would know little children may well receive the Holy Spirit if they come prepared and are willing to follow the Christ. I had been told by nonmembers that a child of eight is no better able to judge for himself or repent than is an infant.

I would appreciate receiving letters from any Saints who care to write.

DANIEL K. GERMAN

Ft. St. John, British Columbia

Note of Thanks

I want to thank all who sent cards and letters and those who remembered my husband in their prayers. I am happy to report that he seems to have fully recovered.

We live thirty-five miles south of Oklahoma City on Highway 77. I would like to know if there are other members in this vicinity who attend church at Oklahoma City or Midwest City. I would appreciate getting to ride with them. I miss associating with members of the Reorganized Church.

MRS. J. G. MARCUM

Route 1
Lexington, Oklahoma

The Promises of God

The Lord tells us, "Try me and see if I will not open the windows of heaven and pour out a blessing." On February 9 I witnessed the baptism of my eight-year-old granddaughter by her uncle at the church in Fort Scott, Kansas. This completes the uniting of my family of eleven in the church. I am grateful to Pastor Dale Crown and to Missionary Peter Harder for their ministry. God has blessed me abundantly.

I married a nonmember, so from the start I felt that God expected me to witness for Him in the home. I did my best to be a good wife, helping my husband to manage wisely his income, loving and correcting our children, and holding family devotions. My husband did not join us in this sacred act until he became a member of the church, and that was after our girls were married. Now my husband and I have family devotions every evening, often with a grandchild or two joining us.

Naturally, before he was converted, my husband could not see any reason for filing a financial statement and paying tithing. During the depression days we had no "increase"; we were thankful just to be able to meet our expenses. When times got better I began to save a little from household expenses so that I could pay some on my tithing; also I sold crochet work and helped at the election board so that I would have money of my own. After thirty years, he was convinced of the truthfulness of the gospel, and now we file our annual statement together. We have most of our tithing paid

and are still paying on it, although our only income is his social security check.

In past years we have had missionaries such as Elders Lee Quick and John Deller visit in our home and conduct meetings. Then we attended services in Chanute, because we had no local church. I am so grateful for our mission and the nice church home we have in Iola now—a place where my children and grandchildren and other boys and girls in the community may learn of the wonderful gospel of Jesus Christ. I have had the privilege of teaching the junior high class. It would have been easy to have given up when the youngsters seemed disinterested, but I remembered the times when I had been disinterested, too. When asked to teach the primary class, I was told only one child attended regularly. At first I said, "No," but many passages of Scripture kept coming to mind about Christ and the children. Today there are eight children enrolled, and three of them are from nonmember homes.

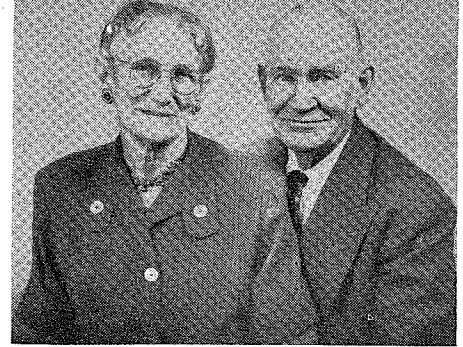
We can't all be women's leaders, but we can accept the opportunities to serve that are offered us. I believe God expects us to study, to attend services, and to recognize our local priesthood as his representatives. At prayer meeting we can share our experiences with our brothers and sisters in the faith and in turn be strengthened as we witness their growth in knowledge and in spirit.

Sometimes there are misunderstandings and discouragements. I find as I encourage others I am strengthened myself. I am grateful to members in other branches who have remembered my family and the Iola mission in their prayers. I am the reporter for our local women's department, and I feel that I have been inspired to write those things which will represent the church favorably to those who read our daily paper. For this privilege of witnessing, I am grateful.

Truly God is no respecter of persons. He blesses each and every one who studies, prays, and works for him.

MRS. SAM MATNEY

Iola, Kansas



Fifty-fourth Wedding Anniversary

Mr. and Mrs. J. W. Williams of Leon, Iowa, celebrated their fifty-fourth wedding anniversary on January 13. Mrs. Williams, the former Maud Baggerly, was born June 6, 1888, in Harrison County, Missouri. Mr. Williams was born March 18, 1876, in Ringgold County, Iowa. They were united in marriage by Elder Leonard Holloway. Mrs. Williams has been a member of the Reorganized Church since September, 1899, and Mr. Williams was baptized in September, 1957.

Eight of their twelve children are still living: Ada Weable, John B., Letha Campbell, Bonetta, Iown, Charles B., Lois Robinson, Doris Needham, and Madelene Garvey. Three of their daughters, Mrs. Weable, Mrs. Robinson, and Mrs. Campbell, were present for the anniversary celebration. The Williams also have thirty-five grandchildren and sixteen great-grandchildren.

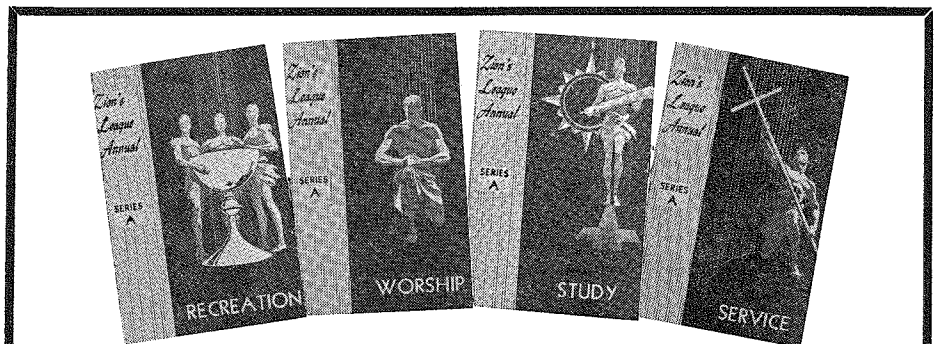
Fifty-fifth Wedding Anniversary

Dr. and Mrs. H. S. Salisbury of San Anselmo, California, celebrated their fifty-fifth wedding anniversary December 28, 1957.

At the time of their marriage, Dr. Salisbury was president of Graceland College. The wedding was performed by President Joseph Smith III.

Dr. Salisbury has been an elder for sixty-four years and is now active as assistant pastor of the San Rafael mission.

The couple has three children, nine grandchildren, and two great-grandchildren.



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A Missionary Team



Mr. and Mrs. Arthur C. Silvers

A DESIRE TO DO foreign missionary work sent young Miss Lucy A. Wright, a member of the Christian Church, to one of that church's colleges in La Grande, Iowa, to prepare for ministry. After her training, for some unexplainable reason, she felt urged to postpone any commitment to mission work. She returned to her home near Nevada, Missouri, and contracted to teach school at Veve, Missouri, not far from her home. It was here that she had her first contact with the Reorganized Church of Jesus Christ. Members of the church living in the area made a good and lasting impression upon her. Later she signed a contract to teach school in Ellston, Union County, Iowa, and took residence with Elder and Mrs. H. R. Harder, missionaries for the church. She enjoyed her fellowship with Brother and Sister Harder and the Saints at Ellston so much that when she and Brother and Sister Harder later moved to Lamoni she expressed her wish to become a member. "It happened this way," said Sister Silvers. "We were worshiping in the church at Lamoni, when Elder Harder suddenly turned to me and asked, 'Lucy, shall I announce your name for baptism?' I answered, rather breathlessly, 'Yes!'" She was baptized in the creek which ran through Elder Joseph Smith III's property, in fulfillment of her desire to be baptized in running water.

Her parents were not entirely sympathetic to her religious choice. However, upon the gentle insistence of Sister Lucy the traveling missionaries were invited guests in the Wright home during a missionary series. The good Spirit and sense of humor which accompanied the elders were responsible for a change of heart and eventually brought about the conversion of the family.

In a later series of evangelistic meetings held by Elders Arthur C. Silvers

and R. T. Walters near Nevada, Missouri, Lucy Wright and Elder Silvers became acquainted with each other. Their mutual interest in the gospel and in each other developed into a lifelong companionship as husband and wife, a team working together for the advancement of the kingdom of God, in whose home, says Sister Silvers, "never an unkind word crossed our lips."

While searching for some documents in her files, Sister Silvers discovered the following brief autobiography which Brother Silvers prepared some years ago, prior to his passing in 1946.

Autobiography of Arthur C. Silvers

I am the oldest child of John A. and Margaret A. Silvers. I was born December 5, 1870, in Lincoln Township, Harrison County, Missouri. At the age of two and one-half years I had spotted fever which left me a cripple for life.

My parents moved to Barton County, Missouri, in the autumn of 1873, then returned to Harrison County about 1878 where they first heard the restored gospel at the Lone Rock schoolhouse. My father was baptized on March 25, 1883. While living here I began reading *Zion's Hope*; I was especially impressed by the picture heading of the *Hope* which contained the principles of the gospel.

In the spring of 1887 my parents again moved south, finally locating in Hickory County, Missouri. My father, like most of the isolated Saints, had a great desire to have his neighbors hear the gospel and accordingly corresponded with the minister in charge.

The brethren came and began to preach in the schoolhouses and churches. The wolves howled when they saw the sheep going into the fold. In three years' time the Wheatland Branch was organized. My mother united with the Reorganized Church here on September 1, 1895, and my sister on December 21, 1896.

At the time the elders came to my father's place in Hickory County I was teaching my first school. After being engaged to teach the school I found there was a meeting to be held in the schoolhouse where I was to teach. Wishing to get acquainted with the patrons of the school, I attended. As I did not belong to any church the minister had hope of claiming me as one of his converts. Accordingly, I was invited home with one of the prominent members to talk with the minister. I conversed with him during the evening and naturally used the doctrine I had learned from the Saints to refute his theories. This was new to him and he concluded that I was an infidel. The people went to the directors and tried in vain to get them to give the school to someone else.

In August, 1896, in company with my father, I attended a baptismal service of the

Saints and felt strongly impressed for the first time in my life that I ought to be baptized. However, I did not have a change of clothes with me, so I put the impression from my mind.

From that day I began to neglect my evening prayers, which custom I had followed for several years. The next summer I attended a grove meeting of the Saints held on Elder Ethan Payton's farm. It was here on the fourteenth day of August, 1897, that I was baptized by Elder D. C. White.

On September 26 I was ordained a priest and started out at once to tell the gospel story to others. With my grip full of clothing and books I started on foot with Elder F. L. Sawley to preach my first sermon at Prairie Grove schoolhouse about three miles west of Quincy, Missouri. I labored during the winter of 1897 and 1898 with W. H. Mannering, and in April, 1898, attended the General Conference at Independence, Missouri, at which I was appointed to labor in the Clinton, Missouri, District.

Full of zeal and enthusiasm I entered upon my duties; but not unlike other Saints, I soon had trials. Doubt in regard to my calling began to come to my mind. Some of the brethren thought I should be ordained an elder, but I had resolved not to accept another ordination until I knew for myself that the call was divine. Accordingly I waited.

Having a desire to do the will of God in all things, and reading in his word that it was not good for man to be alone, I was married on February 25, 1900, to Miss Lucy Wright.

Not until this time had I realized the trial of being away from a home of my own, but the encouragement I received from a true companion and Latter Day Saint to do my duty repaid me well.

In the autumn of 1901 an incident occurred which was destined to strengthen and encourage me very much. A messenger appeared to me in the night and said, "Two years and you shall be called higher."

I told no one but my wife and made a note of it in my diary. True to his words, in the autumn of 1903 and almost the same time of year, through the gift of tongues and interpretation I was called to the Melchisedec priesthood and ordained to the office of elder on February 28, 1904, by I. N. White and James Moler.

After superannuation Elder Silvers spent his last years in service to the church in conducting missionary meetings and as host and guide to friends of the church at the Auditorium. Sister Silvers grants God all the credit in guiding her life's activities and is grateful for the privilege of serving as part of a missionary husband-wife team for the church for so many years.

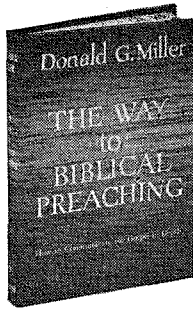
Book Reviews

The Way to Biblical Preaching

By Donald G. Miller

Abingdon Press, 1957

Price \$2.50



Here's some interesting reading for any priesthood member who preaches. A Presbyterian preacher-professor wrote this 153-page, easily read book. For us, a bell rings when he says that there is in modern Protestant Christianity a famine of hearing the true word of God preached. Author Miller believes that much modern "Christian preaching" is neither Christian nor preaching, that much of it has gotten away from the biblical message of God's redemption through Christ and has become a moral-philosophical discourse presenting merely human ideas. He thinks that considerable *misuse* of the expository form of preaching in the past (droning reading and inept explanation of long scriptural passages) has helped bring about the extensive modern disdain for biblical or scriptural preaching.

The writer is quite sincere and candid. He says that all true preaching must be expository in substance, not in form, in what it presents, not in the superficial form of how it is presented—expounding or laying before the hearer the scriptural message of God and moving him to obey the divine plan for redemption through Christ. If preaching doesn't do that, the writer says it is not real preaching at all. To that we can say "Amen." The writer also stresses continual, careful study to discover the real meaning, purpose, and mood of scriptural passages in order to justly por-

tray the biblical message.

The author naturally has some of the Protestant outlooks, such as that the Bible is the only scriptural guidance God has given to man and that the main way God would speak today would be through the repetition by the preacher of the inspired message spoken by the ancient apostles and prophets. But inside these limitations, he makes some very sound, incisive statements of truth.

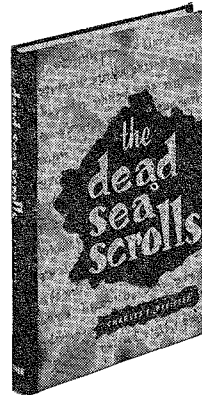
CLAIR E. WELDON

The Dead Sea Scrolls

by Charles F. Pfeiffer

Baker Book House
1957

Price \$2.50



The author is Professor of Old Testament Language and Literature at the Moody Bible Institute. This is a good source book and shows much scholarly research. He admits, however, that only a small percentage of the manuscripts of these Dead Sea Scrolls are available for study. In addition to a description of that portion which he examined, Dr. Pfeiffer discusses such subjects as the Essenes and Christianity, Jesus and Essenism, inspiration contained in the Bible, and the canon of Scriptures.

This book can be recommended as a fine source of study, as it represents many years of extensive research in the material that has been available to the author.

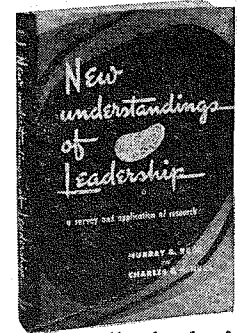
JOHN F. JORDAN

New

Understandings of Leadership

By Murray G. Ross and Charles E. Hendry
Associated Press
1957

Price \$3.50



This book is a must for all who lead, and those who wish to become efficient leaders. Based on the findings of eminent sociologists and psychologists, it deals with aspects of leadership often lost under a veneer of aptitude tests and popularity polls. Although the book is a survey and application of research, written by sociologists, it can be readily understood by the average reader who is willing to extend himself beyond so-called "easy reading."

New Understandings of Leadership is divided into three parts: Part I, Theory; Part II, Research Findings; and Part III, Implications. Each part is subdivided into specific topics dealing with various phases of leadership. Especially interesting is Chapter 6, in Part III, dealing with "A Tentative Leadership Development Program." Three phases are presented in a unique manner: (1) Some Assertion about Leadership Selection and Training, (2) Principles for a Leadership Development Program, (3) Steps in a Leadership Development Program.

For a book of only 149 pages, *New Understandings of Leadership* offers much food for thought, both statistically and morally. The following few passages are exemplary of many.

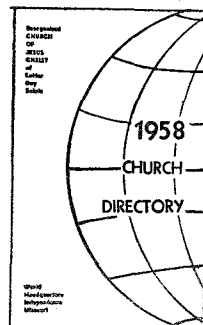
Leadership is something that emerges, that grows, and that is achieved.

But that which distinguishes the leader may be the fact that he does not need to remind himself to be considerate: that he is a considerate person naturally and honestly.

The leader's goal includes that of helping various members in the group to develop their own capacities. HARRY W. BLACK

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Briefs

Six Ordained

EVERGREEN, ALABAMA.—On October 27, six calls to the priesthood were approved by the branch in a special business meeting. They were Melvin J. Johnson and R. S. Snowden to the office of elder, James S. McClammy and Donald E. Coleman to the office of priest, Thomas L. Roberts to the office of teacher, and Charles L. Shaw to the office of deacon.

Brothers Johnson, Snowden, McClammy, and Shaw were ordained December 8, and Brothers Coleman and Roberts were ordained December 29.

George William, son of Mr. and Mrs. Clarence Ward, was blessed December 29.

Constance Ann, daughter of Mr. and Mrs. Bill Sager of Coldwater, Michigan, was blessed January 5.

The two sons of Mr. and Mrs. Gwyn Daniels, David Gwyn and James Mark, were blessed on February 2.—Reported by JOAN COLEMAN

Install Officers

BELL, CALIFORNIA.—A candlelight installation ceremony of the 1958 Zion's League officers took place the evening of February 16 at the church. The Lennox Zion's League officers assisted in the installation ceremony. Refreshments were served following the service in the fellowship hall.—Reported by BERNICE KALER

Group Meets on Columbia Campus

LEONIA, NEW JERSEY.—The Manhattan mission had its first meeting Sunday afternoon, February 9, when seventeen met in the Schiff Room of Earl Hall on the Columbia University Campus. The group enjoyed the hospitality of Mr. and Mrs. Floyd Worthington following the meeting, when future plans were made.

The group plans to continue meeting each Sunday at three o'clock in the afternoon at Earl Hall. Plans have been made for fellowship and discussion meetings, a monthly social event, and a survey of interests and talents. The church number will be listed under the name of Mr. and Mrs. Floyd Worthington.

The mission is sponsored by Metropolitan New York District. Apostle Lents and Elder Perce Judd are district officers, Seventy Lloyd Adams is missionary, and Harold Cash, bishop's representative.—Reported by LELAND W. NEGAARD

Series by Seventy Koury

TULARE, CALIFORNIA.—On September 8 the annual branch business meeting was held. Elder Albert M. Pearson was re-elected branch pastor, and Elder Donald Damron was sustained as associate pastor.

Other officers elected are as follows: Joyce Pearson, director of religious education; Ben Owens, Jr., youth leader; Eula Damron, women's leader; Maxine Cary, director of music; Mary Ellen Bayless, recorder; Neil Kent, treasurer; Walter Damron, solicitor; Gertrude Damron, publicity agent; Ruth Damron, historian; Florence Kent, book steward; Doris Cory, secretary.

A series was held by Seventy Aleah Koury over a period of about four weeks during December and January. While in Tulare, Brother Koury spent time visiting homes.

On November 17, 1957, Ben Owens, Jr., was ordained a priest by Brother Donald Damron and Central California District President Charles O. Cary.

Construction of a kitchen is underway, with most of the work being done by members. The women held a pre-Christmas bazaar and food sale, which netted approximately \$132.00.—Reported by GERTRUDE DAMRON

Mission Organizes into Branch

COOKSVILLE, ONTARIO.—On November 6, the members assembled to organize into a branch. It was the fourth new branch in the period of one week to be established in what was then the Toronto District.

The mission was organized in September, 1955, because a number of Saints had left Humber Bay and Toronto branches to move into this suburban area. It was a mission of the Humber Bay Branch, and had a membership at that time of fifty-nine. Meetings were held at the Scout Hall in Cooksville.

Apostle D. O. Chesworth and A. Orlin Crowner, pastor of Toronto Branch, presided. A roll call of eighty charter members was read by Pastor Russell L. Pycok.

The following branch officers were elected: Brother Pycok, pastor; William Brown, counselor; Shirley Kent, secretary; Gene Miller, treasurer; Reginald Kent, church school director; Delta Pycok, women's leader; Gordon Kent, young people's leader; Eleanor Middleton, music; Ferguson Travis and Reginald Wilson, auditors; Reginald Wilson, Ferguson Travis, and Florence Smith, finance board members; Patricia Madigin, publicity; Reginald Middleton, custodian; Norine McLeod, recorder.

Hilton E. Smith was appointed bishop's solicitor; Lavina Richardson, book steward; and William Brown, missionary co-ordinator.

Scout Hall, the meeting place, is not entirely adequate. A lot committee was elected to find land for building a church.—Reported by PATRICIA MADIGIN

Women's Department Baby Sit

SAN ANTONIO, TEXAS.—The young adults of the San Antonio branches and mission were hosts to the young adults of Southwest Texas District February 8. The after-

noon and evening meeting was held at the Rockwood Court Branch. Seventy Wayne Simmons was in charge. The rally theme was "The Work to Which I Have Been Called." Speakers included Blair Bryant, Will Graybill, Patsy Lane, Fred Hahn, and Jack Heddal.

Buzz session discussions were led by Preston Wheeler, Darlene Coffman, and Gene Austin.

Brother Simmons led the panel discussion which focused on preparation through education and stewardship.

Representation was from Corpus Christi, Weslaco, Austin, and San Antonio.

The forty-one in attendance were grateful to the women's department of the San Antonio branches and mission for their baby-sitting service for all children. This service was new to the area, and contributed greatly to the success of the rally. All infants were cared for in the Rockwood Church, and other children cared for at the Capitol Avenue Church, where a recreation program included movies and a trip to playground area. Husband-and-wife teams carried out this program.—Reported by ANN YERRINGTON

Velts Visit Mission

JACKSONVILLE, FLORIDA.—Members of the mission had Brother and Sister Harold I. Velt as visitors February 15-20. Brother Velt gave patriarchal blessings during his stay.

On Sunday, he spoke to the adult class and preached at the eleven o'clock service. He blessed the infant son of Mr. and Mrs. Harvey Lee Powell, being assisted by the infant's paternal grandfather, Elbert H. Powell. The baby is named Daniel Thomas. Earl Brown played a violin solo.

After the service, a potluck lunch was served at the church. Members were invited to the home of the pastor, Norrie J. Lessard, to continue fellowship with the Velts.

On February 17 the women met at the home of Eva Grace Freeburn for a prayer service, luncheon, and a talk by Sister Velt.

Samuel Perkins and Nathan Claude Freeburn were baptized by Donald T. Inouye, Sr., in December, 1957.

Bruce Allan Brown and Irvy Ray Quitmeyer were baptized by Earl Brown.—Reported by MARTHA W. INOUBE

Four Young People Baptized

REEDSPORT, OREGON.—The first Wednesday night prayer meeting was held September 11.

The election of officers for the mission resulted as follows: Rodney Polley, pastor; Geneva Young, church school director; Alice Polley, music director and historian; Macy Neal, secretary and treasurer; Neal Edmunds, youth leader; Irene Leming, women's leader and Herald House representative; Nina Brannon, reporter.

Robert Seeley held a series of meetings January 5-19. He held four cottage meetings at the Leming home, and four at the Neal home at North Bend, Oregon. A number of Saints from there attend in Reedsport. Brother Seeley baptized four young people, Judy Brannon, Geraine Chronister, Carole Leming, and Joel Leming, Jr.—Reported by NINA BRANNON

Guest Speakers

LAS VEGAS, NEVADA.—The following have been guest speakers during the past few weeks: Elder Victor Willis, Baker, California, on December 8; Elder Marion Brunson, Independence, Missouri, on December 15; Apostle Reed Holmes on January 26, and Bishop David Carmichael, Orange, California, on February 9.—Reported by JANE BRUNSON

A Reminder to Church Members . . .

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District Conference

MOBILE, ALABAMA.—Mobile district conference was held in Pascagoula, Mississippi, February 16. "Choosing the Highest" was the theme followed throughout the conference. A fellowship service with Apostle E. J. Gleazer in charge began the activities of the day. Elder John R. Darling, district president, presided at the morning preaching service. Apostle Gleazer brought the message. Mrs. Beatrice Darling was in charge of the music and Timothy Frick, stationed at Keesler Air Force Base, Biloxi, Mississippi, was guest organist. Basket lunch was served at noon.

The business session convened at two o'clock. Delegates to General Conference were elected. Mrs. Audrey Sutton was appointed district women's leader to fill the unexpired term of Mrs. Lola McQueen, who had resigned.

Four men from the Ocean Springs, Mississippi group were called to the priesthood: Darrell L. Mink, elder; J. J. Williams, priest; George G. Goff, Jr., and Harvey M. Goff, deacons. The recommendation of the district president to sustain the incumbent district officers for an additional twelve-month tenure was unanimously carried.—Reported by AUDREY SUTTON

Church on TV

DENVER, COLORADO.—The Denver Branch just completed a very successful series of two one-hour TV broadcasts from Central Church, 480 Marion Street. The University Park mission, which was activated last June, 2510 South University Boulevard, also participated and both congregations co-operated in the enterprise and gave their full support. This was Denver's first series of broadcasts originating from the church. Previously the pastor, Ward A. Hougas, and the choir had been on KLZ-TV in studio programs. A 35-foot tower was erected on top of Central Church so that the program could be microwaved to the receiving towers on Lookout Mountain, west of Denver, where it was then re-broadcast into the Rocky Mountain region.

Officials of KLZ estimated at approximately 135,000 viewers saw the two broadcasts. Response by telephone, letters, cards, and otherwise was exceptionally fine. Casper, Wyoming, was the farthest point responding, with many responses from Greeley, Fort Collins, and Boulder, Colorado, as well as Cheyenne, Wyoming. The music for the broadcasts was furnished by the joint choirs which totaled about sixty members.

Ward A. Hougas, city pastor of Denver Branch and president of Eastern Colorado District, was the speaker for both Sundays. He took for his general topic, "This We Believe!" Discussion centered about distinctives and history. Such topics as belief in God, Christ, the Bible, Book of Mormon, Doctrine and Covenants, the Restoration, marriage, and Zion were given brief presentation.

Three TV sets in the downstairs auditorium and in the annex were placed to accommodate the overflow attendance. This made it possible for mothers and small nursery age children to participate in this unique service. W. Farr Kemp, associate pastor at Central, and Elder T. Evan Thomas, pastor at University Park, assisted in the services. Reception was reported as being exceptionally good from practically all points.—Reported by NELL M. LUTZ

Crusade for Friendship

DENVER, COLORADO.—Eastern Colorado District, largest of the fourteen districts constituting the south central membership, had a total of 104 baptisms during calendar year 1957. This represents an increase of approxi-

mately 40 per cent over 1956. Membership of this district as of December 31, 1957, was 2,261. The apostle in charge is D. Blair Jensen and the district president is High Priest Ward A. Hougas.

"The Crusade for Friendship," initiated in 1956 by the district women's leader, Tressie Hougas, and implemented by the district president, was credited as an outstanding factor in furthering the work of the district. This is a program for the women and priesthood of the district which entails, among other things, the adoption of from one to six non-members in a social way in an effort to build enduring friendships, looking toward possible church interest later.

The third annual women's retreat was held at Romoca Lodge, Palmer Lake, Colorado, November 1-2. Approximately one hundred women and girls attended. The theme was "Am I Aware?"

One hundred and fifteen Zion's Leaguers met at Romoca for the annual Thanksgiving fellowship and spent two days in fellowship and instruction on Thanksgiving week end. District Leader T. Evan Thomas was in charge, assisted by the district president and others.

December 7-8 the priesthood and wives met for instruction and worship. About one hundred and twenty participated in a program directed by the district presidency in which many from a wide area participated.

The most recent gathering was that of the adult group which met at Romoca, February 15-16. Over one hundred and fifty registered and, in spite of some cancellations, the capacity of the house was overreached and cots were placed in the main assembly hall for the night. Working around the theme "Magnify Your Membership" ten speakers initiated a discussion which was the core of the total program.

October 12 was workday at Romoca Lodge when a crew party was organized to accomplish various jobs preparatory to getting the building, outside and inside, ready for winter. Among the tasks accomplished were oiling the outside of the building, washing windows, installing accordion doors in the assembly hall, putting tops on the kitchen counters, plumbing, and putting new covers on the sixty-four mattresses.—Reported by NELL MILLER LUTZ

Two Men Ordained

LAKE ORION, MICHIGAN.—On February 23, Arthur Curtis and Larry Bell were ordained priests. They were ordained by Elders Truman Horton and Blake Lennon, assisted by Elder W. Randall Hulse. Brother Curtis is music director and Brother Bell is church school director.—Reported by DOLORES SCHALAU

Hymn for March

GUIDE US, O THOU GREAT JEHOVAH

The Hymnal, Number 212

We will use the first tune, *Cum Rhondda*, for this hymn when we use it at General Conference. This is the tune customarily used in Great Britain. It is a tune which inspires fervency and enthusiasm. It captivates the singer and lingers in his mind long after it is sung.

The words for this hymn first appeared in our hymnody in the 1835 *Collection of Hymns for the Church of the Latter Day Saints* selected by Emma Smith and published at Kirtland, Ohio. Latter Day Saints have been singing it for over a hundred and twenty years.

The original words, which were paraphrased by E. Robinson, were in the first person singular and represented the singer as a pilgrim through the "barren land" of this earth, seeking the heavenly land beyond Jordan. Our version changes "I" to "we," and speaks of Zion as the promised land that shall be completely ours when the Savior comes again to this good earth.

We have an opportunity to prove that we are a "singing people." A singing church is a vital church. Our vitality, indeed our devotion, can be measured largely by the way in which we sing the songs of Zion. If our *feeling* is lukewarm, then our *singing* will be lukewarm, and conversely, if our *singing* is fervent and vital, it is a pretty good indication that our *feeling* is also fervent and vital.

We come to General Conference from all over the world, from many cultures and with many backgrounds. In the words of Evan Fry's hymn (No. 381) we come from "isles and continents afar," from "busy marts," "city crowds," "quiet of the countryside," and here together we shall worship "Our Father and our Lord." How we worship him is of extreme and utmost importance to each one of us, and to God.

Public, corporate worship is predicated on the idea that *each worshiper* is wholeheartedly entering into the spirit of worship. As we sing hymns together we express ourselves in the presence of each other and in the presence of God through the beautiful words of the poet; and through singing we achieve a unity of purpose which could be achieved and expressed in no other way.

That the God of whom we sing may inspire our singing and accept the song of our hearts is my humble prayer.

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Bulletin Board

Priesthood Institute and Conference at Clinton, Iowa

Clarence M. Beil, president of the Waterloo-Clinton District, has announced that a one-day district priesthood institute will be held Saturday, March 22, at the church in Clinton, Iowa. It will begin at 10:00 a.m., and end with a husband-wife banquet. High Priest L. Wayne Updike is to be the speaker. In conjunction with the institute, branch women's leaders will meet with the district women's leader to discuss plans for the coming year.

On Sunday, March 23, the spring conference of the Waterloo-Clinton District will be held at Clinton. The morning activities will begin with a prayer service and conclude with a sermon by Apostle M. L. Draper. The business session is scheduled for early afternoon.

RICHARD C. SETTERBERG
District Publicity Director

BOOKS WANTED

A. H. Chapman, 14908 East Thirty-fifth, Independence, Missouri, would like to obtain copies of the *Restoration Movement and the Latter Day Saints* by A. B. Phillips, the *Gospel Messenger* by J. S. Roth, and *Book of Mormon Lectures* by Henry Stebbins. Please state price and condition of the books before sending them.

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ENGAGEMENTS

Selzer-Coleman

Mr and Mrs. Delbert E. Coleman of Seattle, Washington, announce the engagement of their daughter, Myrna Faye, to Richard M. Selzer, son of Mr. and Mrs. Joseph Selzer of Seattle. Miss Coleman was graduated from Graceland in 1957, and Mr. Selzer is a graduate of Oregon Technical Institute. An August wedding is planned.

Hathaway-Sparks

Mr. and Mrs. Clifton Sparks of Tulare, California, announce the engagement of their daughter, Mildred, to Paul A. Hathaway of Eustis, Nebraska. Mildred is a graduate of the Independence Sanitarium School of Nursing. Paul attended the University of Nebraska and is a graduate of the University of California. A June wedding is planned.

WEDDINGS

Scavelli-Grubbs

Barbara Joan Grubbs, daughter of Mr. and Mrs. T. J. Grubbs of Houston, Texas, and Ramon Scavelli, son of Mr. and Mrs. Joseph Scavelli of New Field, New Jersey, were married December 18 at the home of the bride's cousin, Mrs. Johnnie Davis. Elder Charles Neff officiated, assisted by Reverend Howard Hovde of the Baptist Church. The bride is a member of the Houston Chorale, and the groom is a member of the Houston Symphony Orchestra.

White-Bogard

Ruth Larson Bogard and High Priest L. R. (Ted) White were married January 11 at the home of Evangelist and Mrs. Adolph Lundeen in Bremerton, Washington. They are making their home in Burlington, Washington, where the groom is city supervisor.

Lyons-Brown

Nancy Jo Brown, daughter of Mr. and Mrs. O. E. Brown of Beardstown, Illinois, and Douglas Allison Lyons, son of Mr. and Mrs. F. A. Lyons, also of Beardstown, were married in a double-ring ceremony at the Reorganized Church in Beardstown on February 9. Elder Harold Walker, pastor of the church and uncle of the bride, officiated. They are making their home in Evanston, Illinois. The bride attended Graceland College.

Boman-Kendrick

Norma Ruth Kendrick, daughter of Mr. and Mrs. A. L. Kendrick of Holden, Missouri, and Thomas F. Boman, son of Mr. and Mrs. Francis H. Boman of Independence, Missouri, were married in a double-ring ceremony on January 18 at the Spring Branch Reorganized Church in Independence. They are making their home in Independence.

BIRTHS

Seventy and Mrs. Loyd Adams of Glen Cove, New York, became the parents of a son, James Aubrey, on September 11, 1957. He was blessed on November 17 by Elders William S. Lord and Wilbert Richards at the Long Island Mission Chapel.

Mr. and Mrs. Dale M. Jones of Boulder, Colorado, announce the birth of a son, Gregory Allen, born January 27. Mrs. Jones is the former Rose Ann Brackenbury of Los Angeles, California.

Mr. and Mrs. Duane E. Mann of Ames, Iowa, became the parents of a daughter, Lori Lynn, on November 11. She was blessed on February 2, 1958, by Elder Lloyd Young and Elder Dale Paterno at Ames. Mrs. Mann, the former Beverly Hosette, is a graduate of Graceland, class of '53.

Mr. and Mrs. William B. Bruch of Columbia, Missouri, became the parents of a daughter, Julie Joy, on July 24, 1957. She was blessed on December 1 at Cameron by her grandfather, Elder Page J. Bruch, assisted by Elder Henry P. Hampton. The father, a 1952 graduate of Graceland, is now attending the University of Missouri.

Mr. and Mrs. William F. Crick of Independence, Missouri, became the parents of a son, Jon Alan, on December 27. He was blessed at Stone Church on February 23 by Elder Samuel Chapman, assisted by Elder Benjamin Bean. Mrs. Crick is the former Carolyn J. Hawley. Both parents attended Graceland College.

Mr. and Mrs. Durward Chrisman of Beardstown, Illinois, became the parents of a daughter, Lisa Marie, on January 3.

Adoption

Mr. and Mrs. Richard Hiles have adopted a son, Donald Lee, born April 10, 1957. He was blessed on July 25 by Elders Ernest Thomas and Harold Skiles.

DEATHS

COX.—Edna May, was born November 25, 1906, in Henry County, Missouri, and died November 5, 1957, in St. Joseph, Missouri. She was baptized into the Reorganized Church as a child and was an active worker for many years, serving as choir director and leader of the women's department.

She is survived by her husband, Rual Glen Cox; two sons: Rual Glen, Jr., and David Lee, both of St. Joseph; a brother, Arthur Caselman of St. Joseph; two half sisters, six half brothers; and four grandchildren.

NELSON.—Alma, son of Carl Christian and Martena Nelson, was born December 8, 1884, near Guilford, Missouri, and died February 5, 1958, at the Independence Sanitarium.

On June 6, 1915, he was married to Tony Johannah Meinecke, who survives him. He had been a member of the Reorganized Church since December 12, 1892, and had served in the office of priest since June 8, 1919.

Besides his wife he leaves four daughters: Mrs. Lucy Lord of Independence, Missouri; Mrs. Bertha Smith of Hilo, Hawaii; Mrs. Winifred Negaard of Sisseton, South Dakota; and Fiona Nelson of Lamoni, Iowa; three sons: Kenneth F. and Alma, Jr., of Guilford, and Norman M. of Lamoni; two sisters: Mrs. Walter Breit of Conception Junction, Missouri, and Mrs. Roy Hawley of Guilford; and nine grandchildren.

SHEFFIELD.—Frederick V., was born December 18, 1880, at Winamac, Indiana, and died February 9, 1958, at the Smithville, Missouri, Hospital. He was a retired employee of the Rock Island Railroad and past vice-president of the R. R. Employees Club, a committee member of the Nashua Boy Scout troop, and a thirty-second degree Mason. He had been a member of the Reorganized Church since February 27, 1955.

He is survived by his wife, Tillie; a son, Frederick of Gashland, Missouri; three daughters: Mrs. H. C. Bastrom of Red Oak, Iowa; Mrs. Leo J. Faucon of El Reno, Oklahoma; and Mrs. Jack Messina of North Kansas City, Missouri; two stepsons: Herbert J. Bootman of San Diego, California, and Howard R. Bootman of Kansas City; and two sisters: Mrs. Clay Skidmore and Mrs. Lettie Creed of Mount Sterling, Kentucky. The funeral was conducted by Evangelist F. Roy Whipple and Elder David France. Interment was in the White Chapel Memorial Cemetery.

SHIELDS.—Rebecca Elizabeth, daughter of James and Martha Nichols, was born November 3, 1868, in Robertson County, Kentucky, and died February 1, 1958, at the Independence Sanitarium. On November 10, 1885, she was married to James H. Shields, who died on May 10, 1922. Three of their eight children also preceded her in death. She had been a member of the Reorganized Church since September 2, 1917.

Surviving are four sons: Hadie of Little Rock, Arkansas; Ernest and Henry of Kansas City, Missouri; and Walter of Lenexa, Kansas; a daughter, Mrs. Joseph Katzman of Independence; four brothers: John and Silas Nichols of Versailles, Kentucky, James and Charles Nichols of Lexington, Kentucky; a sister, Mrs. Florence Elliston of Lexington; thirty-six grandchildren; seventy-five great-grandchildren; and two great-great-grandchildren. Elder Evan A. Fry conducted the funeral service at Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

MILLEN.—Hiram, was born March 7, 1867, and died Tuesday, January 28, 1958, at Flint, Michigan. He was baptized into the Reorganized Church in April, 1913, and was a resident of Flint, Michigan, for thirty-five years. His wife, Ida, died in 1953.

Funeral services were conducted in Flint by Elder R. M. Russell. Interment was in Bristol Cemetery.

PIERCE.—John M., was born May 15, 1871, near Avery, Texas, and died February 7, 1958, at the hospital in Idabel, Oklahoma, after a long illness. He was married on September 6, 1896, to Etta Pollard, who survives him. Two sons and three daughters were born to them. He had been a resident of Tom, Oklahoma, since 1914 and a member of the Reorganized Church since 1935.

Besides his wife he leaves a son, Obie Pierce of Houston, Texas; two daughters: Mrs. Justine Stevens of Goodwater, Oklahoma, and Mrs. Luther Stanfield of Tom; twenty-two grandchildren; eight great-grandchildren; and one great-great-grandchild. Elder T. B. Sharp conducted the funeral service. Burial was in the Tom cemetery.

KITTLE.—Maudie May, daughter of George W. and Mary M. Burnham, was born December 13, 1892, at Independence, Missouri, and died February 25, 1958, at her home in Independence. She was married on September 13, 1943 to Clarence J. Kittle, who preceded her in death on December 20, 1949. She had been a member of the Reorganized Church since October 23, 1935.

She is survived by a brother, Edward Burnham, and a sister, Mrs. Nellie M. Greer, both of Independence. Funeral services were conducted by Elders Glaude A. Smith and Herbert M. Scott at the George Carson Chapel in Independence. Interment was in Woodland Cemetery.

SHERMAN.—Grace E., died at the Cameron (Missouri) Community Hospital at the age of fifty-nine (date of death not given). She was a resident of the community north of Cameron and a member of the Reorganized Church, having been baptized July 21, 1918.

She is survived by her husband, Ernest; two sons: Glenn E. of Cameron and Lyle of Newton, Iowa; and two sisters: Mrs. Lucille Marsh of Springfield, Missouri, and Mrs. Alta Kelly of Mason City, Iowa. The funeral was held at the Reorganized Church, High Priest Emery Jennings and Elder David Gamet officiating. Interment was in the Graceland Cemetery.

PARKS.—LeRoy Joseph, was born July 26, 1882, at Payson, Utah, and died December 9, 1957, at Dinuba, California. He was married on January 9, 1905, to Lula Frances Woods, who survives him. Since December 7, 1892, he had been a member of the Reorganized Church. Two sons preceded him in death.

Besides his wife he leaves three sons: Milas of Seaside, California; Leslie of Mount Ayr, Iowa; and Vern of Phoenix, Arizona; a daughter, Mrs. Irene Vogel of Lamoni, Iowa; two sisters: May Boyer of Baker, Oregon, and Elsie Boyer of Montrose, California; and six grandchildren.

SKILES.—Wanda, was born September 14, 1896, in Rushville, Illinois, and died February 5, 1958, in Beardstown, Illinois, where she had resided for the past forty years. She had been a member of the Reorganized Church since 1931.

She is survived by her husband, James; two sons: Harold and Howard; her mother, Mrs. Orpha Phillips; and a sister, Mrs. Hildreth Stainsby, all of Beardstown; two brothers, Vern of Peoria, Illinois, and Lawrence of Rushville, Illinois; and four grandchildren. Elder John Gorker conducted the funeral. Interment was in the Good Hope Cemetery at Rushville.

NORWOOD.—Lily May, daughter of James Henry and Alice Sweet Amend, was born May 23, 1891, at Afton, Oklahoma, and died February 15, 1958, at Bozeman, Montana. She was married on December 20, 1908, to H. C. Norwood, who survives her. Since May 6, 1900, she had been a member of the Reorganized Church.

Besides her husband she leaves five sons: Clarence W., Fraser, Montana; James H., Helena, Montana; Harold H., Pasco, Washington; Jack R., Denver, Colorado; and Charles W., Augusta, Montana; three daughters: Mrs. Ed Elmer, Hagerman, Idaho; Mrs. Donald McIntosh, Petersburg, Virginia; and Mrs. Gordon Mesley, Hyattsville, Maryland; two sisters: Mrs. A. J. Moore, Bozeman, and Mrs. W. A. Dale, Long Beach, California; two brothers: James Amend, Bell Gardens, California, and Will Amend, Modesto, California; seventeen grandchildren; and one great-grandchild. Elder Luther Troyer conducted the funeral service.

McDUFFEE.—Beatrice Laura, daughter of Robert and Mary Bailey Rawlins, was born May 7, 1885, at Grundy Center, Iowa, and died February 22, 1958, at Giltner, Nebraska. On December 24, 1908, she was married to Delno McDuffee, who survives her. She had been a member of the Reorganized Church since she was sixteen years old.

Besides her husband she leaves a son, Bruce, of Cedar Rapids, Nebraska; a daughter, Hazel Hansen of Giltner; two brothers: Charles Rawlins of Stockton, California, and George Rawlins of Independence, Missouri; a sister, Mrs. John Taber of Lincoln, Nebraska; and five grandchildren. Funeral services were conducted by Seventy Arthur F. Gibbs.

GUEST.—Roy L., was born December 5, 1903, in Gordon, Alabama, and died February 11, 1958, in Jacksonville, Florida. He had been a member of the Reorganized Church since August 9, 1914. He leaves his mother, Mrs. Estelle Guest, and two brothers: Harry and Eric.

WESTALL.—Lida, daughter of Henry and Laura Jay, was born August 5, 1885, in Augusta, Kansas, and died February 15, 1958, in Oklahoma City, Oklahoma. She had spent most of her life in El Dorado, Kansas, and had been a member of the Reorganized Church since August 13, 1928.

Surviving are two daughters: Mrs. Don Kloptenberg of Hastings, Nebraska, and Mrs. Gerald Snell of Phoenix, Arizona; two sons: Russell Owen of Tulsa, Oklahoma, and Raymond Owen of Neodesha, Kansas; seven grandchildren; and three great-grandchildren. Funeral services were conducted by

Elder James Menzies at the Kirby Chapel in El Dorado. Burial was in Sunset Lawns Cemetery.

FOREMAN.—Clarence Edward, son of Joseph M. and Sarah Davis Foreman, was born July 5, 1880, in Harrison County, Missouri, and died February 2, 1958, in Kansas City, Missouri. He was married on Christmas Day, 1901, to Lillian Bergerson, who died in July, 1957. One of their three daughters, Rae Marie, also preceded him in death. He had been a member of the Reorganized Church since his youth.

Surviving are two daughters: Mrs. Lucile Budd and Mrs. Dortha Rogge, both of Kansas City, Missouri; a sister, Mrs. Effie Dickey of Pendleton, Oregon; two brothers: Verden of Lamoni, Iowa, and Albert of Florida; one grandchild; and one great-grandchild. Funeral services were conducted by Elder Wilfred Hynden and Elder Walter Hayer. Interment was in Rose Hill Cemetery, Lamoni.

GALLAND.—Effie, daughter of Reuben and Hannah Strong, was born March 7, 1865, near Belton, Iowa, and died February 19, 1958, in Grand Island, Nebraska. In September, 1886, she was married to Charles A. Galland, who preceded her in death in 1929. Five children were born to them. On October 20, 1935, she was married to Henry Galland, who died in September, 1956. She had been a member of the Reorganized Church since the age of fourteen.

Surviving are three daughters: Mrs. George Campbell of Oakland, California; Mrs. Florence Wakeley of Los Angeles, California; and Mrs. Elva McDonald of Grand Island; two sons: Orville of Yakima, Washington, and Harrison of Los Angeles; sixteen grandchildren; and twenty-four great-grandchildren. Seventy Arthur F. Gibbs conducted the funeral service.

FORD.—George W., son of Noble and Candacy Jane Ford, was born June 26, 1877, in Morgan County, Indiana, and died February 1, 1958, at Imperial, Nebraska. In 1905 he homesteaded near Lamar, Nebraska, and on November 21, 1906, was married to Della M. Hall. He operated his farm and a filling station in Lamar for many years, was a board member of the Venango Grain Elevator and the County Fair Board, and from 1934 to 1950 was county commissioner. He had been a member of the Reorganized Church since June 14, 1956.

He is survived by his wife, Della, and five brothers: Thomas of Provo, Utah; Pearl of Colorado Springs, Colorado; Albert of Denver, Colorado; Alva of Wiley, Colorado; and Doc of Tooele, Utah. Funeral services were held at the Reorganized Church in Imperial, High Priest Ward A. Housgas, Elder Stephen Bullard, and Pastor William McCurry of Imperial officiating. Interment was in Mount Tabor Cemetery near Lamar.

MEEK.—1/Lt. Robert Hugh, was born October 1, 1932, at Humeston, Iowa, and died January 25, 1958, while on a training flight mission over the main island of Honshu, Japan. He was graduated from Graceland College in 1951 and from Drake University in 1954. He was awarded his pilot's wings in April, 1956, at Laughlin A.F.B., Del Rio, Texas. On September 15, 1956, he was married to Jean Ellen Featherstone, who survives him. He had been a member of the Reorganized Church since August 29, 1942.

Besides his wife he leaves a son, James Douglas; his mother, Geraldine Clemens; and his grandmother, Mrs. Esther Ulm. A special memorial service was held at the Reorganized Church in Lamoni on February 9, Elder Cecil R. Ettinger and Elder Robert S. Farnham officiating. An honor guard of five R.O.T.C. Cadets from Drake University represented the Air Force at the service.

MORTIMER.—George Albert, was born February 20, 1881, in Harriston, Ontario, and died January 15, 1958, at his home in Elora, Ontario. He was married on December 21, 1904, to Ida Jane Snell, who survives him. He had been a member of the Reorganized Church since July 20, 1890.

Besides his wife he leaves two sons: Ross of Jefferson City, Missouri, and Allen of Elora; two daughters: Mrs. R. M. MacGruther of Elora, and Iris Marcine of Independence, Missouri; eight grandchildren; and one great-grandchild. Elder Arthur Dunn conducted the funeral service at the Tower Chapel in Elora. Interment was in Elora cemetery.

WEEKS.—Ellen Lois, daughter of Andrew and Hilda Balcom Lowe, was born January 6, 1872, at Sherburne, New York, and died February 12, 1958, at the home of her daughter, Mrs. R. L. Stewart, in Holden, Missouri. On February 16, 1892, she was married to Edwain Eugene Weeks, who with four of their thirteen children preceded her in death. She had been a member of the Reorganized Church since August, 1910, and a resident of Holden since 1917.

Surviving are five sons: Harold of Warrensburg, Missouri; Morris of Omaha, Nebraska; Ernest of Kansas City, Missouri; Walter and Charles of Holden; four daughters: Mrs. Stewart and Mrs. Robert Thomas of Holden; Mrs. George Short of Independence, Missouri; and Mrs. George Beckwith of Raytown, Missouri; nineteen grandchildren; twenty-four great-grandchildren; and three sisters: Mrs. Dillie Mason of Shell Beach, California; Mrs. Pearl Shannon and Mrs. Belle Warner of San Francisco, California. Funeral services were conducted by High Priest H. J. Simons and Elder R. P. Dillon at the Holden Church. Interment was in Fairview Cemetery, Holden.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	990	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Sunday, 9:30 a.m.
FLORIDA, Orlando	WLOF	950	Monday, 9:00 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 7:45 a.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 6:15 p.m.
ILLINOIS, Moline	WQUA	1290	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 8:15 a.m.
KANSAS, Concordia	KFRM	550	Sunday, 12:15 p.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 8:30 a.m.
MICHIGAN, Flint	WMRP	1570	Sunday, 9:15 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Friday, 10:00 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 9:15 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:45 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:15 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 8:30 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 7:45 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 10:30 a.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 6:00 p.m.
OKLAHOMA, Woodward	KSIW	1430	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Mar. 17-21 9:00 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 9:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 8:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 2:00 p.m.
TENNESSEE, Paris	WTFR	710	Sunday, 8:30 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 7:45 a.m.
WEST VIRGINIA, Parkersburg	WCFF	1050	Sunday, 8:30 a.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 12:05 p.m.
			Sunday, 8:15 a.m.

And Finally...

LOVE LETTERS

The little hospital publication, "Trustee," tells how a certain hospital, to protect the patients, restricted the amount of visiting so that recovery could be more rapid. Sometimes, even husbands and wives could not be admitted. But the doctor had a heart. He provided special note paper so they could write little messages to each other.

And, lo, what did he find? That a good many of them wrote love letters. With footnotes, of course, about the children at home and the dishes stacking up in the sink—but still basically love letters. Love letters such as these good people had not perhaps written each other since their courtship days. Some of the things they wrote were beautiful, whimsical, lovely, delectable.

How long is it since you have had a love letter? How long since you have written one? We mean something, of course, besides the valentine, Christmas card, and birthday remembrance.

Don't wait until your companion goes to the hospital just to write a love letter. You could do it now. Such a thing could amaze and enchant your children. And never doubt that the burdens of ministry might rest more lightly on the pastor of your church if more married members wrote each other some love letters.

L. J. L.

ABOUT HIS FATHER'S BUSINESS

I had more than I could carry—a picture for the worship center, paper bags, books. As I turned into the mall of Columbia University, headed for the meeting place of our Manhattan church group, a pleasant voice said, "May I help you?" I turned and recognized a white-haired dignified gentleman

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—Lee Hartshorn, who lives out in Richmond Hill many miles away.

Why was Brother Hartshorn there in midtown New York on this cold February Sunday afternoon? Why, where else would a man like him be—but supporting the church's newest venture in this area. It meant more than a casual subway ride for this energetic gentleman. He had taken five different trains and spent an hour and a half en route. He was there to lend moral support, to tell the leaders names of more people to contact, to "be there." How much his "being there" means to the young people of the little group!

Sometimes people over seventy feel their usefulness to the church has declined. Brother Hartshorn is an example of one who's still about his father's business, being where he ought to be, giving support where the Lord's work needs him.

Sadi Negaard

TWO KINDS

Reorganized Church members are of two kinds: those who are misocapnists and those who are not misocapnists. While the aver-

sion of some may be more intense than that of other Saints, they all line up for or against. The line to the right is much the longest. Some of our religious neighbors cannot understand what makes us this way. Assure them it is not due to esthetic considerations, fastidiousness, nor a psychiatric block. Our general antagonism is neither indigenous nor congenital. God told us it was not good for man, and it smells horrible!

C. B. H.

FORMULA

Read yourself full,
Think yourself clear,
Pray yourself hot,
Let yourself go.

—A negro member of E. S. Jones' Ashram
"Is the Kingdom of God Realism"

FOUNTAIN OF YOUTH

In the central place of every heart there is a recording chamber; so long as it receives messages of beauty, hope, cheer, and courage, so long are you young.

—Douglas MacArthur

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SAINTS' HERALD

Volume 105 / March 24, 1958 / Number 12

HOUSE OF THE LORD

Kirtland Temple
Dedicated March 27
1836

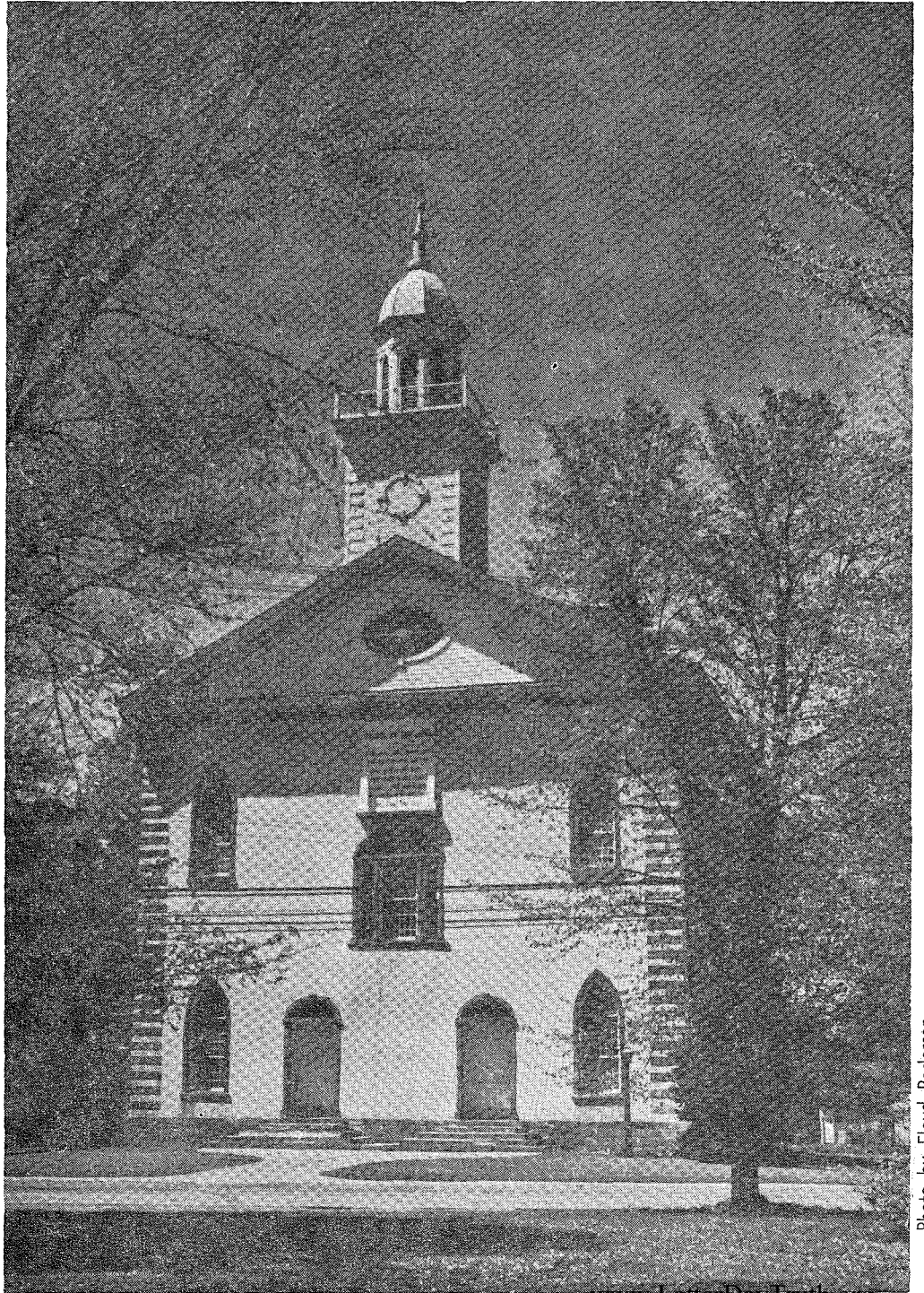


Photo by Floyd Pedersen

William H. Oliver



THIS is the thirtieth year of church membership and the tenth as manager of the Central Development Association for "Bill" Oliver. And it is all a part of an experience that goes back many years.

Brother Oliver was reared in a church-divided home (Catholic-Anglican) in Canada, and to please his family he joined a church before entering the army in World War I. But it was without any personal convictions that he united with the nearest church to his home and became a Presbyterian.

However, during his three-and-a-half war years he became amazed at the number of times his life was spared when all about him lay death. Finally he prayed about it and had an experience in which he was informed that God had a work for him to do. He was also told that if he voluntarily turned down the work, his life would be cut short. But he was still in the dark as to the nature of the work that lay ahead.

In 1918 he returned to Canada and was married the next year. His wife was a member of the Reorganized Church, so he soon found himself reading church literature. During his studies he became aware that this was the work for which his life had been spared. In April, 1928, he became a member of the church and, as he puts it, "I can't remember when I have not been busy in church work since that time."

His first work was as solicitor. By this time he was living in the United States. Then he was ordained a deacon in 1937, a priest in 1940, an elder and a counselor to the bishop in the Detroit, Michigan, area in 1941. Now living in Independence, Missouri, he is counselor to the pastor of the Liberty Street congregation.

Brother Oliver brings a host of experience to his position as manager of church properties in the Independence area. Although he was unable to complete high school, he attended night

schools and took extension courses and became adept in accounting. He worked in banking for fifteen years, spent eight years with the U. S. Treasury Department, was supervisor of accounting in the experimental aircraft division of General Motors for four years, and was comptroller of the Robott Tool Company for a year before coming to Independence in 1948 at the request of the Presiding Bishopric.

The Olivers (William and Ethel) have two children: John Joseph of Independence, and Ruth Ann Holmes of Minneapolis, Minnesota. Brother Oliver spends most of his waking hours caring for church properties in Independence, but whenever he has the time he enjoys his hobby of organic gardening.

First Responses from all over Church Show Immediate Interest

THE first mention of a campaign to raise money for new Auditorium seats brought immediate response, according to Jack Boren, assistant to the Presiding Bishopric.

Response from all over the church shows immediate interest in the campaign, he said. And interestingly, Auditorium employees themselves were among the first to respond. Some employees at church headquarters posted a paper on the bulletin board asking workers to sign if they were interested in buying a seat through payroll deductions. Fifteen signed the first day. Thirty-two signed the first week.

Herald House, publishing division of the church, has begun a similar plan to allow employees to purchase Audi-

torium seats, and a number of workers have already begun the plan.

"We've had many favorable reports on our campaign to encourage people to give \$30 for a seat," Brother Boren said. "If this response continues, we are sure we'll reach our goal of \$175,000 for new seating."

The cost of the seats, he pointed out, is the installed price and includes engineering, installation, and the cost of the seat itself.

The new seats will be blue nylon theater type chairs. Pew ends will be walnut. Backs and arms of the chairs will be walnut finish also.

A recent editorial in *Stride* magazine recommended raising money for an Auditorium seat as a good project for youth groups. Brother Boren said he

hoped many individuals as well as many groups will undertake the purchase of a seat for the new General Conference Chamber.

Authors in This Issue

Kenneth T. Green (page 5), elder, Kirtland, Ohio

Byron Kagey (page 7), deacon, Stewartsville, Missouri

S. C. Barrows (page 8), elder, Lamoni, Iowa

Frederick R. Troeh (page 11), elder, Emmett, Idaho

William Patterson (page 10), patriarch, Independence, Missouri

Roger Yarrington (page 12), assistant editor of *Herald*

Mrs. Mark Siegfried (page 14), Independence, Missouri

For Want of a Reader . . .

A Frank Message Addressed to Parents of Church Youth

HOW OFTEN HAVE you as a parent said, "My child is going to have all the things I wanted most but didn't have!"

Most parents feel this way. As a result, their children receive toys, clothes, education, and a favored start in married life that, perhaps, the parents did not enjoy.

It is good for parents to want to give their children the best they can offer. However, parents need to be sure that they are giving their children the things that they need most.

It is quite evident from membership statistics and circulation figures that many parents in the church are not giving their young people the opportunity to read the church youth magazine, *Stride*.

Our church has 167,277 members. Using the U.S. Census average of 3.3 persons per family, we would estimate there are over 50,600 families in the church.

How many of these families would you guess have Zion's Leaguers at home or young people living away at college or in the service? Let's be conservative and say only one fourth of our families have young people in their teens or early twenties. That means *Stride's* circulation should be over 12,600. Actually, it is only slightly above 3,000!

A Case of Negligence

Not long ago an elder sat down to counsel with two parents who have a problem teen-ager. "We try to do everything for our boy," the worried parents said. "Still, he continually seems to get into trouble."

As the elder questioned the parents he uncovered the fact that "doing everything" for their boy included giving him a car, nice clothes, plenty of spending money.

"Do you subscribe to *Stride* for him?" the elder asked. "Why, no, we didn't think of that," they said.

We wonder if this one case is representative of thousands of church families with young people who are not taking *Stride*. It is a good question for parents to ask themselves: "Are we giving our children the best we can offer? Are we giving them the best the church can offer?"

Good Reading for Youth

"It is a good magazine and ought to have much value for the church and particularly the youth," was one apostle's comment on seeing a recent issue of *Stride*.

"I have found *Stride* full of interesting material. This magazine will have a tremendous influence for good," was the comment of a member of the First Presidency.

"We enjoy *Stride* and believe it is a real service to the youth of the church," wrote a Seventy in a mission abroad.

"*Stride* is an unusually fine publication. We have made a special effort to push it here in this district," said a youth leader.

"We think *Stride* is a very fine magazine, and it is giving a good service to League members and all who read it," said a Zion's Leaguer.

This is just a sampling of the comments that have come from church leaders, pastors, parents, and the young people themselves.

Looking Ahead

Stride is in its second year of publication. That is always supposed to be the toughest year. Although subscriptions have lagged, enthusiasm has not. Special issues such as the ones on missionary work, Latin America, missions abroad, higher education, dating and marriage have received wonderful responses.

Most readers seem impressed by the many pictures, the wide variety, and the deep meaning they find in *Stride*. These will continue—if the magazine continues. However, for want of readers, a magazine can be lost!

Future issues of *Stride* will carry articles by many young people, church officials, coaches, world travelers, politicians, campers, scientists, nurses, businessmen, teachers, psychologists, student leaders, missionaries, youth abroad—all aimed at stimulating and helping church young people.

Young people who should read *Stride* include high school students, college students, servicemen, and all other youth who are interested in learning more about the church, its testimony, and how they can serve. This is not to say others will not enjoy the youth magazine, too. Many younger folks say they like the magazine, and certainly a lot of adults can be found reading it. But its message is aimed at the youth in their teens and twenties. Everyone of them should have it.

Take stock, parents. In seeking the best for your children, have you overlooked *Stride*?

R. Y.

Official

Official Name for Church Campus Groups

Over the past several years the numbers of our church young people enrolled in colleges and universities throughout the world has increased steadily until the church now has record of close to twelve hundred such students, enrolled in nearly two hundred schools in the United States, Canada, and abroad.

In an effort to provide these scattered students with the most effective ministry possible, encouragement has been given our students transferring from Graceland or our School of Nursing, or entering college for the first time, to attend schools where they may have church privileges either through the ministry of a local congregation or in the fellowship of other church member students. Out of these concentrations have come or-

ganized student groups which meet together regularly for social and religious purposes on some twenty different campuses. In order to cement that fellowship and to receive valuable recognition from the universities, the groups have taken various names to distinguish their church relationship.

The name most often chosen by these groups is "Liahona Fellowship." The word "Liahona" is taken from Alma 17: 71 in the Book of Mormon reference to the director or compass which guided Lehi and his sons to the new world. Fellowship symbolizes the "fellowship of the Saints."

Now in recognition of the need for a common name and upon the recommendation of the Committee on Ministry to College People, the First Presidency concurs in the choice of the name "Liahona Fellowship" for distinctive use among our church campus organizations. We trust this will receive the support of all our organized campus groups and of the church in general.

THE FIRST PRESIDENCY

Across the Desk

OF THE FIRST PRESIDENCY

Seventy A. M. Pelletier, Jr., has sent this report of a recent missionary success:

Ralph Bobbitt and I shared a series at Jackson, Ohio, February 2 to 14. Three congregations worked together on the series: Jackson, Limerick, and Wellston, Ohio.

Elder Bobbitt was there a week or so in advance to make arrangements for advertising and organizing our people and priesthood for a maximum missionary effort. The publicity included newspaper, invitation folders, store window posters, and fifteen-minute radio services which we shared each day of the crusade.

Brother Bobbitt also presided at the services and led an inspired fifteen-minute hymn service each evening. I did the preaching. The well-ordered services invited a good spirit which in turn brought out many members and

friends. Our average attendance was one hundred and four with an average of eighteen nonmembers. This was in spite of much snow and cold weather. Special music and a nursery each evening also helped the attendance.

There were sixteen decisions for baptism. Ninety-four nonmembers attended the series, and we leave thirty-nine of them as good prospects. Thirteen cottage meetings have already been provided for. Brother Bobbitt will conduct these with other men of the priesthood as part of their follow-up ministry.

It was another good experience in evangelism which was possible because of enthusiastic co-operation and preparation and because "the people had a mind to work."

A good friend called our attention, after the picture of the beautiful window of the Omaha Church appeared on the cover of the *Herald* of January 13, to the fact that this window was given to the Omaha Church (Thirty-sixth and Burt) in

memory of James M. Kelley. He was one of the faithful workers and leaders in the erection of that church. Brother Kelley died in April, 1929, and the window was given by his wife, Nell (Atkinson) Kelley. The church was designed by the architect, Bishop W. T. Wellman, and is one of our fine houses of worship. Since Brother Kelley's death, Sister Kelley has been in Independence, contributing to the church work, particularly in the field of music, and in other lines of service.

This letter has arrived from Elder John Blackstock:

January 26 we dedicated the Jackson, Ohio, church. Apostle Arthur Oakman was the speaker. Evangelist Floyd Rockwell offered the dedicatory prayer. Brother Ralph Bobbitt sang a solo. It was a good experience for the Jackson Saints and others who met with them.

In the evening of the same day, we held a consecration service at the new church in Wellston, Ohio. Brother Oakman also preached at this service and Brother Rockwell offered the consecration prayer. Elder Bobbitt was with us and led the congregational singing.

Before the service, ten children were baptized and two babies were blessed. We felt this was a good way to start off in a new church.

In the past two years there have been one hundred and seventy-five persons baptized in the district. This is well above past averages, but we feel it is below what we should be doing.

Mrs. H. A. Stebbins Dies

Death came to Clara Beatrice Stebbins on March 11. She was better known as Callie, for under this name she wrote junior quarterlies which served the church for years. Sister Stebbins was in her hundredth year. Her funeral was held on Thursday, March 13, and burial was in Rose Hill Cemetery at Lamoni, Iowa.

The Saints' Herald

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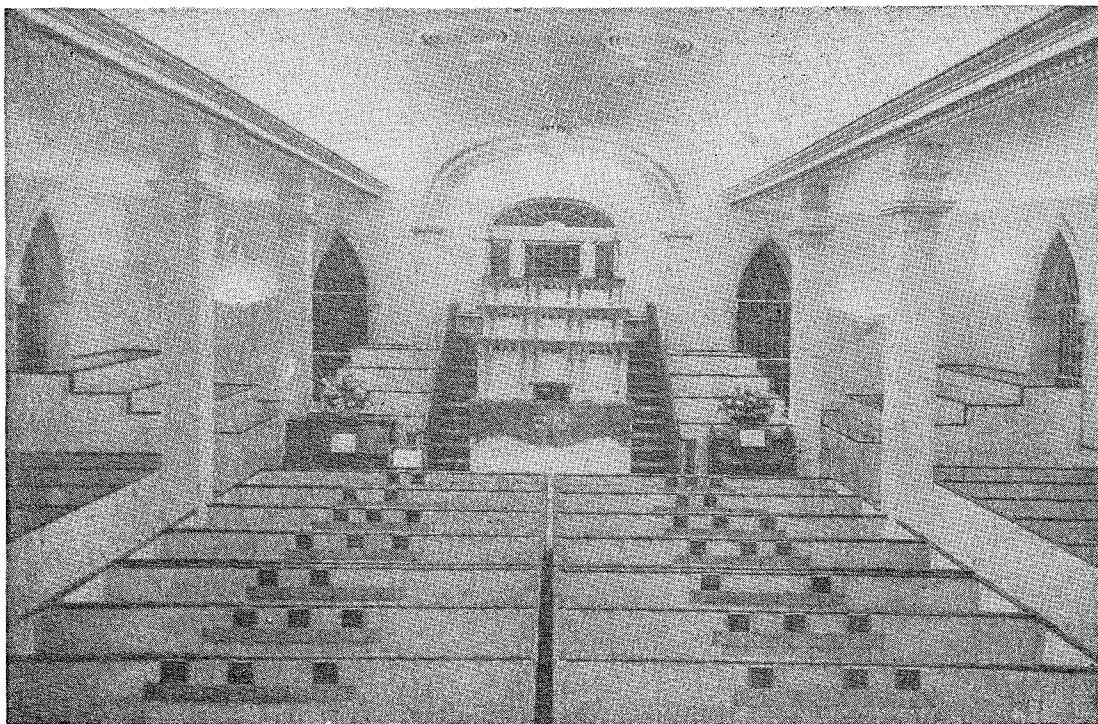
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We Remember Kirtland Temple

By Kenneth T. Green

TO THE STUDENTS of R.L.D.S. Church history, March 27 is a significant date. This year we commemorate the one hundred and twenty-second anniversary of the dedication of the "House of the Lord." Kirtland Temple is remembered for many wonderful experiences had by the early Saints. It seems appropriate, therefore, that we review some of the circumstances and events that took place in the lives of our early Saints in the erection of this beautiful building.

Dedication Day

Hearts swelled for joy when the Saints beheld the completed Temple—the House of the Lord—which they had built by toil, suffering, and sacrifice. It was Sunday morning, March 27, 1836, at nine o'clock that some one thousand Latter Day Saints gathered to dedicate the Temple of God. It looked beautiful, standing on its high place with its windows glistening in the sun. Just north of it, within a mile, was the Chagrin River, and six miles away was Lake Erie. Strong and silent it looked, its two-foot-thick stone walls plastered smooth outside and inside, its doors guarded by keepers.

It was disappointing to the presidents of the church, who had assisted in seating the congregation, to have to direct the doorkeepers to close the doors, as all seats and even the aisles were filled. The congregation, assembled in the first floor auditorium of the building, silently and solemnly waited to hear the word of the Lord from the mouth of his servants in the sacred desk. President Sidney Rigdon read the ninety-sixth and twenty-fourth Psalms. A choir, divided into four sections and located in each corner of the room, sang under the direction of M. C. Davis, "Ere long the veil will rend in

twain," a hymn written by Parley P. Pratt to the tune of "Sterling."

The invocation was given by Elder Rigdon, after which the choir sang, "O happy souls who pray," written by W. W. Phelps to the tune "Weymuth." Significant to the dedicatory sermon—preached by Sidney Rigdon—was the retrospective view of the toils, privations, and anxieties of those who had labored to erect the walls of the Lord's house. He added that there were those who had wet the walls with their tears, in the silent shades of night, while they were praying to the God of heaven to protect them and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy when the foundation was laid that the falls would never be reared. After closing his discourse Elder Rigdon presented Joseph Smith, Jr., to the church as a prophet and seer. The presidents of the church, then all in their seats, acknowledged him as such by rising. The vote was unanimous in the affirmative. Everything was in order. The congregation was in attunement with the Spirit of God, and there was no confusion or disturbance. The closing hymn was "Now let us rejoice in the day of salvation," written by W. W. Phelps to the tune "Hosanna." There was a recess of fifteen minutes; none left their seats except some of the mothers who had to care for their little children.

The afternoon session was commenced by the singing of the hymn, "This earth was once a garden place," written by W. W. Phelps, to the tune "Adam-ondi-ahman." President Smith arose and presented the several presidents of the church,

then present, to the several quorums respectively, and acknowledged them to be equal with him in that they were prophets and seers as well. President Smith then addressed the congregation for instruction, and at or about the close of his remarks he prophesied to all—that inasmuch as they would uphold these men in their stations (alluding to the different quorums in the church) the Lord would bless them. “Yea, in the name of Christ, the blessings of heaven shall be yours,” he said. After the prophecy the hymn “How pleased and blest was I” was sung to the tune “Dalston.”

He then offered the dedication prayer which is available to us in detail (*Church History*, Volume II, pages 38-44). The central message of the dedicatory prayer was thanksgiving, seeking for divine acceptance, commitment of the congregation to divine devotion in the use of the Lord’s house, and concluding, “O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name; and also this church to put upon it thy name.” At the conclusion of his prayer the choir sang the hymn, “The spirit of God like a fire is burning” (tune Hosanna). The prayer was voted upon and accepted unanimously in the affirmative.

The Eucharist was administered. Don Carlos Smith blessed the bread and wine which were distributed by several elders present. President Smith arose and bore record of his mission. Don Carlos Smith bore record of the truth of the gospel to him. President Oliver Cowdery spoke and testified of the truth of the Book of Mormon and of the work of the Lord in these last days. President Frederick G. Williams bore record that a holy angel of God came and sat between him and Joseph Smith, Sr., while the house was being dedicated. President Hyrum Smith (one of the building committee) made appropriate remarks congratulating and confirming the divine origin of the building. He stated it was the Lord’s house built by His commandment and that He would bless them. President Sidney Rigdon then made a few appropriate remarks and gave a short prayer, which was ended with loud acclamations of “Hosanna! Hosanna! Hosanna to God and the Lamb, Amen, Amen, and Amen!” three times. Elder B. Young, one of the twelve, gave a short address in tongues after which Elder D. W. Patten interpreted and gave a short exhortation in tongues. President Joseph Smith, Jr., then blessed the congregation in the name of the Lord, and at a little past four o’clock, the service closed.

The spiritual feast is acknowledged not only by their fasting and quiet conduct during the eight-hour session but also by their sacrificial devotion of their substance, because there was given in offering that day the sum of nine hundred and sixty-three dollars. The Temple then began its official use.

The Lord Appeared

Just one week later, before a quorum meeting of high priests, Joseph Smith, Jr., and Oliver Cowdery retreated to the top pulpit in the first floor of the Temple in meditation and prayer. The veils were rent. Still in remembrance of the dedication service the previous Sunday, they were brought to feel in great power the light of heaven. It was then the Lord appeared to them in vision. He seemed to be standing on a pavement of gold. He was wonderfully bright, and they heard his voice, soft, full, and mighty, like rushing waters, as he told them he accepted the house, and promised that thousands would rejoice because of the things done in it. He also said that “the fame of this house shall spread to foreign lands.” This has been true, and many other things have happened that were foretold in that brief prayer meeting of those

two men who had been visited just six years before by an angel, John the Baptist, who conferred the priesthood on them when they met on the banks of the Susquehanna River.

The Command to Build

Let us now consider the physical struggle in the building of Kirtland Temple. The Latter Day Saints who then, as now, believed that God varies not in his dealings with men, accepted in all good faith his word to them in June, 1833, commanding that a “temple” should be built at Kirtland, giving the dimensions and plan thereof. The Lord had told them the size they were to build the Temple—fifty-five feet wide and sixty-five feet long on the inside. On June 6, 1833, a conference was called to counsel the committee who had been appointed to take oversight of the building of the house. Committee members Reynolds Cahoon, Jared Carter, and Hyrum Smith were assigned to obtain material to build the Temple.

Almost night and day the men worked on the Temple. The women and girls were knitting, spinning, and weaving raw wool into cloth for the men who worked at the Temple. This was in preparation for the fall and winter months, as every bit of money was turned into the Temple fund. The men who worked on the building received no pay, and they had no means to buy clothing, so the sisters furnished these necessities. Some of the women made exquisite patterns in toweling and linen, doing all the work from the raw flax to towels and garments.

Toil and Sacrifice

The early Saints in Kirtland were few in number—with many of the eldership away on missions, most were very poor; but they were earnest and anxious to help God’s work. No one sat idle because he could not do the thing that someone else was doing. Men worked in any station they could fill, eagerly pushing the Temple work wherever they possibly could do anything. Some of the time they were forced to keep guards on the wall at night to prevent enemies from destroying the work they had done. To show some of the equality felt—President Joseph Smith, Jr., was foreman in the stone quarry—also was found at manual work as were the high priests, elders, priests, teachers, and deacons. All sweated at hard labor, day after day, on this house planned and commanded by almighty God to be built. Our history tells us that cherished keepsakes, bits of jewelry, and family silver were sold by these brave and earnest people to get means to help build the Temple.

To further beautify the Temple, the women sacrificed their fine china to be broken into small pieces and put in the mortar which adorned the exterior of the Temple. This gave a beautiful sparkling effect as the sun shone upon it. In just a little over two and one-half years the Temple was completed and dedicated.

The Temple Today

When we visit “the house of the Lord” today we find few changes. Due to extensive deterioration of the exterior walls it has been completely renovated. The best of materials have been used—even glass was ground up to fine powder and mixed into the mortar to give it the same effect as the original. It stands out beautifully in an off-white color with reddish-tinge cornerstones and window frames. It has been determined by the church to do further work on the interior, and this is now in progress.

The first and second stories are auditorium space, each fifty-five by sixty-five feet. The lower auditorium room looks nearly the same as when it was dedicated for sacrament offerings, preaching, fasting, praying, and the offering up of most holy desires to the Lord. The second floor looks the same with its



**Elder Kenneth
Green**

**Kirtland
Temple
Minister**

provision of desks for the school of the apostles. In each of the rooms the eight pulpits stand as they did with four in each end, one above the other. Those in the west end were intended for the Melchisedec priesthood, and those in the east end for the Aaronic priesthood. The third story is divided into small rooms, and all have been replastered. The building has stood now for one hundred and twenty-two years, situated on about nine feet of hardpan clay under which is quicksand. Engineers claim it is still well preserved and hasn't settled.

Guide Service has been interrupted intermittently, but no member of the church has been denied the privilege of visiting and praying in "the only Temple standing today which was built by the command of God."

SOURCE MATERIALS AND ADAPTATIONS WERE TAKEN FROM THE FOLLOWING:

1. Heman C. Smith, *Church History*, Volume 2
2. Vida E. Smith, *Young People's History*
3. Ray Ashenhurst, September 26, 1949, article in *Saints' Herald*
4. The Kirtland Temple Tract (the one preceding Harry Black's tract)

Agricultural Advisory Committee

THE GROWTH AND EXPANSION of the agricultural program of the church, which now involves the operation of almost eight thousand acres of land, has made it advisable for the Presiding Bishopric, with the approval of the First Presidency, to establish an Advisory Committee to give consideration to the long-time and over-all planning of this phase of our church activity. This committee is made up of the following personnel: N. Ray Carmichael; Earl T. Higdon; Willard Becker; Fred Horne; William Piedimonte; Harry G. Barto; Paul Roberts; W. Wallace Smith; H. L. Livingston; W. N. Johnson; G. L. DeLapp, chairman.

Each member of this committee brings to the church a specific background of experience and knowledge which will be valuable.

We have also made some reorganization in the management and operations of our church-owned farm lands. It has been possible for us to bring Don Elefson, who was previously employed in this department, back into our organization.

Bishop Carmichael will continue as operations supervisor, looking after all of our farming operations, doing over-all planning, handling all of the marketing and sales of our produce and livestock.

Brother Elefson will have the title of farm manager, looking after the detailed administration of the farms and the handling of the leases. He will be, in association with Bishop Carmichael, responsible for the production program of the farm lands, which include farm crops, livestock, and related activities. Brother Carmichael and Brother Elefson have had excellent experience together, and we are sure that this division of responsibilities will be helpful and result in the best use and management of our farm lands.

Brother Carmichael's long years of experience have brought to the church a fund of knowledge that is invaluable. Our agricultural operations have become so extensive that research and long-time planning are necessary. His contribution to this end will be continued on a broader scale than was hitherto possible because of the many demands made upon him.

Brother Elefson also brings to us additional experience since he was last with us, some four years ago, when he resigned to take further study in the College of Agriculture at the University of Missouri. Since the completion of his post-graduate course he has been working in the phase of agricultural conservation related to land development and management, the objectives of which were to establish programs of land use, designed to maintain fertility for future generations and afford a stabilized and profitable income to the farm owner and operator.

We feel that these steps taken will further implement the social program of the church.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

Guideposts or Ambulances

WHILE WATCHING the heavy flow of traffic which runs to and fro on United States Highway 36, I was reminded that some years ago, as a youngster, I watched with ever-increasing interest as this highway neared completion.

Before it was opened to traffic, workmen set posts at certain places. When asked why, they said, "Guideposts—to keep people on the road."

From right to left there ran a wide, smooth white ribbon of new concrete. Why, I wondered, would people leave so fine a road? But they did. Shortly after the road's formal opening, an auto careened wildly over the highway, missed a curve, and plunged to a crashing halt at the foot of an embankment. Soon an ambulance picked up the victims, and they were taken to a hospital where they received medical attention.

There are many paths, roads, and avenues over which we may begin our journey toward the kingdom of God, but eventually they must all connect with that one great highway of which Jesus spoke. Early in the 19th century this movement became quite noticeable, and it has increased until today the Restoration movement is tremendous. The pertinent question is, are we anxious to become guideposts to keep these travelers moving steadily and safely along God's highway of life, or are we content to be ambulances that pick up the weak, weary, and misinformed after they have fallen by the wayside?

BYRON KAGAY

Join None of the Churches

Part II

Methodist Church

The Methodists include the following in their creed:

1. They believe in the Trinity.
2. They believe in the natural sinfulness of man—his need of conversion and repentance, and his freedom of the will. All men are sinners. God loves all men, hates all sin.
3. They believe in justification by faith, sanctification, and holiness.
4. They believe in future rewards and punishments.
5. They believe in the sufficiency of the Scriptures for salvation, perfecting and enabling grace of God.
6. Membership, full or probationary, is based on confession of faith or by letter of transfer from other evangelical churches.
7. Children are admitted usually at thirteen, but in some southern churches the age may be two or three years younger. (I'm not sure of the relationship of this to Number 8.)
8. Baptism for both infants and adults is preferably by sprinkling, but adults may choose sprinkling, pouring, or immersion.
9. All who persevere to the end, and only these, shall be saved in heaven forever.

Presbyterian Church

1. Some men are predestined unto everlasting life; others are foreordained to everlasting death.
2. Those predestined and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.
3. Those who are predestinated unto life, God before the foundation of the world, chose in Christ unto everlasting glory, out of his mere free grace and love without any foresight of faith or good works or perseverance in either of them.

4. As God has appointed the *elect* unto glory, so has he, by the eternal and the most free purpose of his will, foreordained all the means thereunto. They who are thus elected are redeemed by Christ and are effectually called unto faith in Christ by his Spirit. They are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any others redeemed by Christ, *but the elect only*.

5. The rest God was pleased to ordain to dishonor and wrath for their sin.

6. All those whom God has predestined unto life, and those only, he has pleased, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

7. *Elect infants*, dying in infancy, are regenerated and saved by Christ through the Spirit. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

8. Others, not elected, although they may be called by the ministry of the word and may have some common operations of the spirit, *never truly come to Christ*, and *therefore cannot be saved*; much less can men not professing the Christian religion be saved in any other way, no matter how they live according to their religion.

9. God did, from all eternity, decree to justify all the elect; and Christ did, in the fullness of time, die for their sins and rise again for their justification; nevertheless they are not justified until the Holy Spirit in due time actually applies Christ to them.

10. God continues to forgive the sins of those who are *justified*; although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

11. Dipping a person into the water is not necessary, but baptism is rightly administered by *pouring* and *sprinkling* water upon the person.

12. Infants are also to be baptized. [Note: the Presbyterians cite Acts 2: 38, 39 as their authority for infant baptism—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, *and to your children*, and to all that are afar off, even as many as the Lord our God shall call."]

As we examine these creeds for the three denominations, we note that some of them conflict among themselves. This very fact of conflict is an evidence that at least all of them could not be right, and possibly all of them could be wrong. Christ did not teach conflicting doctrines. For example of these conflicts, the Baptists and Presbyterians teach the doctrine of predestination and foreordination. In this doctrine some men are predestined to salvation regardless of what kind of sinful life they may live, while others not so elected are foreordained to everlasting death. The Methodists believe in a universal salvation based upon faith in Christ. They believe the Scriptures contain all that is necessary to guide us to salvation, perfection, and the enabling grace of God.

Variance in Interpretation

When we consider baptism, we find a conflict both as to who must be baptized and the mode to be used. The Baptists believe that only those of accountable

years and adults are to be baptized, and the mode must be by immersion. They believe infant baptism is unscriptural. The Methodists are not so selective. They prefer sprinkling but will baptize also by pouring or immersion as the candidates choose. They also accept previous baptisms in other denominations, and they baptize children. The Presbyterians baptize infants as well as adults and children and advocate either sprinkling or pouring. They feel that immersion is unnecessary.

On the other hand, since all denominations use the Bible, it is logical that there will be some parts of their creeds that will not conflict with the Bible. It is a mere matter of being able to copy what is there. For example, all sects believe in the Trinity and the need for Christ in the plan for salvation. They all celebrate the Lord's Supper. They all teach the Holy Spirit as a guide to salvation, yet they all believe that God does not speak today, but all requirements for salvation may be found in the Bible. Even the Baptists' and Presbyterians' creed of predestination is founded upon their interpretation of the Bible.

Although some of the creeds may be copied correctly from the Bible, and on the face of it seem to be the teachings of Christ, the mere copied word does not necessarily make them acceptable to Christ. One could read in the Bible that Christ taught and practiced baptism by immersion and go to the swimming pool and immerse a friend. But without the authority and the other requirements for baptism, this would not be a valid baptism in the mind of the Christ.

All in Error

Christ must have had this concept of authority when he told Joseph that not just a few of the creeds were wrong, but *all* were wrong and an abomination. The latter part of the mandate given to Joseph suggests this concept when he said: "Their professors are all corrupt. They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

Christ's statement in his teachings to his disciples indicates that the same indictment he gave at that time might easily be applied also to the ministry of the churches in 1820 when he said:

It is not everyone that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. For the day soon cometh, that men shall come before me to judgment, to be judged according to their works. And many will say unto me in that day, Lord, Lord, have we not prophesied in

thy name; and in thy name cast out devils; and in thy name done many wonderful works? And then will I say, Ye never knew me! depart from me ye that work iniquity.—Matthew 7: 30-33.

These men who did these things in the name of Jesus were evidently men of the ministry—pastors of churches.

We note a confirmation of this concept toward the close of the nineteenth century when the *New York Evening Post* reported the Presbyterian General Assembly as declaring: "The church is not a divine institution but a religious organization. The church is a purely voluntary organization, with a creed and discipline freely adopted, just like the rules and bylaws of a club" (*Faulty Creeds*, page 50).

A similar supporting statement was made by another prominent minister, also toward the close of the previous century:

The denominations of today are standing upon articles of religion, confessions of faith, disciplines, or creeds. These are simply opinions of fallible men without a particle of authority in the word of God.—*Faulty Creeds*, pages 34 and 36.

Need for Authority

Authority therefore must have been a primary consideration in the meaning of Christ's denouncement of creeds and professors. Christ also used similar words in his denouncement in his day (Matthew 15: 7, 8). The prophet Isaiah foretold such a denouncement when he used almost the same words over seven hundred years before Christ (Isaiah 29: 26). Although men could copy from the Bible, such copied words did not provide the authority necessary to satisfy the requirements of the Christ. Power can accompany the use of creeds only when the Spirit of Christ is present. Since the creeds were to be the pattern of church life, they were to be sustained and supported by the Spirit of God.

The fact of the great apostasy resulted in the loss of the priesthood authority, and there was therefore no prophet on earth through whom God would speak to reveal his will and guide the church (Amos 8:11,12). This absence of the word of God to the church was to continue from A.D. 570 to A.D. 1830 since "the man child . . . the kingdom of our God and his Christ," were taken back to God for 1,260 years (Revelation 12). This being true, there could be no call to the priesthood during these years, and therefore no one could be "called of God, as was Aaron" (Hebrews 5:4). This would leave man to his own intelligence to interpret the Scriptures, as far as authoritative leadership of the church is concerned. Of course God's

Spirit was always available to guide individuals in their lives, but not in the sense of a prophet to the church. Such ministry of the Spirit did not give them the authority of priesthood, and therefore they would not have the power to baptize or lay on hands. Without such authority, anyone who officiated in such ordinances fell under the same mandate of Christ already quoted from Matthew 7: 30-33. *Creeds written by such men would be the works of men.*

Errors in Interpretation

Merely taking the Bible for the creed of a church, when used and interpreted by man, can result in errors of interpretation. If all who read the Bible read with the enlightening power of the same spirit that prompted the writing of Scripture there would be no conflict in interpretation. Otherwise we interpret Scriptures according to our education, religious life, and prejudices, and read into them sometimes what we want to find there. For example, the Catholics read the statement of Christ to Peter, "Thou art Peter, and upon this rock I will build my church" (Matthew 16: 19), to justify Peter as the first pope. Latter Day Saints interpret this Scripture in context to refer to the rock of revelation by which Peter knew that Jesus was the Christ.

The Utah Mormons interpret Jacob 2: 39 in the Book of Mormon which reads: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; *otherwise*, they shall hearken unto these things," to prove that God will change his commands as he chooses, and did so in this instance, to command polygamy or, as they choose to call it, "celestial marriage."

The Presbyterians cite Acts 2: 38, 39 to prove that little children must be baptized.

Debaters on the affirmative side of a question often take a statement used by their opponents on the negative side and twist it around to prove the affirmative position, and vice versa.

Included in the denouncement of creeds was the indictment that the professors were corrupt. Alexander Campbell, who was an important figure in the Baptist movement at the time of Joseph's vision, said:

Under the present administration of the kingdom of heaven a great apostasy has occurred as foretold by the apostles. As the church compared to a city is called Mount Zion, the apostate church is called Mystery Babylon, the anti-type is to be destroyed by a Cyrus that knows not God. She is to fall

by the sword of infidels, supported by the judgment of God, the holy city is still trodden under foot, and the sanctuary is filled with corruption, it is indeed a den of thieves. —*Faulty Creeds*, page 13-14.

From the *Saints' Herald* of March 10, 1890, and *Faulty Creeds*, page 15, the following is taken to indicate the degeneracy of the ministry:

The Reverend Hugh O. Pentecost lectured in New York yesterday to a large audience who came to hear him discuss the question, "Are Clergymen Frauds?" He did not propose, he said, to discuss common everyday liars, thieves, drunkards, and libertines. He simply wanted to discuss the question whether the average respectable and respected priest or minister is a fraud, and he claimed that *nearly all are such*. What he meant by fraud was one who did not believe what he preached or who did not preach what he believed.

Dr. Horatius Bonar, in one of his sermons preached in 1890, said of Alexander Campbell:

As to Brother Campbell, he was a great and good man, but he was not inspired, and he made some mistakes, and none worse than failing to adopt the true worship—a thing he plainly taught—and establishing instead this hireling priesthood, which has grown to be the most intolerant, impious, and prescriptive religious corporation on earth, not excepting the Roman hierarchy. —*Faulty Creeds*, page 15.

It is quite likely that the conditions in 1895 were not foreign to those in 1820, when the Reverend F. F. Passmore said:

The trouble of our age is that Christ is not being preached in our great churches by our great preachers. I mean just what I say: Christ is not being preached in one of the great Methodist churches from the Atlantic to the Pacific. We have not a bishop or great preacher today that is thundering against sinners and the corruptions that are overturning our homes, the church, and nation itself. Our great preachers today are preaching for big salaries, fine mansions, and sumptuous living, and they are getting them. —*Ensign*, April 29, 1897, and *Faulty Creeds*, page 17.

We have reason to believe these references to corrupt professors of religion are also descriptive of them in the year 1820. The manner in which Joseph Smith was persecuted following his revelation of his vision to the ministers of his day is strong evidence that these ministers were corrupt. They were the professors of religion, but they boldly denounced the power of the gospel they preached and were evidently not aware of the prophecies of Isaiah, Amos, and others, which pointed to a Restoration at the end of the dark ages of 1,260 years.

I Had an Experience . . .

APOINTED to the Queensland, Australia, Mission, Brisbane objective, I decided to do some street preaching in this state capital. The members of the church secured a T-shaped, two-jet carbide light, and we obtained permission from the city authorities to conduct meetings at certain sites.

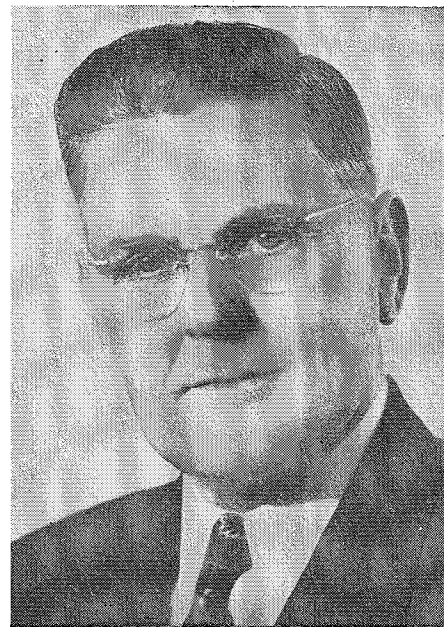
While we were conducting such a service in an area of two large saloons, agitators tried to disrupt our meetings by constant interruptions—especially one man who seemed well informed and was noted for his enjoyment in confusing ministers by his heckling.

With my limited knowledge and experience I felt very insecure until a distinguished-looking person of around six feet appeared and stood in front of me. He was a man of age but very alert. He was immaculately clean, and his face was smooth. His skin was distinctly different.

Standing immediately in front of me, he kept his eyes on me constantly. At times I detected tears in his eyes. When he came he brought tranquility to the gathering and liberty to my mind.

Divine Indictment

I believe this discussion completely vindicates Joseph Smith in his startling proclamation to the world that Jesus actually did tell him that *all* of the creeds were wrong and an abomination, and that the professors were corrupt. Many additional quotations from prominent ministers at the close of the century could be given, and many additional Scriptures could be cited to validate Joseph's story, but I believe those used will be sufficient. My study has confirmed my belief that the great apostasy foretold by the prophets of the Old Testament, by Christ, and by Christ and his apostles, actually took place. Because of this period in which God no longer spoke through his prophets (Amos 8: 11, 12) man, in his corruptness, formulated abominable creeds, exercising only his human wisdom and intelligence, and therefore fully warranted the severe indictment



Evangelist William Patterson

When I finished the sermon, I asked if there were any questions, and I hereby testify that I knew the questions before they were asked and was given the answers right away. There is no doubt in my mind that this was a temporary endowment. I answered every question without thought or meditation.

At the end of the service the stranger came to me and, shaking my hands, said, "God bless you, my son." This was not a vision. It was real. Everybody saw him, but no one had seen him before. He didn't leave with the crowd but went in another direction. I am left with the assurance that he was one of the three Nephites who tarried.

through the vision of Joseph Smith in 1820.

I believe that after the apostasy of 1,260 years had ended, Joseph Smith divinely brought about the restored church and that this church is the one which was to receive the everlasting gospel spoken of in Revelation 14: 6. Latter Day Saints can be justly proud that their creed, more accurately known as the "Epitome of Faith," formulated by Joseph Smith in 1842 (*Church History*, Volume II, pages 569-570) has stood the test of more than one hundred years with no need for and no thought of changing it. We can also be justly proud that the severe indictment "corrupt professors" has no application in the life and ministry of Joseph. A creed, brought through the agency of such a divinely appointed man, would logically be formulated under divine guidance. Time has vindicated such a concept for this Epitome of Faith.

The Light

THE GENESIS VERSION of creation (Genesis 1:1-8) is a story with simplicity and beauty. It is sketchy, to be sure, but it is as simple and logical and likely an account as has ever been given of that event. It has been challenged by many, perhaps most notably by the scientists of a few decades ago. Yet, it has stood the test of time and stands now more verified than previously. Specifically, we want to consider that which was created "the first day"—light.

Ours is a day of scientific learning. We can do things now that were undreamed of a few years ago. We have things now that no one knew enough about even to want to have them at the beginning of this century. We have learned much, yet the more we learn the more we find out there is to know and the more apparent is our lack of understanding. We cannot even fill the blanks in the story of creation, much less duplicate the act. Perhaps we need to understand more complex things—to delve deeper into scientific mysteries. However, some of the greatest discoveries we make—those with the most far-reaching effects—are the simplest. These bring us closer to understanding the simplicity and harmony of the building blocks from which God created our complex universe.

Quantum Theory

A major step in this direction was the quantum theory—the basic theory of modern physics. This theory was set forth by Max Planck in 1900. Since then it has served as a doorway for the understanding of scientists and has led to many of our accomplishments. It is a step toward understanding the nature of matter and energy and the principles God used in creation.

The quantum theory has many complicated uses, but its basis is simple. Think of a hollow sphere with a tiny hole in its surface. Through that hole remove everything—including the air—from the interior. There is still something inside—that is light. This light

did not enter from outside; it is there as a part of the nature of matter and space. The thing that made the quantum theory different was Planck's idea that this light occurred in units having a definite, calculable size. Planck called these units quanta and thus gave the quantum theory its name. Such units are a part of the makeup of all forms of wave energy—light, heat, X rays, and so forth. An important development came with the discovery that the number of quanta present can never be less than $\frac{1}{2}$. Additional whole units may be present to make the number $1\frac{1}{2}$, $2\frac{1}{2}$, $3\frac{1}{2}$. . . but the last $\frac{1}{2}$ unit cannot be removed. At least that much wave energy is in everything. It influences the behavior of all things because it is a part of their very nature.

The basis of the theory is simple enough—energy such as light and heat occurs in definite units, and there is a certain amount of it in all things—but it was 1900 before the theory was developed. For some time after that it still was not well understood and used. Since then it has had a tremendous impact upon our lives. Without the quantum theory and its applications we would not now be concerned with atomic power or earth satellites. We wouldn't watch television. Radar would be a thing of the future, and so would hundreds of other recent discoveries. All these were made possible when men realized that wave energy (such as light) is in all things and found out how to use that knowledge.

Nineteenth Century Revelation

The quantum theory develops further that energy and matter are essentially similar—that the whole universe is a form of energy or power. We would call it the power of God. So we trace back to the time of creation and the basic building blocks God was using when he said, "Let there be light." Yet prior to 1900 men did not realize these things—*except those to whom God had revealed them*. Now I want to refer you to a revelation given in 1832—about

two thirds of a century before the quantum theory was formulated. Speaking of Jesus Christ, this revelation says:

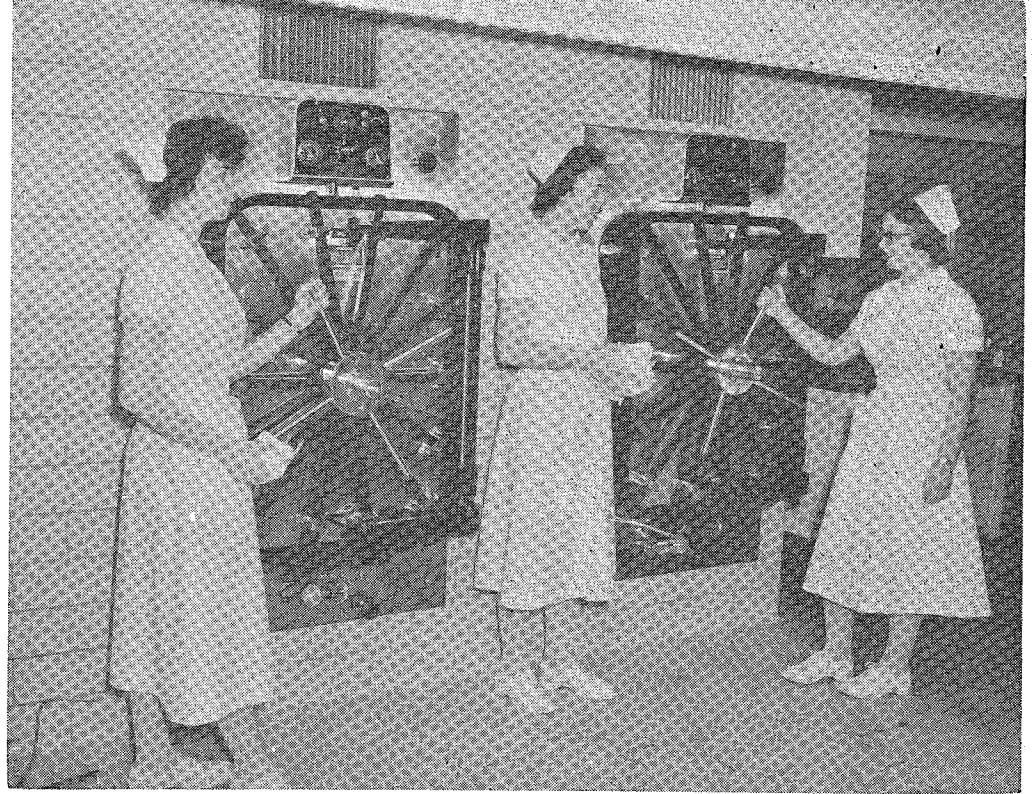
He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth, which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.—Doctrine and Covenants 85: 2, 3.

This fits in with the quantum theory—*there is light in all things*, even in "empty" space. The light of Christ is the power from which all things were created; it gives life to all things.

Would anyone care to deny that religion and science should be partners?—to say they should not join forces for the betterment of mankind? Here we have received information on the same topic from both sources. Notice that God gave his church the information over half a century ahead of science. We could have been making scientific progress along those lines more than twice as long as we have been. Certainly science could have used more of the guiding moral forces of Christianity in the application of its discoveries. Too often the fear of being caught and the fear of reprisal have to supply the restraint that should be based on brotherly love. Man misuses his inventions to the detriment of his fellow men. If each

(Continued on page 17)

Three student nurses examine the new sterilizing equipment in the central supply department. The two huge sterilizers cost about \$13,500.



New "San" Areas into Use

This is one of two new emergency treatment rooms. It is finished in pastel blue glazed tile. The nurse is Mrs. Carla Lech.

SEVERAL NEW AREAS of the \$900,000 addition to the Sanitarium have recently gone into use.

The three-level wing and other improvements will eventually provide new facilities for the hospital's medical floor, clinical laboratory, medical staff library, central supply, nursing offices, chaplain's office and chapel, student assembly room, food service, medical records library, housekeeping department, administrative offices, physical therapy, receiving and emergency treatment areas, and telephone switchboard center.

At present most of the new areas are either in use or near completion. April 1 is the target date for completion of all new areas.

The new wing is aimed at increasing the hospital's efficiency as well as its capacity. As the laboratory for the Sanitarium School of Nursing, it will also provide a better learning opportunity for student nurses. New equipment, methods, and concepts will give the students a better experience in the latest hospital techniques.

Already student nurses are becoming familiar with modern new equipment which was previously unavailable to them. As the completion work progresses, they will find increasing opportunities to work with new equipment and methods.



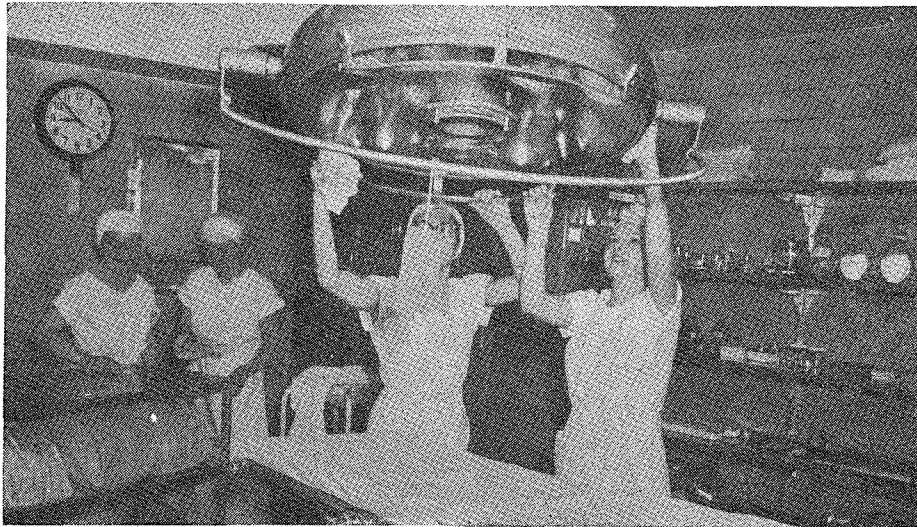
New, improved facilities
will help train
better nurses

By Roger Yarrington

Photos by Blanchard



The hospital's new admitting office is an attractive area. At left is Mrs. Evan Fry, and at right is Mrs. Richard O'Neil.

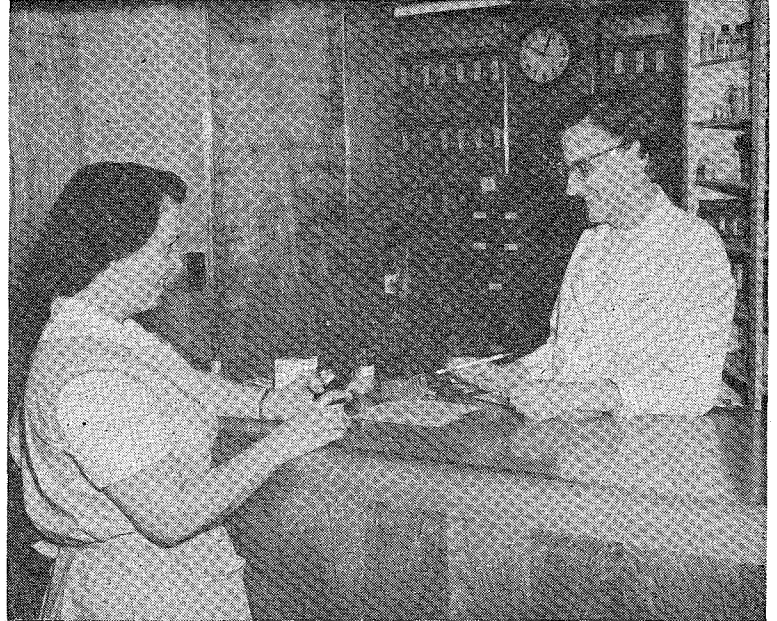


The present addition to the hospital will give it five complete operating rooms. Each one is a fully equipped center for the most modern surgery equipment and methods. Here four student nurses help ready the new facilities for use.

Two new switchboards now service the 'San.' Left is Mrs. LeRoy Ewald, and right is Miss Elizabeth Rittenhouse.



One of the first of the new areas opened was the pharmacy. Here Marilyn Van Trump, pharmacist, fills a prescription.



Summering with the Church in Europe

Part V

WITH THE BREAKING of the sound barrier between man and his Creator in the early 1800's came divine light which definitely alerted a questioning and probing humanity. One wonders if the firmament wasn't charged then (and now) with scintillating atoms bursting and rebursting, distributing heaven-sent light in response to the longings of humanity to know and understand more about the Creator and his works.

Doctrine and Covenants 85 lies behind this train of thought. It helps to account for the courage and faith of the youth, Joseph Smith, and of those other young men who believed in Joseph's experiences with the Almighty and with the heavenly messenger who came to him at stated times. It helps to account for the courage and faith elicited by our first missionaries to venture penniless from the security of home, loved ones, and native land to cross the great deep; for their love of the Son of God and for their faith in the restored gospel; for the courage of their womenfolk, who would be leading uncertain and greatly involved lives, coincident with their faith and support given freely to all concerned with carrying the gospel to a foreign land.

These people, our forebears, possessed the strength and character of their pioneer ancestors who had likewise ventured across the ocean from England and had gladly risked the accompanying hardships in order to enjoy religious freedom in what Latter Day Saints now know as "the promised land." Our heritage of faith and courage should allow no slackening of the pace set for us. "The marvelous work and a wonder" beckons us on.

I am the third generation to accept the restored gospel. I have never thought of the British Isles as just another foreign country, because my grandmother was an English emigrant at the age of sixteen and my husband's grandparents also emigrated in their youth. All were faithful Latter Day Saints to the end. The history of our church in England has been the cherished heritage of the membership in general, England being the first European mission and a successful one. We have a doubly strong kinship, all of us over here and over there, because of our relationship through those doughty pioneers, the Pilgrims of County Devon, Plymouth, England.

We spent a few days in Plymouth, and in a very short while I felt saturated with its lore. Everywhere were reminders of life in the old days dating back to the 1400's. We gazed with reverence and awe at the very locale where William Bradford, historian for the Plymouth Pilgrims and also their future governor, set out with one hundred and twenty men, women, and children, for the new world on Wednesday morning, September 6, 1620. They crowded onto the little one-hundred-and-eighty-ton barque, the "Mayflower." What a coincidence that we were there about the very time the

modern replica of this famous little ship was reaching the shores of New England, a gift from the British to their American descendants!

We had talked to Brother Donald Trapp of Badgeworth and to Sister Nellie Schofield of Birmingham, who know the city, and they helped us get our bearings. The hotel room which Don reserved for us was tops, and we were happy to use the fireplace which gave us adequate heat whenever we fed it a quarter. The usual continental breakfasts went with our room, and although we shy from breads and jams at home, we did not hesitate to enjoy them while abroad. They were real treats.

We loved walking to historic Plymouth Hoe which was only ten minutes up hill a block or so and around the corner. What a sight to see! The Hoe Promenade, one hundred and twenty feet above the sea, presents a view unexcelled in Europe, the folders say. One can see fourteen miles out over Plymouth Sound. The name "Hoe" is derived from the Saxon *Hoeg* (high). The entire Hoe is parklike, extensively landscaped, and features Drake memorials including a striking statue of Sir Francis himself. There is the spectacular Hoe cafeteria with concessions, built Quonset-like in style, and near by the navy memorial. There are scheduled out-of-door games, a bowling green, greyhound races, concerts, and more! There are attractive walks and sights around the wooded slopes on the far side and back, which we sampled.

The Hoe slopes which rise so high above the Sound are a marvelous sight. The wide Mayflower Steps, winding through the bright green lawns, past hedgerows and gardens, gradually take one down to the lido—the beaches, where are bathing, boating, gay concessions, sidewalk cafes with umbrellas galore, and excursion steamers. No "honky-tonk"! We spent several delightful hours on one of these excursions.

From the steamer decks we viewed the Hoe in really beautiful panorama, its famous Smeaton Tower and the walled citadel (where all the guardhouses face into the courtyard because Charles II feared his men would mutiny). Plymouth is the third largest naval base in Britain and again we chugged close to, in, and out among the ships of all designs and uses. There was the Eddystone Lighthouse, one hundred and thirty feet high, built in 1882 on a dangerous reef of rocks. We kept rubbing our necks from side to side trying to see all those lovely summer homes, no two alike, and the landscaping on the bluffs.

WHEN WE RETURNED from this cruise we shopped in the near-by Barbican District, "that ancient and famous quarter of the city, from which had previously sailed both Sir Francis Drake and Sir Walter Raleigh on their voyages of discovery." The general characteristics are preserved, the centuries-old narrow streets, Tudor and Jacobean windows and doorways and old ships' masts staircases. We did considerable rummaging. I am glad I bought souvenir booklets of photos because the Kansas City company which developed our films lost a number of both stills and movies, the only real casualty we experienced.

On the pier at the Barbican site we viewed the Mayflower Stone, which is immortalized in a proper setting and from which the Pilgrims stepped into the boats which paddled them out to the "Mayflower"—dear, God-fearing, far-sighted youth. What ever would they think to view the spectacular modernizations of their beloved Devon-hilled homesites! Nowhere did we see such miles of ultramodern beauty in architecture, landscaping, and thoroughfares. That part of Plymouth was "bombed flat," we were told over and over. It had to be rebuilt. But that horror is in the past, and life goes on at a gay pace.

However, the youth and young adults with whom we conversed all expressed a longing to emigrate to Canada or the

States. We didn't have the same opportunity to chat with just anyone elsewhere in England, for we were busy with our church friends. We found the same longings within our church, however; but they were tempered with loyalty to home branches, to home ties, to financial restrictions, and so on—a general hesitancy coupled with a frank desire to set foot on American soil and stay there.

A few of our people, wherever we traveled, feel that emigration is disastrous, or will be, to the church program abroad and frankly discourage it. Others wonder why Deity has warned us as a church of these present momentous and precarious times, even providing the United States as a place of safety whence they may emigrate. Of course all one can say to such ponderings is that everyone should be redoubling his efforts, faith, and prayers that eventually he may reap a rich harvest wherever his field of service lies. "Many are called but few are chosen" is a sobering statement. The chosen must surely be the ones who work at their calling while it is day. The Lord of the harvest will govern the increase. He will lead us whither he will!

I'd say that we found Zionistic conditions wherever we visited, at church or in homes; a splendid zeal, activity, accented with good cheer. These Saints are stressing fellowship as we are.

IN 1951 IN ENGLAND the scars of war were constant reminders, and to us the people walking the streets seemed like pitiful leftovers or slow motion movies. But now the pace of life is heightened and the joy of living is everywhere—quick steps, laughter, color, many interests. Central heating is creeping in with even an occasional ranch type house built "out in the open," so to say, for Britain is a crowded little island and one feels sort of "housed up" in its closely built cities. All of its teeming millions occupy an area of 68,000 square miles, compared with Missouri's 69,000 square miles. There has had to be many miles of open space surrounding the famed estates of which the British are extremely proud, whether owned by the peerage or surrounding an ancient castle, now kept up by some organization. One doesn't have to spend long hours going from one point of interest to another in Great Britain. Britains are plucky folk. Never will we—over here—be able to repay England for "shedding blood, sweat, and tears" and for "taking it on the chin" before we entered the war, like the loyal mother country she is to us.

Our routing didn't take us to England until the last weeks of our summer in Europe. We were about five weeks under Queen Elizabeth's protecting arms. We weren't far from London town for a week or ten days, during which time we were happily domiciled in Potters Bar with the Schofield trio—Franklin, Freda, and young Mary—and I must include the life of the household, Grampie Cooper, Freda's father. President F. Henry Edwards was also a guest. When we arrived Grandpa had chauffeured Freda and Mary to the station to meet us; all three stood smiling greetings as we walked toward them. The feeling of security is wonderful when friends appear at the right time and place.

The Enfield (London) conference convened the first week in August and like the one held in Hannover, Germany, took on an international aspect. I could hardly wait. Delegates were coming from Norway and Germany where we had been, and there would be a splendid representation from the States; besides we would meet many of the English Saints again before returning home.

We arrived in Potters Bar several days before conference time, just when the Schofield household was deep in anticipation and preparation for the conference. I was happy to hem the pretty new dress which Freda had finished making for Mary and to be able to lend a hand in other ways. When time came to take the load of varied provisions and utilities out to the church in Enfield, we went along.

There we were intrigued to see several boys on their knees laying a stone slab walk along one side of the pretty church, being careful not to damage plantings in the rose gardens bordering the walk. Inside the church several young men were laying cleaned aisle carpets; a bevy of "sisters" were doing over the kitchen and sewing room. The women of the branch would be the cooks, except for the Sunday noon meal when a caterer would be in charge. I marveled at their efficiency. The Laurel Club would have enjoyed a look in. Every inch of that church was going to be occupied, housing from three hundred to three hundred and fifty persons. There were four tables in the dining room, and they were to be filled twice, with no time lost.

Daily I looked at those large pans of vegetables to be cleaned, cooked, or sliced; meat to be stewed, baked, or carved; sauces to be made; pies to be cut, or fruits to be dishd; bread to be sliced and buttered. A sister supervised each task (and I have not aimed to list them all). Last, but not least—the tea, which was always made by Nellie Oakman; plenty was kept on hand all the time. I couldn't fathom it. Someone said, "I wish we had more Nellie Oakmans. She does all the little things which are so important for one's comfort. She keeps the kitchen clean and polished and sets the chairs for our weekly meetings." I marveled at her agility to skip up and down a ladder and reach into a high cupboard.

Many of us met Sister Nellie at our last General Conference. Her daughter Lily was with her. I am sure that Lily would rather be "a doorkeeper in the house of the Lord" than enjoy all the extras the world has to offer. She is kept busy with her work as branch publicity director, which included the fall (1957) missionary series and the Enfield annual bazaar, which I understand was a real project for her. Lily feels that "the Lord has a great many purposes in this country [England]" and feels further that she wants "to be associated with these purposes."

I WISH I COULD MENTION all of our women who are so busy in this branch. Freda Schofield has been women's leader in Enfield Branch for some time. She seemed to be the kind of person who quietly inspires confidence; she knows how to share responsibility and to train others. She also has confidence in her helpers, for she did not seem to have to use the telephone at all to check on anything. Brother Franklin Schofield, her husband, is Bishop of the British Isles. He and Freda support each other 100 per cent, and it was a joy to sense this co-operation and devotion to our cause.

There were three days of priesthood institute before the conference convened. I know of the good spirit of learning and understanding which characterized their lectures and discussions and which permeated the atmosphere of all the conference services that followed. After the three-day conference the young people enjoyed a well-attended two-day rally. Several afternoons were free for groups to visit or tour near-by places of interest. One of these afternoons we enjoyed the fulfillment of another lifelong dream—to see the quaint old town of Toppesfield, the ancestral home of the Joseph Smith family, and possibly to locate the homestead. More concerning this experience later.

Home Column

Letters

Recommends Youth Camps

As we approach the camping season, I wish that all parents could assist—at least for one session—in a church camp. It would help them to realize how valuable the camping program is to church young people. They could see how well their children are chaperoned, how much they are taught, how near they come to God in their devotions. They would be thrilled as they listened to youthful voices harmonizing around a campfire. They would be impressed with the love and patience of the counselors—even when dealing with the wayward children. The Spirit of God seems to be with them, showing them how to deal with each situation that arises.

I urge each mother who has children of camp age to start saving so that they will be able to attend. Members who do not have children, or perhaps the women's department, could make a real contribution by helping to send interested nonmembers or youngsters who would be financially unable to go if they were not assisted. We have three daughters of camp age who could have taken friends often if there had not been the problem of finances. Really, no sacrifice is too great to afford children and young people the opportunity of attending these camps.

I have assisted in the camp kitchen for several years, and I find it a joy to serve our youth. I have also gained a knowledge of the greatness of this work. One mother told me that her son took no interest in the church until he started attending youth camps. Today he is in the priesthood and is doing a good work for God and his country.

I cannot praise our youth camps enough.

MRS. FARON STAFFORD

Macks Creek, Missouri

Never Alone

I am one of the fortunate persons of this world who has always lived under the blessings of God. I was born of good parents who had accepted the guidance of the Restoration movement. It was due to their guidance and example that I today share in the blessings of the gospel. My life has been filled with experiences that have truly been rich in the power of God. I served in the U. S. Navy during both World War II and the Korean conflict. During these years of service the protecting arm of the Master was around me.

The experience that stands out most prominently to me happened in the fall of 1951. I had always been fortunate in my service life in being assigned to bases within the United States where the church and its fellowship were always available. At this time I was ordered aboard an amphibious landing craft bound for the Far East. How well I remember that day when I was called upon to take leave of my family and go to what appeared to be my first isolation from the work of the church. As we steamed out of San Diego Bay on that bright autumn afternoon I stood by the rail and watched my family fade from view as the horizon broadened.

Day by day the distance from home grew greater and the feeling of isolation began to weigh heavily upon me. On our first Saturday away from home my thoughts turned to the Sabbath and the fellowship that I would miss. On this day the ship's newspaper carried the announcement that Yeoman Bragg, who was a deacon in his church back home, would conduct services the next day. I immediately contacted Brother Bragg and was delighted to learn that he, too, had accepted the message of the Restoration.

Brother Bragg and I held services several times after this for those with a desire and a need for spiritual fellowship. These experiences were very enriching and a strength to me. The one that was most vivid to me was one Wednesday evening when we announced that there would be prayer service in the mess hall. We waited for a period of time to find that we were the only ones who seemed to be interested. Being just the two of us, we moved to the forepart of the main deck where we might draw ourselves apart from the world about us and worship God.

There in the quiet of the night we sat upon a huge anchor communing with God who had created the stars that so beautifully sent forth their rays of light on the ocean. As we continued our supplications there came to me a feeling of closeness to the Creator and the message that there was no isolation to members of God's family. The testimony came to me, and to this day stands, that wherever we are and whatever is our need, the God we love and cherish is ever there to be our stay.

HAROLD L. FOWLER

Del City, Oklahoma

More Blessed to Give

In many magazines and books advice is given on how to acquire wealth, security, prestige, and other desirables. The greatest

satisfaction, however, comes not from getting but from giving. Real happiness comes when we learn to give of ourselves—our talents, affection, understanding, encouragement, and kindness. We can help bring peace of mind to those who are discouraged. In every phase of living, if we will condition ourselves to do so, we can learn to give what will most help those around us. When we attend church, we shouldn't go just for what we can derive from the services; we should go and give our attention, our devotion, our sincere interest. In our daily tasks we should give loyal, intelligent, honest effort. Christ gave us a wonderful example of how we should live. He was ever mindful of the needs of others; he even gave his life that men might have salvation. Truly, it is more blessed to give than to receive.

MRS. J. H. THOMAS

Oneco, Florida

From a Serviceman in Korea

I am stationed in Korea a few miles from the Thirty-eighth Parallel. I have been here since May, 1957.

In the *Herald* of December 23, in the section called "Across the Desk," I read the tragic story of Mr. and Mrs. Willard Phelps of Mayville, Michigan, who lost their twin daughters and wanted to adopt other children. In Korea there are over 22,000 orphans who need homes. Of these 80 per cent are three to nine years old. Most of them are in orphanages supported by the Armed Forces stationed here. These children received terrible treatment during the war. Many of them look to the people from the United States for help. Although they know little English, they almost always ask any serviceman they meet, "Will you take me back to the States with you, GI?"

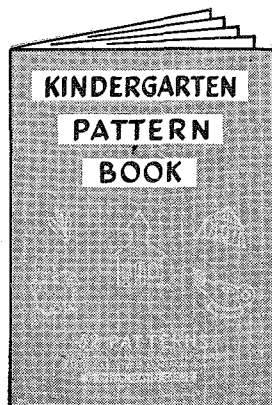
For Christmas we of the Seventh Division held Operation Tiny Tim to get food, clothing, and toys for these kids. I wrote my mom, who in turn asked our branch at Oak Grove, Missouri, to help. As a result, I received two large boxes of clothing and toys.

I don't know the process for adopting these youngsters, but I'm sure it wouldn't be hard to find out if a person wanted to do it.

I will be here until August, and I would appreciate hearing from friends in the States.

PFC DONALD A. SCOFIELD
US 55 591 231

Company C, 1st Battle Group, 32nd Inf.
APO 7, San Francisco, California



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District President

and Wife

Minister in Spanish

J. E. "Gene" Wilder and wife Catherine visit with Spanish-speaking members after Spanish services at Weslaco, Texas, on January 19. Pedro Cardona is at left, and Rosa Garcia at right. With backs to camera are Daniel and Salomon Silva. Thirty-eight Spanish-speaking members are enrolled in the Weslaco Branch, where two church services, one in English and one in Spanish, are carried on simultaneously in associated chapels. Brother Wilder had just preached his first sermon in the Spanish services, which he estimated required thirty hours of study, brushing up on Spanish learned during high school days. Sister Wilder sang a Spanish translation of "Blest Be Thou,



O God of Israel," prepared especially for the occasion. The Spanish-speaking Saints at Weslaco are members of the Southwest Texas District, of which Brother Wilder, a high priest, is president. "Gene," as he likes to be called, is manager of the REA electric co-operative in the Rio Grande Valley. Since their three children are now grown,

Catherine is studying for a college degree in elementary education.

Weslaco Branch is located near the Mexican border in far south Texas' subtropic Rio Grande Valley, where two hundred thousand Spanish-speaking residents comprise about two thirds of the population.

The Light

(Continued from page 11.)

had the proper regard for his fellow men all things would be used well.

We have referred to the Doctrine and Covenants in regard to the true nature of the light that is in all things. It is the light of Christ and the power of God. Realization of this truth could have a profound effect upon the thinking of men. With this light everywhere is it any wonder that God is concerned with all things? Especially that he is concerned with all mankind? Has it ever been hard for you to see how the mind of God could reach out to touch the mind of man? If so, then remember that a certain amount of the light of Christ is in everyone. This light also "proceedeth forth from the presence of God, to fill the immensity of space" and so can reach us wherever we are. Mankind was given the greatest potential of any of God's creation for using the light of Christ. But mankind was also given the right of stewardship over that potential—the right of agency, the right of each one to choose what he would do with his portion of the light.

Many different things can be done with light. We can take the light of a candle and focus it with a lens, diffuse it with another lens, absorb it with something black, divide it into a rainbow with a prism, pass it through a plain sheet of glass, or color it with a colored glass. It can be distorted, or

it can be utilized in its purity. So can the light of Christ.

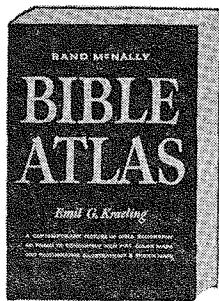
How much do we distort and color the light of Christ? It seems to be very difficult for us to pass on a perfect image of him—but it is worth striving for. It is very difficult to make glass that will not discolor and distort the light which passes through it, but that is the ideal and the mark for which the glassmaker strives. One way to avoid distorting light is to make opaque glass so there will be no light passing through to be distorted. This will do for some purposes, but it certainly is not what we are to do with the light of Christ. He said, "I give unto you to be the light of the world." Since it is given to us to be that light we need to work toward the ideal of passing it on, true and undistorted.

For light to reach obscure places it must be reflected around the corners. We, then, must be like mirrors, polished and true to reflect the light of Christ around the corners to all our fellow men. Here again is a difficulty. Mirrors are not perfect. Not only do they distort the light and give an imperfect image, but they absorb a part of it and do not reflect it all. There is, however, another means of reflecting light that does a better job—using the prism. Instead of reflecting from its outer surface like the mirror, the prism allows the light to enter into itself. It then reflects the light from the inside in such a manner

that none is lost. All of the light that enters in is reflected out again. This is what we must do with the light of Christ. It is precious—too precious to be wasted by reflecting only a part of it and that from the outer self only. Rather, it must enter in to illumine our own souls and then be passed on to our fellow men in its fullness. In so doing, we should show the beauty that is in the way of Christ, just as a prism can reveal the rainbow of colors that is in ordinary light.

The light coming to us should be like electricity entering a light bulb. The electricity goes to the very heart of the bulb to light it and make it glow all over. The light from Christ should go to our hearts and make us glow all over so that all men can see the light. At times we should be like the concave lens that will diffuse the light and spread it to reach all our friends and neighbors. At other times we must be like the convex lens to focus the light upon some special person that they might see more clearly. Like the pane of glass, we must allow the light to pass through us and on to others if we would fulfill our destiny. As we become more perfect, those seeing the light will see its source ever more clearly. A perfect pane of glass is invisible because it does not absorb, color, or distort the light passing through it. Just so, those seeing a perfect Christian see not a man but Christ Jesus who dwells in the man.

for every Bible student . . .



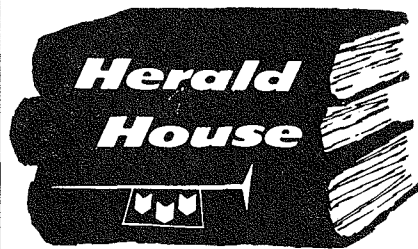
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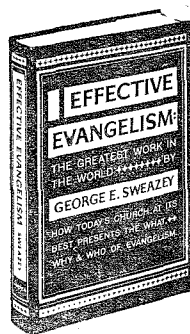
Book Reviews

Effective Evangelism

By George E. Sweazey

Harper and Brothers
1957

Price \$3.50



This is an effective book and I consider it very helpful, not only to the missionary under appointment but also to the men of the standing ministry.

The first chapter, entitled "The Walk with God," emphasizes contact, cultivation, commitment, and conversation. In the succeeding chapters there is an explanation of what evangelism is and is not. Then the author lists some suggestions on the ordinances, Christian practices, and church membership.

Chapter eight pertains to "lay-evangelistic visiting"—a field in which we have pioneered but in later years apparently have become lax. Today this practice is advocated not only in Protestantism but also in Roman Catholicism. In the Protestant approach to evangelism in Japan, this technique of lay-member visitation and careful reporting to the pastor is paying great dividends.

Chapter ten was particularly appealing to me as it covered the subject of evangelistic preaching. Dr. C. H. Dodd of Cambridge is quoted pertaining to his question as to whether sermons which lack the evangelistic note are entitled to be called preaching at all. He further states, in his book *The Apostolic Preaching and Its Development*, that in the New Testament to "preach" always means to "evangelize." *Kerygma* (preaching) always refers to speaking to the unsaved.

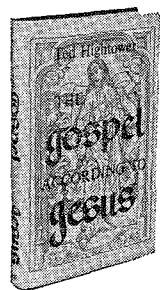
In chapter twelve there is an explanation of various procedures which we usually promote, but I was attracted to his caption of "Inquirers' Groups."

Chapter fourteen on the care of new members contains the statement that a systematic checkup is essential. The thought is advanced that for at least the first eighteen months the pastor must, at stated intervals, have a careful look at how every new member of his church is doing. It is one of the most important ways of keeping that path from the front door to the back door from being so often traveled and so often very short.

Another good chapter pertains to absent members, again repeating the urgency of the need of evangelistic visitation. The author also points out the advantages of the direct mail offering.

It is my personal opinion that all of our men would profit by reading this book.

D. O. CHESWORTH



The Gospel According to Jesus

By Ted Hightower

Fleming H. Revell

Company
1957

Price \$2.50

The striking title to this book is not misleading. Ted Hightower, a Methodist minister of considerable insight, has gleaned from the New Testament the essential teachings of Jesus and conveyed them expertly in modern language.

The author began searching years ago for the *kernel* of the gospel according to Jesus; and although I generally hesitate to accept various opinions and men's ideas about what Jesus meant by what he said, I didn't read very far into this book until I felt I was on solid ground and face to face with an honest man's interpretation of the truth.

A very small percentage of ideas in this book are different from the restoration point of view, and these are quickly

overcome by the startling realism with which the author writes on the subjects we are together on. His interpretation of Christ's message about the kingdom is much closer to our concept than the average Protestant minister of this age. The thoughts presented on this subject can easily be appreciated by our people as well as the stimulated thinking that will result from reading such chapters as (1) The Good News about God, (2) The Good News about Sin, (3) The Good News about Forgiveness, (4) The Good News about Death, and (5) The Good News about the Church in Society.

Because Christ is the center of all, and the greatest need we have is to know and obey him, I feel every serious thinking adult would enjoy and profit from reading this good book. For those who have to preach or teach, the information will prove very stimulating. Anyone seeking a deeper understanding of Christ and the burden of his message to the world will find satisfaction in reading *The Gospel According to Jesus*. To me this is one of those "good books" that come along ever so often and refresh the soul with new insights into the truth.

T. ED BARLOW

Miracle in the Foyer

A true experience as related by
the pastor of the church

It was Mother's Day, 1950. Elder Granville Swenson was the speaker on this particular Sunday. About halfway through the service I noticed Brother and Sister Charlie O. Whipple leave their seats and go into the foyer, closing the doors after them.

Soon Mrs. Whipple asked Ben Pilbeam, deacon in charge, to summon her daughter, Esther Curtis. Brother Whipple was ill.

I was in charge of the service, and Brother Carl Oliver was assisting me. In a few minutes leaving the room, Sister Whipple opened the door and shouted, "Come quickly and help. Brother Whipple has fainted."

Brother Oliver and I got up immediately and went to the foyer and closed the door. Brother Swenson never faltered in his sermon and everyone sat very quietly.

Entering the foyer we found Brother Whipple lying on his back on the floor; his face was as white as chalk. Brother

Oliver took his wrist and felt his pulse. Sister Whipple was frightened almost beyond control. She asked me to administer to him, and I felt in my pocket for my oil vial. To my dismay I remembered that I had not put it in my pocket when I changed suits.

Before I had any more time to worry about it, Brother Pilbeam, the deacon, handed me a small bottle of oil which had been consecrated and which we always kept for use in administering to the sick.

(At this point Deacon Ben Pilbeam adds to the story: "When Sister Whipple called for help Brother Gilberts and Brother Oliver responded and I followed, reaching into a secretary's desk which was located by the door to the foyer for a bottle of olive oil as I went out, expecting the administering elder to need it.

"I had suggested to Brother Gilberts the Sunday before that the consecrated oil be placed in the little room to the

side of the rostrum which was used for administrations, but Brother Gilberts advised me to leave it in the desk. It seems to me that the hand of God was in this that the consecrated oil should be in the right place at the right time.")

I took the oil, and as Brother Oliver continued to feel for a pulse beat, I administered to Brother Whipple. Brother Oliver said that immediately the pulse, which had stopped, began again feebly at first, then stronger as we continued in prayer. Shortly after the administration color came back to Brother Whipple's face. He opened his eyes and asked us what all the excitement was about. Then he arose to his feet.

Brother Oliver made this statement to me afterward: "My stepfather, Dr. Messenger, was a physician, and I know what the death rattle is. I also know that Brother Whipple's pulse had stopped completely, and that he was a dead man. If he had been left alone, he would never have opened his eyes again."

After a couple of days rest and quiet, Brother Whipple was once again able to be about his work. In June, 1955, more than five years after this experience, Brother Whipple died.

ELLIOTT GILBERTS

Sanscripts

School of Nursing Resurveyed

February 10 to 15 were busy days in the School of Nursing as it was being resurveyed for national accreditation. It was granted full accreditation on the national level by the National League for Nursing in 1955. Miss Marion Miller of New York City spent this week in February going over all improvements and carefully checking the curriculum. Her report will be analyzed by the National Board of Review in June, and the "San" will receive a report from this board in July.

The student nurses who met with Miss Miller to discuss the curriculum were Coleeta Antonio of Lorraine, California; Helen Chamberlain of Wichita, Kansas; Marjorie Doig of Independence; Bette Floyd of Benton Harbor, Michigan; Ona Lee Gamet of Lamoni; Gail Hershey of Florence, Alabama; Judy Klopping of Underwood, Iowa; Alta Minthorn of Kalispell, Montana; Betty Moore of Atchison, Kansas; and Phyllis Phillips of New Canton, Illinois.

The students had a tea while Miss Miller was present. Those responsible for planning it were Gail Hershey, student president; Doreen Carpenter of

Fulton, New York; Kay Cable of Independence; and Alice Rupprecht of Caseyville, Illinois.

On Saturday morning Miss Miller met with a representative group of interested persons to point up some observations made during the week. The student nurses were represented at this meeting by Gail Hershey; Karen Travis of Holyoke, Colorado; Happy Mitchell of Macy, Nebraska; Linda Brundige of Anita, Iowa; and Joanne Fuller of Gore, Oklahoma.

Pancake Fry

On February 28, the student nurses tried a new method to raise money to finish out the sum with which to buy new furniture for their lounge. They held their first pancake fry and had a very successful evening. Ona Lee Gamet of Lamoni and her committee had selected the furniture and stayed within the budget set by the Student Council; however, there was not enough to buy lamps and drapes.

Linda Brundige headed the over-all committee for the "fry." Kay Cable of Independence and Betty Burkhead of Fairbanks, Alaska, were overseers of the production of the pancakes. Phyllis Phillips was in charge of the dining room.

The Winning Team

Betty Burkhead has captained the "San" basketball team to victory. The "San" students entered the YMCA-sponsored girls basketball league last fall and have come through the first round as victors. They played eight games in the series and won all. They are eligible now to play in the All-City Tournament, which will be held this month.

Alice Dyer of Independence, sports chairman, Lucretia Swetnam of Hardy, Arkansas, and Mildred Carter of Independence are the students responsible for all arrangements of games. Mrs. Mildred Camp, medical supervisor at the "San," is their coach.

The following girls make up the team: Betty Burkhead, captain; Mildred Carter of Independence; Patricia Determan of Moorehead, Iowa; Margaret Gohring of Onawa, Iowa; Patricia Hansen of Independence; Donna Kiper of Jonesport, Maine; Zada Pement of Kansas City; Carolyn Schneider of West Bend, Iowa; Lucretia Swetnam of Hardy, Arkansas; Barbara Thoman of Independence; Maureen Weable of Eaglesville, Missouri; and Betty and Shirley Worthington of Alpena, Michigan.

Briefs

Notice to Contributors

In the recent survey made of "Herald" reader interest, several complained that the branch news published in Briefs contained items of happenings which were too old to be interesting. Many items had only local interest. The editors have been conscious of this but felt all branches should have equal opportunity. However, recognizing the validity of these objections, the editors would like to change certain policies with regard to this section of the "Herald."

We are inviting you to send us only items of church-wide interest, as soon as they happen. These will be run in short paragraph form under place and date headings. It may be necessary for us to further condense news items, since this change of policy will not provide extra space. A sheet of instructions for reporters will be sent upon request.

EDITORS

Recent Baptisms

HILL CITY, KANSAS.—The women's department sponsored a bazaar and pancake supper the first part of December. The proceeds, \$150.00, will be put in the building fund.

A large group enjoyed the Christmas program directed and prepared by Mrs. Emit Jones, Mrs. Lon Garrison, Mrs. Norman Gordeir, and Mrs. Lawrence Hedge.

A pastor-leader-teacher meeting was held February 19. Committees to work on vacation church school preparations and an Easter program were appointed.

On February 20, the women, led by Mrs. Cecil Garrison, assisted by the music director, Mrs. Lawrence Hedge, sponsored a talent show and box supper. The proceeds of \$75.00 went to the building fund.

On February 23 Howard Spence of Penokee, Kansas, and Buddy Jones, David Jones, and Grace Jones of Bogue, Kansas, were baptized by pastor Lawrence Hedge of Hill City

and confirmed by Elder Conrad Graybill of Kanorado, Kansas, and Brother Hedge. Clarence Stauber of Hoxie, Kansas, had charge of the prebaptismal service. Mrs. Clarence Dean and Miss Barbara Hedge sang prior to the baptism.—Reported by BARBARA HEDGE

Evangelist Holds Series

NELSONVILLE, OHIO.—The annual business meeting for election of officers was held August 25, with District President John Blackstock in charge.

New officers are Delbert O. Norris, branch president; Gerald Sennott, secretary-clerk; Earl Wolfe, church school director; Frieda Benchler, treasurer; Sandra Glab, music; Basil Mournie, young people's leader; Myrtle Mournie, publicity and book steward.

Evangelist Floyd T. Rockwell held a two weeks' series September 4-15. A baptismal service was held September 15, with Frank Leurs, Belle Sennott, Diane Spence, Jackie Perry, and Jean Carol Robinette as candidates. They were confirmed October 3 by Elder D. O. Norris and Elder Cumming.

Elder Frank Riske of Middletown was guest speaker January 26.

The Saints of Nelsonville are now refinishing the seats in the church.—Reported by MYRTLE MOURNE

Additions to Church Now Complete

HOUSTON, TEXAS.—The Houston Heights Branch has completed work on a new floor, new walls, widening of the foyer, changing of entrance doors, and installing of wall-to-wall carpeting. A pastor's study was added. Stained glass windows were donated, adding beauty to the building. New rostrum chairs were also donated. Indirect lighting was installed, and an electric organ replaces the piano. Air-conditioning will be installed in the spring. A soft warm gray paint was used on walls and woodwork. The church emblem was placed on a purple velvet drape, placed behind the speaker's platform. Members have worked in unity on this project.

An area banquet was given in honor of President and Mrs. W. Wallace Smith on

January 18. Wayne Banta was in charge.—Reported by WANDA SANDERS

Financial Day Held

AKRON, OHIO.—The Kirtland District financial day was held in Akron on February 16. The theme for the day was "It Is More Blessed to Give Than Receive." Prayer and testimony meeting opened the day's service, with elder Harry W. Black presiding and Elder Hubert Mitchell speaking. Apostle Donald Lents preached at eleven o'clock, with Bishop Jerome Wildermuth presiding. The Barberton women's department cooked and served the dinner. At the afternoon service as informal talk was given by Apostle Donald Lents on his experiences in the European Mission.—Reported by ELIZABETH CAPLINGER

Mission Organized

HOBBS, NEW MEXICO.—The Hobbs mission was organized November 18, 1957, with District President Raymon Carson and Apostle D. Blair Jensen in charge. Brother Forrest Ziegenhorn was appointed pastor. Dean Miller is church school director, Clara Martin is reporter, and Mildren Ziegenhorn is music director. Josephine Stack is secretary and treasurer. Jean Miller is women's leader, and Glenn Stack is solicitor.—Reported by MRS. GLENN STACK

Religious Emphasis Week

LAWRENCE, KANSAS.—Dr. Evan Shute of London, Ontario, Canada, was associated with the Lawrence Branch February 16-21. This period coincided with Religious Emphasis Week on the campus of the University of Kansas where Dr. Shute was one of a group of prominent religious leaders of various faiths who highlighted the week's activities. In addition to a vigorous schedule of discussions, seminars, meetings with various classes at the University, dinners, and speaking engagements; he also found time to minister to the needs of the Lawrence Saints. Dr. Shute, in addition to speaking to the entire branch on Sunday, met with the priesthood, women's department, and the Liahona Fellowship composed of members attending the University. Also, he found time to visit in the homes of several of the local congregation. Though Dr. Shute's stay was brief, the power and depth of his ministry will long be remembered.—Reported by JOYCE OSBORN

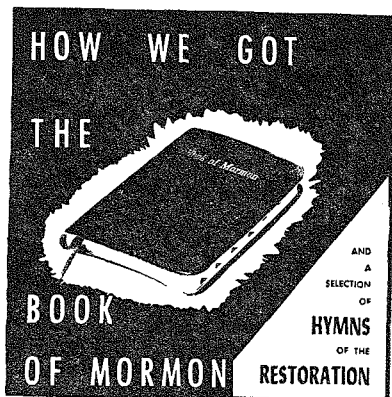
Growth in Membership

SYLVANIA, OHIO.—The election of officers was held August 25, 1957, with District President Lloyd Lynn present. Elder Harry Ries was elected branch president which will make his eleventh consecutive year in this office. Others elected were Elder Elmer Stanton, church school director; Bonnie Stamm, music director; Virginia Chandler, secretary; Stanley Chandler, treasurer; Ilene Ries and Lenora Ries, flower committee; Norman Bailey, adult supervisor; Ardith Lancaster, children's supervisor.

During September, Missionary Walter Conway held instruction classes for men and women and also held evening services. During the year the Friendship Club has given Sunday dinners once each month in the church basement. Two couples plan and prepare the dinners, and a freewill offering is received which goes into the treasury for church improvements.

On August 25, Richard Albert Ries and Ray Elmer Stanton were baptized by their grandfather, Elder Harry Ries. In November the following were baptized: Kathleen Ellen Chandler by her father, Priest Stanley Chandler; Carol May Eubank by Elder Harry Ries;

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Terrance Holdren by his father, Priest Floyd Holdren; and Barrie Gene Stoler by his uncle, Elder Arnold Lancaster.

During the year the Saints have enjoyed the ministry of Apostles Oakman and Lents.

The Boy Scout troop has grown in numbers so that the church can no longer accommodate them; they are now meeting in the Township Equipment Building. The congregation has also grown in numbers so that it is necessary to hold two services on Sundays; the adults meet in the upper auditorium and the children have their service in the basement. Elder Arnold Lancaster has been appointed junior pastor for the children. Total membership is 125.—Reported by LENORA RIES

Busy February

CHATHAM, ONTARIO.—The Chatham District had a special month of good experiences in February. Three meetings for district priesthood instruction, an organizational meeting for all missionary co-ordinators for a district-wide cottage meeting emphasis, a second annual "League-O-Rama" for Zion's Leaguers and a very successful institute for the ladies of the district were held.

The League-O-Rama was the second of an international type with Flint-Port Huron District Leaguers joining with the Chatham District in a Friday and Saturday young people's session. Fun night on Friday, classes on Saturday morning, a bowling tournament, a "General Conference" session conducted by the Leaguers, and the climaxing banquet and devotions made the institute one to be well remembered by over one hundred Leaguers. Elder Clarence Smith, youth director for Chatham District, headed the staff and the Chatham Branch was host.

More than one hundred and twenty-five people met in the upper auditorium on the closing night of the women's institute to hear the challenging message of Sister Blanche Mesley. The all-day session took place on Saturday, February 22, and was based on the theme: "Obligations of Stewardship." Staff instructors included Sister Eunice Arrow-smith, district director of women; Sister Wanda E. Hanton, district director of music; and Elder Elroy E. Hanton, Chatham District president. The banquet was served by the men of the Chatham Branch under direction of Elder Royal R. Wood and Elder Vern Pritchard.—Reported by MRS. LYLE GIBSON

Annual Spring Conference

DETROIT, MICHIGAN.—The Detroit International Stake annual spring conference was held in the auditorium of the Redford high school on the afternoon and evening of Sunday, February 23. Elder W. Blair McClain, stake president, conducted the services. Guest minister was Bishop G. Leslie DeLapp.

A twenty-nine-page folio of reports was provided for each person attending. This has come to be a regular and highly valued feature of each spring conference session.

Nine men were approved for ordination: Robert M. Coats (Drayton congregation) to office of elder; Clinton L. Crandell (Drayton congregation) to office of deacon; Myron L. Willard (Highland Park congregation) to office of elder; Gordon R. McKay (Parkside congregation) to office of elder; Marius Kaat (Leamington congregation) to office of priest; Frederick M. Howes (Wayne congregation) to office of elder; Dorey E. Gilbert (South Windsor congregation) to office of elder; William E. Haley (South Windsor congregation) to office of deacon; Gordon E. Lindsay (South Windsor congregation) to office of priest.

Bishop G. L. DeLapp gave a very fine sermon in the evening worship hour.—Reported by H. E. DEPEW

Classes to Train Teachers

THE PLAINS, OHIO.—Jeanne Denise, infant daughter of Mr. and Mrs. Don C. Smith, was blessed January 12, by Elder Delbert O. Norris, maternal grandfather, and Elder Ralph V. Brown, pastor.

Shirley and Leonard Ball were baptized by Elder Ralph V. Brown on February 15, at Jackson, Ohio, and confirmed March 2 by Brother Brown and Elder D. V. Cummings.

Richard Cochran of Dayton, district young adult leader, was the morning speaker, February 16.

Tuesday, February 18, was the first in a series of six weekly regional church school teacher training classes, taught by David Mingus. The course of study is *Ways of Teaching*, by Karen Andersen.

Apostle Donald V. Lents was the speaker at a regional preaching service, Wednesday, February 19.—Reported by MARIE C. BROWN

Four Young People Baptized

GRAND JUNCTION, COLORADO.—Seventy Houston Hobart and Elder David Judd have been visiting, conducting a series on "The Abundant Life." Four young people were baptized, and they were confirmed before the Communion service on March 2.—Reported by R. H. OLIVER

Missionary Visits Branch

IMPERIAL, NEBRASKA.—Missionary John Jordan of Denver spent from January 21-30 in the branch, visiting and holding cottage meetings. Gloria Mullen and her sister, Darlene, were baptized and confirmed by him during his stay.

Russell Goddard was the speaker on February 9. His subject was "What Does 'Church' Mean to You?"

District President Steve Bullard and his wife spent February 23-24 in the branch. He was the Sunday morning speaker, and assisted at a funeral service on Monday.—Reported by SYLVIA GODDARD



Golden Wedding Anniversary

Mr. and Mrs. T. B. Dodge of Wheatland, Wyoming, celebrated their golden wedding anniversary on December 31 by holding open house at their home. About one hundred and fifty guests called to congratulate them. Mr. Dodge was born at Herman, Nebraska, in 1876 and joined the Reorganized Church in 1920; he holds the office of deacon. Mrs. Dodge was born in Cheyenne, Wyoming, in 1887, and was baptized into the church in 1915.

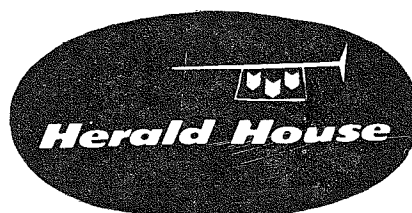
Their two daughters, Mrs. Margueret Lacock and Mrs. June Akers, their son, George Dodge, five grandchildren, and one great-grandchild were present for the occasion.

ready now . . .

Children's Reunion Materials for 1958

These manuals have been prepared to offer suggestions to leaders and teachers and will need to be adapted to fit local needs. Order yours early!

Manual	Theme	Price
Nursery	Living in Our Heavenly Father's World	\$1.00
Kindergarten	Jesus and His Church	.85
Primary	Jesus and His Church	1.25
Junior	Jesus and His Church	1.10
Flannelgraph Instructions and Patterns (for primaries and juniors)		1.00



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Bulletin Board

Missouri Regional College Conference

A Missouri regional college conference will be held at Columbia on April 12 and 13. Further information may be received from John Yohe, 1213 University, Columbia, Missouri.

Southern Oregon District Spring Conference

The Southern Oregon District spring conference will be held at Medford, Oregon, on April 11, 12, and 13. Apostle Percy Farrow, Bishop T. A. Beck, and Missionary Elder Robert Seeley are to be present.

PEARL FORD
District Reporter

Serviceman's Address

Pvt. Robert M. Mortimore
US 55 612 712
Co. A., USASCS Regt.
Fort Monmouth, New Jersey

BOOKS WANTED

W. R. Morrison, 1400 South 81st Street, Muncie, Kansas (telephone Sunset 8-5746), would like to obtain copies of *Young People's Church History*, Volumes 1 and 2. Please state price and condition of books before sending them.

REQUESTS FOR PRAYERS

Mrs. Peggy Gamel, Newkirk, Oklahoma, requests prayers for Elder Alvin Smith, 820 E Street N.W., Miami, Oklahoma, who despite his own illness has gone at all hours of the day and night to administer to others.

Prayers are requested for Mr. and Mrs. Max R. Rana, Box 812, Trona, California, who have lost their four-month-old daughter.

Prayers are requested for Mrs. Bob Bennett, Box 436, Route 3, Amarillo, Texas, who is suffering with cancer.

Mrs. Wilma Neitzelt, 3129 Perry Road, Southwest Canton, Ohio, requests prayers for her husband and herself. She has not been well since the death of their son five years ago.

ENGAGEMENT

Elliott-Freberg

Mr. and Mrs. Evert A. Elliott of Independence, Missouri, announce the engagement of their daughter, Karen Frances, to Dana Donald Freberg, son of Mr. and Mrs. Harold N. Freberg, of Des Moines, Iowa. Karen is a junior student at Graceland College. Dana also attended Graceland, and is now a senior at Iowa State University at Ames, Iowa. A June wedding is planned.

WEDDINGS

Froeling-Hagmeier

Jean Luise Hagmeier, daughter of Mr. and Mrs. Arthur Hagmeier of Keokuk, Iowa, and Harold Frederick Froeling, Jr., son of Mr. H. F. Froeling, Sr. of Oaklawn, Illinois, were married in a double-ring ceremony at the Reorganized Church in Keokuk on March 1, Priest Blair E. Bryant officiating. They are making their home in Keokuk.

Karlson-Bowman

Marilyn Joy Bowman, daughter of Mr. and Mrs. Ferren N. Bowman of Cameron, Missouri, and Russell J. Karlson of Des Moines, Iowa, were married February 16 at the Reorganized Church in Cameron, Pastor

Reunion Schedule

Reunion Theme: "Jesus Christ Our Heritage and Hope"

DATE	REUNION	PLACE	FOR RESERVATIONS WRITE TO:
May 23-26	German Mission Reunion	Hannover, Germany	Ralph R. Bobbitt 7722 Bobbitt Lane Houston, Texas
June 7-15	Texas	Bandera, Texas	Dr. C. F. Young 1422 River Rd., So. Fargo, North Dakota
June 8-15	Red River	Detroit Lakes, Minnesota	Lester Anderson Manning, North Dakota
June 18-22	Northern Plains	Fairview, Montana	C. R. Richards 1908 S. Broadway Wichita, Kansas
June 21-29	Kansas	Camp Fellowship Wichita, Kansas	Stanley I. Hayes 1 Ardsley Rd. Binghamton, New York
June 28- July 6	New York Metropolitan, Philadelphia Metropolitan, Washington, D.C., & Scranton	Deer Park New Hope, Pennsylvania	Charles J. Hoschouer 738 North Fifth St. Montrose, Colorado
June 29 - July 5	Western Colorado	Presbyterian Camp Grounds Grand Mesa, Colorado	R. L. Morrison Box 453 Rodessa, Louisiana
June 29 - July 6	Arkansas-Louisiana District	Camp Couchdale FFA Camp Hot Springs, Arkansas	Vern Webb Eichstrasse 14a Hannover, Germany
June 30 - July 4	Servicemen's Conference	Bertchesgarten, Bavaria	Benjamin L. Carter Stonington, Maine
July 5-13	Maine	Camp Winiagwamak Brooksville, Maine	William Archer 26 Finch Avenue W Willowdale, Ontario
July 5-13	Owen Sound, Toronto	Port Elgin, Ontario	Duane Couey 1419 Walton Road Memphis 17, Tennessee
July 6-13	Memphis District	Camp Shelby Forest State Park near Memphis, Tennessee	Mrs. D. Cromwell 1525 McTavish St. Regina, Saskatchewan
July 6-13	Saskatchewan	Sandy Lake McDowell, Saskatchewan	S. Lee Pfohl 350 Maryvale Dr. Buffalo, New York
July 11-19	New York	Allegany State Park	H. W. Cackler 916 W. Lexington Independence, Mo.
July 12-19	Center Stake No. 1	Lake Doniphan Excelsior Springs, Missouri	E. R. Fishburn Box 731 Nauvoo, Illinois
July 12-20	Nauvoo	Nauvoo, Illinois	Ben L. Jernigan 806 Belleville Ave. Brewton, Alabama
July 12-20	Gulf States	Brewton, Alabama	James C. Phillips 1126 Worden, S. E. Grand Rapids, Michigan
July 12-20	Central, South Central, Lansing & Grand Rapids	Liahona, Sanford, Michigan	J. L. Verhei 3824 S. E. Grant Ct. Portland, Oregon
July 12-20	Columbia River	Lewis River Grounds, Camp Israel, near Battle Ground, Washington	Glen Johnson 445 E. 17th So. Salt Lake City, Utah
July 13-20	Utah & Southeast Idaho	Baptist Camp Ground Liberty, Utah (near Ogden)	H. W. Cackler 916 W. Lexington Independence, Missouri
July 19-26	Center Stake No. 2	Lake Doniphan Excelsior Springs, Missouri	E. Paul Crinzi N. 5506 "G" St. Spokane, Washington
July 19-26	Spokane District	Ross Point, Idaho	E. C. Burdick 5014 V. St. Sacramento 17, California
July 19-26	Sacramento & Central California	Happy Valley Conference Grounds Santa Cruz, California	O. K. Byrn 363 Louise Ave. Highland Park 3, Michigan
July 19-27	Blue Water (Detroit International Stake)	Lexington, Michigan	Willard Becker Box 355 Warrensburg, Missouri
July 19-27	Central Missouri Stake	Odessa, Missouri	D. K. Larmour 7916 - 91 Avenue Edmonton, Alberta
July 19-27	Alberta, Canada	Neutral Hills Reunion Grounds	Jack A. Pray 704 Normal Street Pittsburg, Kansas
July 19-27	Ozark Reunion	Racine, Missouri	Luther Troyer 2526 Main St. Torrington, Wyoming
July 21-28	Black Hills*	Bob Marshall Camp Custer, South Dakota	J. E. Baldwin 1318 E. 30th St. Kansas City 9, Missouri
July 26- August 2	Kansas City Stake	Lake Doniphan Excelsior Springs, Missouri	Luther Walkingwood Merlin, Ontario
July 26- August 3	Chatham, London (Erie Beach)	Erie Beach Blenheim, Ontario	Francis E. Hansen 3851 So. Grand Los Angeles 37, California
July 26- August 3	Los Angeles Stake	Camp Buckhorn Idyllwild, California	Kenneth Logan 2820 North Mason Tacoma, Washington
July 26- August 3	Northwest	Silver Lake Everett, Washington	

* This reunion ends on Monday

July 26 - August 3	Lakehurst Reunion	Lakehurst Reunion Park Maquoketa, Iowa	C. M. Bell, 1128 Keith Court, Clinton, Iowa
July 27 August 3	San Francisco Bay District	Happy Valley Conference Grounds Santa Cruz, California	Reed M. Holmes 580 No. Dover Rd. Covina, California
July 27- August 3	Wisconsin, Minnesota	Luther Park Chetek, Wisconsin	O. G. Kimball 190 18th Ave. S. Wisconsin Rapids, Wis.
August 1-5	British Isles Mission Reunion	Enfield, England	
August 1-9	Des Moines	Guthrie Grove Reunion Park Guthrie Center, Iowa	Edward G. Beye 2346 E. 13th St. Des Moines, Iowa
August 2-10	Southern New England	Onset, Massachusetts	Victor J. Witte 1386 Massachusetts Ave. Lexington, Massachusetts
August 2-10	Kirtland	Kirtland, Ohio	J. F. Wildermuth 29617 Lake Shore Blvd. Willowick, Ohio
August 2-10	Blue Water (Flint-Port Huron & Eastern Michigan Districts)	Lexington, Michigan	Almer Sheehy 1209 Miller Port Huron, Michigan
August 2-10	Southeastern Illinois, Central Illinois & St. Louis	Brush Creek (near Xenia) Illinois	Ronald E. Manuel 4250 No. Grand Blvd. St. Louis, Missouri
August 8-17	Far West Stake	Stewartsville, Missouri	F. L. Dickson 517½ Francis St. St. Joseph, Missouri
August 9-17	Oklahoma	Robbers Cave State Park Wilburton, Oklahoma	O. O. Dollins Wilburton, Oklahoma
August 9-17	Western Iowa	Guthrie Grove Reunion Park Guthrie Center, Iowa	E. L. Edwards Woodbine, Iowa
August 9-17	Southern California District	Camp Buckhorn Idyllwild, California	David B. Carmichael 533 North Main St. Orange, California
August 9-17	Northern & Upper Michigan Peninsula Districts (Park of the Pines)	Boyne City, Michigan	Rex Stowe 1307 Dakota Ave. Gladstone, Michigan
August 10-17	Lamoni Stake	Graceland College Campus Lamoni, Iowa	L. W. Kohlman Lamoni, Iowa
August 10-17	Western Montana	Deer Lodge, Montana	Harvey Eliason Route 1 Deer Lodge, Montana
August 10-17	Boise District	Hagerman, Idaho	Lysle Gilmore Hagerman, Idaho
August 15-22	Hawaii	Camp Erdman Mokuleia Oahu, Hawaii	Stephen A. Black 1666 Mott-Smith Drive Honolulu 14, Hawaii
August 16-24	Arizona-New Mexico	Arizona Church Conference Center Camp Prescott, Arizona (Box 1986)	Robert I. Wakeman 67 Cypress Phoenix, Arizona
August 16-24	Northeastern Illinois, Chicago & N. Indiana	Camp Manitou Route 4 Cassopolis, Michigan	James B. Burdick 2399 W. 107th Place Chicago 43, Illinois
August 16-24	Eastern Colorado	Pine Crest Camp Palmer Lake, Colorado	Ward A. Hougas 480 Marion Street Denver 18, Colorado

college and served as a Methodist minister until his conversion to the Reorganized Church. He was baptized on July 21, 1940, and soon after ordained to the office of elder, in which capacity he served faithfully until his death.

He is survived by his wife, Claudia; a daughter, Mary Jo; a stepdaughter, Norina Hardy of Ross, North Dakota; and a stepson, L. J. McBride of Los Angeles, California. Evangelist A. D. McCall conducted the funeral service at his home branch, Pensacola, Florida. Interment was in St. John's Cemetery.

CROSLLEY.—Anna Matilda Jacobson, was born May 10, 1875, in Vonga, Osterjutland Province, Sweden (date and place of death not given). With her parents she came to America at the age of four, settling for a time in Connecticut and then moving to South Dakota. At the age of ten she was hired out to a neighbor to herd fifty head of cattle on foot; the following year she was given a horse to ride and the herd was doubled. On December 20, 1892, she was married to Ross Crosley. One of their two daughters died at the age of twelve, and Mr. Crosley died in 1938. She became a member of the Reorganized Church in 1903 and, although isolated most of her life, remained faithful to her covenant, often holding church school in her own home. Her home was a refuge for motherless boys and girls and for anyone in need.

She is survived by a daughter, Mrs. Florence Breitenbach of Yankton, South Dakota; four grandchildren; ten great-grandchildren; a sister; two brothers; and Mrs. Rose Whipper, who was her companion for many years.

VICKROY.—Esther May, was born May 2, 1902, at Lancaster, Ohio, and died December 5, 1957, at Lancaster. On December 22, 1920, she was married to William P. Vickroy, who also died on December 5, 1957. She had been a member of the Reorganized Church since June 29, 1924.

She is survived by a daughter, Mrs. Edward A. Bennett, and four grandchildren of Fort Benning, Georgia; a brother, John; two sisters: Ruth and Rachel; and two half sisters: Martha and Clarabell, all of Lancaster. Funeral services were conducted by Elder George Howdyshell. Interment was in Hopewell Cemetery.

VICKROY.—William P., was born September 12, 1889, in Lancaster, Ohio, and died December 5, 1957, at the home in Lancaster. He was married on December 22, 1920, to Esther May Wright, who died at the same time he did. He had been a member of the Reorganized Church since June 29, 1924, and had held the office of elder since October 30, 1926.

He leaves a daughter, Mrs. Edward Bennett, and four grandchildren of Fort Benning, Georgia; two brothers: Clarence and Thomas of Lancaster. Funeral services were conducted by Elder George Howdyshell. Interment was in Hopewell Cemetery.

ROUTLEDGE.—William, son of Mr. and Mrs. Ted Routledge, was born March 5, 1896, at Clinton, Ontario, and died September 8, 1957, in Sault Ste Marie, Ontario, where he had resided since he was sixteen. His first wife, Emily, died in August, 1947; in June 1949, he was married to Ethel (maiden name not given). He had been a member of the Reorganized Church since September, 1953.

He is survived by his wife, Ethel, and a daughter, by his first marriage, Mrs. Dorothy Fletcher, both of Sault Ste Marie.

MARSHALL.—Laurie Conover, was born May 11, 1879, at Sweetwater, Tennessee, and died February 27, 1958, at Jacksonville, Illinois. She was married on February 20, 1955, to Swain Marshall, who survives her. Since December 5, 1954, she had been a member of the Reorganized Church.

Besides her husband she leaves a son, Homer Conover, and a foster son, Paul Wood, of Jacksonville; four stepdaughters: Mrs. Marion Zenge, Mrs. Margaret Neff, Mrs. Thelma Gross, and Mrs. Ruth Daniels, all of Jacksonville; two stepsons: Harold Marshall of Jacksonville and John Marshall of Murrayville, Illinois; a sister, Mrs. Robert Frank of Chattanooga, Tennessee; two brothers: Lloyd Miller of Bakersfield, California, and Charles Miller of Pueblo, Colorado; and two grandchildren. Funeral services were conducted by Elder J. A. Williams. Burial was in Memorial Lawn Cemetery.

David A. Coffman officiating. The bride is a graduate of Graceland College, and both are graduates of Drake University. They are making their home in Des Moines.

Romero-Erickson

Janet Elaine Erickson, daughter of Mr. and Mrs. Lawrence Erickson of San Lorenzo, California, and Robert Lawrence Romero, son of Mrs. Frank Romero of San Luis Obispo, California, were married in a double-ring ceremony August 7, 1957, at the home of the groom's sister in Oakland, California, Judge Joseph Murphy officiating. They are making their home in Oakland.

Erickson-Rossiter

Jean S. Rossiter, daughter of Mr. and Mrs. Frank Rossiter of San Leandro, California, and Kenneth Keith Erickson, son of Mr. and Mrs. Lawrence Erickson of San Lorenzo, California, were married in a double-ring ceremony September 21, 1957, at St. Leander's Catholic Church in San Leandro, Father Oliveria officiating. They are making their home in Hayward, California.

BIRTHS

Mr. and Mrs. Edward Alvis of Kansas City, Missouri, became the parents of a son, Keith Edward, on January 28. Mrs. Alvis, the former Dolores Doins, is a Graceland graduate.

Mr. and Mrs. Clayton Condit of San Bruno, California, became the parents of a daughter, Jennifer Louise, on January 17. She was blessed on March 2 at Burlingame, California, by Elders Edward Buckley and Victor Wilshusen. Mrs. Condit is the former Joann Howard of Hagerman, Idaho.

Mr. and Mrs. Weldon (Ruggie) Wilson, of Arma, Kansas, became the parents of a

daughter, Marlis Kay, on November 4. She was blessed on February 2, 1958, at the Pittsburg Church by Elders Sam Landrum and T. W. Bath. Mrs. Wilson is the former Phala Bolser.

Mr. and Mrs. Charles Nesbitt of Pittsburg, Kansas, became the parents of a daughter, Kimberly Ann, on December 19 at Lawton, Oklahoma, where Mr. Nesbitt is stationed. Mrs. Nesbitt is the former Dona Ohlhausen.

Mr. and Mrs. Bill Ohlhausen of Pittsburg, Kansas, became the parents of a daughter on December 3. She has been named Christy Lynn.

S.Sgt. and Mrs. H. D. Dowty, now of Fort Bliss, Texas, became the parents of a son, Harold Dean, on April 30, 1957, at Wiesbaden, Germany. Mrs. Dowty is the former Wanda Ohlhausen of Pittsburg, Kansas.

DEATHS

DONNELL.—Lavinia Pierson, was born May 12, 1865, in England and died October 24, 1957, in the McSherry Convalescent Home at New Haven, Connecticut. Her husband, John F. Donnell, preceded her in death. She had been a member of the Reorganized Church since July, 1902.

She leaves a son, Leonard Pierson of North Weymouth, Massachusetts; a daughter, Mrs. Laura P. Sears of Onset, Massachusetts; three grandchildren; and five great-grandchildren. Funeral services were conducted by Elder Harold F. Gorfield at Sisk Chapel in New Haven. Burial was in Center Cemetery at Branford, Connecticut.

TIPTON.—Lucius G., was born August 24, 1890, at Andalusia, Alabama, and died January 2, 1958, at West Palm Beach, Florida, of a broken neck sustained in an automobile accident. He was trained in a ministerial

And Finally...

STORM

Is there anything more beautiful than a bank of thunderheads with the sun shining upon it as a storm approaches? But as the storm advances, the broad umbrella of clouds shades the land, and all the glorious beauty and majesty of the bright thunderhead is obscured from view; for on the underside there is nothing more dismal and ugly and dangerous-looking than the storm, especially if a funnel of wind dips down out of the clouds like a deadly python swinging from a tree looking for victims.

In this aspect the storm reminds one of a war. At the beginning there is patriotic feeling, adventure, danger, martial music, and glory. But after the war starts, it is dismal and drab, ugly and deadly, accompanied by disease, hurt, loss, hate, disruption, and death. And in these threatening days one prays and hopes that war will not come again in our time.

L. J. L.

WHO IS OLD?

A phrase of yesteryear, "It is later than you think," has stuck with me. The first time I heard myself referred to as "an old man" it came as shock. You, too, are due for a shock—if you live long enough.

Dr. Edward J. Slieglitz, specialist in gerontology and consultant for the Veterans Administration, says, "An eighty-year-old, assuming he is interested and wants to learn, can learn as fast as a twelve-year-old. Longevity is less a question of ageing than of illness. Mental depreciation from ageing per se is relatively minor."

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That sounds good to an increasing number of our population. The only comment from the "young fry": "Are you kidding?"

C. B. H.

*"U.S. News and World Report,"
February 14, 1958

TIE IT DOWN

When I was a student at Graceland laboring over some brainstorm, I'd write it out in longhand, very long and very florid. Roy Cheville would return it to me marked, "Glorious generalities; be specific!"

Opinions need to be moored to reasons. When they are not, they are like kites, bobbing and shifting with the wind, and almost invisibly connected to reality. Some of them are more like balloons that slip their moorings and simply head out of this world—until they burst.

Reed M. Holmes

JUST FOR TODAY

Do today's duty, fight today's temptation; do not weaken and distract yourself by look-

ing forward to things you cannot see and could not understand if you saw them.—Charles Kingsley.

GREATNESS

To be great is not to be placed above humanity, ruling others; but to stand above the partialities and futilities of uninformed desire, and to rule one's self.

—Spinoza

FOR YOUR REMINDER BOOK

Try never to hurt those you love. The wounds will heal, of course. But the scars will remain forever.

L. J. L.

EXTREMES

They are as sick that surfeit with too much, as they starve with nothing.

—William Shakespeare

DEFINITION

Civilization is a movement and not a condition, a voyage, and not a harbor.

—Arnold Toynbee

Dear Roger:

(cut here)

I just finished reading your editorial

For Want of a Reader . . .

in this week's issue of the Saints' Herald.

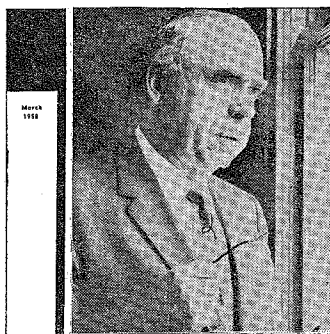
I appreciate your frank message addressed to parents of church youth, and since our family does not subscribe to STRIDE, I should like to enter a subscription now.

Thanks for helping me give my children the best the church has to offer its youth in religious reading.

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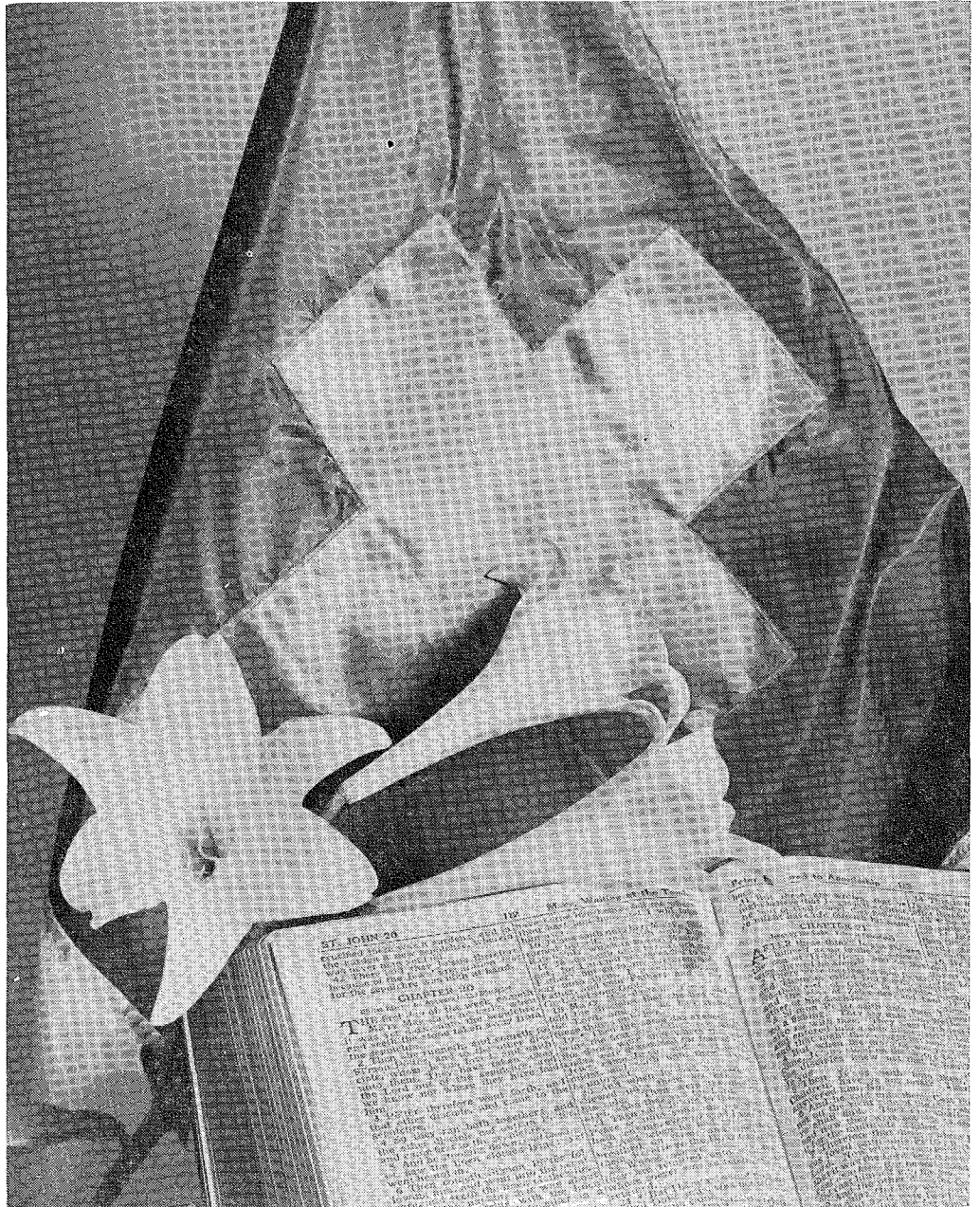
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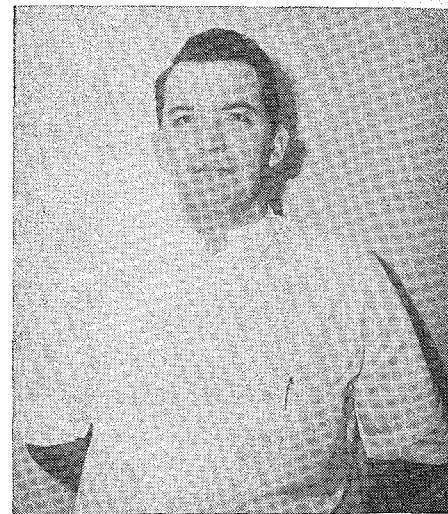
Volume 105 / March 31, 1958 / Number 13

The Message of Easter



Luoma Photos

Kenneth L. Simpson



LIKE MANY YOUNG men who are born into the church, I took the church and its blessings for granted for many years," says Brother Simpson.

"In 1948 I attended my first youth camp. This was the turning point in my life. The experiences of this single week caused me to realize there was a great deal in the church that I was missing. Since then I have found that every time I make an effort to find God and learn his will concerning me, he is close by my side and ready to grant the things that are for my best good and the good of his church."

Kenneth Simpson is a medical technologist at the Independence Sanitarium

and Hospital. He also serves the church as an elder.

"Because God sought me when I was still a youth and has allowed me to share the blessings of his love, I want to give my life in an effort to bring these blessings and eternal riches to all who will hear the call of Christ in their lives," says Kenneth.

He has an opportunity to do just that as missionary co-ordinator for the West College congregation in Center Stake.

Kenneth is a native of Michigan and the son of Mr. and Mrs. LaVerne Evert Simpson. He was graduated from Graceland College in 1952 and has also studied at Central Michigan College and

the University of Kansas City. He has been employed at the "San" since 1953—with a two-year absence for service in the U.S. Army.

He was married to Marian Lois Kendrick in 1954. They have two children: Van Everette, two years, and Judith Kathleen, four months.

A-V, Music, Radio Departments Tell of Work During 1956-1957

Departmental Reports Show Progress

REPORTS COVERING a twenty-month period were submitted recently to the First Presidency by the Audio-Visual, Music, and Radio Departments. All three indicated that the period since last General Conference has been one of progress.

The Audio-Visual Department reported a marked increase in the use of its materials and services during the report period. There were 244,278 slides produced which is double the amount produced during the previous period. The department also produced 1,239 photographic prints, 137 lithographic offset plates, and distributed 51,627 pieces of promotion of the film "Other Sheep."

A-V completed several major projects in this period: Dutch and German language missionary slide sets, the *Audio-Visual Library Catalog*, and "Other Sheep," a motion picture.

Projects currently in production at the department are "Joseph Smith Tells His Own Story," a sound filmstrip; "Another Witness," sound filmstrip; "Visit Kirt-

land Temple," slide set; "Hymns of the Restoration," three hymn-strips; "After You Join," filmstrip; "Unto All Nations," 1958 stewardship chart; and "Finish the Job," 1958 Auditorium slide set.

The A-V library contains more than 1,800 titles, including motion pictures, sound filmstrips, filmstrips, slide sets, tapes, records, and other nonprojected materials. In 1956-1957, 5,357 pieces were distributed reflecting a 67 per cent increase in library services.

In his report, Arthur Rock, director of the Audio-Visual Department, announced that in 1958 the A-V library will remain open two evenings a week to give users of audio-visual materials an opportunity to view materials, to learn equipment operations, and to help co-ordinate materials with the curriculum of local churches.

To help in the utilization of the department's materials, fifty demonstrations, nine institutes, six appointee training classes, six priesthood training classes, and a communications seminar were held in the two-year period.

The Department of Music report pointed out that a significant number of publications have been made available to the church during the period covered in the reports. The publications were *The Hymnal*, *The Children's Hymnal*, *Camp and Fellowship Songbook*, *How to Use the Hymnal*, and *A Guide for Music Leaders*. Another publication,

(Continued on page 19.)

Authors in This Issue

Charles R. Hield (page 5), member of the Council of Twelve

Lyman F. Edwards (page 8), elder, Detroit, Michigan

Pearl Wilcox (page 8), Independence, Missouri

Viola Velt Barney (page 9), Holden, Missouri

Arlene Groesbeck (page 10), Oklahoma City, Oklahoma

Naomi Russell (page 13), Assistant Editor

Mrs. W. M. Nichols (page 14), Member of General Women's Council

Roger Yarrington (page 16), Assistant Editor

Toward the Final Restoration

APRIL 6 is the usual anniversary date we recognize in commemorating the beginning of the Restoration movement. And 1830 is the year we usually hark back to for its formal starting point. But what is the "Restoration," and when did it really begin?

The dictionary defines "restoration" as "bringing back to, or putting back into, a former position or condition; reinstatement; renewal; re-establishment." With reference to the Scriptures, it is also defined as "the ultimate bringing of the whole universe, including all men, into harmony with the will of God; called also *final restoration*."

It is to this last definition that the Bible often points. The prophets of the past looked forward to the "last days"—even beyond our day—to the return of Christ. Such Scriptures as these pointed to this "complete" restoration:

They shall not hurt nor destroy in all my holy mountain; *for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*—Isaiah 11: 9. (Also Habakkuk 2: 14.)

. . . The heavens must receive [Jesus] *until the times of restitution of all things* which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3: 21.

Yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, . . . *all things shall be restored to their proper and perfect frame.* . . . This is the restoration of which has been spoken by the mouths of the prophets.—Alma 19: 57-59.

Preceding this time of "complete" restoration are the days in which we are now living—and those years of the

immediate future. Of these days, Latter Day Saints feel the Lord was speaking when he said to Enoch:

And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, . . . and it shall be called Zion; a New Jerusalem.—Genesis 7: 70, I.V.

But the days in which the truths of the "restored gospel" are being taught have been in turn preceded and accompanied by events of "restoration" which have invaded every home and every life on the earth—even where the gospel story has not been told.

THese events are found in the rapid increase of secular knowledge of God's universe, and they generally parallel the chronology of the spiritual revelation of God's plan of salvation. To some extent, though, they precede this revelation. If you follow the dates of the outstanding discoveries and inventions of the world, you find that most of them came after the year 1800. In the *World Book Encyclopedia* (1950 edition), an outline chart of "inventions and discoveries" begins with 1800. And the chart shows how this increase of knowledge permeates every phase of life. Communication, transportation, agriculture, home, medicine, military, industry, and power are the fields into which these inventions are divided on the chart.

In another list of famous inventions, the above-mentioned book lists only seven in the eighteenth century (1700's); while in the 1800's over one hundred are listed. It is very interesting to note that only fifteen major new inventions are listed during the first fifty years of the twentieth century. Apparently most of our work during this past half cen-

tury has been spent in extending and refining the inventions coming out of the knowledge that God released to the world during the 1800's.

There were, of course, prehistoric inventions (such as firemaking instruments, the lever, the wheel, pottery, and the compass), but probably the major invention that heralded the beginning of the great flow of knowledge across the world was the movable type printing press about 1450. This invention opened an era of questing for religious freedom by making the Bible more available for study by the masses of humanity. It led to the Reformation revolutions that exploded all over Europe. It opened people's minds to a search for better ways of living—spiritually, educationally, physically, and economically.

Throughout the world today, revolution continues at an ever-accelerated pace. Its surge will undoubtedly lead to the predicted wars of the last days. Through struggle and destruction, the human race seems destined to purge itself. The complete restoration predicted for the future will not come easily; standards of truth and righteousness will often seem to be cruel judges. The inevitable result will be that those who would be a part of the "complete" restoration will be so because of their adherence to the standards of truth.

THE ERA of "restoration" is continuing. The rate of gaining knowledge is advancing rapidly. But growth in decent morals and righteousness still lags behind. We will watch with interest the progress that will be made in human relations as the "hastening time" carries us toward the finale of this age.

P. A. W.

Official

Graduate Nurses Needed

We have urgent need for the services of graduate nurses who are members of the church. Those interested should write to Miss Nelle Morgan, R.N., Director of Nursing, Independence Sanitarium and Hospital, Independence, Missouri.

THE FIRST PRESIDENCY
By Israel A. Smith

Heads of Departments

Elder John Blackmore, who has served as Church Historian since 1950, has resigned because of ill health and has been recommended for superannuation. We wish to express our thanks to Brother Blackmore for the service he has given, much of it under conditions of extreme difficulty.

We have appointed Elder Evan A. Fry to serve as Church Historian, and this appointment has received the approval of the recent Council of First Presidency, Council of Twelve, and Presiding Bishopric.

Elder Merle P. Guthrie has resigned as Church Statistician because of the demands of his field assignment. We regret losing the services of Brother Guthrie but recognize the importance of the field assignment to which he has been called.

We have appointed as Church Statistician Elder J. E. Lancaster, who will be available in Independence as soon as his present employment will permit. This appointment has also received the approval of the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric.

We ask for Elders Fry and Lancaster the same support that was so generously given to those who served before them.

THE FIRST PRESIDENCY
By Israel A. Smith

Recommendations for Superannuation

At the recent Joint Council of First Presidency, Council of Twelve, and Pre-

siding Bishopric, the following named brethren were approved for recommendation to the General Conference of 1958 for the honor of superannuation:

John Blackmore
John R. Grice
J. Charles May
M. A. McConley
Arthur E. Stoff

These brethren will continue to be available for ministerial service as their strength will permit but will not be under the obligations associated with appointee ministry.

THE FIRST PRESIDENCY
By Israel A. Smith

Field Assignments

At the recent Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric it was thought wise to have the usual conference review of the assignments of General Church appointees. A major factor is the importance of making changes about this time of the year so that transfers can be made at the end of the school year whenever this is advisable.

Present assignments of ministers under General Conference appointment are as follows:

<i>Appointee</i>	<i>Assignment, 1958</i>
Adams, Loyd R.	—St. Louis and So. Missouri Districts
Alberts, Donald A.	—Australasia, Bishop
Andersen, Richard D.	—Scandinavia
Andrews, Alma C.	—Eastern Nebraska District and Omaha
Argotsinger, G. Dale	—California
Ashenurst, Raymond J.	—Alberta District
Baldwin, Joseph E.	—Kansas City Stake, Bishop
Banta, Frederick C.	—Scandinavia
Banta, R. Wayne	—Missouri Missionary Development Area
Barlow, T. Edward	—Northern Indiana District
Beck, T. A., Sr.	—Spokane, Seattle, Southern Oregon and Columbia River Districts, Bishop
Becker, Willard C.	—Central Missouri Stake, Bishop
Benton, Donald E.	—Assistant to Presiding Bishopric
Berndt, G. Everett	—Supervisor, Auditorium and Guide Services
Berridge, Barnett W.	—Wisconsin District
Bethel, Dayle M.	—Galesburg and Black Hawk Districts
Billings, Virgil J.	—Lamoni Stake
Black, Harry W.	—Kirtland District and Akron

Black, Stephen A.—Seattle District
Blackstock, John W.—Far West Stake, President
Bobbitt, Ralph A.—Southern Ohio District
Booth, John E.—Southwest Iowa District, Council Bluffs, obj.
Boren, John H.—Assistant to Presiding Bishopric
Bradley, John W.—Upper Michigan Peninsula and Northern Ontario Districts
Breckenridge, Allen J.—French Polynesia
Breshears, W. Joseph—West Virginia District
Buck, Clifford P.—Department of Religious Education
Burdekin, A. Floyd—New Zealand
Butterworth, F. Edward—Ontario
Byrn, O. Kenneth—Detroit International Stake, Bishop
Cackler, Harold W.—Center Stake of Zion, Bishop
Carmichael, N. Ray—Assistant to Presiding Bishopric
Carpenter, Calvin M.—Unorganized Ontario and Ottawa
Cash, Harold S., Jr.—Assistant to Presiding Bishopric in So. New England, New York Metropolitan, Philadelphia Metropolitan, New York-Scranton, Maine, and Washington, D. C., Districts
Chelline, Warren H.—Pensacola District and Pensacola
Clinefelter, William A.—Department of Religious Education
Cole, Clifford A.—Department of Religious Education, Director
Coleman, Sylvester R.—Hawaii District
Coltharp, N. Glynn—Arkansas-Louisiana District
Compier, Antonius D.—Continental Europe, Bishop
Condit, Clayton—San Francisco Bay District
Conway, John T.—Washington, D.C., District and Washington, D.C.
Conway, Walter J.—Kirtland Temple Minister
Couey, Duane E.—Assistant to First Presidency
Crinzi, E. Paul—Spokane District
Crownover, A. Orlin—Toronto Metropolitan District
Curtis, Jack M.—Youngstown and Pittsburgh Districts
Darling, John R.—Mobile District and Mobile
Daugherty, James C.—Columbia River District
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The Call of Christ

By Charles R. Hield

MY SON CHARLES, when he was in Germany, wrote that he wanted to bring some gift home to his dad. I was wondering what he would pick out. It could have been a beer stein, or perhaps a German pipe. But he went down to Oberammergau and purchased a head of the Christ carved in wood and sent it, saying, "Dad, knowing you love Jesus Christ, I thought you would appreciate this more than anything else I could get for you." And I do.

Christ is a marvelous individual. It is just too bad that we neglect him so much and become indifferent to his love. Being indifferent is one of the terrible things that we can do to people. If we want to hurt someone, we have only to be indifferent to him—just don't notice him.

I am interested in languages. The American public, and perhaps the whole world, recently learned a new word. We didn't know what the word "sputnik" meant before; now we know it's an outer space satellite. I notice by the morning paper that the Russians are bragging that they have a third, fourth, or fifth stage rocket which will send an intercontinental ballistic missile to any spot in the world. That frightens some people. Some politicians seek advantage because of it. Scientists tell us we need not worry too much. Any sputnik ordinarily can't come down through the dense earth atmosphere without disintegrating. But I am, however, interested in this fear that some people have of extinction. It sounds a little humorous in many ways, but one person on TV the other night said that the big question people have on their minds today is "When will I be blown up?"

Salvation and Agency

The philosophy of Christ has always tried to save people from physical harm. We do have the danger of polio, but this has been much alleviated with the discovery of the Salk vaccine. We worry about Asiatic flu (it even attacks Rus-

sians), but we are making some progress in preventing that, too. As we study Holy Writ and history, the Bible and the Book of Mormon particularly, we find God many times allowing punishment to be inflicted upon people, mainly, however, as nations. But he has destroyed no nation unless that nation has become exceedingly wicked. As a rule, he does not permit the destruction of individuals; yet sometimes he does.

Our criminals tend to eliminate themselves, which in a way is a good thing (see Mormon 2: 6). We find Helaman saying that the Lord allows afflictions, death, terror, and famine to come upon the people; otherwise they will not remember him (Helaman 4: 52. See also II Nephi 11: 65-68). That's too bad, isn't it? And I don't think God really believes that terror will bring a solid final solution, either. It does cause people to think sometimes; it may cause some to repent, but I don't think that God is going to try to scare us with earthquakes, fires, and sputniks into the kingdom-of-God way of living. We are going to have to develop character of our own volition, of our own free will. We must acquire a righteously controlled intelligence to live with God—not be frightened into it. I don't think the Father scared Christ into doing what he did. Christ believed in his Father's plan with all his heart, of his own volition.

Wicked by Choice

The Book of Mormon account in many ways is a terrible tragedy. Many times God called the people to a life of happiness and joy, but they retained their pride, their love of money, class, and jewelry, and willfully rejected their God. When they became too wicked, he eliminated them. He destroyed Sodom and Gomorrah in Bible times with brimstone

and fire (Genesis 19:24). On the American Continent, Christ said: "That great city Zarahemla have I burned with fire . . . that great city Moronihah have I covered with earth, and the inhabitants thereof." He destroyed sixteen cities (III Nephi 4:28-38). Some people are surprised to realize that Christ will destroy. Ordinarily he doesn't destroy, unless a people becomes too wicked.

Our society does the same thing. We used to destroy sick cattle when they got hoof and mouth disease. We do burn the whole beehive sometimes if it gets infected. We don't kill people when they acquire certain diseases, but we isolate them.

The Lord will not long tolerate sin, particularly when that sin hurts other people. One of the strongest statements of Christ in the Bible is the one he made when he condemned those who offend little children: "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matthew 18:6). Many times in our Three Standard Books he says the same thing concerning the wicked. In Doctrine and Covenants 64:5, he says, "All the proud and they that do wickedly shall be as stubble, and I will burn them up, for I am the Lord of hosts." We may be a little surprised that the Scriptures seem to indicate that Christ will stand by and watch them as they are consumed.

If any man worship the beast [that is, worship evil, sin, and Satan, following his advice and counsel] and his image . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night . . . —Revelation 14:9-11.

Fruits of Righteousness

The righteous need not be afraid of God, though he will not long put up with sin. In the Book of Mormon there are many very beautiful passages showing God's love and protection over those who understood him and in intelligence served him. Many times the Lord protected those righteous people. Earthquakes destroyed jails in order to free his agents. Sometimes their enemies moved forward to harm or kill them, and through the protecting power of the Holy Spirit they couldn't be touched. The Lord prospered them; they became rich; they built large cities and expanded from the land northward to the land southward, from the west sea to the east sea. Their civilization once covered the whole face of the land. They built up the "waste places." We are told of the fine brotherhood that existed—no poor and no rich—a marvelous society. The people seemed to appreciate their God, his love and his greatness.

In All Things

Christ, by whom the Father created the heavens and the earth, is a wonderful Son (Doctrine and Covenants 22:21). The danger to the church is that we forget God. I marvel sometimes how we can forget him and be so indifferent to him. What is it that we allow to detract our attention? We see God in everything we do, in everything that we look upon.

A little girl in church school was being questioned by her teacher as to how she gained an appreciation of God and how she knew that God existed. The girl said, "Well, all I have to do, wherever I am, is to shut my eyes; and when I open them again, whatever I see, I realize that God has had some part in its creation." That is an interesting exercise, isn't it? Through his power, God has made everything possible for us.

I marvel every time I enter the Auditorium. The limestone on the side of the building has been there now for a

few years. Limestone was centuries in the process of formation on the bottom of an ocean or in the depths of a lake, there free from mud, too, as a rule. It is composed of the lime taken out of the food and water by little organisms. These, under heat and pressure for ages of time, form limestone. This marvelous transformation is the beautiful stone on the Auditorium.

Granite is lava rock which comes from the inner parts of the earth. Some types of granite never got out in the open but stayed down underneath the surface and there cooled off slowly for centuries. With time the surface soil was washed or blown away, leaving the granite exposed. It comes in different colors, depending on the minerals which are in it. Marble is stone which has gone through a metamorphosis. At one time it was limestone or a type of dolomite which was buried by some act of God or nature down deep in the earth where it was subject to terrific heat and pressure. Under these conditions the limestone changed and became beautiful marble.

How can we walk about and not see God? How can we become so indifferent to him and disregard his presence? Our homes are heated with oil, gas, coal, or electricity that God makes available. Every time we eat we should realize that God creates the food. How can we forget him so easily?

Christ's Power and Purpose

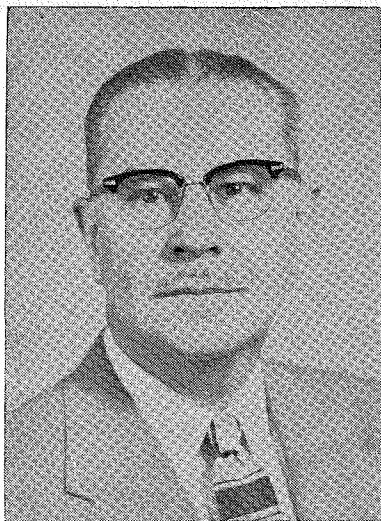
God has extended all his power to Christ—the light of the sun and the light of the stars. He is the one who quickens our understanding (Doctrine and Covenants 85:3). What power is *given* unto Christ! He said: "All power is *given* unto me in heaven and in earth" (Matthew 28:18). He has been placed in charge of the world. In Bible times he performed many miracles. He walked on the water, healed the lepers, cursed the fig tree, changed the fishes and loaves into baskets of food, and restored the soldier's ear cut off by Peter.

But the church today needs to see the miracles of Christ in everyday life. His greatest purpose is to help us. He is not a Buddha. Buddha taught a way of life. When Buddha died that is all there was to it. He will have nothing to do with the future and had nothing to do with the world before his birth. He was a man who lived, just as Moses did. But Christ was with the Father in the *beginning* (Doctrine and Covenants 38:1). He is the one who put the words into the mouth of the prophets of the Old Testament (III Nephi 1:12, 13). He is in charge of the world. He is in charge of us, and he loves us with all his heart. He wants us to grow into the type of men and women with whom he can share his kingdom. He says: "You are my friends." (Doctrine and Covenants 90:8).

He seeks to qualify us for responsibility. It is hard to understand how people will ignore and pass him by, or be so busy or indifferent to his love. We can't let indifference get into our religious life any more than we can let it get into any other phase of living.

We have learned a great deal about the bad results of being indifferent to proper food. We are still indifferent to some needed foods and suffer because of that neglect. Lacking proper Vitamin A, scientists tell us, we are likely to end up with sore eyes and a scaly skin. Lack of Vitamin C, or indifference to it, may result in colds. Lack of Vitamin B makes one extremely nervous, and so some must take tranquilizer pills. Lack of Vitamin G causes poor bones that break easily. Lack of Vitamin E may cause hardening of the arteries.

It is surprising how much we neglect the counsel and advice of God, isn't it? He has warned us and posted all kinds of signs for our guidance. Occasionally while driving I will be talking, listening to the radio, or just thinking, and go by the corner where I was supposed to turn. Twenty or thirty miles



**Apostle
Charles
Hield**

later on I decide I am on the wrong road and must go back. This is my own fault. And it is not God's fault in life if I do not obey his signposts. They are there for my direction and help.

In Training

Christ has a very definite program and goal. He tries in every way to help us. The Scriptures say that we also were with God in the beginning (Doctrine and Covenants 90: 4). I am surprised that some people say that the reason Christ is because he was with God in the beginning. *We* were with God also in the beginning, but that doesn't make us gods. In fact, the Scriptures say that Satan also was with God in the beginning (Inspired Version, Genesis 3: 1).

Most of us believe we pre-existed. We don't know much about it. We do know we are here now—not for long, either. We should merit being in the millenium—that is about the only time element we know—a thousand years. Then we should have the opportunity to live with God, Christ, and the righteous in celestial glory—and that is endless. But now, here we are on this earth, and God begs us to understand his plan for us in this kingdom. In some ways we are in his school. We are on probation, on trial, and God is trying to develop us into his likeness so that he may have us as his friends. He promises to give us responsibility and authority if we prove worthy.

Not long ago I was invited to Lake Doniphan by Robert Taylor, the youth leader in Independence, to share in the ministry to some fine young people. They ranged from about nineteen to twenty-five years in age, some were married, others unmarried. Brother Taylor called them together in one of the buildings after dinner and asked each one to stand and tell his name and a few facts about himself. It was an interesting experience. One young man stood, telling of his plan to be a doctor. He was in medical school. Others told of being in law school. Others were studying science, agriculture, nursing, or teaching. One wanted to be a C.P.A., another a building contractor.

Then, later at the campfire I had an opportunity to talk to them and mentioned that already they had spent about a third of their earthly life. Twenty-five years of their life was gone. They had spent that much time and would probably spend more learning to make a living for themselves in terms of dollars and cents. I asked them why they were spending all this time preparing for a profession. I also urged them to realize that God also has them here for a few years preparing them for the *greatest job* they will ever have. All of them were eager for business opportunities. They all were hoping to get a "break" and find good employment. God gives us all a "break." He has us here as in his school for about sixty-seven years, more or less, trying to prepare us for life in eternity. It is a marvelous opportunity which he extends to us.

What of the Future

We are all going to face our Lord someday. How long before we are going to confront God? How many years? I keep asking this over and over in my sermons. (I hope it doesn't get trite, but any good professor realizes that repetition is the base of learning.) To me salvation consists of *an assignment* in celestial living, not just a gift to us. Then we shall all appear before Christ at the judgment bar (Mormon 1: 86) to be assigned to some position of responsibility for which we may be worthy.

There will be millions, perhaps billions of heathen people. The heathen nations shall come forward to have part in the first resurrection. That means they will be in the millenium. Also, all who died without the law shall be there (Doctrine and Covenants 45:10). And all who have ignorantly sinned shall be there (Mosiah 1: 107; 8: 58). Someone is going to have to teach them. That is one of the things for which God is trying to develop us. That is one of the reasons for the church. The church does teach faith, repentance, baptism, and the laying on of hands. It does have a First Presidency and a Council of Twelve Apostles, but its main object is to help us grow into the likeness of God so that he can use us down through the ages of eternity, because of our devotion, our dependability, and the quality of our mind and character.

The Bible gives the parable of the talents in Luke 19: 17. One servant increased his one talent to ten talents, and when he came back to the nobleman his master commended him and said, "Have thou authority over ten cities." Christ was talking in this parable about the kingdom of God. Will God grant us authority over ten cities, or five cities, or one city? Truly, he is trying to develop us for future service to him!

The School of Marriage

At another point I was interested in that young people's conference. Several young married couples were in attendance. I was interested in the girls telling of their hopes to serve God. I was particularly pleased to find (as we are finding all over the church) young married couples who are catching the vision of the call of Christ. They are making their homes such as they may work out *together* their celestial education. They sense the preparation needed to become good stewards. They accept the challenge of probation and trial. They are making their marriage one in which together they dedicate their lives to serving God.

I was interested in the ceremony Brother Neff used at a wedding recently for a fine young couple here in Independence. He stressed the fact that they were joining forces that they might build into their lives, into their homes and families, the knowledge and intelligence of God, that there together they might work out their salvation. Their association was to be one where each would help the other merit a place with God and Christ in the hereafter. That is a marvelous goal for a new home.

Of course a girl's husband is to support her, but that should mean more than clothes and a house. Marriage is ordained of God as *one of the best places* to learn to live the kingdom of God life. I was thrilled with the hopes and plans of these young people. I think it would pay all of us to think through the plan of life, the purpose of God, where we are going, what is our goal. Many people spend their time merely earning money. We know we can't take material things with us. One hundred and fifty years from now will we regret having spent so much time on accumulating wealth here in the world? Will not such a life look rather stupid a hundred and fifty years from now? What will the standard of success be in

eternity? Success there will mean that we have used our time and our talents to develop a character after the pattern Christ taught. We will have learned to serve our fellow men. This is the reason for the church.

The Right of Choice

I asked what the membership of the Stone Church is and was told it was about two thousand one hundred. Only three or four hundred come to the early service, and about eight hundred to the eleven o'clock service. That is just half of the congregation. We have our agency; we can do what we wish. We don't have to eat unless we wish, but it would be foolish not to eat. We don't have to serve God, unless we want to, but doesn't it seem very stupid not to seek spiritual strength and knowledge? I repeat, we can see his power manifest in everything. We can rebel against God, but *we can't escape his sovereignty*. He is in control of the world. He it is who shall rule in Paradise and in the millennium and be with his Father in celestial glory. It pays to know him and his purpose for us. We shall all face him someday, before God's bar of justice.

The Call of Christ

Ex-president Harry Truman was interviewed recently about his grandson. Some reporter asked him what he would like to have his grandson be when he grew up. Mr. Truman replied that he would like to have him become a U. S. Senator. That is not too bad, I presume. What do you want your son to be? A senator, lawyer, doctor, banker? Is that all? Many of our sons are serving in the armed forces. They will be coming home some of these months, unless we have trouble with Russia. We hope they can get another good job such as they had before they went away. We hope, too, that they will find good wives and build righteous homes. That is commendable, but if that is all they want in life, they are going to have some of the most disappointed R.L.D.S. fathers in the world. We want them to have these good things, yes, but we want them above all to earn and merit celestial life. We all must work to that end. We are not in this world many years. More and more of our R. L. D. S. homes are dedicated to training for eternity. It is a shame that so many people reject this call of Christ.

The call of Christ challenges us to build the kingdom of God. He has a great future in store for us if we are worthy. No wonder he is called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," "Lord of Lords, the King of kings." We often marvel at his miracles; yet, the greatest miracle is what he can do with those who love and follow him. I repeat, he calls us "friends." He asks us to sense the destiny he hopes for us. We have a right to be happy in life. We have a right to be associated with God and Christ through all the ages of eternity. That is what the lake of fire and brimstone is—the torment of being separated from God and Christ and the power of his Spirit. We may live with God, if we follow his counsel. It is a terrible error to reject an offer by the Creator.

We are born to have joy, to have power, to exercise authority—if we merit it—and use it for the betterment of mankind, as Christ used his authority and power to bless mankind. We are born to have intelligence, to choose rightly, and to have association with each other and with the Christ. We were born to live eternally. It is a marvelous truth we have in the restored gospel. It is truly a shame that so many sell out for a mess of pottage. It is a shame that so many neglect God. Even with our eyes wide open we don't seem to recognize God in all things about us. God calls us to a great

future, for he controls the future. I hope we can all grow to understand the call of God and Christ a little better. He loves us with all his heart. He came, lived, and died, seeking to gain our allegiance and co-operation. He wants our association. He wants our friendship. Jesus says: "I will call you friends, for you are my friends, and you shall have an inheritance with me. I called you servants for the world's sake, and you are their servants for my sake" (Doctrine and Covenants 90: 8).

He Is Risen

SOMETHING TRANSFORMED Christianity! Here was a religious sect whose Leader claimed a oneness with God which often seemed to violate more than fulfill the orthodox expectations. Jesus' disciples regarded him with awe, even responded at great cost, yet his own closest friends failed to understand him. They slept through his agony; they denied him when he appeared to falter. When tragedy taunted their faith, to continue in identity with him seemed folly—was he conquered by captivity and death and perhaps disillusioned about the power and concern of God? Then came the promised but somehow unseen Resurrection—and substance and eternity were breathed into the hopes of those who had thought they knew Jesus. What had been vague hope which did not truly arm the disciples now became a hope demonstrated. Eyes and hearts were opened; remembered teachings came alive; glimpses of his essence sprang into focus. To know Jesus now became an undeniable invitation to be truly immersed in him for eternity. Devotion to his causes became devotion to life itself, cleansing pseudo-life of doubt and indirection and waste. Men could live in demonstrated moral certainty that life under God becomes purposeful beyond all previously feared limitations of time or circumstance. The hope of victory with Christ is beyond effective dispute now. We live under companion assurances—in the ultimate power of God, and in the warm desire of God to make his way of life known and available to all. "He is not here. He is risen . . . and ye shall see him!"

LYMAN F. EDWARDS

The Garden Tomb

IN JERUSALEM we find the love and sacrifice of Jesus is made more vivid as we visit the traditional sites.

As I walked along the path to the garden tomb I saw an oblong door, which once possessed a "rolling stone," leading into the sunken rock-cut chamber. Bending, I entered and sat down on the stone bench along the side of the wall intended for the mourners. I looked directly into the burial vault hewn in solid rock. It answered the description of a sepulcher hewn in stone, "wherein never man before was laid." The caretaker stepped outside and showed me how it was possible for John, "stooping down, and looking in" to see "the linen clothes lying" on the shelf. I came from this place thinking of the triumphant voice that exclaimed: "He is not here; he is risen."

The mob killed the body of Jesus the man, but they did not touch the Spirit of Christ, the Savior. They could not destroy the ideals for which he stood: righteousness, mercy, justice, love, tenderness, truth, and a determined concern for the individual. If these ideals are worth the price to Jesus, they are worth the price to us.

PEARL WILCOX

www.LatterDayTruth.org

THE CHRIST

THERE WAS ONE, Son of Man and Son of God, who achieved a kingdom. His existence on earth was to leave the world never the same again, for his life was one of contrast. The blazing glory of his light showed the gray shadows of sin and compromise as the ugly black they were. Only in this great light could man see himself as he really was. Only in the glory of this light was truth really manifest.

Here was a king, destined to conquer all things, born in a stable. Here was a prophet who came from . . . Nazareth. He had nowhere to lay his head, yet his was all the earth and all creatures in it. He never boasted of himself, yet few teachers have been so praised by others. He who was the Way of Righteousness, chose as friends humble fishermen and a tax collector. He who could most truly see answered the call of the blind. He who had most important business took time to minister to children. He healed the wounded, both in body and in spirit. He saw not only men's outer acts; he perceived, through the penetrating rays of his vision, men's inner reasons. For all those who tried, he had infinite patience, forgiving their weaknesses time after time. He who had most right to condemn gave only love, where most men would have made snap judgments. But, whereas most men live in fear of the hypocrite and the powerful in this world, Christ rebuked them with scathing words which shattered their outward farce.

No other one has had more courage, more understanding, more perception, more compassion, more love. No other lived as he did. No other conquered death as did he.

And because many of the people followed him, because they loved him and would have made him king, there were those who plotted against him.

They who had esteemed themselves righteous, perfect, superior to others, saw themselves in the light of Christ, as whitened sepulchers, empty shells boasting of their nothingness.

Thus, being unable to stand the truth, they endeavored to destroy the mirror which revealed it. No more had they cloak for their sin. And they would not change. They would not give up their sham for the way of love. Since they could not stand this love they tried to kill it—these children of the night, these sons of darkness. Like moles who shrink from daylight, they tried to extinguish the sun.

Thus it was that the most precious of all lives was sold for thirty pieces of silver by a professed friend who betrayed him to death with a kiss. He who could have summoned twelve legions of angels raised not one hand in his own defense.

He whose disciples promised unending devotion was left alone in his time of greatest need. While the most momentous decision of all history was in the making, his disciples slept, drugged by their own humanity.

WHAT DID HE WEIGH that night in the garden—the price of physical suffering? Was it the pain of the body he feared? Or was he grieved over the sluggardness, the ignorance, the needs of those whom he would save? Could he not foresee their inner pain, their despair and grief and loss? Did he not experience the weight of all remorse of all mankind that night in the garden? It can be bitter to see the future of those whom one loves. Perhaps he wondered if, despite his great gift, man would yet not realize what had been given him. This was his sorrow.

The great creator of all earth went calmly to his death. He was too great to retreat in fear. He was too big to lash out in anger, for this, too, he knew, was revelation of fear. He was too great to need to defend himself at all. Does a giant harm the ant? There was no fear in him—only love and quiet determination.



He held his peace against ignorance and accusation. While the priests rent their clothes in uncontrolled anger, he stood in quiet dignity. He did not stoop to explain to those who wanted no explanation. He knew their hearts. Not one word of defense spoke he to the scribes and Pharisees. In calm logic he answered the governor. Pilate saw in him the stature of greatness and would have no part.

Then the Christ was sent to Herod. Herod, who was hoping for a magic trick from the one who would that day conquer death, was jealous because of his own lack of kingliness and mocked the King of all the world. Thus he who was ruler of men's hearts, who was to be crowned with all glory, was that day crowned with thorns. He was robed in purple—this real King of the Jews. And he, most worthy of reverence, was spat upon by those who would not understand. The Roman soldiers saw him as a crackpot—they who trusted in strength of arm knew nought of strength of spirit. Even Herod could not hold him.

So, only when all the people could not find him guilty, only after Pilate washed his hands and sought to release him—then it was that they proclaimed he should be crucified. In ugliness they cried against his beauty. The life of the murderer was saved so that the life of the Savior of the world would be condemned to death.

How blind the ways of men! No wonder he said on his way to crucifixion, "Weep not for me, but for yourselves and your children."

He walked the lonely road to Calvary—alone with all the burden of man's ignorance and sin upon him—thinking of those whom he would have gathered, but they would not.

I wondered how he was so strong to withstand the nails and the agony. And yet I marvel that he could be so strong as to care so passionately for all mankind.

When most men would have been engulfed in self-pity he thought of his mother and appointed one to care for her. When he could have most easily complained to his Father, he prayed psalms of praise. When he would have been justified in feeling spiteful he said, "Father, forgive them, for they know not what they do."

But the crucifixion had to be hurried. The Jews had religious rituals to prepare for, and bodies could not be left on the crosses. Breaking legs to hasten death was necessary when there were "holy" days approaching. How amazed they were to find that the spirit of the Christ had already departed.

For they did not really kill him. He *gave* his life. When he was ready and his work was finished, he laid down his life himself. They didn't take it.

Only then did the soldiers who had cast lots for his garments realize they had bartered for the cloak of the Son of God. The heavens did not remain silent. The testimony of thunder and lightnings and earthquakes shook with power the trembling hearts of the scurrying Pharisees.

There were some who knew. They feared him even after death, for they had understood his words of resurrection all along. That is why they appointed guards to watch his body.

It was the men who did not follow Jesus in his day—Nicodemus the night visitor, Joseph the secret disciple—who cared for his body in the night of his apparent defeat.

HE AROSE as he had promised.

And his own disciples, blinded by darkness and despair, did not know him. Even those who touched him did not at first believe. Only later did they begin to understand the meaning of his resurrection.

He didn't buy mankind a free ticket to eternity. He had power over death because he had power over life. Only such great love could make man sorry. Only such great caring could make man want to change. Only such great sacrifice could make man seek the Way of Life. It is a great crime that many today *do not know* how much he loves them. His was victory through sacrifice, triumph through defeat, life through death, kingship through service, love against hate. *Only those who do as he did have any guarantee.* It is a pity we do not know him.

I wonder if today *we* sleep, drugged by our own humanity, while the most momentous decision of history is being made. I wonder if we walk with him and do not know. I wonder if we, too, crucify him and know not what we do.

By Arlene Groesbeck

Behold the Son of Man

SIMON WALKED HURRIEDLY, giving little heed to others along the way. He kept his eyes directed to the path ahead, for it was not smooth, and he was somewhat wearied. He sighed as he thought again of the inconvenience that had been put upon him.

If he had not been so late arriving in the city the day before, he could have found lodging there. Instead he had been forced to spend the night in a near-by village. It was a keen disappointment to Simon not to find room within Jerusalem after traveling the great distance from his home in Cyrene. For many years he had desired and planned that he might come here for the feast of the Passover. He could not help feeling impatient with anything that caused delay. Glancing up, he saw that at last he was in sight of the city gates.

For a moment he paused. This he wanted to remember well. As he stood his thoughts returned to last night. . . . He had purchased a lamb at the market and taken it to the priests for a sacrifice. Though the light had been faint he had felt overcome with the marvelous beauty of the temple. The ceremony had been impressive . . . such as he had never beheld before. So anxious he was to see it by day—the temple, the markets, the many things of the beloved city! And it was already near the third hour of the morning.

Many visitors, like himself, were moving toward the city. There came a surge of exhilaration from touching shoulders and meeting glances. His weariness lifted, and he breathed deeply. But suddenly, when he was only a short space from the gates, his steps were halted. Those in front of him stopped and began scattering off to either side. He saw, coming out of the city, some sort of mob.

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Simon hated the shouts and cries and wails that burst against his ears. It was unbelievable that he had suddenly been put in this unpleasant position.



There were guards, priests, and a crowd of people. As they came toward him Simon realized he must act quickly or he would be caught in their midst. Moving swiftly he managed to clear himself. Curious, he stood watching them pass.

Here was all manner of people. Some had wild frenzied looks. Others wore hard faces, as set for duty. And among these were the sad, stricken ones. Whereas the front of the mob had approached rapidly, the latter part passed slowly by. Here were many of the reluctant ones. Among them, near the very back, was one slowest of all. Suddenly Simon realized why.

He walked with a cross upon his shoulder. His steps were so short and so slow that he hardly moved at all. Simon turned from it. This was of no matter to him. He would think of the day before him. He must be on his way. But as he started he was stopped abruptly by a hand upon his arm.

"You! Help this man carry the cross. He causes delay."

Stunned, Simon glared at the centurion who had laid hold on him. His hand gripped tighter.

"Well, what do you wait for?" the voice bellowed. Resentment burned within Simon.

"I am a pilgrim from Cyrene . . . here for the passover . . . I . . ."

"I inquire naught of you . . . but of your arm!" With these sharp words the centurion pushed him beside the cross that dragged the ground behind the bent figure. Angry words came to Simon as he straightened and boldly faced the centurion.

"I will not . . ." But orders had been given. The cross was lifted, and before Simon could speak further, he was shoved beneath it.

IT FELL ON HIM with a jarring blow. He tried to shift it from his shoulder and to slide from under it, but the soldiers held it in place. As they moved on there was nothing he could do but follow.

He held back as much as possible, letting himself be almost pulled. With each step the crude cross tore roughly into Simon's flesh, and he made every effort to escape its sting. He hated the shouts and cries and wails that burst against his ears. It was unbelievable that he had suddenly been put in this unpleasant position.

Why had he been so unfortunate as to meet this mob and to be chosen from all those standing near to do such a task?

When this great holiday was before him and all Jerusalem waited . . . here he was going away from the city, bearing the end of the cross of some criminal. With a shrug of contempt Simon looked, for the first time, directly at the one in front of him.

It was not a small figure nor one appearing to be so thin as to be weak. At first glance Simon wondered that this man seemed to have such little strength, for the shape and form of his body suggested a certain power. Could it be that he only pretended to fall beneath the cross—desiring help. Simon leaned over that he might see the side of the man's face.

The lines of the cheek . . . as though cut by sorrow. The marks on the brow . . . as by striking. The moisture that fell from the face. Simon knew. This look was not feigned. Here was one who had given his utmost . . . and perhaps more. Simon's inspection was interrupted as the company slowed down. They had come to a hill.

The one in front of him did not hesitate. But his bent figure became less steady and his steps less sure as they began the climb. How could he even stay upon his feet? So extreme was his effort and yet how calm . . . Simon reached up, took hold of the cross, and forced all the weight he could back upon himself. The Man turned his face and smiled at Simon—not with his lips, for they seemed to have no movement in them, but with his eyes. As he lifted them to Simon a shadow left and light came from them. In this they seemed untouched by suffering. And they spoke of relief and joy at this unexpected kindness. It was the richest thanks Simon had ever received . . . and for such a little thing. Only a moment was the Man's face turned upon him. But it was one of those moments that have no relationship to time at all. With added strength Simon continued up the hill, wondering within himself.

What was the cause of the great signs of suffering upon this man? What crime had he done? How could one being led in such manner show such feeling, or one of unlawful deeds possess such eyes of intensity? And of what source was His power, for his gaze had invaded Simon and had gone to his very being. Puzzling these strange things within him, Simon was caught by surprise when of a sudden they stopped.

IT WAS THE TOP of the hill. Simon felt a great desire to go on. He did not want to stop. Though he had fought against taking up this task, now he was reluctant to let it be taken from him. But this was the spot. And there was no patience in the soldiers. The cross was lifted and placed upon the ground.

The Man before him straightened, his shoulders firm, his head high and inclined toward heaven. Sharp orders were given. The soldiers' answers were their looks of stone. So many faces were turned toward this spot. So many voices let loose their passion. Struck with horror, Simon started down the hill.

He must be gone from here. As quickly as possible. He pushed his way through the crowd, stumbling now and then but never stopping. He did not want to see anything—until he was far from this hill and the gates were again before him.

But it seemed that he could move only very slowly and with great effort. It was as if he were being held back, pressed down. He was breathing rapidly and tiring beyond all reason. What . . . ? Bewildered he stopped.

THEN HE FELT IT. On his shoulder . . . where the cross had lain . . . the weight was still there. He moved his arm up and down. His flesh must have been torn more than he thought. But when he rubbed it he found no scars. And try as he might he could not remove the feel of that weight. Panicked, Simon began to walk.

He knew it was not far to the gates. If he could get within them, then everything would be all right. But with each step the weight increased and his strength was leaving. He was frightened. This was not an old emotion to Simon, and it frightened him more to find this fear within him. The gates were very near now. He had to keep going, but he knew he could not. Again Simon stopped.

What was he to do? If he could not make it to the city . . . then what? No thoughts would come. All he could think of was that which pressed heavily upon his shoulder. Suddenly he knew what he must do.

He turned. Though it was difficult, he began to walk. He must go back to the hill. He knew not why, for there was nothing he could do there. Yet he had to go. It took great effort for him to retrace his steps, for the weight was yet there.

He came to the foot of the hill, but he did not pause. He began to push his way upward through the people who were clustered there. Halfway up, Simon realized he was too late. It had been done. Simon stood quietly, feeling unable to move closer.

Soldiers were gathered near the middle cross; they were casting lots for His garments. Soft words came from the cross on their behalf.

"Father, forgive them; for they know not what they do."

And Simon marveled at the voice. Who was this man who spoke in such a way? He had to know. He would find someone to ask. Just then shouts of disapproval rose from the crowd. A sign was being nailed upon His cross.

"JESUS OF NAZARETH, THE KING OF THE JEWS." Jesus . . . king of the Jews . . . Simon had never heard of him. What did it mean—*king*? Those with wild looks who stood about did not like the sign. With sharp tongues they taunted Him.

"Thou that destroyest the temple and buildest it again in three days, save thyself."

"If thou be the son of God, come down from the cross." And they shook their heads in hatred.

Son of God . . . come down from the cross . . . What strange revilement! Simon moved closer, wanting to hear Jesus' answer. But He gave no bitter words back to them. Nor did he show any desire that he might come down from the cross, though there was that strange feeling that He could well have done so, had he wished. But if he could, then why didn't he? Because he chose not to? It did not make sense, and Simon struggled to understand it.

When the cries of the people began to die the priests lifted their voices. "If he be the king of Israel, let him come down from the cross, and we will believe him."

"He trusted in God, let him deliver him now; if he will save him, let him save him. For he said, I am the Son of God."

"He saved others, himself he cannot save."

IT WAS CLEAR that the priests spoke to justify themselves and to stir up the people. Simon looked to the cross, thinking that surely now He would show his power . . . if he had it, for they had even promised they would believe him. And their words had such a sting to them. It would be good to show them as fools. But His eyes filled with such compassion that Simon was ashamed of his thoughts.

"He saved others"—the priests' words. Simon wanted to call upon Him now to save him from . . . from the confusion in his mind, the pressure upon his shoulder, and . . . and from something that he . . . he knew not. These thoughts were taken from Simon as he heard the voice of one of the men who had been crucified beside Him.

"If thou art the Christ, save thyself and save us." These were mocking words of ridicule. The man on the other side answered him in rebuke.

"Dost thou not fear God, seeing thou art under the same condemnation, and this man is just and hath not sinned." Then he spoke to Jesus, "Remember me when thou comest into thy kingdom." When Jesus answered that same light came into his eyes.

"This day thou shalt be with me in paradise."

The more the Man spoke the closer Simon drew to the cross. Each word put a question in his mind and added a beat in his heart. And he marveled to himself. Close by was the great city that he had traveled so far to visit. Held by something which he could not fathom, here was Simon on this small hill. Yet it seemed that the happenings here were far more important than anything that had ever happened in that great city. So deep in thought was Simon that he barely heard His next words.

"Woman, behold thy son. Behold thy mother."

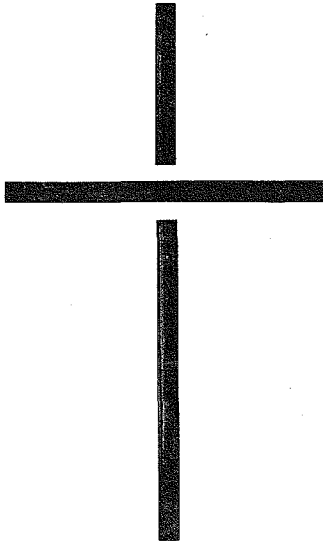
The two he spoke to were in front of a small group. It was clear they had been very dear to Him. These two could surely answer Simon's questions. He would go to them later . . . Startled, Simon looked up at the sky.

A THICK DARKNESS was settling down from above. All faces were turned upward in amazement and concern. Was some terrible storm approaching? Many of those who had been so bold in their ridicule fled, their faces distorted with fear. It was best that there be quiet. No mocking words. relief. It was best that there be quiet. No mocking words.

For now there was upon His face the depth of pain. And no light was there, for his eyes were closed. As the darkness thickened great shadows engulfed the hilltop, veiling His face. Simon regretted that he could no longer see Jesus clearly. But he knew it was best so. Exhausted beyond standing, Simon fell upon a rock.

He was acutely aware of the pressure upon his shoulder. He could be gone from this place if it were not for this

*The cross is a reminder
of the most mature, the most unselfish,
the greatest decision ever made*



The Great Decision

PERHAPS NO ONE completely understands the significance of the Atonement and the Crucifixion which made it effective. Because it is an elusive thing and my finite mind cannot comprehend it, I have preferred not to think on it. Recently, however, I heard a statement that brought new meaning to this oft-discussed but little understood high light of Christian history.

In a radio sermon, a minister spoke of the greatness of Christ in allowing inferior men to put him to death when he possessed the power to save himself. I had wondered why the plan of salvation would not have been as effective if he, like Moses, had just gone away into the mountains and never returned. The gory end to which he came seemed, somehow, an inappropriate finale to his earthly life.

This new idea brought to mind some interesting counterparts. I thought of Schweitzer who had chosen to expend his remarkable abilities on people who could never give back to the human family a fraction of what he has invested in them. And they do not appreciate in the fullest sense what he is doing for them. They know only that his is the healing hand and that if they go to him with their leprosy-scarred and hernia-distorted bodies he will help them. They do not know of the years of training that have gone into making this man able to ease their suffering. They cannot realize what comforts he has given up to minister to them in their steaming insect-ridden jungle. They do not know that, had he stayed in Europe, he would have been richly repaid for the services he gives them free. They can never know the quality of greatness that walks among them, because their understanding is limited to the small primitive society into which they have been born.

The world lost more in skill and talent when the five missionaries of *Gates of Splendor* fame were killed by the savages of Equador whom they sought to help than all the Aucas put together have ever possessed. Yet these devoted young men went eagerly on this mission, knowing well that they might meet with the fate they did. Those who killed them have no concept of the power for good they destroyed with their lances.

SO IT WAS with the inhabitants of Jerusalem in Christ's time. Some of them were restored to health by him. Others were miraculously fed. But the healing and food he wanted most to give them, they would not accept. None of them—not even his disciples—really understood or appreciated this Son of God who dwelt among them. The chief priests were distrustful

because he didn't conform to the pattern of religious practices which they had built up through the years and which served so neatly to keep them in positions of prestige. They were not interested in the way to eternal life that he offered; they wished only to preserve things as they were. Because he threatened to upset their morés, to reduce all men to the status of brothers, they had to get rid of him.

Looking back on the scene, we know that all the scribes and Pharisees and chief priests that ever walked the streets of Jerusalem weren't worth one Christ, and he knew it, too. Yet he allowed them to engineer his death. He allowed Roman soldiers to nail him to a cross, although the whole Roman empire was nothing compared to him. He knew that the men he had hand-picked to help him in his work were weak and frightened children in this time of crisis; even they did not appreciate what he was doing. Here was a great decision by a great man: that lesser men—foolish, selfish, ungrateful men—be permitted to do with him as they would when he could have called all heaven to his aid.

This has remained the mark of true greatness through the years since he set the supreme example. The Christians who died in Rome were worth infinitely more than the bloodthirsty spectators who witnessed their death. The good men and women of every generation who have perished for their ideals have done so at the hands of their inferiors. Today has its martyrs, too. In government, in education, in the church the great are often figuratively crucified by the unthinking, selfish people they seek to serve.

YET, DESPITE THE SEEMING futility of all this sacrifice, something of the purpose lives on. The persecutors eventually die, and enough of the onlookers remember what happened to reflect on it and talk about it. Then their children talk about it, and finally the defeated becomes the victorious.

I still do not understand fully the significance of that first Easter, but I do have a new appreciation for its Central Figure. I can better understand why he prayed as he did in the garden; on the surface, the bitter cup hardly seemed worth the drinking. I can understand, too, why he said, from the cross, "Father, forgive them, they know not what they do." Truly, they didn't know—their minds were too little and their natures too selfish for them to comprehend.

The cross, for me, is not just a symbol of man's key to salvation but a reminder of the most mature, the most unselfish, the greatest decision ever made.

NAOMI RUSSELL

Have Ye Received His Image in Your Countenance?

ONCE AGAIN WE APPROACH the time of year which reminds us of the eternal gifts bestowed upon man. We read with humility and thankfulness how salvation was created through the love and sacrifice of our Lord. In our latter day the gospel was restored at this same season of the year. With the resurrection of our Lord and the restoration of his church, what do we lack toward the building of perfection? We have the promise and the pattern for eternal life, and within each individual lies the reception of these gifts.

The image of Christ in our lives reflects the pure word of God. Maintaining this image deep within us requires a devotion to purpose beyond the ordinary, a governing of the will to exclude matters foreign to the personality of Christ. We must strive to place the life of Jesus firmly in our minds so that subconsciously we will follow his behavior. It demands a clear picture of the eternal proportion of things to discern the valuable from the less valuable and then to have the fortitude to discard wisely. The words of the angels to the women at the sepulcher, "Why seek ye the living among the dead," places the emphasis on our Lord Jesus as we should know him. He should be very much alive in our every thought and action, and we should consistently aspire to emulate him.

When a great actor wishes to portray a character he reads all the available material written about the person. He studies his environment, the customs of the times in which he lived, and everything that will add light to his conception of the personality involved. When a musician wishes to reproduce music composed by a former master, he studies scores; he tries to procure the original if possible. He becomes acquainted with the life of the composer and considers the influences of people and surroundings upon his music. He knows the instruments used at that time. No detail is too minute nor any bit of information too trivial.

Our lives have been enriched by seeing and hearing the efforts of our artists. They have brought life from inanimate words and notes and have helped us to visualize readily the gifts which would otherwise lie dormant.

If we, as Christians, would daily study and meditate upon some phase of Jesus' life or ministry with the purpose in our minds of reflecting his image, we would, as true artists, become like him. If we could assimilate his many lessons of love, forgiveness, truth, generous inclination, justness, reason, and common understanding, our spiritual refinement for God's work would be well in progress.

A PLAIN YOUNG MOTHER sat with her wiggly four-year-old outside a drugstore waiting for father to bring some ice cream. Having explored the dashboard on the car for all possible buttons moving or otherwise, his mind and fingers were once more seeking. At random, the mother directed his thoughts to the very beautiful lady on the poster in the window. As she pointed out the lovely features, the boy grew thoughtful and with a positive tone said, "She is not nearly as pretty as you are." Amused and yet interested, the plain mother asked why he thought that, for it was obvious the statement was false. With great sincerity the child said, "She has no love in her face." Children see and express themselves so clearly. The woman privileged to be a mother, who considers this gift in its true light, imperceptibly but surely reflects to her small children the image of God through her love.

As we look upon Jesus' life, if we merely pause to admire the beauty and wisdom found therein our reading is in vain. We must reconcile within ourselves the celestial with the terrene and raise our mundane lives toward perfection. Jesus lived with people like us and understood the nature of man. He understood temptation and how carefully Satan led men down. Yet He commanded us to be perfect. Outwardly this seems unreasonable and impossible, but when we read of the examples recorded in his time, we know that when one is born spiritually of God there is no limit to the change for good.

Zaccheus was a sinner, a rich publican, yet when he understood and received Jesus into his life he was imbued with the qualities which he previously lacked—honesty and generous inclinations.

We know only that Mary Magdalene was healed of seven devils, but there was a change which compelled her to follow Jesus. She, with Joanna, Suzanne, and many others, ministered with their substance. They received his teachings and no doubt reflected him.

TODAY WE DO NOT HAVE the advantage of Jesus' physical presence. Even if he inhabited our earth now, he would probably be known to comparatively few people. However, he has given us his spirit of enlightenment and the history of a life never before or since surpassed. We are cognizant of the simplicity and wisdom of his advice and yet we make it complex. We cover pure truth with extrinsic differences, and imperceptibly our image of Jesus slips out of focus.

How many times have we beheld the beauty of the sleeping child. Wordsworth has written:

*But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy.*

Truly the small child is close to God. His faith is simple and unbounded, his innocence complete. We are advised that "to be learned is good, if they hearken unto the counsels of God" (II Nephi 6: 61). So we increase in knowledge and add to our faith. But we are not insulated from our surroundings, and we either dominate or are dominated by them. With the perfect lessons of Jesus to follow, we can be sure of being right although the immediate results may seem a direct contradiction to success as the world visualizes it.

The parable of the good Samaritan teaches us a strong lesson of love and generosity, but many times we regard it as an incident in a faraway country at a faraway time. Yet in this day of many prejudices we play the role of either the Sa-

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maritan or the Levite—not as dramatically perhaps, but nevertheless with the same persuasions motivating our action. Does custom lie upon us with a weight, or do we see Christ's countenance through the emergency at hand?

Are we Marthas or Marys? The good housekeeper will sympathize with Martha who carried the burden of preparing for Jesus. We are told she was "cumbered about much serving." How many times have we lost the true feeling of hospitality for those whom we love in the labor of preparation. Certainly we must have things in readiness, but we must plan within the limits of our energies. Martha was careful and troubled about many things. Mary had "chosen that good part which should not be taken away from her." We keep Jesus' image when we give those things of worth our first consideration.

We read of the parable of the rich man who stored his fruits and goods in great barns. He was prepared to retire in ease and comfort, but death came to him that night. Are we pursuing the material things of the world to the exclusion of the objectives of the kingdom? We cannot store riches and enjoy them any more than we can store happiness and at a certain time bring it out and enjoy it. "Your Father who is in heaven, knoweth that ye have need of these things. . . . Therefore seek ye to bring forth the kingdom of God, and all these things shall be added unto you." The image of our Lord is brighter when we place our trust and confidence in God's ways.

WHEN THERE IS gratitude in our hearts, we have a kindness awakened within us toward our benefactor for what we have received. It is recorded that as Jesus entered a certain village, ten men who were lepers stood afar off. They lifted up their voices and asked for mercy. Jesus said, "Go show yourselves unto the priests." And as they went, they were cleansed. One leper when he saw he was healed turned back to give thanks. The other nine went on their way. The baseness of their ingratitude appalls us, and yet are we joyfully grateful for our comparatively smooth-running lives? We become placid in our own good comforts. We begin to think we are worthy of everything we have. Gratitude is deep within the heart, but it requires expression by either word or deed; otherwise it can be easily stifled by neglect and forgetfulness. We reflect Christ when we appreciate the gifts of God and man and give expression to that kindly spirit which moves within us.

Over all the teachings and examples given us through Jesus, a prevailing tone sounds—the limitless power of God. Blind men were made to see; the deaf to hear; the dead were raised; devils were rebuked; stormy seas were made calm; multitudes were fed with five loaves and two fishes; personalities were transformed; and worldly authority was confounded. And in climax the resurrection of our Lord stands unprecedented.

God's power through us should not be limited by us. Our vision of the eternal virtues should expand and grow through our lifetime until we have reached that condition of which Paul wrote, "I can do all things through Christ which strengtheneth me."

Consider the ministry that would have been lost if Peter had said, "I am too ignorant and too short tempered. I lack too much to be of any use to you."

Moses was hesitant because of his speech difficulty when the Lord called him to accept leadership. Can we imagine Hebrew history without the earthly guidance of Moses?

If Joseph Smith had limited God's power through him, we would not have our restored church.

In our day, if Brother Elbert A. Smith had not trusted God's vision and dwelt upon his lack of formal education, our loss in ministry and leadership would indeed have been great.

Being cognizant of our shortcomings is necessary and wise, but limiting our ability to overcome them through lack of trust is not worthy. Let us daily study the reasoning and example of our Lord that we may better understand the purpose of his life and that we may reflect the eternal virtues of his kingdom.

"There is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the holy Messiah."—II Nephi 1: 73.

"Have ye received his image in your countenances?"—Alma 3: 28.

Behold the Son of Man

(Continued from page 12)

strange hindrance. Why was he being kept here? There was nothing he could do. And he fain would have his shoulder rid of the weight, for he was filled with weariness. He leaned forward, resting his head upon the rock.

He did not sleep, nor was he fully awake. He was in that state where neither is possible, where the body knows rest and the mind can think or not think as it chooses, and thereby obtain some order. One, two, three? . . . He knew not the exact hours that had passed when he heard the cry.

"My God, my God, why hast thou forsaken me?"

Pierced as by a shock, Simon stood. The words had been charged with such force of anguish . . . not loud nor wild . . . but as if mingled with a plea from all the heavens. One near by was offering Him vinegar from a sponge. But some of the insensitive ones still lingered and they cried, "Let him be. Let us see whether Elias will come to save him."

The cloud around His face lifted a little, and Simon saw the suffering . . . not just earthly, but so immense that Simon's heart staggered within him. He knelt.

That this Man should endure such, and he, Simon, was not able to bear a small discomfort upon his shoulder—how very little and weak he had been! How ashamed he felt! He would not ask that it be removed. He would gladly carry it and do all that he could for . . . for Jesus. Then His voice came again.

"Father, it is finished. Thy will is done." No cry was this, but a great proclamation of triumph. And the utmost of peace and power came when he said, "Into thy hands I commend my spirit."

THERE CAME THEN a great upheaval of the earth. And Simon clung to the rock that he might not be shaken. "Truly this man was the Son of God," cried the awed voice of the centurion. Silently Simon repeated these words with conviction.

When the earth quieted Simon arose. His heart leaped within him, for the weight was gone. His shoulder had been freed the very moment that . . . Filled with wonder Simon lifted his eyes to the cross.

A strange understanding flowed through him. This had not been just a death. It had been an act of heaven that had so wondrously affected him. Oh, how Simon longed to know more . . . and more. Of one thing he was certain, he would spend his life trying to learn just what it was that had been accomplished this day upon the cross by JESUS OF NAZARETH, THE KING OF THE JEWS.

Reluctantly Simon left the hill and went toward Jerusalem.

Nursing School Plans New Method



Miss Lola Tordoff, R. N., second from right, instructs two student nurses in patient care. The students nurses are Betty and Shirley Worthington of Alpena, Michigan.

Block System Will Combine Study with Actual Experience

STUDENTS AT THE "SAN" School of Nursing will begin a new system of learning in May.

This is called the "block system." According to Miss Vida Butterworth, educational director, the plan works this way:

Freshman students will spend most of their first year studying basic sciences—social science, medical science, biological and physical sciences.

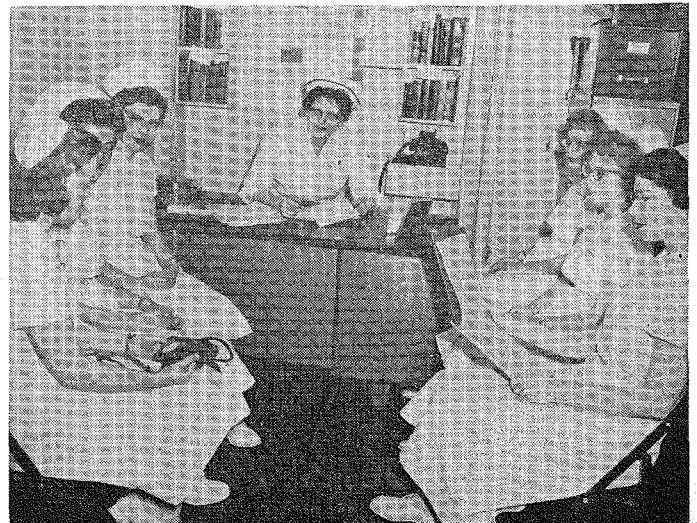
Then they will begin rotating through four areas called "blocks." There will be an obstetrics block, a medical block, a surgery block, and an operating room block. Each block of study will last thirteen weeks and will be a combination of classroom study and practical experience in the hospital.

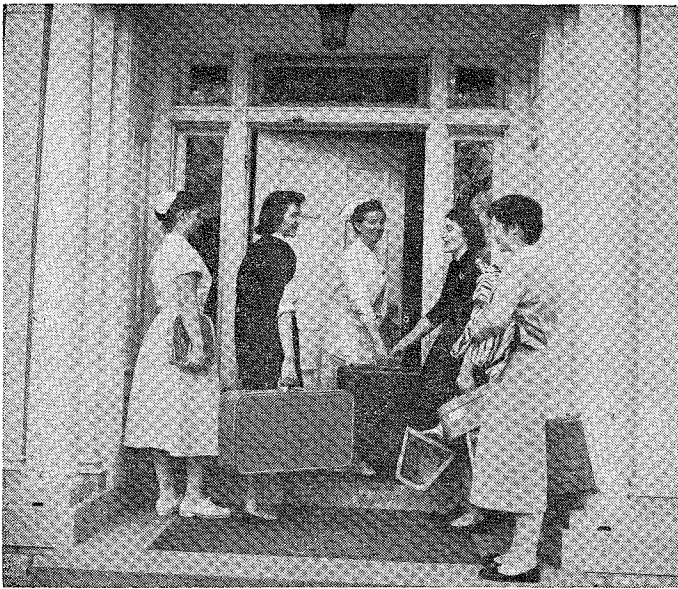
At the end of this series of block studies, the nurses begin their studies on affiliation at near-by hospitals in St. Louis and Kansas City. They will study thirteen weeks at a psychopathic hospital, eight weeks at a tuberculosis hospital, and thirteen weeks at a children's hospital. This "affiliation" training also includes a quarter of advanced medical and surgical nursing at the "San."

The last eight weeks of the nurses's training is called "senior assignment" and offers the student nurse a choice of where she would like to study during her last weeks as a student. She can choose between operating room, surgical floor, medical floor, obstetrical floor, orthopedic floor, and pediatric floor.

"This new system has a big advantage over our previous methods," Miss Butterworth said. "During the period of block study the students will study one area of nursing at a time, and the classroom study can be done at the same time as the practical work out in the wards of the hospital. Now, when a girl is studying obstetrics in the classroom, she will also be working on the obstetric floor of the hospital—she can practice what she learns at the same time she is learning. In the past, classroom learning and practical experience in any one area could be months apart.

The "Block System" of instruction will allow student nurses to study concurrently the same phase of nursing they are practicing in the hospital wards. Here Miss Tordoff discusses a problem with some freshman students. What the students learn here in class they will practice soon in the hospital.





Student nurses from the "San" School of Nursing arrive at a St. Louis hospital to begin "affiliation."

"Another new feature of the system will be time for observation in all departments of the hospital. Students will observe for ten hours in each of fourteen departments—from the switchboard to the admitting office. This is to give students a better appreciation of the work done in each department. And it should help them improve their personal relationships with other hospital workers by gaining an appreciation of the work each person does," Miss Butterworth said.

The nursing program is spread over a three-year period. Students have only four weeks vacation each year. They will be able to miss only a few days of any one block of training without having to start the entire block over.

Student nurses who began their freshman year in September, 1957, will be the first class to study under the block system. They will begin rotating through the first four blocks of obstetrics, medical, surgery, and operating room about May 19.

"We expect the program to work very well and the girls are certainly looking forward to it," Miss Butterworth said. "Our junior and senior students who will not get to study under the block system are jealous of the freshman," she chuckled.

ROGER YARRINGTON

"San" Surveyor Reports Findings

School of Nursing Is Inspected In Accreditation Review

MISS MARIAN MILLER, surveyor for the National League of Nursing Surveyors, reported recently on her four-day inspection of the "San" School of Nursing.

Miss Miller's organization is the accrediting agency for professional schools of nursing. Her preliminary report was heard by representatives of the Board of Trustees, hospital administration, school faculty, and student officers.

The report will be submitted to an accrediting board in New York in June. At that time the School of Nursing's accreditation will be reviewed toward renewal. At present the "San" school is one of nine fully accredited nursing schools in Missouri. There are twenty-seven schools of nursing in the state. The School of Nursing has been accredited for three years. The present inspection was its first since it became accredited.

In her report, Miss Miller discussed the school's philosophy, history, organization, curriculum, student activities, faculty, housing and classroom accommodations.

She mentioned in particular the excellent co-operation she had received from the school officials in gathering information for her report. They made it easy for her to gather all the information she needed, she said.

Generally the report seemed most favorable. She emphasized the sincere and personal interest in the school by the hospital administration and the Board of Trustees. She also pointed out that the downward trend in withdrawals from the school is "quite good" and far below the national averages.

Miss Miller emphasized that her job is not to evaluate the school. Rather, she is a reporter. The Board of Accreditation evaluates the school on the basis of her report. The board is made up of five members representing all areas of the United States and all areas of nursing training.

There are currently 358 accredited schools of nursing in the United States.

ROGER YARRINGTON

April 27
Is School of Nursing Day

Graceland Gazette

■ The Yellow Jackets finished their basketball season with a victory over Tarkio College, at Tarkio, with a score of 83-75. The boys seemed to be in their best form of the year and played a very good game. Duane Thomas of Independence, playing his last game for Graceland, scored 37 points for what is believed to be an all-time Graceland scoring record for one game. Gary Hannaman from Kansas City, Kansas, scored 18 points, with Ken Green of Rembrandt, Iowa, and Floyd Ayers of Eden, Idaho, scoring 12 and 10 points respectively.

■ Sunday, March 7, the first service of the new religious unit, "The Latter Day Saints Have a Unique Church Polity," was held in the Student Center. Dr. Roy Chevillie was in charge of the meeting which lasted about forty-five minutes. The meeting then was divided into the Ten Divisional Groups of the campus for short meetings.

■ Representing Graceland at the Thirteenth National Conference on Higher Education in Chicago, Illinois, March 2-5, were Dr. William S. Gould, acting president; James White, vice-president-treasurer; and Ray Zinser, sociologist.

Dr. Gould also attended the Thirty-eighth Annual Convention of the American Association of Junior Colleges at Grand Rapids, Michigan, that same week.

■ A large crowd gathered in the Student Center, Saturday evening, March 8, to enjoy a "Jam Session" sponsored by the Social Activities Planning Committee and presented by members of the Graceland student body. Dale Henson from Carpentersville, Illinois, was master of ceremonies for the program. Several combo groups presented lively musical numbers. Gerry Westwood from Independence, Missouri, entertained the audience with various impersonations. A comedy act was presented by Bruce Clark from Baker, California,

and DeWayne Williams, a '57 alum from Phoenix, Arizona. Solo numbers were given by Gary Oatsvall of St. Clair Shores, Michigan; Carol Taylor of Denver, Colorado; and Jo Solmonson of Ortonville, Minnesota. Ann Kelley from San Juan, Puerto Rico, accompanied several of the numbers on her marimba.

■ The Graceland-Lamoni Orchestra, under the direction of Mr. Harold Neal, presented an Orchestral Concert Sunday afternoon, March 9, at the high school in Bethany, Missouri. Soloists for the program were Eleanor Putnam from Council Bluffs, Iowa, harpist, and Helen Bruch from Cameron, Missouri, bassoonist. Helen was accompanied by Janet Graham from Independence, Missouri. The concert was presented through the patronage of the Shroyer Music Company at Bethany.

The orchestra's membership is made up of about thirty Graceland students and fifteen musicians from Lamoni, Bethany, and Mount Ayr.

■ The closing of the varsity winter sports at Graceland has ushered in the spring activities. Members of the track team, under the supervision of Coach R. A. Carter, have been working out earnestly and are already entering into track meets. The tennis and golf teams have also entered the sports scene and will open their seasons with intersquad meets on April 24. Baseball, a new interscholastic venture for Graceland, will begin soon; already several games have been scheduled.

■ Five members of the Graceland-Lamoni Orchestra traveled to Chariton, Iowa, March 13 and 14, where they participated in the Rogers and Hammerstein musical production of "Annie Get Your Gun." This program was produced by the Aeolian Singers and the Chariton High School Music Department. Mr. Neal, who is conductor of the Graceland-Lamoni Orchestra, took with him the following people to participate in the production: Channing Oakman, sophomore, violin; Jim Husset, freshman, bass viol; Moyne Schofield, public relations secretary and '57 gradu-

ate, cello; and Margaret Elliot, senior in Lamoni High School, viola. Mr. Neal played the violin for this production.

■ Spring vacation at the college has been returned to the original date which was printed in the catalog. After the flu epidemic last fall, the vacation was shortened. Further study and adjustments have made it possible to again schedule the vacation to begin on Friday, April 4, at 4:00 p.m. and end Sunday, April 13, at 4:00 p.m.

■ This has been an active season for the basketball players in the Women's Recreational Association at Graceland. Competition has been close and keen among the basic residence units forming the teams. Here is the record up to the present time. Games are still being played.

Teams	Won	Lost
Herald Hall	9	1
Small Residences	6	4
Second Floor Walker	4	4
First Floor Walker	4	5
Homesteaders (Married Group)	3	6
Patroness Hall	3	6
Third Floor Walker	3	6

Yvonne Burgmeier from Los Angeles, California, has been leading in shooting scores with a total of 79 points out of 9 games. Following is Donna Lou Pyper from Independence, Missouri, and Meredith Bourland from Los Angeles, California, with 69 points each. Other high scorers have been Jeri Madden, Leon, Iowa; Mary Lea Hubbard, Woodbine, Iowa; and Marjorie Jensen, Missouri Valley, Iowa.

Letters

Recovers from Accident Injuries

On July 16 I was returning with my daughter, Mrs. Phyllis Cornish, Mrs. Coral Davies, and her daughter, Heather, from the Saskatoon conference. A short distance out of Wilkie we were hit by a truck and knocked down a twelve-foot embankment. The others were not as severely injured as I, but they did have cuts, bruises, and shock; I was not expected to live. Elder Myron Cornish and my son, Vandy, administered to me, and although I was only partly conscious I heard Brother Cornish say, "In God's due time you will be healed." I kept repeating this to myself during the months required for my recovery. Too much in pain to sleep, I would pray throughout the night. I had administration several times, and each time I received a blessing. The doctor was amazed at how well I recovered. Eventually I was given crutches and told to walk; it was difficult, but with God's help I did.

I am grateful to all my friends for their prayers. Above all, I thank God for his goodness. I want to do whatever he has for me to do now. I'll be happy to hear from anyone who cares to write to me.

MRS. ANNE E. DAVIES

2053 Cypress
Vancouver, British Columbia

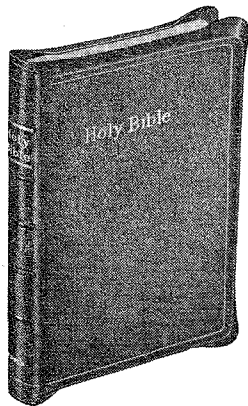
Note of Thanks

I am writing to thank the Saints and my friends for their gifts of money, flowers, and cards on my ninetieth birthday. I appreciate these remembrances very much.

MRS. MARY M. ARMSTRONG
Scarborough, Ontario

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\$9.50

Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada





Church in Wood River Near Miss by Tornado

The tornado that ripped through parts of Missouri, Illinois, and Indiana last December 18 passed dangerously near the church in Wood River, Illinois. The center of the funnel struck an area just behind the church building, destroying five garages along the alley back of it and demolishing three walls of a brick home at the rear. Damage to the church was small

—two broken windows in the basement and a severed electric cable.

The pictures above show the collapsed garages (left) and the damaged dwelling (right). The back of the church is visible in the second photograph.

Photos by Lane W. Harold

Departments Show Progress

(Continued from page 2)

Planning for Music in Church Architecture, is now being written.

Other large projects of the department during the past months have been the production of the *Messiah* broadcast, leadership in thirteen institutes, planning and directing two summer youth music camps, and furnishing leadership for the Community Music Association which sponsors the Independence Symphony Orchestra.

Franklyn S. Weddle, director of the Department of Music, mentioned in this report that his travels reveal a general rise in the quality of music used for worship in the various congregations. He expressed the feeling, however, that continued progress would require more institutes in local areas and more workers in the department to help in this work.

Dr. Charles F. Church, Jr., director of the Department of Radio, noted in his report that there are now approximately thirty program series in progress throughout the United States and Canada. During the past twenty months, the Radio Department has served more than fifty areas in twenty-six states and Canada with devotional programs.

The recorded library of devotional programs has increased to 535 with the continuation of the "Hear Ye Him" series, with sermons by Evan A. Fry, radio minister.

Since the completion of the Auditorium Music Room, the Radio Choir,

directed by Brother Weddle, has been busy recording a new library of hymns which now contains more than two hundred numbers from *The Hymnal*. During this period, the Radio Choir also recorded a long-play record, "New Hymns of the Restoration," which is sold through Herald House.

The department reported that 562 radio stations carried the last *Messiah*

broadcast. They represented forty-six states, Australia, Canada, Alaska, and Hawaii. The program may be used in Norway at Easter.

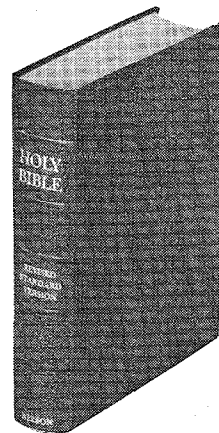
About 250 stations requested the recorded Easter program, "He Is Risen," which was offered for the first time this year.

The department estimates that 115,000 persons have seen the movie "Other Sheep" on various television broadcasts.

Revised Standard Version Text Bibles

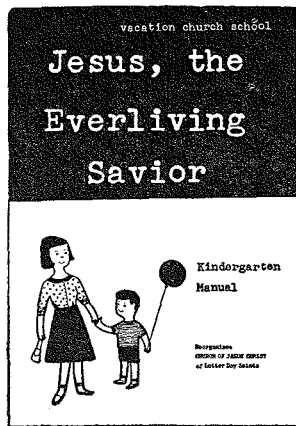
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Vacation

Church

School Manuals

Principal's and Worship Manual \$1.00

Junior Teacher's Manual 90c

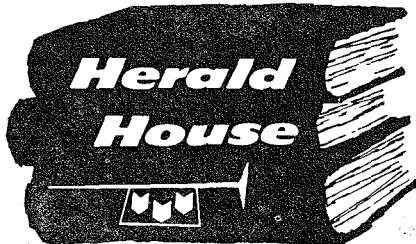
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Field Assignments

(Continued from page 4.)

Ettinger, Cecil R.—Radio Minister
 Evans, Jack R.—Southeast Texas District and Houston
 Farnham, Robert S.—Independence Sanitarium and Hospital, Chaplain
 Fishburn, E. Robert—Latin-American Mission
 Fisher, Howard W.—Minnesota and Red River Districts
 Fisher, Kenneth G.—Northern Plains District and Unorganized Wyoming
 Francis, Melvin E.—Tulsa District and Tulsa
 Frater, Alan S.—Australia - Victoria District
 French, Calvin V.—Philadelphia Metropolitan District
 Fry, Evan A.—Church Historian
 Fry, Frank A.—British Isles Mission, President
 Gardner, A. Leslie—New Zealand
 Gibbs, Arthur F.—Nebraska District
 Gorker, John G.—Central Illinois District
 Graham, Charles V.—Center Stake of Zion, President
 Green, Kenneth T.—Northwest Ohio District
 Grundy, Hudson P.—Canada, Bishop
 Gunning, Alfred R.—Australia, Sydney District
 Guthrie, Merle P.—Eastern Michigan District
 Guthrie, William T.—Waterloo - Clinton District
 Haden, William C.—Seattle District
 Hansen, Francis E.—Los Angeles Stake, Bishop
 Hanton, Elroy E.—Chatham District
 Harder, Peter H.—Rich Hill District
 Harford, E. Merle—Northern Michigan District
 Hart, Lee O.—Los Angeles Stake
 Harvey, Donald E.—Far West Stake and St. Joseph
 Harvey, Keith E.—Saskatchewan District and Manitoba
 Henson, O. Chester, Jr.—Unorganized Florida
 Higdon, Earl T.—Assistant to the Presiding Bishopric
 Hobart, C. Houston—Utah - Southeast Idaho and Western Colorado Districts
 Horn, William F.—Netherlands, Mission President
 Hougas, Ward A.—Eastern Colorado District and Denver
 Hough, A. Wayne—Dayton, Ohio
 Huggett, Raymond W.—British Columbia District
 Hunker, E. Yewell—Texas and Great Lakes Mission
 Imrie, John D.—South Australia and West Australia
 Jacka, Sydney—Australia: Queensland-Northern New South Wales
 Jennings, Emery E.—Central Missouri Stake, President
 Johnson, Glen H.—Utah - Southeast Idaho District, and Salt Lake City obj.
 Johnston, Glenn E.—Detroit International Stake
 Jordan, John F.—Eastern Colorado District
 Judd, David—Nauvoo District and Guide till 1959, then to French Polynesia
 Kaleikau, David A. K., Jr.—French Polynesia
 Kelley, J. Stanley—Assistant to Presiding Bishopric
 Kemp, James N.—Southern California District and San Diego Area
 Kinart, Keith N.—Southern California District

Kohlman, Leslie W.—Lamoni Stake, Bishop
 Kornman, Charles E.—Niagara District
 Koury, Aleah G.—Central California District
 Kyser, Donald L.—Maine District
 Lancaster, James E.—Church Statistician
 Lancaster, Richard B.—Department of Religious Education
 Landon, Donald D.—Missions Abroad Research Committee
 Landsberg, Lewis E.—Michigan, Bishop
 LaPointe, Myron F.—Alabama District and Unorganized Georgia, North and South Carolina
 Lively, Herbert C.—Center Stake of Zion
 Lynn, Herbert A.—Western Texas District, Unorganized New Mexico
 Mair, Perry M.—Owen Sound District
 Manuel, Ronald E.—St. Louis District and St. Louis
 McArthur, Clifton S.—Center Stake of Zion, Bishopric
 McClain, W. Blair—Detroit International Stake, President
 McDowell, Floyd M.—Revival Minister in Domestic Fields
 Menzies, James S.—Kansas District
 Mesle, F. Carl—Young People's Camps, Ministry to College Students and Ministry to Armed Forces Personnel
 Miller, Louis E.—Lansing District
 Moore, Philip W.—New York Metropolitan District
 Mundorff, Charles R.—Central Michigan District
 Neff, Charles D.—Assistant to First Presidency
 Njeim, George A.—East Central States and Central States Missions
 Oliver, Lee R.—Southern Ohio District
 Olson, Carroll L.—Assistant to Presiding Bishopric
 Packer, Athol B.—Department of Religious Education
 Page, M. Norman—Kansas-Colorado District
 Patterson, William—Central States and East Central States Missions
 Pearson, Russell W.—Northwest Iowa District and Sioux City
 Pelletier, Al M., Jr.—Southeastern Illinois District
 Pement, Jacques V.—Western New York and New York-Scranton Districts
 Phillips, James C.—Flint-Port Huron District, Flint objective
 Potter, Floyd A. J.—Australia: Sydney and Victoria Districts
 Pray, Jack A.—South Central Michigan District
 Puckett, John T.—Northeast Texas District
 Ralston, Russell F.—East Central States Mission
 Reid, Richard M.—Hawaii District
 Renfroe, James E.—Southern Indiana, Arkansas-Louisiana, and Memphis Districts
 Renfroe, Zenos Z.—Central Missouri Stake
 Robbins, Cecil V.—Northeastern Illinois District
 Rock, Arthur J.—Audio-Visual, Director
 Rowe, Eric S.—British Isles Mission
 Ruch, Verner D.—Eastern States Mission
 Russell, R. Melvin—Grand Rapids District and Grand Rapids
 Scherer, Albert A.—Kansas City Stake
 Scott, Herbert M.—Center Stake of Zion, Stone Church objective
 Serig, Joe A.—Miami-Pittsburg District
 Seeley, Robert M.—Southern Oregon District
 Sheehy, Almer W.—Flint-Port Huron District and Port Huron
 Sheehy, Howard S.—Southern Indiana District and Louisville

Simmons, Wayne E.—Southwest Texas District
 Simons, Harry J.—Lamoni Stake President
 Smith, Delbert D.—Hawaii District
 Smith, E. Elwood—Columbus, Ohio, District and Columbus
 Smith, G. Wayne—Oklahoma City District
 Smith, Glaude A.—Center Stake of Zion, Stone Church objective
 Smith, Lynn E.—Central Stakes
 Sorensen, Vivian C. R.—Des Moines District
 Spencer, Geoffrey F.—Hunter-Manning District
 Stobaugh, Kenneth E.—Springfield, Missouri, and Joplin, Missouri, Districts
 Stuart, J. C.—London District and London
 Tacy, Lester I.—Southern New England District
 Taylor, Robert E.—Center Stake of Zion, Young People
 Theys, Eugene A.—Center Stake of Zion
 Thumm, John Stone—Columbia River District
 Tickemyer, Garland E.—Los Angeles Stake, President
 Troyer, Luther S.—Boise and Spokane Districts
 Turner, Robert V.—Western Oklahoma District and Oklahoma
 Tyree, Alan D.—French Polynesia
 Updike, L. Wayne—Assistant to First Presidency in charge of Priesthood and Leadership Education
 Urban, Alfred—Germany
 Velt, Harold I.—South Central States and Southern Missions
 Vest, Elwin R.—Northwest Iowa District
 Vreeland, Charles E.—Sacramento District
 Wakeman, Robert I.—Arizona District
 Webb, R. Vern—Germany, Mission President
 Weddle, Franklyn S.—Director of Music, Co-ordinator of Radio and Audio-Visual
 Weldon, Clair E.—Latin-American Mission
 Whipple, John L.—Minnesota District
 Wight, John G.—Memphis District
 Williams, William E.—Southwest Iowa District
 Witte, Victor J.—Southern New England District
 Woodstock, Lyle W.—Chicago District
 Worth, Thomas E.—British Isles Mission
 Yager, Joseph H.—Mobile and Pensacola Districts
 Yager, Ronald J.—Western Montana District
 Yale, Alfred H.—Des Moines District, Des Moines objective.
 Zonker, Louis C.—Nauvoo and Chicago Districts

Briefs

Welcome with Pound Gifts

DALLAS, TEXAS.—Seventy John Puckett, missionary co-ordinator for Central Texas District, conducted a month-long series for the Dallas Branch during February. The high points were the baptisms and confirmations of Shirley Allen and Leon Jones on Sunday morning, February 23.

The branch welcomed John and Marcine Puckett and their daughters, Jan and Jonica, into the parsonage on January 24. On the following Friday evening the Saints carried out an old tradition of "pounding the preacher." They arrived with a welcoming party and pound gifts for the new kitchen.—Reported by MAX T. STEELE

Missionary Series

WINTHROP, ARKANSAS. — Missionary Glynn Coltharp held a series in the branch February 9-21. Attendance at each service was good in spite of cold weather.

The interior of the church building has been re-decorated.

Ray Green, infant son of Mr. and Mrs. Andrew Green, was blessed February 16 by Brother Coltharp, assisted by Derrill Bush.—Reported by JOANN BUSH

Install Baptismal Font

MCDERMOTT, OHIO.—Evangelist V. D. Ruch held a series of meetings December 1-4. He also gave several patriarchal blessings.

Frank and Emily Ann, children of Mr. and Mrs. Charles Schellinger, Brenda Lea, daughter of Mr. and Mrs. Bernard Guilkey, and Diana Lynn, daughter of Robert and Patsy Owens, were blessed by Elders Everett E. Orin and George F. Coburn, Jr., during recent months.

On February 18, Apostle Donald V. Lents visited the branch with District President John W. Blackstock. Brother Lents delivered the sermon.

Brother Blackstock showed the film "Other Sheep" the night of March 5 to a large group, with several nonmembers present.

A baptismal font was installed in the church by the men of the branch.—Reported by MARIE CRABTREE

Increase in Tithepayers

CALGARY, ALBERTA, CANADA.—In August, the following were called, and in September ordained to offices in the priest-

hood: Albert Bates and William Thederahn, deacons; James Cameron, Bruce Waddell, and Murray Richards, priests; Wilbur Hayden, teacher; Blake McLean, elder

A junior church was organized in November, with Brother Hayden as junior pastor.

In December an Oriole group of seven was organized, with Beverley Dallyn as leader.

On February 15, Assistant Provincial Commissioner Charles Matkin of Magrath, Alberta, presented to the branch the charter for the seventy-eighth Calgary group of Boy Scouts. Blake McLean is the chairman of five committee members, and James Cameron is Scoutmaster.

Bishop's agent C. O. Diaper reports thirty-six tithepayers for 1957. Branch membership is one hundred and twenty-one.

The women's department held a home cooking and sewing sale and served lunch at the Hudson Bay Company store February 8. They netted \$150.00.

Missionary Kenneth Fisher held a series January 19-February 16. Six meetings were held each week, with twenty-one nonmembers participating. He also used the five Sunday evenings to preach on the various phases of the kingdom. Attendance was good. January 26 the attendance was largest since the official opening of the church May 2, 1954. Three were baptized February 16. They were Constance DeBlieck, Gordon Bates, and Mildred Moran.

Zella Bates is Zion's League leader.—Reported by MILLIE F. WADDELL

Ordinations and Baptisms

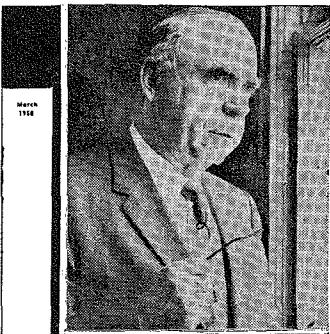
MEMPHIS, TENNESSEE.—In a recent ordination service, Jack E. Goold was ordained an elder, William A. Hamilton a priest, and Reginald R. Smith a priest.

The following were recently baptized: Laura Ann Van Nieuwenhuyze and Patricia Ann Carman, baptized by Keith M. Van Nieuwenhuyze, and Bonita Marie Gargus and Harry Barton Gardner, baptized by J. H. Gargus.—Reported by THOMAS S. GOUGH

Converts in Norway

OSLO, NORWAY.—Three were baptized on January 23 by Elder James A. Everett. They were Johanne Velin, Marie Solvang, and Martha Karlsen.

They were confirmed January 26. Johanne Velin was confirmed by Elder Olaf Fossum, and Marie Solvang by Elder Richard D. Andersen. Martha Karlsen was confirmed by Brother Everett.—Reported by MRS. EDITH KRISTIANSEN



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Stations Carrying the Easter Broadcast

THE RADIO CHOIR, directed by Franklyn S. Weddle, has prepared its second annual Easter service of music, "He Is Risen," for radio broadcast. The organist is Bethel Knoche, and soloist, James Stanley.

Of the stations which broadcast the church-sponsored *Messiah* last Christmas season, more than 260 stations have requested this special Easter program.

These stations are listed below. The broadcast date is Easter Sunday, April 6, unless otherwise indicated. Broadcast times are given also, if reported by the station, but are subject to possible change. To verify the time of broadcast, it would be advisable to check your newspaper listing or inquire directly of your station.

It would be helpful if you would send your station a note of thanks and commendation after the broadcast. The Radio Department would also appreciate any comments or suggestions concerning such special programs.

CHARLES F. CHURCH, JR.
Director of Radio

ALABAMA

WBCA Bay Minette, 3 p.m.
WOOF Dothan, 5:30 p.m.
WBLO Evergreen, 2 p.m.
WHEP Foley, a.m.
WZOB Fort Payne, 6 a.m.
WGYV Greenville, a.m.
WVNA Tusculumbia, 9 a.m.

ARIZONA

KPIN Casa Grande, 1:30 p.m.
KPHO Phoenix, 6:30 a.m.
KVWM Show Low, 12:15 p.m.
KVNC Winslow
KOFA Yuma, 2:30 p.m.

ARKANSAS

KGRH Fayetteville, 12:30 p.m.
KNEA Jonesboro, 7 a.m.
KDRS Paragould, 4 p.m.
KBRS Springdale, 5th, 5 p.m.
KRLW Walnut Ridge, a.m.
KWYN Wynne, 2 p.m.

CALIFORNIA

KAVR Apple Valley
KLAC Los Angeles
KIDD Monterey, 9:30 a.m.
KWSO Mount Shasta, 2 p.m.
KRCK Ridgecrest, 10 a.m.
KATY San Luis Obispo
KGEN Tulare, 9:30 a.m.
KSYC Yreka, 3:30 p.m.

COLORADO

KRLN Canon City, 4th, 2 p.m.
KFTM Fort Morgan, 1:30 p.m.
KFKA Greeley, 3rd, 6:30 p.m.
KVRH Salida, early a.m.
KGEK Sterling, a.m.
KCRT Trinidad, 7:30 a.m.

CONNECTICUT

WADS Ansonia, 7:30 a.m.

FLORIDA

WCNU Crestview, 1:30 p.m.
WLCO Eustis, 11 a.m.
WRUF Gainesville
WNER Live Oak, 1:30 p.m.
WWPF Palatka, 6:30 p.m.
WJOE Port St. Joe, 9:30 a.m.
WCNH Quincy

GEORGIA

WAGA Atlanta
WCOR Cornelia, 1:30 p.m.
WGFS Covington, 1:30 p.m.
WBLJ Dalton, 10:30 a.m.
WBGR Jesup, noon
WACL Waycross
WGAF Valdosta, 2:30 p.m.
WRPB Warner Robins

IDAHO

KSPT Sandpoint, 9 a.m.

ILLINOIS

WRAJ Anna, a.m.
WBYS Canton
WEIC Charleston, 1:30 p.m.
WJPF Herrin, 5th, 6:30 p.m.
WKEI Kewanee
WPRC Lincoln
WVMC Mt. Carmel, 2 p.m.
WTAD Quincy, 8:30 p.m.
WEEK Peoria, 10:30 a.m.
WBBA Pittsfield

INDIANA

WGEE Indianapolis, 6 a.m.
WBAA Lafayette, 5th, 10 a.m.
WVOH North Vernon, p.m.
WMRI Marion, 9:30 a.m.
WGCD Seymour, 1:05 p.m.
WBOW Terre Haute, 7 a.m.
WAMW Washington, 1 p.m.

IOWA

KLGA Algona, 9 a.m.
WOI Ames, 2:30 p.m.
KDSN Denison, p.m.
KFJB Marshalltown, 1 p.m.

KANSAS

KFRM Concordia, 7:30 a.m.
KSOK Arkansas City, 1 p.m.
KNCO Garden City, 3:30 p.m.
KAYS Hays
KLWN Lawrence, 4 p.m.
KFH Wichita, 8:30 p.m.

KENTUCKY

WTCO Campbellsville, 2 p.m.
WMTA Central City, 7:30 a.m.
WCPM Cumberland, 12:30 p.m.
WCYN Cynthiana, 6:30 p.m.
WIEL Elizabethtown, 2 p.m.
WHIR Danville, 2 p.m.
WKFY Frankfort
WHAS Louisville, 1 p.m.
WFMW Madisonville, 6:30 a.m.
WKYB Paducah, p.m.
WKLX Paris, 10 a.m.
WPRT Prestonsburg, 10 a.m.

LOUISIANA

KDBS Alexandria
KBCL Bossier City
KLLA Leesville
KVHL Homer, a.m.
KNOC Natchitoches, 1 p.m.
KRUS Ruston

MAINE

WRUM Rumford, 1 p.m.

MARYLAND

WAMD Aberdeen, 10 a.m.
WBOC Salisbury, 10:30 a.m.
WTOV Towson, 8:30 a.m.

MASSACHUSETTS

WBMS New Bedford, 6:30 p.m.

MICHIGAN

WTVB Coldwater, 1:30 p.m.
WJR Detroit
WMRP Flint, 4 p.m.
WHGR Houghton Lake, 6 p.m.
WCHB Inskter, 8 a.m.
WPON Pontiac, 7 p.m.
WSJM St. Joseph, 12:30 p.m.

MINNESOTA

KASM Albany, a.m.
WELY Ely, 2 p.m.
KLTJ Little Falls
WPBC Minneapolis, 6:30 a.m.
KMRS Morris, 2 p.m.

MISSISSIPPI

WACR Columbus, 8 a.m.

MISSOURI

KMBC Kansas City, 7:30 a.m.
KGHM Brookfield, 1 p.m.
KFMO Flat River
KFAL Fulton
KIMO Independence, 2:30 p.m.
KLWT Lebanon, 9:30 a.m.
KMMO Marshall, 5th, 10:30 a.m.
KNIM Maryville, 1 p.m.
KXEO Mexico
KNEM Nevada, 2 p.m.
KXOK St. Louis

MONTANA

KOOK Billings, 9:30 a.m.
KCAP Helena

NEBRASKA

KCOW Alliance, 2 p.m.
KCSR Chadron
KRGJ Grand Island, 10:30 a.m.
KHAS Hastings, 9 a.m.
KLMS Lincoln, 3 p.m.
KGFV Kearney
KODY North Platte
KVHC O'Neill, 8 a.m.
KNEB Scottsbluff, 4 a.m.

NEVADA

KPTL Carson City
KWNA Winnemucca, 3 p.m.

NEW JERSEY

WWBZ Vineland, 2 p.m.

NEW MEXICO

KALG Alamogordo, 10 a.m.
KLMX Clayton, 8:30 a.m.
KMIN Grants, a.m.

NEW YORK

WNIA Buffalo
WFLR Dundee, 5th, 5 p.m.
WWHG Hornell, 9 a.m.
WHUC Hudson, 8 a.m.
WJTN Jamestown, 5:30 p.m.
WVOS Liberty, 9:15 a.m.
WLFH Little Falls, 6:30 a.m.
WICY Malone, 3rd, 1:30 p.m.
WHLI Niagara Falls, 7:30 a.m.
WSLB Ogdensburg
WALK Patchogue, 9 a.m.
WSAY Rochester
WSYR Syracuse
WIPS Ticonderoga, 2 p.m.
WSPN Saratoga Springs, 9:30 a.m.

Bulletin Board

Servicemen's Addresses

S/Sgt. (and Mrs.) Alma L. Williams
603 Bay Avenue
Panama City, Florida

SP3 Donald Breshears
US 55 566 509
55th Army Band
Fort Polk, Louisiana

A/3c Charles E. Cantrell
AR 17496738
Box 89, 305th Flt. Maint. Sq.
MacDill A.F.B., Florida

Airman Cantrell will appreciate hearing from members.

Appointee's Address

John E. Booth
217 Tenth Avenue
Council Bluffs, Iowa
(Telephone 3-1076)

Elder Booth is pastor of the branch in Council Bluffs.

Topeka Church to Be Dedicated

The church building at Topeka, Kansas, will be dedicated April 6. General Church officers present for the occasion will be President Israel A. Smith, Bishop G. L. DeLapp, and Apostle D. Blair Jensen. The services will commence at 9 a.m. with Communion, and continue throughout the day. All members are invited, and a special invitation is extended to former pastors. The church is located at the corner of Huntoon and Medford.

Following the dedication, District Missionary Alfred H. Yale will conduct a series of meetings. The pastor is Elder E. R. Marolf.
MILDRED GOODFELLOW
Publicity Chairman

West Virginia District Spring Conference

The spring conference of the West Virginia District will be held April 12 and 13 at Wellsburg. The program is as follows: Saturday 7:30 p.m., preaching by John Blackstock, president of Southern Ohio District; Sunday 8:00 a.m. priesthood class with Elder Floyd Rockwell in charge; 9:00, fellowship service with Evangelist Samuel Zonker in charge; 10:45, sermon by Elder Blackstock; 1:30 p.m., song service; 2:00, business meeting and election of General Conference delegates. The noon meal will be served at the church.

MAY R. GRIFFIN
District Secretary

CORRECTION

On page 2 of the February 24 *Herald* in the "We'd Like You to Know . . ." feature, reference was made to a conversion by Apostle Charles Curtis; this should have been Elder J. D. Curtis.

KRAL Rawlins, 1:35 p.m.
KWOR Worland

ALASKA

KBYR Anchorage
KLAM Cordova, 5 p.m.

CANADA

CKBI Prince Albert, Saskatchewan
CKLW Windsor, Ontario, 7 a.m.

NORTH CAROLINA

WWGP Sanford, 1:30 p.m.
WSIC Statesville, 3 p.m.
WCGC Belmont
WBMA Beaufort
WPNF Brevard, 4 p.m.
WBBB Burlington, March 30, 7 p.m.
WTIK Durham
WJNC Jacksonville, 2 p.m.
WAGR Lumberton
WMBI Morehead City, 1 p.m.
WMNC Morganton, 10:30 a.m.
WPAQ Mt. Airy, 6 p.m.
WHIT New Bern, 10 a.m.
WEEB Southern Pines
WCPS Tarboro
WHED Washington, 9:30 a.m.
WHCC Waynesville, 10:30 a.m.
WENC Whiteville, 10:20 a.m.
WBBO Forest City, 4:30 p.m.

NORTH DAKOTA

KDIX Dickinson, 11:30 a.m.
KOVV Valley City, 3:30 p.m.

OHIO

WTVN Columbus, 6:30 p.m.
WERE Cleveland, 9:30 p.m.
WHOK Lancaster, 3 p.m.
WCLW Mansfield
WMOA Marietta, 2 p.m.
WMVO Mount Vernon
WCHO Washington C. H.
WPKO Waverly, 10 a.m.
WKOY Wellston, 9 a.m.
WOHI East Liverpool, 5 p.m.
WONE Dayton, 6 p.m.
WRFD Worthington

OKLAHOMA

KSEO Durant, noon
KWRW Guthrie
KTMC McAlester, 9 a.m.
KOLS Pryor, 7:30 a.m.
KVIN Vinita, 12:30 p.m.
KSIW Woodward, 1 p.m.

OREGON

KFLY Corvallis, a.m.
KIHR Hood River
KMCM McMinnville, 12:30 p.m.
KBCH Oceanlake
KJUN Redmond
KYES Roseburg
KTIL Tillamook, 5th, p.m.

PENNSYLVANIA

WBFD Bedford, 2 p.m.
WHLM Bloomsburg
WLOA Braddock, 10 a.m.
WCHA Chambersburg, 2:30 p.m.
WCPA Clearfield, 11 a.m.
WCVI Conneville, 3:30 p.m.
WCED DuBois, 4:30 p.m.
WARD Johnstown, p.m.
WKVA Lewistown, 7th, 12:30 p.m.
WJUN Mexico, 4:30 p.m.
WFIL Philadelphia, 1 p.m.
WKMC Roaring Spring, p.m.
WISL Shamokin, 9 p.m.
WPIC Sharon, 1:30 p.m.
WMPT S. Williamsport
WLYC Williamsport, 2 p.m.

RHODE ISLAND

WNRI Woonsocket, p.m.

SOUTH CAROLINA

WABU Abbeville, 8 a.m.
WHPB Belton, 3rd
WACA Camden, 10 a.m.
WGCD Chester, 5th, a.m.
WOLS Florence, 4 p.m.

WMYB Myrtle Beach, 2 p.m.
WTYC Rock Hill, 10:30 a.m.
WSNW Seneca, 12:30 p.m.
WSSC Sumter, March 30
WBCU Union p.m.
WELP Easley, 4 p.m.

SOUTH DAKOTA

KABR Aberdeen, a.m.

TENNESSEE

WHLP Centerville, 6:30 a.m.
WTJS Jackson, 4th, 9:30 p.m.
WETB Johnson City
WOKE Oak Ridge, a.m.
WJIG Tullahoma, p.m.
WENK Union City

TEXAS

KANN Sinton, 1 p.m.
KBEN Carrizo Springs
KCAR Clarksville, 8:30 a.m.
KUMC Colorado City
KINE Kingsville, 10 a.m.
KVKM Monahans, 3 p.m.
KMUL Muleshoe, 7 a.m.
KTEM Temple, 9 a.m.
KRGV Weslaco, 5:30 p.m.
KSFT Fort Stockton, 2 p.m.
KTRE Lufkin, 5:45 a.m.

UTAH

KSOP Salt Lake City, 11:30 a.m.

VERMONT

WWSR St. Albans, 9:15 a.m.
WIKE Newport, 2 p.m.

VIRGINIA

WKLV Blackstone, 8:30 a.m.
WSVS Crewe
WBOB Galax, 10:30 a.m.
WDDY Gloucester, 9:30 a.m.
WSSV Petersburg, 6 p.m.
WRVA Richmond
WBOF Virginia Beach, a.m.
WINC Winchester

WASHINGTON

KBKW Aberdeen, 2 p.m.
KAGT Anacortes, 12:30 p.m.
KCBX Colfax
KCVL Colville, 3 p.m.
KBAM Longview, a.m.
KSEM Moses Lake, 7 p.m.
KPKW Pasco, 6:30 p.m.
KARY Prosser, 8 a.m.
KAYE Puyallup
KLAN Renton, 9 a.m.
KMO Tacoma, 10:15 a.m.
KENE Toppenish
KIMA Yakima, 11 a.m.
KNBX Kirkland, 6 p.m.

WEST VIRGINIA

WKYR Keyser, 5:30 p.m.
WMOD Moundsville, 9:30 a.m.
WRDB Reedsburg
WHAW Weston

WISCONSIN

WEAU Eau Claire
WISC Madison, 7 a.m.
WMME Menomonie
WTTN Watertown, 3 p.m.

WYOMING

KODI Cody, 2 p.m.
KOVE Lander, 1 a.m.
KASL Newcastle, 2 p.m.

And Finally...

J. C. Stuart
344 Maitland St.
London, Ontario, Canada

M
h Ap.

OPPOSITION AND DEPRIVATION

The Book of Mormon declares, "For it must needs be, that there is an opposition in all things." (II Nephi 1:81). When things come easy they go the same way. What one works and fights for he values most.

Recently the Gas Service Company went on the radio asking the users of gas in this area to cut their thermostats back to sixty to help meet an emergency. Two years ago the water company forbade using water—for car washing, lawn sprinkling, and similar avoidable uses during a hot, dry season. Our appreciation of these utilities and our dependence on them were immediately enhanced by these experiences.

Young people sometimes take the love and sacrifices of parents for granted. All of us return to God in our adversity and penitently expect his forgiveness and blessings—and usually get them.

C. B. H.

FOR YOUR REMINDER BOOK

Glory and failure hunt the footsteps of those who dare.

EVERYDAY OPPORTUNITY

The opportunity to practice brotherhood presents itself every time you meet a human being.—Jane Wyman

THOUGHTS WHILE TRAVELING

Thoughts are like trout. They need to be caught. They can be enjoyed in a tantalizing way just flashing by, but, like the trout, they disappear into the oblivion of depths and crannies. Trying to call them back is like yelling at a Rainbow or a Dolly Varden.

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A pencil makes a good fishing pole when you're out to catch thoughts. Watch it reel out a line and land a thought.

Brother Elbert has used a pencil for years, capturing his thoughts and preparing them to a proper turn and flavor. We have been delightfully fed on his Blue Pencil Notes.

John Garver spun out his Cogitations of an Old Codger while riding on a train. Many of us still wonder how he untangled his line. I once asked him to decipher a handwritten letter which had shadow-boxed with me for a week. John looked at it, shook his head, and said simply, "It's too cold." What he did unravel for us in Cogitations lent insights and sympathy to a generation of "Herald" readers.

It's fun to travel with a pencil, if you travel by train, or plane. The auto is too insistent—both hands on the wheel, eyes on the road, and no time to get lost in thought. But on the train, a good book invites you to leave its pages, to think the long thoughts it has prompted. Now and again there is an urge to write, to capture the elusive thought before it darts into obscurity.

Reed M. Holmes

FREE TO BE

The American idea is not that every man shall be on a level with every other, but that every one shall have liberty without hindrance to be what God made him.—Henry Ward Beecher.

HOW-TO

Method is like packing things in a box; a good packer will get in half as much again as a bad one.

—Cecil

NOTHING BUT THE FACTS

Do not, in such a matter as life, build an opinion or custom on what you guess is true. Make it a matter of certainty and science.

—Thomas Starr King


PRIME CONCERN

A man's first care should be to avoid the reproaches of his own heart; his next to escape the censures of the world.

—Addison

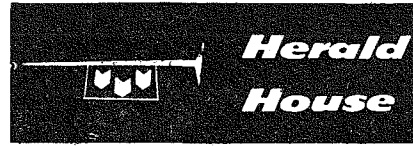
1958 REUNION MANUALS FOR CHILDREN'S ACTIVITIES

<i>Junior Manual</i> — REUNION	JESUS AND HIS CHURCH
<i>Primary Manual</i> — REUNION	JESUS AND
<i>Kindergarten Manual</i> — REUNION	JESUS AND
<i>Nursery Manual</i> — REUNION	LIVING IN OUR HEAVENLY FATHER'S WORLD



Registered COUNCIL OF BIBLE SOCIETY of LATTER DAY SAINTS

Nursery Manual	\$1.00
Kindergarten Manual	.85
Primary Manual	1.25
Junior Manual	1.10
Flannelgraph Instructions and Patterns Manual (for primaries and juniors)	1.00



Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

SAINTS' HERALD

Volume 105 / April 7, 1958 / Number 14

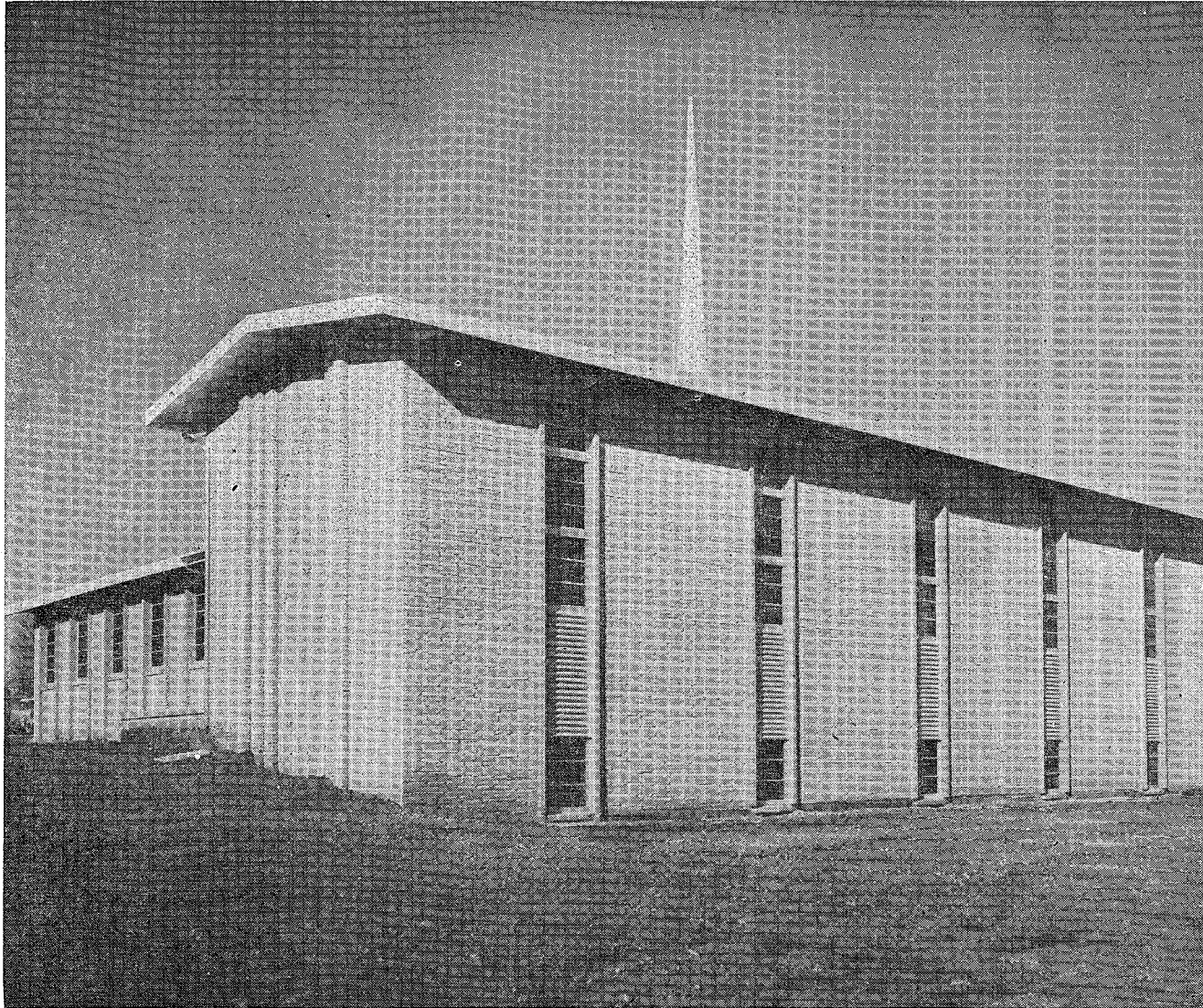


Photo by Keith B. Stokes

A New Church for Prairie Village

(page 17)

G. Everett Berndt, supervisor of the Auditorium guide service, shows the recent museum display to Berneice Anderson and Gladys Gould, secretaries to the First Presidency. The portrait of Henry C. Smith is in the background. The drawing table and instruments were used by the architect to design the Auditorium.



Photograph by Audio-Visual Department

Museum Features Auditorium History

DRAWING INSTRUMENTS, books, and sketches showing the architect's original concept of the Auditorium were shown recently in the headquarters museum. This display was of exceptional interest due to the present construction work now being done at the Auditorium.

Historical photos showing the progress of the building were included in the display. They traced the growth of the Auditorium from the first ground breaking in 1926 to the present.

A photographic portrait of Henry C. Smith, original Auditorium architect, was shown along with an oil portrait of President Frederick M. Smith, leader of the church during the period the Auditorium dream was born and it was begun.

Some of the drafting instruments used by Henry C. Smith were also on display, including the drawing table that he used to execute the many drawings for the building and a drafting machine that was purchased especially to draw the ellipse of the General Conference Chamber.

Many original sketches were shown, including the original floor plan of the General Conference Chamber. Most of the drawings were dated 1926 or 1927. An architectural engineering thesis concerning the Auditorium was displayed. It was written by Joseph Edward Kelsey in 1928. At that time he was an assistant to Henry C. Smith. Brother Kelsey, an elder in the Stone Church congregation, is now a draftsman in Kansas City.

Most of the items on display are the property of the church. Other items were loaned by Larry Smith, son of the original architect, and by Brother Kelsey.

Henry C. Smith still lives in Independence. The main work on the Auditorium was to his specifications up until the work on the building was stopped during the depression years. More recent improvements on the Auditorium have been designed by the architectural firm of Bloomgarten and Frohwerk.

It was interesting to see the sharp contrast between the architect's original plans for the building and the more recent construction work—especially that now being done. The present style of the building is much more modern than the classic lines proposed in the original plans. Yet the basic design of the building remains the same and the genius of the designer of the huge building and its giant conference room is more evident today than ever before.

Authors in This Issue

D. O. Chesworth (page 5), member of the Council of Twelve

Franklyn S. Weddle (page 7), Director of Music

Roger Yarrington (page 8), Assistant Editor

Mrs. A. L. Gibson (page 10), Missoula, Montana

Millard Payne (page 12), priest, Houston, Texas

O. C. Henson, Jr. (page 17), missionary elder, Florida

Kinds of Critics

CRITICISM IS BOTH a business and a pastime. Art, music, literature, and drama have professional critics whose columns appear regularly in magazines and newspapers. Criticism is part of the educational process both in the home and in the classroom. A part of our democratic process in America is facing of opposition to justify our course.

The critics should be wise and honest. Such men have a respected place in our society. The trouble starts when the unwise, emotional, and unprincipled start swinging axes. To protect itself against the unscrupulous, society has libel and slander laws. In most cases, however, the best defense is to ignore those who indulge in defamation of character. Courts and lawyers would be swamped most of the time if all aggrieved persons brought suit against petty offenders.

There is another type of critic, commonly called the gossip, who is ubiquitous and iniquitous. He has been denounced from time immemorial without deterring the evil he does. It

seems to be a common sin to discuss the weaknesses and failures of friends and others active in public life.

I need not confess for you, but it is likely that all of us indulge in the practice at times. What this type of criticism says in reality is this, "He is not as good as he wants people to think he is. Of course, you understand, I wouldn't do or say a thing as mean or as stupid as that." Thus we cut him down to our size and feel more comfortable. There must be some relish in this practice or it would die out.

Paul condemns backbiting and whisperings (II Corinthians 12: 20). His advice on the subject is positive and wholesome: "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness" (Galatians 6: 1). Restoring takes love, kindness, and face-to-face discussion.

C. B. H.

Let Your Light So Shine

RATHER FREQUENTLY PEOPLE write about the problem of locating our churches while visiting in cities and towns on week ends. They tell us they look in the telephone directory and, not finding ours listed there under "churches" or "Reorganized," ask storekeepers or some passer-by without favorable results.

It is not a case of putting a lighted candle "under a bushel" as a rule, but too few workers trying to do too many jobs to keep the local church and its departments functioning at top efficiency. There is the possibility that in some places the pastor is praying that the Lord will send more laborers into the vineyard, when better organization of those he has would improve public relations greatly.

In these days of greatly increased travel, the church has anticipated the need for information on locating our churches by publishing the *Church Directory* on an annual basis. This contains the information on the street addresses of our churches and also the pastors' names and addresses.

If the town has a local newspaper, a visitor should ask to see it, as many times the services are announced and the church address given.

Hotels often provide bulletin boards for church directory listings.

Congregations which feel the need of having a telephone can usually get the pastor's telephone listed as an alternate source of information for a small increase in cost.

Road signs which tell the location of our church are moderately priced (see Herald Supply Catalogue) and are helpful both to the tourists and for local publicity.

There is considerable truth to the statement attributed to Ralph Waldo Emerson, "If you write a better book, or preach a better sermon, or build a better mousetrap than your neighbor, the world will beat a path to your door." The problem still remains of getting the right kind of communications in motion. Many men and firms have gone broke waiting for enough people to learn about their superior mousetraps. Modern advertisers proceed on the theory that "If you tell a thing often enough, people will believe it." Between these two extremes there is the happy medium of practical truth.

Branch officers should use every means at their disposal and within their budget to attract people to hear the restoration message. As Paul wrote the Corinthians (I Corinthians 9: 22), "I am made all things to all men, that I might by all means save some." It will also be a great blessing to the local Saints as well as those who visit your community to have visiting members join with you in worship. A bit of planning and organizing of your forces may accomplish wonders.

C. B. H.

Official

Appointment of Bishop's Agent Hawaiian District

Notice is hereby given of the appointment of Brother John B. Hutchison, 45-424 Pua Makahala Street, Kaneohe, Hawaii, as bishop's agent of the Hawaiian District, succeeding Brother Tsunao Miyamoto whose resignation has been received. Solicitors are hereby notified to send their reports for the month of March and each succeeding month thereafter to Brother Hutchison at the above address.

We take this opportunity of expressing our appreciation to Brother Miyamoto for his many years of service rendered in this office.

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

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Approved
THE FIRST PRESIDENCY
By *Israel A. Smith*

New President for Memphis District

Elder Duane E. Couey has resigned as president of the Memphis District effective April 30, 1958, because of his assignment as an Assistant to the First Presidency. Elder Thomas S. Gough of Memphis, Tennessee, is hereby appointed as district president to fill the unexpired term of Brother Couey. We wish to thank Brother Couey for his devoted service in the Memphis District, and ask for Brother Gough the same co-operation and prayers extended in Brother Couey's behalf by the Saints.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

New President for Arkansas-Louisiana District

Because of his appointment by the Joint Council to the Hawaii District, Elder Richard M. Reid has tendered his resignation as President of the Arkansas-Louisiana District, effective April 1, 1958.

Elder N. Glynn Coltharp is hereby appointed to fill this vacancy, subject to ratification of the next conference of the district.

We ask the prayers and co-operation of the Saints of the district on behalf of Brother Coltharp and extend to Brother Reid our thanks and appreciation for the splendid service he has rendered.

THE FIRST PRESIDENCY
By *Israel A. Smith*

New President for Miami-Pittsburg District

Elder Frank Kyser is hereby appointed as president of the Miami-Pittsburg District to fill the vacancy created by the resignation of Elder Jack A. Pray. This change to be effective May 15, 1958, and the appointment is subject to the ratification of the next conference of the district.

The resignation is necessitated by the assignment by the Joint Council of Brother Pray to the South Central Michigan District.

We wish to express our thanks for the service rendered by Brother Pray in the Miami-Pittsburg District and ask of the Saints their prayers and co-operation in behalf of Brother Kyser.

THE FIRST PRESIDENCY
By *Israel A. Smith*

New President for District of Hawaii

After consultation with Apostle Percy E. Farrow, Elder Sylvester R. Coleman is hereby appointed effective April 12, 1958, to serve as president of the District of Hawaii, to succeed Elder Stephen A. Black. This appointment is subject

to the action of the next district conference. The change is necessitated by the reassignment of Brother Black to the Seattle District by the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric.

We wish to express our appreciation for the devotion that was shown by Brother Black while in Hawaii, and ask that the Saints remember Brother Coleman in their prayers in connection with his new responsibilities.

THE FIRST PRESIDENCY
By *Israel A. Smith*

Correction

The following corrections should be made in the list of appointee assignments as published in the last issue of the *Herald*:

W. Joseph Breshears, Central Missouri Stake

Zenos Z. Renfroe, Central Stakes
THE FIRST PRESIDENCY
By *W. Wallace Smith*

Across the Desk

The following note is from Elder Albert L. Fisher of Winchester, Massachusetts, pastor of the Boston branch:

You will be interested to know that this week I presented to the Andover-Newton Theological School at Newton, Massachusetts, the Three Standard Books and the one-volume *Church History*. This was done in commemoration of the one hundred and fiftieth anniversary of the seminary. The books were given in the name of the branch and paid for by the branch.

This is an idea which may have merit for congregations in areas where there are theological seminaries, for much research is done on the Latter Day Saint movement in these places.

The Saints' Herald

Vol. 105 April 7, 1958 No. 14

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

bart, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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www.LatterDayTruth.org

By D. O. Chesworth



Effective Techniques for Evangelism

SOME ARE CALLED to direct missionary activity. As we specialize in this endeavor, we learn that there are numerous and diversified techniques.

Many used to think that the most effective procedure was the periodic visit of the appointee who would preach every night in the week except Saturday, baptize a few people (often relatives of members), and then hope, after his departure, that these newly baptized members would be successfully nurtured in the family of the Lord. When this type of witnessing was brought under question in the early 1940's as the most effective type for some branches, I confess that a sort of defeatism entered my mind; I felt that something wonderful had been lost to the church. Many branches had built a strong dependence on the two weeks' preaching series and still clung to this one type of winning. In this report let us look at the varied types of witnessing and share some results which have accrued to the church as different techniques of telling the good news have been utilized.

Two Weeks' Preaching Series

The first criticism which I heard of this activity was seventeen years ago. Although there is a school of thought which doesn't encourage this procedure, it is still a very effective way of sharing the message of Jesus Christ. It is listed first because it is the most familiar to us. We continue to win many new members through this technique, but regular attendance at services is required to assure success. As branch members we need to clear our calendars for the two weeks and attend regularly in order to present a united front of interest to our friends. Otherwise we too frequently hear, "If this is so wonderful why are their own members not interested enough to attend the services?"

A large branch can usually conduct two of these preaching missions a year

with success. It is necessary to select carefully the type of preacher whose messages must be attractive and hold the interest of the audience, and one who will also assume an active visiting assignment that goes with an effective two weeks' preaching project. At the conclusion of such a campaign frequently a prospect list is presented both to the pastor and missionary co-ordinator of the branch by the visiting preacher. Careful attention given to this list by the branch priesthood members often results in baptisms during the interim prior to the next evangelistic campaign.

Multiple Branch Preaching Series

This type of activity has been fruitful for the church. It is listed in second place because of its spectacular tone and appeal to our members who often, in smaller branches, have carried on a series in a small way. Several branches in a district co-operate financially to permit extensive advertising through bulletins, radio, and newspaper. This procedure includes a combination of preaching, daily visiting, and contacts after the delivery of the sermon. It can be repeated the next year or after two years, but then a waiting period appears to be advisable. The success depends largely on the person who presents the evening messages, and on careful organizational procedures. In Ontario, Canada, this type of evangelism has brought many baptisms.

Two Weeks' Preaching and Cottage Meeting Combination

A number of pastors and district presidents, when assigned to other than their appointed areas, have used this procedure to excellent advantage. Sermons are preached on Sundays and two other nights, in addition to the cottage meetings held on alternate nights where prospects at the meeting in a home may number as high as six to twelve. It is essential that organized visiting during

the day be associated with this kind of endeavor to bring about the greatest results. Our latest endeavor in this classification permitted the visiting speaker to make seventy house-to-house visits. We have conducted quite a few of these series, and when the branch hasn't had a series for a year or two our efforts have resulted in ten to twelve baptisms.

Month-long Cottage Meetings With Sunday Preaching

With this procedure of evangelism the congregational members share in the Sunday preaching ministry and assist by contacting friends for cottage meetings. There are occasions when Wednesday night preaching is also advisable. Such cottage meeting ministry is possible when a branch can finance its missionary activity through its annual budget. There are four appointees in our mission engaged in this type of witnessing. Some prefer to conduct two meetings a week in the same home, not for the prospect in that home alone, but for friends also. This gives the missionary a potential of four, six, and occasionally eight prospects. Some ministers prefer one visit a week in a home, permitting more time for the message of the previous week to be studied before the return trip. This technique doesn't upset branch activities; it is very productive and a strong contender for the greatest results. Furthermore, the missionary trains the men of the standing ministry and prepares them for conducting their own meetings throughout the entire year in the sponsoring branch. Another door is open to co-ordinators. Recently a large branch, which had previously preferred the two weeks' preaching series, shifted to this emphasis with excellent results. As the second type has been productive in Ontario, so this one holds top ranking in Michigan.

Standing Ministry Cottage Meetings With Final One by Appointees

We soon learn that many men of the standing ministry are willing to undertake cottage meeting work under the direction of the administrative officer of the branch or the missionary co-ordinator. One appointee reports considerable success by helping on the final night of decision-getting. This technique is recommended until the local men gain confidence in themselves and learn the features of decision-getting. More of them will undertake the assignments if those in authority will assure them of assistance on the final night or two. We could profitably investigate this undeveloped phase of evangelism.

Sunday Night Missionary Sermons

This idea is contagious and is being conducted by a number of districts. This technique has been utilized for many years and is gaining renewed momentum. The sermons continue for four nights but could be extended to eight if so desired. There are many denominations which do not conduct Sunday night services, making it more favorable for us to conduct an organized campaign for night gospel sermons (also to share the best music that can be provided). This opens another avenue for evangelism. Many baptisms have been attributed directly to this type of ministry. Such emphasis on preaching ministry by the men of the standing ministry adds to their personal prestige in a channel where we tend to be weak. Let us take a new look at the missionary future of the Church of Jesus Christ which will be made possible by the strengthening of inspired preachers among our ten thousand members of the standing ministry.

Special Age-group Emphases

During the past year we have had five appointees utilize this type of missionary work. They report success in their endeavors, although it should be noted that more expert ministry is required. Emphasis on the various age levels has opened the door for successful evangelism in solving the existing problems. This is a specialized field and, by the nature of it, is restricted.

The Prospect Accounting System

It is the contention of one of our missionaries that continuity of effective missionary outreach should exist in branches despite changes in local or General Church personnel. His system will constantly remind departmental leaders of their missionary opportuni-

ties. The system provides a record of every cottage or family meeting held and its observed effects upon the prospect and the effectiveness of the men holding such meetings. The living and growing record on each prospect can be transferred when his address changes. The new missionary becomes acquainted quickly with the prospect through the record, and a steady year-round harvest of church-oriented new members is encouraged. The chart of achievement for the first year is very convincing.

Repentant Preaching at All Times

It should be said, very significantly, that one may always hear repentant preaching from our pulpits. Often our attention at Christmas time is pointed directly to the manger scene and we miss the association of repentant preaching included in the story, reported both in the New Testament and the Book of Mormon. In the third chapter of Luke John preaches the baptism of repentance for the remission of sins. In the third chapter of III Nephi (in connection with Christmas in America) Nephi, being grieved for the hardness of men's hearts and the blindness of their minds, goes forth among them and begins to preach repentance and remission of sins through faith on the Lord Jesus Christ. Where are our ambassadors today preaching repentance and baptism for the remission of sins? Whenever we hear them we also hear of successful evangelism. This valuable instrument of repentant preaching, which has proved so effective through the years, should not be cast aside.

Personal Witnessing

Every individual and every department shares in this type of evangelism. If the gospel has done something for you, has changed your desires for good, has opened your heart, mind, and life to Jesus Christ, then you will desire to share him with those you meet. Many of the suggestions enumerated in this presentation are restricted to the specialist, but this last one is available for all. Today many representatives of religious organizations are telling what they offer to the individual who is seeking salvation. Let us be foremost!

Who?

Who conducts the missionary work in the branch and mission? Too often at branch business meetings we overlook missionary talents in one and elect him to other assignments. When a person prefers to direct missionary work or assist in this capacity in a branch, we should permit him to do so. We are still very much engaged in the process

of assisting to make the army of the Lord great.

Where?

Where do we direct this emphasis? Do we send a missionary to a large branch to add twenty-five more members to a job already too large for the pastor with his type of organization? Do we keep sending men back to communities where for many years we have failed to succeed? Do we make this man power available for branches or missions where our present leadership is poor? These questions are part of the work of missionary supervision.

Where is our missionary potential? It is unharnessed, but it is in the church now. In many communities night school classes are conducted for adult education, and high enrollment is reported. Why should we not have enrollment in our branches for specialization in missionary endeavor? Surely we are not awaiting the time when our appointee personnel will be increased to the extent that one will be available for every branch! Why not have more business men conducting cottage meetings in their own localities, some using slides, others using the open Bible, still others preferring flannelgraph work or other materials?

This vision is enlarged as we see people taking a week or two of their annual vacation and working with the appointee or by themselves in an assigned project. When men have prepared in such a way that their social security program allows them time, they can spend themselves in bearing testimony in the great task of winning souls to Jesus Christ.

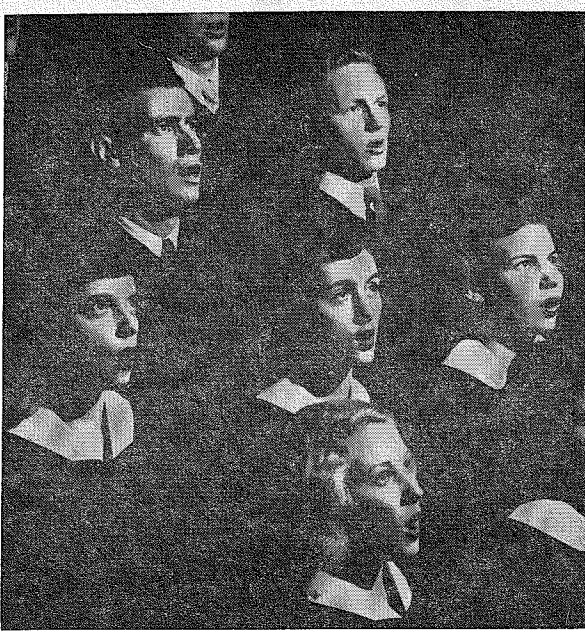
What?

What type of missionary emphasis does a branch need? Care should be exerted in the selection of personnel. It is important that we do not request repeat ministry where ineffectiveness was apparent on previous contacts. The foregoing suggests an up-to-date system of communications between pastor, district president, and missionary supervisor.

What will the year 1958 present to the church in missionary achievement? As long as it is early in the year we can be assured that it will be our best year. If, in June, when we have a missionary achievement check up, we are not in the lead, then there will have to be a quickening of our endeavors in the greatest work to which mankind has been called, the winning of souls.

Let these effective techniques for evangelism be joined with yours for our best year in 1958.

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The God of Whom We Sing

TO A DEGREE of which most of us are not aware the hymns we sing condition our concept of the God we worship. Our praise of God is accomplished to a large degree by songs of praise and adoration. Most of our concerted utterances in public, our corporate worship, are in the form of hymns. Much of our private and individual meditations are conditioned by phrases from hymns that we know and love. Even many of our thoughts are phrased in the words we have sung in our hymns of worship, the very singing of which helps to make those thoughts articulate and have meaning to us. Our comprehension, even our apprehension of things divine, is often influenced by the hymns we know and use.

The ideas we express through hymns enter into and help shape our thinking. Our closest approximation of a *consensus of understanding* is probably found in the concepts expressed in our hymns. They stand as a norm in the formulation of our corporate theology. The God of whom we sing is the God whom we worship. It might be interesting to see if we can describe this God of whom we sing.

Hymn-built Ideas of God the Father

He is the "God of Our Fathers," "the Lord of the living harvest," and the "Lord of the Church." He is our "shield and defender, the Ancient of Days," the "Eternal Father, strong to save," our "Father, all creating," the "Lord of heaven and earth and sea," "in whose hand the rolling planets lie," the "God in whom we live and move, in whom we draw each breath," "our help in ages past, our hope for years to come," "whose presence glows in all," "whose will is life and good," the "Lord of light and love and power." God is the "life of ages, richly poured—unspent and free—still inspiring truth and good."

He "moves in a mysterious way his wonders to perform." He is "God, the source of light and beauty," "who touchest earth with beauty," the "God of harmony" and yet the "Rock of ages," "a mighty fortress," the "only wise," "the God we adore," "the eternal Father who dwells amid the sky."

God the Son

The Son of God, "the master workman of the race," is "the giver of all we enjoy," the "living Christ," "chief cornerstone of God's great temple," the "fairest Lord Jesus, ruler of all nature—purer than all the angels heaven can boast." He is our "precious Savior," whose "sacred head now wounded with grief and shame" is "weighed down," the "Lamb of God most holy, who on the cross didst suffer, patient still and lowly," the "lover of my soul." "Jesus calls us o'er the tumult saying 'Christian, follow me,'" and says, "Come unto me and rest—behold, I freely give the living water—stoop down and drink and live." He was the "young and fearless prophet of ancient Galilee" who "chose a humble birth; like us, unhonored and unknown" "to whom the lips of children made sweet hosannas ring," "nor did their zeal offend him, but as he rode along he let them still attend him, and smiled to hear their song." Yet with all his gentleness he is "the mighty King in Zion" to whom it is a "privilege" to "carry everything in prayer."

God, the Holy Spirit

"The Spirit of God like a fire is burning," a "gracious Spirit, heavenly dove, with light and comfort from above—our guardian—our guide." We pray, "Come, Holy Ghost, our souls inspire, and lighten with celestial fire." "We believe to us and ours the apostolic promise given; we wait the pentecostal powers, the Holy Ghost sent down from

heaven," and that the Holy Spirit is the "source of the old prophetic fire, fountain of light and love," the "blessed unction from above," and "Word of God and inward light," "truth—love—joy divine."

Thus in a very real sense these hymns provide our definition of God, God the Son and God the Holy Spirit, our hymn-built ideas of God. As we make these hymns our own these phrases come to us as fleeting flashes which quicken our understanding, enlighten our minds, and convince our hearts. These are glowing ideas which fashion our actions and reactions as they rise from the hidden depths of our consciousness. They are basic to our common heritage.

The God of whom we sing is creative; he is a real God. Our hymns are alive with a sense of his activity. We sing, "Come, thou Almighty King . . . Come and thy people bless, and give thy word success," and "Come, thou Fount of every blessing, tune my heart to sing thy praise."

The God of our hymns is not an "unmoved mover," an imperturbable, impassive God of deism; he throbs with life! He is the "Lord of all being, throned afar . . . center and soul of every sphere." "The thunders of his hand keep the wide world in awe," yet "they who seek the throne of grace find that throne in every place." This God of whom we sing is full of compassion, and because of his great love for us he is involved in our human condition. His is a "love that will not let me go, [a] light that followest all my way, [a] joy that seekest me through pain, [and a] cross that liftest up my head." He is a "God who hearest prayer, every hour and everywhere." "He bids us leave the busy world behind us and draw apart

(Continued on page 18)



Robert Nelson, director of development for Kansas City University, relates a case study for the workshop

*Joint Council, Trustees, Faculty
See Need for Academic Blueprint*

By Roger Yarrington

COLLEGE WORKSHOP DISCUSSES FUTURE

FIFTY CHURCH AND COLLEGE officials met February 28 - March 1 in Independence to discuss the future of the church in the field of higher education.

The Graceland College Workshop was attended by members of the Joint Council, the college board of trustees, faculty, alumni association, development council, and other interested departmental workers.

Dr. William Gould, acting president of the college, stated the goals of the workshop as being:

1. To examine present conditions, proposals and policies at Graceland.
2. To further clarify the role of Graceland in the total program of the church.
3. To further clarify the aims and objectives of Graceland.
4. To try to evolve a philosophy of development appropriate to Graceland and to identify techniques for implementing a development program.
5. To identify immediate goals for development at Graceland.

6. To further clarify long-range goals and plans for development.

7. To share information, viewpoints, opinions, ideas, and ideals relating to Graceland and the church.

Dr. Gould opened the workshop with an address that outlined Graceland's present situation and the future conditions which it faces. He stated problems concerning student admissions, faculty procurement, building program, academic offerings, and costs.

"If we let it," he said, "enrollment at Graceland is sure to increase. A rising college age population and an increasing percentage of young people wanting to enter college will cause this.

"Specific plans for Graceland's future development must be based on valid policy decisions on several important questions," Dr. Gould pointed out. He posed these questions: "Who in the church should receive a college education? Of those, who should receive it at Graceland? To what extent should nonchurch youth be admitted to Graceland? What should church youth of today and tomorrow be taught? What services should Graceland provide for her students and for the

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General Church? Who will teach? How will higher education in the church be financed? How should policy be made?"

Participants in the workshop heard two addresses by authorities in the field of college development. Jay Gerber, of Gonser and Gerber, educational development consultants, spoke on "A Philosophy of College Development." He said a college development program has three important aspects: a long-term blueprint of development, a plan for working together, and participation by all of the interested publics. The various publics who are interested in the development of the college, he said, are the church, the board of trustees, the officials and faculty of the college, the alumni, the students and their families, the community. He emphasized that all must work together in a mutually agreed-upon program.

"A Case Study in College Development" was the address presented by Robert Nelson, director of development for Kansas City University and formerly vice-president of Iowa Wesleyan College. He told how Iowa Wesleyan initiated a ten-year program of development which will require five million dollars. He pointed out that the college has a smaller enrollment than Graceland and an alumni association of about the same number.

In the discussions that followed it became evident that a policy for Graceland College must be framed inside a General Church policy in the field of higher education.

Summing up, representatives of the leading church quorums and the college gave their impressions of the workshop's achievements. Bishop G. L. DeLapp said, "Graceland is as important to the church as any department or quorum in the church." He stated his hope that the college could grow to meet the demands made on it by the church. To do this, he said, there needs to be a church policy including all areas of higher education.



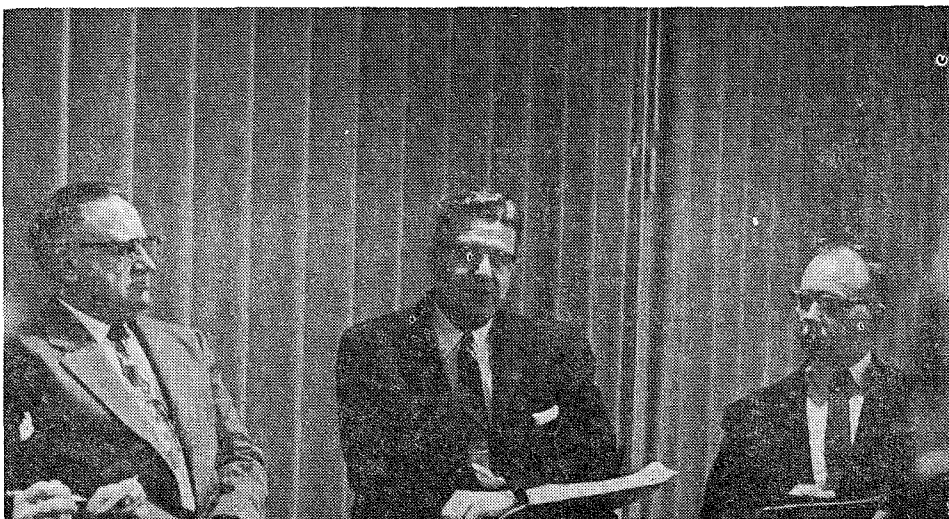
Dr. William S. Gould, acting president of Graceland College, points out some trends in college enrollment to the church officials and college administrators.

"It is up to members of the First Presidency to initiate such a program," he said, "but they do not have the only responsibility."

Brother DeLapp pointed out that if the financial law of the church was obeyed by all of the membership, the college would be capable of great growth. He said the college now receives nearly ten cents of every tithing dollar.

President F. Henry Edwards said he felt a church commission on higher education was needed to study and recommend future policy to the General Conference. He added that such a commission would probably be appointed in the near future.

"The church needs competent leadership," he said. "Graceland stands way out in front in making available to us the kind of help we need."



Jay Gerber, development consultant, considers a problem with a small discussion group. Left is Apostle E. J. Gleazer. At right is Donald Manuel, chairman of the Graceland Development Council.

Adapted to the Weakest

The word of wisdom provides new hope for the weak—in will, in body, in material means. It also offers a way to hasten the building of the kingdom.

OUR HEAVENLY FATHER has always been concerned with all of his creation, particularly the frail and weak. Time and again we have seen where he has endowed the physically handicapped with his choicest gifts of the Spirit, and the impoverished in means with sublime talents. Nowhere is his tender concern more beautifully expressed than in the words, "He tempereth the wind to the shorn lamb." The sparrow does not fall to the ground without his awareness, and as for man—he is of more moment than the sparrow.

We are so unwisely accustomed to considering the Word of Wisdom a law of "don't's" that we often overlook the infinite compassion and incomparable foresight which it contains. The foreword tells us that it is "adapted to the capacity of the weak, and the weakest of all Saints." Since this weakness is not elaborated upon further, at that point, it would seem that as the revelation unfolds the matter would become clearer.

And it does become clearer. Indeed this magnificent revelation takes on deeper significance with every reading and much more meaning as it is put into effect.

Let us for a while consider "weakest" from three points of view—the weak in will, the frail in body, the poor in ma-

terial means. God is concerned about them. They are the ones who so frequently suffer the most.

Because in the last days evil men (and we know that they *do*) design to become wealthy upon the weakness of men, God warns us against alcoholic liquors and tobacco. The world picture of lives enslaved and families impoverished needs no elaboration here. The "weak" are "warned"—and the Word of Wisdom is there to help them.

Malnutrition must be a source of grief to the Lord, who has caused the earth to produce so abundantly. Yet nearly two thirds of the people of the earth are underfed today, while here in the "promised land" many are overfed and paying doctors to tell them to eat less. They spend too much for food and then have to pay the doctors because of it. They lose in health and in money, too.

The amount that most Latter Day Saint families spend for liquor and tobacco is very small indeed. This portion of the Word of Wisdom is fairly well kept. But this is no cause for smugness. As a group, and not so much as individuals, we are *not* careful about the rest of the admonition.

WE EAT FAR TOO MUCH meat, and some of us drink too much tea and coffee. Let us be honest with ourselves. We like them both and we say, "After all, the Word of Wisdom isn't a command." No, it isn't a command. God, in the Word of Wisdom, is paying us the compliment of treating us as intelligent adults who ought to realize that he loves us very much, is advising us for *our* good, and is promising us blessings if we comply. If we obey just because we *have* to, we are losing our agency. But if we obey because we *love* him, we receive his promises.

Meat, coffee, and tea are among the most expensive items on our grocery bills. The two latter do us little or no good and some actual harm. Meat has value as food, of course, but is most needed in times of cold and when other foods are scarce. Some of our people eat it three times a day and get little exercise. Fried meats, particularly, cause trouble, especially in middle-aged or aging people and among those inclined to be overweight. God ordained meat to be used with wisdom and temperance. Many of us could use less of it, and more of eggs, cheese, vegetables, and fruits. The Adventists (Seventh-Day), who incorporate into their religion teachings on foods ideas similar to those of the Word of Wisdom are prosperous people and are noted for their exceptionally high contributions per member to their church. In a recent article in one of our newspapers I read that they were either first or second among the Protestant denominations in contributions per member. To me the question of *ability* to pay tithing is somewhat bound up with our food bills.

The richest, most valuable foods from a nutrition point of view are our whole grain cereals, and they are the cheapest. If we *had* to do so, we could live most economically and healthfully on them—on milk, whole grain breads, fruits, and vegetables. Most dry, prepared cereals, with the exception of those that are largely bran, are easily digested, cheap, and very nutritious. (One of the science books I use in my school teaches this.) Among the cooked cereals, oatmeals, rolled wheats, cream of wheat, farina, and such preparations are excellent. People with sensitive colons should exercise care in the use of *any* cereal in which the husk and bran are all or largely present.

Again, even the poor in means can afford these foods, and the frail in health can usually digest them, though people are not all alike. There are some who have digestive difficulties, and in such cases they do well to follow the advice of their physicians. But generally speaking, people who are reared according to the teachings of God are healthy people and find that the promises he makes to them are kept.

WE WASTE A GREAT DEAL of food. Brother Davey once told of a Latter Day Saint lady of Scandinavian extraction who said she had bought much of the excellent furniture in her home with money she had saved by sensible economy from her food budget. Her family remained well nourished and content, too.

It is said that a French family can live on what an American family wastes. Perhaps that statement is a bit exaggerated, but the French family could surely get part of its living from the good, edible, clean food which is wasted and we *ought* to be doing it ourselves. In these days of electric ranges—when the wood or coal burning kitchen range is a thing of the past—the old “soup kettle” seems to have gone out of business. Many women work outside the home, and a can of good nourishing soup which can be opened, heated, and brought to the table in ten minutes is a real help to them. But there are others who can make a rich soup from the left-over half a carrot, the three green onions, the half a cup of peas, the two tablespoonsful of rice and the ripe tomato, with a bit of dry oatmeal or tapioca, which costs almost nothing and is deeply satisfying.

Some of our people manage remarkably well on a small budget. One family with two small children spends not more than thirty dollars a month on food. It takes careful planning; not a crumb of food is wasted, and the fruit from their little plum tree is carefully used. But this fruit is shared, too. These people are buying a home, furnishing it with *necessary* modern conveniences, and contributing to the church. They would be moderately wealthy on an income which most of us would consider inadequate.

One family with an income of three hundred dollars a month will use every cent of it and be in debt at the end of the month. Another family, of the same size and with no greater problems and the same income, will meet all expenses, remain in as good health, and save twenty-five dollars a month. Wiser buying, better management, different tastes, and prayer are answers to the problem. Simple living can be living on a very high plane. On the contrary we can spend a great deal for that which “satisfieth not.”

Living, in all its phases, is an *art* and a challenge. The housewife can't do it all, and we must admit that at the start. Everyone must co-operate. Whole powdered milk, for example, is as good as whole liquid milk for the family and much cheaper, but if the children aren't willing to co-operate, the mother will not be able to get them to drink it.

But for the most part the feeding of the family does depend on the wife and mother, and frequently we find the older ones looking back to the *simple* foods with nostalgia—the bread puddings that were flavored so delightfully and the gingerbread rich with raisins which Mother used to make.

It is a noble and wise ambition to feed one's family well, but we must be sure that by “well” we don't mean too *richly*. The two ideas are not necessarily synonymous.

GOD HAS INVITED us to consult with him over all our affairs—our homes, our children, our flocks. Surely he would like to advise us on how to economize on our expenditures. Most of the household bills and the household budget is in our hands to manage. We do not deal in little things, we women who bake bread, darn socks, and scrub floors. We deal with the future of the world when we feed and clothe our families and make home their refuge.

This refuge is threatened all over the world today. We should devoutly thank God that this land has been spared the ravages of wartime invasion. Many lands have not been so fortunate. But we dare not be complacent. Our Secretary of State has stated, openly, that we have been on the verge of war several times within the past year or so. We are at this moment facing a probable speeding up of our defense program, which will possibly mean higher taxes—taxes which we should willingly pay and which, of course, we *shall* pay.

We are racing against time, and that time has nearly run out. We have an unfinished Auditorium. It is not an unfinished conference hall. It is an unfulfilled request of God, a symbol of a people faced with a wonderful challenge who have, as yet, only partially met that challenge. Certainly until we complete it God cannot bless us as he desires to do, nor can we expand further in much of our Zion program.

Brother N. R. Carmichael once remarked that when the women of this church were consecrated to the objective of Zion, Zion would become a reality.

There are *few* women in the church who could not save at least one dollar a month on the family grocery bills if they approached the matter prayerfully and sincerely. If these savings of one dollar a month were made by twenty thousand of our ladies, in a year they would amount to two hundred and forty thousand dollars to apply toward the completion of the Auditorium. A saving of two dollars a month would amount to over half a million dollars.

AND IT COULD BE *fun!* It could be a by-product or by-project of women's groups everywhere. It needn't intrude on the worship programs, or the local projects, but at each meeting the presiding officer could call attention to the little bank set aside for the purpose of these offerings. And we venture to state that the period so often set apart for refreshments would be enlivened by enthusiastic suggestions and helpful cost-saving hints! Among the most delightful experiences any of us could have is to invite our heavenly Father into our kitchen, and the next would be to share that experience with others whom he had also visited.

*Up ye, then, to the high places
I have bid ye occupy.
Peril waits upon the heedless,
Grace upon the souls who try!*

It is superlative that we “tighten up” on our own expenses and finish the Auditorium. If twenty thousand women of this church would save even five dollars a month on their grocery bills and contribute it to such a fund, in a year \$1,200,000 could be raised. Some people couldn't do it, but others could save more. Zion is to be redeemed by sacrifice and by the people who care most, who will save a few pennies here and a few there, who will pray, love, and plan.

*Time is ripe! My work must hasten!
Whoso will may bide the hour.*

• • •

*Love ye me and love all people
Love as I have loved you;
This your calling—this my purpose—
Thus be my disciples true. . . .*

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

A VISIT TO MORMON MILL

Lyman Wight's Colony Was Industrious and Played a Memorable Role in the History of Texas His Descendants Joined the Reorganization.

LYMAN WIGHT, frontiersman, farmer, and apostle in the early church under Joseph Smith, sought for nine years to found a stronghold of Zion in the Southwest. He and his followers ventured beyond the towns of the newly created state of Texas to build a community in Indian-troubled areas. Though their wanderings failed to establish a permanent settlement, they left their marks behind them, and wherever they had been life became easier for the pioneers who followed.

Out of the confusion and chaos that followed the murder of Joseph and Hyrum Smith in 1844, a small band of sixteen families set out on foot and in covered wagons from Nauvoo, Illinois, in search of a resting place for the Saints. Their leader was Apostle Lyman Wight, a strong dissenter against Brigham Young as successor to the prophethood of the church. Apostle Wight always maintained that he had been commissioned by Joseph Smith before his death to seek a gathering place for the Saints in Texas. He was true to that commission for the remainder of his life.

Last spring we—a small band of Saints connected with the University of Texas—spent a week end retracing some of the paths taken by this courageous group through the very heart of the Lone Star State. Our research prior to the outing convinced us that these early pioneers are a great heritage of all members of the Reorganized Church, since most of these Texas Saints finally became affiliated with the Reorganization under "Young Joseph."

First Settlement

The colonists established their first home near Austin where they built small cabins, installed and operated a gristmill, erected shops, and planted corn. Virgin hackberry trees were converted into lumber for the manufacture of chairs, bedsteads, and tables. The first jail in Austin was built by them under Apostle Wight's direction. Examples of their furniture handiwork are still preserved at the Daughters of the Confederacy Museum on the grounds of the state capitol building in Austin.

Like members of the Restoration movement everywhere, these pioneers to Texas were not spared the slings and arrows of religious persecution. Brother Wight was invited to preach



The author points to the inscription on the state monument at Mormon Mill

a sermon for the local citizens by a Mr. Noah Smithwick. The preaching was conducted at the Smithwick home, and people for miles around came to hear the "Mormon" apostle. The audience was quiet and respectful and listened attentively to the strange new doctrines. A few converts were made from the preaching, and they entered into a life of irresistible adventure. Others scoffed at the peculiarities of the strangers and began stirring up strife toward them. Troublemakers organized a mob to run the Saints out of Texas and probably would have succeeded had it not been for the kind intervention of Mr. Smithwick. He confronted the mobbers and reminded them that the strangers had done nothing wrong so far. He further pointed out that Wight's people were in sufficient numbers to stand off the Indians in the area who had been giving them so much trouble. He proposed to the mob that the "Mormons" be allowed to settle on the extremities of the frontier west of Austin so that they might act as a barrier against "them dang-blasted savages."

Little by little the mob quieted down and began thinking the matter over. After all, many a Texan must have reasoned, if these people are looking for God's country, then they've come to the right place. In the following decade these colonists led the way in the settling of five counties of central Texas.

By Millard Payne

Apostle Wight and his followers placed all their property in "common stock" and each person received his just wants and needs from the colony storehouse. Idleness was not allowed nor selfishness tolerated in the group. It has been said that no dogs were to be found as pets among the colonists because "dogs don't work, so they don't eat."

On to Fredericksburg

For financial reasons, the colonists moved from their Austin location to a site near Fredericksburg, Texas. They christened this colony "Zodiac." In 1850 Wight was elected chief justice of Gillespie County, but his duration of office was short-lived because he refused to attend court when political differences arose between him and his colony on the one side and the German settlement and other members of the court on the other. Further trouble ensued when a flash flood washed away their millsite on the Pedernales River and ruined the whole village. Their precious millstones, said to have been imported from France and brought with them in the Nauvoo exodus, were lost in the sandy bottom of the river bed.

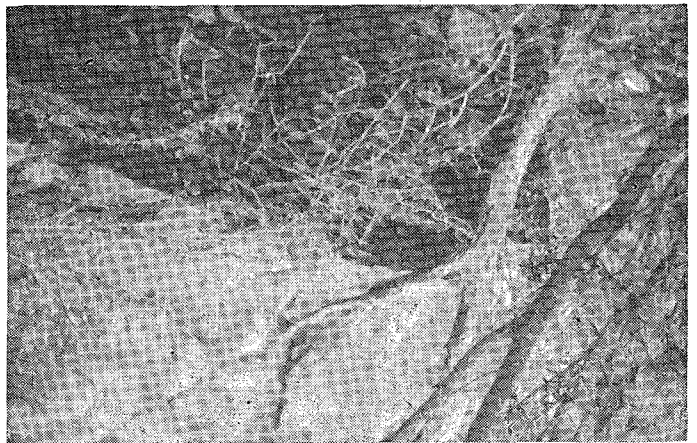
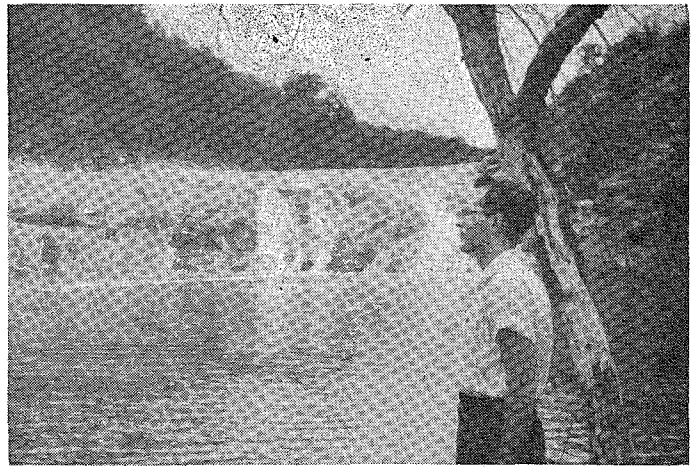
In Burnet

The colonists were on the move again. This time they settled near Burnet, Texas. New millstones were fashioned from native Texas marble, but they proved to be unsatisfactory. Wight, worried over the welfare of his spiritual charges, sought relief in prayer. After three days of fasting and meditating on the grandeur of God's creation, he decided that it would be a very simple thing for God to reveal the hiding places of the lost millstones. So, on the fourth morning of prayer, he called a group of men together, told them to bring shovels and hoes and follow him.

He went back to the old location near Fredericksburg and walked slowly down the river bed. Suddenly, in a clear commanding voice, he said, "Dig here," pointing to a stretch of dry white sand. The men began digging. On the fifth day the priceless millstones were being reinstalled in the new mill near Burnet!

One of these millstones may be seen at the Bandera Frontier Museum, less than six miles from the R. L. D. S. Texas Reunion grounds. Another has recently been installed under the pulpit of a new Episcopal Church in Austin, reminding present-day Texans of the rich faith in God that the early pioneers of the state held so dear.

Once more there was corn to be ground, chairs, tables, and bedsteads to be built. A comfortable winter was in prospect. With food no longer a problem, Wight turned to negotiations with Texas and the federal government for permission to colonize and educate the Indians. He wrote to the Indian agent in San Antonio, "We heard you got an appropriation for civilizing the Indians . . . we have sixteen families with but one man other than myself over forty years . . . We can make irons for ploughs and stalk them much better for a new country than the boughten ones . . . we can build mills and tend



Jimmy Wright at the waterfall. The mill was located to the right of the falls on Hamilton Creek.

Lela and Jimmy Wright inspect what remains of the dam. With them (standing) is Mrs. Pearl Ghormley, director of advertising and circulation for the "Daily Texan."

Part of the old mill wall

them . . . and I know of no work you would want we cannot do . . . we have expert mechanics, farmers, and mill workers . . ." Although the Indians of this region were extremely hostile, Wight and his followers were interested in bringing the lost gospel of Christ to the remnant of the Lamanites. Their efforts were not rewarded with much success, however, and they suffered loss of stock and a few men at the hands of

marauding Indians. Appeals for help which went to officials in San Antonio brought no action. The colonists, because of the constant danger of attack, were forced to let their crops dry up in the hot Texas sun. They held tenaciously together, however, and managed to relocate again at a beautiful spot near Bandera which they called Mountain Valley.

Final Resting Place

Wight was growing old and tired from the worries of travel, leadership, and repeated attempts at colonization. His strong constitution finally gave way, and he died suddenly in March, 1858, while again on the move about eight miles from San Antonio. His body lies in the city of Zodiac in an abandoned cemetery where also lie many of the colonists who followed him. Through all the years of bitterness and strife that followed the martyrdom of the prophet Wight never veered from the conviction he had in the truth of the Restoration movement nor from the singular task that he felt himself chosen to perform. He once told emissaries of Brigham Young who threatened him with excommunication if he didn't bring his Texas colony to Salt Lake that Joseph Smith was the only person he was responsible to and he would remain loyal to the commission that Joseph had assigned him.

Because of Apostle Wight's belief in the successorship of Young Joseph to the leadership of the church, most of his followers happily united with the Reorganization, and many of their descendants are found on the present-day rolls of the church.

Mormon Mill

On the site of the colony which was settled near Burnet, the state of Texas in 1936 erected a monument to Brother Wight and his colonists. This site, known in central Texas as "Mormon Mill," is far back in sheep ranch country and is seldom seen except by cowboys and hunters. Our group spent the day picnicking and exploring the area. Iron stakes, permanently imbedded in the stone creek bottom are about all that remain to mark the old millraces that carried water to the mill wheels. A crumbling stone wall is all that remains of the mill building. A beautifully horned ram, standing high on a cliff watching his flock grazing near us, reminded us of the nickname for Lyman Wight—"The Old Ram of the Mountains."

A small graveyard was discovered among the beautiful Texas wildflowers which had been left by the colonists. The fourteen graves were encircled by a three-foot high red rock wall which has withstood the storms and stampedes of over a hundred years. An air of reverence seemed to permeate the place as we rested under the old tree at the center of the little cemetery. Although the people lying there didn't establish the long-awaited City of the Saints, they can be counted a part of that greatest of human efforts which will someday bring mankind to its highest destiny. Their sacrifices gladly made through faith represent a challenge to present-day disciples of Christ and offer an inspiration to finish the job that they carried on.

A Southern Viewpoint

Three Roads to Racial Peace and Good Will

By Clarence Poe*

HONORED AND RESPECTED by friends in both races, the Reverend Peter Johnson, now aging but still active, took the occasion of the coming of Christmas season to send a message to white and black alike. And both knew he had their welfare at heart.

"What should be the real meaning and message of Christmas for all of us?" he asked. "To me it seems all bound up in the song the angels sang, 'Peace on earth, good will to men.' And this was only another way of expressing the two great commandments emphasized by Christ himself, 'Love God with all your heart . . . and your neighbor as yourself.' We cannot have peace on earth unless we have good will to men. And if all have good will to men, then peace on earth will follow as surely as the night the day. And any truly Christian community can make itself a little island of peace in a world of conflict.

*Senior Editor and Board Chairman, the *Progressive Farmer*. Used by permission.

Good Qualities in Our Colored People

"Especially have I prayed that I might be able today to say something that might lessen whatever passion and ill will may exist in our own Southern country. If war comes, must not our colored people and our white people share equally in its sufferings and bloodshed here and abroad? But even if we cannot control world-wide movements, we can find a way to cherish peace among ourselves and to find greater happiness in doing so.

"One thing I have thought of this morning is this: Instead of trying to find out what is wrong or objectionable in the other race, suppose each race should try to look for what is good and praiseworthy in the other race.

"Consider our colored people. Must we not say that they seem less covetous than our white people? They seem more intent on getting satisfaction out of life and less eager to make money-making their number one objective. Are they not also especially willing to take care of the poor, aged, or disabled members of their group or kin? They are not so anxious for the morrow. In many cases this is no doubt carried to a fault, but they are readier to laugh off difficulties and to endure hardships without complaint.

"The loyalty of Negroes to their friends, both white and black, is also one of their finest qualities. Even in slavery days the white people who treated their slaves with friendship and compassion won a surprising loyalty and affection. Such songs as 'Massa's in de Cold, Cold Groun' might be mentioned as evidence. But the supreme demonstration of loyalty came during the Civil War itself. With their white masters away, the colored slaves let loyalty to their 'white folks' overcome all other phases of the situation. There seems to be no case on record where a white woman, left helpless on the plantation, was mistreated by the colored people. Henry W. Grady paid an eloquent and memorable tribute to this circumstance. Friendships between young Negroes and their white masters often endured as long as life itself. I know of aged slave on his deathbed who was visited by his equally feeble master who tearfully said: 'Try to hold on a little longer, Jim, and we will both go home together.'

"Even in the turmoil of recent months when violence has been done to some colored people by a very small minority of our race, must we not admit that there has been little evidence of answering violence from colored people?

"The religion of the Negro has also had an unforgettable simplicity and vividness. 'Swing Low, Sweet Chariot' is certainly one of the most beautiful of all hymns. And the quickness with which Negroes make friends with one another is also remarkable. What Dr. F. D. Bluford, one of their leaders, said some years ago is worth remembering: 'We don't want to associate with you white folks. We are more sociable than you are!'

Negro Benefits from White People

"I mention these good qualities in our colored people as something that should increase our good will to them at this time. Next I would ask them to consider fully as many things for which colored people should gladly acknowledge their indebtedness to the white race. Our colored people came from a region which had not been penetrated by Christianity or modern civilization, and their tribal wars and customs were often savage. The civilization they enjoy today was not achieved by them through long, slow centuries of gains as was the case with our white people. Rather did not our colored people suddenly become *the inheritors of the white man's civilization*? Did they not inherit from us our Christian religion, our English language, our sciences, our system of courts and laws designed to insure justice and fairness, our medical progress, our economic system, our European and American literature, music and art? For thousands of years all these treasures of our white culture had been developing slowly to the point at which they had arrived when our Negroes won their freedom.

"Should not all our colored people realize this, and realize that in the three hundred years since they came from Africa, they could not have been expected to equal what the white man has slowly developed in several thousand years of history? At the same time we white people should recognize the almost amazing progress our nonwhite people have made in the last ninety years—largely under their own leadership in their homes, schools, and churches—and give them all due credit and honor for it. We should also recognize their wish for a steadily increasing growth of their culture and civilization.

Co-operate to Save Public Schools

"On the other hand, our colored people should recognize that the most deeply imbedded customs and traditions our white people have developed over the generations cannot be suddenly pushed aside by force or bayonets without dangerous reactions to both races. Should not Negroes realize that the

Southern white people accepted without notable protest all but one of the national programs for Negro progress in recent years? There was little violent opposition to integration in the army where only males were involved, or to the abolition of segregation on trains and interstate travel, on juries and in party primaries. Did not serious trouble come only when it was proposed to have a sudden and forced integration in the public schools? And did not fears here center in the threatened serious difficulties in moral and discipline problems growing out of the mixing of large numbers of adolescent or teen-age white boys and girls and adolescent Negro boys and girls—and in far larger numbers than would be found in any northern state?

"The gravest of all dangers now is that our colored people may follow extremist leadership in its sudden demand for wholesale integration backed by military force. This is a case where they may well say as Paul said long ago, 'All things are lawful for me, but all things are not expedient.' It would be a disaster, especially to the poorer people of both races. I say this because all through the years white people have provided most of the tax support for public schools of both races. If this support should now be lessened or withdrawn, both white and colored schools alike would suffer. Especially would the poorer children of both races suffer if they had to depend on private schools. No Christian of either race should want this to happen. But meanwhile our white school officials should see to it that colored schools are made fully equal to ours in quality of teaching, buildings, and equipment.

"Especially to people in our rural districts would a weakened public school system bring disaster to both white and black. This is true because so much help from our wealthier town and city taxpayers would be withdrawn. This is the supreme danger in the present situation. It is a danger that should lead us all of both races to pray the more earnestly for patience and for 'peace on earth, good will to men' here in our own local communities.

"We live in a time when good citizens of all races and nations should want peace. It is furthermore a time in which all those who profess to be followers of the Christian religion should pray and act with such patience and restraint and good feeling as to help preserve peace. Certainly since our colored people have come so far and so fast since Emancipation, I feel they might well trust further to patience, to time, to our churches, and the good will of conscientious Southerners sincerely praying to find the right way out of present difficulties."

On Brotherhood

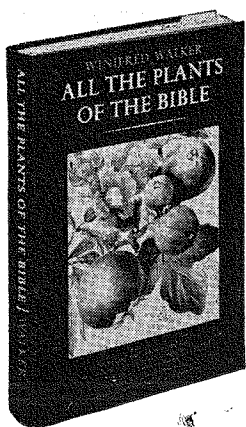
Brotherhood is one of the most demanding—and most rewarding—principles in our lives. Its application is not limited to our homes or to our homeland. The responsibilities of brotherhood stretch around the world; and wherever men dwell, their needs and their successes are for all to share.

The furtherance of such a principle demands the utmost in justice and charity, but the rewards of brotherhood are even greater. These are the fruits of a world at peace.—Dwight D. Eisenhower

The spontaneous feeling of brotherhood is a mark of human maturity.—Oveta Culp Hobby

If you really believe in the brotherhood of man, and you want to come into its fold, you've got to let everyone else in, too.—Oscar Hammerstein II

One thing I like about show business is that people are judged on the basis of their ability, not because of their race, color or creed. And that's the way it should be in every walk of life.—Faye Emerson



Book Review

All the Plants of the Bible

By
Winifred Walker

1957
Harper & Brothers
New York

Price \$4.95

This book is a unique and delightful contribution to literature. It can be read for its contribution to science, art, world literature, and theology. Readers from all age groups will find the joy and sincerity of the artist-writer to be contagious. It is obvious from the preface to the final page that this book is not only the result of painstaking scientific research and artistic accuracy but also a labor of love. Mrs. Walker has had unusual experience in both science and art. She has served as a biological illustrator to the Royal Horticultural Society of London and the Department of Animal Husbandry at Davis, California (branch of the University of California at Berkeley).

The book is essentially an album of half-tone reproductions of full-color paintings, each with a descriptive facing page. All but four of these 114 originals were painted from living plants. These four were from museum specimens which are carefully pressed to retain as much of the original color as possible. Beneath each picture is the common, scientific, and Hebrew name of the plant. A short Scripture text referring to the plant is given below the picture, and more complete scriptural references are given on the facing page. Both biblical lore and interesting historical information from writers of antiquity in regard to each plant are given on nearly every page. In addition to the data given on the 114 plants, a supplement includes material on biblical references to plants or plant parts which obviously could not be as clearly defined. She is careful to qualify her "all" in the title as meaning all of the flowering plants, not lower plants, such as algae, fungi, lichens, mosses, or ferns.

The book will have many uses in the library of a devoted follower of Christ. A study of the book will enable church school teachers to add meaning and realism to their teaching. Many of the plants of the Bible are also common to our own experience. Children will find the experience of biblical char-

acters more real to know that they had beans, wheat, barley, sugar cane, cotton, onions, olives, cinnamon, and cucumbers. We seem more at one with the children of Israel under Moses when we know that they, too, become hungry for watermelon.

Pictures of strange plants will help give authenticity to teaching. From this information it would be possible at reunion grounds and youth camps to set up trails and gardens where the plants of the Bible were grown. The less hardy species might be grown indoors during inclement times of the year.

Serious students of theology will find the book of value. Many passages of Scripture cannot be properly understood without this information. In some instances the added information merely enhances understanding or lends the stimulus of a new twist. In this category, for example, is the discovery that the apples mentioned in the Bible were really apricots. (I suspect that most of us will go right on preferring to think that Eve bit into a bright red Jonathan.)

Instead of the anise which we use as a flavoring, Christ asked for tithes of another familiar spice, dill. What picture is in your mind when you think of Christ on the cross being given vinegar and gall to drink? Many people think of this as a part of the tortures imposed by the soldiers. Gall in the Bible refers to the opium-bearing juice of the poppy. The soldiers in their pity were offering Jesus a narcotic to relieve his suffering, which he refused. The Inspired Version says that Christ's statement, "Father, forgive them, they know not what they do," was intended for the Roman soldiers. New insights from the book will help recast ideas based upon other less correct foundations. Sermons based upon the "whiteness" and "purity" of the lily mentioned by Christ will need revising when the discovery is made that these were really anemones.

The book is one more witness that the Bible is not merely a collection of myths and fables but has arisen from the real experiences of men. One wonders if a study were made of modern theological literature if we would find our own flora as well represented? Perhaps such a book as this may lead us to a greater appreciation of the Creator. As we move toward an urban population of about 90 per cent in the United States, for example, life will continue to become more and more artificial, more removed from nature. We need to be reminded that the prophets and the Master lived near the earth and the living creations of God.

D. H. FERRIS



Addie Spaulding Stowell's

Return Unto Me

Pageant Press announces the release of Mrs. Stowell's new book, *Return Unto Me*. She is also author of *The Walls of Zion* published by Herald House in 1953.

This religious novel is about Neil Decker, a young missionary for the R.L.D.S. Church, who comes to the town of Brainard for a well-earned rest, and to write his book. It is a simple act of kindness which signals the change in the course of his life, and influences the lives of many others.

\$3.00

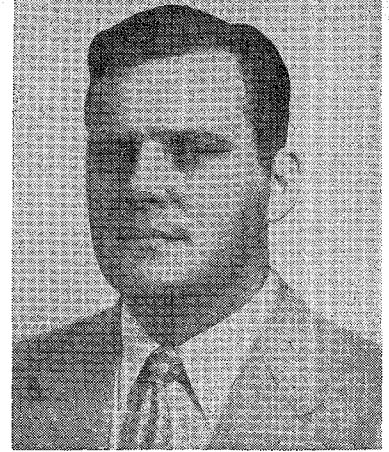
HERALD
HOUSE

Box 477
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Box 382
Guelph, Ontario, Canada

I Had an Experience . . .

O. C. Henson, Jr.



ONE OF THE MOST revealing experiences that has come to me was one of perception into God's infinite designs for man. This enlightened my mind and strengthened my convictions as to the significance and value of prayer in the divine scheme of things. The statement of James, "The effectual fervent prayer of a righteous man availeth much," became living truth in its deepest sense. Under the spiritual insight of the moment, I possessed a knowledge which permitted me to comprehend the depth, the height, and the breadth of this Scripture.

I have enjoyed the invisible presence of the Father on other occasions, but at this prayer and testimony service, in which three branches were participating one beautiful Sunday morning, I was particularly impressed by the leadings of the Holy Spirit. Preceding months of devoted and sacrificial service by this congregation aided greatly in making this an outstanding worship experience. A genuinely keen interest on the part of the wonderful people I had been fortunate enough to labor with, under Conference appointment, afforded me the opportunity of knowing that their fondest hope was the creation of a Zionite condition in this locale fifteen hundred miles from the Center Place. Apostle E. J. Gleazer was indeed inspired as he delivered the message of hope and assurance.

Under the impulsion of this directing Spirit, the Apostle spoke to a brother in the congregation. I silently prayed for this brother and for enduring strength for the one speaking. I was deeply moved, knowing something of the background of the situation; I was nevertheless aware that at the conclusion

of the message it might be appropriate to have a suitable hymn in mind and that I should be prepared to assume control of the meeting for a short time. Being thus prepared, in the event of necessity, I acted accordingly. At this moment, however, the Apostle turned and faced me. Immediately, even before his first words were uttered, the Holy Spirit asserted itself so strongly that I was entirely devoid of strength. Though I heard and retained each phrase spoken I was also able to perceive deeply and clearly the reality of those expressions which pertained both to the past and to the future.

I was permitted to see some of the experiences down the years that had directly and indirectly influenced my life. I was given direct knowledge particularly as to the far-reaching effect of the prayers of my father and others, since my birth. Without those I would be in an entirely different station today. I was able to see something of the spiritual potentialities resident within men and women, and how these potentials were so dependent upon "the effectual fervent prayers" of the righteous, as well as the necessity of responding to all things right and true. Among other things of a personal nature relative to my responsibilities, contingent upon obedience and compliance, I was able in this moment of spiritual insight to understand to some degree how our Lord is under obligation to keep covenant and would seek to direct by the power of his Holy Spirit those who will respond to bring about his purposes. This experience has enriched my life and given me an appreciation of the work of the Holy Spirit and the need for consistent, earnest supplication.

A New Church for Prairie Village

IN 1952 THIRTY MEMBERS met in the L. L. Sandy home at Overland Park, Kansas, and planned for the organization of a new church congregation.

On Sunday, January 12, 1958, after six years of meeting in halls belonging to the Veterans of Foreign Wars and the Masons, the Prairie Village congregation of Kansas City Stake consecrated its own house of worship.

President F. Henry Edwards, Bishop Walter N. Johnson, and Apostle Maurice L. Draper were on hand to take part in the services.

The building, finished in slump concrete brick, consists of a children's chapel, a fellowship hall, and many classrooms. The main chapel will be built as funds are available.

The present chapel seats one hundred and thirty. It is finished with light blue walls, ash paneling, and red carpeting on the chancel. Pews are of Appalachian red oak, finished with Philippine mahogany stain.

Full-length stained glass windows add color, and a large 5½ by 14-foot stained glass window picturing Christ and the children of all nations forms a background for the baptismal font behind the chancel.

The organ and choir are located in a roomy balcony. A cry room, narthex, and parlor adjoin the chapel to form an overflow seating area for seventy persons.

A 40 by 50-foot fellowship hall and kitchen form a wing at the side of the chapel. The building has a full basement which is divided into nine large classrooms, each painted in a different color.

The cost of the land and building was \$100,000. The money-raising drive was begun in 1953 with the first of a series of pledge banquets. Cash received, plus funds already collected, amounted to \$8,300. Pledges for 1954 totaled \$5,400. In 1955 a special fund-raising effort resulted in an additional \$20,000, and the 1956 effort saw an increase of about \$15,000 in cash and pledges.

This kind of interest from a steadily growing group enabled plans to be drawn and arrangement made to build. The ground-breaking service on the five-acre lot at Seventh-ninth and Mission Road was held in May, 1957.

Elder Otis Swart of Kansas City, Missouri, is pastor of the congregation.

Question Time

Question

Did Joseph Smith the Martyr ever at any time translate any manuscript for anyone other than the Book of Mormon? To be specific, did he translate the Book of Abraham contained in the book *The Pearl of Great Price* published by the Utah church which claims it was translated by Joseph Smith from an original supposedly found in Egypt?

C. E. L.

Saskatchewan

Answer

On July 3, 1835, there wandered into Kirtland, Ohio, an itinerant salesman, Michael H. Chandler, with some Egyptian mummies, for exhibition or sale. With the mummies were some rolls of papyrus containing Egyptian characters. Evidently Mr. Chandler had been informed by some person or persons that Joseph could translate them. Some of the Saints were so impressed with the exhibition that they purchased the four mummies with the manuscripts.

There are various opinions as to the *modus-operandi* that Joseph followed in translating the manuscript. It was first published in the *Times and Seasons*, volume three. It was never accepted or endorsed as Scripture by the Reorganized Church.

We believe that Joseph Smith, Jr., translated it by the processes of intellectual scholarship. Undoubtedly while translating the plates of the Book of Mormon he saw the characters of the Egyptian language and during that wonderful experience learned the language and how to interpret the manuscripts found with the mummies. He was no longer the unlearned boy after he had completed translating the Book of Mormon.

JOHN BLACKMORE

Question

Romans 15: 16 says, "being sanctified by the Holy Ghost" (see II Thessalonians 2: 13; III Nephi 12: 33). Genesis 6: 63, I.V., reads, "by the Spirit ye are justified; and by the blood ye are sanctified." Is there a conflict here, or how are these two statements reconciled?

Washington

P. E. S.

Answer

Sanctification basically is concerned with the idea of separating or setting apart to be holy and renouncing sin. Hence in the New Testament we see Christ whose separation from sin and consecration to God was so complete that he alone can bring about a like sanctification of sinful men. The Holy Ghost is an essential factor in sanctification, but so also are the grace and atoning blood of Christ. In Peter's First Epistle he wrote to the "Elect according to the foreknowledge of God the Fa-

ther, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied" (I Peter 1: 2).

To the early Christians it was a mark of one's sanctification that the Holy Ghost should rest upon him. It was marvelous to them that the Gentiles should receive the Holy Ghost. (Note particularly Acts 10: 45-47; 15: 7-9.)

Justification involves the willingness of God to accept men as his sons, forgiving them and then wiping out the barrier which sin raises between man and God. Here again Christ is the mediator. It is the miracle of all time that sinful men, beset by the frailties of mortality, may become the sons of God. No man can do this by himself. Only as he accepts Christ and receives the Holy Spirit into his life can he have the power to become a son of God or have the vision even to see the way. Sinful though we are, when we completely dedicate ourselves to God and covenant to serve him completely, we are justified—that is, forgiven and accepted by God. As may readily be seen, both the Holy Spirit and the atoning blood of Christ are involved.

The Scripture is correct in saying "by the Spirit ye are justified; and by the blood ye are sanctified." The statement would also be correct if it stated "by the Spirit ye are sanctified, and by the blood ye are justified." Both are involved, and there is no conflict between them.

CLIFFORD A. COLE

The God of Whom We Sing

(Continued from page 7)

awhile with him alone." "God is love; his mercy brightens all the path in which we rove. God is wisdom, God is love."

Our hymns point out another characteristic of God—his utter attractiveness. He draws us to him because of what he is. "Hearts unfold like flowers before him." "He is our "Father all glorious" "pavilioned in splendor." He is "greater than all the twinkling starry host." "This God is the God we adore, our faithful, unchangeable friend, whose love is as large as his power and knows not beginning nor end." The God of our hymns is indeed a winsome God.

God is effective in our lives; he cares for us; he is "on our side." He has undaunted power to help us and great patience with us, though he will not wait forever. His concern for our welfare is much expressed in the hymns we sing, for "happy [the] man whose hopes rely on Israel's God! He saves the oppressed; he feeds the poor, and none

shall find his promise vain. The Lord gives vision to the blind; the Lord supports the fainting mind, he sends the laboring conscience peace, he helps the stranger in distress, the widow and the fatherless, and grants the prisoner sweet release." He is "giving and forgiving, ever blessing," the "well-spring of the joy of living, ocean depth of happy rest."

Our hymns express the fact of God's leadership and the goal toward which we are led. The most direct expression of his leadership is found in the hymn, "He leadeth me," but there are others: "Lead on, O King eternal," "Lead, kindly light, amid the encircling gloom," "Tenderly, tenderly, lead thou me on," "Guide me, O my Savior, guide me," and "Our Guiding Light thou art," to name a few.

The goal to which we are led is described beautifully as the "kingdom . . . wide circling as the sun, foretold by raptured seers—the prophecy sublime, the hope of all the years, its firm foundations broad, the commonwealth of man, the City of our God" "where beauty, truth, and love make one." "Zion, out from [whose] towers shall go the radiant

beams a people in tune with God can know." "Zion, city of our God" where "wrong is banished from its borders . . . the city of light," where "love and virtue, faith and wisdom, grace and gifts [are] all combined."

The God of whom we sing speaks to us today as he has always done. He uses many languages, for he speaks to us through the "beauty of the earth," through music, and indeed through all our senses. He "touched to zeal the waiting throng, inspiring hope, and courage giving to cultivate the gift of song." He speaks to us that we "may speak in living echoes of [his] tone." "He speaks, and listening to his voice, new life the dead receive; the mournful, broken hearts rejoice; the humble poor believe."

Our hymns do indeed help us define our beliefs and our ideas and concepts of religion in general and God in particular. The hymnal can be our constant companion in our times of meditation and personal devotions.

The God of whom we sing is the God we worship. "Great God, attend while Zion sings!"

Sanscripts

Honors to "San" Engineer

Mr. Urban F. Black, engineer at the "San," has been elected vice-president of the Kansas City Area Hospital Maintenance Association for the coming year.

Physical Therapy Students At the "San"

Another educational milestone has been achieved at the "San." The physical therapy department has been chosen for the practical experience of the physical therapy students at the University of Kansas. Mr. J. Earl Chappell is the head physical therapist at the "San" and is responsible for the education of these students. The physical therapy department is under the supervision of two physiatrists, Donald L. Rose, M.D., and Edward B. Shires, M.D.

Rejuvenation of Students' Lounge

A student nurse committee, headed by Ona Lee Gamet of Lamoni, Iowa, spent many hours this past winter with the purchasing agent of the "San," Mr. Harvey Bennett, planning new furniture for the lounge in the Nurses Residence. The furniture of the lounge needed replacing, and the students' budget was limited. Many bids were re-

ceived before one came within the limits of the budget that would supply the needed amount of quality furniture.

This furniture has been purchased with money earned by the students in various money-making projects and by gifts from friends. They still need lamps and drapes to complete the rejuvenation.

Council Visits the Hospital and School of Nursing

While in joint session the leaders of the church made a tour of the new units at the "San." They inspected the new building areas and heard Mr. A. Neal Deaver, Hospital Administrator, tell of the accomplishments of the past year.

"San" Chorus in Concert

The Student Nurse Chorus participated in the annual music festival of student nurse choruses on the evening of March 20. There are seven student nurses choruses in the Kansas City area, and each spring they unite in giving a concert. Mr. Eugene Christy, known to "San" alums as the son of Mrs. Harriet Miller Christy of the 1915 class, conducted the unified chorus.

Fifty-six "San" students participated in the concert. Individual numbers from the "San" were a reading by Barbara Thoman of Independence and a piano solo by Barbara Phelps of Tracy, California. The "San" chorus is under the direction of Mr. Evan A. Fry.



Golden Wedding Anniversary

Mr. and Mrs. Alfred M. Hill of Kansas City, Kansas, observed their fiftieth wedding anniversary on September 1, 1957, at the Quindaro Reorganized Church. They were married August 31, 1907, in a home ceremony by Mr. Hill's father, the Reverend E. L. Hill.

They are the parents of three sons: Hewett L. of North Platte, Nebraska; Victor A. of West Covina, California; and Burhl V. of Mount Washington, Missouri; and one daughter, Mrs. Opal Anderson of Kansas City, Kansas.

Elder Lester Fowler was in charge of the anniversary service held at the church.

MRS. ELSIE COLEMAN

Independence, Missouri

An Unusual Experience

When our son was about ten years old my husband became very ill. One evening I went to his room and, being a registered nurse, I discovered that he was dying. I rushed to the neighbor's house to use the telephone, but when I returned he was better. He said that his spirit had left his body, which he could see lying on the bed. He prayed, "All right, Lord, if it be thy will, but I would like to see my boy reared and to bring this stubborn soul of mine into subjection to thy will." Then a voice said, "Go back."

For days after that he seemed to be filled with the Spirit. He lived to see his son a grown man.

MRS. EARL F. HALL

Lamoni, Iowa

Note of Thanks

I wish to thank all who wrote letters to and prayed for my sick daughter. She has improved wonderfully.

EMMA KEITHLEY

Springfield, Missouri

Letters

Help in Time of Need

In the winter of 1933, during the depression, I was forced to take work in a hotel in Lapeer, Michigan, as a night clerk and janitor. I worked a ten-to-fourteen-hour shift, seven nights a week for wages that barely kept me in clothes. I did, however, get my room and meals at the hotel. I had no chance to attend church, since my home branch was twenty miles away. If I did try to go, it meant that I had to do without sleep for thirty-six hours. I had been an active worker in Flint Branch; at that time there were only a few scattered Saints in the Lapeer area. My surroundings were not always conducive to spiritual development, or even to my peace of mind. I found this a very trying condition.

One Sunday when I was feeling especially discouraged I heard a voice. It said, "Can you not fight with me a while longer." Immediately my burden was lifted. I felt contented to continue on.

Last fall I had a similar experience. I did not know which way to turn. Seemingly I had done all that I could, but insurmountable obstacles were on all sides. While worrying about the situation, I again heard a voice. This time it said, "I will take over and handle this for you." Again my burden was lifted, and I was amazed to see how well things worked out for me.

On several occasions I have had definite assurance that God is interested even in the details of our lives. He wants us to be happy, contented people. If we but do his will, he will help us through our trials.

WILLIAM A. GATES TUTTLE

Los Angeles, California

How I Found the Church

My daughter was very ill and the doctor told us she would never be able to walk

Please Sign Your Message

A writer says that she finds it hard to express herself, yet she wants to bear her testimony. The experience she relates is good, but it bears no signature.

Another writer has an interesting question on the scriptural basis for tithing on the increase, but just gives the initials. Frequently we publish the rules for Question Time: "Only questions with the contributor's full name (not just initials) and address will receive attention."

If there are reasons for anonymity, the writer should state that his message should be used on that condition only. His request will be respected. The editor must decide whether to use the article or question, but writers run no risk in giving their names.

C. B. H.

Briefs

Sons Blessed

BURT, MICHIGAN.—David Allen, son of Mr. and Mrs. Ralph Casteel, was blessed August 5, 1957, by Elder L. Clinton Loomis. Mrs. Casteel is the former Doris Emmel.

Kim Lawrence, son of Mr. and Mrs. Lawrence Wesener, was blessed March 24, 1957, by Brother Loomis. Mrs. Wesener is the former Jean Ann Morse of Caro, Michigan.—Reported by JOSEPHINE LOOMIS

Growth in Denver

DENVER, COLORADO.—A total of sixty-eight baptisms was accomplished during 1957 calendar year; this is twice as many as were being baptized in the entire district in any one year a decade ago.

The church at 480 Marion was built in 1949 at a cost of \$80,000. In 1955 an addition was added at a cost of \$28,000, raising the total cost of the structure to \$108,000. It has a total of 11,000 square feet; this includes seven classrooms and a chapel for the children. The University Park mission was purchased in May, 1957, at a cost of \$27,000, plus \$1,000 for remodeling and \$2,600 for new pews. As of July 1, 1958, Denver Branch will have its indebtedness down to \$16,000 (\$4,000 for Central and \$12,000 for University Park).

Central Branch was host in entertaining the Denver Area Council of the Churches of Christ in December, as which time Charles F. Brannan, former U. S. Secretary of Agriculture, member of host church, was elected president. The Executive Secretary, Reverend Harvey W. Hollis, in a letter to Brother Hougas later stated: "Your church hospitality in entertaining our United Church Men's annual dinner was the best public relations I've seen accomplished by a church."

With the passing of Sister Ella Louise Brannan, 94, on September 24, 1957, the number of living charter members was reduced to one, Brother Leo Shupe. Sister Brannan was organist for many years at the Speer and Logan Boulevard church.—Reported by NELL M. LUTZ

Three Men Ordained

BURT, MICHIGAN.—The annual business meeting was held September 18, with District President Warren Chelline presiding. Officers were elected as follows: Elder L. Clinton Loomis, pastor and branch president; Janice Carpenter, director of music and secretary; Craig Munson, recorder; Robert Wesener, financial clerk; Lance Hutton, treasurer; Duane Loomis, church school director; Nora Ashby, women's department leader; William Wesener, Jr., book steward and leader of junior church; William and Hazel Wesener, adult supervisors; David Loomis, youth director; Elna Bechtel, historian; Josephine Loomis, publicity; Frank J. Carpenter, solicitor and Boy Scout representative; William Wesener, Jr., Duane Loomis, and Lawrence Wesener, auditing committee; L. Clinton Loomis, Lance Hutton, Robert Wesener, Lawrence Wesener, and David Loomis, building committee.

Three were ordained May 26. Lance Hutton was ordained a deacon by Brothers Chelline and Richard Zmyslony; Craig Munson was ordained a teacher by Bishop Lewis Landsberg and Brother Chelline; and David Loomis was ordained a teacher by his father,

Reunion Schedule

Reunion Theme: "Jesus Christ Our Heritage and Hope"

DATE	REUNION	PLACE	FOR RESERVATIONS WRITE TO:
May 23-26	German Mission Reunion	Hannover, Germany	Ralph R. Bobbitt 7722 Bobbitt Lane Houston, Texas
June 7-15	Texas	Bandera, Texas	Dr. C. F. Young 1422 River Rd., So. Fargo, North Dakota
June 8-15	Red River	Detroit Lakes, Minnesota	Lester Anderson Manning, North Dakota
June 18-22	Northern Plains	Fairview, Montana	C. R. Richards 1908 S. Broadway Wichita, Kansas
June 21-29	Kansas	Camp Fellowship Wichita, Kansas	Stanley I. Hayes 1 Ardsley Rd. Binghamton, New York
June 28- July 6	New York Metropolitan, Philadelphia Metropolitan, Washington, D.C., & Scranton	Deer Park New Hope, Pennsylvania	Charles J. Hoschouer 733 North Fifth St. Montrose, Colorado
June 29 - July 5	Western Colorado	Presbyterian Camp Grounds Grand Mesa, Colorado	R. L. Morrison Box 453 Rodessa, Louisiana
June 29 - July 6	Arkansas-Louisiana District	Camp Couchdale FFA Camp Hot Springs, Arkansas	Vern Webb Eichstrasse 14a Hannover, Germany
June 30 - July 4	Servicemen's Conference	Berchtesgaden, Bavaria	Eldon W. Dickens 2514 Cottonwood St. Anchorage, Alaska
July 2-6	Alaska	Lake Louise, Alaska	Calvin Crowley Addison, Maine
July 5-13	Maine	Camp Winiaugwamak Brooksville, Maine	William Archer 26 Finch Avenue W Willowdale, Ontario
July 5-13	Owen Sound, Toronto	Port Elgin, Ontario	Duane Couey 1419 Walton Road Memphis 17, Tennessee
July 6-13	Memphis District	Camp Shelby Forest State Park near Memphis, Tennessee	Mrs. D. Cromwell 1525 McTavish St. Regina, Saskatchewan
July 6-13	Saskatchewan	Sandy Lake McDowell, Saskatchewan	S. Lee Pfohl 350 Marvvalle Dr. Buffalo, New York
July 11-19	New York	Allegany State Park	H. W. Cackler 916 W. Lexington Independence, Mo.
July 12-19	Center Stake No. 1	Lake Doniphan Excelsior Springs, Missouri	E. R. Fishburn Box 731 Nauvoo, Illinois
July 12-20	Nauvoo.	Nauvoo, Illinois	Ben L. Jernigan 806 Belleville Ave. Brewton, Alabama
July 12-20	Gulf States	Brewton, Alabama	James C. Phillips 1126 Worden, S. E. Grand Rapids, Michigan
July 12-20	Central, South Central, Lansing & Grand Rapids	Liahona, Sanford, Michigan	J. L. Verhei 3824 S. E. Grant Ct. Portland, Oregon
July 12-20	Columbia River	Lewis River Grounds, Camp Israel, near Battle Ground, Washington	Glen Johnson 445 E. 17th So. Salt Lake City, Utah
July 13-20	Utah & Southeast Idaho	Baptist Camp Ground Liberty, Utah (near Ogden)	H. W. Cackler 916 W. Lexington Independence, Missouri
July 19-26	Center Stake No. 2	Lake Doniphan Excelsior Springs, Missouri	E. Paul Crinzi N. 5506 "G" St. Spokane, Washington
July 19-26	Spokane District	Ross Point, Idaho	E. C. Burdick 5014 V. St. Sacramento 17, California
July 19-26	Sacramento & Central California	Happy Valley Conference Grounds Santa Cruz, California	O. K. Byrn 363 Louise Ave. Highland Park 3, Michigan
July 19-27	Blue Water (Detroit International Stake)	Lexington, Michigan	Willard Becker Box 355 Warrensburg, Missouri
July 19-27	Central Missouri Stake	Odessa, Missouri	D. K. Larmour 7916 - 91 Avenue Edmonton, Alberta
July 19-27	Alberta, Canada	Neutral Hills Reunion Grounds	Jack A. Pray 704 Normal Street Pittsburg, Kansas
July 19-27	Ozark Reunion	Racine, Missouri	Luther Troyer 2526 Main St. Torrington, Wyoming
July 21-28	Black Hills*	Bob Marshall Camp Custer, South Dakota	J. E. Baldwin 1313 E. 30th St. Kansas City 9, Missouri
July 26- August 2	Kansas City Stake	Lake Doniphan Excelsior Springs, Missouri	Luther Walkingwood Merlin, Ontario
July 26- August 3	Chatham, London (Erie Beach)	Erie Beach Blenheim, Ontario	Francis E. Hansen 3851 So. Grand Los Angeles 37, California
July 26- August 3	Los Angeles Stake	Camp Buckhorn Idyllwild, California	

*This reunion ends on Monday

July 26- August 3	Northwest	Silver Lake Everett, Washington	Kenneth Logan 2820 North Mason Tacoma, Washington
July 26 - August 3	Lakehurst Reunion	Lakehurst Reunion Park Maquoketa, Iowa	C. M. Beil, 1128 Keith Court, Clinton, Iowa
July 27 August 3	San Francisco Bay District	Happy Valley Conference Grounds Santa Cruz, California	Reed M. Holmes 580 No. Dover Rd. Covina, California
July 27- August 3	Wisconsin, Minnesota	Luther Park Chetek, Wisconsin	O. G. Kimball 190 18th Ave. S. Wisconsin Rapids, Wis.
August 1-5	British Isles Mission Reunion	Enfield, England	
August 1-9	Des Moines	Guthrie Grove Reunion Park Guthrie Center, Iowa	Edward G. Beye 2346 E. 13th St. Des Moines, Iowa
August 2-10	Southern New England	Onset, Massachusetts	Victor J. Witte 1386 Massachusetts Ave. Lexington, Massachusetts
August 2-10	Kirtland	Kirtland, Ohio	J. F. Wildermuth 29617 Lake Shore Blvd. Willowick, Ohio
August 2-10	Blue Water (Flint-Port Huron & Eastern Mich- igan Districts)	Lexington, Michigan	Almer Sheehy 1209 Miller Port Huron, Michigan
August 2-10	Southeastern Illinois, Central Illinois & St. Louis	Brush Creek (near Xenia) Illinois	Ronald E. Manuel 4250 No. Grand Blvd. St. Louis, Missouri
August 8-17	Far West Stake	Stewartsville, Missouri	F. L. Dickson 517½ Francis St. St. Joseph, Missouri
August 9-17	Oklahoma	Robbers Cave State Park Wilburton, Oklahoma	O. O. Dollins Wilburton, Oklahoma
August 9-17	Western Iowa	Guthrie Grove Reunion Park Guthrie Center, Iowa	E. L. Edwards Woodbine, Iowa
August 9-17	Southern California District	Camp Buckhorn Idyllwild, California	David B. Carmichael 533 North Main St. Orange, California
August 9-17	Northern & Upper Mich- igan Peninsula Districts (Park of the Pines)	Boyne City, Michigan	Rex Stowe 1307 Dakota Ave. Gladstone, Michigan
August 10-17	Lamoni Stake	Graceland College Campus Lamoni, Iowa	L. W. Kohlman Lamoni, Iowa
August 10-17	Western Montana	Deer Lodge, Montana	Harvey Eliason Route 1 Deer Lodge, Montana
August 10-17	Boise District	Hagerman, Idaho	Lysle Gilmore Hagerman, Idaho
August 15-22	Hawaii	Camp Erdman Mokuleia Oahu, Hawaii	Stephen A. Black 1666 Mott-Smith Drive Honolulu 14, Hawaii
August 16-24	Arizona-New Mexico	Arizona Church Conference Center Camp Prescott, Arizona (Box 1986)	Robert I. Wakeman 67 Cypress Phoenix, Arizona
August 16-24	Northeastern Illinois, Chicago & N. Indiana	Camp Manitou Route 4 Cassopolis, Michigan	James B. Burdick 2399 W. 107th Place Chicago 43, Illinois
August 16-24	Eastern Colorado	Pine Crest Camp Palmer Lake, Colorado	Ward A. Hougas 480 Marion Street Denver 18, Colorado

L. Clinton Loomis, and Elder Ezra Bennett. Mrs. Anna Seegar was baptized this year, and five babies were blessed.

Priesthood visitors have included Apostle Chesworth, Brother Chelline, Bishop Landsberg, District Bishop's Agent Hugh Martin, District Church School Director A. F. Freeze, and Elders Ezra Bennett, Calvin Martin, Richard Zmyslony, Lee Gulick, John O'Brien, and Thor Brimmer.—Reported by JOSEPHINE LOOMIS

Baby Girl Blessed

ESCONDIDO, CALIFORNIA.—Jodee Rae, baby daughter of Mr. and Mrs. Ronald Smith of Vista, California, was blessed February 16 by High Priest James Kemp, assisted by Elder Robert Martin.—Reported by MARY J. PHILLIPS

Institute "Abundant Life" Program

KLAMATH FALLS, OREGON.—The mission at Klamath Falls was organized into a branch on April 15, 1957.

Twenty-eight attended the institute at Bend September 1-2. Priesthood members are presenting the "Abundant Life" program. The women have also been active, raising ninety-nine dollars at a dinner, and carrying on other projects. The branch installed a new gas furnace recently.

There were four patriarchal blessings, four baptisms, six babies were blessed, and five

ordained during 1957. Baptisms were Elzy Lasley, Bobby Koffler and Ted and Mary Anderson. Waldo Lasley was ordained an elder, Matt Koffler a priest, Dale Coop a deacon, and Kenneth Root a deacon.—Reported by LILA LASHLEY

Women Purchase Chairs for Church

BARSTOW, CALIFORNIA.—On November 10, 1957, two children were blessed: Denise Lynn, daughter of Donald and Lo Reta Phelps, and Johnny Robert, son of Stanley and Violet Tarling. Elder Paul Sturtevant and Elder Donald Phelps officiated.

During November, Missionaries David Judd and Keith Kinart presented the film "The Center Place" at an evening service. This was part of a special stewardship program being conducted in the Mission.

On February 23, Robin Adele, infant daughter of Robert and Helen Beck, was presented for blessing by Bishop Carmichael and Elder Donald Phelps.

The women's department has been very active during the past few months, and has held several successful rummage sales. The proceeds have been used to purchase twenty-five additional folding chairs required to seat the increasing congregation.

Visiting speakers during January and February were Seventy Keith Kinart and Bishop David Carmichael.—Reported by MADGE ANTHONY

Fred Cool Builds Organ for Congregation

TEMPLE CITY, CALIFORNIA.—The Temple City congregation of Los Angeles Stake dedicated their new pipe organ Sunday afternoon, February 23, with a concert. Frank Lysinger was the organist and Kay Dunster soloist. Harry K. Waylett, presiding elder, introduced Fred N. Cool, builder of the organ, who gave a brief history of organs, this one in particular, explaining the features which make it especially fitted for its intended use.

The occasion was of significance to the Saints of Temple City not only because of dedicating the organ, but also because of regard for the builder. Fred Cool spent part of his school years in Temple City and endeared himself to all.—Reported by ZULA SHEPPARD

Business Conference

COLUMBUS, OHIO.—The annual conference convened October 20 under the direction of Elder E. E. Smith, president of the Columbus District. The theme was "The Joy of the Kingdom."

Apostle A. A. Oakman brought the preaching ministry.

Officers for 1958 are as follows: E. E. Smith, district president, with the pastors of the district as counselors; Donna Overly, secretary; Robert E. Bradford, treasurer; Lucinda M. Madden, auditor; J. D. Overly, director of religious education; Betty Griffin, leader of women; Brother Keene, leader of youth; Kenneth Stubbart, music; Mabel Smith, publicity; C. H. Hamilton, nonresident pastor; Ethel Kirkendall, historian; H. A. Griffin, bishop's agent. Various committees were also appointed.—Reported by MABEL SMITH

Annual Meeting

OKLAHOMA CITY, OKLAHOMA.—The district conference met February 16 in Oklahoma City, with Apostle D. Blair Jensen in charge, assisted by District President O. O. Dollins of Wilburton, Oklahoma. A fellowship service began the day's activities, and Brother Jensen was the eleven o'clock speaker.

The women's organization prepared and served dinner to about 190 persons. A silver offering was taken to pay expenses.

Officers for 1958 are as follows: O. O. Dollins, district president (for fifth consecutive year); Otis Stephens and Clifford Gaither, counselors. The same officers as for 1957 were re-elected and sustained.

The following ordinations were approved: Jack Hammill of Muskogee, priest; Robert Kirby, Del City, priest; James Van Groesbeck, Del City, priest; William R. Craig, Del City, deacon; and Clay Ward, Haileyville, teacher.

Thirty-eight baptisms were reported for the district for 1957.

Oklahoma City has remodeled and rededicated the lower auditorium of its church building and plans have been made to begin work on the upper sanctuary soon. El Reno Saints are worshiping in a new building recently constructed. Calumet Branch has been disorganized, and that group attends at El Reno.—Reported by ETHEL B. DILLON

Seven Baptisms

SAULT STE MARIE, ONTARIO.—A recent series of preaching and cottage meetings by Missionary Glenn E. Johnston and local priesthood members proved fruitful when seven were baptized. Those baptized were confirmed one week later, prior to Communion.—Reported by FLOYD H. EDWARDS

Bulletin Board

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the VFW Hall, 18147 Harwood Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamon, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Metropolitan New York City

Brooklyn and Queens area: YMCA, 570 Jamaica Avenue, Highland Park; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington (telephone PO 7-3942)

Long Island area, Hicksville mission: home of Seventy Loyd Adams, 27 Parkway Drive, Clearview Village, Hicksville (telephone WELLS 1-5859); pastor, Wilbert Richards, 14 Oxford Lane, Bethpage (telephone WELLS 8-0456)

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks (telephone SUMmit 6-2721 J)

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; pastor, Clifford Webb (telephone WOODward 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Don Crowell (telephone WEst 4-1879)

Further information, if necessary, may be obtained from the district president, Perce R. Judd, WELLS 1-8949.

Manhattan and Bronx area: Earl Hall of Columbia University, 116 Street and Broad-

way, Manhattan; leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone, WINDsor 4-3056), or contact District Missionary Loyd Adams. Services at present at 3:00 p.m.

TV Program by Chicago District

The Chicago District has been invited to present a half-hour program in the WGN-TV weekly series, "Faith of Our Fathers," Sunday, April 13, from 8:30 to 9:00 A.M., Central Standard Time.

This will be a live television program with District President Lyle W. Woodstock presenting the sermon. A special district choir will appear in the program to furnish music for the service.

WGN-TV broadcasts on Channel 9 and may be viewed over a wide area. Our church members are urged to tell their friends so a maximum audience will benefit. A note of appreciation to the station after the presentation will be helpful for the future, and a courtesy to the station for this fine opportunity.

Elder and Mrs. Woodstock have been very active in Chicago radio and television activities, resulting in many radio appearances. These efforts on behalf of the church are greatly appreciated.

CHARLES F. CHURCH, JR.
Director of Radio

Notice to Members in Indiana and Ohio

Mrs. T. E. Franklin will appreciate having members contact these two isolated Saints: Mrs. C. W. Minor, Box 108, Staunton, Indiana, and Mrs. Ralph Flowers, Jr., P. O. Box 302, Galion, Ohio.

Northwest Older Youth Conference

A week-end conference for college students, military personnel, and other young people of the Northwest is scheduled at the Lewis River Camp Grounds, April 25, 26, 27. Guest

leaders will include Apostle Percy Farrow, Seventy James Daugherty, Howard Sheehy, Carl Mesle, and other leaders in the area. For information write to Robert Dixon, 540 S.E. 176th Place, Portland, Oregon.

Serviceman's Address

Capt. (and Mrs.) Myron Thomason
470-F Prichard Place
Fort Knox, Kentucky

Capt. Thomason was ordained recently to the office of priest. He and his wife, the former Janice Hyde, will welcome all military and civilian members in the area.

Books Wanted

John A. Crabb, 6112 Broadway, Indianapolis, Indiana, wants copies of the following: McGregor's *Marvelous Work and a Wonder*, Luff's *Old Jerusalem Gospel*, Roth's *Gospel Messenger*, Haworth's *Fall of Babylon*, and R. C. Evans' *Sermons*. He asks to be told the price and condition of the books before receiving them.

Mrs. E. J. Esgar, 501 Stanford Road, Burbank, California, would like to obtain a copy of the *Memoirs of W. W. Blair*. Please contact her concerning price and condition of the book before mailing it.

Periodicals Wanted

The Department of Religious Education needs the July and October, 1932, issues of the *High Priest's Bulletin* (Volume I, Nos. 1 and 2), and the *Priesthood Journal* for January, 1935 (Volume I, No. 3).

If you have these issues which you would be willing to sell, write to J. E. Keck, the Auditorium, Independence, Missouri, telling him the condition of the periodicals and the price wanted.

ENGAGEMENT

Lucas-Whiting

Mr. and Mrs. C. M. Whiting of Forest Grove, Oregon, announce the engagement of their daughter, Carmen Kay, to Gary Robert Lucas, son of Mr. and Mrs. Raymond R. Lucas of Berkeley, California. Both are students at Graceland College. A summer wedding is planned.

Williams-Lohr

Mr. and Mrs. A. J. Lohr of Harper Woods, Michigan, announce the engagement of their daughter, Mary Lou, to Arlton M. Williams, son of Mr. and Mrs. Fleet Williams of East Detroit, Michigan. Mary Lou attended Graceland in 1953.

Bettis-Cavanaugh

Mr. and Mrs. A. F. Cavanaugh of Van Nuys, California, announce the engagement of their daughter, Patti, to Robert E. Bettis, son of Mr. and Mrs. Willard Bettis of Sun Valley, California. A June wedding is planned.

Moore-Wood

Mr. and Mrs. Lee Wood of Van Nuys, California, announce the engagement of their daughter, Roxanna Lee, to George S. Moore, son of Mr. and Mrs. Alton Moore of Canoga Park, California. A June wedding is planned.

Ruble-Chapman

Mr. and Mrs. Roy A. Chapman of Garden City, Kansas, announce the engagement of their daughter, Alice LaVon, to Ronald Glen Ruble, son of Mr. and Mrs. L. V. Ruble of Corydon, Iowa. Both live in Des Moines, Iowa, and the wedding will be held May 4 in the Des Moines Central Church. The bride-to-be is a graduate of Graceland College.

Gilbert-Traver

Mr. and Mrs. David Haseltine of Lamoni, Iowa, announce the engagement of their daughter, Sandra Traver, to Gene Gilbert, son of Mr. and Mrs. E. G. Gilbert of Miami, Oklahoma. Sandra is a senior at Graceland, and Gene, a '54 graduate of Graceland, is a senior at Kansas State Teachers College in Pittsburg. No date has been set for the wedding.

Be sure to read

"ASK YOUR CLASS
TO WRITE A PSALM"

by Roberta Garrett

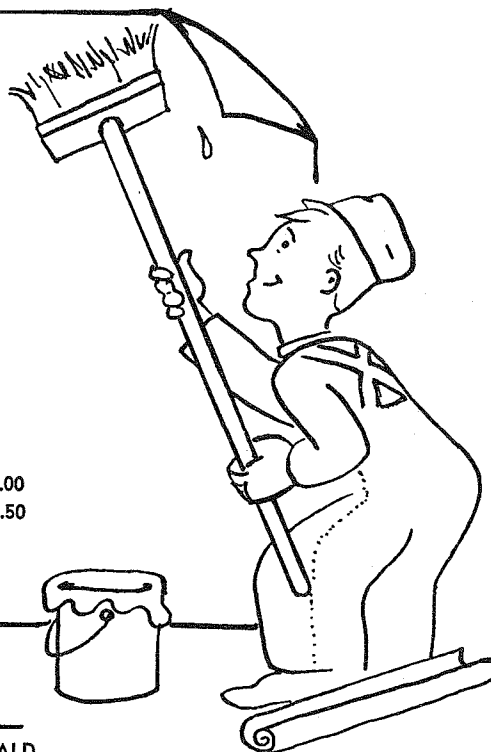
Adult Church School
Teacher in Nauvoo, Illinois

in the Summer issue of

GUIDELINES TO LEADERSHIP

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WEDDINGS

Schmidt-Howe

Judy Diane Howe, daughter of Mr. and Mrs. Earl Howe of Independence, Missouri, and A 3/c Ralph Otto Schmidt, son of Mrs. Agnes Ricten of Hannover, Germany, and the late Otto Schmidt, were married December 21, 1957, at the East Alton Reorganized Church in Independence, Elder Lew Richards officiating. The bride is making her home in Independence while the groom is stationed in Korea.

Ballew-Ibsen

Edith Ibsen, daughter on Mr. and Mrs. Claus Ibsen of Fremont, Nebraska, and Bobby J. Ballew, son of Mr. and Mrs. F. L. Ballew of Warren, Arizona, were married in a double-ring ceremony at the Reorganized Church in Tucson, Arizona, January 19, Pastor L. D. Weldon officiating. The groom is attending the University of Arizona. They are making their home in Warren.

Bowman-Sagle

Ellen Sagle, daughter of Mr. and Mrs. Bob Sagle of Sault Ste Marie, Ontario, and Richard Bowman, stationed with the U. S. Air Force at Kinross, Michigan, were married in a double-ring ceremony on March 8 at the Reorganized Church in Sault Ste Marie, Elder A. R. Nott officiating. They are making their home in Sault, Michigan.

Henry-Prater

Rosetta Prater, daughter of Mr. and Mrs. James Prater of Portsmouth, Ohio, and Edward Henry, son of Mr. and Mrs. Edward Henry, of West Portsmouth, were married February 14 at the Reorganized Church in West Portsmouth, by Elder Ralph Bobbitt.

Bates-DeBlieck

Constance Joanne DeBlieck, daughter of Mr. and Mrs. C. A. Wear of Wainwright, Alberta, and Albert Edward Bates, son of Mr. and Mrs. Edward Bates of Calgary, Alberta, were married March 8 in a double-ring ceremony at the Reorganized Church in Calgary, Pastor Angus McLeod officiating. After a month's honeymoon in Hawaii they will make their home in Calgary.

ADOPTION

Victor H. Lancaster of Lamoni, Iowa, announces the adoption of Billy A. and Ronald D. Bryant, his wife's sons by a former marriage. Mrs. Lancaster is the former Miss Talitha Snethen of Davis City, Iowa.

BIRTHS

Mr. and Mrs. Glen L. Bruch of Ogden, Utah, announce the birth of a son, Michael Glen, born February 14. Mr. Bruch is a graduate of Graceland College, class of '53.

Mr. and Mrs. Ralph Peters became the parents of a son, George Albert, on December 11, 1957. He was blessed on February 9 by Elder Sidney Price.

Mr. and Mrs. Jack Lyon of Camp Pendleton, California, became the parents of a son, Daniel David, on October 10, 1957. He was blessed on January 5 by Elder W. F. Spillman and High Priest Ward Hougas in Denver, Colorado. Mrs. Lyon is the former Shirley Spillman. Both parents attended Central Missouri State College at Warrensburg.

Mr. and Mrs. Paul Hampton of Escondido, California, became the parents of a daughter, Robin Lynn, on January 6. Mrs. Hampton is the former Mary Brockman of Independence, Missouri. Both parents are graduates of Graceland College.

Mr. and Mrs. Carlton C. Hutton of Burt, Michigan, became the parents of a son, Duane Carlton, on September 1, 1957. He was blessed on November 10 by Elder L. Clinton Loomis. Mrs. Hutton is the former Jean Everest of Boyne City, Michigan.

Mr. and Mrs. Milo M. Rushton of Saginaw, Michigan, became the parents of a son, David Milo, on September 10. He was blessed on October 13 by his grandfather, Elder L. Clinton Loomis. Mrs. Rushton is the former Evelyn Loomis of Burt, Michigan.

Mr. and Mrs. Albert Ashby of Montrose, Michigan, became the parents of a son, Richard Vincent, on March 19, 1957. He was blessed on April 28 by Elder L. Clinton Loomis. Mrs. Ashby is the former Nora Overholt of Marion, Michigan.

Mr. and Mrs. Reginald Kent of Streetsville, Ontario, announce the birth of a daughter, Janis Mary, born February 8 at Peel Memorial Hospital in Brampton.

Mr. and Mrs. Kenneth Earl Short of Independence, Missouri, announce the birth of a son, Steven Henry, born March 11 at Research Hospital. Mrs. Short is the former Alta Marie Davis.

Mr. and Mrs. Douglas E. Loveland, Sr., of Kansas City, Missouri, became the parents of a son, Steven Reese, on December 28, 1957. He was blessed on March 2 by Elders Francis W. Holm and L. B. Wolf. Mrs. Loveland is the former Alta Young.

Mr. and Mrs. Earl Johnson of Mattawa, Washington, became the parents of a son, Neal Allen, on December 15, 1957. Mrs. Johnson is the former Barbara Richardson.

Mr. and Mrs. Henry M. Frickey of Sheridan, Wyoming, announce the birth of a son, Dean Allen, born March 10. Mrs. Frickey,

the former Shirley Rogge, is a graduate of Graceland College, class of '53.

Lt. and Mrs. Robert E. Dorr of Little Rock, Arkansas, announce the birth of a son, Thomas Richard, born February 19. Mrs. Dorr, the former Barbara Ely, is a graduate of Graceland College, class of '53.

Mr. and Mrs. Orlen Reid became the parents of a daughter, Rhonda Kay, on January 8 at the Burlington Hospital. She was blessed on March 9 by Elder Norman Page at Seibert, Colorado.

Mr. and Mrs. Conrad Rasmussen of Council Bluffs, Iowa, announce the birth of a son, Michael Floyd, born March 4. Mrs. Rasmussen is the former Janet Reneau. Both parents are Graceland College graduates.

Mr. and Mrs. James E. Packer of Midland, Michigan, became the parents of a son, Jeffrey Thomas, on November 20. He was blessed on February 23 by Elders Robert E. Campbell and Claude E. Ludy.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	980	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KPAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVG	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJJC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

1958

Vacation

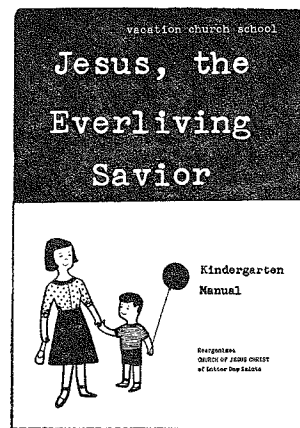
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**Box 382
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And Finally...

Mrs. Alex Weber
1411 - 2nd Ave. S.
Denison, Iowa

10420
10-58
h

BLOW A TUBE

At the approach of the Christmas season an Independence family had a calamity—the picture tube on the television went out. To miss all the beauties of the screen portrayals was unthinkable. But while it was out they enjoyed some family experiences they hadn't realized they had been missing.

Now it's the Easter season and the tube is still out. Nerves are less jangled, the children are more amenable, and all are experiencing a feeling of having returned from a long journey.

Must we try all the new to prove the value of the old?

A. F. S.

TOP MAN ON THE PUBLICITY POLE

Last night I listened to an important nuclear physicist describe our future in atomic energy and in space.

I marveled at his knowledge of things so hard for me to understand. What tremendous contributions this man and others like him are making, I thought. They are men of great worth to our society.

And thinking about worth my mind jumped to a comparison of society's values. I recently read that Elvis Presley's yearly earnings as a rock 'n roll singer topped a million dollars. And in another source I read that the Army's top scientist in space satellite development, Dr. Von Braun, is earning \$15,000 a year.

Our values seem out of whack! What will Elvis' work mean to society in twenty years? What benefits will society receive from pioneering work of men like Von Braun?

Shouldn't the scientist who is leading us to a vast new world of development be the man we reward and idolize rather than the singer?

Then I saw the logic of it and had to admit that things are better the way they are now.

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If we have to have such menaces as hysterical hero-worshippers and autograph hounds, let them waste the time of Elvis. He has nothing better to do. And let the scientist live in peace and do his work. I'm sure he will be happier that way.

R. Y.

TROUBLESOME ABBREVIATIONS

Enough people write the editor asking about two common terms used in literature to keep us aware that they are troublesome to the average reader. These handy tools for writers are abbreviations: "anon." and "ibid." The first means that the writer prefers not to identify himself, therefore he writes anonymously or "without a name."

The second one comes from the word "ibidem," meaning "in the same place." In giving several references to source books, time and space is saved by referring to the same place or source, though it is often to a different page. The abbreviation "ibid." therefore refers one to the last source quoted.

Both of these terms will be found in the alphabetical listing of your dictionary. If you have no dictionary or if you forget, write the

editor. These are about the easiest questions we have to answer, and we rather like the easy ones.

C. B. H.

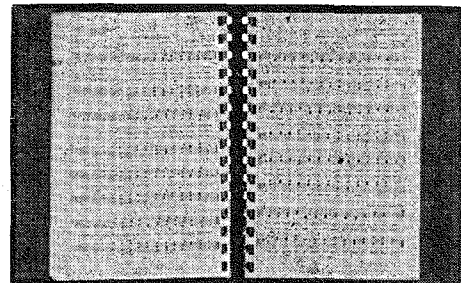
DOWN-TO-EARTH NEWS

The six o'clock reporter on the morning newscast following the launching of Explorer III gave the globe-circling satellite fifth-place mention. What came first? Tidbits from the Soviet, then details on an overnight robbery, comments on the current murder trial, and statistics from the latest car accident. Headlines announcing Cape Canaveral send-offs have dropped a good thirty points in type size. Predictions are that hundreds of the chrome-plated travelers may be sent eventually into outer space. No doubt they will be third-page news by then, and sometime during a conversational lull in the coffee break somebody may come through with, "See, we're still spending money on little moons..." and punctuate his statement with a yawn.

Science may be wonderful, but crime and "car"nage are still the reporter's chief stock in trade.

N. R.

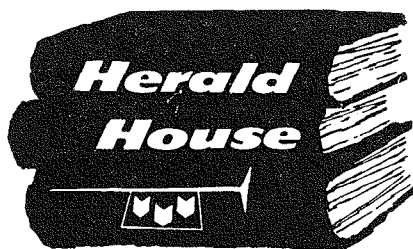
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SAINTS' HERALD

Volume 105 / April 14, 1958 / Number 15



Photo by Tom Olson

A New Face for Guelph Church
(Page 16)

www.LatterDayTruth.org

*After a Three-Year Mission
They Testify of Many Blessings
To the Saints in Scandinavia*

MISSIONARY FAMILY RETURNS

photograph by Keith B. Stokes



Seventy James Everett and his wife Ardis with their two daughters, Mary Lynne and Randi, in front of the Auditorium in Independence

"We feel that the Lord has been very generous in his spiritual testimony to the Saints in Scandinavia. Because of this, the work there is well established and the Saints have a great desire to do the will of the Lord."

This is the testimony of Jim and Ardis Everett who recently returned with their two daughters—Mary Lynne and Randi—from a three-and-a-half-year mission to Scandinavia.

"The Saints in Scandinavia are not held to the church by any of the things that we here in the States have come to consider necessary," Brother Everett said. "Many of them have never seen a church building owned by the restored church. Many do not know what it is to read Scriptures, histories, or tracts published by our church. However, they are held to the church by the testimony of the Holy Spirit."

Brother Everett said the outstanding conviction developed by his years in Scandinavia is that the restored church is a world church.

"Perhaps an illustration of this conviction is the experience we often heard from our priesthood members in Scandinavia," he said. "Men of the priesthood would come to me and say, 'Brother Everett, a person asked me about this point of doctrine. I didn't know the church's teaching so I prayed about it, and this seemed to be the answer. Did I represent the church correctly?'"

"These priesthood men have never had training classes or priesthood manuals in their native language," Brother Everett explained. "On many precise points of church doctrine there is every opportunity for them to make an error in explaining what the church believes. But time and again when they have prayed for direction they have received the right answer. When they have come to me and asked if they have represented the church correctly, invariably it has turned out that they have come up with *exactly* the doctrine the church teaches."

"It seems to me this is a testimony of the universality of the church. We have a theological unity all over the world that is brought about by the Spirit of God and not by any man-made system of teaching."

Brother and Sister Everett were accompanied to the United States by Ragnhild Fossum of Oslo, Norway, who plans to

work in Independence for the next year. She is the daughter of Elder Olaf Fossum, pastor of the Oslo mission.

They left Seventy Richard Andersen and his wife Wanda as the only appointee family in Scandinavia. The Andersens will soon be joined by Seventy Frederick C. Banta and his family. Brother Banta was formerly assigned to the San Francisco Bay District.

Although members of the Scandinavian mission are united in their desire to serve God, many needs must be met in the future, Brother Everett emphasized.

Foremost among these is the need for a church home in the mission. "We need a church building to help prove we are in Scandinavia to stay. A church without a church home is looked upon as a transient sect by outsiders."

(Continued on page 9)

Authors in This Issue

William S. Gould (page 5), Acting President of Graceland College

Nelle Morgan, R.N. (page 8), Director of Nursing, Independence Sanitarium

Pauline J. Arnson (page 10), Member of General Council of Women

Roger Yarrington (page 12), Assistant Editor

Ronald E. Manuel (page 14), High Priest, St. Louis, Missouri

Ferne Gould Whitehead (page 16), Guelph, Ontario

www.LatterDayTruth.org

The Importance of Quality

"Let us go on unto perfection."—Hebrews 6: 1.

PERHAPS THIS IS A TIME when it would help the church for all members of the ministry, the teaching staff, and the operating personnel of the congregations to become more concerned than they have been in the past with the quality of their work and service.

Up to the present time many have been necessarily engaged in quantity production. There have been so many urgent and unfinished tasks, so much to be accomplished, and always with too few heads to plan and hands to help. All of their lives have been engaged in a race against time.

If someone was doing a good work in a certain place, it was assumed that his energies could be further divided, and that another job could be added to his load, with no inquiry as to what the effects on the quality of his work would be.

In many locales, some people are attempting to perform too many tasks because they have been asked, because the work needed to be done, and because they hated to refuse. Therefore standards of quality have suffered.

Nobody should be hurt or offended if it is said that we need better worship programs in the church, better sermons, better pastoral ministry, and better missionary work. Those who are trying to devote their best efforts to the work of God will be the first to admit the need of improvement, of higher quality, of better training, of more significant contributions in all branches of service. Local leaders accept these thoughts realistically because they are humble. Those engaged heavily in the work are more keenly aware of the need than anybody else.

We are far short of perfection. We have progressed a little way. Now let us begin to improve ourselves so that we can give a better quality of service to God and the people.

There is more work in the world than all of us can do. It was there before we were born. It will still be there when we are dead. The larger situation must be left in the hands of God.

A story was recently told of two ministers who were traveling to a conference. One was relaxed, anticipating the good things of the meeting, and looking forward to seeing his friends. The other was worried, upset, fearing the worst, wanting to get his hands on the controls,

wanting to advise leaders and warn them. He was quite miserable, and he tried hard to disturb his companion, who suddenly asked him, "George, was God able to take care of the world before you came?" Surprised, George answered, "Yes." His friend continued, "And will God be able to run the world after you are dead?" George grunted a grudging "Yes." Further, "And if you quit breathing right now, could God carry on without you?" George, annoyed, snorted, "Of course!" "Very well," said his friend blithely, "let's relax. Everything is under control. Let God run the world his way!"

We just can't try to do all things in God's place. There is a point of diminishing returns in service and operations where quantity of production can be increased only at the sacrifice of quality. This applies to factories, the lives of people, and the ministry of the church. If we would keep up quality, we must prevent the dispersion of our powers over too wide an area.

THIS WE NEED to realize: We cannot take more power out of the individual human reservoir than God put into it. If we try to do this, in spite of wisdom and counsel, we risk the danger of running our mortal conveyances "out of gas." In other words, when a person works beyond his capacity, he may destroy his health and physical equipment. He also lowers the quality of his work.

In his second epistle to Timothy (2: 15), Paul wrote of the goal of attainment for "a workman that needeth not to be ashamed." It would be a splendid thing for us and for the church if we could advance our training and preparation so that we should never feel embarrassment for the gift of love and service that we offer to God.

Everywhere and always, quality counts. Is anything less than the best good enough for God, for his church, and for his people? Let us not be content with what we have been yesterday and until now but set new standards of attainment and strive ever onward that, though we may never reach perfection, we shall be moving toward it.

L. J. L.

Official

1958 Reunion Theme

The theme for the 1958 reunions will be "Jesus Christ, Our Heritage and Hope." (Changed from "Jesus Christ in History" by recent Joint Council action.)

Following are suggestions for sermon themes, prayer meeting themes, and study materials. You will note the opportunity for choice in many of these areas.

Suggested Key Ideas for Sermons

Jesus Christ—Central Theme of Our Heritage

Jesus Christ—Source of All Light and Power

Jesus Christ—Marvelous Counselor

Jesus Christ—The Prince of Peace

Jesus Christ—The Righteous Judge

Jesus Christ—The Pillar of Hope

Jesus Christ—King of All Life

Jesus Christ—The Example

Jesus Christ—The Everlasting Father

Jesus Christ—Redeemer and Savior

Prayer Meeting Theme Suggestions

I Will Be Ever Thankful for My Heritage and Hope

I Will Be True to My Gospel Trust

I Will Build on the Foundation of the Gospel

I Will Share My Gospel Heritage

I Will Invest My Heritage of Talents

I Will Strive for Spiritual Worthiness

I Will Honor My Heritage of Home and Family

I Will Be a Worthy Heir

I Will Always Seek the Way of Repentance

I Will Amplify the Life of Christ

Study Materials—will be available from Herald House

Prepared by Department of Religious Education:

Children's materials

Junior High materials

Youth materials

Prepared by the Council of Women:

Women's materials

Men's class materials may be selected from the following existing literature which is available from Herald House.

Authority and Spiritual Power, by F. Henry Edwards

By What Authority, by Roy Cheville
Whosoever Repenteth, by L. Wayne Updike

Rules and Resolutions

Our Families in the World of Communication

Our Family Spirit

Personal and Social Standards of Our Families

Democracy in Our Families

Working Together in Our Families

Man Does Not Stand Alone, by A. Cressy Morrison

Strengthening the Spiritual Life, by Nels F. S. Ferre

General class materials may be selected from the following existing literature which is available from Herald House.

Whosoever Repenteth, by L. Wayne Updike

Authority and Spiritual Power, by F. Henry Edwards

The Latter Day Saints and Family Life, by Roy A. Cheville

Christ Is the Way, the Truth, and the Life, by Lynn Smith

Faith for New Frontiers, by Clifford A. Cole

The Power of Stewardship, by Earl T. Higdon

Stewardship Opportunities and Responsibilities, by the Presiding Bishopric

Of course, all this is merely suggestive; reunion leaders are free to select other materials and approaches to classwork.

CHARLES D. NEFF

Assistant to the First Presidency

District Boundary Changes

The Joint Council of the First Presidency, Council of Twelve, and Presiding Bishopric took action at its recent session to bring about the following district boundary changes:

Utah and Southeast Idaho District

The following counties were added to the Utah and Southeast Idaho District: Lincoln, Sweetwater, and Uinta Coun-

ties in Wyoming and Bonneville County, Idaho.

Central Texas District

The Central Texas District was divided into the *Northeast* and *Southeast* Texas Districts:

Northeast Texas District

Includes the following counties and branches and missions: Cooke, Grayson, Fannin, Jack, Wise, Denton, Collin, Hunt, Hopkins, Titus, Camp, Franklin, Palo Pinto, Parker, Tarrant, Dallas, Rockwall, Rains, Wood, Upshur, Morris, Erath, Hood, Somervell, Johnson, Kaufman, Van Zandt, Smith, Rusk, Harrison, Panola, Henderson, Bosque, Hill, Navarro, Anderson, Cherokee, Shelby, Hamilton, McLennan, Limestone, Freestone, Coryell, Bell, Falls, Gregg, Ellis, and Marion, counties.

Dallas, Fort Worth, Marlin, Waco, Longview branches and missions.

The Northeast Texas District conference will be held on Sunday, May 18, at the Dallas church. District officers will be elected at that time. The schedule for the day will include a 9:30 a.m. prayer service, 11:00 a.m. preaching, and 2:00 p.m. business meeting.

In the meantime the administration of the Central Texas District will continue as it has in the past.

Southeast Texas District

Includes the following counties and branches and missions: Nacogdoches, Leon, Houston, Angelina, Augustine, Sabine, Robertson, Madison, Trinity, Jackson, Washington, Milam, Brazos, Grimes, Walker, San Jacinto, Polk, Tyler, Jasper, Newton, Victoria, Lee, Burleson, Montgomery, Liberty, Hardin, Orange, Fayette, Austin, Waller, Matagorda, Harris, Chambers, Jefferson, Colorado, Lavaca, Fort Bend, Wharton, Brazoria, Galveston, and Calhoun counties. Houston Heights, Pasadena, Bellaire, Victoria, Bryan, Hearn and the Sabine Area (Beaumont, Orange, Port Arthur) branches and missions.

Apostle C. R. Hield has announced that a Southeast Texas District confer-

(Continued on page 17)

The Saints' Herald

Vol. 105 April 14, 1958 No. 15

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris E. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

bart, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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Graceland Convocation Address

By William S. Gould

The Educated Man

IT WOULD BE APPROPRIATE at the opening convocation of the school year to take an official group portrait. I suppose many of you are too young to recall the cameras which swiveled on the tripod to make the long, narrow pictures you have seen of large gatherings. Even though I might use a modern wide-angle lens on a stationary portrait camera this morning, you would hardly expect to be able to recognize yourself in such a large group picture. Instead of taking your picture with a camera, I am going to try to create a word picture of you. I hope that you will recognize yourself in parts of this picture, and I hope that by the time you are ready to leave Graceland you will find this word picture to be an accurate portrait of the person you have become.

I have heard of a theory advanced by certain anthropologists that if we could superimpose the image of one man on another in a gigantic, multiple-exposure portrait that averaged all of the physical features of every living man, the resulting portrait would actually be the ideal man—handsome, well-built, and graceful. By the same process, if we were to combine all of the features of every woman in the world into the golden average, the figure would resemble our ideal of feminine beauty. I don't know whether or not this is true. It does have a certain surface appeal as we think of the great common man created in the image of God. However, each of us can see obvious differences between ourselves and this physical ideal. Some of us are too fat, some too thin, some too bald, some too tall. It is clear that I can't paint a word picture that would mirror a physical likeness of each of

you. Yet I believe that in spite of our physical differences, there is a recognizable portrait that might well be labeled "the educated man."

Everyone loves to look at his own picture. I suspect that in every group picture which included you that you have ever seen, you have immediately started to search for yourself. Before we get too engrossed in looking at the Graceland version of the educated man, let me remind you that thousands of other men and women bear him a striking resemblance, even though they have never been to college. We have no patent on ideal manhood and womanhood. We do have a Graceland culture which encourages and hastens the growth of such a person.

NOW—TO WORK. For the moment this assembly hall will be our darkroom, and in the next few minutes we will try to develop a picture.

If you have worked in a darkroom and have waited for the image to slowly emerge in the pan of developing fluid, you know that you usually have a reasonably clear idea of what the picture is supposed to look like. You watch for certain features. If you are fearful that a certain part may be underexposed, you rub it a little as it begins to appear, to try to hasten the action of the developer.

Let's list a few of the dominant features you will look for as your image emerges in the educational darkroom. Then you can decide which of these features need your special attention. Our portrait this morning will not be complete. It will include just a few crucial features which you should develop.

THE FIRST FEATURE of the educated man is that he uses his own language precisely, accurately, and to some extent gracefully. In high school you were required to take English, and here at Graceland you must take communication. This is the reason. Unless you talk like an educated person, no one will believe that you are one. Language is the foundation of your power to reason. You can't think a thought unless you know the words to express it. You can feel feelings without words, but you can't think thoughts without them.

Words are the tools with which you think. Therefore, as a scholar you might compare yourself to a carpenter. Words are your tools. You put these words together to form a language and to think. You can never really convince people you are educated until you learn to use your language as educated people do—to speak and write with accuracy and clarity.

You may excel in certain narrow specialties, but you will never convince others that you are educated. Unless you can express your thoughts so others will understand you, knowledge is of little value to you. Steinmetz, the great physicist, found this out. He had ideas and he knew that they would work, but no one else could understand them. He finally decided that if anyone was ever going to use his ideas he would have to write a college text book. He wrote it. Then he found that it was necessary for him to write a high school text book that would precede it, so he took the time to write these textbooks, and explained to others these thoughts that had

been locked up in his mind. Einstein had the same problems. He became a writer, and his books are among the most precious in our heritage; but he had to learn to write so that others could understand.

SCOND, THE EDUCATED MAN bases his thinking and acting on facts, not on pride or passion, prejudice or partisanship. Looking at the facts and basing your decision on them is frankly painful. Tennyson told the story of a religious man who smashed his microscope to bits because he saw tiny figures killing one another. This was a fact that he was unwilling to face, so he destroyed the microscope. You don't improve the weather by breaking the thermometer. Facts must be faced even though they are painful.

Your parents have probably shielded you from facing many facts. Now you are on the threshold of adult life, and you must learn to observe, to relate, to reason, and to act on the basis of your conclusions.

I have heard that in certain tribes in Africa the practice is to bind children's heads. This tight binding changes the shape of the head and prevents it from making its normal growth. When these bindings are removed and the blood circulates freely, the result is extremely painful. In much the same way, the ideas and the facts which will start circulating in your heads for the first time are going to be very painful, and some of you may feel like destroying the microscope.

What facts do you need to guide you in your everyday life? What facts do you know to guide you in your choice of diet? Are any of you overweight? What facts do you need to know in the selection of your clothing? Graceland offers a special course for girls to help select the kind of clothes that will make them attractive and comfortable, and teach them how and when to wear them. Do you know these things? What facts are behind your decision to sleep six hours a night? What are the facts behind some of the basic beliefs that you think are very important? Are there facts that you can discover about the creation of life—the freedom to choose and its responsibilities? What are the facts about equality of man? What are the facts about inspiration or revelation? Unless you have hunted for these facts and organized them meaningfully, you are not an educated person. The educated person learns a method whereby he looks for facts, examines them, and acts upon the basis of his observation

and judgment. While this is not the only way to discover truth, it is the one we know most about.

Third, the educated man is always a gentleman. He is properly regardful of the rights and privileges of other people; he lives and works with others congenially and happily. He is a gentleman.

You can think some interesting thoughts about that term—*gentle man*. Actually only the very strong can afford to be gentle voluntarily. You can afford to be gentle if you are so strong that you don't have to pretend. The gentleman has his own power so controlled that he knows his limits. He does not have to bully or bluster. He can afford to be gentle because he is strong.

There is a story about a man who visited a factory where a large hammer operated like a guillotine, crushing metal beneath it. The spectators were amazed at its power. The operator of the machine turned to a man and said, "Let me give you a demonstration. Lend me your watch." The man was a bit hesitant but complied. The operator laid the watch on the block. He adjusted the dials and started the machine into motion. The lever tripped, the hammer came crashing down and stopped just one-sixteenth of an inch before it touched the watch. "We call this a meek hammer," he explained. "It means power under control."

The meek shall inherit the earth. I have more respect for meek and gentle people when I think of that story. To be gentle does not mean to be weak, but to be strong.

There are responsibilities that go with being gentle—responsibilities to look out for the people who are not gentle. They need things and perhaps don't even know that they need them. The gentleman must carry a great responsibility for the well-being of his community. He must be careful of the rights of others and work for their welfare. He does not feel superior to them. He must care for them, not because he is above them but because he loves them. These are some of the qualities of the educated man.

THE FOURTH POINT in the portrait of the educated man is that he performs a service which the world needs. Some interpret this in terms of a vocation. There are thousands of vocations, and the world needs every one of them.

The educated man is not an idler. You may recall a stereotype of the educated man as an idle connoisseur of art. This is not the true picture. He does not waste his talents doing nothing but performs some worthwhile service. Children

play, but men work. Men do not always get paid for this work. Most of the real contributions to society have been made by men who died before their contribution was fully recognized. We work for our children and our children's children without pay. In the labor movement a striker seldom gets back the money he loses. He knows that, but he strikes because he believes that in the future other workers will benefit. It is not only the educated man who offers his service. But the educated man has a peculiar responsibility. I know some persons who offer a greater service outside their vocation than through their vocation. Most of the ministers in the restored church offer service outside their vocation. Here is a marvelous opportunity to put education to use in a very helpful and useful way.

THE FIFTH FEATURE of the educated man is that he cultivates the pleasures of the mind. Some of you may never have thought there were any pleasures of the mind. You have thought that school is no fun, and you have shouted for glee whenever the teacher has been sick. Actually, there are joys of the mind which in many ways far surpass other joys. For example, almost everyone likes to try to solve a puzzle. Solving problems that face mankind is fun also. There is actual pleasure in tackling some of these problems that may not be part of your work. You were born creative. Let the imaginative part of your minds be free to explore. Don't let the joy of things substitute for the much deeper joys of creative response of the world about you. I firmly believe that the one way man most resembles God and distinguishes himself most from animals is that man is creative. He creates things that never existed before, and most of these things are the stuff of the mind. It is not the material goods but the mind-stuff of a civilization that survives and gives it greatness.

Reach out for poetry, drama, history, music, scripture, art, intelligent companionship. It is fun to talk to intelligent people about important subjects. There is joy in the exercise of the mind.

"Let that mind be in you which was also in Christ Jesus." Cultivate the joys of the mind.

The last feature about the educated man is that he understands quite clearly that God is the creator and supreme force in human existence. He is the center about which the educated man will build his life, his vocation, his family, his community service, and his friendships. All areas of his life will be God-centered, because he knows from his observations that without God he is
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nothing, but with God he is a partner in the building of the kingdom.

One of my favorite images from literature is that of the compass. You have used it in your high school geometry class. One foot is fixed and never moves. The other one may stray at a wide angle or a narrow angle, but as long as the one foot remains fixed, the circle will always be true. Without a sure point of reference you may stray and your life will never form the perfect circle, but as long as God remains the center you can be sure that your circle will be just and true. You will have a complete life rather than an irregular, purposeless existence.

This is only a partial picture of the educated man. These may partly tell you what to do without telling you how to do it.

At any age, but particularly in youth, you will find that life is filled with questions. To ask the right ones, to find the true answers, and to live by them is the supreme art. The student is understandably eager to ask questions and to have his questions answered. Yet, often one of the great disappointments of students is the discovery that their teachers do not know all of the answers. No one has all the answers. The educated man does not know many of the answers. He admits it. He is troubled by doubts. He knows how to search for answers. Here at Graceland you are being exposed deliberately to the questions of life. No one can give you the answers. The answer may not even be quite the same for any two of you. You

are here to continue the search. What do you really want and expect out of life? If you get what you want, will you still want it? Does your life conform to the laws of life itself? Are your desires and your purposes at least similar to God's desires and purposes? What are his purposes? Why are you here? Where are you going? These are the eternal questions which man has asked himself since the dawn of consciousness. To guide you in your search, a fine faculty has been gathered here. But make no mistake. The finest faculty in the world cannot give you an education. The best that teachers can do is to guide you as you educate yourself. There is no other way.

IN THE AMERICAN culture there has always been magic in the word "education." We tend to forget that education is a means and not an end. But the educated man knows—the Graceland man knows—that significant and happy lives grow out of purposes that go beyond the trivial and commonplace and call forth his best efforts in service to others. Joy in life is not an accident. It springs from the art of living, and art is perfected through practice and self-discipline toward worthy ends. There is no easy way.

Let me conclude by referring to the same analogy with which I began. For each of you, certain parts of the picture of the educated man are underexposed. As you measure yourself against your expectations from Graceland, these are a few of the check points. Do you speak



Dr. William S. Gould

and write as an educated man? Do you reason and act on a basis of fact rather than pride, prejudice, desire, or whim? Are you a gentleman or a lady, willing to accept the responsibilities of that status and regardful of the rights and privileges of others? Will you—and do you—perform some service which the world needs? Are you learning to cultivate and enjoy the pleasures of the mind? Do you recognize God in your daily life? Do you direct your steps in his paths? As you do these things increasingly you will continue to "grow in wisdom and in favor with God and man."

Let that mind be in you which was also in Christ Jesus.

Patterns

IN getting into and out of trouble finger prints have played a very important role. The strange thing about them is that there are no two alike. Only evil people fear being finger printed. To find out whether two prints match they are enlarged and placed on glass slides before a strong light. When they don't match the lines cross and recross but when matching prints come together they look like only one print.

We as Christians can learn a lesson from this. We have been given Christ as the perfect pattern by which we are to shape our lives. We are pledged to follow none but him. Perhaps, like some of the followers he had while he was here on earth, we follow him afar off. The Apostle Paul said we see as through a glass darkly. Could he have meant that the pattern of our lives matches so poorly with the perfect pattern that we shut out most of the light? Is our vision impaired because we have

failed to add to our faith the qualities of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity?

We are admonished to put our light on a candlestick and not under a bushel. A candle under a bushel would be protected from the wind, but it would be useless. The Master said in his great Sermon on the Mount, "I give unto you to be the light of the world." Are we lighting the world, or are our candles expiring beneath a bushel of imperfections? Any light to be constant must be furnished with a steady supply of fuel or power.

No meal, no matter how good, can keep us from getting hungry again. Neither can any spiritual feast keep our light brightly burning forever. We must continually seek light from the great Source of light. God in his infinite love and mercy has instituted the Communion to give us freedom from our past mistakes, but it can be effective only when we examine our lives carefully and seek forgiveness with a broken

heart and a contrite spirit. We are told in the Doctrine and Covenants that because the members partook unworthily many were sick and many slept. I have seen valiant men and women in the church fall, but I cannot believe that anyone who partook worthily of the Communion one month fell before the next month.

We are told in the Doctrine and Covenants (Section 86) that we are to eat meat sparingly and thankfully. We should remember that one of God's creatures' lives has been taken to furnish us life and strength. How humble we should be when we think of the great life that was given on the cross that we might have spiritual life and strength. We are grateful to anyone who saves us from injury or death. How much more grateful we should be to Him who came and died that we might live abundantly here and hereafter.

ALBERT MARKEY

*Foreign Students at the "San"
Give the School a New Perspective*

Our Friends in the Near East

By Nelle Morgan, R.N.



Mrs. Helen Walter, hospital dietitian, teaching Virginia Khamis of Amman, Jordan, to make an apple pie

THE PAST THREE YEARS have expanded the horizon of the student nurses and other personnel at the Independence Sanitarium and Hospital. We have had an opportunity to become acquainted with some of the folks who live "half a world" away from us.

During these years five of these people have come to us to learn nursing. They came from Vietnam, Iraq, and Jordan. We read about Saigon, Vietnam; Basra, Iraq; and Amman, Jordan, in the newspapers but felt no great interest or sympathy for their citizens before these nurses came to the "San."

The picture has changed now. News about these places starts many exciting conversations in the School of Nursing and the hospital. Questions are asked about how Phi, or Virginia, or Mr. Bao, or Salima, or Khuong will be affected.

These five international students have had scholarships through the International Co-operative Administration. This is a program of the United Nations whereby persons from underdeveloped countries are assisted to study in a country which is more technically advanced. After completing their course of study they are to return to their native countries to work toward improving conditions there.

Salima Amso takes the blood pressure of Mrs. A. H. Davis, a patient in the San



Hoang Van Phi (rhymes with "see") was the first of these students to come to our school of nursing. Phi wanted to be a nurse. Her country—South Vietnam—had a small, undeveloped school of nursing but no nurses prepared to take responsibility for the program. Phi was a good student and had completed a high school course (this is not the usual thing for girls in Vietnam). She was selected to receive her basic nursing education in the United States, then to return to Vietnam to teach student nurses.

As we waited in the Independence railroad station that August evening in 1955 for Phi's train to arrive, we talked of how we would recognize her. We did not anticipate much trouble as there would be only a few people getting off. Actually, we had little difficulty as she was dressed in a lovely long silk dress, the style which the women of Vietnam wear in their home country. She spoke our language fluently, and we were soon chatting like old friends. We had been intrigued by her name; she told us, "If you are my classmate, call me Phi. If you are my teacher, call me Miss Phi." And that is what we do. The two names, Hoang and Van have a significance which we won't take space to explain here. Phi gets along fine in her studies and with all persons with whom she associates.

The I.C.A. Training Officer was so pleased with Phi's success here that she asked to send two other Vietnamese nurses to us for short periods of experience. So, in November, 1956, Miss Cong tang ton nu Minh Khuong of Hue, Vietnam, arrived. Khuong was a graduate of the school of nursing in Vietnam and was in this country being prepared to go back there to teach medical and surgical nursing. She spent six weeks here observing the educational program of the student nurses in medical-surgical nursing. She is back in Vietnam now, able to do a better job of assisting with health work there because of her experience in the States.

**April 27
is School of Nursing Day**

Minh Khuong of Hue,
Vietnam.



In June of 1957, Mr. Hoang dinh Bao arrived. Mr. Bao had been at Boston University for a year, studying nursing administration. I.C.A. sent him here to see nursing service administered in a private hospital and to come in contact with American life in the Middle West. Mr. Bao was permitted to stay with us only two weeks; in that short time we believe we were able to give him more insight into the American way of life.

By the time Mr. Bao left we felt pretty well acquainted with the Vietnamese and had gained a great appreciation for their way of life and their needs. Our experience with them had prepared us for association with still other peoples. I.C.A. asked us to take Salima Amso of Basra, Iraq, for two months; we were eager for the experience.

Salima was a head nurse in the obstetric department in the Royal Hospital in Basra, Iraq. She had had her nursing education in a British School of Nursing and had had a midwifery course also. She was well prepared in nursing service. Our job was to teach her our ways of nursing and to acquaint her with the American way of life. Her time with us passed quickly, and there were tears of sorrow when she left us.

Our next call from I.C.A. was to accept a nurse from Amman, Jordan, for a three months' observation period. Getting acquainted with these Arab countries was a real challenge to us, and we were glad to accept Virginia Khamis from Amman, Jordan.

Virginia had also been educated in a British school of nursing. Her position at home is one of responsibility; she is

director of nursing at the government hospital in Jordan. Virginia was well versed in the political and economic conditions of her country and was a real challenge to us. She stayed here three months, learning nursing service administration, how to teach auxiliary personnel, and how to establish a program for student nurses. When she returns to Jordan she will still be director of nursing of the tuberculosis hospital and will begin an experience in tuberculosis nursing for students enrolled in the school of nursing which has been started in Amman, Jordan. Virginia is now in Worthington, Minnesota, continuing her observations at a hospital there.

Hoang Van Phi is the only I.C.A. student with us at present. She will complete her course here this coming September. Then she will return to Vietnam to take up her responsibilities there. We will all be sad to have Phi leave us but realize that she must help meet the needs of her people.

These five nurses represent three countries and four different religions: Catholic, Baptist, Greek Orthodox, and Hindu. None of them had ever heard of the Book of Mormon or Latter Day Saintism. They had little appreciation of the real American. During their stay with us we believe that we made five good friends for our School of Nursing, for our church, and for our country. We would like very much to keep alive our contacts with these nurses. We are corresponding with them. Church members visiting their countries could contact these nurses and strengthen our bonds of friendship.

To us, here at the "San," these nurses gave a new appreciation of our fellow men in foreign lands. We have a keener awareness of our responsibility to acquaint the peoples of the world with our philosophy for living.

Missionary Family Returns

(Continued from page 2)

He pointed out other needs. The church now has only four tracts in Norwegian, none in Swedish or Danish. There are no up-to-date translations in any of the Scandinavian languages of our church Scriptures or histories.

"The General Church has been very generous in helping us try to provide for both of these needs," Brother Everett said. "However, we have not yet been able to purchase a house in Oslo, the mission headquarters, even though \$50,000 has been allotted for this purpose. And we have not yet located the people with the time and ability to produce more church literature in the Scandinavian languages."

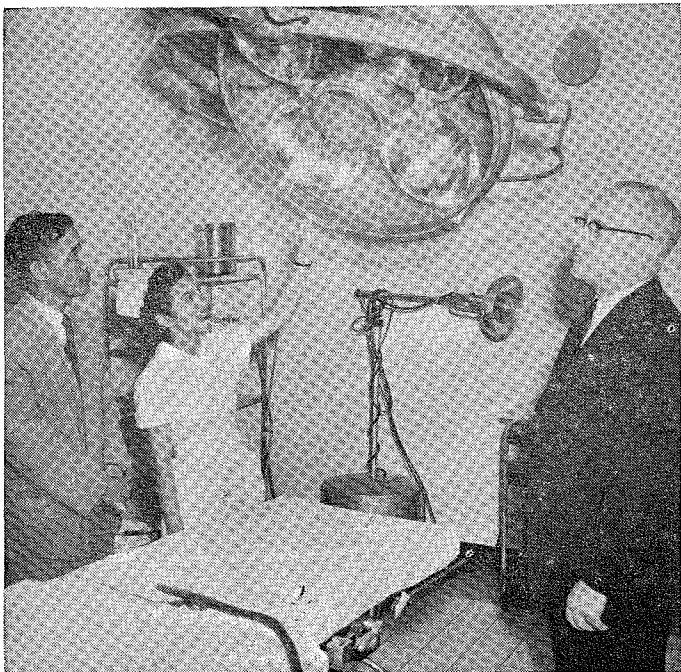
The Saints in Scandinavia are also doing a good job of helping to support the work there, he stated. A recent letter from Richard Andersen said 100 per cent of the active Oslo Saints have now filed their financial statements.

Brother Everett is now assigned to work with Apostle Maurice Draper in the Center Stakes until June. After that, he and his family plan to move to Chicago where he will study toward a Master's degree at the University of Chicago. After graduation he plans to take foreign service examinations under the U. S. government and enter the diplomatic corps. He hopes that his experience in Scandinavia will cause him to be sent there again after he enters government service so he can still serve the church as a minister in that area.

"There are tremendous possibilities for young people to serve the church abroad as self-supporting missionaries," he said. "The U. S. Government and its many agencies offer unlimited possibilities for employment abroad. And, this is not only a fruitful field for us to explore for serving abroad, but government work is itself a field in which we should be making our church's doctrine felt."

R. Y.

Hoang Van Phi demonstrates the light in an operating room, to Mr. Bao of Vietnam and A. Neal Deaver, administrator of the "San."



The Place of the Professional and Business Women in the Church

DAILY ONE READS of the increasing numbers of women entering the professional and business world and of their importance to the world's economy. The word "professional" is a respected word and represents special education, achievement, perseverance, and an acceptance in the world of business. Profession is defined as "a calling in which one professes to have acquired some special knowledge used by way of instruction, guiding, advising others or of *servicing* them." In the application of this meaning, professional and business women are extremely important to the church.

In trying to determine the place of professional and business women in the church the key word is *women*. The church is composed of women, men, children. All members of the church whether they are professional or business people, ministers, laymen, or children, have certain responsibilities and obligations by reason of the covenant made in the waters of baptism. When they are baptized, they promise to follow the Master, try to keep his commandments, and make Christ's purposes their own. The *Church Members' Manual* is a splendid source book outlining "Duties and Privileges of Members." It is each person's duty however to determine the place in which he can best serve. Not membership in a special group but developing the God-given talents and using them in the service of others determines one's place in the church of the living Christ.

I am happy that in the framework of the women's department provision is made for evening meetings where professional and business women may meet together, learn more about the church's objectives, and discuss ways in which they may give effective service to the congregation. It is up to the individual, however, to decide where her place is, just as it is my duty to find the location of the prayer service on Wednesday nights even if I haven't been called by a member of the committee. The committee member is at fault but not as much as the member who fails to attend and makes this her excuse because she hasn't been interested sufficiently to find out the place for herself.

I am interested in the goal of the Independence Englewood church business and professional women's group (The Estella Fellowship) for this year: "More active participation in and

support of all branch activities." This indicates that these women are not waiting to be called; they are finding out for themselves where they can serve most effectively. Professional and business women of the church are very special people, not because they desire special consideration but because they have a desire to further the work of the church. According to Glaude Smith, pastor at Stone Church, "Those who take the Holy Spirit to be their guide are the elect of God."

TO AN EXTENT busy people who are employed during the day have many things which may hinder them in devoting as much time to church work and other community activities as they wish, still there are more credit items on the ledger than debits. On the debit side, a woman must devote at least eight hours daily to her profession. During these hours she must concentrate on the work at hand as the hours belong to her employer. Hence, only evenings and week ends may be devoted to church work. In addition, she sometimes has family responsibilities.

On the credit side can be listed native ability or aptitude which has been developed to a high degree through study and experience. Practical training in her profession has equipped her with additional expert methods of work habits, and she also may have learned to be more efficient and systematic than one not so highly skilled. She is alerted to better and more up-to-date methods because of her daily contact with leaders in the professional and business world. Often she is in the prime-of-life age bracket which enables her to accomplish a great deal without fatigue. There may be fewer hours to devote to church work, but because of her efficiency and health, she can make the hours count and have the time she requires for fellowship with people of her own faith. Many of our men of the priesthood are employed during the day to make their livelihood. We have very few full-time ministers. Most of the pastors have only evenings and week ends to care for their church work. Women can do the same. Of course the clothing and personal needs of the men are cared for by women, while working women must do all these chores for themselves. However, streamlined housekeeping, fabrics that require little or no ironing, and modern appliances make homekeeping a much less time-consuming job. One of our members in Hawaii, a mother of five, has a business in addition to her household duties. One of her short cuts is to prepare, package, and freeze on Saturday the twenty-five lunches her children require for school days; thus she has more time for other morning chores.

BY REASON OF HER TRAINING and efficiency and experience, the professional and business woman should qualify for leadership. There are many ways and opportunities in which she can make real contributions to the onward progress and forward movements of the church. I would like to call attention to three of the most effective ways. These are *personal witnessing* in her everyday contacts, *perfecting talents* and striving to be an expert in her particular field; and *sharing her knowledge and ability* with others.

All of us are called to be Saints and to witness for the Master and to conduct ourselves in such a way that through us others may be drawn to Christ. To witness effectively, we must have a personal testimony and conviction that the work of the Restoraton is of divine origin and that it does bring something of great worth to those who try to live its laws. The testimony comes by communion with God through prayer and consecration. President F. Henry Edwards has defined prayer as "the uplifted desire of the heart." While we may not have many minutes for meditation and prayer during the day, we can pray that we may walk with God all day, recognize his hand in all things, and do some specific work for him.

Dr. Roy Cheville says, "The soundest testimony rises out of one's way of living, sustained, habitual, and natural—words that come from the overflow of life."

My parents taught me that not only my family's good name was affected by my actions and life, but also the church, and that whatever honor came to me was also a credit to the church. We lived in a town of few Saints, so it was impressed upon me that we might be the only members whom our friends might ever know or come in contact with, and that they could judge the church by what I did. This was a very serious challenge to me, and I have had many thrilling and uplifting moments when I have hoped that what I was doing would bring honor to the cause I loved.

EVEN WHEN THERE ARE hundreds of church members in a community, you may still be the only one of your faith whom your associates know. Your high ideals, your efficiency, your speech, the topics of your conversation, the way you get along with your associates, the way you do or do not criticize or blame others are mighty testimonies for or against the church. You may convert few, if any, but your acquaintances' opinion and evaluation of your religion may depend upon the way you conduct yourself while you are among them.

Sometimes we never see any effect of our philosophy on our friends, but even a slight change is gratifying.

A friend who is quite outspoken was shopping with me one day and became provoked with the saleslady. When we were left alone waiting for the purchase, she turned and said, "Pauline, I am so mad at that woman! If you hadn't been with me I surely would have told her what I thought of her and peeled her thoroughly."

Sometimes there may be opportunities presented when, in answer to questions, we may explain our beliefs. We may think no impression is made, but sometimes our friends remember. Over forty years ago in Oklahoma my mother played the organ and led the choir of the Presbyterian Church in our town. There was no church of our own there. This spring my husband and I called on three of the ladies whom my mother knew. They were happy to see us and inquired whether I was active in the church which my parents loved. One friend said, "Your mother seemed to have such joy in her religion. While we didn't see as she did, we respected her. She never preached to us, but she did tell us what she believed. I've thought many times about what she told me one day. She said, 'Nora Bell, I want you to know something about the degrees of glory, for when we meet upon the other side and I may be enjoying more privileges than you, I don't want you to ask me why I didn't tell you about our church.'" I imagine my mother expressed her thoughts in a different way than this, but her friend did remember.

THE CALL IS CONSTANTLY being made for experts in every field of endeavor who can represent the church in their contacts with others of like interests. Your place in the church is to be one of these best in your field; this is your stewardship. Experts call attention to themselves but also to that which they represent. The potential of the youth of the church is great, but already there are many who have excelled in their chosen field. Often when I open the pages of the *Herald* I find a section devoted to "Interesting Personalities," and "Church Women in the News." In recent issues I found these articles about women who have been honored because of their contribution to communities or because of special abilities recognized:

Mary E. Gale, a third grade teacher in the Willoughby, Ohio, school system, recently named "Teacher of the year"

Hattie Mae Bishop, executive secretary of the Springfield, Missouri, YWCA, was installed early this year as the new president of the Council of Church Women

Effie Ziegler, of Edmonton, Alberta, Canada, won a silver cup for the best impromptu speech at the Annual Division Convention of the Dale Carnegie Club International

Grace La Madeleine, of Ottawa, Canada, crippled by polio, is president of the Ottawa Handicapped Rehabilitation Association

A young mother, Donna Jackson, wife of Seventy Wallace A. Jackson, recently received distinction by being one of five students of Eastern Oklahoma A & M. to be named on the President's honor roll. Beside her school work she carries a full schedule of household chores, cares for three young daughters, and visits among the congregation at Wilburton

In Independence Nevada Surbaugh Dean, a former economics teacher at William Chrisman High School, was granted a \$5,400 fellowship for the advancement of education.

Also in Independence is Aleta Runkle, an elementary school music consultant. She is a member of the board of directors of the Community Music Association and has served on the committee which developed *The Hymnal for Youth* and the book of *Little Hymns*. All of these women find time to devote to active church participation! I want to mention, too, little Terrie Sartwell, who was stricken with polio when she was two years old. When she was six she was chosen to appear on TV for the March of Dimes. Her mother feels that if she remains unspoiled and lovable as she is now, she will be an asset to the church.

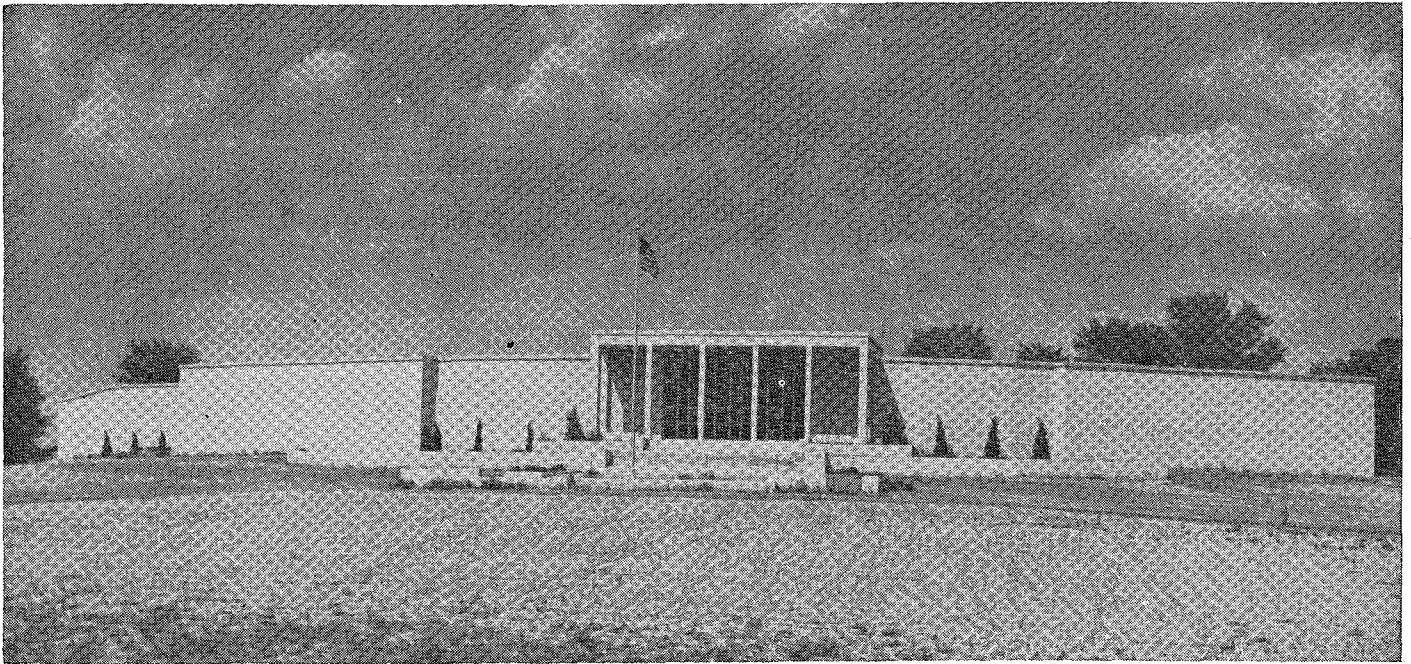
OUR CHURCH MAY BE small numerically, but each member has a wide field of contact with those in the same profession and business. Who can tell how great will be the effect of our dedicated, trained members? The leaven of Christ's philosophy will fill the earth as our people combine highly trained professionalism with devotion to God and to his program of kingdom building.

You can find a place of service by *sharing*. Church offices may be organized to run more efficiently by up-to-date techniques which secretaries are willing to pass on. Doctors and nurses and nutritionists can share much of worth in their fields by instructing and teaching and writing for the benefit of others. In an address given at the General Women's Institute in 1955, Dr. Roy Cheville indicated seven fields for testimony: the developing of a basic theology, laboratory serving in social helpfulness, participating in formulating church policy and program, cultivating an uplifting and unifying fellowship, sharing in community planning and building, practicing spiritual hygiene, and experiencing God in today's daily living.

The professional and business women can join other women of the church in reaching for these goals. Their place is to be pioneers to act in the same capacity as do the guides of the mountain ranges. These men who know the way and the techniques lead mountain climbers up the steep craggy inclines. Slowly and carefully, with pick and rope, they find the footholds where the climbers may place their feet and be safe. They are called to be leaders, thinkers, to enlarge their horizons, to be thankful that God has given them the capacity to grow and develop and the opportunities to use their talents for him.

In 1952 at a reunion class at Bluewater, Michigan, Dr. Lawrence Brockway made a very fine statement of the word of the Lord to this generation. This will serve also as a suggestion to professional and business women on their place in the work of the church: "Take my gifts and endowments; use them to develop the power of a godly personality; acquire special skills of the spirit, mind, and body for dedication to the kingdom, and join me in the creative work of the abundant life."

Home Column



The Truman Library as Seen from Highway 24

Library Attracts Many Visitors

By Roger Yarrington

New Archive in Independence Shows Nature of Presidency

AN ESTIMATED 200,000 persons will visit the Harry S. Truman Library in Independence every year, according to Dr. Philip C. Brooks, director.

In the first six months of the library's operation, 35,000 persons visited it. Most of them were visitors from outside of Independence, Dr. Brooks said. They represented every state in the union and twenty-seven foreign countries.

The library has two basic functions: (1) It is an archive for the preservation and use of presidential

papers recording the functioning of the presidency during the administration of Harry S. Truman, and (2) it is a museum for the display of the gifts, mementos, and rare historical objects acquired by Mr. Truman while president.

The museum portion of the library has been open to the public since September 16, 1957, and is now complete. Besides objects of historical interest, it also contains an exact replica of Mr. Truman's office in the White House and a display demonstrating the functions of the president.

The presidential papers and books will not be available for use for another year. Sorting and indexing of the 3,500,000 documents given to the library by the former president was begun in 1953 when the Archivist

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of the United States assigned two archivists to Kansas City to sort and preserve the Truman papers. The task is not yet completed. When the indexing is finished, the records will be available to scholars doing research work.

Dr. Brooks said the library as a whole is designed to be a place for the study of the presidency as an institution and to give a better understanding of what the presidency is.

He explained that the files of the president have always been considered his personal property. Since the time of Washington, the president has always taken his papers with him when he leaves office. With no regular system of caring for these valuable historical records, they have had haphazard handling in the past.

At present there are substantial collections of twenty-three out of the first thirty-two presidents' papers. Seventeen of the collections are in the Library of Congress and for the most part have never been indexed and, hence, are almost unusable.

The Harry S. Truman Library is the fourth such library in existence. The others are the Hayes Memorial Library in Fremont, Ohio; the Hoover Library at Stanford University; and the Franklin D. Roosevelt Library at Hyde Park, New York. Plans are being made for a library along the same lines to house the Eisenhower papers at Abilene, Kansas.

The library was built by a nonprofit corporation formed especially for that purpose. Funds came from public contributions. At the dedication service July 6, 1957, the building and presidential papers were presented to the U. S. Government. The library is now

operated as a national archive by the General Services Administration.

Presidential papers, mementos, works of art, together with the building, land, highway improvements leading to the building, landscaping, and contributed services and materials are estimated at a total value of \$21,000,000, according to Dr. Brooks.

The library building is located on Highway 24 just north of Independence. It is contemporary in architecture with a facing of Indiana limestone.

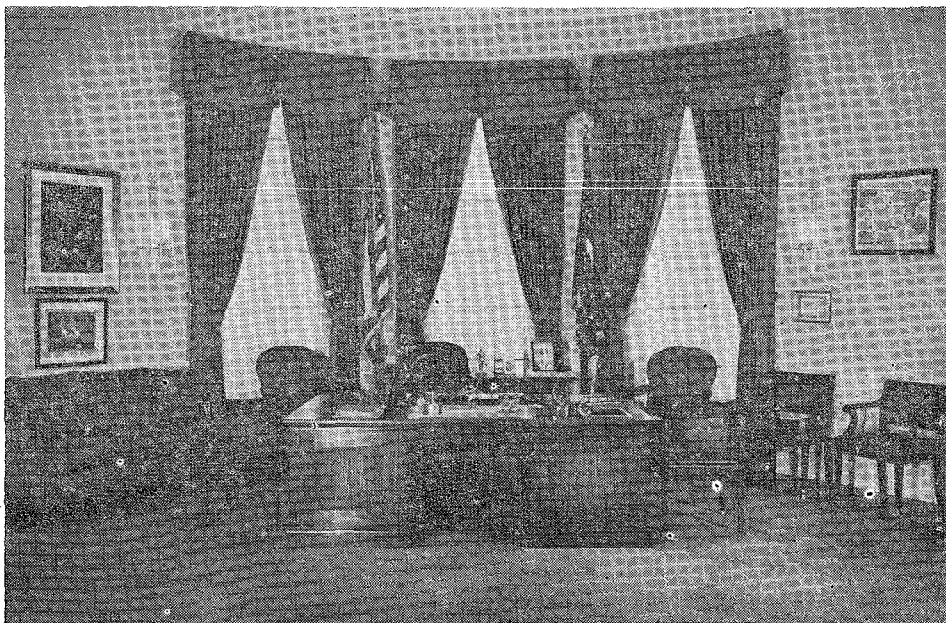
The building's 70,000 square feet include office space for eleven administrative personnel, working space and shops for thirteen staff and maintenance workers, office space for Mr. Truman and his staff, an auditorium which seats 250 persons (it is fully equipped with motion picture and sound projectors and an organ), two museum areas, a full basement, a large reading room, two stack rooms, control rooms, and guard rooms. The entire building is air conditioned.

The library's museum is open seven days a week—9 a.m. to 4:30 p.m. Monday through Saturday and from 2 to 5 p.m. on Sunday. Admission is fifty cents for each person.

Dr. Brooks said many school groups have toured the building. Such school groups are shown through the building free if they notify the library in advance.

He also expressed the hope that many church members would take advantage of visiting the building when they are in Independence. He said special preparations would be made to accommodate the large number of Conference visitors who will be in Independence in October.

The replica of the President's White House Office as occupied by Mr. Truman



Harry S. Truman
Library Photos

C. H. Schrepfer
photographer



I Had an Experience . . .

WHEN CONFRONTED with the job of picking one particular incident that stands out in my church experience, I have found it a very hard thing to do. My entire life has been full of experiences that have burned deep within my consciousness the fact that this is the work of the Master, and that Jesus Christ is the Son of the living God. The fact that I know God is continually guiding our lives as we submit ourselves to his will is an experience that is continuous in nature.

If I were to try to relate any one experience above all others in my church experience it would be one that at the time, because of my age and inability to understand God's will concerning me personally, I didn't even recognize as an experience of great significance. It all started when a young man came to the door of our home in Wichita, Kansas,

in 1928. That knock at the door literally opened up a new world to my family. This young man, a member of the Reorganized Church, was seeking information and actually came to our door by accident (though time and experience tells me differently). He was looking for someone else in the block; however, in the course of the conversation he discovered we were new in the city at that time, and he asked my mother if we were attending church anywhere. The reply was negative and at that we were promptly invited to attend his church, which was only a few blocks from our home. My mother indicated acceptance of the invitation; however, for some reason we didn't make it that first Sunday. We were contacted again and started attending church regularly; and after careful investigation we joined the church four years later.

I am sure this experience has happened to many others who are now members of the church; however, I constantly marvel and am deeply humbled when I realize that God *does* have a personal

interest in me—in all of us. Could it be by "chance," when from all the teeming millions of humanity on this globe, that God has seen fit to open the way for me—for some 160,000 of us, to share in his work that has been restored in this latter-day dispensation? When I contemplate this thought I know that I have had an experience with God—a continuing experience from that day back in 1928 up to the present time; and it will go on and on as I prove myself worthy to be called his servant.

In this continuing experience as I see the lives of men and women changed day by day to the good way of life, I am constantly reminded of what God has done for me. In return for that experience which had its beginning in that knock at the door years ago, I have only one desire—to serve my fellow men and see many other doors opened to lives hitherto oblivious to the work of the Master. In the years to come I trust many will bear testimony that they, too, have had an experience with their Creator.

Letters

God Heard

In 1909 we took a very sick little boy off the ship at Jaffa. We were on our way to Jerusalem. It seemed to be only a minor illness that we could care for ourselves. However, we soon learned that he would need more skilled care, so we called in a native physician. Dr. Canaan at once diagnosed the illness as typhoid malaria and urged us to place him in the German hospital. Reluctant to put a homesick eight-year-old child in a still stranger place than this city to which we had come I continued to care for him myself with the help of the doctor's medicine and instructions.

A month later we resigned ourselves to the inevitable and took him to the hospital. We could visit him only once a week. Nevertheless we left him to the gentle care of the nurses for three weeks longer. Then being convinced that death was imminent, we took him home.

The objections to our removing him were strong, even indignant. But we felt he had

better die in our care than suffer so greatly with the longing for us. We took him home and had to watch him fade away until he talked only with feeble signs for his few needs. One morning there were no signs at all.

I turned away in despair and climbed up to the enclosed balcony with grated windows where the former occupants, Turkish ladies, had gone to view the street traffic in sheltered obscurity. I knelt at the window seat and turned to God in anguish of soul and fear. We were strangers to the customs of this land. What might these people do to the Americans who had refused to leave their dying child in the hospital? Quite suddenly I felt at ease. I thought of my father whose faith was strong as long as he had plenty of money, and I wondered, with a sense of shame, if my faith was any stronger than his. Surely God was as able to guard us with friends as to care for my father in his difficulties. Then calmness with warm assurance enveloped me, and I arose at once to my feet and passed down the stairs.

My way now led through the kitchen where my husband was. He looked up to smile encouragement. Then with a startled look he asked, "Mama, whatever has happened? You look so happy!" I couldn't answer but continued on into the room where Paul lay.

He turned slightly and, looking up at me, whispered, "Mother, I'm hungry."

He is a man, long since grown, but he still remembers, and the memory has kept him strong in the faith that God does indeed hear and answer prayer.

FLORENCE GOULD CARR
Independence, Missouri

Reading with Understanding

Often when I have read something I have failed to get full benefit of it, so I have made an effort to reread all of my *Heralds*. One day in February I felt that I had special need for spiritual food, so I prayed, "Lord, you know my need, lead me to read what will be best for me." I picked up a *Herald* off the stack and as I did so the Spirit came to me. I read the whole paper, and it was wonderful; everything I read held new meaning for me. This was an experience I shall never forget.

I have found that it pays not to get in a hurry during home worship. I like to read carefully every article in *Daily Bread* and to sing each hymn. We are richly rewarded when we "take time to be holy."

MRS. MARY A. CROSS
Washington, Oklahoma

Led by a Child

Isaiah (11:6) tells of a time when righteousness shall cover the earth and take away the fierceness of even the beasts so that a little child shall lead them.

At the time of our marriage, my husband possessed a number of bad habits, and because of this he felt out of place going to church. He didn't object to my going, but few were the times during the first year when he would go with me. This troubled me, but I seldom said anything about it.

After the birth of our first child, I began to notice changes in him. Immediately he started going to church with me every Sunday. At first I knew it was just to show off the baby, but as time went on, he began to show interest. Also, with her coming, he became terribly conscious of his smoking—partly of the expense of it and partly of the tobacco itself. Being a heavy smoker, he found it a difficult thing to conquer. He tried for months to give it up, but despite his efforts he could not master it. Finally, in desperation, and for the first time in his life, he earnestly prayed to God for help. Instantly he received strength and within a month's time overcame the habit completely. Likewise, he quit his occasional swearing and drinking.

I feel sure our little daughter was sent to us to bring her daddy into the light of God, because that was all it took to help him take his first steps toward a better way of living. Having been baptized a few months ago, my husband now studies his books with great interest, trying to prepare himself for a greater ministry in God's church on earth. He was truly led by a child.
Kansas City, Missouri ALBERTA WILLIS

A Letter of Appreciation

I wonder if anyone has told Sister Marian Blumenschein how much many of us enjoy her stories in the *Herald*. We look forward to them. They are so new and different. We pray that the Blumenscheins' work may be crowned with gratifying success.

Also I want to express my pleasure in being a member of the Berde Rooney memorial class in Writing for Children taught by Evelyn and Lyle Ross. At our closing session Evelyn gave us a short talk. If I ever heard a talk that was prompted by inspiration, this one was.

We were discussing the sixteen small stones that had been touched into brilliance by the finger of the Lord to light the boats of the Jaradites when they came to America. The high point of her talk was her suggestion that we in the class could be shining stones that would light the Scriptures for children by our stories.

What a beautiful thought and what a heavenly responsibility!
Independence, Missouri ELLA LAMBKIN

CHRIST the SON Second Coming and Zionc Reign

212

William Williams, 1717-1791
Revised, E. Robinson

Cwm Rhondda 8.7.8.7.8.7.
First Tune
M. J 76

Exod. 15: 13
I Nephi 5: 111-116
D. and C. 98: 4f, g
Welsh Hymn Melody
John Hughes, 1873-1932

1. Guide us, O thou great Je - ho - vah, Saints un - to the
2. O - pen, Je - sus, Zi - on's foun - tains; Let her rich - est
3. When the earth be - gins to trem - ble, Bid our fear - ful

prom - ised land; We are weak, but thou art a - ble; Hold us with thy
bless - ings come; Let the fi - ery, cloud - y pil - lar Guard us to that
thoughts be still; When thy judg - ments spread de - struc - tion, Keep us safe on

power - ful hand. Ho - ly Spir - it, Ho - ly Spir - it,
ho - ly home. Great Re - deem - er, Great Re - deem - er,
Zi - on's hill, Sing - ing prais - es, Sing - ing prais - es,

Feed us till the Sav - ior comes; Feed us till the Sav - ior comes.
Bring, O bring the wel - come day! Bring, O bring the wel - come day!
Songs of glo - ry un - to thee, Songs of glo - ry un - to thee. A - MEN.

Music copyright and used by permission of Hannah M. Hughes.

(178)

The story of this hymn appeared on page 21 of the March 17 issue



Lands of the Bible

This fully illustrated story of Palestine, Egypt, and the Middle East, from Old Testament times to the present, is the perfect Bible atlas for children and adults. Includes relief maps, photographs, and paintings of people, scenes, art and artifacts. A de luxe edition Giant Golden Book with 100 pages in color. Size, 10 by 12¾ inches. Simon and Schuster

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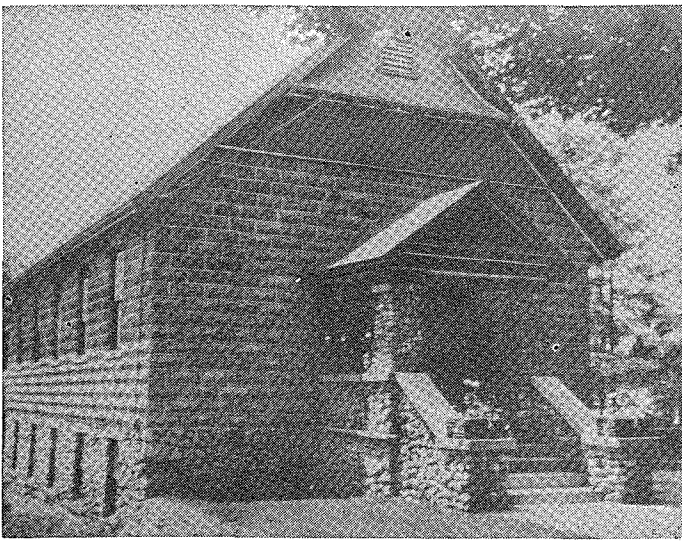


Photo by John Hockaday

THE LITTLE GRAY cement block church on Mitchell Street in Guelph, Ontario, has had its face lifted.

Officially opened and consecrated on November 25, 1956, by W. Wallace Smith, representing the First Presidency, the old building has been transformed into a structure of modern design. Through the colored glass windows of the new façade, one looks into the heart of the original church, and here still flows the spirit of loving devotion which brought the Guelph Branch into being in 1920.

The *Herald* of December 9, 1957, recorded the passing of Elder D. B. Perkins of Owen Sound, Ontario, at the age of eighty-five, bringing to a close a long life of service to the church. He was president of the Owen Sound District in 1912 when the heart of the Guelph congregation began its first feeble beat in the cottage meetings he conducted in the homes of several families in the area who belonged to the church.

The old familiar walls, now rejuvenated, enclose the memories of such early families as the Hockadays, the Demmons, the Ashleys, the Gilhams, the Tarzells, and other faithful members who contributed to the early growth of the Guelph congregation.

Brother and Sister Hockaday recall that Elder King Cooper, who lived in Acton, Ontario, came once a month in the years following 1912 to administer the Communion to the families living in Guelph, and Sister Chrissie Demmons Halls recalls the faithful ministry of Brother Fred Furness (now living in Missouri) who came often from his home in Hespeler, Ontario, to meet with the families in Guelph. "Transportation on Sunday, at that time was not

very good," she says, "and often he came on snowshoes in the winter and by bicycle over gravel roads in summer."

Elder Grant St. John played an active part in keeping the church families worshipping together. He conducted cottage services and in 1917 encouraged the Saints to rent a small hall where he preached every night and on Sunday for five months, baptizing over twenty during that period.

In 1918 Apostle R. C. Russell visited the Guelph congregation and organized the group into a branch; Brother King Cooper, who had moved with his family from Acton, was the first pastor. In 1920 the first church building was begun, and the heart-warming story of this effort remains as a rich heritage of loyalty and devotion.

The building, when completed, was valued at \$4,400. Exclusive of electric wiring and the heating plant, the entire labor was done voluntarily by members in the evenings and on Saturdays over a two-year period. Even the cement blocks which were used in the building were made by the men themselves; the pulpit and pews also were fashioned by them. A press clipping of the official opening of the first church in 1922 notes that "apart from the wiring and heating, only five dollars was paid out for labor on the entire job."

In 1950 a building committee was appointed to study the matter of expanding the original building. In the committee's report in July, 1953, a plan was presented to remodel the old building; the present structure, which includes an addition to the front and an extension at the side, finally emerged.

With the approval of the General Church a contract was let, not to exceed \$25,000. The finance committee canvassed branch members and received pledges which assured a total of \$12,500,

*The transition from
a little gray block building
to a structure of modern design
symbolizes the growth
of Guelph Branch*

Guelph Branch

Gets Major Improvements

the necessary balance being provided by a loan from the General Church.

The new addition and the front of the original church building are constructed of angel-stone veneer over concrete block, with light stained fir trim used throughout the inside. The "new look" is complemented by an oil furnace and attractive furnishings, and the tall windows of modernistic design are fashioned with five different shades of colored glass. The upper auditorium now has a seating capacity of two hundred, with a nursery at the rear separated from the main room by a glass partition wall. A lower congregation room, classroom facilities, and a kitchen provide for branch activities of the one hundred and fifty members. The property and building, with furnishings, is valued at \$40,000.

A newspaper account of the official opening of the new building was accompanied by a photograph of Pastor F. C. McLean, L. W. Kohlman, then Bishop of Canada; W. Wallace Smith, representing the First Presidency; John W. Banks, president of Owen Sound District; and Alex Cadwell, chairman of the finance committee.

Elder E. M. Kennedy has succeeded Elder F. C. McLean as pastor, and Bishop Hudson Grundy is now bishop of Canada.

Members of the Guelph congregation cherish the rich heritage of their past and look forward with courage and an abiding faith to the future. Walls and furnishings may make a church, but it is the people themselves, contributing their spiritual and financial support, who make a church a sanctuary for the soul and a home of fellowship for those who worship there and grow strong in Christian endeavor.

FERNE GOULD WHITEHEAD

www.LatterDayTruth.org

Official

(Continued from page 4.)

ence will be held on Saturday, May 3, at 1:00 p.m., at the Pasadena church to transact the following business: elect district officers, elect members at large of the reunion committee, elect delegates to the forthcoming General Conference.

The conference to constitute the Northeast Texas District will be announced at a later date. In the meantime the administration of this area as Central Texas District will continue as it has been.

Other Changes

Porter County, Indiana, was transferred from the Northern Indiana District to the *Chicago District*. This did not include the transfer of any organized groups.

The counties of Williams, Defiance, and Paulding in the Northwest Ohio District were transferred to the *Northern Indiana District*. There were no organized groups affected in this move.

Where district boundary changes will require the election of new officers, the apostle concerned will announce the date

of the district conference. All these changes are to be retroactive to January 1, 1958.

THE FIRST PRESIDENCY
By F. Henry Edwards

Organization of Arizona District

The Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric at its recent session authorized the organization of the state of Arizona into a district.

Apostle D. B. Jensen has announced that a conference will be held at Phoenix on Sunday, May 11, at which time district organization will be effected. Delegates for the next General Conference will also be elected at this conference.

Elder L. D. Weldon of Tucson, Arizona, is hereby appointed district president subject to the action of the forthcoming district conference.

Bishop H. L. Livingston of the Presiding Bishopric will also be present at this conference.

THE FIRST PRESIDENCY
By Israel A. Smith

Across the Desk

From Elder Glen H. Johnson, president of the Utah-Southeast Idaho District:

The Utah-Southeast Idaho District has had over twenty baptisms during the past year—March, 1957, to March, 1958. We went over the top by \$150 on our Auditorium quota and are going to try the same for the coming year.

Today I donated the book *The Elect Lady* to the public library in Salt Lake City. The young adult group is donating the book *Joseph Smith III* very soon. These two books should arouse some interest. The Ogden Branch has already donated the book *Joseph Smith III* to the library there. I'm hoping this can be done throughout the district.

Elder Ward A. Hougas has recently written to the Denver Saints commending them for the excellent work with the financing being done under his direction in that city. In many ways the record set under Brother Hougas' guidance in the past nine years is a remarkable one. We call attention to it for this reason. But an additional reason is that we sometimes tend to measure the growth of the church in terms of what is done by the general organization, without due regard to what is being

done in so many of our centers of local endeavor.

This letter to the Denver Saints, not intended for General Church publication, points out that when they moved into their church in 1949 the average morning attendance was about 165, the evening attendance was 30, and attendance at prayer service was less than 15. The average morning attendance is now over 500 in two churches, the evening attendance is somewhat better than half of that, and prayer meeting is similarly improved. Baptisms have gone from less than 10 a year to more than 65 a year.

Nine years ago, when the Denver Saints had just completed their new church, they were almost entirely without equipment, had a net local indebtedness of \$10,000, and owed the General Church \$45,000. Since that time they have built an annex at a cost of \$30,000 and invested a similar amount in the University Park Church. Their total indebtedness is \$16,000.

Brother Hougas suggests ten points for consideration in relation to the financial program for the branch. They are too good to pass by. Here they are:

1. Live frugally. Eliminate all unnecessary expense. Be careful with those dollars.
2. Keep as free from debt as possible. Be careful with time payments.
3. Form the habit of living on less than your income. Save regularly

from every pay check.

4. Become *regular* contributors to the church. Make some definite commitments.
5. Be sure that you increase your church payment in harmony with other increased costs.
6. Use duplex envelopes. Their use makes giving easier and better.
7. Budget the family income with the needs of the church included as a regular item.
8. Help the church reduce outstanding indebtedness as rapidly as possible.
9. *Think straight*. Don't become a party to some pressure group demanding some equipment or concession not considered sound business by the finance board.
10. Follow the divine injunction: "Both in *private* and in *public* expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church" (Doctrine and Covenants 130: 7).

The Denver Saints have just completed two TV broadcasts from the church building. This was the first venture from the church. KLZ—one of the largest Colorado stations—carried the two one-hour broadcasts. It is estimated that they had 135,000 viewers on the two broadcasts. Brother Hougas comments that this is many times more non-members than he has preached to in forty years of ministry.

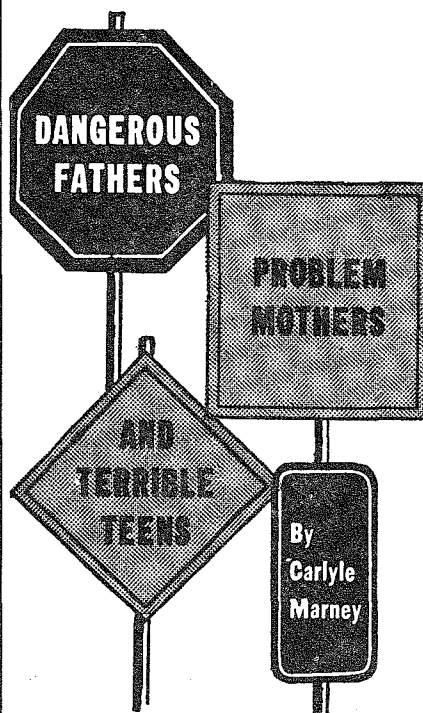
Information Please!

In the March 10 issue we requested information concerning our third-generation pastors. We have heard from several pastors whose father and grandfather before them had been pastors and we wish to thank them for their cooperation. In case some missed reading this request, or have not carried out their intentions to advise us, we urge that the information be made available to us by April 28 for use in a special pastoral edition of the *Herald*. C. B. H.

District President Wilder Dies

Word just came of the death of J. E. (Gene) Wilder of Mercedes, Texas, early April 7. He was born in 1905, ordained a deacon in 1936, and within the next ten years became a priest, elder, and high priest. He has been president of the Southwest Texas District for several years and manager of the Magic Valley Electric Company. The Saints of the district and the General Church have sustained a serious loss in his passing.

*A book of signposts to
happier family living...*

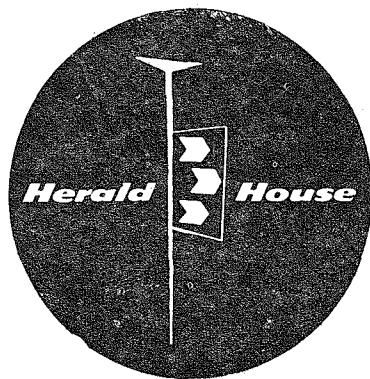


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Youth Camp Schedule

Senior High Camps

<u>DATE</u>	<u>NAME OF CAMP</u>	<u>LOCATION</u>	<u>DIRECTOR OR REGISTRAR</u>
June 1-8	Wakonda	Racine, Mo.	Kenneth Stobaugh 121 Plumb Aurora, Mo.
June 7-14	Camp Niobara	Horn's Ranch Atkinson, Nebraska	A. F. Gibbs, Director c/o Fred Horne Atkinson, Nebraska
June 8-14	Senior High	Odessa, Mo.	Velma Jones Rt. 4, Box 402 Independence, Mo.
June 8-15	Monyoka	YMCA Camp Elliston, Montana	Harve Eliason Route 1 Deer Lodge, Montana
June 8-15	Romoca	Palmer Lake, Colorado	Ward Hougas 430 Marion St. Denver 18, Colorado
June 15-20	Camp Hooluana	YMCA Camp Kokokahi, Oahu	Sylvester Coleman 45-420 Pua Makahala Kaneohe, Oahu, T. H.
June 15-21	Agape	Guthrie Grove Guthrie Center, Iowa	Dale Paterno 128 Lynn Ames, Iowa
June 15-21	Idauca	Baptist Camp (12 mi. north of Ketchum, Idaho)	Elvin Dennis Melba, Idaho
June 15-22	Liahona	Camp Shelby State Park Hattiesburg, Miss.	John R. Darling 1200 Baltimore Mobile, Ala.
June 21-28	Zion's League	Buckhorn Camp Idyllwild, Calif.	Jasper R. Pennington 3043 Studebaker Rd. Long Beach 8, Calif.
June 21-28	Sr. Hi.	Happy Valley Conf. Grounds Santa Cruz, California	Norman Slick 1208 Sandra Dr. Bakersfield, Calif.
June 22-29	Michuron	Lexington, Michigan	Murray Smith 363 Louise Ave. Highland Park 3, Mich.
June 22-29	Winiaugwamauk	Brooksville, Maine	D. L. Kyser Box 364 Jonesport, Maine
June 27 - July 4	Ontagin	Port Elgin Ontario, Canada	Jack Wright 1443 Bathurst Toronto, Ontario
June 28 - July 5	Onterieo	Erie Beach Ontario, Canada	Elroy Hanton 13 Tweedsmuir Ave. Chatham, Ontario
June 28 - July 5	Michahona	Sanford, Michigan	Robert Ball Roscommon, Mich.
June 28 - July 5	Michivoix	Park of Pines Boyne City, Michigan	Muir F. Robinson 601 Reed St. Kalamazoo, Michigan
June 29 - July 6	LaDaSa (S.E. Ill., Cent. Ill., & St. Louis Districts)	Brush Creek Reunion Grnds. Xenia, Illinois	John Wight (Registrar) 4250 N. Grand Blvd. St. Louis 7, Mo.
June 29 - July 6	Sr. Hi.	Camp Manitou Vandalia, Michigan	Lloyd Cleveland 1224 N. Randall Rd. Aurora, Ill.
July 21-28	Camp Big Hart	Pensacola, Florida	Sam Dixon, Director Route 1 Melton, Florida
July 27 - August 3	Deer Park	Deer Park New Hope, Penn.	Loyd Adams 27 Parkway Drive Plainview, N. Y.
June 29 - July 6	Kimtah	Deception Pass, Wash.	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington
August 3-10	Yopeca (14-16 yrs.)	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
August 10-16	Tonadoona	Chetek, Wis.	Conon Edwards 2848 Aurene Circle West Allis, Wis.
August 10-17	Doyoca	Lake Doniphan Excelsior Springs, Mo.	Ray Fisher 617 Fremont Ave. Kansas City, Mo.
August 10-17	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 16-24	Starlite	Lakehurst Maquoketa, Illinois	N. L. Preusch 1511 Robeson St. Bettendorf, Iowa
August 17-23	Ecene	Zephyr Lodge, Liberty Lake, Wash. (Between Spokane and Coeur d'Alene)	E. Paul Crinzi N. 5506 "G" St. Spokane 15, Wash.
August 17-24	Buckhorn	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 17-24	Israel (15-19 yrs.)	Lewis River Campgrounds Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Sionito	Bandera, Texas	Charles Eastham 1806 S. Hackberry San Antonio, Texas

Combined Junior-Senior High Camps

June 1-8	Yokoma	Osage Hills State Park Bartlesville, Okla.	Melvin E. Francis 1324 S. Cheyenne Tulsa, Oklahoma
June 7-15	Liahona	American Baptist Tonto Rim Camp (near Payson, Arizona)	Robert I. Wakeman 67 W. Cypress Phoenix, Arizona
June 7-15	Texoma	Robbers Cave State Park Wilburton, Oklahoma	Don Dollins Wilburton, Oklahoma
June 14-22	Southern Oregon District	Fir Point Christian Camp Glendale, Oregon	Frank Tucker 410 South Oregon Yreka, California
June 15-22	So. Indiana	Brush Creek Reunion Grnds. Xenia, Illinois	Chester Metcalf 1805 Shelby St. New Albany, Ind.
June 15-22	Rubicon	Orlando, Florida	Howard Roberts 3809 Wren Lane Orlando, Florida
June 29 - July 4	Youth Camp (13-18 yrs.)	Sandy Lake McDowell, Sask., Canada	Keith Harvey 2336 Garnet St. Regina, Saskatchewan
August 10-17	Clemens	Mark Twain State Park Perry, Mo.	Wm. T. Guthrie Rt. 3 Columbia, Mo.
August 22-29	Alleghany	Alleghany State Park New York	R. M. Reid R. F. D. No. 5 Corfu, New York
August 23-30	S. N. E. Camp Junior High and Senior High	YMCA Camp Camp Shepard, R. I.	Victor Witte 1386 Massachusetts Ave. Lexington, Mass.

Junior High Camps

June 8-15	Wakonda	Racine, Mo.	Kenneth Stobaugh 121 Plumb Aurora, Mo.
June 14-21	Mo-Kee-Ta	Lakehurst Maquoketa, Illinois	J. R. Archibald 925 Grant Street Bettendorf, Iowa
June 15-21	Tamokayoca	Odessa, Mo.	Doris Gabriel Route 1 Grain Valley, Mo.
June 15-22	Liahona	Camp Shelby State Park Hattiesburg, Miss.	John R. Darling 1200 Baltimore Mobile, Alabama
June 21-28	Zarahemla (Primitive)	Tule River California	Mayme Blakeman 4455 W. 59th Place Los Angeles, California
June 22-27	Camp Hooluana	YMCA Camp Kokokahi, Oahu	Sylvester Coleman 45-420 Pua Makahala Kaneohe, Oahu, T. H.
June 22-28	Junior High Chrice No. 1	Guthrie Grove Guthrie Center, Iowa	John Booth 217 10th St. Council Bluffs, Iowa
June 29 - July 5	Chrice No. II	Guthrie Grove Guthrie Center, Iowa	Russ Pearson P. O. Box 96 Pisgah, Iowa
June 29 - July 6	Camp Manitou (Boys 12-14)	Blue Water Reunion Grounds Lexington, Michigan	Robert Burger 31670 Schoolcraft Livonia, Michigan
July 4-11	Kayoco 11-13	Lake Doniphan Excelsior Springs, Mo.	Ray Fisher 617 Fremont Ave. Kansas City, Mo.
July 5-12	Jr. Hi.	Sanford Reunion Grounds Sanford, Michigan	Charles Mundorff 409 North First Street West Branch, Michigan
July 5-12	Michivoix	Park of Pines Boyer City, Michigan	Bill Anderson 315 McKinley Alpena, Michigan
July 6-12	Nebraska Junior High	Atkinson, Nebraska	Irl L. Chandler 5630 Frederick St. Omaha, Nebraska
July 6-13	Ne-Nawko-Zhoo (Jr. Hi. Girls)	Blue Water Reunion Grounds Lexington, Michigan	Lillian Dunlap Shabbona, Michigan
July 6-13	Jr. Hi. Boys	Camp Manitou Vandalia, Michigan	???
July 6-13	LaDaSa	Brush Creek Reunion Grnds. Xenia, Illinois	John Wight 4250 N. Grand Blvd. St. Louis 7, Mo.
July 13-19	Wasila	Silver Lake Wash.	John Ganson Route 6, Box 2907 Bremerton, Washington
July 13-20	Jr. Hi. Girls	Camp Manitou Vandalia, Michigan	Mrs. Genevieve Lusha 11501 S. Wallace Chicago, Illinois
July 6-14	Camp Mivaca	Fremont, Nebraska	Irl L. Chandler, Director 5630 Frederick Omaha, Nebraska
July 15-20	Ontagin	Port Elgin Ontario, Canada	E. E. Smythe 1443 Bathurst Toronto, Ontario
July 20-27	Deer Park	New Hope, Penn.	Loyd Adams 27 Parkway Drive Plainview, N. Y.

Graceland Gazette

■ The recently completed religious unit entitled "The Latter Day Saints Have a Unique Church Polity" provided inspiration, education, and enjoyment as students became acquainted with the administrative structure of the church. Wednesday morning, March 12, the assembly theme was "These Eighteen Men." Students represented the Joint Council members, and a brief sketch was presented about each. Wednesday evening the ten divisional groups met and made their plans for the Joint Council dinner. Each division adopted one or more members of the Council and was host for the receptions held Saturday afternoon and for the Council dinner during the evening in the Student Center. The theme of the dinner was "Men of the Year," and each division group had its table decorated to carry out the theme of different months. After the fellowship dinner there was group singing and a few short talks. The dinner could be labeled one of the high lights of the college year.

Sunday the Council was again present for the morning worship service. After church faculty members and their families were hosts to these men at an informal potluck dinner.

Wednesday evening Walter Johnson was present for the service on the theme "The Work of the Church in 1958 as Seen by the Presiding Bishopric." An informal interview was presented. Sunday morning several of the Apostles gave their views from their standpoint and the area of the church in 1958. Then, Wednesday evening, March 26, students shared with the First Presidency in the concluding service of this educational unit.

■ Diana Damitz, a sophomore from Lamoni, presented a graduate recital Sunday, March 16, in the Student Center. Diana is a Crescent, belongs to the K Alpha Club, and is the accompanist for the college Chapel Choir. She attended the Federated Music Contest for Young Artists at Cornell College last fall and won high honors for her work.

■ The Graceland Players presented "The Miser" Thursday, Friday, and Saturday evenings, March 20-22. The miser was played by Al Emerson from Jonesport, Maine, and his daughter was played by Ann Fine of Afton, Iowa. Other actors in the play were Jim Heverling of Sedro Woolley, Washington; Ed Garner of Toronto, Ontario, Canada; Iris Harper of Independence, Missouri; Jean Tolbert from Pensacola, Florida; Ron Farley of Bartlesville, Oklahoma; Dan Chapman of Columbus, Ohio; Janet Harsin of Gering, Nebraska; Mickey MacLeod of Albany, California; Frank Hough from Barnard, Missouri; and Roger Cook of Richmond, California.

■ The Graceland Concert choir traveled to Independence Sunday, March 23, to give a concert at Van Horn High School. The program consisted of religious music and high lights from the recent pops concerts on the campus. This appearance was sponsored by the Independence Alumni Chapter. Each year the chapter sponsors various projects designed to raise funds for students attending Graceland through the benefit of the chapter's scholarship program.

■ Members of the International Club were in charge of the assembly Wednesday, March 19. They presented a model general assembly of the United Nations. The topic discussed was

a proposal for world disarmament of nuclear weapons. Some American students were asked to represent the countries which are not represented at Graceland in order to round out the discussion. This assembly proved to be very interesting as few students actually knew how the United Nations was conducted.

■ Graceland opened its spring track season with indoor meets at Drake in Des Moines on Saturday and Monday, March 15 and 17. On Saturday the Yellow Jackets competed in the Iowa A.A.U. indoor meet; Monday night they met the Drake Freshmen and were defeated 61-43 in a dual meet. The high point of the two meets was the performance of Elbert Harrington from East Moline, Illinois, in the two mile. In the A.A.U. meet he placed sixth with a time of 10:15.3 and broke the Graceland record of 10:23 set in 1923. Monday night at the Drake meet he lowered his new record to 10:12.4 as he finished first. Graceland had a total of five firsts in individual events to Drake's six. Others to place first for Graceland were Ron Becker of Woodland, Washington, in the 50-yard dash (:5.7), Gary Tickemyer from Arcadia, California, in the high jump (5'10"), Don Glenn of Evansville, Indiana, in the shot put (39' 3 1/4"), and Everett Smith of Minneapolis, Minnesota, in the pole vault (11').

■ The high light of the girl's WRA basketball season ended with the all star freshman-sophomore game Friday night, March 21. Girls for this team were chosen on the basis of teamwork, participation, skill, and sportsmanship. The game was very close all the way, and neither team was ever ahead more than four or five points. The sophomores finally won 52-47. Mary Lee Hubbard, freshman from Woodbine, Iowa, was high scorer of the game with 29 points. Other high scorers were Carol Oliver, sophomore, of Moorhead, Iowa, with 18 points; Meredith Bourland, freshman of Los Angeles, California, with 14 points; and Jeri Madden, sophomore of Leon, Iowa, with 13 points. Meredith Bourland was captain of the freshman team. Co-captains of the sophomore team were Virginia Turner from Independence, Missouri, and Carol Oliver.

■ A compilation of the first semester grades indicates that 179 full-time students have achieved an academic record of better than 3.0. Thirty-six of these students have a 3.5 or higher average and are on the honor list. Each of these students received a personal letter from Dr. Gould, Acting President, congratulating him on this fine achievement.

A new method of presenting academic awards was started recently. A trophy was given to the men and women's basic residence unit for the highest grade point average. The trophy for the first semester was awarded to Garver Hall, which is located on the first floor of Gunsolley, and to Carlile Manor, which is located on the first floor of Walker. Each semester the "traveling" trophy will be awarded to the two units with the highest academic standing.

■ Through the combined efforts of the college and community, the Des Moines Symphony Orchestra presented an outstanding concert in the Lamoni High School gymnasium Tuesday evening, March 25. Under the direction of Frank Noyes, founder of the orchestra, the musicians entertained an audience of about 600 persons, many of whom were Gracelanders. A varied program of classical music, including some contemporary compositions, was presented along with familiar symphony standards.

Youth Camp Schedule Continued

Junior High Camps

DATE	NAME OF CAMP	LOCATION	DIRECTOR OR REGISTRAR
July 20-27	Sionite	Bandera, Texas	Herbert Smith 2504 Shakespeare, Apt. 6 Houston, Texas
August 3-9	Buckhorn (So. Calif.)	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 8-10	Zion (12-14 yrs.)	Lewis River Camp Gnds. Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 10-18	Onterieo	Erie Beach Ontario, Canada	Leroy Hanton 13 Tweedsmuir Ave. Chatham, Ontario
August 17-24	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 24-30	Tonadoona	Chetek, Wis.	Hollis Olson 469 Crescent Lane St. Paul 3, Minnesota

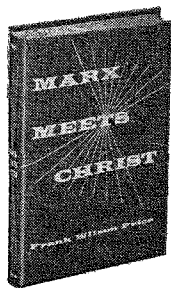
Oriole Girl Camps

June 8-14	Oececa, 1st Session	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
June 8-14	Camp Orica	Guthrie Grove Guthrie Center, Iowa	Lois Seeley, Registrar Mondamin, Iowa
June 15-21	Oececa, 2nd Session	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
June 22-28	Oececa, 3rd Session	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.

Specialized Youth Camps

June 8-15	Missionary Camp	Camp Manitou Vandalia, Mich.	Russell Ralston (Director) The Auditorium Independence, Mo.
June 19-29	Missionary Caravan (Zion's League)	Independence to Kewanee, Illinois	Robert Taylor 916 W. Lexington Independence, Mo.
August 23-30	Older Youth (17 yrs. & up)	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
August 24-30	Youth Music Camp	Camp Manitou Vandalia, Michigan	F. S. Weddle The Auditorium Independence, Mo.

Book Review



MARX MEETS CHRIST

By
Frank Wilson Price

The Westminster Press
Philadelphia, 1957

Price \$3.50

reader to think more clearly about a subject which deserves clarity of thought.

Equally commendable is Mr. Price's attempt to give an accurate evaluation of what Christianity is and has been. He points out weaknesses as well as strengths in the movement. The tenor of the book is a call to action by Christians rather than an unrealistic defense of past policies. However, reflecting the general indecision in Protestantism today, he gives few concrete suggestions as to how Christians ought to respond practically to the challenge of Communism.

Latter Day Saints will find little to disturb them theologically in *Marx Meets Christ*. Among Christians, they particularly ought to find much to disturb them as they contemplate what they need to do in meeting the challenge of Marx. The question is not one we can ignore for long. This book gives a preview of what we can expect as our missionary program is expanded.

ALMA R. BLAIR

Briefs

Show Slides on Auditorium Progress

GULLIVER, MICHIGAN.—Elder Rex Stowe, district president, was guest speaker at the morning worship service on January 19.

Two infants were blessed February 9. They were James Alan, son of Mr. and Mrs. Lyle Rosebush, and Brian Kirk, son of Mr. and Mrs. Donald Backman. Elder George Backman officiated.

On March 15-16, the branch was host to a district Zion's League leadership training course. Workshops, recreation, and fellowship were shared by the young people and leaders. Meals were prepared by the Gulliver women's department.

Slides showing progress on the Auditorium were shown March 17. Pastor George Backman was in charge. Brother Dick Isaacs of St. Paul, Minnesota, was a guest. He was originally from Independence, and his first hand recollections of the Auditorium construction were well received.—Reported by C. REID

Annual Youth Retreat

LOMBARD, ILLINOIS.—In November, the women's group held a bazaar and dinner, which, through their diligent efforts, helped to increase the building fund.

Two members are attending college this year: Allen Kent is a sophomore at Graceland and Jim Briggs is a freshman at Stanford University, after having graduated from Graceland last year.

Four young men are now serving in the armed forces: Dale Hoyt, David Kent, Dennis Rezakab, and Allan Miller.

On February 1 and 2, the district youth held their annual winter retreat, which was well attended. The theme was "Stewardship" and the guest speaker was Bishop James Burdick. On Saturday afternoon the young people enjoyed tobogganing and in the evening a campfire completed the day's activities. Sunday morning classes were conducted by District President Lyle Woodstock, followed by an upper room service.—Reported by CAROL ERICKSON

Twenty-four Baptisms in 1957

LONG BEACH, CALIFORNIA.—Twenty-four persons were baptized during the year 1957; five men were called to the priesthood: N. H. Turner to elder; W. Gordon Madsen and Jasper R. Pennington to priest; Dennis Niles and Del Nelson to deacon.

On February 9 President Israel A. Smith was present for the eleven o'clock service. G. E. Tickemyer, stake president, and High Priest A. R. Hacker, counselor to the stake bishop, were present also for the "mortgage burning" ceremony, signifying the payment of the debt to the General Church. There were two hundred and eighty-one in attendance at this service. Brother Smith was guest speaker. A new building fund has now been started in anticipation of securing property and eventually building a new church to serve this rapidly expanding area.

Last year commenced a pronounced upward trend in all activities of this congregation.—Reported by JANET JOHNSON

Cottage Meetings Held

SPRINGFIELD, MISSOURI.—District Missionary Kenneth Stobaugh held a series of cottage meetings during February. He preached on Sundays. On March 2 there were five baptisms. Jean Nitzsche and George Nitzsche were baptized by Elder Clifford

Browne, Sr. Elder Stobaugh baptized Juanita Allison, Anita Allison, and Erwin Allison. The last two named are children.

Rockwell Keith, son of Mr. and Mrs. Clifford Browne, Jr., was blessed recently by his grandfather, Elder Clifford Browne, Sr., and his uncle, Elder R. E. Jones.

David Ronald, son of Mr. and Mrs. Glen Ramsey, was blessed by his grandfather, Elder Kenneth Cady, and great-grandfather, Elder John Cady.

Kenneth Wayne, son of Mr. and Mrs. William E. Rust of Independence, Missouri, was blessed by Patriarch F. M. Bishop and Elder John Cady.

The district Zion's League met with the Saints at Springfield on February 16. The first session was a prayer service, with Brothers Stobaugh and Kenneth Cady in charge. District Leader Charles Browne was in charge of the business session.

A men's club has been organized. Walter Hester is president.

Recent visitors have been Evangelist Lester McCrea of Carrollton, Missouri; Rachel Troyer of Joplin, Missouri; Mr. and Mrs. William E. Rust of Independence, Missouri; Mr. and Mrs. William Rust of Marshfield, Missouri; Eilene O'Dell, Doreen Carpenter, Jean Clark, various nurses from the Independence Sanitarium and Hospital, Mrs. Opal Smith, and H. E. Ingraham of Springfield.—Reported by MAGGIE WILSON

Initials Spark Branch Activities

KANSAS CITY, MISSOURI.—Members of the Gladstone congregation have used the initials C. P. with significance in their church project, that of building a new church. Choir Director Pauline Fisher emphasized that "congregational participation" had enabled the Saints to build with over half of the work done by volunteer labor. "Constant prayer" was a source of guidance and inspiration. "Counting pennies" paid for many needed materials. "Continuous progress" accompanied the work in spite of weather difficulties and illness. Most important were "consecrated people," united that "Christ's plan" be demonstrated.

Russell Fisher was ordained a priest December 8 by Bishop Joseph E. Baldwin and Elder Leo Parrish. Charles Kirkendoll was ordained a deacon by Elders Jerome Middleton and Fred Kirkendoll.

Sandra Lee Stoutenburg was blessed December 29 by Elders Glenn Scott and Glenn Moad. David Wayne Kinney was blessed February 2 by Elders Marion Sneed and Jerome W. Middleton.

For January family night, Elder Lionel Gale of Barbados, West Indies, was guest speaker. Harley Morris, psychologist, was guest speaker in February.

The women's department held a supper and bazaar February 21, and netted \$158 toward the building fund.—Reported by MRS. JOHN L. THOMPSON

Recent Ordinations

HAGERMAN, IDAHO.—The Hagerman Branch and its two missions, Twin Falls and Buhl, have a membership of 264.

There were ten baptisms during the calendar year 1957, and seven have been baptized so far in 1958. Ten of these were adults, and seven were children.

Recent ordinations are as follows: Wiley Harmon, Twin Falls, priest; Ivan Montgomery, Twin Falls, elder; Lyle Tulmer, Twin Falls, priest; Fred Koch, Buhl, priest; George Allen, King Hill, elder; Arlen Dennis, Fair Field, elder; and Fred Eichholz, Ferry, deacon.

Children blessed were George Lon Dickerson, Kim Lemmon, Alford Trowbridge, Terry Peterson, and Evelyn Wright.

The women of the branch, under Sister Mary Davis, have been busy with friendly visiting and in money-making projects.—Reported by CHLOE FAUSETT

"Best Ever" District Conference

FONTANA, CALIFORNIA.—The spring conference for Southern California District was held March 8-9 at the Masonic Hall.

The appointment of Elder Roy Ash of Montalvo as district treasurer to serve concurrently as bishop's counselor was announced March 8. Filling these offices by appointment was necessitated by the fact that the elected district treasurer, Elder C. Rodney Engle, formerly of Santa Ana, moved to Mesa, Arizona.

Elder Howell P. Hughes of Santa Barbara was appointed to fill a vacancy in the district council. He will represent the district presidency in Ventura, Santa Barbara, and San Luis Obispo counties.

District President John P. Davis convened the general class and he and Elder Gene Ross of Ramona, and Elder Hughes addressed the class on the aspects of "Sharing My Gospel Heritage." Separate classes were held following this. Supper was served by the Fontana Branch.

Bishop David B. Carmichael presented slides on the Auditorium. The business meeting followed. The conference approved the priesthood calls of the following men: James C. Miller, teacher; A. Grossfield, elder; Nolan Negaard, teacher; Frank Van Fleet, priest; Charles M. Scaiola, deacon; Clifford Maguire, elder; Robert J. Paton, elder; Charles Hendershot, elder; Guy L. Waller, priest; Rollin Postlethwaite, teacher; William Klosterman, priest; Joseph P. Hammer, deacon; Gene Ross, elder; Jack R. Phillips, priest.

On March 9, a prayer and testimony meeting was conducted by District Evangelist Louis J. Ostertag, John P. Davis, and Bishop Carmichael. Brother Davis presided over the concluding worship service of the conference. E. Dale Dickson preached on "Sharing My Gospel Heritage."—Reported by HOWELL P. HUGHES

Tri-Valley Projects

SAN FERNANDO, CALIFORNIA.—The branch business meeting for the San Fernando congregation was held November 25, with Presiding Elder Douglas R. Clark in charge.

A lot was purchased during the summer and several money-making projects were held to pay for it.

Paul Griner was ordained an elder, Harold Slaght a teacher, and David Griner and John P. Kirkpatrick deacons during the past year.

Attendance has steadily increased. The group is taking part in tri-valley projects with Sherman Oaks and Burbank congregations. There are missionary huddles, women's meetings, prayer meetings, and Zion's League meetings together. A picnic for the three congregations has been held the past two years. Membership is scattered over such a large area that these meetings conserve mileage.—Reported by MYRTLE SLAGHT

District Conference

SPOKANE, WASHINGTON.—The Spokane District annual spring conference was held at Richland, Washington, March 7-9. E. Paul Crinzi presided.

Thirteen calls to the priesthood were approved.

Seventy James Daugherty taught classes and offered the preaching ministry.—Reported by LEE ABRAMSON

Bulletin Board

New Church Radio Series

Three new series of general church radio programs are now being presented. Radio Minister Evan A. Fry is the speaker for all, with music by the Radio Choir.

Radio Station WMRP of Flint, Michigan, carries a program Friday mornings at 10:00-10:15, broadcasting on a frequency (dial reading) of 1570 kilocycles. WMRP has previously carried programs provided locally. The Clio Branch (James W. McBride, pastor) sponsors the series. District President Almer W. Sheehy assisted in making the arrangements.

Station WJSB of Crestview, Florida, carries a new series Monday mornings at 9:00. WJSB operates on a frequency of 1050 kc. Pastor of the Crestview Branch is Charles E. Barnes. WJSB also carries a local program each Sunday morning at 9:30, with Dan Barnes as the speaker.

In St. Thomas, Ontario, Station CHLO carries a series, which began on Sunday, April 6, at 10:45 A.M. Arrangements were made by District President J. C. Stuart of London, Ontario. Harvey E. Nicholson is pastor in St. Thomas. This is the third branch in Canada to begin broadcast series since the FCC stated that it would be permitted. The others are Guelph and Sault Ste Marie, Ontario.

CHARLES F. CHURCH, JR.
Director of Radio

Minnesota-Red River District Priesthood Retreat

The Minnesota-Red River District's priesthood retreat will be held May 17 and 18 at Lyman Lodge in Excelsior, Minnesota, with High Priest L. Wayne Updike as guest speaker. The cost is \$8.00; advance registration by May 10 is necessary. Applications and further information may be obtained from John L. Whipple, 3809 Columbus Avenue South, Minneapolis 7, Minnesota.

REQUESTS FOR PRAYERS

Mrs. Flora M. Turner of Minturn, Maine, requests prayers for herself and her family.

Mrs. Mildred Jaquish, 811 Bakewell Street, Covington, Kentucky, requests prayers. She is an isolated member.

Prayers are requested for Mrs. Lydia Simmons who is a patient in the hospital at Holdenville, Oklahoma. Her condition is critical.

I. B. Francis of Rutland, Saskatchewan, requests prayers for her son, William T. Francis, who has a nervous ailment.

ENGAGEMENTS

McKain-Morris

Mr. and Mrs. Eldon Morris of Independence, Missouri, announce the engagement of their daughter, Rozema, to Hal McKain, son of Mrs. Frank Rissler of Buckner, Missouri. Both are graduates of Graceland College, and Hal also attended Central Missouri State College at Warrensburg.

Stone-Davis

Mrs. June L. Davis of San Jose, California, announces the engagement of her daughter, Nancy Rose Davis, to Duane Snyder Stone, son of Mrs. Neva Donovan of Kansas City, Kansas. Miss Davis is attending Graceland College. Mr. Stone, a graduate of Graceland, is a student at San Jose State College. The wedding will be held in August at the Reorganized Church in San Jose.

BIRTHS

Mr. and Mrs. Frank Silverthorn of Stratford, Ontario, became the parents of a son, Mark Anthony, on January 9. He was blessed at the Durham mission on March 16 by Elders Elmer Rydall and Berford Rydall.

Mr. and Mrs. Beryl Chambers of Glen Easton, West Virginia, became the parents of a son, Mark Douglas, on January 4. He was blessed on March 9 by his grandfather, Elder Henry Simon, and Evangelist Samuel Zonkers.

Mr. and Mrs. Paul Kinnaman of Independence, Missouri, became the parents of a son, Brian Rickert, on January 28. Mrs. Kinna-

man, the former Carol Dowdy, attended Graceland in 1950-51.

Mr. and Mrs. Bill Young of Fort Lauderdale, Florida, became the parents of a daughter, Vicki Eileen, on October 10, 1957. She was blessed by Elders Jack Barnes and Bill Young on February 9. Mrs. Young is the former Jean Franks. Both parents are graduates of Graceland, class of 1950.

Mr. and Mrs. Robert L. West of Denver, Colorado, became the parents of a daughter, Zaide Ardyce, on July 5, 1957. She was blessed on September 1 by her maternal grandfather, Elder Richard S. Salyards, and High Priest Ward A. Hougas.

Mr. and Mrs. Arnold Lydell of Audubon, Minnesota, became the parents of a daughter, Darrella Mae, on February 24. She was blessed on March 16 by Elders Archie Peterson and Hilary Tester. Mrs. Lydell is the former Maxine Felker.

Mr. and Mrs. Gene Winslow of Sedalia, Missouri, became the parents of a son, David Bruce, on February 7. He was blessed on March 2 by Elders Nelson Pugh and Roe Vincent. Mrs. Winslow is the former Mary Ann Shields of Kansas City, Missouri.

Lt. and Mrs. A. Richard Baird announce the birth of a son, Ricardo Timothy, born March 24 at Greenville Air Force Base, Greenville, Mississippi, where Lt. Baird is stationed as a jet pilot instructor. Mrs. Baird is the former Grace Cordova of Del Rio, Texas.

Mr. and Mrs. Walter J. Conway announce the birth of a son, Stephen Joseph, born March 4 at Toledo, Ohio. Mrs. Conway is the former Julia Ann Turpen.

Mr. and Mrs. Gordon E. Burns of Germfask, Michigan, became the parents of a daughter, April Lynne, on February 8. Mrs. Burns is the former Nellie Grames.

Mr. and Mrs. Harry LaMastres of Independence, Missouri, announce the birth of a son, Harry Christopher, born March 4. Mrs. LaMastres is the former Mae Stevenson.

Mr. and Mrs. Glenn Waggoner of Wood River, Illinois, became the parents of a son on February 18. He has been named Barry Lane.

DEATHS

PEACOCK.—William Clayton, son of Levi and Sarah Peacock, was born June 27, 1889, in Wilson Township, Michigan, and died March 8, 1958, at a hospital in Wauchula, Florida. As a young man he was baptized into the Reorganized Church; he served first as a teacher and was then ordained to the office of elder. For twenty years he was pastor of the Alpena, Michigan, Branch. Following his retirement, he and his wife, the former Alma Eveline Smith, moved to Wauchula.

He is survived by his wife; two daughters: Mrs. Olive Johnson of Lachine, Michigan, and Mrs. Everal Stansberry of Alpena; two brothers: Berton Peacock of Alpena and Vernon of Detroit, Michigan; two sisters: Mrs. Edward Tessmore of Detroit and Mrs. George Bloom of Ypsilanti, Michigan; nine grandchildren; and one great-grandchild. Funeral services were conducted at the Bradenton-Sarasota Reorganized Church by Elder Byron Doty and Pastor Clifton McArthur. Burial was in Manasota Memorial Park.

RATHWELL.—George Edward, died March 4, 1958, at Kingston, Ontario. His wife, Pamela May Rathwell, preceded him in death. He had been a member of the Reorganized Church since 1915.

He is survived by four daughters: Mrs. William Whitworth of Toronto, Ontario; Mrs. Norma McCormick of Kingston; Marjorie and Bessie Rathwell of Detroit, Michigan; and a son, Lorne Stuart of Ancaster, Ontario. Services were conducted in Toronto by Elder J. L. Prentice. Burial was in Park Lawn Cemetery.

STEBBINS.—Clara, daughter of William Rivers and Alma Fletcher Sellon, was born December 13, 1858, in Sheawasssee County, Michigan, and died March 11, 1958, at her home in Lamoni, Iowa. She was baptized into the Reorganized Church when she was seventeen and began at once to teach in the Sunday school, which activity she continued throughout her active life. On October 7, 1879, she was married to Henry A. Stebbins, who served as church secretary and recorder for many years. He died on September 8,

SEEK
THIS
CHRIST

by Reed M. Holmes



"Remember, the quest for Christ is not over when you have found him. There is a world in search of him, and needing him at least as much as we do. Many do not know his name. It is up to you. This is not the end, but the beginning." This concludes Brother Holmes's book with a challenge to each reader of these inspiring seven brief chapters. Get a copy for yourself; share it with your nonmember friends.

\$1.50

HERALD
HOUSE

Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

1920. Their three children also preceded her in death, two dying in infancy and one at the age of twelve. Sister Stebbins was superintendent for the primary department in Lamoni for many years, was active in the Daughters of Zion, Women's Auxillary, and Children's Home, during its existence. She was a regular contributor to church publications and assisted C. F. Kueffer in preparing *Stories of the Hymns of the Reorganization*.

She is the last of her immediate family. Her closest companion was her cousin's daughter, Ethel Lacey, who had lived with her for the past twenty-five years. A memorial service was held at the church in Lamoni, Bishop Earl T. Higdon and Stake President Robert S. Farnham officiating. Interment was in Rose Hill Cemetery.

RICKETTS.—Lucinda R., was born November 11, 1871, at Thayer, Missouri, and died February 21, 1958, in Memphis, Tennessee, where she had resided since 1937. She had been a member of the Reorganized Church since August 20, 1906. Her husband, James Ricketts, preceded her in death. She leaves a daughter, Mrs. H. W. Miller, and two grandchildren.

DOPP.—Michael, was born August 7, 1893, at Fisher, Arkansas, and died February 14, 1958, at his home in Quincy, California. On May 31, 1920, he was married to Florence E. Lowrey, who survives him. He had been a member of the Reorganized Church since December 15, 1912.

Besides his wife he leaves a son, Arthur M. Dopp. Both are residents of Quincy.

SILK.—Louisa E., was born September 7, 1868, in England and died March 3, 1958, in Toronto, Ontario. Her husband, William Isaac Silk, preceded her in death. She had been a member of the Reorganized Church for many years.

She is survived by a son, William J. Silk; four daughters: Mrs. Carl Kaiser, Mrs. Booth, Mrs. Russell Watson, and Mrs. Jack Cain; three sisters: Mrs. William Martin, Mrs. William Johnston, and Mrs. Franklin Perser; and a brother, James Thomas. Elder J. O. Prentice conducted the funeral. Interment was in Mount Pleasant Cemetery.

PARKS.—Alice Mary, daughter of John and Charlotte Dennis, was born September 5, 1877, at Knoxville, Iowa, and died August 14, 1957, at Gooding, Idaho. She moved with her family to Malta, Idaho, in 1887 where she was baptized into the Reorganized Church on May 22, 1892. She was a charter member of the Hagerman Branch and served in various ways for more than thirty years.

She is survived by her husband, Melvin Parks; a son, Clinton Abercrombie of Gooding, Idaho; three daughters: Mrs. Walter Prince and Mrs. John E. Hoover of Gooding and Mrs. John Reed of Lee, Nevada; a brother, Arthur Dennis of Hagerman; eleven grandchildren; twenty great-grandchildren; and one great-great-grandchild. Elders Cecil and Lysle Gilmore conducted the funeral service at Hagerman. Interment was in the cemetery there.

UNDERHILL.—Calla Louise, daughter of Blair and Anna Fillmore, was born August 22, 1892, at Glennville, Nova Scotia, and died February 1, 1958, at Oakland, California. She was married on July 1, 1914, to Willie Canning, who was killed in an explosion in Halifax in 1917. On May 20, 1939, she was married to Leonard E. Underhill, who survives her. She had been a member of the Reorganized Church since June, 1910.

Besides her husband of Sonoma, California, she leaves a daughter, Mrs. Gracie Kasar of Oakland, California; a brother, Etter W. Fillmore of Truro, Nova Scotia; and a sister, Mrs. Mabel Knight of Oakland. A daughter, Mabel Canning, preceded her in death. Funeral services were held at Fruitvale Chapel of the Clarence Cooper Mortuaries in Oakland, Elder Dale Argotsinger officiating. Interment was in Evergreen Cemetery, Oakland.

OPPELT.—Orville Leston, was born December 7, 1890, at Chehalis, Washington, and died February 17, 1958, at his home in Shelton, Washington. He was baptized into the Reorganized Church on February 21, 1915, ordained a priest in 1917, and an elder on September 4, 1921. He served as pastor of Centralia Branch for twenty years and of Willapa mission for six.

He is survived by his wife, Mima; two sons: Marion of Tacoma, Washington, and Elwyn of Olympia, Washington; three daughters: Mrs. Dorothea Logan of Tacoma, Washington; Mrs. Nedra Insee of Lamoni, Iowa; and Mrs. Nita Nelson of Shelton; eleven grandchildren; and a great-

grandchild. Two daughters preceded him in death. Funeral services for him were conducted by Seventy William C. Haden and Elder Ray Sowers. Interment was at Shelton.

LIVINGSTON.—Clara Bell, daughter of William C. and Anna Nirk, was born November 21, 1866, near Baxter, Iowa, and died February 1, 1958, at the home of her son, J. W. Livingston, in Long Beach, California. Her husband and two daughters preceded her in death. She had been a member of the Reorganized Church since her youth.

She leaves two sons: William, and Roy H. of Roseburg, Oregon; four grandchildren; and eight great-grandchildren. Funeral services were conducted by Elder Orval N. James at Long Beach and by Elder Ira Shippy at Newton, Iowa, where the burial took place.

STEPHENSON.—Anna B., daughter of Mosiah and Catherine Winegar, was born near Onawa, Iowa, in 1868, and died February 14, 1958, at Loveland, Colorado. She of Madison.

was baptized into the Reorganized Church on September 16, 1894, and attended Grace-land in 1898 when Frederick M. Smith was a student there. She also helped to organize the Patroness Society in Lamoni and served as its president.

She is survived by a son, Elvin, of Denver, Colorado. Funeral services were conducted by Elder K. S. Gurwell.

WOODSTOCK.—Willard H., son of Mr. and Mrs. Henry Woodstock, was born February 4, 1906, at Beloit, Wisconsin, and died in February, 1958, at Madison, Wisconsin. After receiving his Master's degree in chemistry from the University of Wisconsin, he conducted research in organic and inorganic chemistry at the Victor Chemical Works. For the past two years he was chief chemist there. He was listed in *American Men of Science*.

He is survived by his wife, Rhoda; a son, Lowell of Madison; a daughter, Mrs. Sally German of Urbana, Illinois; and his father

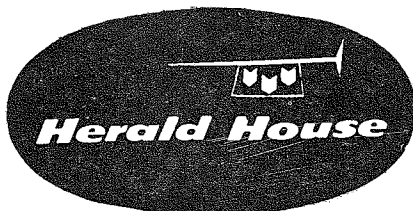
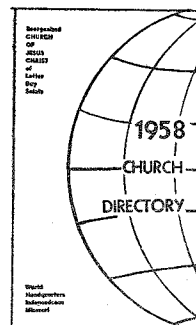
We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLQF	850	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	850	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WVWH	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

Vacation time is coming . . .

So be sure to take a copy of the 1958 Church Directory with you on your trip. Plan to visit an R.L.D.S. Church while you're en route. You'll be glad you did . . . so will they. Herald House

50c



Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

And Finally...

Mrs. Alex Weber
1411 - 2nd Ave. S.
Denison, Iowa

104
10-5
h

QUOTES

Hindsight is always twenty-twenty.
—Walter Fraley

Your liberty ends where my nose begins.
—James L. Sullivan

Letters touch every key on the sensitive instrument of the soul.
—J. R. Smith

A minute is a mighty long time unless you're talking.
—W. H. Vernon Smith

We learn by rubbing minds together.
—W. H. Vernon Smith

Education based on information is the vehicle of good public relations.
—From Buzz Group G

May we love what God commands and desire what he promises.
—Paul Meacham
P.C.P.A. Roundtable

ONE TO GROW ON

We may gain knowledge from those who agree with us, but we learn wisdom from the mental stimulation of disagreement. We learn our true strength by trying ourselves against the forces of the opposition.
Frances M. Mills

CAUTION!

The question for us is whether our fears will feed on themselves until we throw away our freedom in a wild attempt to preserve it.
—Vannevar Bush

EYE OPENER

Perhaps it is well that we confront adversity occasionally; if we do not, it "may" be an indication that Satan is satisfied with our efforts.
Samuel A. Anderson

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HOW MANY CHURCHES?

There have been some unfounded statements on the number of churches (denominations) both in the first century and now. Writers have sent in articles alleging as many as seventeen churches in Jesus' day when he declared, "I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:19). Some writers have said that there are nearly a thousand churches in existence today. Both of these statements have one thing in common: they are not even close to the truth.

The Pharisees and Sadducees were Hebrew sects of Jesus day. The Essenes (not mentioned in the Bible but described by Josephus) were an order of men who lived apart in colonies. Other groups often mentioned were philosophical or political movements. Christian orders now active in our western civilization number approximately 250. Some of these listed in the census of churches have a membership of less than 1000.

C. B. H.

RETURN TO PRAYER

My purring sins—
I've petted every one;
I've fed them well,
And made believe they're fun.

But now I've learned
The catty things can bite.
I'll scat them out,
Then say my prayers tonight.

Stan MacKenzie

IDENTIFICATION

The radio was turned on but little David, playing with his blocks on the floor, seemed totally unaware of it until the old song "Somebody Loves Me" was sunk. Then he looked up at me with his sunniest smile and said quickly, "I know who. It's Jesus, isn't it?"

Merva Bird



1958 VACATION CHURCH SCHOOL MANUALS

Theme: Jesus, the Everliving Savior

Three all-new teachers' manuals (kindergarten, primary, junior) plus a principal's and worship manual. Vital helps in planning activities for every class period throughout each day of the school. Complete suggestions for class study, handcrafts, music, recreation, and teaching aids. The worship manual contains organization helps and worship materials for all age groups. Order plenty of all four manuals now! Herald House

Principal's and Worship Manual	\$1.00
Kindergarten Teacher's Manual	.90
Primary Teacher's Manual	.90
Junior Teacher's Manual	.90

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SAINTS' HERALD

Volume 105 / April 21, 1958 / Number 16

A School to Be Proud Of

Chaplain Ray Ashenhurst
and Evelyn Directo, R.N.,
in "San" Corridor

April 27

"San" School of Nursing
Day

Photo by Blanchard



Louis Erwin Miller



IT WAS August, 1953, during the Arizona-New Mexico Reunion on Mount Lemmon at Tucson. A sudden mountain rain caused Louis Miller and Evangelist Keith Rogers to seek shelter under the eaves of the meeting hall.

While standing there, "Bud" Miller felt led to say that some day he would be asked to accept General Church appointment.

His foresight proved accurate. On July 15, 1957, he accepted General Church appointment as the city pastor of Lansing, Michigan, and missionary elder to the Lansing District.

Brother Miller says, "I have no other desire or aspiration than to build up the kingdom of God on earth and to serve him as faithfully as I can. I believe that, because of the shortness of time and the needs of mankind, this is

the most important work in which we can find ourselves."

Before becoming a church appointee, Bud was a general science teacher in the Detroit schools and presiding elder of the Taylor Center congregation in Detroit International Stake. He has served two tours of duty with the U.S. Air Force (including thirty months overseas in the Fiji Islands, Solomon Islands, Dutch East Indies, and Philippines) and currently holds the rank of captain in the Michigan Air National Guard.

He is also a member of Pi Gamma Mu, national social science honor society; the Detroit Schoolmen's Club; Detroit Teacher's Association; and the Detroit Guidance Association.

In his church work, Brother Miller has covered the field. He has been a church school director, music director,

secretary-recorder, assistant presiding elder, and presiding elder.

He attended Graceland College, the University of Michigan, and Eastern Michigan College where he received his B.A. degree in 1950. He has also done graduate work at Arizona State College and Wayne University and is near completion of his Master's degree.

In 1942 he was married to Betty Ann Crinzi. The Millers have three daughters: Marlene, ten; Marcia, seven; and Temme Lou, five.

"Visit Kirtland" is second in series of slide sets

New Kirtland Slides Ready

VISIT KIRTLAND," a new color slide set, is ready for distribution, according to Arthur Rock, director of the Audio-Visual Department.

The slide set is second in a series. The first set, "Visit Independence," was finished about three years ago and has since seen much use.

The Kirtland slide set consists of ten pictures of the exterior of the temple, the various interior rooms, the "Window Beautiful," the Hyrum Smith home, the Sidney Rigdon home, and others. All the pictures of the temple

were taken after recent renovation was completed.

"Visit Kirtland" slide sets will be available at church-sponsored guide offices at Kirtland Temple, Nauvoo, and the Auditorium. The slide set is also available for rental from the Audio-Visual Department at the Auditorium. Slides are available for purchase singly or in sets.

Brother Rock said two other slide sets which will be a part of this series are now near completion. They are "Visit Nauvoo" and "Visit Graceland College." All the sets will be short with just a small number of slides—about ten or twelve, Brother Rock said.

Authors in This Issue

Reed M. Holmes (page 3), member of Council of Twelve

A. M. Pelletier, Jr. (page 5), Seventy, Ontario

Fred L. Young (page 7), executive secretary to the First Presidency

Aleah Koury (page 9), Seventy, Central California District

Rosemary Barrigan (page 10), Imperial Valley, California

E. F. Epperson (page 10), priest, Independence, Missouri

A. Orlin Crownover (page 11), high priest, Toronto, Ontario

Mrs. Mark H. Siegfried (page 12), Independence, Missouri

Audrey Clark (page 14), St. Louis, Missouri

Out of Every Nation

DID YOU know that it takes one hundred and eight Latter Day Saints to equal one Mennonite? It's true at one point anyway. We require 11,436 members to support one missionary abroad. One hundred and six Evangelical Mennonites do as well.

Do our missionaries cost that much more? No. The amount spent per missionary by our church varies only thirty-two dollars per year from the average spent by forty-two other churches. What makes the difference?

According to a study by Don Landon for the Missions Research Committee of the Joint Council, we church members in the United States and Canada gave 47 cents per member to missions abroad in 1956. Among the other churches studied, per member giving for missions abroad averaged \$13.47 with highs of \$41.50 for the Seventh-Day Adventists and \$96.10 for the Evangelical Mennonites.

The Adventists were organized in 1849. Today they number over one million. Their most rapid growth has been outside the United States. In fact, 71 per cent of the Adventists live abroad. By contrast, 7 per cent of our membership is abroad, a percentage closely parallel to the percentage of our budget appropriated to evangelism in missions abroad during 1956.

Why didn't we appropriate a larger percentage of our income to this endeavor? Where did the other 94 per cent go?

Another study presented to current sessions of the Joint Council provides clear but rather disturbing answers. The intent of a study by Bishop Earl Higdon for the Presiding Bishopric was to scrutinize the expenditure of tithing dollars in stakes, districts, and missions abroad during 1956.

Where did the money go? To Independence. The reason: the treasury of the church is located there. But, it stopped only momentarily; the largest portion went right back into the areas from which it came. It was returned in family allowances for appointees, and capital investment in automobiles and

other official needs. A proportionate share, \$5.28, of the average contribution (\$14.66) went toward the general administrative cost of operating the church. In addition to headquarters costs, this includes assistance to the Graceland College budget (approximately \$150.00 in subsidy for each student), maintenance of historical properties, Messiah broadcasts, etc.

Here's the picture:

Returned to stakes and districts	\$ 6.38
Proportionate share of general cost	5.28
Missions abroad	.47
Available for appropriations to Graceland, Auditorium, Houses of Worship Revolving Fund, etc.	2.53
Average contribution	\$14.66

OBVIOUSLY, some contributed more and some less to make the average of \$14.66. Center Stake (Independence) more than produced its share of general church income in 1956, as it does consistently. Center Stake not only contributed the cost of its appointees, their families, and a proportionate share of general expenses but also gave enough more to pay for the total missions abroad budget, plus meeting the deficits of another stake, twenty-seven districts, and three unorganized areas!

Center Stake and four districts—Northeast Illinois, Washington, D. C., Kirtland, and New York—contributed ten dollars or more per member above their appointee costs and their share of general costs. Two stakes, Detroit International and Kansas City, contributed \$5.00 to \$9.99 net operating gain per member. These were joined by fifteen districts: Flint-Port Huron, Oklahoma City, Northwest Ohio, Pittsburg, Toronto, Tulsa, Columbus, Des Moines, Nauvoo, Lansing, Sacramento, West Montana, and Eastern Michigan. Three stakes and thirty-six districts showed a net operating gain per member from zero to \$4.99.

This means simply that all other districts and areas provided less than the actual amount spent in their behalf. In some instances, where a district is very small and new the situation cannot be helped; the weak need to be sustained by the strong. And yet, evangelistic expansion depends upon a net operating gain, the consecration of the surplus of income over expense.

We need to evaluate our present position in light of the facts. According to modern Scripture we are to "send where we cannot go." Have we been consuming appointee man power and the tithe where we can go? The recent interim report of the First Presidency urges improvement of our outreach through utilization of nonappointee missionaries. This calls for seventies and elders. In fact, it calls us to implement General Conference Resolution 897: ". . . that every member of the church should therefore be encouraged to share in the total missionary task of the church to the full extent of his opportunity and ability." The spirit of testimony in the domestic field can relieve the Twelve and Seventy for establishing the work in "new places in all areas."

DURING the recent sessions of the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric routine matters of church administration occupied a great portion of time. The presentation of the facts and figures of the Higdon report might have seemed routine to a casual observer. Quite to the contrary, a spirit of deep concern pulsed through the Council Chamber in the Auditorium. When the facts had been laid before the men, Bishop G. L. DeLapp said with firm simplicity, "To live, we must be more concerned with what we can give than with what we receive."

We have received "enough and to spare." We possess a marvelous heritage. By contrast with others we have a superabundance of material blessings. Our

(Continued on page 17)

Official

Ex Officio Members of General Conference

The Rules of Order (*Rules and Resolutions* 16:22) states.

All members of the Melchisedec priesthood are ex officio members of General Conference and are entitled to voice and vote in General Conference when present.

When this statement was prepared for conference action, a resolution adopted by the General Conference of 1927 was apparently overlooked. This resolution provided that:

Previous action which may be to the contrary be set aside and that the superintendent of the Depart-

ment of Women be seated in the conference as an ex officio (General Conference Minutes 1927: 4232).

In view of the foregoing we hereby give notice that we intend to propose at the General Conference of 1958 that the provision of the Rules of Order concerning ex officio members be amended by the insertion of "and the General Church Leader of Women" between the words "priesthood" and "are," making that section to read:

All members of the Melchisedec priesthood and the General Church Leader of Women are ex officio members of General Conference and are entitled to voice and vote in General Conference when present.

THE FIRST PRESIDENCY
By Israel A. Smith

to work hard to achieve this goal; but with the help of members in Central Missouri Stake, the students themselves, and church members interested and willing to give, we feel sure this Student Center can be established for our college young people at Warrensburg.

Elder Calvin Carpenter in Ontario has written the following:

In December a family of four was added to our membership in Ottawa. These people did not come to us in the usual way. My first contact was over the telephone when the mother called to ask me the difference between our church and the Utah church.

I answered some of her questions, and she said she was going to join our church. I made arrangements to visit these folks in the next few days with Elder Warren Chelline, who was here to conduct a series. Cottage meetings were arranged, and at the end of them the whole family entered the church.

The father enjoyed an unusual experience, as he was being baptized, which filled him with a desire to testify. He went forth with the joy of the gospel in his heart. Soon he had a nephew and his family ready for us to hold meetings in their home. Also, this family arranged for us to conduct meetings with a young Catholic girl who was staying with them. Four new members were baptized and joined another young lady to be confirmed. (The young lady received her first experience at a youth camp which she attended this summer with her girl friend, a church member.)

To start the new year off with this many converts gives us high hopes for the future, especially as I recall the words of a newly baptized member: "I will not stop until my whole family knows of this message!"

Seventy Richard Andersen, who is working in the Scandinavian Mission, recently sent the following information to Bishop DeLapp:

About three weeks ago I received the most recent set of slides covering the
(Continued on page 17)

Across the Desk

OF THE FIRST PRESIDENCY

The following letter was recently received by the Presiding Bishopric from Leroy Beckham, pastor in Butler, Missouri:

For our Auditorium Day drive this year at Butler we set a goal of raising enough money for forty Auditorium seats—an average of one seat for each active family.

The Auditorium Day offering was \$1,010. We had previously received \$44 during the month for the Auditorium. We believe that by the first of May we shall reach the goal of forty seats, or \$1,200.

This is by far the best we have ever done on an Auditorium drive, and I hope it is indicative of the trend throughout the church so that we may see the installation of the needed seats by General Conference.

The following report was received from Elder Carl Mesle, ex-

ecutive secretary to the Committee on Ministry to College People:

I am sure you will be interested to know that the Committee on Ministry to College People has surpassed its goal of locating 1,200 college and university students beyond those at Graceland and the School of Nursing during this current school year. An exact count today reveals 1,235, plus nine more reported by District President Marvin Salter who met with a new student group at the University of Alabama (we do not yet have the names). Additional names continue to come in almost every day.

It is noteworthy that 120, or about one tenth of the total students, are concentrated at Central Missouri State College in Warrensburg, making this the largest group outside Graceland College.

We have just been notified by Bishop Willard Becker that the down payment of \$500 has been made on the residence to be converted to a Student Center at Warrensburg. The committee is now definitely committed to raising the remaining \$4,500 in cash through gift subscriptions by May 1, 1958, and then moving into the program of selling interest bonds for the remaining \$14,000 by May 1, 1959. We are going to have

The Saints' Herald

Vol. 105 April 21, 1958 No. 16

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

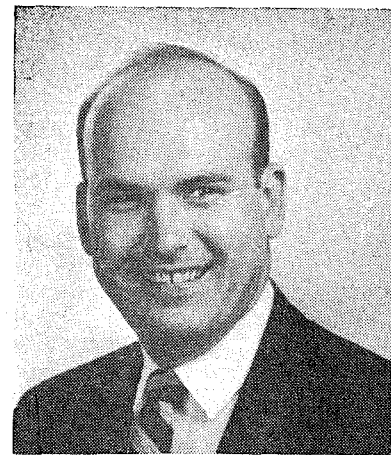
bart, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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An article written especially
for nonmember friends
who wish to know why the Restoration
was necessary



Then said Jesus unto them, Verily, verily, I say unto you, I am the door of the sheepfold. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for his sheep. . . . For I am the good shepherd, and know my sheep, and am known of mine.—John 10: 7-11, 13.

THE religion of Jesus Christ has the divine destiny of changing mankind. It exists to bring out the best in each life, in a rebirth, and uses that best to make real a more equitable system of distribution, harmonious world and community relations, and communion between Deity and man. In essence the kingdom of God is the rebirth of society itself.

Indeed, if we are born again we will reorganize society. Is not society a great deal what we make it? Our Christian and Sainthood duty is to interpret it in the words, "Thy kingdom come. Thy will be done on earth, as it is done in heaven." To accomplish a task of such magnitude we must live in the consciousness of Jesus.

Living with Jesus is a tremendous adventure in righteousness. It is a learning process which involves not only learning to do well but, essentially, applying that which is learned. Perhaps for this reason we ought not to be satisfied with merely accepting Jesus Christ with some initial experience. The mature experience of accepting him will involve living with him. Listening to him and imitating the Lord Jesus Christ are essentials to the type of salvation which is interpreted in the kingdom. This will involve mature and positive emotion that causes us to move forward with an intelligent degree of knowledge but an even greater degree of faith—a faith born out of the knowledge that Christ has never been wrong. With such a faith we hear the voice of the good Shepherd, and in hearing, follow him.

The Promise That Christ Would Come
Men of yesteryear heard his voice.

Christ was real to Moses, Joshua, Job, Isaiah, Micah, David, Malachi, and other figures of the Old Testament era.

Although Jesus was not yet known to the world, incarnate in the flesh, Isaiah knew of him and prophetically promised, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9: 6).

Many of David's Psalms reveal a distinct knowledge of the shepherding Christ.

Job, in the midst of excruciating pain, affirmed the therapeutic hope, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and . . . in my flesh I shall see God" (Job 19: 25, 26).

The Apostle Paul writes to the Corinthian branch of early saints in reference to Moses and the children of Israel in his charge: ". . . all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and *that Rock was Christ*" (I Corinthians 10: 1-4).

These are not testimonies of a mythical Messiah but of one who was potentially real to the prophets and patriarchs of

The Religion of Jesus Christ

By A. M. Pelletier, Jr.

Israel. Messiah was the only hope of despondent, war-harassed, persecuted Israel.

In the New Testament era we see Simeon holding the babe, Jesus, in his arms in the temple and crying out, "Lord, now lettest thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation . . . a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2: 29-32).

John the Baptist preached, "Prepare ye the way of the Lord, and make his paths straight. For behold, and lo, *he shall come*" (Luke 3: 4, 5).

He did come, and he spent his life in service to people and in doing the "will of the Father" who sent him. The hungry were fed; the poor had the gospel preached to them; the sick were healed; repentant sinners were forgiven; the blind were made to see; the lame were made to walk. He set many in the way of the kingdom. He even descended to hell to preach the gospel! Yes, indeed, he came to save that which was lost, that which an earlier chosen people had let slip through their fingers. So busy were they in fighting one another that they forgot the mission to which they had been called. What a lesson all should learn from them.

The Church

Constantly, Christ ministered to the needs of people by offering them not so much what they *thought* they needed as what *he knew* God wanted for them and what they really needed. Then he declared, "My sheep hear my voice."

He established again his church, called his priesthood, taught his disciples the doctrine which the heavenly Father had sent him to teach, and commissioned them to preach the principles of abundant living. "Have faith in God; repent, for the kingdom of heaven is at hand; repent or ye shall all likewise perish." He raised the voice of warning!

He set the example, fulfilled righteousness, was immersed in the river Jordan in baptism, then left the commission to his disciples to teach and preach and baptize all nations. He promised the gift of the Holy Spirit and laid hands on his disciples; they in turn confirmed others.

He blessed little children, announcing that "of such is the kingdom of heaven." He laid hands on the sick, and they recovered.

He forgave repentant sinners. He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11: 25, 26). He promised a judgment that is eternal yet merciful, "The word that I have spoken, the same shall judge him" (John 12: 48).

Yet would anyone dare say that his ministry to that generation was greater than to this one? Has he changed? Are not these same expressions of his will still prevalent and essential to a healthy religious life? We must believe they are.

In addition to an immense program of personal ministry he looked into the future and warned his people of world calamities, wars, famines, pestilences, earthquakes, spiritual deafness and blindness, hardness of heart, evil, and apostasy—all if men did not learn to live as he had come to teach them to live. This unpleasantness and accompanying pain could have been avoided if Christians had obeyed the command of the heavenly Father, "This is my beloved Son, in whom I am well pleased. *Hear ye him*" (Matthew 3: 46).

Such an unselfish contribution to man brought the ugly reward of crucifixion, but we hear him say, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10: 17, 18).

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah 53: 5.

The Apostasy

How soon men forget! Listen to Paul:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Galatians 1: 6-8.

The evolution of time brought skepticism to the religion of prophecy, revelation, and truth; speculation to the religion of the kingdom of God; superstition to the religion destined to make men free. Christ had said, "Know the truth, and the truth shall make you free" (John 8: 32).

Christ had become an almost impossible dream to early Israel. He became a fond but not a clear memory to skeptic Christians who went into the world to become a part of it.

The religion of Christ is still capable of producing prophets and apostles and men and women of integrity such as those of whom we read in Scripture. If it cannot there would need to be emblazoned across it in large block letters, the words, "Failure. The gates of hell have prevailed against it!"

Because the religion of Jesus Christ can neither be destroyed nor be changed, and because men attempted to defy the established principle and were subjected to their own heresies and apostasy, the church cried to be delivered. It had to

be restored. Without it man could only drift aimlessly, ever in search but never finding.

Not only did the church cry to be delivered, but man had also to cry for its deliverance and restoration. *Man needed the church.* Only then could he really appreciate it and the majesty of the Almighty whose every word shall be fulfilled.

The Restoration

God heard the cries of his church to be delivered and the cries of his people to be free in a knowledge of the truth. Out of its obscurity the church is emerging with the restoration of the ordinances through which the powers of godliness are being manifest. Its sacraments are again performed by a priesthood called of God. Every officer mentioned in the New Testament church is fulfilling its proper function in the restored church. The gifts of the Spirit are not reviewed as ancient happenings; they are apparent today in the restored church. A divine interpretation of the principles of stewardship give indications of the fruits of the Spirit among the obedient of this generation. The vision of Zion has again been quickened, and there is talk of a gathering, Zion building, and world evangelism. There is much yet to be done, but the power to do it is in his restored church. May God give its people zeal and faith, and the kingdom will be.

Yes, we believe that in a day when men hungered for the revelation of God, fourteen-year-old Joseph Smith prayed for wisdom, believing in the promise of James 1: 5, "If any of you lack wisdom, let him ask of God . . . in faith, nothing wavering." Just as Moses, Isaiah, Stephen, and others saw and heard, so he saw and heard in a vision unfolded to him which revealed the glory and majesty of the Father and his only begotten Son. This was the light which was destined not only to crowd out the darkness in the young boy's life and replace it with the light of an everlasting Life but also to crowd out the darkness in the lives of all who would follow in faith and service and be blessed with the assurance and revelations of an eternal joy and fellowship with the saints and the Almighty.

Awed in the experience of this phenomenon, Joseph heard the voice of God, clear, serene, piercing, unquestionable, with profound authority, "This is my beloved Son, hear him!" What better advice could be given to any people than to listen again to the instruction of the Son of God and his command to join no church which teaches for doc-

trine the commandments of men, who have a form of godliness but deny its power. Such creeds were abominable in His sight.

Is it thought a thing incredible that God should raise up prophets in our day, and that this young prophet did converse with God and the holy angels? Is it any more incredible than similar experiences recorded in the Holy Scriptures?

As a result of the unfoldment of the glory of God with his only Begotten on his right hand and the communion of angels, the church restored stands to pro-

claim the complete and eternal message of the Lord Jesus Christ. We affirm that the voice of revelation and inspiration is still being heard, and that the gospel in its entirety is restored to lead men in a healthy response to God's invitation to build up the kingdom and establish its righteousness. Under such a force, Zion yet shall be. A people shall yet believe, for the promises of God shall be fulfilled.

The Reorganized Church of Jesus Christ of Latter Day Saints continues to lift its voice with the invitation to come to learn of Jesus. It shares the

message of the angels that, because of his birth, life, and sacrifice, and man's response to this adventure in righteous living, there shall come "glory to God in the highest; and on earth, peace; good will to men." Will you hear him, accept the unchanged and unchanging religion of the Lord Jesus Christ, and join him in the march for truth, world peace, the kingdom of God? He invites you to become a vital part of the restored church through its sacraments and its leadership inspired of the Holy Spirit. A prophet in ancient America said it in the words, "Yea, come unto Christ, and be perfected in him."

Fred L. Young

Prayer—A Response to God

Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
—Revelation 3: 20, I. V.

THIS Scripture suggests a picture of God through Christ seeking entrance through a door into our lives. He is seeking to awaken us. He wants us to respond to his knocking by opening the door so he can come in and commune with us.

Response is possible in many ways, but the one most common in our lives is prayer. True prayer is a response to God's seeking after us. Many are the testimonies of the Saints who have felt directed to pray. They responded and found their prayers were of great effect both in their own lives and the lives of others.

Somehow the idea has become prevalent that God is sitting on his throne with Christ at his side waiting patiently for us to pray to him. If we please him, he responds to our prayer and does something. If we don't pray, he does nothing.

Such an idea of God immediately suggests the story of Elijah and the prophets of Baal. These false prophets had the same idea. They thought that if they were to cut themselves, jump and dance, they could arouse their god to action. Elijah chided them, "Cry aloud; for he is a god; either he is talking, or . . . peradventure he sleepeth, and must be awaked" (I Kings 18: 27). The proph-

ets started their worship at dawn and continued until evening with no success. They could not arouse their god.

How different this concept is from that demonstrated by Jehovah's prophet. Elijah prepared the altar and drenched it with water. He waited until "The time of the offering of the evening sacrifice." Elijah drew near and prayed, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and thou mayest turn their heart back again" (I Kings 18: 36, 37).

God first sought after Elijah, and as Elijah responded through prayer he was inspired to challenge the prophets of Baal as a means of turning the hearts of the children of Israel back to Himself. The ideas was not original with Elijah, nor was God inactive until Elijah built the altar and began to pray.

Another evidence of God's seeking our response through prayer is found in Doctrine and Covenants 50: 6, "But know this, it shall be given you what you shall ask." God is attempting to give us direction and counsel so that we can respond. When we heed his direction, we respond by praying for things that are the great need of the moment.

This does not mean that we should wait until we know without a doubt that we are inspired of God before we re-

spond. He is ever seeking those who will worship him. If our thoughts turn to prayer, we ought to respond by praying. "If ye have desires to serve God, ye are called to the work" (Doctrine and Covenants 4: 1). The very desire to pray is evidence that God is seeking after us and wants us to respond. Our thought of prayer may be stimulated by something we read or something that happens. Regardless of how we are stimulated, it is God's way of seeking us, and we ought to respond.

Since God is seeking after us, we can be sure that he already desires to give us whatever we may need to build a spiritually and physically healthy life. Whatever we may do through prayer or right living does not change the desire of God. What it does is to change our lives so we can receive what God already desires for us.

We ought therefore to carefully consider how we pray, particularly in public, so that those about us can understand by our prayers that God is seeking us and that we are striving to respond. This may mean both a change in words and a change in emphasis in our prayers. It will mean that we will do less asking for things to be given us and more asking for help to make changes within us. It will mean more prayers for the needs of others. It will mean more thinking in the presence of God seeking understanding and less dictating to God. It will mean more humility and repentance.

Stone Church Class Sponsors Spanish Book of Mormon

NOT many years ago a brother here in Independence got an inspired thought from which a "project" was founded; from it great fruitage was realized. This brother was Clifton Resch who, for some years prior and many years afterward, was a member of a church school class. One day Clifton was called to the home of Apostle Charles R. Hield. Let us read of Clifton's experience as he himself tells it.

In the fall of 1941 I had one of the most remarkable testimonies of my life of God and the Restoration work.

I had done some work for Apostle Charles Hield at his residence, so I called him on the telephone and mentioned that I would like to come over and check the work that I had done for him, to which he agreed. I went to his home and with him and Sister Hield made the checkup. As soon as I had completed the work, I picked up my hat and started toward the door. As I did this, Brother Hield asked, "What's your hurry, Brother Resch?" I replied I thought Sister Hield would prefer to have the evening with him alone rather than for me to be in the way. Brother Hield replied, "No, no, sit down." At this request I sat down, intending to stop only for a minute or two to be sociable.

Brother Hield began the conversation by telling of his arduous task in the Southern Mission without suitable literature in the Spanish language to give to those he had interested in the gospel story along the border of Old Mexico. He mentioned some that he had talked to who spoke the Spanish language only; he hadn't the first thing, not even a small tract, to offer those who would stop to listen to his story.

As I am very much interested in the Book of Mormon, we soon began discussing the merits of that book and its place in the church. Brother Hield remarked that it was the "top literature of the church," to which I agreed. As we continued our conversation, Brother Hield shook his head from side to side and said, "We need that Book of Mormon in the Spanish language so badly." As he finished that sentence, a voice spoke to me and said, "That's a project for your Sunday school class." I was rather startled by the voice as I was not expecting such a thing to occur, although twice before in my membership in the church I had heard a voice directing me. We continued our conversation along the same line for several minutes. Brother Hield frowned and shook his head from side to side again and very emphatically said, "We need that Book of Mormon in Spanish so badly." And again the voice spoke to me, "That's a project for your Sunday school class," and emphasized it emphatically the second time.

I had been attending the Friendly Book of Mormon Class for about three years at the Stone Church here in Independence with Sister Charlotte Koehler as class leader. The next

Sunday morning I told Sister Koehler of my experiences and to my great astonishment she replied, rather mildly, "Oh, Clifton, we couldn't take on a project like that." I was disappointed, as I had expected her to be enthusiastic over the idea. She was a very earnest advocate of the Book of Mormon and a most capable teacher.

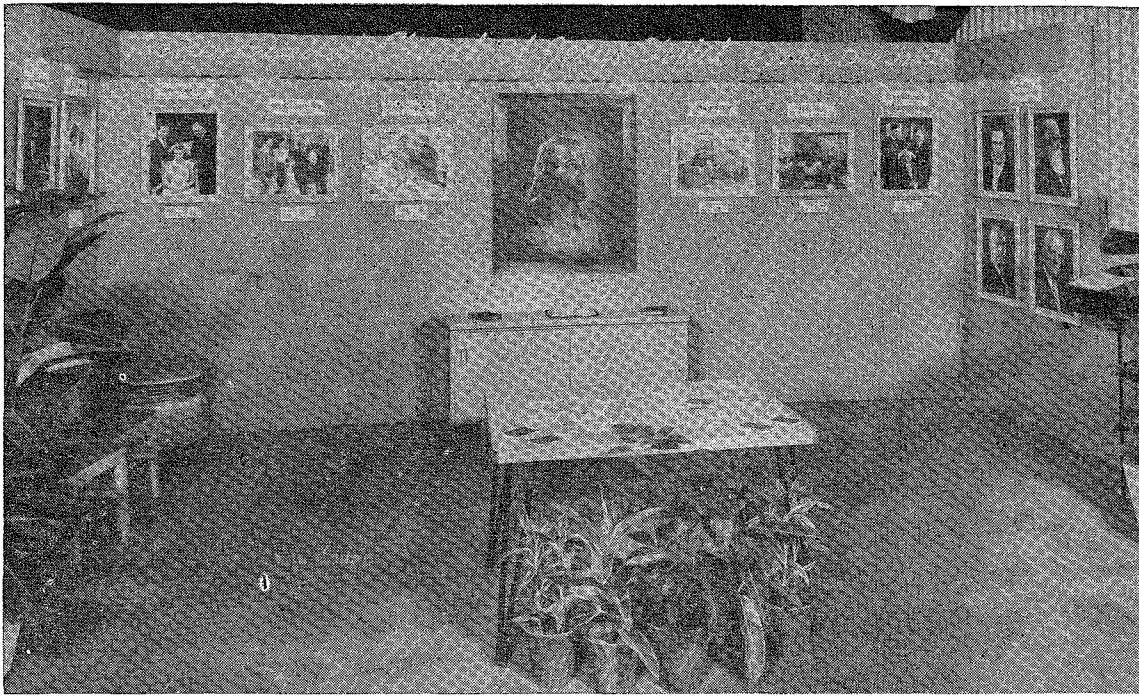
I was so disappointed by her answer that I could hardly reconcile myself to it. I prayed earnestly over this project and at the end of about two weeks I called Sister Koehler on the telephone to urge her to action as I was so sure she would at once agree to it. To my great disappointment she replied, "Oh, Clifton, you have too big ideas."

I hardly knew what to do. I mentioned this to my companion, who replied, "Just be patient. It will all come out right some way." I continued to pray, as I knew I had heard the voice. About three months later, my telephone rang and it was Sister Koehler. Her first words after I answered were, "Clifton, what did you do about your experience in regard to printing the Book of Mormon in Spanish?" I replied, "I didn't do anything. You told me my ideas were too big." She replied, "I have been praying over it for weeks, and I am convinced you were divinely directed."

I replied by saying, "We will have a meeting of the class officers next Sunday afternoon and get their reaction." We met, and after discussing the project, we voted to present it to the class the following Sunday. The class listened to our testimonies and, after quite a bit of discussion, voted unanimously to go ahead.

We then contacted members of the First Presidency to get their permission to go ahead with our project. Before going to the First Presidency, I consulted plate manufacturers and printers in regard to the cost of plates and having the type set. After getting the information, we called President Frederick M. Smith and told him what we wanted to do. He was very reluctant at first, but after hearing our plans of what we intended to do and how we were going to carry it on, he wrote a letter giving his consent to the project. We began collecting money from the class in 1944, and to date we have turned over to the church \$3,850.00 for the expense of translating and supplying the plates for the Book of Mormon in Spanish.

Yes, from the suggestion of Brother Hield came this at-the-time small thought which grew in turn to big proportions, and in the course of time this class donated to the church the amazing sum of almost four thousand dollars, which by the direction and authority of the class was turned over to the Presiding Bishopric. This has brought timely relief and opportunity to meet the cost on the work of translation and will constitute part of the expense of publishing the new Book of Mormon in the Spanish language.



The church booth at the 1957 California State Fair, duplicated at the California Midwinter Fair in Imperial Valley. Both were designed by Aleah Koury. Photo by McCurry

Promoting the Church at California Fairs

“WHAT A BEAUTIFUL picture of Jesus.” Many people made this remark as their eyes caught the portrayal of the Savior framed in rich redwood. Perhaps that’s why the whole adventure seemed so successful, Christ was central in everything. His picture has an effect on most people—even if they are only slightly acquainted with him. It isn’t strange that this should be of major eye-appeal for the hundreds who stopped at the church booth at the California State Fair in Sacramento last summer.

Through the twelve days of the Fair nearly two thousand inquisitive people found this picture and the name of the church which extended the full length of the twenty-foot booth an invitation to a calming haven with opportunity to learn. On either side of the picture, large colored photographs portrayed the ordinances of the church. Many of these were new to most people. Some had heard of baptism and confirmation, but the laying on of hands, blessing of children, administration for the sick, and others were generally new to them. The attendants in the booth were aware of the interest people showed but made no approach until the people, who were purposely left at their own leisure, began to ask questions. Numerous individuals and often whole families showed a keen interest and were encouraged to take some of the available literature. Approximately fifteen hundred tracts were distributed.

Since some people liked to talk, the three attendants were kept busy most of the time. Often conversations lasted an hour and longer. But there was always a good feeling telling the message of Christ, and the Fair booth created an excellent opportunity to do so. It was stirring to hear some people say, “Yes, I have heard of the Reorganized Church of Jesus Christ of Latter Day Saints. Tell me about your beliefs.”

A description of the booth will explain how it was designed for greatest effectiveness. The total background was made of punchboard painted in desert sand and lighted indirectly with GE blue bulbs which were inexpensive and yet gave a fluorescent effect from a scalloped overhang. The name of the church which ran the full length of the booth on this overhang was finished in a tone lighter than the backwall so that it gave an extremely rich effect. The picture of the Christ with its rustic redwood frame which blended with the tones of the painting was central and lighted by hidden spotlights. The excellent colored photographs which were ordered from the Audio-Visual Department were placed geometrically on either side in natural satin-finished frames. Beneath these were captions containing Scriptures from the Three Standard Books on each subject, thus informing the observers that the Three Books taught exactly the same message. Above each picture there were identifying name cards. Outstanding pictures of the prophets of the Restoration were prominently displayed on one wall which incited interest in church history.

It was gratifying to see the numerous people of varied nationalities and colors find a message of equal interest in the church booth. There were multitudes who at least read the name of the church for the first time who possibly wouldn’t have heard of it otherwise.

The church people of the three northern California districts are to be commended for promoting another means of reaching more people with the gospel story.

ALEAH KOURY

(Continued on following page)

At the California Midwinter Fair (Continued from preceding page)

A similar religious display was used at the California Midwinter Fair held in Imperial Valley, March 9 to 16. Tracts were given to the many people who stopped at the booth to talk with priesthood members serving there. Men from near-by areas in Southern California District took turns so there would be a priesthood member stationed in the booth day and night. James Kemp of San Diego was in charge. His statement on the results of the booth was "I am very pleased."

The booth was a project of the Imperial Valley mission to get people of the Valley acquainted with the church and to let them know that it is now represented in the Valley. A membership of ten raised money for the booth, with help from other church sources.

The booth was done in two shades of brown, with brown and gold furniture. It was acclaimed one of the loveliest at the fair. A photograph of it appeared in the *Imperial Valley Post and Press*.

ROSEMARY BARRIGAN

E. F. Epperson

Worship the King

I WAS VERY young, very far from home, and very lonesome that Christmas Eve as I wandered the streets of Bahia, Brazil. It must have been near midnight when at last I came upon the cathedral, its interior ablaze with candlelight and filled to overflowing with worshipers. I paused a few moments just inside the entrance and listened to the priest as he celebrated the mass. I understood no words and knew nothing of the service, but I felt a unity, a consummation. Tears came to my eyes and joy filled my heart.

Early in February of 1948 my wife and I presented our new daughter to the elders that they might hold her up to God for a special blessing. Being a teacher in the beginners department, my wife suggested—and I agreed—that Pat should be blessed before the children. When we started to leave, a little voice called out, "We want to see her." So I walked around the circle holding Pat down so that all the children could reach out and touch her. As they did so I knew they were, in their own way, blessing her, and tears came to my eyes that these children should be so concerned and filled with love for my daughter.

The first of these two experiences I shall never forget. It was, I believe, an emotional experience produced by my youth, my lonesomeness, and my desire to be at home with my family.

The second experience I cannot forget. For it was, without doubt, a worship experience in which all present enjoyed a singleness of purpose, a companionship with God.

Most of us have known moments when we were so caught up by an experience that we "stood outside ourselves with joy." It may have been as we stood in the midst of a wonderful anthem of praise by nature; it may have been when a little child snuggled in our arms; it may have been when we placed our hands upon a loved one and experienced God's answer to our prayers.

These mountaintop experiences have meant so much to us that we have never forgotten them. They have left such an impression upon us that we continually seek similar experiences.

But true worship experiences are not to be had easily. Many times we find ourselves involved in an experience

which we would like to believe is one of worship but which, in reality, is only an expression of emotion. A true worship experience will appeal to the intellect, and its effect will be a lasting one.

We continually seek worship experiences, knowing that through them we come close to God. We attend church services regularly; we contribute generously and file our tithing statements each year. Some of us teach Sunday school classes or work with the young people. Many of us have responsibilities of one sort or another through which we serve God and our neighbors. Sometimes as a result of these efforts we are caught up in a true worship experience. Not often, though, in spite of our efforts, and we wonder why.

We probably do not know how much we *need* to worship, how much our very existence depends on God's awareness of us as individuals. Do we really believe that "in him we live and move and have our being"? Often we accept responsibility and then refuse anyone's help, even God's, in accomplishing our task. There can be no doubt that, as we recognize the part God has had, can have, and is anxious to have in our lives, we will recognize our need to worship him.

It may be that we do not know *how* to worship God. This lack of knowledge may result from lack of training at home or church. It may result from lack of concern or awareness of need. Probably it results from relying upon ourselves to the point of excluding everyone else from our efforts to worship.

Sometimes we become so involved in things which seem important to us that we make no real effort to worship. The knowledge of our need gets pushed off into a corner of our awareness by physical things that seem to be important. We become more concerned with television programs than with family worship, with helping ourselves in preference to helping someone else. A worship experience requires effort; it is a companionship with God resulting from growth.

Usually we attempt to worship in an unintelligent and inadequate way. Many times we go to a service anticipating the presence of the Holy Spirit and are disappointed when we leave the place of worship unfilled. Not often do we remember the arguments that took place before we left home or the petty thoughts we engaged in during the service. Someone has said, "You won't find God in church unless

you take him there." Our best teachers and ministers begin preparing for a service long before they even know they are to participate. They realize that for a service to be a success study must be made, ideas must be developed, and ideals must be lived. It seems that those who most often enjoy worship experiences are those who are most filled with concern for the welfare of others, who have a burning desire to do something about it, who magnify their abilities through study and prayer, who realize that in themselves they lack the ability and knowledge to properly carry out God's will. These people invite and make themselves receptive to God's direction and assistance as they attempt to worship with whatever talents God has seen fit to bestow upon them.

Very rarely someone will prevent us from worshipping. We find ourselves in a place or condition where, it seems, the Holy Spirit hovers above us, being prevented from filling us with peace, with joy, with enlightenment because of the actions of someone else. There is great truth in the statement, "Where two or three are gathered together in my name,

there am I in the midst of them." The founders of our church enjoyed, time after time, the blessings of the Holy Spirit as they approached their heavenly Father in humility and in unity. And when they disagreed or became more concerned with their own desires than with God's, they were denied the fullness of his blessings.

We are meant to worship God in spirit and in truth. Our Scriptures are filled with references concerning those who did so—from the angels in heaven before creation to our own latter-day leaders. Enoch walked and talked with God; angels came down from heaven and ministered to little children. Many of us have felt the transfiguring effects of a true worship experience.

When at last we have recognized our need to the point where our entire lives are devoted to the glorification of God and to his service, then with the flowers, the trees, the clouds in the sky, yes, with the angels in heaven, we shall worship our King.

I Had an Experience

WHEN ONE endeavors to select a single experience from his life he encounters difficulty in picking the right one. That which might help one person may not assist someone else as much as another experience would. The first thought is that an experience which happened too far back tends to glorify yesterday to the exclusion of present tense happenings. This I would not want to do, because I feel the experiences of today are greater than any time in my memory which now spans more than a quarter of a century. At the same time, I am reluctant to relate an experience that is too recent. Our experiences grow sweeter and more confirming in retrospect, and the mellowing of time often gives them prestige and power.

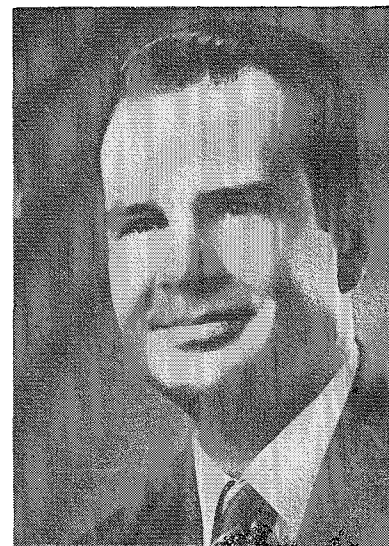
The one selected took place early in 1946 while I was a lieutenant in the Navy at the air base near Memphis, Tennessee. My wife, Maurine, and our little girl had gone to Pittsburg, Kansas, en route to Independence where we expected the arrival of our second child in April. We had accepted General Church appointment which was to become effective the first of April. As I contemplated the work ahead, I was not deluded by the grandeur of being a church appointee nor deceived as to the cost of this consecration. After retiring to bed one evening, being alone in the room, I began appraising the tasks before me, praying for strength and guidance. Apparently, I dropped off to sleep rather quickly and I awakened at what seemed not more than fifteen minutes later. But in that time there had transpired an experience that has often succored and inspired me in the days since.

The dream which I had was different from any I had ever experienced. It was truly a spiritual dream. I was aware of endeavoring to ascend a steep hill. The progress up the long slope became more arduous as time passed, and I became increasingly weary. Eventually I became so fatigued that it seemed I could no longer move one foot in front of the other. At this time there came upon me as a shroud the mantle of the Holy Spirit. While I was bathed in its influence, new life surged in my limbs, and the revived heart gained strength to continue upward. Often since I have re-

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flected on Doctrine and Covenants 83:6 which speaks of the renewing of the body by sanctification of the Spirit.

Some time later I found ascending the precipitous incline even more enervating than previously. As I continued upward, conditions worsened with each step. The precipice was so steep that I gradually and painfully ceased to climb. Then I discovered not only that my progress was terminated but also that I was about to slide backward. How true is the maxim that the cessation of forward movement does not permit stability nor security but means regression and loss. Man does not stand still!

In desperation I viewed my plight and prayed for help when I knew that even a holding action was impossible. At the very instant when endurance was gone, I felt a firm handclasp on my arm that assisted me up the otherwise unconquerable steep to the summit. I knew this to be the hand of Jesus. And I knew at that moment he was truly my Savior. Furthermore, I was made to know that he will never leave me so long as I seek to do his will.

Many times, and particularly during recent years, I have had to draw on that experience for strength. At moments when the task has seemed overwhelming, I have called again for the strength of that hand upon my arm to bear me upward. It has not failed me. I trust I may never forget.

Summering with the Church in Europe

Part VI

ENGLAND easily could be known as a land of ancestral homes. They have been preserved and used by succeeding generations as a heritage, along with the land. We respect such tradition, for historic New England inherited the same tendency to preserve its antiquities. Most palaces in all the Old World have been preserved, too, and are open to the public. Even those in ruins are spectacular and are on tour routes.

At the close of Part V (March 24 issue) we were about to enjoy the fulfillment of another lifelong desire—to see Toppesfield, England, the ancestral home town of the progenitors of Joseph Smith, Jr., prophet and martyr. Four generations back of him lived Robert Smith of Toppesfield, Essex County. During the reunion at Enfield, the afternoons were free for those who desired to “sight see.” When Brother Esil Meredith and his wife, Madge, offered to take us to Toppesfield we were delighted and doubly so to find that Brother William Worth, his wife, Kathleen, and young daughter were to be with us.

Esil's commodious bus-truck held us all comfortably. We hurried along the narrow, woodsy English roads through delightful one-street villages, the homes tucked cozily among flowers, gardens, hedges, and trees. We chatted continuously about the pioneers of the Restoration and about the continued pioneering facing the members and leaders of the present generation in the church. Our sturdy bus rounded curve after curve as we fairly swung along the eighty-mile route to our destination. Rounding a final bend in the road, we entered a beautiful tree-lined street and at its dead end were halted by the town pump of Toppesfield.

The main thoroughfare through the town ran crosswise behind the pump, forming a T-shaped junction. The pump, centered on a very large platform and roofed from the four

corner supports, formed the town square. Here a dog enthusiastically encouraged its boy pals to climb higher on the supports. An ancient bachelor, curious, sauntered toward us with his bucket for water and later took us into the four rooms which he had occupied alone since the death of his mother. The rambling house has been condemned, but four families still use it, although it is plainly maneuvering to keep itself upright. The experience was a treat, but the bits of information which we received did not include any knowledge of the Robert Smith property.

Suddenly we missed Mark, but we continued interviewing neighbors and snapping pictures, hoping that someday one of the subjects would prove to be the home we had expected to find. Soon Mark appeared in the distance. He had been “having tea” with the rector of the splendidly preserved Episcopal Church, through which we had browsed previously and in which hangs a framed record—a list of all the rectors who had served there back into the 1200's. The aged man was not at all well, but he had a faint recollection concerning the Robert Smith homestead. He promised to look into the records when he recovered sufficiently. We are most grateful to have walked the same streets and looked upon the same homes which the forebears of the Martyr loved back in the 1600's.

The British Reunion was a lively one. The desire to please and co-operate was very evident during discussions. One could not help sympathizing with the “where-do-we-go-from-here” predicament some were experiencing as a result of quite a drastic change which had been made in the geography of the Mission. The dissolving of the three districts into one British Mission called for extensive adjustments. Reorganization was difficult.

However, Brother F. Henry Edwards of the First Presidency and High Priest Frank Fry, who was in charge of the British Mission, were most understanding as chairmen—so much so that I noticed a spirit which brought tears to their eyes and to many in the congregation. Also I have in mind the very fine attitude of Sister Zeta Fry, and I noted the same high regard of the Saints for her now as was shown when Brother Frank was in charge of this Mission prior to 1952. She is a very conscientious and wise woman. She thinks before she speaks, and her thinking is sound. She offered a prayer at the opening of one of the women's classes, the effect of which is with me still. I am reminded also of Betty Worth's motherly and concerned prayer in behalf of another women's class, as well as of her further participation in the reunion activities. Betty is the wife of Seventy Thomas E. Worth. She has served as branch organist and has always been a Sunday school worker. She is now assistant to the Birmingham women's leader, Sister Lily Rose.

BROTHER TOM's sister, Violet, is reunion secretary. I enjoyed her sparkle and vivacity. There are Rose and May also of the Worth sisters. They are among the women's department reliables and live at home in Enfield with their father, Patriarch William Worth, who is one of those who are both zealous and jealous for the success of the kingdom-building program abroad. He is frankly averse to English emigration because their field is so large and their helpers are so few. He is a valiant gentleman, respected and revered by all. (Patriarch Worth died March 29.)

Back to Brother Tom and Sister Betty Worth. They have three sons, James, Richard, and Charles. Many of us recall with pleasure the several years when they served under missionary appointment here in the United States. Brother Tom taught one of the women's classes at Enfield reunion, developing the theme of the reunion, “The Way, the Truth, and the Life,” for our particular understanding and application. We also listened with avid attention to Bishop Anton

Compier from Holland as he earnestly pictured to the women the stewardship of life as applied to the responsibilities of a home, "What is in thy hand?" and to church activity, "Where is thy brother?"

The office of priesthood is duly revered by our oversea membership, and the brethren holding office are well supported by their wives and families. I heard the substance of this conclusion discussed in an informal group, and I thought, Surely half the battle is won when a family accepts equal responsibility with the priesthood member.

THE LEADER of our women in the newly organized British Mission is Sister Arthur Mayne (Olive). She is tall and youthful and thoroughly enjoys her sons, Stephen and Andrew, about ten and twelve years of age. She has a lilting soprano voice. She is at present studying at the Manchester Northern School of Music, "making the most of what I have before it is too late, enjoying the school atmosphere again as well as the weekly visit." Her word "visit" is descriptive of herself: hospitable, friendly, and blithe. She is a woman of considerable secretarial ability and experience in the world and for the church. She presided over the women's meetings with pleasing dignity. She has a large area to cover now that the three districts have become one. There are sixteen branches in England and Wales. She arranged for a rally on March 23 in the Northern Region and is planning for one in the Southern Region on May 11. She carries on an extensive correspondence and is looking forward with expectancy to receiving encouraging reports from the leaders at the year's end. These report blanks are received from the Women's Council in Independence and are somewhat of a liaison between the two groups. Their every effort is to follow the main pattern of our women's work as far as it is possible, sometimes under quite different circumstances than we experience. But believe me, they are faithful, tireless women.

"The aim I have chosen for the sisters for the coming year is this," says Sister Olive, "to build better spiritual resources to better witness for Christ." She says further,

Many of our groups have yearbooks, if only in a simple form, but I have endeavored to stress that it doesn't matter how simple the books are, if they only plan ahead. Some of the groups meet in the homes during winter months. We do not have a recess in the summertime so that when the lighter evenings are with us, most groups meet in the church. Every group has a "sick visitor" or a Friendly Visitor, as far as I am aware, but again I am trying to stress that this doesn't absolve us from our own individual responsibility to visit as we have the time and opportunity. One or two of our groups are able to foster social projects, thus widening their scope and opportunity for service. I believe this will grow, not necessarily as we grow numerically but as we grow spiritually and have a greater sense of our responsibilities to those around us. But at the moment the accent is upon our homes. We cannot bypass this field of service which is so very much at the heart of women's work. Many times perhaps we feel that we are called to service of a nobler kind, as it were, outside our homes, and thus we tend to neglect our first call, our homes and loved ones.

We agree heartily with Sister Mayne, for we find ourselves faced with the same problems and decisions. We must not neglect our homes.

Here again we have a 100 per cent example of husband and wife co-operation in church work and home affairs. Brother Mayne is an elder, a large, jovial man, dedicated to

family, church, and the operation of a substantial bus and trucking business in Manchester. Without his support I am sure that Olive could not attempt the great responsibility facing her. Even this is not enough. We must individually support her with our confidence and our prayers. Making a success of the women's work in the British Mission is a most important task. In our missions abroad much of the non-member interest is generated through the Sunday school and the women's groups.

The branch leaders who report to Sister Mayne are Sister Franklyn Schofield (Freda) of Enfield; Sister Joseph Holmes (Annie) of Clay Cross; Sister Edward Wragg, Jr., (Eileen) of Sutton-in-Ashfield; Sister Lily Rose of Birmingham; Sister Edward Wragg, Sr. (Stella), of Gloucester; Sister E. Challands of Leicester; Sister Brown of Nuneaton; Sister William Cowley (Frances) of Llanelly, Wales; Sister Jean Foster of the Beresford Road Church in Manchester; Sister Ethel Fray of Farnworth; Sister William Entwistle (Margaret) of Wigan; Sister Walter Dawbarn (Hilda) of Warrington; Sister Irene Wright of Stockport; Sister Davis Kaye of Leeds; and Sister North of Bradford, Yorkshire. I remember seven of these sisters and want to add my commendation to Sister Annie Holmes who lost her husband by auto accident when he was returning home from the 1956 reunion. She continues to be a consistent worker whose words and efforts are practical and helpful.

Sister Mayne predicts a great future in the church from its youth in the British Mission. The members are qualifying themselves in many subjects, obtaining college degrees, and some have several degrees. Many—both young and old—are gifted in music, and they render a fine service. I was interested to see so many men organists. Sister Marjorie Hughes of Wigan has a truly wonderful voice which is under training, and young Mary Schofield, daughter of Bishop Franklyn and Sister Freda Schofield of Enfield, is also a coming vocalist. In 1951 Mary was a little girl and loved to sing. Book in hand she would stand in the garden putting on her own concert. Her birdlike tremolo was lovely to listen to. Now her voice is maturing, and she takes her part as a soloist.

CONGREGATIONAL SINGING in Britain is festive. The Sunday afternoon of the reunion, some three hundred and fifty Saints were present, and their voices in song seemed to go up through the roof into the sky above. The English Saints seem to do more memorizing of hymns than we do, and that helps the volume as well as making for enthusiastic performance. On Sunday afternoon before reunion, after the six o'clock evening service had just closed, most of the congregation was still present when the bus-tour group from the United States arrived. This group had expected to be present at the service but had miscalculated the opening hour. However, the disappointment was lost in a flurry of greetings and pleasantries. The congregation was visibly delighted to see and greet so many from the church in America.

Soon the visiting group was assembled across the front of the main auditorium, while members of the congregation took places standing at the back of the room. Introductions continued then, in an orderly fashion, each person introducing him or herself amidst laughter and repartee. The highlighting experience passed all too quickly. I'll not soon forget the whispered ejaculation and the fun in the eyes of Brother Tom Worth as he slipped past me and took a chair in the center of the room, "I want to sit where I can have a good look at these foreigners!"

More anon.

Home Column

They Like Student Nurses

**"San" Students on
Affiliation Are
Welcome in
St. Louis**



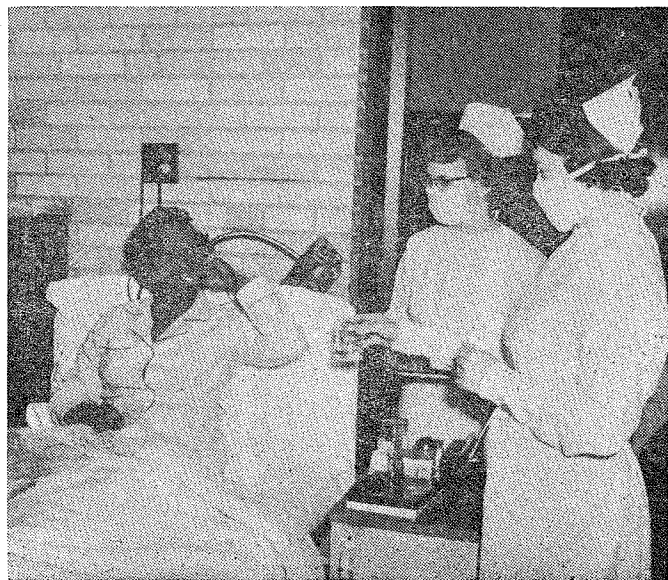
Student nurses from the "San" arrive for affiliation study at a St. Louis hospital

THERE are four very special occasions in the St. Louis Branch every year. That's when the student nurses from the Independence Sanitarium School of Nursing come to take training on affiliation at the State Hospital for the Insane and the Koch Hospital for Tuberculosis.

Pastor Ronald Manuel has a schedule and knows when to expect each group. Arrangements are made to pick up their luggage at the depot. Members of the St. Louis Branch try to make these girls feel welcome and a part of the branch.

For over eleven years Mr. and Mrs. Virgil Noakes—better known to all as "Mammy" and "Pappy"—have opened their home to the girls. They live near the State Hospital. The nurses have the use of the Noakes's sewing machine and can use the kitchen for candy and cooky-making. The Noakeses have had a boat in the family and have taken the students on summer outings. Many times "Mammy" has been a real help to these girls with her motherly advice.

At the Koch Hospital for Tuberculosis "San" student nurses receive valuable specialized training.



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Student nurses learn more than just bedside nursing at Koch. There is also the care of children such as this one.

By Audrey Clark

Photographs by Charles Blanchard

When one group leaves the State Hospital to start affiliation at Koch, the Noakes name and telephone number are left with the incoming group of "San" nurses with the message, "In case of any need, call!" This close contact has been valuable. On several occasions a real need has been discovered and the Noakeses or members of the women's department were able to help.

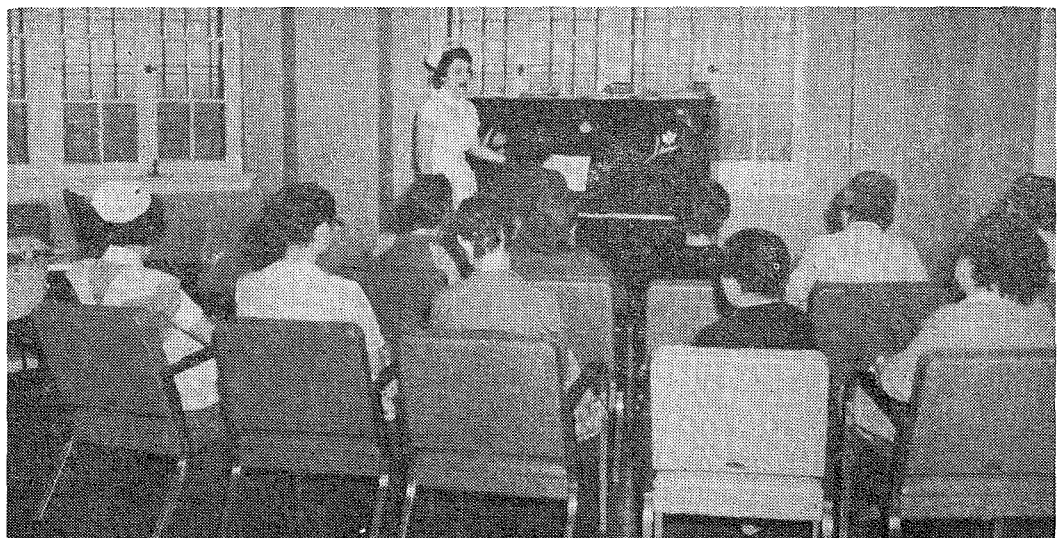
Transportation for the student nurses is arranged to all branch affairs. Many families invite the girls home for Sunday dinners and evening meals. When the students move out to Koch hospital, someone is there to transport them and their luggage. Even though Koch is some fifteen miles away from the city, Mr. and Mrs. Carl Norvell and Mr. and Mrs. Lindsay Braddy and their son Duane provide transportation to and from church. There are several other families—like the Prices and the Pages—who help with this transportation. George and Fanella Jones have been like brother and sister to the student nurses.

The Hearn, the Manuels, Clarks, Counts, Goetz, Fears, Cassidys, and several other families have participated in entertaining the nurses in their homes.

The "San" student nurses bring joy and inspiration as they bear their testimonies on Wednesday nights at prayer service, as they blend their voices with the congregation in song and contribute their musical talents. New interest is awakened as they take part in church school discussions. And with the nurses there, Zion's League takes on new activity.

The St. Louis Branch is indeed blessed by these charming, devoted, and dedicated young women. It is saddened as each group departs but eagerly awaits the arrival of another group. Its members try to plan better ways to make the girls feel welcome and help them enjoy their stay in St. Louis.

Affiliation study in St. Louis also includes a few weeks of specialization at the State Hospital for the Insane



Question Time

Question

It has been my understanding (based to an extent on Alma 19: 88-106) that the sin of Adam caused *all* mankind to be banished from the presence of God, until the infinite atonement, the crucifixion of Christ, had been made, after which the plan of salvation became effective and man once again was permitted to dwell with God. If this interpretation is correct, how can it be reconciled to the fact that Enoch and his people walked and talked with God long before the atonement had been made?

S. H.

Iowa

Answer

It certainly is true that without the atonement man could never be redeemed. The apparent error in the interpretation presented above is found in the fact that Scripture states, "*until* the infinite atonement . . ." and indicates that there was no atonement before the literal crucifixion of Christ. If this were true, the crucifixion—not the grace of God—would be the power of salvation. This assumption is obviously false.

Salvation is centered in the very nature of divinity. God is concerned about us because he loves us. He extends the power of salvation through his grace, which is the extension of his love that causes him to ceaselessly reach for the good he has created in man in spite of man's continued rejection.

But what of atonement?

Just as an earthly parent, motivated by love, pays the price of heartache and giving without reserve of all that he is and has to help a wayward child find the right path, so also God pays the price

of our salvation. This is atonement. Our heavenly Father began paying the price of atonement the moment man fell. He continues to pay that price.

Why, then, the crucifixion?

Again, as an earthly parent is limited in what he can do for his child by the response of that child to his efforts, so also is God limited by man's response to divine love. Alma tells us, "The plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state" (Alma 19: 94).

Man has been slow to recognize that repentance is not based on force or fear, but rather on response to God's love. Only as man senses something of the depth and extent of our heavenly Father's love can he be challenged to respond in such a way that God can work the miracle that transforms him into a son of God. In order to save man God had to find some way to help him understand and appreciate this love. The crucifixion was in the heart of God from the beginning, for he chose to teach men not only by precept but by example, and thus he sent his Only Begotten Son to take upon himself the sins of the world, to live among men and die upon the cross in a soul-stirring portrayal of divine concern for man's salvation. Unless the crucifixion moves a man to an appreciation of and affirmative response to God's love, it holds little meaning for him.

But what of Enoch?

A careful study of the Scriptures shows us that in his effort to approach God, Enoch was made aware of this love (Genesis 7: 35-41, Inspired Version) in such way that he was challenged to respond. He saw God weeping at the sins of man. He sensed truths about the nature of divinity that most men could discover only through realization of and searching belief in the crucifixion.

In brief, then, Enoch and his people were able to walk and talk with God because they discovered the true nature of divinity, were moved to repentance, and thus God made of them that which they should have been.

RUSSELL F. RALSTON

Question

Jacob 2: 65 in the Book of Mormon tells us that the wicked will be sent to a lake of fire and brimstone. Do Latter Day Saints believe this to be a literal fire? I have been taught to believe otherwise.

W. H. C.

Alberta

Answer

Reference is made in many places throughout the Scriptures to the "lake of fire and brimstone" as the final residing place of the "sons of perdition" along with the devil, his angels, and hell. The exact nature of this punishment no one knows, except those who experience it. Doctrine and Covenants 76: 4 i, j states:

Wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof.

Mosiah 1: 84 speaks of this anguish as being "*like* an unquenchable fire." Since the second death is a spiritual condition it would seem reasonable to conclude that the lake of fire and brimstone also refers to a spiritual condition and would therefore not be a literal or physical fire.

CLIFFORD A. COLE



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Across the Desk

(Continued from page 4)

history and building progress of the Auditorium. I was making a trip to Porsgrunn and arranged with our pastor to hold an "Auditorium Day" service March 2. The sermon was illustrated with the slide set and some others. Afterwards we had a special offering.

Yesterday in Oslo we followed the same procedure in accordance with the rest of the General Church, and took a special offering. Enclosed you will find a check amounting to the dollar equivalent of these two offerings.

We here in Norway are happy to do a small part toward finishing the work on the Auditorium. It was also a good experience for our members here to see the pictures of the work being done. It helped them feel more a part of the work. Many expressed appreciation for the beauty and harmony set forth in the finished building.

Another noteworthy accomplishment of our Oslo group took place in the last week. The last of our active members filled out their annual tithing statements, giving us 100 per cent participation for 1958. Our group is not large, but the fact that each regularly attending member desired to fulfill this aspect of the law was encouraging. Our bishop's agent for Norway, Brother Olav Kristiansen, has been doing a conscientious job and has been able to help several of the members with their accounting.

A clipping from the St. Joseph, Missouri, *News-Press* has been forwarded to us. It has some interesting remarks concerning Elder Evan Agenstein, a teacher in the St. Joseph public school system.

Brother Agenstein has taught mathematics there for fifteen years and has a Master's degree in school administration. He is voluntarily taking a leave of absence to do further graduate work in physics and mathematics so that he may help meet the need for teachers in the St. Joseph Junior College. He will be doing this at great personal sacrifice, the article points out. He will receive no salary while on leave and will receive no additional salary when he returns and begins college teaching.

"But he feels he can serve St. Joseph's schools and students better by taking the additional work. And that is sufficient reason for his action as far as he is concerned," the story said.

The superintendent of schools had this to say about Brother Agenstein, as reported by the paper:

"We appreciate very much the willingness of Mr. Agenstein to take post-

graduate work in physics and mathematics at the University of Missouri. We find it difficult to employ teachers with qualifications to teach in our Junior College. Especially is this true in the field of science.

"Mr. Agenstein is a proved teacher of high school mathematics. He is liked by teachers, students, and parents. We feel extremely fortunate in having an able, competent teacher willing to make such sacrifices for our boys and girls."

This letter recently received from Brother O. C. Henson, Jr., in Orlando, Florida:

News has come from Mr. Charles F. Darby, a member of the Utah church who lives in Winter Haven, Florida, of his presentation of the film, "Other Sheep." On February 2 he presented the film to his own congregation. Baptist, Presbyterian, and Spiritualist Church representatives were also present. One hundred and fifteen persons were present and saw slides of the Auditorium and President Israel A. Smith, as well as the film, "Other Sheep." The children present were quite interested in the recordings, "How We Got the Book of Mormon," and "The First Easter in Ancient America." In fact, the entire evening service was devoted to seeing and hearing these things from our church.

Mr. Darby said several people came forward and expressed appreciation for the information regarding our church. The following week the Methodist people invited him to present the film to their congregation, which he did. He was then invited to present the film to the Florida Southern College (Methodist) in Lakeland.

Such communication media as the church is now developing will have far-reaching influence. In the many areas of Florida where we have shown "Other Sheep" it has always been well received, and such approval certainly confirms its value.

Elder Leland W. Negaard, presiding elder of a new mission in New York, sends the following information:

We would like to ask your help in locating church members in Manhattan, Bronx, and Staten Island. The location of our new church group is excellent, easily reached by subway and bus. We have the regular use of a fine room in Earl Hall on the Columbia University Campus at 116th Street and Broadway.

Our meetings are from 3 to 5 p.m., each Sunday.

So far we have a mailing list of about forty-five names in the central New York City area. Each week a newsletter is sent to these people. The attendance during the first two Sundays was seventeen and nineteen. The group so far is mostly older young people and young adults. Several nonmembers are already in the group.

Brother Perce Judd and Seventy Loyd Adams have both been very helpful in their interest and suggestions.

We have as an eventual goal a "Liahona House" in New York City similar to that of the church group in Columbia, Missouri. There is a need for a building which can provide dormitory space for young single church people here. Such a building could also provide a meeting place and church home.

Evangelist J. W. Worth Dies

The Presidency has received word of the death of Evangelist John William Worth of Highams Park, London, England, which occurred on March 29.

Evangelist Worth has been a stalwart priesthood member in the British Mission for many years. He was eighty-four years old.

Apostle A. A. Oakman conducted his funeral service and also the memorial service.

Out of Every Nation

(Continued from page 3)

lives have been enriched by the gospel. We share a great destiny.

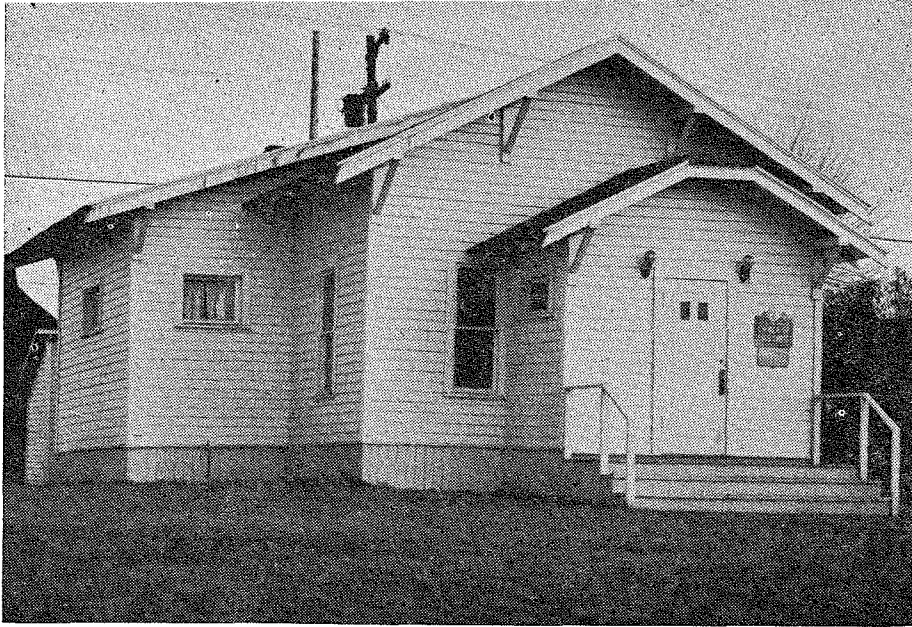
Can anyone bear more ardent testimony of the love of God? Does any movement have more to offer to the world than this one which started with a new vision? Is there any message so full of hope as ours concerning the living Christ, the nature of man, and the kingdom of God?

We have reason to be enthusiastic. Testimony shall be the expression of our enthusiasm. We will testify.

We have reason to give. Giving shall be the outer sign of our commitment and the expression of our concern for others. We will send where we cannot go.

They *shall* come to Zion "out of every nation."

REED M. HOLMES



Ellensburg, Washington, Mission Obtains Church

THE FIRST meeting of the Reorganized Church of Jesus Christ of Latter Day Saints in Ellensburg, Washington, was held at the home of Glenn Davis on May 22, 1955. Of the sixteen present at this first meeting, twelve were members.

From that time until the present church was obtained, the YMCA in Ellensburg was used for services. The first service in this meeting place was conducted by Evangelist Adolph Lundeen.

From May, 1955, until July, 1956, the mission was sponsored by the Yakima Branch with Elder Glenn Davis in charge. He was assisted by various members from Yakima, including Paul Anderson, Revere Brown, Carl Seago, Foster Pulliam, Wallace Van Eaton, Glen Banks, and others. Brother Davis was also assisted by Glen Petre and Robert Galusha of Ellensburg.

Foster Pulliam reported as of June 16, 1955, an average attendance of twenty-five, with ten members.

In March, 1956, at the spring conference held in Seattle, Glen Petre was ordained to the office of teacher and there were nine baptisms. Three families were united as a result of these baptisms.

In July, 1956, Elder Glenn Davis moved to California. Elder Revere Brown was appointed mission pastor by Howard Sheehy, district president. The mission from that time until the present has been under district sponsorship.

There were seven baptisms and three ordinations in April of the following

year. As a result of these ordinations, the mission had Elder Glen Petre, Deacon Delbert Petre, and Priest Robert Nunn.

It was decided at a business meeting of June 5, 1957, to place fifty dollars in a building fund.

Approximately a week later there was news of a small white church for sale. Sister Barbara Lienhard was appointed to find out more details. The church was spoken for, and the mission had until December 1, 1957, to raise the funds.

During these months the members undertook large pledges, and the women's group, under June Petre, sponsored money-raising activities, including a box social, a chili and pie supper, and bake sales.

Elder Glen Petre was appointed pastor of the Ellensburg mission on October 1, 1957.

The consecration service was held in the new church on Sunday, December 1, 1957. It was fitting that this was also Communion Sunday. Evangelist Adolph Lundeen gave the Communion thoughts, Elder Howard Sheehy gave the sermon, and Seventy William Haden gave the prayer of dedication. Musical numbers were presented by Mildred Sheehy and by Bryan and Neva Buckingham of Wenatchee.

On the evening of December 1 the film, "Other Sheep," was presented at the church. A very large turnout was present for this showing.

The following two weeks Seventy William C. Haden conducted a series of missionary meetings at the church.

NORMA TORREY

Briefs

Priesthood Institute

WOOD RIVER, ILLINOIS.—On February 4, a banquet was held for the church beautification stewardship committee. The program included addresses by Elder Walter Amick, pastor, and Mr. and Mrs. Leroy Ferguson, co-chairmen of the committee.

A priesthood institute was held February 7-8, with Wood River the host branch. Belleville, Illinois, East St. Louis, Sawyerville, and Wood River participated. The institute began with a banquet Friday evening, with District President R. E. Manuel of St. Louis as guest speaker. The theme was "On unto Perfection." The film "God of Creation" was shown. Classes were taught by Brother Amick; Elder Freeman Durham of Kirkwood; Elder Francis Butcher, Sawyerville; Elder Pat Riggs, Belleville; Elder Hendrick Compier, East St. Louis; and Seventy John Wight, St. Louis.

Meals were prepared and served by the Wood River women's department.—Reported by **ETHEL MAE RODGERS**

Hold Desert Retreat

LAS VEGAS, NEVADA.—On March 2, David Sheppard was baptized by Elder Robert P. Hampton at Lake Mead, and on March 16 he was confirmed by Elder Hampton.

Also on March 16 Michele Marie, infant daughter of Mr. and Mrs. Eugene Sheppard, was blessed by Elder Robert P. Hampton.

A caravan of twenty-seven members and friends toured Death Valley March 22-23. Campfire and worship services were held during the desert retreat.—Reported by **JANE BRUNSON**

Stuart at Missionary Series

OWENDALE, MICHIGAN.—Seven were recently ordained. They are Clayton Gemmell, Olson McCallum, and Ellis Gardner, elders; Walter Dubs and Ervin Haley, deacons; Elmer Andrews, teacher; and Glen Abbe, priest.

Elder J. C. Stuart of London, Ontario, was guest speaker for the missionary series for the north end of Eastern Michigan District held January 26-February 9, under the supervision of Elder Merle Guthrie. Average attendance was 158. Several were baptized at the Harbor Beach Church on February 9. Mrs. Kenneth Parker of Owendale was baptized at this service and confirmed on February 23 by Elder Clayton Gemmell and Elder Olson McCallum.

Visiting ministers have included Elder Howard Grigg, Elder Raymond Kitt, Harry Volz, and Patriarch H. E. C. Muir, who spoke Auditorium Day.

The Juanita women's department presented a play, "Some an Hundredfold," on March 16. Lunch was served and a social hour followed.

Zion's League and junior League have been active. Leaders are Olson McCallum and Elmer Andrews.—Reported by **ELMA SEVERN**

Children Buy Projector

COMPTON, CALIFORNIA.—For some time the children of the branch brought extra money to church to enable them to give a present to Jesus at Christmas time. After buying twenty-eight beautiful pictures and frames, they decided to save for a movie projector. They supplemented their savings by having a movie night with a freewill offering.

The expected price of the projector was close to three hundred or four hundred dollars.
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lars. The children had less than half the amount needed when the church school superintendent, Margaret Woodson, saw an advertisement in the newspaper. After investigation, they were able to buy a used 16 mm. movie sound projector including a screen, all in excellent condition, for one hundred and sixty-five dollars.

It was dedicated to the congregation at a special Christmas program on December 13.—Reported by ADA HAMER

Present Abundant Life Program

SACRAMENTO, CALIFORNIA.—District Missionary Charles Vreeland worked in the area during January and the three weeks of February 23-March 16, preaching, conducting classes, and holding day and evening cottage meetings. He also gave lectures, using the film, "Other Sheep," and the slides, "Christ in America" and "Jesus Christ the Builder," and held a series of preaching services at the church March 9-16.

The abundant life program was presented in nearly every home of branch members in February, with emphasis on the stewardship plan. Elder David Judd held a clinic and assisted the local priesthood in this work.

Jeff Leon was baptized by Reuben Cline on February 23, and was confirmed by Elder James Damron and Elder Charles Vreeland.

Randolph Jon, son of Andrew and Constance Biondo, was blessed on March 9 by Evangelist W. H. Dawson and Elder Lawrence Hendrickson.

Because of the missionary services, observance of Auditorium Day was postponed until March 23. Elder John Muceus of Auburn was the speaker.—Reported by ELI BRONSON

Baptisms Follow Series

FORT WAYNE, INDIANA.—Seventy T. Ed Barlow, district missionary, concluded a series of sermons and slide lectures March 2, with a prayer and testimony service. Baptisms followed in the afternoon.

Brother Barlow gave a short message before the baptisms of Mr. and Mrs. Lawrence Kuhn and their children, Larry, Duane, and Lorraine; Darlene Saylor, and Patricia Price. All were baptized by Elder Gerald Taylor, pastor.

They were confirmed in a service the evening of March 9, by Elders Taylor, Marion L. Blanchard, S. M. Nichols, and Ned Tarney. Included was a blessing service for Rex, Bruce, and Dale Kuhn, children of Mr. and Mrs. Lawrence Kuhn, by Elders Taylor, Blanchard, Nichols, and Tarney. Lawrence Price was blessed by Brothers Blanchard and Taylor.

Each new member was presented with a *Church Members' Manual*. The Kuhn family is being taught from the manual by Al Fauver.—Reported by VIOLET HOUSER

Worship and Instruction Sessions

EVERETT, WASHINGTON.—The priesthood members and women of Zone 1 of Seattle District met in Everett on March 8 for worship and instruction under the leadership of District President Howard Sheehy, Seventy William Haden, Evangelist Monte Lasater, and District Women's Leaders Mary Coleman and Sadie Smiley. The theme for lectures and classes was "We Inherit a Trust."

Fifty nonmembers and a large percentage of the membership attended the presentation of the film "Other Sheep" on February 2 at the church. Continuing with the theme of the picture, Brother Haden presented a series of four missionary sermons. Elders Percy Smith and Elliott Gilberts followed the series

with four Book of Mormon sermons on Sunday evenings.

A recent church school project was a series of six training classes for teachers and future teachers. Doris Haden served as instructor.—Reported by HELEN GILBERTS

Group Plans for Church Building

ST. PETERSBURG, FLORIDA.—On October 13 the annual business meeting was held. Klaas Kaat, appointed pastor, presided. Officers elected were Rufus Rockett, church school director; Martha Forbes, women's leader; Klaas Kaat, youth leader; Florence Johnson, secretary and music leader; Bradford Forbes, treasurer; Elmer Harpley, solicitor; Anna Waldo, historian; Hazel Comeau, book steward; Avva Rockett, publicity agent.

The group meets at 1117 Arlington Avenue North in the Selamam Grotto building, and is working toward a church building.

There are many visitors during the winter season from all parts of the United States and Canada.

The first Sunday in December, Elder O. C. Henson, Jr., was the speaker. He is district president. On March 2 he again visited the mission and was Communion speaker.

On February 2, several attended the regional meeting in Orlando, Florida. President and Mrs. W. Wallace Smith were there for all-day services. Brother Kaat was ordained an elder by President Smith, assisted by Brother Henson.

Evangelist and Mrs. H. I. Velt visited March 16. He gave several blessings while he was in St. Petersburg.

The women's department is engaged in increasing the building fund.—Reported by AVVA ROCKETT

Eight Baptisms Follow Series

REGINA, SASKATCHEWAN.—A series was held January 20-February 16 by Missionary Keith Harvey, assisted by the local priesthood.

New pews have been obtained, and a new font is ready for use. Don Esch was the first to be baptized in it.

On March 23, eight were baptized at the morning service. The Moose Jaw group was present. Those baptized were Mr. and Mrs. L. Ward of Moose Jaw, baptized by Brother Harvey; Svea Julian and John Reichert of Regina, baptized by Brother Elgin Farrell; Glen Ward and Gene Ward of Moose Jaw, and Ruth Campbell and Colin Campbell of Cardross, all baptized by Brother Frank Low.

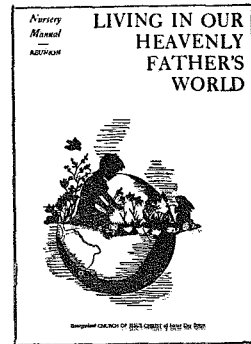
Luella Ward was confirmed by Elder Arthur Bergersen and Brother Harvey. Lloyd Ward was confirmed by Brothers Harvey and Bergersen; Glen Ward was confirmed by Elder Cliff Carson and Brother Harvey, and Gene Ward was confirmed by Brothers Harvey and Carson. Ruth and Colin Campbell were confirmed by Elders Carson and Bergersen. The two in Regina will be confirmed later.

A gift of appreciation was presented to Glenna Barham upon her transfer to Corinth, Ontario. She helped with the music and junior choir. A gift was also given Svea Julian and Raymond Mountenay, soon to be married.—Reported by D. CROMWELL AND PEG WILLIAMS

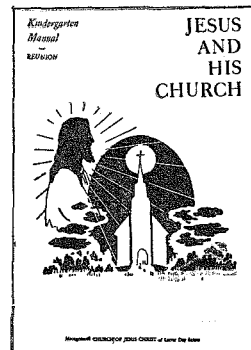
Third Generation Members

SYLVANIA, OHIO.—Ray E. Stanton, eight years old, and Richard A. Ries, also eight years old, were baptized and confirmed by their grandfather, Elder Harry Ries, assisted by Elder Elmer Stanton. They are third generation members from Sylvania Branch.—Reported by LENORA RIES

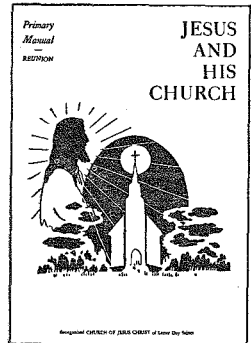
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HERALD HOUSE
Independence, Missouri

Letters

From an Isolated Member in Ontario

Although I am an isolated member I have loved and cherished the gospel most of my life. Lacking association with the Saints, I have studied the Three Books that I might gain knowledge and understanding. I have been blessed many times, and I believe that God would have me help in his work by encouraging those who may feel discouraged.

I would advise all young members to receive their patriarchal blessings early in life. I had mine after I was baptized at the age of fourteen, and it has been a source of comfort to me during times of trial and sickness.

Seven months ago I began to have severe pain in my legs and arm. I went to the doctor for six months and was helped, but I still could not do all my work. However, I tried not to complain. I have prayed constantly that my loved ones might someday desire to accept the gospel also, and I thought perhaps God was allowing me to go through this experience for a purpose. On July 8, while I was attending a family reunion, a very bad storm came up. There was hail, wind, and lightning. When we returned home we found that our house had been struck. Plaster and paper were torn off the wall and blown across the kitchen where we ordinarily would have been seated. A hole was burned through the curtain and tablecloth, a lampshade, and a stack of magazines. I had tacked a clipping from the *Herald*, "Winds of Evil Doctrine," on the wall, and though the plaster was blown off around it, it wasn't disturbed. I was indeed grateful that God had spared us and our large brick home, since it could so easily have burned to the ground.

Early in the morning I awoke, thanking God for his protection. As I prayed a personage appeared before me. I wondered if I could believe what I was seeing and reached out to touch it; as I did so, it disappeared.

I felt unworthy to receive such a manifestation and wondered if it was meant to strengthen me for future trials.

In the evening, two days later, I was alone washing dishes at the sink when I noticed another storm approaching. I pulled the cord of the refrigerator and walked across the dining room and turned on a table lamp. Again our house was struck by lightning; the water heater, electric stove and some of the lights were affected, but our home was once more saved from fire.

The next day as I worked with the shrubbery in our yard I suddenly realized that I was no longer stiff and in pain. At first I did not tell my husband and children about seeing the personage, but when I did, one accepted it readily, another was amazed; my husband made no comment.

Many people have marveled at my recovery. Now I am able to do all kinds of work with speed and agility. It is my prayer that my children and husband will eventually partake with me of the wonderful love of our heavenly Father. I read the *Daily Bread* and the beautiful hymns of the Restoration to my husband. I find the sacred books are a source of strength, especially to those of us who are isolated. To any member they should serve as a guide to light the path that leads to God.

Pray that I may accomplish his purpose in me.

FLOSSIE STEPHENSON

Longwood, Ontario

Fellowship by Candlelight

On Wednesday evening, January 29, I assisted, for the first time, in a prayer service. The meeting was to begin at 7:45, but I went to the church at 6:00, praying for strength and courage to say the things that would help make the service a spiritual experience for all who attended. At 7:30 Elder Percy Smith who was in charge of the service, came in and asked if I would go into the backroom with him for prayer before the meeting began. As he prayed my whole being

was filled with a warmth that could have come only through the Spirit of God.

Outside a windstorm raged, and a power line was blown down. All the lights in the church went out, so we lit candles and moved to the basement so that we could have our service around the fireplace. We began by singing a hymn; then I offered the invocation. After another hymn we had prayers. My two oldest daughters—Leola, nine, and Bonny, six—were seated at a little table on which two candles had been placed. After several prayers had been offered, little Bonny arose and bowed her head. As the candles cast flickering lights and shadows across her face she offered a very sincere and heart-warming prayer, remembering to thank God for giving us candles so that we could have light in the storm. It was the first time she had taken part in a prayer service.

I looked down at the opened Doctrine and Covenants on my lap and read (Section 90) the commandment of the Lord to one of servants to "bring up his children in light and truth." I was to give the opening testimony, and I used this as my theme. As Bonny remembered to thank God for candlelight, so also we should remember to thank him for sending his Only Begotten into the world so that we might have this greater light of Jesus Christ to guide us.

The meeting closed and, although the electricity was still off, we left the church feeling that we had been blessed abundantly in our candlelight fellowship.

LELAND NELSON

Everett, Washington

Suggests "Year of Jubilee"

The Lord has blessed us abundantly, and I am deeply grateful for all the influences in life that have given me a firm faith in the restored gospel.

Being the wife of a bishop's agent, I take an active interest in the so-called temporal things of our church. When I read of the year of jubilee, as described in Leviticus 25, it occurred to me that we could have a modern jubilee in 1960 to celebrate the centennial of the Reorganization. We could start now setting our financial affairs in order, cleaning up time payments, etc., so that in 1960 we could turn over to the bishop not only the tithe but all surplus over our actual cost of living.

Doing that for one month would untie the hands of the bishop and let him accomplish things that have waited too long. If we did it for a year, the Lord would know we really are earnest and sincere. The cause of the kingdom would be greatly advanced, spiritually as well as financially.

Our Lord has been so good and merciful to us, we couldn't do too much for him.

PEARL JOHNSON

Kansas City, Kansas

Theme for a Testimony

I kept searching my mind this last week for a suitable subject on which to bear my testimony at prayer service on Wednesday evening.

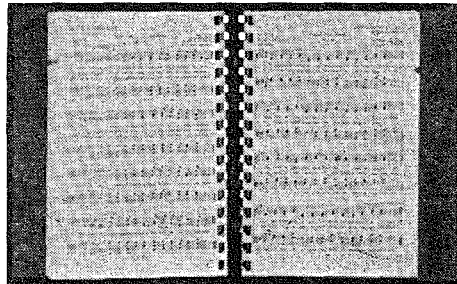
The prayer service is an important occasion, our source of spiritual strength and encouragement, so I always make the subject of my testimony a matter of prayer. As I continued to pray and think over the matter the question of what I wanted from life flashed suddenly into my mind.

What did I want my life to be? Of late years I have come to feel that if I could live my religion and remain faithful to God and his church I would ask no more. However, there is more. I want the Saints with whom

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*The price in the April 7 SAINTS' HERALD hymnal ad appeared incorrectly in some copies.



Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

I have been associated to remember me as one who was kind, understanding, and sympathetic. I want to be remembered as one who never refused any office given her and who was faithful to her duty.

The love, respect, and understanding of friends both within and without the church becomes more and more important to me.

As I have done in the past, I again dedicate my life and the ability I have been given by God to the work of the church and the spreading of the gospel.

This bit of verse by Edward Everett Hale I have taken as my creed:

I am only one,
But still I am one.
I cannot do everything,
But still I can do something;
And because I cannot do everything,
I will not refuse to do the something that I can do.

GLADYS L. HEGWOOD

Peoria, Illinois

Note of Thanks

I want to thank all who wrote to me after reading my letter in the *Herald*. I appreciated every letter, especially the one from Japan. "Blest be the tie that binds our hearts in Christian love."

MRS. MARY ELIZABETH WESTON
Strawberry Point, Iowa

A Symbol of Christ's Gospel

I was pleased to read the *Herald* article, "We Remember Kirtland Temple." All lovers of this church should never forget the Temple.

Since a small boy I have enjoyed the stories of our Temple and its deep spiritual significance to the people. One hundred years after the dedication of the Temple (1936) I flew over Kirtland and circled as I thrilled at the sacred sight. Then, last fall after driving my father to London, Ontario, the home of his birth, I brought him to Kirtland. Arriving there for breakfast, we had time to view the grounds and the exterior of the Temple before one of the local brothers arrived on the scene. I was treated courteously, but my attention was called to the fact that a notice had been placed on the front doors stating no admittance could be granted. I was very disappointed as my aged father had traveled a long distance out of the way to visit this sacred place. Our brother sensed my keen frustration over this matter and referred me to someone else, but I assured him that we would abide by the decree tacked on the doors and ask no favors.

As I turned to walk away I noticed my father standing reverently with his hat in hand waiting to be admitted so he could worship in the Temple. Not wanting to let him know that we had been denied the privilege of entering I said, "Dad, the Temple is not ready for visitors, so I guess that we can't go in this trip." At that remark he gave me a brave smile and replied, "I shall not pass this way again." How true he spoke. He died a few weeks after arriving home.

The day was still young as we left Kirtland and as we drove west through the countryside my father spent a great deal of time conversing about early days in Ohio. He told of the sacred experiences he enjoyed as he viewed the grounds and exterior of the Temple. He told of some who had helped build the walls who were crowded out the day the Temple was dedicated. He told of the tears, toil, and sacrifice they endured in harmony with God's command to build the Temple. Then, as he adjusted his seat for a nap he smiled and in a soft but earnest

voice said, "God had builders then, and he must have them now. The Lord led me to the church and his gospel where I met and married your mother. Now we have five children, all married in the church, and my three sons are elders who are working with grandsons in the greatest work of all. . . . I'm so glad we saw the Temple today as it is a symbol of Christ's gospel."

JAMES C. DEMPSEY

Council Bluffs, Iowa

Ministry in Salina

When I sent the names of airmen stationed at Schilling Air Force Base in Salina, Kansas, to F. Carl Mesle [executive secretary to Ministry to Armed Forces Personnel] in order that these men might receive helpful literature, little did I think that the Salina church group, which is without local priesthood leadership, would be blessed thereby. Soon came a letter from Brother Mesle telling of Lt. Jerry Gibson, a priest, of Webb Air Force Base in Big Springs, Texas, and his desire to be of help where he was most needed. The result was that Brother Gibson flew to Salina for a week end.

Because of his fine personality, tactfulness, and devotion, we feel that much good was accomplished through his ministry. As one lady remarked when we met together for prayer, "We felt as if an angel had flown in to help us."

For this service and the ministry of district priesthood, we are most grateful. I'm sure many small groups would also appreciate such help.

MRS. EDNA F. HENRY

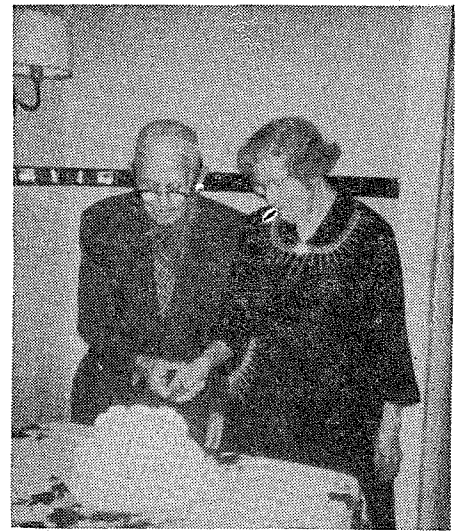
Salina, Kansas

Note of Thanks

I wish to thank friends and members for the cards, letters, flowers, and interest in their prayers during my recent illness. I am home now and recuperating nicely.

HENRY CASTINGS

Des Moines, Iowa



Sixty-fourth Wedding Anniversary

Mr. and Mrs. William H. Bushor of Muskegon Heights, Michigan, observed their sixty-fourth wedding anniversary on March 2. They were married on March 3, 1894, at Newaygo, Michigan. Mrs. Bushor is the former Mary Osborn. She was baptized in 1902 by Elder Charles Erwin. Mr. Bushor was baptized in 1914 by Elder Thomas Hartnel and has served the church in the office of deacon for many years.

They are the parents of three children: Floyd of Muskegon Heights; Mrs. Frieda Frost of Grant, Michigan; and Mrs. E. Vernon Swager, with whom they make their home. The children were present for a dinner given in the parents' honor. The grandchildren and great-grandchildren visited them in the afternoon. They have four grandchildren and fifteen great-grandchildren.

Mr. Bushor will be eighty-four July 7, and Mrs. Bushor will be eighty-two on August 27. They were instrumental in getting the church started in Muskegon, which today has a branch of over three hundred members.



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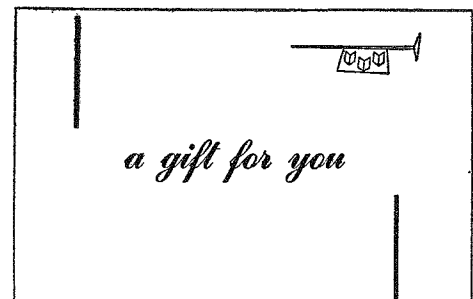
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Bulletin Board

Minnesota-Red River District Priesthood Retreat

The Minnesota-Red River District's priesthood retreat will be held May 17 and 18 at Lyman Lodge in Excelsior, Minnesota, with High Priest L. Wayne Updike as guest speaker. The cost is \$8.00; advance registration by May 10 is necessary. Applications and further information may be obtained from John L. Whipple, 3809 Columbus Avenue South, Minneapolis 7, Minnesota.

Palo Alto - Redwood City Mission To New Location

The Palo Alto - Redwood City mission now holds services at the new YMCA building located at 3412 Ross Road in Palo Alto. Members and friends in the area from San Carlos through Mountain View are invited to attend.

J. H. TWINN

Books Wanted

Vernes Collins, 108 North Indiana Street, Mooresville, Indiana, wants to obtain copies of the following: *Into the Latter Day Light* by John Cornish, *The Old Jerusalem Gospel* by Joseph Luff, *Autobiography of Elder Joseph Luff, Land of the Feathered Serpent*, and *On Memory's Beam* by Elbert A. Smith. He is willing to pay a reasonable price.

REQUEST FOR PRAYERS

Mrs. Robert Maier, R. D. 2, Uniontown, Ohio, requests prayers for her husband, Elder Robert Maier, who recently suffered the total loss of sight in one eye.

ENGAGEMENTS

Thomas-Ebeling

Mrs. Grace Ebeling of Willoughby, Ohio, announces the engagement of her daughter, Vicky, to Duane Thomas, son of Mr. and Mrs. John W. Thomas of Independence, Missouri. Both Vicky and Duane are students at Graceland College. The wedding will take place on August 29.

Reynolds-McClaran

Mr. and Mrs. C. A. McClaran of Independence, Missouri, announce the engagement of their daughter, Myrna, to Charles H. Reynolds of Chugiach, Alaska, son of Mr. and Mrs. Ned Reynolds of Londonderry, New Hampshire. Both are students at Graceland College. A June wedding is planned.

Myers-Mack

Mr. and Mrs. Harry A. Mack of Columbus, Ohio, announce the engagement of their daughter, Donna Marilyn, to Thomas E. Myers, Jr., son of Mr. and Mrs. T. E. Myers, Sr., of Columbus, Ohio. The wedding will take place on July 3. Tom attended Graceland and is now a junior at Ohio State University.

WEDDINGS

Ward-Piatt

Glynda Faye Piatt, daughter of Mr. and Mrs. M. Allen Piatt of Butler, Missouri, and William Jack Ward, son of Mr. and Mrs. W. B. Ward of Locust Grove, Oklahoma, were married in a double-ring ceremony March 21 at the Reorganized Church in Tulsa, Oklahoma, Elder Charles Neff officiating. The bride is a graduate of Graceland College and the groom is a graduate of Oklahoma A. and M. They are making their home in Tulsa.

Flexter-Burgess

Delores Burgess, daughter of Mr. and Mrs. Lloyd Burgess of Zenith, Illinois, and Gene Flexter, son of Mrs. Beulah Peddicord of Granite City, Illinois, were married in a double-ring ceremony March 22, at the Brush

Creek Reorganized Church in Zenith, Pastor Alva Henson officiating. They are making their home in Granite City. The groom is attending college at Carbondale.

Schaefer-Keiper

Marilyn M. Keiper of Independence, Missouri, daughter of Mr. and Mrs. Theol Keiper of Scenery Hill, Pennsylvania, and Dr. Roy Schaefer of the Dental Corps of the U.S.A.F., son of Mr. and Mrs. Henry W. Schaefer of Independence, were married March 30 at the Liberty Street R.L.D.S. Church in Independence, Apostle Don Lents officiating, assisted by Evangelist Lynn Smith. Mrs. Schaefer is a graduate of the Independence Sanitarium School of Nursing. Dr. Schaefer is a graduate of Graceland and Kansas City University School of Dentistry. They are making their home in Anchorage, Alaska, where Dr. Schaefer is stationed.

Farmer-Henson

Karen Sue Henson, daughter of Mr. and Mrs. Alva Henson of Zenith, Illinois, and Carol Dean Farmer, son of Mr. and Mrs. Elbert Farmer of Cisne, Illinois, were married January 25, at the Brush Creek Reorganized Church in Zenith, Elder Lewis DeSelms officiating. The groom is attending college at Charleston, Illinois.

BIRTHS

Mr. and Mrs. Gordon Sears of Huntington Park, California, became the parents of a son on January 22. They have named him Stephen Spencer.

Mr. and Mrs. James Harris of South Gate California, became the parents of a son on February 24. He has been named Duane James.

Mr. and Mrs. James Robert Farley of South Gate, California, became the parents of a daughter, Sheri Annette, on February 28.

Mr. and Mrs. Willard Lee Pendarvis of Pensacola, Florida, became the parents of a daughter, Ellen Agnes, on December 25, 1957. She was blessed on February 2 by her maternal grandfather, Elder Alma L. Dungan, and her great-uncle, Elder J. C. Dungan. Mrs. Pendarvis is the former Faye Dungan. Mr. Pendarvis is a Graceland graduate.

DEATHS

HOLLINGSHEAD.—George H., was born May 27, 1871, in Sanilac County, Michigan, and died March 5, 1958, at the Huron Community Health Center in Bad Axe, Michigan. He had been a member of the Reorganized Church since 1929.

He leaves a daughter, Mrs. Robert Kubond of Marquette; three sons: Fred and William of Seney, and George of Elkton; a sister, Mrs. Mabel French of Flint; thirty-one grandchildren; and fifty-three great-grandchildren. Funeral services were held at the Owendale Church, Priest Jay Dickinson officiating. Burial was in Riverside Cemetery.

MCCUTCHEON.—Herman I., was born April 9, 1895, in Dyersburg, Tennessee, and died February 9, 1958, near Sanderson, Texas. He was baptized into the Reorganized Church on April 9, 1944, and on September 7 of that year was married to Grace M. Billinsky, who survives him. In 1950 he was ordained a teacher and in 1953 an elder. He found much joy in serving in these offices. He was a veteran of World War I.

Besides his wife he leaves a sister, Mrs. H. C. Wilson of Little Rock, Arkansas, and two brothers: Dr. P. F. McCutcheon of Daytona Beach, Florida, and J. E. McCutcheon of San Antonio, Texas. Burial was in Oak Grove Cemetery, St. Louis, Missouri.

HIGGS.—Vivian Grace, daughter of Ralph H. and Elsie G. King, was born November 8, 1910, at Audubon, Minnesota, and died December 18, 1957, in Oakdale, California. On November 13, 1929, she was married to Delbert Davis Higgs, who survives her. She had been a member of the Reorganized Church since the age of nine.

Besides her husband she leaves four sons: Ralph of Richmond, California; Wayne of Ridgecrest, California; James and Monroe of the home; three daughters: Shirley Ball of Modesto, California; Ruth McBride of Waterford, California; and Elsie DeGraf of Groveland, California; her mother, Mrs. King of

Turlock, California; a brother, William H. King of Livermore, California; and eight grandchildren. Reverend Monroe Patterson, conducted the funeral service. Interment was in the Odd Fellow's Lawn Cemetery in Oakdale.

LUFF.—Jack Wallace, was born February 25, 1890, and died February 28, 1958, in Oakland, California. A nephew of Elder Joseph Luff, he was baptized into the Reorganized Church in his early youth.

He is survived by his wife, Grace; three daughters: Mrs. Jackiynn Arnold, Mrs. Marylyn McNair, and Mrs. Sandra Saunders; a stepson, Edward Radke; a brother, Robert Luff; and nine grandchildren. Funeral services were conducted by Elder Dale Argotsinger in Oakland, California.

DOUGLASS.—Roy Horton, was born October 10, 1879, in Santa Rosa, California, and died February 6, 1958, in Oakland, California. He had been a member of the Reorganized Church since September 7, 1889.

He is survived by his wife, Ettalyn; two daughters: Mrs. Dorothy Johnson of Oakland and Mrs. Bernice Slade of Palo Alto, California; and a sister, Mrs. Lillie Bevens of San Francisco, California. Funeral services were conducted by Elder James Cummings.

ROYER.—Jacob William, son of Jacob and Melinda Royer, was born April 12, 1880, near Essex, Iowa, and died March 22, 1958, at his farm home south of Essex. On December 23, 1903, he was married to Ella Hall, who preceded him in death in April, 1937. Besides their own daughter, Alta Topham, now of Shenandoah, Iowa, they reared two nephews, Glen and Carroll Johnson, following the death of their parents in 1919. He also leaves two grandchildren. He had been a member of the Reorganized Church since January 19, 1947. Funeral services were conducted by Evangelist E. Y. Hunker. Interment was in Rose Hill Cemetery at Shenandoah.

BOWERMAN.—Stephen L., son of Laura and Edward LeRoy Bowerman, was born May 28, 1917, at Andes, Montana, and died March 13, 1958, at Pasco, Washington. On February 21, 1943, he was married to Irene White, who survives him. He was baptized a member of the Reorganized Church in 1925 and later ordained to the office of elder. He served at Pasco as pastor and in other capacities.

Besides his wife he leaves a daughter, Kari Nan; two sons: Stephen, Jr., and Michael Edward; his parents of Prince Albert, Saskatchewan; three brothers: Ted of Prince Albert; David L. of Independence, Missouri; and Glenn of Pasco; and two sisters: Mrs. Olive Cyprus of Vancouver, British Columbia, and Mrs. Edna Kristjanson of Codette, Saskatchewan. Funeral services were conducted by High Priest Paul Crinzi. Interment was in the Desert Lawn Memorial Parks in Kennewick, Washington.

ZWICKY.—Alfred F., son of Casper and Mary Ann Hoffman Zwicky, was born February 9, 1884, in Jefferson, Iowa, and died March 20, 1958, at the Independence Sanitarium. He was married for forty-one years to Ann Frances McCarthy, who died on April 10, 1954. On January 30, 1955, he was married to Florence May Moore, who survives him. He was retired as a superintendent for Swift and Company in 1949 after forty-two years of service.

Besides his wife, Florence, he leaves a sister, Mrs. Clara Knight of Rimbey, Alberta; two half sisters; and two half brothers. Funeral services were conducted by Pastor Glaude A. Smith and Chaplain Ray Ashenhurst at Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

BEAL.—Glen Irving, was born January 1, 1887, in Dauphin County, Pennsylvania, and died March 6, 1958, in Gulliver, Michigan, where he had resided the past twenty-seven years. He joined the Reorganized Church in 1941 and served as church school director and branch clerk for several years. He was a pastmaster of Delta Lodge 195 F. and A. M. On June 23, 1917, he was married to Katherine MacGregor, who survives him.

Besides his wife he leaves a son, John of Pontiac, Michigan; a sister, Mrs. Helen Anderson of Kenosha, Wisconsin; and two grandchildren. Funeral services were conducted by Elder Rex Stowe.

TURNER.—Ira Edward, was born December 23, 1886, and died March 1, 1958, at Tucson, Arizona. A member of the Reorganized Church since 1919, he held the office of elder and for twenty years served as

pastor of Mission Branch near Ottawa, Illinois. In 1950 he went to Tucson for his health; there he was instrumental in building the new church and also served as pastor for two years. On March 25, 1909, he was married to Elsie Cramer Turner, who survives him.

Besides his wife he leaves two daughters: Mrs. Mabel Olson of Leland, Illinois, and Mrs. Pearl Pool of Tucson; a son, William, of South San Francisco, California; a sister, Mrs. Ethel Crawford of Chicago, Illinois; four brothers: John and Coe of Beecher City, Illinois; Jone of Centralia, Illinois; and Ralph of Decatur, Illinois; three grandchildren; and two great-grandchildren. Funeral services were conducted in Tucson at the Adair Chapel by Elder A. H. Hartman and in Ottawa at the Hulse Chapel by Elder Robert Anderson. Interment was in the Oakwood Memorial Park Cemetery, Ottawa.

REID.—Lewis McKinley, was born June 29, 1896, in Altamont, Missouri, and died February 27, 1958, at the Independence Sanitarium. He was baptized into the Reorganized Church at the age of twenty-four, ordained a teacher on September 10, 1950, and a priest on November 2, 1952. On June 27, 1926, he was married to Lillian E. Schumkoen, who survives him.

Besides his companion he leaves five sons: Orlen, David, Roger, and Raymond Rex of Seibert, Colorado, and Floyd of Hoxton; a daughter, LaVada Hefner of Denver; and a sister, Mae Sears of Brushy Knob, Missouri. Elder J. D. Curtis conducted the funeral service. Burial was in Seibert cemetery.

CRILEY.—Hattie E., daughter of Fred and Celia Bailey, was born December 29, 1883, in Mattawan, Michigan, and died March 8, 1958, in the Independence Sanitarium. The family moved to Lamoni, Iowa, where she married Victor W. Gunsolley. They moved to Independence, Missouri, in 1921, where he died in April, 1925. She was later married to Jacob J. Criley, who also preceded her in death. She had been a member of the Reorganized Church since early childhood, and at her death was a member of the Stone Church Congregation.

She is survived by four children: Verne Gunsolley, Arlington, Virginia; Mrs. Norma Smith, Mrs. Celia Vardeman, and Mrs. Jane Claiborne of Independence; two sisters, Mrs. Bertha Burgess of Chicago and Miss Florence Bailey of Independence; three grandchildren, and one great-grandchild. Elders Glaude A. Smith and Arthur Rock conducted the service at Speaks Chapel and interment was in Mound Grove Cemetery in Independence.

BOZARTH.—Livia May, daughter of Andrew H. and Mary Jane Burnett Johnson, was born October 27, 1867, in Pamaroa, Illinois, and died March 4, 1958, at the Warrensburg (Missouri) Medical Center. On April 20, 1890, he was married to John Edward Bozarth, who preceded her in death in 1950. She had been a member of the Reorganized Church since August, 1891, and with her husband, who held the office of elder, was active in the work in Johnson County, Missouri, when membership was small.

Surviving are four sons: R. Everett, Huber E., and Andrew H., all of Warrensburg, and Dr. C. E. Bozarth of Jefferson City, Missouri; thirteen grandchildren; twenty-five great-grandchildren; and two great-great-grandchildren; a sister, Mrs. Essie Banks of Warrensburg; and three brothers: A. B. Johnson and Walter A. Johnson of Warrensburg and James O. Johnson of Illinois. Elder H. J. Simons conducted the funeral at the Reorganized Church in Warrensburg. Burial was in Sunset Hill, Warrensburg.

ROSE.—O'Dell C., son of Mr. and Mrs. Robert D. Rose, was born March 24, 1911, in Scranton, Arkansas, and died February 28, 1958, at the Independence Sanitarium. On November 7, 1937, he was married to Dortha Marie Nutt, who survives him. They operated the Rose Cafe in Knob Noster, Missouri, from 1945 to 1956, when he sold his business and began farming. He was baptized into the Reorganized Church on July 7, 1946, and served as recreation leader, young adult leader, and church school director.

Besides his wife he leaves one daughter, Pamela Marie, of the home; his parents of Kansas City, Kansas; two sisters: Mrs. C. J. Rather and Mrs. C. W. Simmons, both of Denver, Colorado; and two brothers: Alfred of Kansas City, Kansas, and Coy of De Soto, Kansas. Funeral services were conducted by Stake President H. J. Simons and Elder Paul Burgess at the Reorganized Church in Knob Noster. Burial was in Knob Noster cemetery.

DEAVER.—Sarah J., was born July 4, 1888, and died February 25, 1958, at her home in Webb City, Missouri. She had been a member of the Reorganized Church since the age of twenty and was active in church work throughout her life; at the time of her death she was president of the women's department of Webb City Branch. She was widely known as a W.C.T.U. worker and was past president of the Jasper County chapter; for the past eleven years she had been a representative of that county at state and national conventions. She also served as director of the W.C.T.U. essay contest, of high school Bible reading projects, and assisted in child welfare work. She and her husband, Albert N. Deaver, observed their golden wedding anniversary in November, 1956. One of their six children, Wayne, lost his life early in World War II as a merchant seaman.

She is survived by her husband; three sons: A. Neal of Independence, Missouri; Paul of Phoenix, Arizona; and Don of Spokane, Washington; two daughters: Mrs. John R. Darling of Mobile, Alabama, and Mrs. Gregg Beitz of Phoenix; twelve grandchildren; and two great-grandchildren. Funeral services were conducted by Elder Herman Plumb, assisted by Jim Jones and John

Wolfe, at the Hedges-Lewis Chapel in Webb City. Interment was in Mount Hope Cemetery.

MURDOCK.—Sarah Olive, daughter of William and Olive Taylor Calkins, was born February 14, 1871, near Hamburg, Iowa, and died November 26, 1957, in Sherwood, Oregon, where she had resided since 1939. At the age of eight she was baptized into the Reorganized Church, and on April 13, 1890, she was married to Emer Murdock. They moved from Iowa to Clitherall, Minnesota, and in 1892 made their home on a farm near Sherwood; here they remained until Emer's death in 1933. Two daughters, Lillie May and Annie, died in infancy, and another, Mina Taylor, died in 1933.

Surviving are five daughters: Mrs. Grace Marquis of Ocean Lake, Oregon; Mrs. Luella Finney of Nelscot, Oregon; Mrs. Ruth Mark of Camas, Washington; Mrs. Rose Hacker of Yakima, Washington; and Mrs. Hazel Reeves of Albany, Oregon; four sons: George of Jackson, Michigan; Frank of San Francisco, California; Lyman of Sherwood; and James of Oakland, California. She also leaves a number of grandchildren and great-grandchildren.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

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And Finally...

WHO SAID THAT?

There seems to be a tradition among the elders that God has said, "If my people do not go ahead and redeem Zion, I'll raise up another people who will." With all of the counsel and the many blessings he has extended to latter-day Israel, it seems probable that our heavenly Father might feel that way, but I have never been able to find any such statement from him.

Isaiah was the first to write about Zion's redemption (1:27). God promised to purge the dross from Israel and she [Jerusalem] should be called the "City of Righteousness, the faithful city." Zion, the New Jerusalem, must wait for a willing and obedient people. Neither numbers, wealth, nor the Lamanites coming to independence, Missouri, will move God to bestow the endowment of the Holy Spirit. The promise is for a sanctified people.
C. B. H.

SILENCE IS NOT GOLDEN

Dr. Martin Luther King, Jr., Negro pastor from Montgomery, Alabama, speaking on the struggle for racial integration, has said, "All too many ministers are silent while evil rages. It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people."

FOR YOUR REMINDER BOOK

Only the best is good enough to insure victory.—A slogan of World War II.

UNAFRAID

There is a calculated risk in everything. There has been a calculated risk in every stage of American development. The nation was built by men who took risks—pioneers who were not afraid of the wilderness, businessmen who were not afraid of failure, scientists who were not afraid of the truth, thinkers who

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Mrs. Alex Weber
1411 - 2nd Ave. S.
Denison, Iowa

16450
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were not afraid of progress, dreamers who were not afraid of action.—Brooks Atkinson

BADGE OF WISDOM

We learn of fire by being burned, and the scars are our badge of knowledge gained. We mortals have no other way of learning of life than by being broken and bruised and scorched. The wise seek not to avoid the hurts, but to bear them with fortitude, and wear the scars as the brave wear their battle ribbons.

Frances M. Mills

SURE TOOL

A falling drop at last will carve a stone.
—Lucretius

ON JUSTICE

Justice is not the right of the stronger but the effective harmony of the whole.
—Plato

PRESCRIPTION

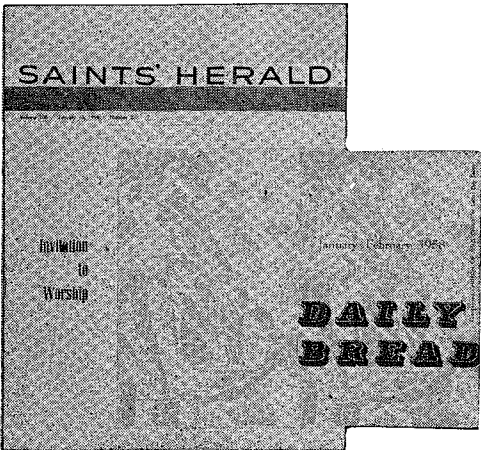
Keep your fears to yourself, but share your courage.
—Robert Louis Stevenson

AQUA-TEST

A man should be like tea which shows its real worth when getting in hot water.
—Watchman-Examiner


STEWARDSHIP

We really own much more than we ever realize. Ownership does not confine itself merely to what we buy or pay for. Ownership is appreciation. We are not permanent owners of anything, even though we may have much in our possession that may have been inherited or earned over a term of years. In time all is dispensed to other owners. We grow richest when we give away the most. We then become partners in an ownership that others distribute.
—George Matthew Adams



in every church home . . .

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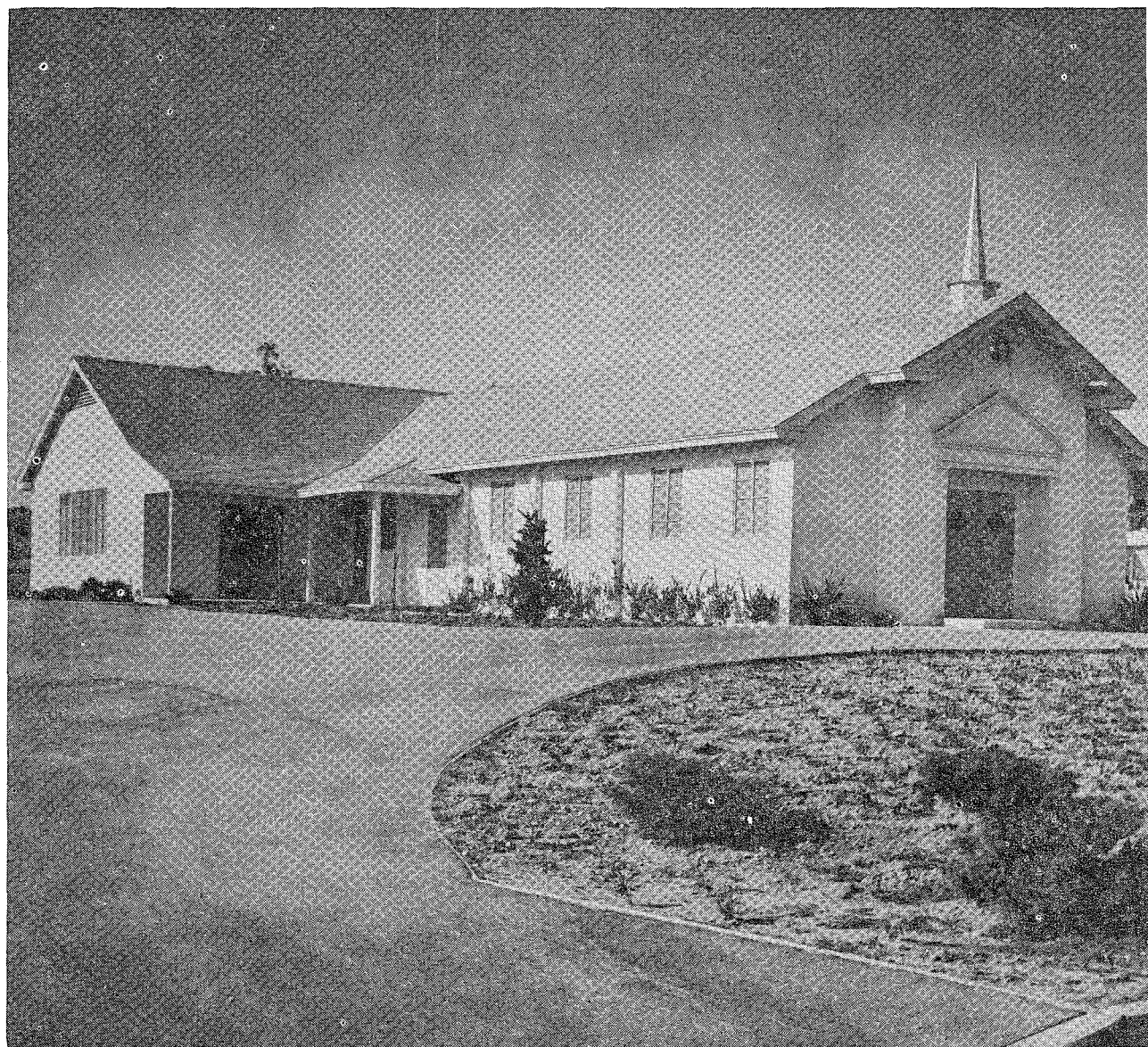
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SAINTS' HERALD

Volume 105 / April 28, 1958 / Number 17

The
New
Church
at
Upland
California



Upland Mission Becomes a Branch
(Page 8)

www.LatterDayTruth.org

Antonius D. Compier



IN A RECENT *Stride* article Joe Bayless, an ex-GI who has returned from Europe, recalled his acquaintance with Anton Compier:

"I remember when I attended Kansas University Brother Compier spoke to us at a college conference," Joe recalled. "His first words were that he felt like a *Dumkopf* among all of us brilliant college students. I have seen over here [Europe] how much of a *Dumkopf* he is. He has been the interpreter, along with Oskar Stüve, at the European conference. Sometimes he switches among three languages at once: German, Dutch, English. He also speaks Norwegian and French and travels throughout Europe speaking whatever language is needed at the time. Some of us 'brilliant scholars' could pick up a few pointers from Anton."

Anton Compier is a General Church appointee who makes his home in his native Holland. Before he became an appointee, Brother Compier was in charge of the insecticide department of the biggest agricultural co-op in the Netherlands. He did the buying and selling for this department which had a turnover of three million dollars each year.

His first call to the priesthood came in 1948 when Seventy Albert A. Scherer was serving in Holland.

Brother Compier says, "I was very skeptical as to the divinity of the call and wanted to have my own testimony. Not only I but also my wife-to-be (we were engaged at the time) made this a matter of prayer.

"One night I awoke and had the answer that I had been longing for. Even today I could not say whether it was a dream or a vision, but it was so outstanding that even now I can still hear the voice speaking to me, saying I should go out and teach stewardship. It went on to explain that there is a stewardship of the gospel entrusted to us, and a further stewardship of things such as money and time.

"The day following this experience I could not help thinking of it all the time while at work, and as soon as

it was time to quit, I hurried over to the mission house to tell Brother Scherer that I would accept the call."

In 1949 Priest Compier was ordained an elder. In 1954 he was ordained a high priest, and in 1957 a bishop. The same year he was ordained an elder he was married to Elizabeth Leuntje Johanna Verhaagen. They have three children: Kornelis, seven; Elizabeth Antoinette, four; and Daniel Hendrik, ten months.

"The preaching and teaching of the kingdom, and the kind of life that will bring it to pass upon this earth is my greatest desire," says Bishop Compier. "I have a firm belief that Zion will be realized and intend to dedicate my life toward this purpose."

The Searching Spirit

I have not found that the church has complete answers to questions about biological evolution—particularly about the way man came to be. I have found that the wisest men are the humblest, and that they are still working away at the questions.

In my own thinking I see God working purposefully through the centuries, and I do not set down final answers as to the way everything happened. About the only place I am dogmatic is in reply to persons who have all the "answers." I call on you to develop the appreciation of the creative mind and the searching spirit. Such a mind led me into the church, and I am not going to forget it now.

ROY A. CHEVILLE

Authors in This Issue

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Called Out Men

EVERY AGE AND ALMOST every ethnic group has had its "holy men" or prophets. Yet because the distinction between these prophets and others is of the spirit, and because it is impossible to recognize the righteous by outward appearances, the world is likely to regard all human beings alike.

Someone observed, "There is little difference between one man and another, but that difference is very important." The physical appearance may, or may not, be marked. The way the mind works and the spirit functions in the man makes the real difference. In determining one's personality the two human aspects cannot be separated. A man's physical characteristics combine with his mental traits to make his personality.

In Jesus' early ministry he taught in the synagogues, and the amazed Galileans asked, "Whence hath this Jesus this wisdom and these mighty works? Is not this the carpenter's son? . . . And they were offended at him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house" (Matthew 13: 55-58). Because of their distrust or failure to recognize this man as the greatest of all prophets, Mark tells us "He could do no mighty work there" (6: 7).

If people made this colossal mistake with the Son of God, and thus failed to get the full benefit of his ministry, how much more likely will men fail to recognize God's servants today and lose the opportunity for divine blessings. Jesus used fishermen, tentmakers, and tax collectors in Palestine. In our age he has called out farmers, merchants, and factory workers for soul-saving work, and men reject them because of outward appearances and educational backgrounds. In their own way they say, "This is the carpenter's son."

MOSES HAD A RELATED problem on hand as shown in Numbers 16. The Levites accused Moses and Aaron of taking too much authority upon themselves. They were rebuked in these words (16: 9): "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation?"

These were called out men whom God had used and wanted to use. They murmured against the Lord and brought contention to Israel by condemning their leaders and seeking the high priesthood also. Moses said, "Ye take too much upon you." It was not their duty to regulate the camp of Israel nor to elevate themselves.

It is relevant to observe here that it was the God of Israel who called these men out from the congregation. Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you" (John 15: 16). Christ still holds the initiative in calling men to priesthood responsibility. He does not reject anyone's love or efforts to help in telling others about his grace and goodness. Yet the great commission to "Go . . . teach . . . baptize . . . observe all things" was to the eleven disciples—a specially trained group.

When this church was in its infancy some of its leaders came to the Prophet and wished him to inquire of the Lord concerning the special work they were to do. His brother, Hyrum, was told among other things, "Behold, I command you, that you need not suppose that you are called to preach until you are called" (Doctrine and Covenants 10: 8 a). One of the qualifications which followed this injunction was "That you may know of a surety my doctrine." Men without convictions cannot preach for "love nor money."

IN MY BOYHOOD I used to wonder if some of our men would interpret the gospel differently if they had a college training. Often they would call attention to Paul's statement, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are chosen; for God hath chosen the foolish things of the world to confound the wise" (I Corinthians 1: 26, 27). It followed logically that God could use those of little systematic training, who might even be considered "foolish," to do his work. But it seemed then as well as it does now that he could inspire trained minds as well or better. "To be learned is good, if they hearken unto the counsels of God" (II Nephi 6: 61).

The Prophet Joseph Smith, Jr., is erroneously referred to as "an unlearned boy." This applies to the time when he received the heavenly visitors in the woods. But he had a highly trained mind at the time he organized the church and did his greatest work. God still calls out men who are not "wise after the flesh," but he expects them to take every opportunity to prepare themselves to serve even the "wise and the noble."

Ministers must speak the language of our day and of the people to whom they minister among all nations if they are to give them an equal opportunity with us to hear and receive the gospel. Our work is cut out for us. This is our day to magnify our callings. C. B. H.

Official

Baptismal Report For January

There were 221 baptismal reports received by the Department of Statistics in January, 1958. This is ten more than were received in January, 1957, and the highest number of reports received in January since 1952.

Branches and missions reporting the five highest number of baptisms in January are as follows: Denver, Colorado; and Flint, Michigan—10 each; Humber Bay, Ontario; Kalispell, Montana; and Tucson, Arizona—7 each.

Districts and stakes from which the five highest baptismal totals were reported in January are as follows: Eastern Colorado District, 16; Kansas - Colorado District, 13; Western Montana District, 11; Toronto Metropolitan District, 10; and Southern California District, 8.

MERLE P. GUTHRIE
Statistician

Across the Desk

OF THE FIRST PRESIDENCY

From Missionary A. M. Pelletier, Jr.:

The Middletown, Ohio, series (February 16 - March 2) concluded with outstanding missionary experiences. Twenty-one people were added to the church in this concluding service of baptism—the largest single service of baptism reported in the congregation for many years. This affected thirteen homes in uniting ten of them and introducing three new ones to the work. Thirteen of the twenty-one people baptized were adults, one was a teen-ager, and seven were youngsters. One interesting thing to note is that all the nonmembers who attended five or more meetings during the series were baptized at its conclusion.

The pastor, Elder Russell Rockwell, and his corps of workers did a remarkable job in preparing some one thousand advertising folders, and distribut-

ing them. Also a fine series of newspaper advertisements were prepared and displayed effectively in the local newspaper. This, in addition to the enthusiasm which was engendered from this publicity, resulted in many of our members phoning their friends daily and bringing them to services. There was a great spirit of evangelism.

The following comes from Elder Frank A. Fry, president of the British Isles Mission:

The Saints here have been happy to have Brother and Sister Oakman return to this mission.

Following the successful priesthood institute at Birmingham in November, we decided to hold another at Hope, Derbyshire, near Chesterfield, on February 15-16.

We were fortunate to have Apostle Oakman present for the mission-wide priesthood retreat. As this was a new venture for the mission, we were happy to have sixty-two present for the entire period. We were blessed abundantly with the Spirit under the ministry of Brother Oakman, Elders James Schofield and Ronald Chandler, and many of the local priesthood.

Saturday, February 22, a regional church school institute was held at Nuneaton under the supervision of Elder George Barrington. Twenty-five leaders and teachers attended. They evidenced real interest and also grave concern for this important part of our work.

As I visit the branches of the mission I find renewed interest and a spirit of expectancy among our people. I feel that this is a prophecy of better things to come.

From Fred O. Davies, President of Kansas City Stake:

You will probably be interested to know that we set aside the months of April, May, and part of June, 1958, for a concentrated effort in the church school.

This called for the using of the *Church Member's Manual* in all classes from the Zion's League up. (We have

since learned that even children's groups are now taking it.) This has resulted in the sale of about 750 books; it will reach 1,000 before the end of April, plus all that had been bought by individuals previously.

We have had some fine testimonies already as to its value; one nonmember family bought five copies, one for each person in the family. A church member bought one for each of her three boys.

We had good response from presiding elders and church school directors regarding it, and even the old, well-established classes have taken up the course.

Our recent "Crusade with Christ" series no doubt helped to inspire people to take up this "Teach Our Members" program.

District President Fred C. Banta of the San Francisco Bay District reports the organization of a mission at Pittsburg, California, on February 2. This brings to a total of seven the number of missions organized in the district. In addition to these missions there are eight branches and a small group meeting regularly.

Brother Banta adds: "The San Francisco Bay District has shown a steady growth, and it is a real pleasure to have as one of my last official acts in the district that of organizing a mission."

Brother Banta is now assigned to the Scandinavian Mission.

The following information comes to us from Brother William Coates in Birmingham, England.

We are starting a Scout troop here in Birmingham—the first ever sponsored by the church in England.

Our leader and assistant have been to a near-by group for training, and they will start the Wolf Cub Pack meetings right away. We hope to start the Scouts in about three weeks.

The troop will be registered as the First Billesley (area in which the church is situated) R.L.D.S.

We will have a mission youth leaders' meeting at Manchester soon, and I will teach a class on Scout work.

(Continued on page 20.)

The Saints' Herald

Vol. 105 April 28, 1958 No. 17

EDITORS: *The First Presidency*; Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

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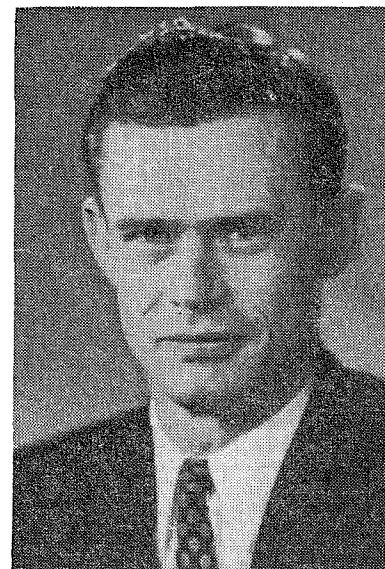
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The Ten Virgins

and the Parable of the Talents



SEVERAL YEARS AGO I had a discussion with a traveling companion concerning religion. In the course of the conversation I told him that most of our ministers serve without receiving a salary. He expressed the feeling that this was good. He spoke of some clergymen as being "bread and butter" ministers. He said, "They make their living by preaching, so they are usually pretty careful about what they say. They are not always as concerned about teaching the truth as they might be, especially if they know that the truth might be taken as criticism of the actions of some of their congregation."

It is true that our ministers are not restricted in what they say by the need to support their families. However, I think they are hesitant at times to speak out sharply because they like to have the good opinion of their congregations. More often, however, I think it is because men of the priesthood sincerely desire to be kind and loving and therefore do not want to hurt the feelings of the people. If such is the case, they labor under a misconception. It is neither kindness nor an expression of love to allow people to gloss over their mistakes and excuse themselves. It is neither kindness nor an expression of love to withhold truth from them because it might make them appear sinful. The knowledge of truth is freedom. The opportunity to recognize sin and go on from there to a better life is a most sacred privilege.

Truth Is the Judge

In Doctrine and Covenants 63:15, we find these words, "for this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days." In Section 6:4 we read: "Say nothing but repentance unto this generation: keep my commandments, and assist to bring forth my work according to my commandments."

The parables of Jesus contain the message about the kingdom of God. I know that the truth which I present condemns some of my actions. However, the fact that I am condemned by this truth does not negate its truthfulness nor lessen the need for me to teach it. Perhaps this truth will condemn some of your actions also. If so, you should remember that it is the truth which judges you. I have a right and a responsibility to teach you the truth, but I have no right to judge you.

Preparation Is Important

The parables found in the twenty-fifth chapter of Matthew deal with the ten virgins and the three servants to whom talents were given. Various aspects of the kingdom of God

are likened to them. Perhaps the most important point stressed in these parables is preparation. At least that is the point I wish to emphasize.

First, let us consider whom Jesus had in mind when he told these parables. "And then, at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom."

We notice that Jesus was speaking. He was speaking during the time that he was on earth, and he was speaking about the time just prior to when he would come again. We do not know when Jesus will come again. We are told that no man nor even the angels in heaven know when that time will be.¹ However, we have been told that the kingdom would have been established by now if we had so desired.² We have also been told many times that we are living in the latter days. We might not be too far amiss to say that Jesus was referring to our time when he said, "at that day, before the Son of Man comes."

For Believers Only

To whom was Jesus referring specifically when he gave his parable of the ten virgins and the three servants? Was he speaking of all people who would be on the earth at that time—in other words, on the earth now? Or was he speaking only of a part of all the people? I believe that he was speaking only of a certain group. He was speaking of his servants, people who knew him and looked forward to his coming.

We might say that Christ was speaking of all Christian people, then, for certainly all Christians have at least a nominal belief in Jesus. However, if we look more closely at the characteristics of these ten virgins and three servants we see that they had in common something which not all Christian people have. They were looking forward to the coming of Jesus Christ. The ten virgins were awaiting the bridegroom, who is Jesus.³ The three servants knew that their master would *return* and require an accounting of their stewardships. Notice that the master returned to the servants, not that the servants went to the master.

The Kingdom

Our church is almost unique in its belief in the literal coming of the kingdom of God on earth. Although many people express a belief in Jesus, very few look forward to his

coming to reign among them. Many people believe that his second coming was fulfilled when he returned after his resurrection. Others say that the kingdom of God is in heaven and will remain there. Still others say that the kingdom of God involves a purely personal relationship between individuals and God, and that this relationship alone is the kingdom.

However, members of the Reorganized Church of Jesus Christ of Latter Day Saints hold as one of their most fundamental beliefs that God desires mortal men to become righteous enough so that he, God, can come and reign in their midst. Further, we believe that the kingdom of God is not complete until this happens. We look forward to the time when he will come, and we invite others to join with us in making preparation for him.

We are not the only people who look forward to Jesus' second coming, but we are among the few who do. The point I want to emphasize is that when Jesus spoke of those of his servants who were looking forward to his coming, and who lived in the latter days, he was most certainly including us—the members of his church. It therefore behooves us to study carefully what he had to say with respect to us.

Very briefly, Jesus said that some of these people who were his servants and who were watching for his coming would be shut from his presence, or would be cast into outer darkness. The reason for their being cast out was that they had failed to make adequate preparation for the coming of the Master. The five foolish virgins had not filled their lamps, and the servant had neglected his stewardship also.

Good—But Not Diligent

Notice that these people were good people, judged by our standards. The five foolish virgins were virgins nonetheless. They were not immoral, not prostitutes, not drunken street "scum." They were virgins who not only associated with but companied with the virgins who were wise and noble. Likewise, the servant who received the one talent was a servant who was loyal to his master. He had his master's interests at heart—at least that is what he said. However, the master judged him and told him that he had failed to make a proper use of what had been given him. Notice the words of his condemnation: "slothful" and "having known this . . ." ⁴

The five foolish virgins failed to make proper preparation because the wait for the bridegroom had been long and they felt they still had plenty of time. The servant failed simply because he was lazy and did not want to be bothered with his lord's work. Think how much easier it was just to bury the money than having to concern himself about finding a profitable investment and then having to watch over it.

A Message for Today

I think that the warning to us is quite clear, and I think it applies to each of us. Judged by the standards of our contemporaries we are a relatively righteous people, yet many of us have said in our hearts, "The responsibilities which his church asks me to accept, the contributions which I should give, and the luxuries which he would ask me to deny myself represent a burden that is too great. I do not want to be bothered with it all—not at the present anyway. Perhaps next year or at some other convenient time I will do these things which I realize are required of the truly righteous."

I am sure most of us would feel a certain bond of understanding with a person who would express such feelings, and

we might therefore be somewhat hesitant to condemn such an attitude. But let me remind you again of what Jesus himself said about these people. First, he said that they had *no understanding of his nature and purpose.* ⁵ Then he said, "Cast [them] . . . into outer darkness; there shall be weeping and gnashing of teeth." ⁶

This may appear to be rather severe punishment to be meted out to one who might have good intentions and really might be a "pretty good" person when compared to other men. Nevertheless, those are Jesus' words.

Have we as individuals and as a church become too complacent regarding our responsibilities? Have we been guilty of convincing ourselves that Zion will be established, but not in our time? Have we looked at the pleasures of immediate worldly enjoyment and the joys of righteousness, and decided that the first are more desirable? Have we lost sight of the fact that now—the living present—is the momentous time? Have we become so sophisticated that we tend to give more weight to individual interpretations (and convenience) than to inspired leadership? If these things are true, then we are no less wicked than the five foolish virgins or the slothful servant. Furthermore, our condemnation will be just as sure and just as severe.

1. Matthew 24: 43
2. Doctrine and Covenants 102: 2
3. Matthew 9: 15-17
4. Matthew 25: 26, 27
5. See Matthew 25: 11
6. Matthew 25: 31

Who Will Build Zion?

WE AS A CHURCH fully believe that Zion will be built. It must be, because the need for it is so great. Man's destiny is not complete without this final great work. Christ came to man as the Savior because the need was great—salvation demanded it. But he cannot dwell with man in his risen glory as man is now temporally organized. To complete the cycle Christ and man must dwell together in harmony, and only a Zion society will make this possible. The waiting seems long—doubtless the long wait for the coming of the Messiah was just as irksome, and men doubted and turned away scoffing then as now. If we would dwell with Christ we must provide a city to which he can come, not as a stranger to be crucified again but as Lord and Master, the Shepherd of his flock, recognized, obeyed, and loved.

When this will be accomplished no man can say. It waits upon a gathering together of a sufficiently large group of like-minded, single-minded people—people who not only will to live together but determine to live together with Christ.

Who will build Zion? At the moment it can be answered only negatively. Zion will *not* be built by those who doubt that it can ever be. Zion is man's ultimate destiny upon this earth; its inevitability is dictated by man's great need for such a mode of existence. It is not enough to desire Zion; one must believe in its inevitability in order to give one's self wholeheartedly to its accomplishment. Zion will not be built by the impure in heart—those whose hearts are unpurged of doubts and dissensions, whose beliefs have not crystallized in fruitful deeds.

Read Your Periodicals

EVERY YEAR NEARLY two million copies of church periodicals come off the presses at Herald House.

Are you taking full advantage of this good reading—this ministry—that is offered to you?

Obviously a lot of church members are, because for every magazine printed there has to be a subscriber. However, many members are not aware of the wide range of good reading that is available to them. Worse, some know about these magazines but do not subscribe to them—even though none of the yearly subscriptions cost more than a tank of gasoline or a few haircuts.

Let's run down the list. Check off the ones that should be in your home.

The Saints' Herald

If you are reading this article, you are probably a subscriber to the *Saints' Herald*. That's good. Every church home should have the official weekly magazine of the church. At present 16,635 copies of the *Herald* go to members all over the world each week. It costs \$4 yearly.

The *Herald* had its beginning as the *True Latter Day Saints' Herald* in 1860 when the reorganization of the church was beginning to take form. It has reported the Reorganized Church for over ninety-eight years. If you read the *Herald* regularly, you know it reflects the true gospel.

Stride Magazine

Stride, the official youth magazine of the church, is the newest Herald House publication. It is issued monthly and is aimed at Zion's Leaguers, older youth, college students, and all other church young people. However, many older people also enjoy reading the magazine. It should be in every home that has a young person in his teens or twenties. *Stride* is now going to 3,274 subscribers. It costs \$2.50 for one year.

Daily Bread

Daily Bread is a family devotional magazine. It is another magazine intended for every family in the church. It contains a suggested devotional service for the family for each day of the month. *Daily Bread* is published bimonthly and costs \$1.50 a year. About 6,000 families are now subscribing.

Guidelines to Leadership

Guidelines to Leadership is published monthly except in July and August. It costs \$2 a year for the ten issues. *Guidelines* is a magazine for leaders in church school, youth work, priesthood education, and all other phases of branch and district church work. It is currently going to 2,868 leaders.

Stepping Stones

Stepping Stones is a weekly church school paper for junior and junior high ages. It costs \$2 a year and is also sold in

quantity prices to branches that buy the paper in bundles. Nearly 10,000 children now read *Stepping Stones* every week.

Zion's Hope

Zion's Hope is another weekly church school paper. It is for kindergarten and primary ages. Beginning in October church school teachers will find material in the *Hope* that will help them use the new church school curriculum for this age group. It costs \$1.75 a year and also has quantity prices. There are 8,409 children receiving *Hope*.

Newsletter

The *Newsletter* is published by Herald House for the Committee on Ministry to Armed Forces Personnel. The four-page paper is for military personnel and their families. The paper is free to any such personnel or their ministers. About 1,000 persons are now on the mailing list. Requests for the bimonthly paper should be addressed to Committee on Ministry to Armed Forces Personnel, the Auditorium, Independence, Missouri.

Reminder

The *Reminder* is for those who do not have branch privileges. Its tenth anniversary year issue has just been published and will go to more than 11,000 readers. It is a quarterly paper and is also free to those who wish to receive it. Requests for the magazine should be made either to district presidents, nonresident pastors, or directly to the Council of Twelve office, the Auditorium, Independence, Missouri.

Prices Differ

The prices quoted are for subscriptions mailed to points within the United States and its territories. Subscribers living in Canada will have to pay a few cents more, and those living in other countries will pay a little more due to additional mailing costs.

The cost is small compared to the joy these periodicals can bring to your home and to the members of your family. They bring a type of ministry that every family should receive.

How did you do? Are you receiving the periodicals that should be in your home?

The best of the Restoration thinking appears regularly in the church's periodicals. The magazines all aim to lead, inspire, comfort, inform the reader.

A Zion home is many things. One of its distinctions, certainly, is the presence of the church periodicals, regularly received and regularly read.

Upland California Branch

Organization and

Consecration

Let your consecrations be without covetousness; and be content with giving such things as ye have; for he hath said, I will never leave thee, nor forsake thee.

This was the call to worship at the consecration service of the Upland Branch on December 15, 1957. It was followed by a review of "The Establishment of the Upland Mission," by Priest Lyle Graham; its "Present Stage of Growth and Plans for Future Development," by Elder Nelson M. Van Fleet; and "The Special Service at the Branch Organization," by Southern California District President J. P. Davis. Presentation of the charge was given by Apostle E. J. Gleazer, followed by the acceptance of the charge by the pastor, Elder George O. Scott.

Following the consecration service, Apostle Gleazer delivered the morning sermon.

A potluck dinner was served in the social hall of the church at noon.

History

Early in 1955 Saints in the Upland area were moved to organize a mission for the purpose of providing Christ's doctrine in the midst of a rapidly growing city and its neighboring communities, as well as making services more readily available to those members residing there.

On March 6, 1955, a mission was duly organized, and the Saints held meetings in the only available place, an Upland hall. Elder Clyde Graham was elected the first pastor, which office he held for two years.

A building committee was appointed at the first business meeting, and pledges



were accepted to establish a building fund. A total of nine thousand dollars was pledged.

Various sites were studied, and on September 11, 1956, a lot was purchased. On October 14, 1956, an architect was retained to draft plans for the proposed building.

Rent of the hall was immediately discontinued and services were held in the homes of members. Many beautiful spiritual experiences occurred at these meetings.

In April, 1957, the chapel and social hall were completed, and services were held in the new edifice.

The exterior of the building is frame-stucco construction consisting of a chapel 28 by 60 feet, and a social hall, 30 by 60 feet.

The interior of the chapel has a seating capacity of approximately 150. Large windows in the rear make possible a "cry room" off the foyer for those with small children. This room is equipped with a public address system installed by the membership's electronics "fans." The font under the floor of the rostrum, has been used a number of times for home congregational baptisms as well as those of other branches.

The social hall provides ample space for dinners and social activities; it has a large kitchen at one end. Two folding doors suspended from tracks in the ceiling provide three classrooms when closed.

Donations by members and friends include a beautiful organ for the chapel, a piano for the social hall, a deepfreeze and refrigerator for the kitchen.

Building plans for the future include construction of a junior chapel when funds permit.

Branch Organization

At a special service on September 8, 1957, the members met to organize a branch, at which time officers and department leaders were elected for the ensuing year. Southern California District President J. P. Davis presided, assisted by Elder George O. Scott. It was resolved that the congregation be known as the Upland, California, Branch.

The following officers were elected: pastor, Elder George O. Scott; counselor, Elder Nelson M. Van Fleet; secretary-recorder, Eloise Van Fleet; treasurer, Jack Ball; director of religious education, Helen Ferguson; women's leader and book steward, Lola Scott; young people's supervisor and bishop's solicitor, Lyle Graham; director of music, Lewis Ferguson; director of drama, Grace Ferguson; publicity agent, Frank N. Van Fleet; auditors, Nelson M. Van Fleet, Frank N. Van Fleet; custodian, Charles Scaiola; historian, Marion Van Fleet.

The present membership of forty-four is blessed with a priesthood comprised of two elders, one priest, two teachers, and one deacon. A women's department of thirteen active members meets twice each month for devotional programs and the planning of fund-raising projects. One fund-raising dinner is held each month. Several rummage sales have been held recently. The Zioners, fifteen in number, are led by Lyle Graham, assistant Southern California District youth leader. They meet two hours each week, Friday or Saturday evenings, for discussions and recreation and two hours on Sunday for class study. This group has six church members and nine nonmembers. It is planned that the *Zion's League Annuals* will be used for the 1958 activity guide.

www.LatterDayTruth.org

WORKING FOR FAITH

ONE OF THE QUESTIONS a child eventually asks — "Who made God?" — has troubled many conscientious parents. The puzzled wonder concerning the existence of everlasting personality is shared at times by adults. It is difficult for us to conceive of a Being who never dies, largely perhaps because we have never had direct contact with such a person. All we have known either die or expect to die.

Yet we have no difficulty in thinking that time is infinite. Let us forget for a moment the vague things most of us have heard about Einstein's theories and higher mathematics. We know that time is measured differently on different planets, by varied lengths of days, months, and seasons. Time as measured unto man will sometime end, the Scriptures tell us, but eternity stretches on beyond. We cannot imagine a today without a yesterday or a tomorrow.

"When will it be tomorrow?" a child asks, and we are amused when he cannot understand our explanation, when tomorrow always eludes him. But do we understand? Or is the mind interpreting time by our own past experiences and conceptions?

The same thing is true of space. The horizon is always beyond, at least for most of us.

"It curves in on itself," a learned friend said of space. But I am like a child, always questioning. "What lies beyond the curve?" This he cannot answer. To conceive of the immensity of space staggers any mind. Try to imagine space as ending! Can we imagine complete nothingness? Even our so-called vacuums occupy space.

What happens in our minds, the things we can perceive, is important to us. It determines our true beliefs and colors all of our experiences.

It is not difficult to believe that time and space are infinite. If so, it follows that the great organizer of all things in time and space can also be infinite. Be-

cause our first parents sinned, we are separated from God; to return to his presence requires serious effort. But he has provided a way. The first steps consist of something which happens in our minds; namely, belief and faith.

Must We Know?

For a pretty war bride, a native of a remote Pacific island, life had been simple and primitive. Flying with her young husband to his home state, and being whisked in a car to a modern farm home beside that of his parents, were breath-taking experiences. Left alone that first evening for an hour or two while the young man helped his father, she could not bring herself to touch the water tap although she was thirsty, nor to press the button on the wall to get light. To her mind it was either foolishness or black magic. When her husband returned she was still sitting, thirsty and lonely, in the dark. A reporter treated the incident lightly and with humor. But how very like her we sometimes are!

Since she had a normal mind, the girl — once fear was dispelled — most likely accepted modern conveniences with joy. Certainly she would not wait until she understood electricity fully and completely before she turned on the light. If so, she is still sitting in darkness. For, despite the tremendous accumulation of knowledge in this field, there are unexplored areas and possibilities.

Our creed is "All Truth." That doesn't mean we must know everything before we can function on the Christian plane. It means that we believe the gospel embraces all truth, and that we must be alert and receptive to it. To know all truth we should have to assemble an almost unbelievable array of facts on every subject, and all these would of necessity have to be co-ordinated so that the total meaning should not escape us. Only God is that kind of an "observer." This he told Moses in no un-

certain terms.¹ Moses contented himself with partial knowledge and walked in faith; the work he did and the things he said extend his influence to our times.

The Advertisers Know

Advertising has become a science. The value of what a man thinks about a certain product has long been known. Methods of manipulating the thoughts of people become more and more effective. Now advertisers can get results without the prospect's knowing what hit him. By slogans flashed so swiftly on a movie screen that they were invisible, thoughts were projected into the subconscious minds of patrons. Relaxed and receptive, they were so greatly influenced that sales of popcorn rose by 58 per cent, colas by 18 per cent. The danger in this type of thought control is portentous. It would seem that, more than ever before, if we wish to preserve our political, economic, and religious freedom, we must learn to manipulate our own thinking.

God Wants Us to Think for Ourselves

It is Satan's way to try to coerce, to force decisions on us. Often quoted, but one of the best short sermons our literature yields on faith, are the words of Alma.² First desire, he said, and cultivate that desire until it grows.

Some have objected to this method. They feel if there is such a thing as faith in God, it should come with no effort on their part, a strange delusion, since no other good thing usually comes that way.

"To cultivate desire to believe would be working psychology on myself," a friend said.

Indeed, the obtaining of faith in God is a psychological process. So is sinking into the despair of doubt. So is

faith in our electrician, our taxi driver, our government, or even in the quality of food we eat for breakfast. We cannot escape psychology. We were born with mental potential. A brain is a psychological apparatus that works almost as constantly as the heart beats.

On the highest levels of intelligence, we control our own minds and govern our own thoughts, even if the price be martyrdom.

Even the insane think. Their imagery is distorted, they have lost control, but the brain still drones away, sometimes with compulsive repetitions.

On the highest levels of intelligence, we control our own minds and govern our own thoughts, even if the price be martyrdom. Most of us drift indecisively, and that is where advertising has a field day. If we do not manage our own thinking, we can be sure that someone else or something else will. This is true on the spiritual plane also. The best and sanest course is to discover what is desirable, desire it, believe in it, and spend our lives for it. Belief in God is desirable. Faith of the right kind brings power to cope with life's problems and a blossoming of personality. Faith becomes precious also in time of crisis.

"I'd give anything to believe in God and in a future life," an agnostic said after losing a loved one. Her believing friends may have failed her at that time.

"I'll give up all my sins to know him," said the old Lamanite king to Ammon, after he had spared the king's life. (The old man did so, and straightway discovered much about God!)

Where Shall We Find Security?

When his followers found that Jesus had no intention of becoming an earthly king, nor feeding them bread and fish without effort on their part, many turned away and followed him no more. Sadly he turned to the Twelve: "Will ye also go away?"

"Lord, to whom shall we go?" Peter replied. "Thou hast the words of eternal life."

Economic stability is what most people seek first. Although this is one of life's good things, they do not find in it complete satisfaction. The secure life is more than electric appliances, automobiles, or modern homes. Where may it be found? Some place unquestioning dependence upon scientists and specialists. The true scientist is a humble man, maintaining an open mind. He

realizes how little he knows, though his fund of information may seem vast to others. Our great specialists readily admit their limited knowledge even in their own fields.

In private rooms in our best hospitals, with expensive and skilled ministrations, people still die. No matter how expensive and powerful the car, accidents can occur, often caused by another driver who found his questioning, his unsolved problems, too much for him and sought momentary relief in strong drink.

The scientist and specialist are needed, but they do not have ultimate answers for our seeking hearts.

What about Philosophy?

Some search the sayings of great philosophers for security. These works are worth reading and contain much truth. But in many cases they only state problems in a new way and try to solve them without Deity. They try to find finite answers to infinite questions. This seems at best a bit foolish, like a housewife cooking apples because she wants to serve mashed potatoes for dinner. If you want mashed potatoes, you must cook potatoes. An infinite question must be answered in infinite terms. Otherwise it is inadequate, false, or ephemeral.

Can You Believe Your Eyes?

"I believe what I see," a man once said. But did he? This man was a farmer. Beside him was his dog. Not far away a small rabbit crouched, hidden, alert. The farmer was driving some cattle to a fine field. He pictured the field, his eyes telling him that with care it would yield a good return for a long time. He saw it in terms of cream checks, provisions for his family, a new car. To the dog the field meant frustration, because wild things could readily find a hiding place. To the rabbit it meant security. To the lark soaring overhead and to his mate and their nestlings, the meadow was home. As for the cows, they could scarcely wait until the man opened the gate for them. They saw what they believed would be a fine salad for dinner.

Every one of these beings had two good eyes. What they "saw" depended upon the brain with which each had been endowed and its interpretative abilities.

Some time ago I was chosen for jury duty and a pamphlet describing the conducting of trials and what would be expected of the jury was sent me. Among other things we were to consider about witnesses, if we had opportunity, were their background, who they were, what they did for a living, the excitement under which each might have labored

at the time of the incident in question, their manner of relating the experience.

Two people might look at an accident and see different things. One might have gone through a similar experience himself. His observations would be prejudicial, if he were not more than human, favoring the man whose situation paralleled his own. A doctor seeing the same accident might note first the position of the bodies of the victims, the unnaturally bent arm or leg at once suggesting fracture. The artist would "see" the disarray of clothing, the red blood, the green grass, and the background beyond the scene. The mechanic would see more clearly than others what had happened to the car. The police and the relatives of victims would also "see" different things.

Point of View

Let us consider something simple (?) like grass. The botanist would see whether it belonged to the family of true grasses, sedges, or rushes—he would notice the jointed stems and sheathing leaves. The farmer might see it in terms of pastureage. To the nutritionist it would suggest vitamins; to the chemist, chlorophyll. And to a poet like Whitman, it would be "the beautiful, uncut hair of graves."

Two art students can stand only a few feet apart, painting the same scene, yet each will have a different picture. They not only see the view from a different angle, but each sees things the other misses.

Some speak of situations such as this when they mention the "viewpoint of the observer." Only the infinite observer, God, can see all things and understand their implications.

A crime was committed in one of our large cities. A man was held as suspect. Evidence was needed beyond what the police had. Finally a large reward was offered anyone who could identify the criminal. Pictures and descriptions of the suspect and his alleged victims appeared in many editions of the papers. A very respectable man and his wife, religious people, came and positively identified the suspect as one they had seen, with the victims, in their cafe.

One trouble seems to be that we desire the fruits of belief but do not wish to accept the responsibilities which faith connotes.

They described everything accurately, and gave the date and hour when they were seen. But the suspect was freed. The autopsy proved the victims died many days before the couple had "seen" them. How did this happen? Did they need money so badly that their subcon-

scious mind had tricked them? Desire is a powerful thing. Alma knew that when he said, "First desire to believe."

"I Believe What I Hear"

You had better not, at least until it is properly authenticated. Mark Twain heard of his own death and came forth with some very witty remarks concerning the gossip. But gossip is not what we have in mind here. Can we believe what our sense of hearing actually tells us? Let us investigate.

The story of the mother (and the experience is almost universal with all mothers) who slept undisturbed through the noises of a great city but awakened immediately when her child whimpered in the next room is a classic example of selective hearing. The subconscious mind, alert even in sleep, sorts out the important from the unimportant. The mother desires to care for her baby. Desire is a powerful thing.

A story about hearing is told in the twelfth chapter of John. Jesus was telling his friends that the hour had come for him to be glorified, and what he said warned strongly of his approaching death. A voice came from heaven. Some said an angel spoke. Others said it thundered. Even the ones who heard what the voice said didn't understand the implications of it. They did not desire to hear. They did not want to believe what Jesus was saying. They passionately desired that he should become their earthly king. Thunder was a comforting interpretation of what they "heard" at that time.

Years ago a young woman who loved western ballads and popular tunes married a man who was fond of classical music. He owned a fine phonograph and many records. Because she loved him, she bought a record she knew he would like. As she listened one morning, after being exposed daily to these renditions of great artists, she realized that what once had been a mere jumble of sounds had become beautiful and meaningful to her. Yet her sense of hearing had been there all the time.

What About the Other Senses?

The same thing applies to the other senses, to a greater or less degree. Our senses are all conditioned and trained by our desires, our environment, our experience. Watch a baby's face when a new food is given him! Some people learn to like chocolate covered grasshoppers and fried silk worms.

As for the sense of touch—

Thomas, one of the twelve, had seen Jesus die on the cross, and he said he would not believe that Jesus lived again unless he not only saw him but placed

his hands on the wounds. So he was given opportunity to "know" about the resurrection with three of his five senses: sight, hearing, and touch. Jesus said to him: "Stretch forth thy hand . . . and be not faithless, but believing."

Yes, he still needed to exercise belief. He needed to develop the quality of life having the power of faith in it. The others of the twelve had seemingly developed this quality to a larger extent. Barring legend, we hear very little else about Thomas except the story of his doubt. But the others started a fire of idealism which permeated every phase of life and laid the foundation for our great western civilizations, paving the way for the Restoration movement. Belief is a powerful thing.

We have seen that we cannot depend upon our senses to give us accurate information, since everything must finally be accepted, rejected, or interpreted by the mind. The conditioning of our minds, then, is of major importance. It goes back to the question: What do we really desire with all our hearts? Shall we drift with the current, or shall we read Scripture, ponder it, attend church,

Tremble not at the responsibilities that faith implies, for faith carries with it the power to accomplish what it requires.

associate as much as possible with other believers, *desire* to believe? We shall find Him if we seek with all our hearts.

Road Blocks in the Way

One trouble seems to be that we desire the fruits of belief but do not wish to accept the responsibilities which faith connotes. We see uneasily that if we have faith we shall be willing to follow Jesus all the way to Calvary, without hesitation or denial, that we shall take up the cross. It means we shall be good stewards, so willing and eager to give that we shall work to develop latent talents, pay tithes and offerings with joy, recognizing God's ownership of all things. It might reach down into all the "simple" things of life like cultivation of cheerfulness, retiring and rising early, refraining from tobacco, alcohol, and even food or beverage which debilitates or defiles the body, the temple to which we invite God's spirit. Every aspect of life is involved. We must be willing to walk "in newness of life."

The way of the cross, God's way, seems deceptively hard, the way of evil deceptively easy. The wrong way of life can be likened to the cigarette advertisements. Presented in beautiful surroundings by handsome, happy, and sophisticated people, every brand seems milder, less harmful, and tastier than every

other brand. "First the silken cord, then the hempen rope."

The advertisements do not show the hempen rope—the hospital beds with cancer victims, families too early bereft of a parent, or at best, a personality enslaved by an unlovely, expensive habit which may rob him and his of many of life's finer blessings.

God, on the other hand, does not deceive us. He shows us the whole picture. He tells us: "Yes, you must take up the cross and the burden. But in comparison with the evil way, these burdens are light to bear. And there is the water of life to satisfy you on the way, to quench thirst, to give you security and happiness of which you had hardly dared to dream."

Mirage or Reality?

"But," some say, "if I try to manipulate my mind, use the psychological process of *desire* to obtain belief, how can I know it will not lead to delusion? There are mirages, you know."

The wanderer in the desert knows about mirages. But if he is about to die of thirst, he presses on toward the only hope he has. Where else can he go? If the vision of his desire does not disappear, if at the end of his travail he finds water which satisfies his thirst, if he finds there respite from his toil in the sun, he knows his vision was real. He will not regret the steps he took to arrive.

If one persists in his desire for faith, works at it consistently, and is almost immediately rewarded by a foretaste of the joys of belief, will he not be encouraged to press on? And if, long before he has arrived at the end of his destination (knowledge) he receives the gifts of the Spirit, the fruits of belief, and some of the power that faith brings, "Oh, then, is this not real?"

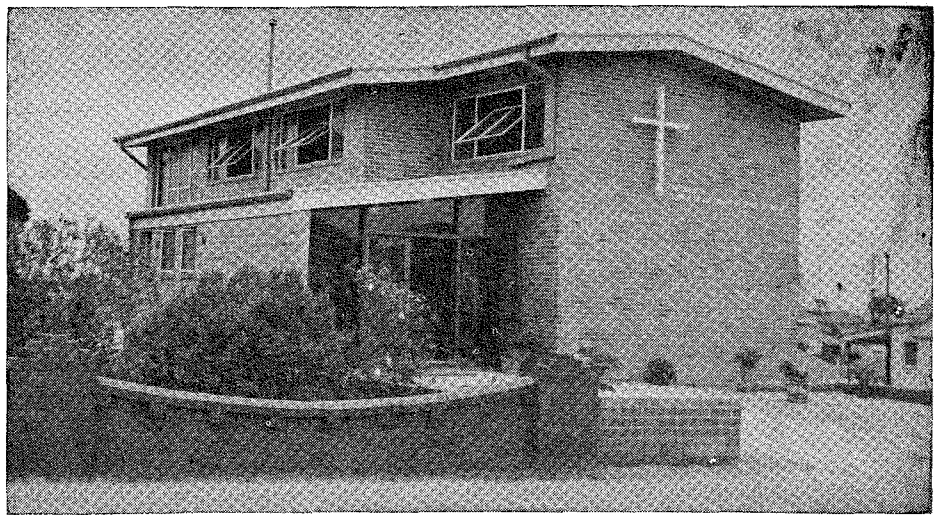
The water of life is just as real as its physical counterpart.

Turn on the Water— Turn on the Light

If we refuse to seek the fruits of belief we are as foolish as the island bride who sat with her thirst in the darkness because she was afraid to press a button or turn a faucet. Tremble not at the responsibilities that faith implies, for faith carries with it the power to accomplish what it requires. Jesus, the best authority the world has known on the subject of burdens and crosses, says: "Be not afraid—only believe."

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1. Doctrine and Covenants, Sec. 22
 2. Alma 16: 151-173

This modern, well-equipped church home is located in an area where missionary prospects are excellent



A New Church for Kingsgrove (Sydney) Australia

THE OFFICIAL OPENING of this fine church building on February 1, 1958, made a further excellent addition to church buildings in the Australasian Mission.

The building is of contemporary design, and the interior finishing and furnishing are of modern style. The sanctuary seats 116 for normal occasions and includes new, modern style pews and chancel furniture, a small but quite adequate pipe organ, lime-colored velvet drapes on a faced brick chancel wall, and rich blue carpet covering the entire chancel area and aisles.

The building has a small recreational hall which will later be extended to full

hall size with classrooms at ground level. The kitchen has been completed and equipped. Total cost of this portion of the structure was in the vicinity of £8,500, £4,000 of which was provided from the General Church Revolving Building Fund.

This church is situated in an excellent, middle-class residential area, where there appears to be good missionary prospects. It is prominently located on a main bus route and will no doubt be of great value in the total work of the church in Australia.

Representatives of the General Church attending the opening were Apostle R. E. Davey, Bishop D. A. Alberts and

District President A. R. Gunning. Also present were Elder K. Cramp, pastor of the branch during the years of planning and building the new church and the local member of state parliament.

Land was purchased for this building in 1954 by the congregation formerly known as the Campsie Branch, and in 1956 the foundation stone was set by Presiding Bishop G. L. DeLapp during his visit to this mission.

Branch members and all who have assisted, including the architect and the builder, are to be congratulated on their fine achievement.

D. A. ALBERTS

A Sure Investment

A RECENT NEWS item disclosed that in 1908 the Church of the Nazarene "registered a per capita giving record of \$13.52 per member." In 1956 the figure for that same denomination showed an increase of more than \$150.00 per member.

Let every member of Christ's church contrast this amount with what he gives to the work of the Lord. In many cases there is a wide discrepancy.

Should we permit people of other faiths to outshine us in the financial support of their churches while we profess to have Christ's truth and do not support it as well? Surely we must make greater sacrifices for the Lord and give

more that his kingdom will soon become a reality and the gospel be preached universally.

Paying tithes and increasing our donations to the church can be a type of insurance for the spiritual development and an investment in Zion's establishment. Surely no insurance or investment will ever pay the rich dividends that will be received by those who support Christ's kingdom. What's more, no investment is so certain as that which we put into the Lord's work, because he has assured us of its success. In the light of this we have no reason to hold back anything—time, talent, knowledge, or money. Certainly the amount of our giving is a barometer which can be used to indicate the extent of our faith in this work, for if we truly have faith in its ultimate success we will not hesitate

even for a moment to give it all we can. But if we have little or no faith we will be timid and hold back those things over which we are stewards—things which God expects us to use for his people and his kingdom. We will fear lest the great project will not succeed and we lose our investment.

Certainly such people of little faith will not accomplish anything. They are weak and undependable. They are the type who say, "You try. Let me see how you make out. Then if I'm satisfied with the results I'll try." But can God use such people? What he needs is people of faith and determination, people who will start now to incorporate the gospel in their lives—for such will be the builders of Zion.

EDGAR PILLSBURY

**Here are some tips
on how to get into college
and how to pay for it**

SO YOU WANT to go to college next fall?

You had better be making out applications and planning your finances—now!

The Committee on Ministry to College People has recently compiled some hints for church youth looking forward to college this fall. Its first advice is this: "Those anticipating enrolling in any institution of higher learning in September, 1958, should send out inquiries and make applications at the earliest possible date."

This advice is especially directed to church youth wishing to enroll in Grace-land College or the "San" School of Nursing.

The committee advises students who need financial aid to make inquiry directly to the college concerned regarding funds available for scholarships and the conditions necessary to qualify.

Inquiries may also be sent to the following:

The State Department of Education in the state of the school concerned.

The Committee on Ministry to College People, Auditorium, Independence, Missouri. Available on request is a compilation of aids provided by state colleges and universities in the states where ten or more R.L.D.S. students are enrolled.

Libraries in high schools and colleges, also public libraries, often carry such information.

Information on scholarships is also available from the following agencies:

Financial Aid for College Students, (undergraduates) U. S. Department of Health, Education, and Welfare, Washington, D. C., Bulletin Number 18, 1957, price, one dollar.

You Can Win a Scholarship, Brownstein, Weiner, Kaplan, Barron's Educational Publications Series, Inc., Great Neck, New York.

Financial Aids for College Students (graduates), U. S. Department of Health, Education, and Welfare, Washington, D. C., Bulletin Number 17, 1957, price, fifty cents.

Scholarships and Fellowships, a selected bibliography, Bulletin Number 7, 1957, price fifteen cents.

Costs of Attending College, student expenditures, and sources of income,

Economics of college costs, U. S. Department of Health, Education and Welfare; Bulletin Number 9, 1957, forty-five cents.

Merit Scholarships from American Business (1956), John M. Stalnaker, president, National Merit Scholarships Corporation, 1580 Sherman Avenue, Evanston, Illinois. (Students should consult their high school principal or guidance counselor.)

Sources of Financial Aid for Physical Therapy Students (1956), American Physical Therapy Association, 1790 Broadway, New York 19, New York.

Labor Scholarship Abroad, American Labor Service, 1776 Broadway, New York 19, New York.

R.C.A. Scholarships and Fellowships (undergraduates), Radio Corporation of America, 30 Rockefeller Plaza, New York 20, New York.

National Restaurant Association; 8 South Michigan Avenue, Chicago 3, Illinois. (\$1,000 scholarships each year paid by H. J. Heinz Company to those interested in entering food services.)

Nurses Committee on Careers, National League for Nursing, 2 Park Avenue, New York 16, New York. Write for sources of scholarships and loans for students entering schools of professional nursing. Most awards granted for a combination of (1) better than average ability, (2) financial need, and (3) good character.

Nursing Scholarships, Committee of the American Cancer Society, Missouri Division, Box 505, Jefferson City, Missouri.

Research Hospital School of Nursing, 23 and Holmes Street, Kansas City, Mo.

Educational Grants for Nurses, Department of Public Welfare, General Office, 401 South Spring Street, Springfield, Illinois.

College Scholarship Guide, Lovejoy-Jones, Simon-Schuster, Rockefeller Center, 630 Fifth Avenue, New York 20, New York.

Sponsored Scholarship Series, non-collegiate scholarship programs, educational Testing Service, 20 Nassau Street, Princeton, New Jersey, or 4640 Hollywood Boulevard, Los Angeles 27, California.

Need a Lift—Educational Opportunities (by the American Legion), Scholar-

ship Information Service, The American Legion, Indianapolis 6, Indiana.

Music Education Research Council, Music Education Center, N.E.A. Education Center, 1201 16th Street, N.W., Washington 6, D. C.

Marshall Scholarships of British Universities (for 1959-1961). See nearest British Consulate or write British Information Services, 45 Rockefeller Plaza, New York 20, New York.

George Westinghouse Scholarships, Carnegie Institute of Technology, Pittsburgh 13, Pennsylvania.

American Trucking Association, Inc.; 1424 16th Street N.W., Washington 6, D.C. Write for scholarship programs.

P. M. Acardino, Adjudication Officer, Veterans Administration, Regional Office, 1828 Walnut Street, Kansas City 8, Missouri.

Scholarships, Fellowships, and Loans (two volumes) by Feingold Bellman Publishing Company, 83 Newbury Street, Boston 16, Massachusetts.

Alfred P. Sloan Foundation, Inc., 630 Fifth Avenue, New York 20, New York.

DR. F. M. McDOWELL
For the Committee on
Ministry to College Students

He Will Save You

Recognize Christ as your greatest friend. Stay close to him, so that he will be able to save you from temptation.

At most camps each swimmer is required to stay close to another. If something should happen, someone will be able to render assistance.

The same principle is applied by some hunters. When they go through unfamiliar woods, they go together. Then they can be of mutual help if anything goes wrong.

While traveling life's road, we sometimes meet temptation. That's why it's always best to have Christ near so that he can assist us. He is the only one who can safely guide us through this world and guarantee our acceptance in the Holy City. We can make the Lord our companion by doing his will.

EDGAR PILLSBURY

The Master Calleth

I Hear His Voice

WHEN WE HEAR the words "calleth" and "hear" we immediately think of some form of communication between people. Down through the ages from beginning of time man has sought ways of communicating with others. We have evidence of picture writing on cave walls; we know of the Indian smoke signals and the jungle savage's tom-tom, indicating man's desire to express himself to others. Today we have the telephone, telegram, cablegram, wire photos, television, radio, and air mail, yet we still seek to improve and speed up our methods of exchanging messages.

Few of us can realize what life would be like if suddenly we no longer had the telephone or our mail system was like that in the days of the pony express. Some people I know feel lost when their television sets get out of order. We have become so accustomed to these wonderful services that seldom do we give a thought to the day when we were without them. Nor can we realize the time when these things were only a dream. Someone had the vision to see into the future and recognize man's need for such a thing, then devote his time and ability to bring it about. It has not been an easy way that has given us our luxuries of life today.

Perhaps the most wonderful of all our communications is the spoken word. I cannot imagine a world without the spoken word. If you have ever spent time with a deaf friend you will probably appreciate even more the human voice and man's ability to speak. It is marvelous that we can make a series of sounds and others understand us.

Communication is vital in our life. The business of the world depends upon it—our health, our welfare, our safety, our education, our pleasures, and even our life itself may depend upon our methods and means of communication. We have been instructed how to use our radios and tune to the stations that cannot be traced, in case of an enemy attack on our country. Millions of dollars have been spent in years of research, millions more in construction of complicated and intricate machinery, and still millions more in materials and equipment, to say nothing of the man-hours and the brainwork involved. Yes, man has truly done many wonderful things.

THERE IS STILL another kind of communication I have not yet mentioned. It is the most vital of all. There is no expensive equipment involved; there is no intensive training needed to use it. There is no breakdown of equipment nor a chance of power failure. You and I have the privilege to use it, and we have the right to expect wonderful results. This is a communication system that we ourselves initiate and have much control over. This is our communion with God. The

only equipment we need is a sincere desire, faith, and a right attitude. We have the privilege to call upon God, and we have the right to expect his answer. It is only natural for us to have a desire to keep in touch with our friends and those who are dear to us. We enjoy receiving letters and phone calls or in making visits with those in whom we are interested. So we should be just as eager and as anxious to keep in tune with our Master so that we may always be able to receive the message he would give to us.

AS MEMBERS of the restored church we are distinctive in our belief that God speaks today as he did in days of old. We believe that he reveals himself and his will to us according to our need and our readiness to hear him. We believe that our priesthood is called, and that the calling is divine. Many ordained ministers of this church would tell you of their experiences at the time they were called to enter into the service of the Master. They had the assurance of the divinity of their calling.

Our Doctrine and Covenants is a written record of messages that God has given to us. Some have been to specific individuals, some to the church, and some to all men. Section 1 of Doctrine and Covenants starts with the word "Hearken." Many of the revelations begin this way, signaling us to listen to his message. Section 1, verse 3 says, "The voice of the Lord is unto the ends of the earth, that all that will hear, may hear; . . . and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." Our prophet today reveals God's will to us, just as the prophets have always received the divine message and handed it on.

There are numerous ways in which the voice of the Lord comes to us. Our priesthood teachings and preachings reveal the will and commandments of God to us and help us to interpret and to understand the Scriptures. When our priesthood members keep their lives in right order, they have every reason to expect God's Spirit to bless them as they minister to us. God's message may be words of admonition to us or words of advice on present problems. They may be words of instruction or direction. He may speak to assure us that what we are trying to do is approved in his sight. His words will comfort us or bless us, strengthen us or give us courage, enlighten us or give us inner peace. Whatever our need, he can supply the answer to that need. God never speaks just so we may have the honor of hearing him; but he may speak for a purpose when we have a need. Often we feel our Master's Spirit in our congregation, in group meetings, in committee meetings, in our prayer meetings, when we are engaged in doing his work or while we do good for others. There is no limit to the time, no bounds to the place of divine communication. In a noisy crowd his voice may penetrate our hearts, or in the silence of a moment of meditation his still small voice may come to us. Whenever, wherever there is a need, he will make himself heard. In answered prayers, in problems solved, in goals reached, surely we can say that we have heard his voice.

MANY PEOPLE HAVE HAD the wonderful and thrilling experience of hearing an audible voice speak to them to give them a needed message. I have never heard an audible voice; I have never had a vision or a dream of spiritual importance; yet I truly have heard his voice. Surely each of us has received divine communication at sometime. We may have felt a warm inner glow or a burning within our breast. It may have been a strong conviction or an impulse to do good. We may have felt an urging to do something that perhaps we had neglected to do, or we may have felt "Here is a task I must do, although I don't know exactly why."

God uses many methods of making himself known to us. The way his voice comes to you may be different than the way it comes to me, but each of us truly may hear him. Each may be called to a different mission and each called for a different purpose, but we are all given to know what we should do. If we heed his voice, he will give us the strength to do the thing we are called upon to do.

John 10 tells us that the sheep will follow their shepherd, for they know his voice; but they will not follow the stranger, for they know not the voice of the stranger. A flock of sheep will be able to tell its shepherd's voice out of many voices, just as a mother is able to pick her child's voice out of many voices. So should we be able to tell our Master's voice when he speaks to us. Saul of Tarsus heard the voice of the Lord and, heeding the instruction given him, became one of the foremost disciples of the Master. The New Testament is full of messages that Christ gave for us to live by. Through the Scriptures we can find the answers to our problems and the strength and courage to take us through the trials of life. As we read and study the Scriptures the voice of the Master comes to us with the spirit of learning and understanding.

If we keep our lives right and keep in tune with God, we, too, may know his voice and will want to follow it. Perhaps it is not always easy for God to speak to us. We may be so busy with the things of the world that we will not take time to listen. Or perhaps he is waiting for us to make the right kind of preparation in our lives so that he may be able to speak. Sometimes when he would speak words of admonition to us, we may not want to hear. He is surely desirous of keeping in touch with us. If we lose the connection the fault is with us.

Through our patriarchal blessing, each of us may receive instruction that is for us alone—words of comfort or words of advice. Through the patriarch comes the voice of God, giving us strength and counsel as we need it now or as we may have need of this direction in the future.

IT IS IMPERATIVE today that we listen and hear the voice of him who would direct our lives. If we hear and give heed to his voice we shall find peace and rest, happiness and satisfaction. His voice will lead us into paths of righteousness. If we will but follow after him we shall be desirous of living our lives in his service. Sometimes he calls with a gentle command, sometimes with the voice of urgency, for the task is great before us and our time is limited.

Many people feel that the voice of their Master is revealed to them through the beauty of his handiwork in the glory and majesty of his creation. Most of us do feel that nearness to him when we are surrounded by the beauties of nature.

Then let us cast from our minds the noises of the world, the din and clatter. Let us give heed to the message, "Be still and know that I am God."

We may seek and find the voice of the Master in the winds that rustle through the trees, or in the rushing river as it cascades over mighty boulders on the mountainside. We may hear him in the song of the wren in the treetop or in the voice of the happy child at play. It may be in the midst of a congregation singing hymns of praise or in the sermon of the minister as he stands behind the pulpit. We do not know just how or when this voice may come to us, but we do know that if we are listening for it, we shall hear it. As we have the need and the desire in our hearts, so the Master has the desire to speak to us.

In a Friendly Mood

HERE'S A NICE short article. Read it when you have time." My husband handed me a magazine opened to his selection. A few years ago, or even a few months, I would have replied, "Oh, I read that a long time ago," thus disparaging his reading speed or his choice of "nice" material, or that I'd read it and implied I didn't think it was worthy of calling to his attention. Or I might have said, "I just haven't time to read it," making him feel he was responsible for my multitudinous household duties which deprived me of the pleasure of reading or time for anything but doing things for *his* benefit.

But I learned a lesson just recently. I saw a lovely rose-colored felt hat, with pink velvet leaves around the pill box crown, and a little pink veil. It wasn't the hat so much as the way the woman wore it atop her graying hair that made me remark, "What a lovely hat! And it is so becoming to you!"

She looked around to see where her husband was and then said, "I'm glad you like it. He did, too. He picked it out and bought it for me. He likes it, so I wear it." She was wearing it with pride, too, in doing something which pleased her husband.

So I gulped back my usual retort to my husband, read the article—I *had* read it before and it *was* nice—and we chuckled together over the development. Which all set the tone for a pleasant, friendly evening.

This Oriental attitude of pleasing one's partner in homemaking is one many of us need to cultivate. It isn't always on the wife's side, either; but it happens I know more about the wife's viewpoint.

How I wish I had learned this lesson earlier in life; so many years have gone by in which I have failed to be "friends" with my husband. Cultivating friendship should not be reserved for neighbors, for church groups, or even for children, even though it is so much easier to be friendly and agreeable when everyone has on his Sunday manners. And who can withhold a smile when a lovely child is on good behavior?

Social amenities need to be practiced in the home first to produce the most natural results. A considerate husband and wife make for congeniality in the home life. One young woman was heard to remark, "If you want to know what kind of husband a young man will make, observe how his father treats his mother."

Children need models more than critics. Model parents with accord in their relationships can develop children with tendencies toward pleasant relations. To that extent, delinquent parents are responsible for delinquent children.

We do not need to go around with an "I'll-be-happy-if-it-kills-me" expression. Sometimes it's easier to tell a person's mental attitude by looking at his back than at his face. One wife said she always watched her husband at his chores around the barn. If he were in a good humor, she could tell by his walk, and she would rush his dinner on the table and meet him with a laugh. If his walk showed anger or displeasure, she "beat him to it" with some words of blame and displeasure before he had time to express himself. This isn't recommended for making a happy home, but it does point up the fact that one can discern moods and act toward creating a friendly one.

AUDREY STUBBART



Jasper O. Dutton

The Resurrection of the Dead

AS WE GROW OLDER we are caused to think more of the future and the resurrection of the dead, thus agreeing with Job (14: 14) who says: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." The prophets of old understood there would be a resurrection of the dead.

There are those who in our day think they believe in the resurrection, but they believe that when we die all there is to us goes into the grave with no spirit returning to God. However, Job knew better, for he stated (32: 8), "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." So I try to show these people that they believe in a new creation but not in the resurrection—the reuniting of the body and spirit. But they are very hard to convince.

There is one resurrection that we seldom hear mentioned—the one that took place at the time Christ was resurrected (Matthew 27: 56, 57, I. V.). "And the graves were opened; and the bodies of the saints which slept, arose, who were many, and came out of their graves, after his resurrection, went into the holy city, and appeared unto many." The Book of Mormon states (III Nephi 10: 36), "Verily, I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me, that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them." The enormity of that resurrection is realized by very few Bible students. All the righteous from Adam to Noah, and from Noah to Abraham to Christ must have numbered millions upon millions. Paradise must have been emptied at that time!

Now a word from the Apostle Paul (I Corinthians 15: 20, 23): "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."

The righteous dead are to come forth at the second coming of Christ. There will be at least two resurrections in the future. Doctrine and Covenants 76: 4 tells of those that commit the unpardonable sin, ". . . having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead." It would seem that they put themselves out of the reach of their Savior.

Verses 5 and 6 tell us that the celestial and terrestrial glories will be on the earth during the thousand years. Verse 7 states that the celestial will not be resurrected till the thousand years are over: "And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the Devil, until the last resurrection,

until the Lord, even Christ the Lamb, shall have finished his work."

So I tell the skeptics, infidels, and atheists that they may believe as they please and live as they wish, but they will be resurrected any way. Christ died for all men. But those who made themselves devils, by denying the truth after they had the knowledge of it, are the only ones who do not receive some reward, though it be but that of the smallest star in comparison. We hope there will be but few of them! I have met only two who seemed to have committed this sin against the Holy Ghost, and I assure you it is anything but pleasant. I think in our preaching we should warn humanity more and more against this sin.

Accept the Guidance

I can feel the Spirit's guidance
In my heart from day to day.
I can hear the voice of Jesus
If I listen, while I pray.

I am sure my Savior hears me
If my heart is cleansed from sin,
Every selfish motive rendered
As unfit to bring to him.

"I am near you," saith the Master,
"Feel my presence, trust me now.
All who heed my words of wisdom,
The obedient knee shall bow."

"I am coming in my glory
To accept my servants soon.
Oh, prepare now to receive me,
In your hearts and lives makes room."

I shall now accept the guidance
Of thy Spirit. Hear my prayer;
I shall heed thy words and follow
All thy teachings, everywhere.

ANNA BRONSON

www.LatterDayTruth.org

Question Time

Question

Oliver Cowdery in his description of Hill Cumorah (*Journal of History*, Volume 11, page 3), says, "Here between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed." Does this mean that the last battles of both the Jaredites and Nephites were fought in New York, close to where the plates were buried? If so, some of us will have to revise our thinking.

C. H.

Iowa

Answer

It is conceivable that Oliver Cowdery was under the same misapprehension that many others have been, that the Book of Mormon plates had been left buried in the Hill Cumorah where the last battles of the Jaredites and the Nephites were fought. As a matter of fact, the Book of Mormon plates were the only ones which were not left buried in the original Hill Cumorah (see Mormon 3:8, page 701). Carrying with him these plates which became the Book of Mormon, Moroni was escaping to the north for his life, after the last battle, getting as far as he could from the area of battle then taken over by the Lamanites.

There are many other evidences from the Book of Mormon that the Hill Cumorah in New York was not the Hill Cumorah of Book of Mormon fame.

HAROLD I. VELT

Question

Does the church accept as authentic David Whitmer's testimony recorded in *Journal of History*, Volume III, pages 299-300 which reads in part as follows:

The translation was by Smith, and the manner as follows: He had two small stones of a chocolate color, nearly egg-shaped, and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did not use the plates in the translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear to be parchment on which would appear the characters of the plates. In a line at the top and immediately below would appear the translation in English which Smith would read to the scribe who wrote it down exactly as it fell from his lips.

How could there be any errors, as for example in the Lord's Prayer, under this manner of translation? On the flyleaf we are told, "And now, if there be any faults, they are the mistakes of men." How can this be explained?

S. C. B.

Iowa

Answer

David Whitmer was an old man whose memory was failing at the time of this interview. He was an old man when he dictated his testimony to the reporter of the *Kansas City Journal Post*. We must keep this fact in mind as we read his testimony and writings.

There have been several explanations regarding the manner or procedure of Joseph Smith's method of translation. Oliver Cowdery, Martin Harris, and David Whitmer were agreed in the central testimony that the Book of Mormon was of divine origin. Joseph was the only man who knew the exact method of translation. He said, "I translated by the gift and power of God." He does not amplify this statement.

The church as a corporate body has never officially endorsed or accepted the Whitmer statement, other than that which is associated with Oliver Cowdery and Martin Harris as one of the Three Witnesses to the divinity of the Book of Mormon.

The problem of the "Lord's Prayer" to which you refer is baffling. There is no satisfactory explanation. Evidently it is a human mistake. That is the best explanation which can be given.

JOHN BLACKMORE

Question

Does the General Church have anything definite for or against foreordination?

C. E. L.

Saskatchewan

Answer

I know of no official statement for or against foreordination. The strong belief and teaching that men have their agency to choose, however, would certainly be clear evidence against the belief in individual foreordination in the Calvinistic sense of being elected for salvation. In Romans 8:28-30 Paul talks about predestination. He must have been thinking in terms of the whole human race as being "predestined to be conformed to the image of his Son" and not individuals.

We cannot conceive of individual agency of choice and foreordination as both being true. They are contradictory to the human mind. It may not be so to the infinite mind; we cannot know.

Nevertheless, the whole framework of the church understanding of the process of salvation is opposed to a belief in the foreordination of persons to be saved.

HERBERT C. LIVELY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.

SUGGESTED TEXTS FOR MEN'S 1958 REUNION CLASSES

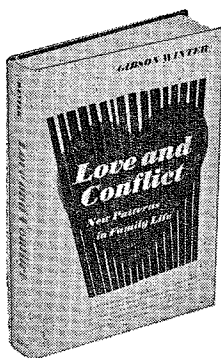
Whosoever Repenteth	L. Wayne Updike	\$1.75	*Working Together in Our Families	Clifford A. Cole	\$.35
By What Authority	Roy A. Chevillie	1.50	*Celebrating Together in the Family	Clifford A. Cole	.25
Authority and Spiritual Power	F. Henry Edwards	1.75	*Personal and Social Standards of Our Families	Leslie and Aarona Kohlman	.25
Rules and Resolutions (revised)	A. Cressy Morrison	2.75	*The Latter Day Saints and Family Life	Roy A. Chevillie	.75
Man Does Not Stand Alone	Nels Ferre	1.50	*Democracy in Our Families	Richard B. Lancaster	.35
Strengthening the Spiritual Life	Nels Ferre	2.00	*Recreation in Our Families	Richard B. Lancaster	.25
Making Religion Real	Lloyd R. Young	.35	*Finances in Our Families	Jerry C. Runkle	.35
*The Family in Our Society	Thomas R. Beil	.50	*Our Family Spirit	Lloyd R. Young	.25
*Community Realities for Our Families					
* Family Living Study Series					

HERALD HOUSE

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Book Review



Love and Conflict— New Patterns in Family Life

By Gibson Winter

Doubleday and
Company, Inc.
Garden City, N. Y.

1958

Price, \$3.50

America boasts of its "production . . . abundance . . . standard of living . . . expanding economy," but "family life is paying the price" of all this. The family has been uprooted, and "Like a plant without roots, it will perish."

"A new concept of the expression of authority is required," but unfortunately "we are allergic to authority." Where shall the

authority of the family be centered? In the father? In the mother? In the children?

How shall we help the family put down new roots?

The solution to this problem, according to the author, is to be found in "the emergence of a new family." This new family is based upon our Judeo-Christian heritage—on the biblical conception of family and community life. Accordingly the husband must become "father in fact"; a real father and a real person, a "somebody in the home." He is responsible to God for the order and welfare of his family.

The mother must become "the best liked guide and supporter for the emotional and personal lives of the members of the family." It is her responsibility to lend support to the father's leadership. "This is not a gimmick, but a new alliance."

Our greatest need and most difficult achievement in the family is "intimacy." This requires "compatibility, mutual affection, mutual trust, reconciliation, and forgiveness," all in an atmosphere of love.

Conflicts and tensions are inevitable; they are "the inescapable meetings with God." In turning against our responsibilities to others we turn against God who binds us to them in mutual love. . . . There are no easy answers.

Having established his thesis the author proceeds to discuss most helpfully such topics as the following: "The Covenant of Intimacy," "Time to Love," "The Sexual Conflict," "Children and Youth within the Home, School, Church and Neighborhood," "Growing Old in the U.S.A.," and "Grandparents in the Home."

Love and Conflict provides a profound understanding of these problems and a genuine stimulating leadership in developing new insights based upon the insights of the Scripture.

Of this book the editor of *Pastoral Psychology* writes, "It is our confident prediction that it will evoke widespread re-thinking, among clergy and laymen alike, about that institution that everybody thinks he already knows everything about anyhow—namely the family—it is a first-rate book that is as readable as it is provocative."

The author, Gibson Winter, is a member of the Federated Theological Faculty of the University of Chicago, as assistant professor of ethics and sociology. He is an ordained minister of the Protestant Episcopal Church.

For his research and experimental projects dealing with the relationship of Christianity to daily life problems, he has gained nationwide recognition.

F. M. McDOWELL

Graceland Gazette

■ The Graceland Ham Radio Club, a member of the Associated Church Amateurs, has been reinstated with the historic call letters W₀YO operating by code for the past two months. The Associated Church Amateurs is composed of a ham radio network operated by church members. The members of the Club have made contact with twenty-one different states, Australia, and Japan. They expect to be equipped for voice operation within the next month. For the last month the Ham Club has been sponsoring classes in Morse code and radio theory. It is anticipated that as a result of these classes, approximately six students will be able to pass the novice license examinations within the next three weeks.

■ Graceland played host to approximately eighty-five professional teachers Friday and Saturday, March 28-29, at which time they met together for the RLDS Professional Teachers Regional Conference. The theme for this conference was "Exploring and Finding Ways of Implementing the Educational Expectations of Latter Day Saints." Friday night they all met together in food service for an evening of socializing. The theme for the party was "Readin', Ritin', and Revelry." Saturday morning and afternoon were spent in general meetings and group discussions concerning Latter Day Saint educational expectations. Wayne Updike acted as moderator for the panel discussion which was presented to the entire group.

At 4:00 p.m. Saturday, under the leadership of Roy Cheville, the teachers participated in a fellowship, "These Things We Share." The conference was finalized with a banquet Saturday evening.

■ Two inspirational services were held on campus on Palm Sunday, March 30. At 6:00 a.m. a sunrise fellowship service was held

in the Student Center with many of the students attending. Alma Blair was in charge of this early morning testimonial.

At the general meeting in the Center at 10:30 a.m. Apostle Maurice Draper was the guest speaker. Music by the Chapel Choir was also presented.

■ Continuing the pre-Easter unit the seven division groups met Wednesday evening at 7:30 for testimonial meetings. The theme for these meetings was "I Will Go with Him to Jerusalem." Then on the following night, which was Maundy Thursday, both students and faculty met in the Student Center for the service of the Last Supper. On Good Friday morning, matins were held in the Student Center. This service, though brief, was an inspirational beginning for the last day of classes before the spring recess.

■ "April Foolishness" was the theme for the assembly Wednesday morning, April 2. Betty Jo Kerr from Willoughby, Ohio, acted as mistress of ceremonies. She adopted a costume appropriate to each skit that was introduced and kept the program tied together quite effectively. The first skit was presented by Jayne Selby of Chico, California, and Gary Oatsvall from St. Claire Shores, Michigan. A French love scene followed which featured Nancy Chapman from Independence, Missouri; Ed Warner from New Philadelphia, Ohio; Larry Purcell from Woodbine, Iowa; Dave Berry from Cleveland, Ohio; and Judy Whittmore from Englewood, Colorado. The skit was done entirely in French and repeated immediately in English, only for the audience to discover that the entire script had been Nursery Rhymes. Miss Celia Schall, communication instructor, who was in charge of the entire program, then directed a chorus which sang several songs. Mr. Faunce, Dr. Cheville, and Dr. Gould offered their renditions of three barbershop quartet songs. In closing, LeRoy Field of San Lorenzo, California; Howard Booth of Council Bluffs, Iowa; and Ed Gould from Lamoni, Iowa, offered a musical preview of next year's English literature class entitled, "Brush Up on Your Shakespeare," with lyrics by Miss Schall.

■ Spring sports are well under way. The following events took place during spring recess.

Members of the track team journeyed to Maryville, Missouri, April 8, where they had a dual meet with North West Missouri State College. The score was 78-58, with Maryville the victor. Those who took first places for Graceland were Elbert Harrington from East Moline, Illinois, in the mile (4:39.8) and two-mile (10:27.6); Ron Becker from Woodland, Washington, in the 220-yard dash (:23.1); Gary Tickemyer from Arcadia, California, in the high jump (5'10"); Hank Volskay from Springfield, Missouri, in the javelin throw (164' 6"); and Gary Tickemyer, Ron Becker, Ron Parton from New Plymouth, Idaho, and Bill Russell from Flint, Michigan, in the mile relay.

On April 11 they went to Missouri Valley College in Marshall, Missouri, and lost by a score of 76½-59½. Elbert Harrington broke Graceland's record again in the mile run (4:33.8).

The tennis team went to Maryville also on April 8 and lost to its opponents 5-4. Gracelanders who won their matches were Bruce Clark from Baker, California; Barney Parker from San Antonio, Texas; Bob Bruner from Kansas City, Kansas; and Dennis Walberg from Stayton, Oregon.

The golf team met with the golfers of Creston Community College at Creston April 8. Graceland lost by a score of 8-4. Those who achieved points from Graceland were Dave Watkins from Chariton, Iowa; Carlton Farley from Rockport, Maine; and Leo Carroll from St. Joseph, Missouri.

■ For the first time in twenty years, the Yellow Jackets are fielding an intercollegiate baseball team. Harry Dennis, basketball coach, and Don Booz, Director of Public Relations and Development, are dividing the coaching chores. On April 10, the Graceland men opened the season at Rockhurst College in Kansas City, Missouri, and were defeated 8 to 0. On April 11, the team came back to hand Kansas City University a 10 to 7 trouncing. The first home game was April 12, in Lamoni, and the Jackets were again defeated 10 to 4 by a strong St. Benedict's (Kas.) team.

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Briefs

Very Successful Series

JACKSON, OHIO.—The Jackson, Wellston, and Limerick branches in the Southern Ohio District combined for a series of meetings held at the Jackson church February 2-15, with Seventy A. M. Pelletier, Jr., of Ontario, Canada, as guest speaker. An average of 104 attended each evening. At the close of the series sixteen persons made decisions to unite with the church. On Saturday evening, February 14, a baptismal service was held with a record-breaking attendance of one hundred and forty-two. This record-breaking attendance was set even though each person who attended truly "braved the storm." That day and evening, the city of Jackson and the area surrounding it experienced a heavy snowstorm and driving any distance whatever was extremely hazardous. It was impossible for some to attend, yet there were some who drove as far as fifty miles to attend the service. All who attended arrived safely home.

During the series, Brother Pelletier and Elder Ralph Bobbitt, district missionary, conducted a fifteen-minute radio broadcast over WKOV, Wellston, which was well received by all who listened and it was felt that many nonmembers were ministered to through these efforts.—Reported by MARGIE RADCLIFFE

Youth Retreat in Montana

FAIRVIEW, MONTANA.—The young people from the Northern Plains District attended a youth retreat held at the church in Fairview March 28-30. About fifty enjoyed fellowship in worship services and a play centered around the theme "What Seek Ye."

Young people from Minot, Glasgow, Williston, Bainville, Culbertson, Froid, Savage, and Fairview attended. Lester H. Anderson of Manning, South Dakota, Wilber Smith of Glasgow, Montana, Mr. and Mrs. E. E. Moorman of Williston, and Missionary Luther S. Troyer of Torrington, Wyoming, were leaders.

Mrs. Maggie Dittton was in charge of meals. Mrs. Laurence Brown, Mrs. Hazel Miller, Mrs. Chester Hillman, and others assisted her.—Reported by MRS. CHESTER HILLMAN

Two Families Converted

MARION, ILLINOIS.—Two families have been baptized within the past three months. They are Mr. and Mrs. Homer McGhee of Springerton, Illinois, and Mr. and Mrs. Forest R. Simmons of Cave in Rock, Illinois. The McGhee family was baptized March 23, and the Simmons family March 30.—Reported by CECIL ROBBINS

Women's Institute

BELL VERNON, PENNSYLVANIA.—An institute for women of the Pittsburgh District was held in Fayette City, April 19-20 under the leadership of Mrs. Arthur Warner. The theme was "Our Heritage—What Will We Do with It?"

Sister V. D. Ruch was the featured speaker. District President D. R. Ross and Brother Ruch also participated.—Reported by MRS. BEN F. WARNER, JR.

Missionary Series

LAWRENCE, KANSAS.—Seventy Alfred Yale conducted a missionary series in Lawrence, March 16 through March 30. In addition to speaking on Sunday mornings and Sunday and Wednesday evenings, Brother Yale carried his ministry into many of the local homes.

The Lawrence Branch was host to a series of Kaw Valley District priesthood classes and women's meetings during the month of March. These meetings were climaxed by a banquet on April 1 at Bonner Springs. The principal speaker at the banquet was Brother Charles Neff.

March 30 was District Emphasis Day in Lawrence. Seventy Alfred Yale spoke at the 11:00 o'clock service. Following a basket dinner at the church, the group was addressed by the various district officers concerning the work of their individual departments.—Reported by JOYCE OSBORN

Hold Institute

ATTLEBORO, MASSACHUSETTS.—District President Victor Witte scheduled a religious education institute under the direction of the district leader, Sanford L. Fisher, at Attleboro, on March 16.

Demonstration worship services were programmed by the Eugene Carter family, using the life of Bach for material and learning one of the new hymns which was composed by Bach; and by the Albert Fisher family, using *Guidelines* material.

Teaching techniques were demonstrated by Helen Witte and Kay Fisher. Helps were given by Sanford Fisher, and Brother Witte discussed many of the materials which were on display for all to see.

The Attleboro women served lunch to the many visitors from the branches of Southern New England District.—Reported by DOROTHY FISHER

Baptisms in Mission

PITTSBURGH, PENNSYLVANIA.—The North Hills mission was organized as a branch mission in July, 1957. Pittsburgh Pastor John Raisbeck appointed Elder George A. Tenos pastor, and Elder John J. Ross associate pastor.

Services were begun September 8 at the 74th AAA Missile Battalion (Nike) Site on Peebles Road. The privilege of using the chapel and other facilities was secured through the efforts of Lieutenant Kent Benetts.

The mission received the assistance of Missionary William Clinefelter, who conducted cottage meetings and preached for a six weeks' period.

For the past seven months, attendance has averaged thirty-five.

On February 16, ten were baptized. They were Darlene DeLuca, Dale Johnson, Eileen Johnson, Carol Johnson, and Keith Johnson, all baptized by Elder John J. Ross, and William Groom, Raymond Groom, Nancy Bates, Grant Groom, and Anna Roi Groom, all baptized by Elder George A. Tenos.

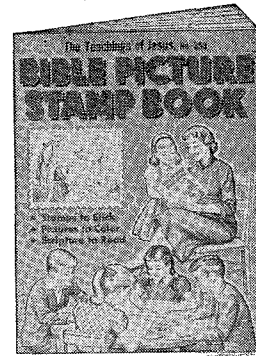
At the same service, two others were baptized from the branch. They were Kathy Windhager and Juanita Torrence, baptized by Brother Edwin Frankowski.—Reported by DOROTHY R. TENOS

Build on Church Property

RIVERSIDE, CALIFORNIA.—March 22 was a red-letter day for the branch. Mrs. Angie Peck, "mother" of the branch, turned the first shovel of earth to start building the recreation hall on the church property at 6674 Arlington Avenue. The building is to be used as a chapel until such time as the main sanctuary can be financed.

Julie Lynn and Jodie Kay, twin daughters of Lewis and Jane Hurlburt of Arlington, were blessed in February.

Brother Wilson Ritchie resigned as presiding elder because of duties and his health. Elder Bert Grosfield was elected to take his place.—Reported by VIOLET M. STEELE



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Golden Wedding Anniversary

Mr. and Mrs. James H. Kuykendall of Long Beach, California, whose fiftieth wedding anniversary was on April 8, were honored at a reception given by their friends and relatives at the Long Beach Reorganized Church on the evening of April 7. Both were born in Cochise County, Texas, where they were married in 1908. Mrs. Kuykendall is the former Ida Lee Plumley. They first went to Long Beach in 1913 on an extended visit, and in 1920 they returned to make their home there. Mr. Kuykendall started the first jitney line in Long Beach and later established a trucking business, which he continued to operate until his retirement.

They heard of the Reorganized Church through a nephew, Elder Alva Corley, and in 1929 they and their four children were baptized. They have been active members in the Long Beach congregation ever since, and Mrs. Kuykendall has taught in the church school for many years.

They have a son, Simon Seth; three daughters: Mrs. Thelma Lee, Mrs. Vinnia Williams, and Mrs. Virginia Palmer; nine grandchildren; and six great-grandchildren.

Across the Desk

(Continued from page 4)

The following is from a letter sent by Air Force Captain Charles Cockcroft, career Military man, now stationed in England:

I am writing to thank you and all the members of the Armed Forces Committee for sending us the *Newsletter* so faithfully and now the *Armed Forces Manual*. I am glad to see the church taking such an interest in the young (and some not so young) men and women of the church who are in uniform. To many of us it is by choice, as we feel we are doing our share to keep our country strong and free. To many more, it is only a brief period to be endured until they can be home once more. To all of us the realization that the church cares about the trials and temptations that face us away from home, and many times irregular church attendance, is comforting and gives us the support required to continue our fight to live as Christ would have us live.

The *Armed Forces Manual* appears to be the answer to a long-standing need. Our beliefs are stated in a way that will enable us to discuss our church intelligently with others. There will be many opportunities for this as I can attest to from my seventeen years in the Air Force. The worship programs and Scripture are helpful to those who are meeting together in small groups, as we did in Del Rio, Texas. All in all, I have

nothing but praise for this manual and thank all of you who had a part in preparing it and sending it to service members.

We got over to Nuneaton awhile back and saw Sister Frank Fry and attended the service there and partook of the Communion. We did not meet Brother Fry as he was away. We hope to make the trip again sometime (170 miles one way) and meet Brother Fry and Apostle Oakman. I have been unable to locate any of our people on this base, and the chaplain says he knows of none. We are situated in Norfolk County near the Wash and live in the town of Hunstanton. We have a nice house and have met many fine English people. Of course, having my dear wife and girls with me this time has helped very much.

Elder Victor J. Witte sends the following information:

You may be interested in learning of the preaching series held in Akron, Ohio, March 2-9.

The fine support given by the Akron Branch through attendance and service in various ways was evidence of some excellent ministry having previously been done by the standing ministers and Branch President Harry Black. The work which these brethren had previously done in cottage meetings led to the degree of success which we experienced in the preaching series.

Nine were baptized in the last Sunday evening service. We were also pleased that the series seemed to open up a number of contacts which should result in additional baptisms in the near future.

The new church building, with its beauty and dignity and good facilities, is an expression of much good work and also evidences a spirit of devotion to the cause of Christ by our people in this area. I am grateful to have had the opportunity to work with them.

We have received a news clipping from Eugene, Oregon, *Register-Guard* telling of the gift of an Inspired Version of the Bible and a copy of the Doctrine and Covenants to the Springfield Public Library.

The donation was made by the Eugene congregation. An accompanying picture in the newspaper showed the librarian receiving the books from Elder Robert Seeley, president of the Southern Oregon District; Seventy G. Wayne Smith; and Elder J. C. Ford, pastor at Eugene.

The news story gave a good account of the origin and nature of the books.

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The following was received by the Presiding Bishopric from Bishop David B. Carmichael of Southern California District:

In our March report from the Barstow, California, mission, the solicitor remarks, "We are sending money for twelve chairs for the Auditorium . . . almost as many as we have in our little church."

This small group now holds services in a church purchased last year from the Lutherans. Average adult attendance is twenty-five.

Elder A. M. Pelletier, Jr., has sent us this information on his recent "Crusade with Christ" in Kansas City Stake:

The March 9-30 Kansas City Stake crusade concluded with remarkable results. Attendance reached a high of 1,890 for one meeting. Average Sunday attendance was 1,504, and the average for the whole series was 1,002. Friendship cards were signed by 550 nonmember visitors.

Forty-two persons requested baptism. Ten of these decisions were received before the series. Several requested assistance to file their tithing statements.

Only five offerings were taken during the crusade. Yet, all expenses were provided for and a surplus for future stake evangelism of some \$1,144 was realized. The people were outstanding in their desires to share.

A stake-wide women's luncheon at the Auditorium was also a missionary success. This was planned by Sister Shurback, stake women's leader. The luncheon was attended by 578 women. About 200 were nonmember friends.

This was the greatest missionary experience in my life. The expert organization of Al Scherer and Bill Williams, with good assistance of James Everett and many other workers in the seventeen congregations, will no doubt obtain even better results in the months ahead.

Some of the reasons for the success of the crusade are these: (1) Several months of preparation by Al Scherer and his workers; (2) complete co-operation of the Stake President, Fred O. Davies, and co-ordination of all stake activities; (3) enlisting the support of all congregations, presiding elders, and missionary co-ordinators; (4) preparation of an excellent prospect list; (5) expansive publicity expertly arranged; (6) assignments to many good workers; (7) very fine music and choir work, night after night; (8) engaging all departments for

full support; (9) optimistic execution of the crusade; (10) good facilities for worship; (11) planned follow-up ministry.

It was a distinct pleasure to share with Fred Davies, Al Scherer, Bill Williams, Bishop Joe Baldwin, and their many helpers. I would be happy to be a part of that team again at any time.

I feel we have only begun to scratch the surface with this type of larger evangelism.

From Brother R. T. Allbon, Auckland, New Zealand:

My wife and four boys attended the reunion at Huai Vale. It was wonderful. All who were on the campground enjoyed themselves. The power of the Spirit of God was much in evidence, shown by the attitude of love of the people; it was also in the preaching and messages from the Spirit of the Lord to the Saints. I hope our two missionaries will go to other towns in New Zealand and preach the gospel of the Reorganized Church. We have an uphill fight to overcome the claims of the Utah Church. However, I think that the day of opportunity is right now for New Zealand.

Children's Day, June 8

Now that prebaptismal classes for children are in full swing in a great many branches, additional emphasis should be

placed on making special preparations for Children's Day services, June 8. A reminder is also in order to arrange for prompt and accurate reporting to the Department of Statistics of all baptisms occurring at these services.

Unlimited Supply

THERE WAS little rain in certain areas of New England last summer. As a result water became scarce, and officials admonished people to use every drop carefully for essential purposes. If the rigid rules set down by those in authority had not been observed, there wouldn't have been enough water to meet the demand.

How different it is with the water of life. Christ will give us to drink of it whenever we have need. We need not fear that the supply will diminish, because our Lord has assured us that it will last eternally. Since this is so, let us drink of Christ's spiritual fountain and be rejuvenated.

Since no one is turned away from it, we have no excuse for not accepting that which Christ desires to give to all. We should drink of it often and grow spiritually so that one day God will bestow the good gifts of eternity upon us because of the lives we have lived.

EDGAR PILLSBURY

1958 Reunion Materials

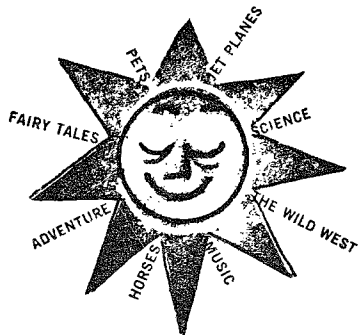
item	title	author	price
nursery	Living in Our Heavenly		
teacher's manual	Father's World		\$1.00
kindergarten			
teacher's manual	Jesus and His Church		.85
primary			
teacher's manual	Jesus and His Church		1.25
junior			
teacher's manual	Jesus and His Church		1.10
primary and	Flannelgraph and Patterns		
junior kit	Instructions		1.00
junior high			
leader's manual	Follow Thou Me		.85
senior high	Seek This Christ		
text	with study guide section	Reed M. Holmes	1.00
women's text	Women Answer Christ's Call	Ethel Squire	.50
general class	Authority and Spiritual		
suggested texts	Power	F. Henry Edwards	1.75
	Faith for New Frontiers	Clifford A. Cole	(paper) 1.50 (cloth) 2.25
	*The Latter Day Saints and		
	Family Life	Roy A. Chevillé	.75
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Sixty-fifth Anniversary for East Jordan Branch

Members of the East Jordan, Michigan, congregation are observing the sixty-fifth anniversary of the organization of their branch on May 10 with a banquet at the church on Saturday evening at 6:30 and special Sunday services. Those interested in attending are invited to do so. Messages from former residents who cannot attend will be appreciated. These should be addressed to Mrs. Gladys McKinnon, East Jordan, Michigan.

Reservations for the banquet (\$1.00) should be in the hands of Mrs. Julia Rude, East Jordan, Michigan, by May 1. Rooms will be provided by members of the congregation.

Appointee's Address

Alan Tyree
Box 92
Papeete, Tahiti
French Polynesia

Servicewomen's Addresses

1/Lt. Iola F. Tester and
1/Lt. Jerry Pixler
6022 U.S.A.F. Hospital
A.P.O. 994, Box 260
San Francisco, California

Iola and Jerry are stationed at the Johnson Air Force Base Hospital in Tokyo, Japan, and would like to contact other members near there.

Spokane District Women's Retreat

A retreat for the women of Spokane District will be held May 24 and 25 at the Baptist Camp, Ross Point, Idaho. Registration will begin at 9:30 a.m., Saturday. Mrs. W. Wallace Smith will be the guest speaker and will teach all the classes. There will be a prayer service each day. A high light of the retreat will be a banquet on Saturday evening. Cabins will be available for all, but those planning to attend should bring their own sheets and pillows. The \$4.50 fee covers nearly all expenses, including meals and lodging. Reservations must be made by April 30 with Evelyn High, 1008 Winslow, Richland, Washington.

GLEND A CHAPMAN

Requests for Prayers

Prayers are requested for Mrs. Mary A. Cross who suffered a heart attack and is critically ill in the McCurdy Clinic at Purcell, Oklahoma.

Mrs. Robert McLuckie requests prayers for her mother, Mrs. Henry Wilson of Route 2, Sterling, Michigan, who is suffering from a severe heart ailment.

ENGAGEMENTS

Donnelson-Jensen

Mr. and Mrs. John M. Jensen of Missouri Valley, Iowa, announce the engagement of their daughter, Marjorie Ann, to Jerry Donnelson, son of Mr. and Mrs. Roy Donnelson of Modale, Iowa. Both are students at Graceland College. No date has been set for the wedding.

WEDDINGS

Rock-Bowerman

Lois Colleen, daughter of Mr. and Mrs. George Bowerman of Haney, British Columbia, and David Rock, son of Mr. and Mrs. Harry Rock of Edmonton, Alberta, were married in a double-ring ceremony at the Reorganized Church in Vancouver, British Columbia, on April 3, Elder S. G. Clark officiating. They are making their home in Vancouver.

Nelson-Miffin

Carole Ann Miffin, daughter of Mr. and Mrs. J. L. Miffin of Windsor, Ontario, and James Robert Nelson, son of Mr. and Mrs. James J. Nelson of Grosse Pointe Park, Michigan, were married March 15 at the Parkside Reorganized Church in Detroit, Michigan, High Priest Robert Voltman officiating.

Landsberg-Norcross

Phyllis Maxine Norcross, daughter of Mr. and Mrs. E. E. Norcross of Traverse City, Michigan, and Paul Jay Landsberg, son of Mr. and Mrs. Paul M. Landsberg of Odessa, Missouri, were married in a double-ring ceremony at the Reorganized Church in Odessa March 28, Pastor Paul M. Landsberg officiating. They are making their home on a farm near Odessa.

Chase-Loeding

Marlene Florence Loeding, daughter of Mr. and Mrs. O. G. Loeding of Cleveland, Ohio, and Billy N. Chase, son of Mr. and Mrs. N. F. Chase of Stuart, Florida, were married in a double-ring ceremony March 29 at the Lyndhurst, Ohio, Baptist Church. Elder Kenneth Green, Kirtland Temple Minister, officiated. They are spending their honeymoon in Europe, after which they will make their home in Cleveland.

Rogers-Bartruff

Mary Bartruff, daughter of Mr. and Mrs. David L. Bartruff of Bradley, Illinois, was married on February 21 to Loren Ray Rogers, son of Mr. and Mrs. V. Leslie Rogers of Manteno, Illinois. The ceremony was performed by Elder Earl Rogers, uncle of the groom, at the Reorganized Church in Deselm.

BIRTHS

Elder and Mrs. Keith E. Harvey of Regina, Saskatchewan, became the parents of a son, Gary Keith, on February 4. He was blessed at the church in Grand Rapids, Michigan, on April 13 by his grandfathers, Elders Homer E. Harvey and S. M. Newman. Mrs. Harvey is the former Anna Mae Newman. Elder Harvey is under General Church appointment, assigned to Saskatchewan District and Manitoba.

Mr. and Mrs. Marshall P. White of Grand Haven, Michigan, became the parents of a son, Kevin Robert, on March 10. He was blessed at the church in Grand Rapids, Michigan, on April 13 by his uncle and grandfather, Elders Keith E. Harvey and Homer E. Harvey. Mrs. White is the former Joyce Harvey.

Mr. and Mrs. Roy Stubble of Merlin, Ontario, became the parents of a daughter, Eva Marie, on February 13. She was blessed on March 30 at Merlin by Elders Fred Brown and Charles Osborne.

Mr. and Mrs. Floyd Brown of Merlin, Ontario, became the parents of a daughter, Robyne Jill, on January 18. She was blessed on March 30 at the Merlin Church by Evangelist Robert T. Brown and Elder Fred Brown.

Mr. and Mrs. Lyle Haskell of Port Alma, Ontario, became the parents of a son, Bryan Lyle, on April 5, 1957. He was blessed on March 30, 1958, by Elder Glen Atkinson and Elder Charles Atkinson.

Mr. and Mrs. Edmond C. Drew of Ellsworth, Michigan, became the parents of a son, Terry Lee, on February 15. Mrs. Drew is the former Ruth Denno of Saginaw, Michigan.

Mr. and Mrs. Keith Snider of Columbia, Missouri, became the parents of a daughter, Marilyn Jean, on January 1. Mrs. Snider is the former Marian Jean Hidy. Both parents are graduates of Graceland College, and Mr. Snider is now attending Missouri University.

Mr. and Mrs. Harry W. Jordison of Castro Valley, California, became the parents of a daughter, Kimberly Colette, on January 9. She was blessed at the San Leandro Church on March 2 by Elders Russell Bessire and Robert Brown.

Mr. and Mrs. Donald L. Daugherty of Independence, Missouri, announce the birth of a daughter, Donna Lynn, born April 1. Mrs. Daugherty, the former Muriel McPherson, is a graduate of Graceland College.

Mr. and Mrs. John Harkrader of Adel, Iowa, announce the birth of a daughter, Cindy Lou, born April 8. Mrs. Harkrader is the former Merlyn Weeks. Both parents attended Graceland College.

Mr. and Mrs. Gordon Fay Howard of Buhl, Idaho, became the parents of a daughter, Arlene Marie, on January 19. She was blessed on April 6 at Buhl mission by Elder Hale Glauner. Mrs. Howard is the former Jo Ann Nipper.

Mr. and Mrs. John Dewey Andrews of Panama City, Florida, announce the birth of a daughter, Gale June, born April 4 in Tallahassee, where Mr. Andrews is attending the university (F.S.U.). Mrs. Andrews, the former Fay Davis, is a graduate of the Sanitarium School of Nursing, class of '52, and Graceland College, class of '53.

DEATHS

WOLFE.—Nora, died March 22, 1958, in the Flora, Illinois, Hospital at the age of seventy-two. She had been a member of the Reorganized Church since September 20, 1942. She is survived by her husband, Pearl; three sons; and a sister. Funeral services were conducted by Elder Lewis DeSelms.

MILLER.—Owen O., was born May 16, 1901, and died February 21, 1958, at the Clay County Hospital in Flora, Illinois. He was married on December 28, 1921, to Edna Burkett, who survives him. He had been a member of the Reorganized Church since June 10, 1951. One son preceded him in death.

Besides his wife he leaves a daughter, Mrs. Roy Moore; four sisters; three brothers; and two grandchildren. Funeral services were conducted by Elders Lewis DeSelms and Alva Henson at the Brush Creek Reorganized Church in Zenith, Illinois. Burial was in the Odd Fellow's Cemetery at Xenia, Illinois.

MCKINNEY.—William, was born January 6, 1883, at Xenia, Illinois, and died February 22, 1958, at his home near Zenith, Illinois. His first wife, the former Mary Harmon, died in 1913. In 1915 he was married to Dolly Slover, who survives him. He had been a member of the Reorganized Church since July 15, 1950.

Besides his wife he leaves a son, two stepsons, three daughters, a step daughter, a foster daughter, seven brothers, four sisters, twenty-one grandchildren, and eight great-grandchildren. Funeral services were conducted at the Reorganized Church in Zenith, Elders Cecil Robbins and Alva Henson officiating. Interment was in Mount Pleasant Cemetery.

TULLY.—Maud, of Xenia, Illinois, died March 9, 1958, in Salem Memorial Hospital at the age of eighty-four. She had been a member of the Reorganized Church since November 20, 1943.

She is survived by a son, Joseph of Xenia; a sister, Mrs. Blanche Below of Salem; one grandchild; and three great-grandchildren. Funeral services were conducted by Elder Harry Henson. Burial was in the Odd Fellow's Cemetery in Xenia.

BUSH.—Thomas Leighton, was born August 9, 1875, at Red Bay, Grand Cayman, British West Indies, and died March 10, 1958, at his home in South Sound, Grand Cayman. On February 2, 1893, he was married to Mary Catherine Bodden, who preceded him in death on September 13, 1947. In 1950 he was married to Mary Ann Dorothy Hurlston, who survives him. He had been a member of the Reorganized Church for thirty-six years and had held the office of elder since March 30, 1927.

Besides his wife he leaves a daughter, Miss Constance Bush; an adopted daughter, Mrs. Corine Thompson; three sons: Paul of Linden, New Jersey; Theo of Flint, Michigan; and Andrew of South Sound; eight grandchildren; and two great-grandchildren. Funeral services were conducted by the Reverend George Hicks, assisted by the Reverend Hedley Connolly. Interment was in South Sound cemetery.

WILLIAMS.—Florence Virginia Calhoun, was born March 13, 1876, in Ritchie County, West Virginia, and died January 19, 1958, in a hospital at Clarksburg, West Virginia. In 1898 she was married to Charles F. Williams, who died in July, 1928. Two children

also preceded her in death. She was baptized into the Reorganized Church in 1899 but was isolated from church privileges most of her life. In later years she held church school and services in her own home in Greenwood, West Virginia; this eventually became the Central Station mission.

Surviving are three daughters: Mrs. Elsie Swick of Springfield, Missouri; Mrs. Madge Wilson of Belmont, West Virginia; and Mrs. Madeline Kerr of Cleveland, Ohio; two sons: Waldsee O. of Greenwood and Charles F. of Spelter, West Virginia; twenty-seven grandchildren; and twenty-two great-grandchildren. Funeral services were held at West Union, West Virginia, Elder Lawrence Phillips and Orville Cottrill officiating. Interment was in Cabin Run Cemetery.

FUQUA.—Clyde LeRoy, son of Curtis and Rose Fuqua, was born October 5, 1897, near Lamar, Nebraska, and died February 22, 1958, at his home in Imperial, Nebraska. He spent his entire life in Chase County. On February 13, 1918, he was married to Macie LaFonne Hall, who survives him. He had been a member of the Reorganized Church since July, 1933.

Besides his wife he leaves a daughter, Lila Cady; two sisters: Mrs. Nellie Auit of Ionia, Kansas, and Mrs. Jessie Deselms of Lamar; and two grandchildren. Funeral services were conducted at the Reorganized Church in Imperial by Pastor William McCurry and Elder Steve Bullard. Interment was in Mount Hope Cemetery.

HAWKINS.—Eliza A., was born December 22, 1866, in Sanilac County, Michigan, and died January 23, 1958, in Kansas City, Kansas. She had been a member of the Reorganized Church since March 16, 1887, and a resident of Wyandotte County, Kansas, for the past seventy years. Her husband, Daniel Hawkins, preceded her in death in 1939.

Surviving are two daughters: Mrs. Vida Hill of the home and Mrs. Ivol Zimmerman of Arcadia, California; two sons: Frank E. of Kansas City, Kansas, and Lloyd D. of Independence; two sisters: Mrs. Sarah Dawe of Wyandotte County and Mrs. Lucinda Scriver of the home; two brothers: Samuel J. Conklin of Blue Springs, Missouri, and Gideon J. Conklin of Holt, Minnesota; seventeen grandchildren; thirty-two great-grandchildren; and one great-grandchild.

GARFIELD.—Leslie Lincoln, son of Lincoln and Salome Garfield, was born February 8, 1901, in Plymouth, Massachusetts, and died September 18, 1957, at West Haven, Connecticut. He had been a member of the Reorganized Church since 1930 and had held the office of priest since 1951. On May 28, 1927, he was married to Elaine Joyce, who survives him.

Besides his wife he leaves three sons: Edward L. of the U. S. Navy; Marvin L. and Bruce E. of West Haven; a daughter, Cynthia Kay, of the home; a sister, Mrs. Lorraine Cookson of Abington, Massachusetts; a brother, Harold of West Haven; and five

grandchildren. Elder Ralph Briggs conducted the funeral services. Interment was in the Beavertale Memorial Park, Hamden, Connecticut.

KING.—Elizabeth Rebecca, was born July 22, 1864, in Watsonville, California, and died February 18, 1958, in Santa Rosa, California. She was married on September 19, 1883, to William P. King, who died in 1934. She had been a member of the Reorganized Church since May 4, 1873.

She leaves four daughters: Mrs. Mary Mangan and Mrs. Ruth Evans of San Francisco, California; Mrs. Elfeda Zwierlein of Woodside, California; and Mrs. Wilma Hausknecht of Santa Rosa; a son, Arthur King of San Anselmo, California; a sister, Mrs. Clara B. Lawn of Berkeley, California; eleven grandchildren; and nineteen great-grandchildren. Three children preceded her in death. Her funeral was held at the Eggen and Lance Mortuary in Santa Rosa, Elders Hyrum Crownover and Robert L. Bishop officiating. Interment was in Santa Rosa Memorial Park.

KOPP.—Charles A., son of John and Sarah Huffman Kopp, was born January 29, 1876, in Harrison County, Missouri, and died March 16, 1958, at the home of his son, Roy N. Kopp in Lamon, Iowa. He was married on September 13, 1899, to Ida M. Hutton, who preceded him in death in 1955. They reared two adopted children. He had been a member of the Reorganized Church since July 2, 1916, and attended the Oland Church in Lamon, Iowa.

He is survived by a daughter, Josephine Stewart of Dunlap, Iowa; his son, Roy; and a sister, Hettie Schmidt of Riverton, Nebraska. Funeral services were held in Lamon, Elders Wilbur Prall and Eugene Tabor officiating. Interment was in Rose Hill Cemetery.

MARTIN.—Emma J., daughter of Henry and Caroline Hershey, was born November 15, 1866, in Salt Lake City, Utah, and died January 18, 1958, at the Decatur County Hospital, Leon, Iowa. On March 12, 1892, she was married to William H. Goode; four children were born to them. Following the death of her husband she moved from Tabor to Lamon, Iowa, where she was married to James H. Martin on October 12, 1913. Mr. Martin died in August, 1933, and one of her sons, Alma W. Goode, also preceded her in death. She had been a member of the Reorganized Church since April 18, 1879.

Surviving are three children: Mrs. Gladys Allen of Lamon; Clarence W. Goode of Bay Shore, Long Island, New York; and John H. Goode of St. James, New York; five grandchildren; five great-grandchildren; and three stepchildren: Mrs. Ruth Hammer and Mrs. Martha Keen of Lamon, and Clarence Martin of Albia, Iowa. A memorial service was held at Marsh Chapel in Lamon, Evangelist Roy A. Cheville and Elder Robert S. Farnham officiating, followed by a graveside service at Tabor.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KPRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTFR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

Clifford R. Craven
305 Nichol
Lee's Summit, Missouri

89965
2-59
h

WHAT OF THE FUTURE

The thing we need to do is to have in our minds the idea that the future is infinite. You can't avoid it. What are you going to do with it then?

—Charles F. Kettering

POINT OF NEW BEGINNING

One who fears failure limits his activities. Failure is only the opportunity more intelligently to begin again.

—Henry Ford

VIRTUE ALONE

While all other things are uncertain, evanescent, and ephemeral, virtue alone is fixed with deep roots; it can neither be overthrown by any violence nor moved from its place.

—Cicero

EXPERIENCE

It was early springtime and the melting snows had made quite a large pond in the pasture back of the house.

Mother had prepared her butter and eggs for marketing and left the young children in care of their older sister, Pearl, while she went into town with her produce.

Soon after she left the house Pearl looked out the window and saw David, four years old, up to his armpits in the icy water of the pond.

Fearing he would be ill, she rushed out, got him out of the water, took him into the house, gave him a warm bath, and put him to bed.

But in answer to all her questioning as to why he should have gone out into the pond, he replied not a single word.

He was sound asleep when the mother returned. Hearing what had happened from Pearl, she decided to let the matter rest.

One evening a few weeks later, when Mother was helping him get ready for bed, David said, "Mother, Jesus could walk on the water, couldn't he?"

"Yes, Jesus could walk on the water," she answered.

"We can't," said David, and a three-weeks-old question was answered.

Nellie Brumbaugh

WHO SAID THAT?

For many years I have heard Paul quoted from the pulpit and in classrooms as saying, "The things I once loved I now hate, and the things I now hate I once loved." At least that is quite close to the expression of change in attitude attributed to the apostle to the Gentiles. It sounds like Scripture and Paul may have said it, but I have never been able to find such a statement as coming from him.

Which reminds me that some religious people are quick to accept what they want to believe. A friend of mine in high school was approached by an elderly woman who began to

exhort him and quote Scripture. Without a smile he replied, "I like that passage which says, Blessed are the blind, for they shall see no ghosts."

C. B. H.

THE WAY AND THE WILL

When the Lord provides the way it is up to man to furnish the will.

—Frances M. Mills

PROFANITY

Profanity is biblical language in reverse gear. It is used chiefly by feeble-minded folks to plug up gaps in their conversation when their brains miss fire.

Selected by Albert Crutch

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The Psalms of David

An unusual and very effective recording, just recently made available, is *The Psalms of David*, composed and played by Ralph Hollander and recited by Agnes Moorehead. The reading of these Psalms against the music of Mr. Hollander's solo violin is sensitive and dramatic and altogether effective and appropriate. Mr. Hollander's music creates poignant and tender moods for the words. The music is more than mere accompaniment, it is rather an intensification of the words in a dialogue where voice and violin have equal status. A speaking chorus is also used in four of the Psalms in the second cycle (Side 2 of the record).

The recording is by LYRIC ARTS and is acoustically and electrically of excellent quality.

Mr. Hollander and Miss Moorehead have done a most skillful and beautiful work. I wholeheartedly recommend their recording to all who would appreciate those marvelous outbursts of the human spirit which were the basis of Hebrew worship long before Christ, and are even yet the basis of a large percentage of contemporary musical worship, *The Psalms of David*.*

FRANKLYN S. WEDDLE

*This 12-inch, 33 1/3 rpm long-playing record is available at Herald House, Box 477, Independence, Missouri (\$5.95).

SAINTS' HERALD

Volume 105 / May 5, 1958 / Number 18

Mother's Day

Sunday, May 11



We'd Like You to Know . . .

Ronald Gould Sherman

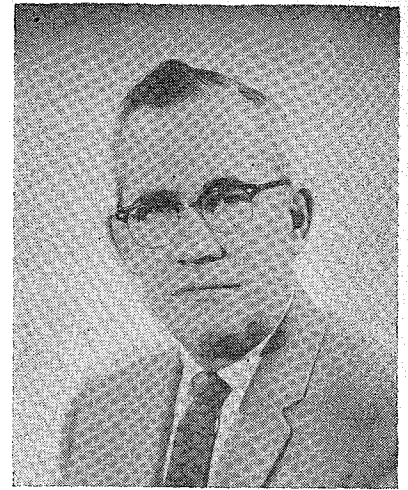
AS A YOUTH Ronald Sherman took an active part in prayer and testimony meetings, seldom missing one. At one meeting a good brother turned to him and, under the influence of the Holy Spirit, testified that Ronald should prepare himself for the ministry.

In 1938 he was ordained a priest, in 1940 an elder, and in 1954 a high priest. He became a member of the Center Stake high council in 1956.

Through the years he has made steady progress in his work as a minister. Per-

haps one of the greatest testimonies of his steadfastness is the fact that he has been associate pastor with the last seven pastors that have served Gudgell Park congregation in Center Stake. His great-great-grandfather helped build Kirtland Temple.

Brother Sherman is now general manager of the Wyandotte Furniture Company. He started with the company in 1931 as a warehouse worker. Later he served as a salesman, and then as manager of the firm's Independence store.



He is a member of the Chamber of Commerce, Lions Club, and the board of directors of Uptown Shopping Center.

In 1929 he married Rosamond Filson. They have one son, Russell Jerome, who is an elder. Mrs. Sherman has worked as secretary in the office of the Presiding Bishopric for twenty years.

Graceland College Is Host for Regional Conference

"For the first time I think I begin to hear a voice emerging from the church's educators."

That was Carl Mesle's evaluation of the regional conference of the R.L.D.S. Professional Teachers Association held March 28-29 at Graceland College.

Speaking at the closing banquet of the conference, Brother Mesle, an assistant to the First Presidency, said the Teachers Association should have a strong, independent voice in church affairs relating to education. It should be a voice expressing competency and concern, he said.

Brother Mesle also pointed out that the members of the Teachers Association have a great freedom in establishing educational objectives and accomplishing them for the church.

"No longer should the Professional Teachers Association say, 'Why doesn't the church do this or do that?' If it is within the power of the association to accomplish the thing that is lacking, and if the goal is in harmony with the objectives of the General Church, there is no reason for the teachers to wait for someone else to do the job. They should

move out themselves and assume the responsibility."

Theme for the two-day conference was "Exploring and Finding Ways of Implementing the Educational Expectations of Latter Day Saints."

A panel presentation began the discussions. L. Wayne Updike, Director of the School of the Restoration, introduced the theme, "What Should the Educational Expectations of Latter Day Saints Be?" He stated that all church members, teachers especially, should be vitally interested in a lifetime study program, and each person should receive an education according to his ability.

The panel, Chloe Price, Neva Ross, Harry Lorange, Ray Zinser, and Eleanor Sandy, discussed educational expectations of church members and decided that such expectations are lower than they should be. Church members should be more concerned about receiving the best possible education for themselves and their children, they said.

The topic was expanded in several smaller discussions ending in group discussions on the theme, "How can we implement the achievement of the goals we have set as educational expectations of Latter Day Saints?"

Teachers Discuss Expectations

At a noon luncheon Aleta Runkle, president of the association, reported on the progress of the church-wide teachers organization.

The discussions were followed by a fellowship service led by Dr. Roy A. Cheville. A banquet at the Coliseum closed the conference.

A committee of teachers in Lamoni planned the conference. Mary Beth Evans was committee chairman.

Authors in This Issue

Leonard J. Lea (page 5), contributing editor

J. E. Andes, M.D. (page 7), elder, Needles, California

Frances Mills (page 7), Independence, Missouri

Nils O. Nilsen (page 8), elder, Kraegerø, Norway

B. H. Hewitt (page 11), evangelist, Toronto, Ontario

Ada Hamer (page 13), Lynwood, California

Alice Bayne (page 14), editor of *Stepping Stones*

Mrs. A. Pelletier (page 15), Port Elgin, Ontario

What Will We Offer Them?

insights of a generation
which must hear the gospel

IN THE MONTHS and years ahead the restored gospel of Jesus Christ will be presented to thousands of persons. Because the gospel deals with people, and the church's ministry is to people, it is important that we seize every opportunity to better understand the persons we seek to reach.

Perhaps one of the most interesting insights now available is that which is furnished by a Princeton professor who asked some senior students to write on their lives and hopes for the future. The results are found in the new book, *The Unsilent Generation*. The book's contents were previewed recently in *Life* magazine.

Some of the young men's papers are amazingly candid in their self-analysis; some are general and vague. But a general feeling seems to run through all of the papers. It is a feeling of frustration. And, oddly, most of the writers, for all of their frankness, seem unwilling to admit the presence of frustration. Rather, they maintain their frustrations are behind them and they stand ready to go into the world as educated men with their courses plotted.

In general, these courses seem to be charted along the lines of no organized religion, reluctance to conform, a desire for success based on personal standards, and a future occupation (usually vague, although these men are all seniors in college) that will offer them freedom of expression and opportunity to be creative.

Although the writers were chosen from a variety of backgrounds, all seem to have arrived at their present position out of generally similar experience—that is,

experimentation with religion which ended unsatisfactorily, unhappy experience in trying desperately to conform as a freshman or sophomore, and the feeling of having become mature and sufficient as a Princeton senior—above a need for religion or a need to conform.

Indeed, it seems that a fear of conformity is preying on all of them. They wish to be "outside the stream of mid-twentieth century America." Yet they express a desire to leave an impression on their times, to contribute.

THE FRUSTRATION to which these desires lead is best illustrated by the student who wrote that he saw society's surest rule as "survival of the fittest." He says he intends to insure that he is one of the fittest by acting strictly in his own self-interest and on his own behalf. This senior wrote, "My hopes for the future are based on the assumption that I am going to have to take every short cut, every means at my disposal to achieve my desired ends."

That sounds bad. But contrast it with another statement which also echoes a need expressed by each writer: "My continuing problem, as I see it, is to find my identity, to find my place in a society which demands a total commitment that I cannot give."

Most of the writers expressed this desire to find identification with society but also the frustration of being unwilling to make a total commitment. Why? Because they have found nothing they consider worth such a commitment.

Each writer—like all of us—wants to find a cause that will challenge and

spend him . . . usefully. Reading over these testimonies of educated frustration causes us to wonder, "What can we offer them?"

These writers were guaranteed the privilege of anonymity. We can probably assume they will never be reached by our church. Yet their testimony of the times should not be overlooked, for they represent a generation of people we must reach.

SO WHAT CAN we offer them? A philosophy? A cause? A God that is believable? A church that will challenge them?

We may marvel at the appropriateness of our message to meet this need of our time. We can offer an opportunity to become identified with the greatest cause on earth and in heaven. We can offer an opportunity to participate in kingdom building—a task so vast as to challenge everyone who will hear and a work so worthy as to humble the best who will accept.

We are messengers to a generation seeking hope, freedom, direction, love, security, happiness, and above all, a cause that will use them completely. This we have to offer in the restored gospel. A way not demanding conformity to the world but rather a way teaching us to be in the world but not of it. A way of hope, not frustration. A plan that calls for us to serve with all our heart, might, mind, and strength. An eternal plan of total commitment to God and his purposes.

The message we bear says, "He that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul." Interpreting this most important message to the people of our times is our great challenge. Let all who are bold enough in Christ speak out!

R. Y.

Official

Official Day of Fast

In harmony with our custom, and in response to our own deep feeling of need, we request that members of the church shall observe Sunday, September 7, as a day of fasting and prayer. Where wise and possible we suggest abstinence from both the morning and noon meals. We ask that specific time shall be spent by individuals and families in meditation and prayer for the needs of the church, the business to be transacted, as well as the elders and delegates who will meet in Conference, October 5 through 12. Let the whole church be united in prayer.

THE FIRST PRESIDENCY
By Israel A. Smith

Baptismal Percentage Report for 1957

During the year as we make monthly baptismal reports, we indicate the districts, stakes, branches, and missions which have outstanding monthly records in baptisms. We note these entirely on the basis of the number of baptisms reported. At the end of the year, we are able to develop a more significant criterion than mere numbers. By calculating the percentage of baptismal increase, we are able to show baptisms on the basis of the size of the district and thus give the smaller districts the same chance to show as do the larger ones. The percentage of baptismal increase as we show it actually gives the number of baptisms per one hundred members in the district.

Based on this more accurate method of comparison, the first ten districts in the church in 1957 are as follows: (1) Central Michigan—116 baptisms and 8.13 per cent increase; (2) Kirtland District—158 baptisms and 7.68 per cent; (3) Pittsburgh District—55 baptisms and 7.51 per cent; (4) Northern Indiana District—85 baptisms and 7.23 per cent; (5) Red River District—30 baptisms and 6.68 per cent; (6) Eastern Michigan District—82 and 6.67 per cent; (7) Northeastern Illinois District—55 baptisms and 6.37 per cent; (8) Southwestern Texas District—60 baptisms and 6.05 per cent; (9) Central Illinois District—50 baptisms and 5.92 per cent; and (10) Southeastern Illinois District with 85 baptisms and 5.67 per cent.

Four of these ten districts were also in the first ten in 1956. They are Central Michigan District, Northern Indiana District, Southwestern Texas District, and Southeastern Illinois District.

The percentage of increase for all districts taken together for 1957 was 4.11 per cent. For the stakes it was 3.80 per cent. For the whole church it was 3.49 per cent. The church-wide percentage is brought down much lower than that for districts and stakes due to the fact that there are some 15,000 names on the unknown record of the church, and these are figured in but contribute no baptisms.

As previously reported, there were 5,705 baptisms reported to the Department of Statistics in 1957. The net increase was 3,586 or 2.19 per cent. The enrollment of the church as of December 31, 1957, is 167,277.

MERLE P. GUTHRIE
Statistician

Auditorium Seats Ordered

The results of our united efforts throughout the church to raise money for the Auditorium are such as to justify our placing a firm order for the complete installation of the seats. This will be done within the next few days.

At the time of this writing, fourteen of the bishops and bishop's agents' reports for the month of March have not been tabulated. Based upon the returns of the seventy-two districts and six stakes which have reported a total of \$105,638.06, we feel confident that in the remaining time between now and the time for completion of the payment on the seats (approximately August 15), funds will be in hand.

We wish to thank all who have contributed to the success of the project thus far. A continuation of these efforts during the next few months will be deeply appreciated.

THE PRESIDING BISHOPRIC
G. L. DeLapp

Across the Desk

From Apostle D. V. Lents who is leading a preaching crusade in the Youngstown (Ohio) District:

The series here in Youngstown continues to move along very well. At the present time we have five series going in the Youngstown District with Brethren Harry Black, Walter Conway, Kenneth Green, William Clinefelter, and Don Lents conducting these services. We are looking forward and hoping for a number of good decisions. Time will tell.

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The Saints' Herald

Vol. 105 May 5, 1958 No. 18

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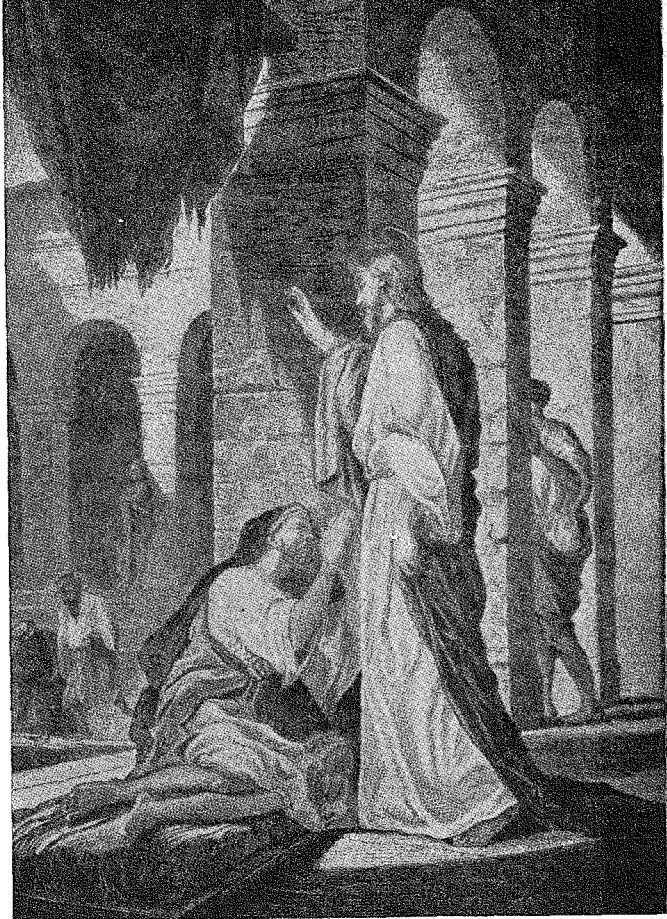
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By Leonard J. Lea

The Ministry of Healing

Part I



And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. . . . On either side of the river, was there the tree of life, . . . and the leaves of the tree were for the healing of the nations.—Revelation 22: 1, 2.

WHEREVER WE LOOK we are appalled by the vast amount of sickness and suffering among the peoples of the earth, some of it curable but uncured, some of it tragically incurable, much that could be prevented or cured by love and compassion if people would only think and care for each other.

Those who have been brought by their religious faith and the ministry of the church into a closer contact with God and a better understanding of his purposes, and who have learned to enjoy the peace of Christian fellowship with their brothers and sisters in the faith, know how much comfort and welfare are derived and how often the causes of sickness and distress can be brought under control by the great resources of spiritual power.

Yet there are many who, in the words of latter-day prophecy, "have not faith to be healed" and must depend upon other agencies for their welfare.

There are many branches of healing. The body itself has remarkable power to heal some of its own ills. Some growths require surgery; infections call for antiseptics; antibiotics and vaccines are weapons in the war against bacterial and virus enemies of mankind.

The physician, the hospital, the laboratory, and the nurse all have their special services, by which many have been brought back from the borderlands of death and restored to life and service.

But religious people feel that they know there is, brooding above all of the saving arts, the Spirit of God that is the final arbiter of life and death and all human affairs. This has a part in all the great avenues of healing, as well as the power to heal by itself, even in miraculous ways.

So we have been abundantly blessed in the provision made by the kindness of the heavenly Father, through the Scriptures, for the spiritual treatment of those who suffer from illness of any kind:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—James 5: 14-16.

There is a concern among the people of the church, and especially among the priesthood who carry a burden of responsibility for their welfare, about the conditions and the laws of the ministry of spiritual healing. Our concern is intensified when loved ones of the family and friends in the church and community become the victims of disease, sickness, and suffering. And that intensity becomes greater when we observe that human science and skill are not always able to allay the pain and remove the danger. And when we learn from experience that God can heal and comfort his children in miraculous ways we reach out to him in longing and prayer for help to be given to those who need it.

Watching an administration under the hands of the elders and observing how the sick receive a blessing under the Spirit of God, we may become concerned that those who are growing up in the ministry should learn to follow in the steps of the older ones. But we must remember that what we can see is external and physical and that the power which brings the healing is invisible to our earthly eyes.

In administration, anybody can learn a formula of words and imitate movements and gestures. But these are not the things that provide the power. They serve a purpose—what purpose we are not exactly sure—but they are incidental to something greater.

It is the Spirit of God that holds the healing power. It is the faith to be healed that helps the sick one to receive the blessing. The power is not in the ceremony but in the Spirit.

We are concerned, of course, that the form of the ceremony shall be reverent, orderly, and dignified, and that it shall make clear our respect for God and the church.

In the paragraphs that follow, an effort has been made to see what relation may exist between the procedures of ministry to the sick and the spiritual power that heals. In studying the material we should realize of course that the accounts which have come to us are brief and not necessarily complete. Observers wrote what they saw. The invisible powers could be seen at work only in the results that were achieved.

Healings in Old Testament Times

One of the notable healings recorded in the Old Testament occurred during a time of drouth when the prophet Elijah had been directed by the Lord to take refuge with the widow of Zarephath, below Zidon on the seacoast. There was the miracle of the unfailing meal and oil that sustained them. Then the widow's son became sick and unconscious. She complained to Elijah, who said, "Give me thy son," and took him up to the loft of the house where he laid the boy on his own bed.

First, Elijah expressed his anxiety in prayer: "And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?"

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

We can only conjecture just how this technique of contact, the prophet stretching himself upon the motionless body of the child, could be managed and be efficacious. We find this ceremony, more minutely described, in an experience of Elisha, who revived the dead child of the woman of Shunem.

Elisha

went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes.—II Kings 4: 33-35.

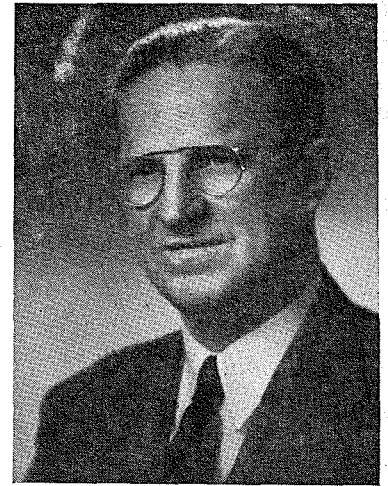
We shall recount one more example of this healing formula when Paul restored Eutychus at Troas.

In the healing of Naaman the leper, the captain of the host of the king of Syria, the reader may infer (and it cannot be more than an inference) that the prophet had the insight to prescribe an action that would teach this proud and autocratic man a lesson as well as heal him. The fact that Naaman became angry at the idea of healing in the waters of Palestine's river Jordan rather than Syria's rivers indicated that he needed lessons in the power of God, the importance of the conquered Israelites, and in the humility of obedience. Because this procedure is unique in the Scriptures it may have been fitted to the needs of the occasion.

Briefly, Naaman was instructed, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean" (II Kings 5: 10).

He was angry and rebelled, going away. But as he was leaving his servants persuaded him and talked him into obedience. On his healing, his conviction was complete, and he said, "Now I know that there is no God in all the earth, but in Israel."

The last instance to be cited relates to a party of men burying a body and, seeing a band of possible enemies, dropped the corpse into the sepulcher of the prophet Elisha.



Leonard Lea

On contact with Elisha's bones, the man was revived and lived. On such a precedent, one great denomination has based many of its healings on the touching of the bones of dead saints. This is related in II Kings 13: 21.

Healings by Jesus

The healings by Jesus recorded in the Bible afford a rich field of opportunity for the study of spiritual ministry to the sick. There is no possibility of estimating how many he healed, for the great number of cases is related in general terms:

And Jesus went about all Galilee . . . healing all manner of sickness and all manner of diseases among the people which believed on his name. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those who were possessed with devils, and those who were lunatic, and those that had the palsy; and he healed them.—Matthew 4: 22, 23.

Great multitudes followed him, and he healed their sick.—Matthew 12: 13.

These general statements, covering perhaps inestimable thousands of cases, provide no material for study as to method. However, twenty-six cases of healing are described, some in detail, in the gospels, and in these some observations may be made; but even in these cases full details are not always given. He healed many different types of illness.

Jesus healed many cases of demoniac possession, as they were identified at that time, and other cases of insanity and mental disturbance. Cases of demoniac possession are described in Matthew 9: 33-36; 12: 18-21; Mark 1: 21-24; 5: 1-16; 7: 24-29; 9: 15-26.

Leprosy was healed by Jesus. One man was healed of it as described in Mark 1: 36-40. Ten lepers were healed at one time (Luke 17: 12-19).

Palsy was a severe affliction in his time. Healings are described in Mark 2: 3-12 and Luke 7: 1-10.

Cases of blindness came to him for healing, as recorded in Matthew 9: 33-37, 12: 18, and Mark 8: 23-27; 10: 46-52.

Deafness was remedied (Mark 9: 15-26) and dumbness relieved (Matthew 9: 38-40, 12: 18-20).

Jesus healed a crippled woman (Luke 13: 11-17) in whom a distorted posture was straightened.

The withered hand of a man was restored (Mark 3: 1-7).

The fever of Simon's wife's mother was controlled (Mark 1: 27, 28).

Finally, Jesus performed the supreme act of healing, the raising of the dead, as the widow's son at Nain (Luke 7: 11-16) and the restoration of Lazarus, described in detail in John 11: 1-44.

Have You a Fountain Pen?

MANY HUMAN ILLS and unhappy situations are the result of failing to take advantage of the opportunities offered. As a rule, each opportunity comes but once. If we do not take advantage of the offer or opening, it is lost forever, like a gem dropped into the ocean. And so many times our failure to use the advantage offered is due to human selfishness, pride, greed, or just plain laziness. It is just too much trouble.

I went to a "revival meeting" some time ago in a Protestant church, where the revivalist (whose name I do not remember, but whom I will refer to as John for simplicity) told of an incident in his life that struck me very forcibly. It seems that John had attended a country school as a boy where the entire eight grades were taught by one teacher. The children were all from homes of very modest circumstances; they had very little of this world's goods.

One morning the teacher came in with a small box that she placed on her desk. After the morning exercises were over, she asked the students the following simple question, "Have you a fountain pen? If you do, raise your right hand." Quickly, three hands out of the twenty or more students went up. "And what do you know," said John, relating the story, "one of the three raising their hands was my childhood rival. I fought him at recesses and noons, and to and from school, and the rivalry continued in our studies. We even liked the same girl. He was my archenemy. And his hand was up. He had a fountain pen, and I did not!"

For John to admit that his rival was ahead of him on such an important issue (fountain pens were precious in those days) seemed an impossible situation. Slowly and hesitantly he began to raise his hand. Soon other students, not wishing to admit their state of affairs, began to raise their hands. Finally

all but two poor little Indian boys had their hands up, the false pretenders waving them more violently than anyone.

The teacher then asked them to lower their hands and told them the reason she had asked the question. Her father, a storekeeper, had given her a number of new fountain pens to be distributed to the children who did not possess them already. She then called the Indian boys up to the front of the classroom. The other class members, chewing their fingernails, had to watch the Indian boys pick through the beautiful assortment of pens, and choose the ones they liked best!

Now John did not really mean to cheat or lie when he raised his hand. He didn't really mean that he had a fountain pen. He meant, "I am as good as my rival, Jim Blake. Jim is no better than I!" But by not answering honestly and properly, by letting his pride rule him, he lost an opportunity. He lost a precious fountain pen. The teacher took the rest of the pens home and never referred to them again.

John was no different than the rest of us. We continually pass up opportunities by not being honest with ourselves. When the Lord spoke to Samuel, he answered, "Here am I. Speak, for thy servant heareth." Do we answer him in this manner? I am afraid not. We usually answer the simple question, "Have you a fountain pen?" with an ambiguous statement such as "I am as good as Jim Blake." We cannot put away our pride. We cannot accept reality. We cannot be meek. We cannot give a mature reply.

The story is simple, and the lesson to be gained just as simple. But it is so important. God is always waiting for a simple truthful answer, and he has a heaven full of "fountain pens." He stands at the door and knocks, but pride will not open the door; it takes humility and honesty to do this. Are you ready to open the door? Have you a fountain pen?

Grow as Long as You Live

LIFE IS GROWTH. A tree puts out new branches, leaves and roots until the day of its death. A plant works unceasingly from the moment it sprouts, building cells that become roots and stems and leaves, and finally reaches the glorious culmination of its growth in a flower. Even as the blossom withers, growth continues. Seeds form unseen in a snug capsule, or bulbs or tubers take shape in the dark earth. Even through winter's cold or the deep sleep of dormancy growth goes on, slowed but not stopped. The tulip, preformed within the bulb, gathers strength to answer spring's urgent call. If a plant can spend its life in growing, should man do any less?

Growth is life. The individual who does not grow with each day has lost that much of life. For mankind physical growth is not enough. Scarcely has the body begun to grow when the intellect also begins to develop. Man—sentient, mobile, on creation's scale far above the plant kingdom—is

also set apart from other animals by the boundless reaches of his intellect. The physical being grows apace for a few years, then having reached its prescribed limits the pattern changes. The energy that once went solely into bodily growth is now freed for use in spiritual development. Even as a flower does not resemble the plant it grows upon, so likewise man's intellect differs from his body.

Who would grow the lily for its spindling stalk alone? Or the rose for its thorns? A cabbage exists solely to be eaten; its utilitarian end is its only excuse for being—certainly it is not cherished for esthetic reasons. A person who has not risen above mere usefulness is like a plant that has not developed beyond the vegetative stage. He has ceased to grow. He is a stalk without a flower. He has died before he truly began to live. Only in continued growth is there continued life.

FRANCES M. MILLS

The Conversion and Religious Experiences of

Elder Nils Oskar Nilsen

IN 1901 I LIVED in Porsgrunn, Norway. One day about the middle of summer my wife and I and our children visited my brother-in-law in West Porsgrunn. Upon our arrival my brother-in-law said, "Have you read in the paper that a preacher by the name of Peter Muceus will speak on the West Side Market Place today? His subject is 'The Everlasting Gospel.' I'm going up and listen to him. Will you come along?" We went together to the Market Place. There we saw a young man come out from a house with a little stool. He climbed up on the stool, sang a song, gave a prayer, and then began to preach. There were not many there to listen. I was not particularly moved by what he said, but my brother-in-law who was a sharp critic on religious questions went up to him afterward and entered into a discussion. They had a long conversation, and Muceus promised to visit my brother-in-law at his convenience in his home and continue the discussion they had begun. A few days after, I was visited by my brother-in-law accompanied by Muceus. I felt ashamed and was afraid that people might see them come into my home. He was known among the people as a Mormon preacher, and as I was at that time a Methodist I did not wish people to find out that I had had any connection with a Mormon preacher. I couldn't very well turn them away from the door nor forbid them to come back, so they came several times. My father who was also Methodist heard of this and warned me in the most serious terms that I should have nothing to do with the Mormons.

As Muceus and my brother-in-law conversed I would sit and listen to their conversation. I thought that it was very interesting and that my brother-in-law must admit Muceus was right. Muceus asserted that the church today must be organized as in the days of the apostles, with apostles, prophets, evangelists, pastors, teachers, etc. (Ephesians 4), and with the spiritual gifts such as prophecy, healing, and miracles (I Corinthians

12). I began to listen more closely to their discussions and sometimes felt a wonderful peaceful spirit and an inner joy that filled my heart. My prejudice against Muceus began to disappear, and I became interested in what he had to tell.

Divine Assurance

One day I felt a very special joy in a conversation with them. I remember it as well as if it had happened today, even though it has now been more than fifty-three years ago. During our conversation I felt a great joy and a marvelous peace and was so enthusiastic that I was completely oblivious to the needs of the house. I was then interrupted by my wife calling from the kitchen, "Nils, fetch a pail of water for me." We had a little stream about fifteen to twenty meters from the house, and I took the water bucket and ran down to the brook, for I wanted to come back to our conversation as soon as possible.

On the way to the brook I was filled with a joy which defies description and at the same time the thought came to me in such a confirming manner that "This is God's work" and I would accept it no matter what the cost would be. I ran back with the bucket of water and set it in the kitchen and took my place and part in the conversation again. We continued to talk, and I felt as the one who had found the pearl of great price. We continued in study throughout the winter. Muceus assured us that he had no connection with the Utah Mormons but that he represented the Latter Day Saints with headquarters in Independence, Missouri.

It was decided that Muceus should baptize us, and the day chosen was Saturday, February 8, 1902. There were seven of us in all, my brother-in-law Carl Carlsen and his wife Marie, two sisters of Muceus, and V. Blom, Sofie Halvorsen, and me. Here I would like to inject that the latter-day work is to me the most wonderful thing I have found upon this earth. It has taught me to know God.

Opposition from Family and Friends

It was not long before I had opposition from my family as well as others not favorable to the church. My father was completely in despair. He came to me with emphatic scolding for what I had done and held a long, serious talk chastising me.

I answered him in a quiet and controlled manner explaining that I had done only what I was convinced God would that I should do, and that if I ever found out that the Latter Day Saint teachings were not consistent with the teachings of Christ, I would certainly not give the church my support. Many people tried to comfort my father for the terrible way in which he had lost his son.

I was employed at that time in Porsgrunn's Mechanical Workshop and had many good Christian friends who now took their distance from me and felt that I was an object to pity. They discussed religion with me a bit and thought that I had come into a most heretical sect. There was one man especially who had earlier worked as a missionary. He was most energetic and one day he came and said to me, "Nils, I'll prove to you black on white that the doctrine that you have accepted is false."

I thought that I'd take him on his word and said, "Yes, if you can prove that, it is your duty to do so and to show not only me but also Muceus."

"I'll be glad to do that, too," he answered.

I asked him when we could arrange to come to his home. He said that we could come whenever we could arrange it, and that his home was always welcome to anyone. I then quoted a few Scriptures for him and pointed out where he did not follow the Scripture. He then became quite angry with me and finally went his way.

I didn't see him again until dinner-time. He came and called me and asked if he could speak with me outside of the walls of the shop. He was extremely red in the face. He looked at me and said, "You must forgive me for what I have said. It came to me so forceably

that I was like the coppersmith Alexander." "Yes," I said, and quoted the words of Paul, "Alexander the coppersmith did me much evil; the Lord reward him according to his works; of whom be thou ware, also; for he hath greatly withstood our words" (II Timothy 4: 14-16). I told him that I hoped the Lord would not charge him with this. He said that I must forget his challenge. I said all right, but after all it was his duty to prove me wrong if he could do it. We were later good friends. I wish to add here that if a man is humble and full of love in his heart that he can win over all opposition. Unfortunately this man continued to hold strong to his teachings that he had learned as a child.

Trials and Blessings

I felt God's Spiritual blessings many times. I stood one day at about the same place as the conversation referred to above. I was alone and thought on the word of God in the Scriptures. There came suddenly a heavenly blessing to me so that I felt I was lifted from the earth. It lasted a time—how long I don't know—but I never can forget such an experience. I was reminded at once of the words of Jesus to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3: 8).

I have also had many hard times with battle and doubt. The evil power tried to bring me to doubt the latter-day work, which I really did know little about—but then without battle there is no victory. I had also my difficulties of

the flesh to overcome—to name only one, the tobacco which I used. I should of course be cleansed from the "filthiness of the flesh and spirit" (II Corinthians 7: 1).

Our meetings continued to be held often in private homes. I remember one Sunday, we had a meeting in a house at Knadalstrand. Five or six of us went together. I felt very discouraged as the people had no real interest in our meetings, and many looked down on us because of them. We started our meeting with the song which begins, "No other name sounds so wonderful in my soul as the name of Jesus." We came to the third verse where it says, "Jesus, when your name I hear I bow the Spirit's knee, and your mild spirit leads me on, nearer the cross's tree." The Spirit of God came over me in a great abundance, and I was filled with an unspeakable joy. All my discouragement and cowardice disappeared.

Priesthood Call

In the year 1902 we also received a visit from Apostle Peter Andersen from the United States. He was of Danish birth and spoke the Danish language very well. He was a fine, God-devoted man. Yes, even to this day he stands in my estimation as the most spiritual man I have ever known. He was always quiet and loving and had a great fund of spiritual wisdom and experience. I never tired of listening to him.

I remember one of his meetings where I had been so intently interested that at the close of the meeting I was quite stiff in the neck from straining to catch every single word and thought. Brother

Andersen began to speak with me about his spiritual experiences in the latter-day work, and I learned a great deal from him which the Lord has later confirmed to me. He felt that I ought to accept the call of priest, but to that I answered that I was too reserved and shy and had no capabilities for preaching the gospel of Christ. He said that God would increase my talents and make me capable. He said, "I am of the same nature as you and very retiring and shy, and I suffer from it yet." He had preached the gospel for over twenty years. I thus accepted the call to the office of priest.

Brother Andersen and Muceus lived for the most part in Oslo, and we had to continue our meetings alone. I felt many times I would rather give up, as I was the youngest of the brethren and thought that they who had greater wisdom could have taken the leadership, but now I can see why it was as it was. They were, however, very good brothers. They helped me so much and they didn't look down on me because I was young.

Church Publications

Apostle Andersen and Elder Muceus were going to begin the publication of our little Scandinavian organ, *Sandbeden's Banner* (The Banner of Truth) and translate the Book of Mormon to Norwegian. The *Banner* came out with the first number the first of November, 1902, but listing as the fifth volume. The first four years were probably from Denmark, and I know nothing about them. It was a good little publication which gave us a lot of information on the latter-day work and its origin. It also had many other interesting topics, let-

Elder N. O. Nilsen and his wife (center, front row) of Kragero, Norway, are eighty and eighty-one years old and have nine children: (left to right, back row) Thorleif Nilsen, Anne Andersen, Fin Nilsen, Mimmi Fossum, Arne Nilsen, Kitty Pedersen, Francis Nilsen, (front row) Esther Hansen and Ruth Olsson. The picture shows them on their diamond wedding anniversary, November 13, 1957.

Brother N. O. Nilsen was one of the first to accept the latter-day work in Norway. He heard the first sermon of Elder Peter Muceus in 1901 and was baptized with six others February 8, 1902. He is thus one of the oldest members in Norway. He was ordained a priest later the same year by Apostle Peter Andersen and Elder Peter Muceus. In 1927 he was ordained to the office of elder. Of his nine children, six are members of the church, and with members of their immediate families included there are twenty-one baptized members.



ters, and spiritual experiences of the brothers and sisters of the church. When they began to talk about the Book of Mormon I became a little worried and thought that now they were coming out in the open with something which could only serve to damage the reputation of the church in the country. I myself had quite a large prejudice against the book but of course I had never read it and knew very little about it other than people talked about it as being a most dangerous book. It was good to read the book myself when it was translated and to see what it spoke about and how it came to be. I began to read the book with skepticism, but soon I became familiar with it and I felt the same Spirit which bears witness in the Bible. It is a proof that God is unchangeable, always loving, but will not tolerate sin. It confirms the teachings of the Bible. While I had not experienced the spiritual gifts of prophecy and speaking in tongues during this time, I had had many spiritual experiences personally that I knew this was the work of God.

In Drammen and Kragerø

I ended my work in Porsgrunn and moved to Drammen in 1906. We had no members there, and I was thus alone. Muceus visited me immediately after and held meetings there. There were several people present, but we received no new members. We did have a little Sunday school, however, with about twenty fine children. We also held a very pleasant Christmas program with the children as well as their parents.

I moved from Drammen to Kragerø in 1908. I began building and selling 2,000-ton motorboats. As soon as I arrived Brother Peter Muceus visited me and began some meetings, which were often very well attended. From that time until now our activity in Kragerø has continued. We have a few good members here, but the activity has not had missionary help in Norway from 1935 to 1954. There has only been local activity.

After I finished with the building of the motorboats I began in 1909 a bus route between Kragerø and Tordal, a

distance of about 65 kilometers. This was the first automobile in this portion of Norway. I drove this until the end of 1915, a period of seven years. In 1916 I began my own mechanical products factory and foundry and continued with it until 1924 when the economic crash following World War I forced me to sell out.

To come back to my spiritual experiences, I have now learned the truth of what the Preacher says, "Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity" (Ecclesiastes 2: 15). I was now poor both in temporal and spiritual things. I began to call upon the Lord in serious prayer that I might be forgiven the laxness in his service while I had been so involved in the activities of business and the world. He answered my prayer and has blessed me abundantly all the days of my life. I am thankful to him for the great privilege of being called to participate in this wonderful latter-day work.

Question Time

Question

What is the true interpretation of Section 119: 6 e of Doctrine and Covenants concerning reverent organ music preceding prayer and testimony meeting?

Mrs. I. A. P.

North Dakota

Answer

The paragraph in question reads: "Nevertheless, let the organ and the stringed instrument, and the instrument of brass be silent when the Saints assemble for prayer and testimony, that the feelings of the tender and sad may not be intruded upon."

The question of interpretation of this paragraph hangs upon what the word "when" means. Does it mean while the people are assembling, or after they have assembled for prayer and testimony? There are good reasons to interpret it either way, so the question of a "true interpretation" as set forth in the question is practically impossible under the conditions because it all hangs upon a matter of semantics.

From a practical standpoint, in order to create an atmosphere of reverence preceding the prayer and testimony service, a large number of branches throughout the church customarily use a fifteen-

minute organ prelude. In the opinion of this writer that is more conducive to a feeling of reverence on the part of those assembling for prayer and testimony service than to sit and visit together preceding the service, and let's face it, that's usually what happens if there is no prelude music.

If it is remembered that this revelation was given to the church in 1887 at a time when the Reorganization was very young and its membership made up largely by people from other faiths, and at a time when there was not a very strong precedent as to our modes of worship, it is not surprising that there was a considerable amount of dissension and contention regarding the use of an instrument. It wasn't so much then a matter of an argument about the use of an organ or a piano or something else as it was an argument on the use of any kind of instrumental music for worship purposes, a holdover from the Puritan influence. And the question of the use of the organ wasn't concerned only with prayer and testimony services but with any service. Nowadays we don't question the use of an instrument for any services except the prayer and testimony service, and as long as the injunction in 119: 6 stands we are bound by it.

Times have changed, however, and it is now almost inconceivable that the "feelings of the tender and sad" would be intruded upon by the sound of the hymns of the church being played in an appropriate manner on the organ, and it is the strong conviction of this writer that the time will come when the church

will receive more light in regard to this question. We now take for granted things that the people of the church in 1887 held in question.

It is the feeling of this writer that there is nothing in Section 119: e which definitely precludes the use of organ prelude music while the Saints are coming in to the sanctuary or room for prayer and testimony service. Nevertheless let the organ be silent when the prayer and testimony service starts, until such time as the church shall receive more light on the question.

FRANKLYN S. WEDDLE

QUESTION TIME ERROR

In the *Herald* of April 21, page 16, Brother Ralston is discussing the statement made by Alma (19: 88-106) which was interpreted as meaning that Adam's sin caused man to be banished from God "until the infinite atonement had been made." Brother Ralston's answer begins, "It certainly is true that without the atonement man could never be redeemed. The apparent error in the interpretation presented above is found in the fact that it states, 'until the infinite atonement . . .' and indicates that there was no atonement before the literal crucifixion of Christ."

Through editorial error the pronoun "it" preceding the quotation was changed to "Scripture" whereas the antecedent was the interpretation in question.

If you are keeping these Question Time articles, please cross out "Scripture" and insert "it."

Intangibles

THE INVISIBLE FORCES of the universe are more powerful than those that are seen.

We cannot see electricity; we see only what it does. We cannot see the current that flows along the wires to the lights, but we can see the light that is produced. If we take a bit of wire and a bit of steel and make an armature, then fix it on an axis between two electromagnets, it will produce power. A good proportion of the power used in the world today is produced in this way. The most powerful part of it all is invisible—designated as lines of force.

If I take a magnet and pass it along the blade of my knife, it will pick up a steel pin or nail; it may pick up several. It is very significant that if I apply the negative end of the magnet to the blade, it loses its power. Our earth is a great magnet surrounded by a massive field of magnetic lines of force. These are very powerful and when properly harnessed can be very useful. But our earth is not an isolated body; it is a part of a most marvelous universe; it is constantly being bombarded by powerful influences from outer space—mostly from our sun.

Man is beginning to understand something of the majesty and power of the universe. Joseph Smith proclaimed these things to the world in 1832 (Doctrine and Covenants 85: 3, 9). "For there is no space in the which there is no kingdom; and there is no kingdom in which there is no space." In all probability that statement was scorned in 1832 and for many years after, but now men of science are discovering these precious truths. Man's discovery of the molecule was hailed as a great advance; later he found that the molecule was composed of atoms. This was supposed to be the smallest part of matter, but recently it has been found that these possess electrical characteristics called neutrons, protons, and electrons—all lively entities obeying definite laws. If they obey one set of laws, they are a certain type of matter; if they obey another set of laws, they are another type of matter. The latter-day prophet told us that all things created were spiritual at one time; it begins to look as if the early philoso-

phers were right when they said that all substance was made of one thing which they called cosmos, and also it begins to look as if the form that matter takes depends upon the laws it obeys. That fits in with our idea of religion, does it not? Holy Spirit is the highest law. When we obey its promptings, we receive the "glory of the sun." What a wonderful condition of light and intelligence!

In his lectures given in Europe in the early 1840's, Orson Pratt taught quite convincingly that spirit is matter—spirit is matter obeying a higher law. What is the higher law? Isn't it the spirit of light and intelligence? (See Section 85: 3.) The light that you see "is the same light that quickeneth your understandings . . . which giveth life to all things," both physical and spiritual.

PRAYER FOR A CHAPEL ENTRANCE

GOD, make the door of this church wide enough to receive all who need human love, fellowship, and fatherly care; and narrow enough to shut out all envy, pride, and hate; make the threshold smooth so as to be no stumbling block to children, to the weak or straying feet, but rugged and strong enough to turn back the tempter's power. God, make the doorway of this church to many souls the gateway of thy eternal kingdom.

AUTHOR UNKNOWN

The invisible things all about us are clearly seen, being understood from the things that are made, states the Scripture. All about us is a great unseen universe that is far more important than what we see; by means of the "seen" we can understand the "unseen."

Most of us know something of the power of the Holy Spirit, especially the men of the eldership. Is it part of these beneficent rays that come from outer space—from the sun? Or are they part of the Holy Spirit? I am convinced that

there is some connection. We know that the Holy Spirit is very powerful; it is light, intelligence; it is quiet; it is effective.

I was present at Erie Beach when, through prayer, a raging storm was stopped instantly; hundreds of people were there who can verify my statement. I have been in accidents which could have brought sudden destruction, and I have been spared. I have been bathed in the divine influence when I could see clearly and understand what my poor intellect could not discern—an unseen force or power operating in the seen and unseen.

I recall one instance when six of us elders visited a brother in his eighty-fifth year who was to have surgery. When the doctors operated, they found cancer and sent him home to die. Around his bed each of us prayed; I was last. I took him by the hand and offered a prayer of resignation. I prayed for peace and for angelic accompaniment when he crossed to the beyond. I felt a very powerful influence going through me to him; I did not say anything at the time, but the aged brother told another elder sometime after that when I prayed the power of God came through me right into his body and took away all suffering and pain. The doctor had given him ten days to two weeks to live. He got up, had his meals with his family, and lived for months after.

There was an unseen power greater than medicine. We should investigate these unseen powers and learn the rules that apply so we can enjoy the blessings God intends us to enjoy. When we study, when we pray and meditate, when we worship in prayer service, we tune into divine light; we see clearer, and our souls are uplifted. When elders go to administer and their hearts go out in deep compassion for a brother or sister, they tap divine sources and miracles often result. We need more development along this line. There are many marvelous miracles for us if we learn the divine ways.

C. M. S. C.

Student Center

Planned



This Warrensburg home has been selected to serve as a student center for members attending Central Missouri State College

A PIONEER PROJECT IS underway in Warrensburg, Missouri. It is an attempt to provide a student residence and student center for church young people attending Central Missouri State College at Warrensburg.

There are one hundred and twenty church members attending the college at Warrensburg. They come from

Independence, Kansas City, Iowa, Michigan, Wisconsin, Ohio, Illinois, Colorado, and Texas, as well as Canada and Korea.

The plan is to buy a thirteen-room house at the corner of College and Broad streets, within a short block of the campus, and use the house as a residence and student center.

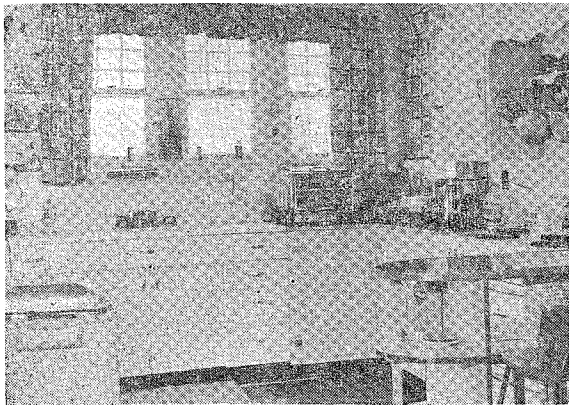
A first gift of \$500 made the down payment possible. A holding corporation is being established to serve as owner and operator of the center after additional money is raised and the house is purchased. Stake Bishop Willard Becker has agreed to assume responsibility for the supervision and management of the house. Qualified persons to serve as house mother or resident counselor will also be used.

Plans call for the house to serve as a residence for men in the winter and women in the summer.

The project was initiated by the student Liahona Fellowship at C.M.S.C., and the campaign is being conducted under the sponsorship of members of the Committee on Ministry to College People and the Central Missouri Stake with the approval of the General Church officers involved.

In setting out the needs which the building is hoped to meet, the committee listed:

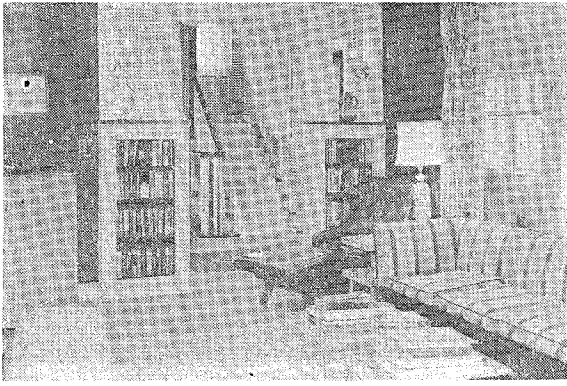
1. It is our largest group of students outside of Graceland.
2. The congregation at Warrensburg is most cooperative, and the church is used frequently by the students, but it is sufficiently far from the campus and in such regular use by the congregation as to limit its use as a student center.
3. The group is highly active on campus and cooperates in religious endeavors but is unable to hold denominational services on the campus itself.
4. While many of these students are Graceland graduates, and it is the desire of all involved that our



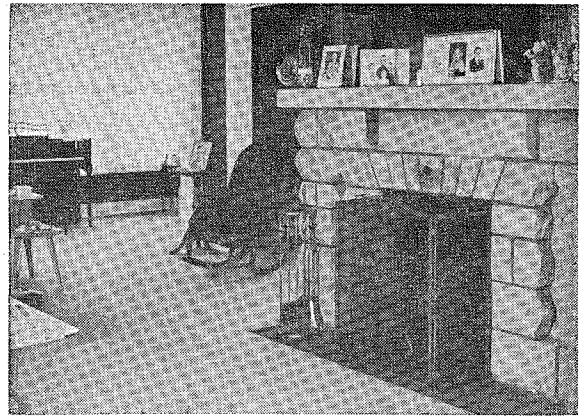
It offers a well-equipped kitchen . . .



Spacious dining room . . .



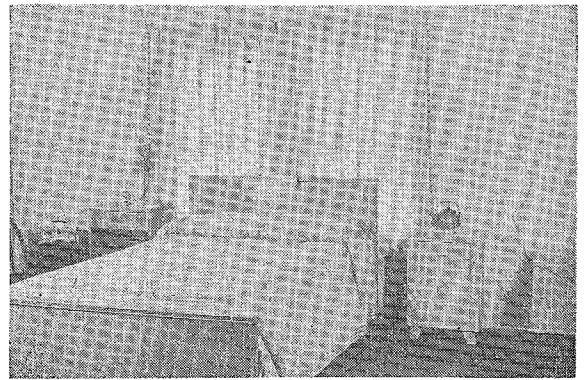
attractive living room . . .



Space for fireside fellowships . . .

college students first attend Graceland or our Independence Sanitarium and Hospital School of Nursing, an increasing number are nevertheless entering the college at Warrensburg as freshmen and sophomores without the same advantages offered at our church schools. These students need the integrating fellowship made possible by a church student center.

5. In recognition of the continuing need for religious education, it is hoped that increasing numbers of our students shall have access to credit courses in church doctrine which may be offered in future "chairs of religion" adjacent to such campuses.



and comfortable bedrooms

By Ada Hamer

To Gain Knowledge

THE BOY WATCHED with interest as I took the house plants from their accustomed places on the window sills and placed them in the sink.

First came the yellow cat planter we had named "Job," a name chosen from the Bible by the boy. We had much trouble with the plant. First, the new leaves would turn brown and drop off, and then tiny spots of rust would appear and grow until the leaf was an ugly, sickly thing. After much nursing and clipping, it became a lovely green plant with sturdy stalks that seemed to dance about under the fine spray of water that washed the dust from its leaves.

Next was the round, pot-bellied stove planter that we cherished, and which brought a smile each time I tended it.

It had been brought to the hospital by a dear friend who commented as she placed it on the table at the foot of the bed, "to keep your feet warm!"

From that day, the tiny vine had grown steadily. Now it curled its tendrils thickly about the black stove as the love that had come with the gift had wound about our hearts.

One by one I washed the plants, then began to return them to their places on the window sills.

"Why do you turn the plants around facing the other way? Job was facing this way; now he's looking out the window."

"Because the plants grow toward the sunlight. When I turn them around they do not grow to one side, but straight, as the plants outside do. They turn their faces toward the sun. The same thing applies to people who keep their thoughts turned toward God. Do you remember the Scripture we read this morning?"

He spoke so low I scarcely heard the words. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55: 9).

I detected the slight quiver in his voice and turned. He was looking out the window, up at the sky, and the sun streaming warmly through the pane glinted brightly from the heavy braces on his legs as he leaned upon the crutches.



Grandma and Kirk

KIRK WAS BORN a few weeks before our second wedding anniversary, and my job as editor of *Stepping Stones* thereafter became a half-day job. After a series of baby sitters (all of whom were excellent, but there was the inconvenience of taking the baby away from home each day), Don suggested we ask his mother in Canada to come to live with us and take care of Kirk while I worked afternoons.

We figured out a system of pay for her, bought another bed and chest, and prepared ourselves to become a family of four.

I must admit that I suffered some qualms about the arrangement we were undertaking. Like most of us, I had read too many articles about in-law troubles. It seemed the only happy solution was to stay away from in-laws on both sides. I wondered seriously if we actually could live together "Zionically," or was that just an impossible dream?

I wrote a friend about what we were planning. She answered laconically, "My advice is—don't get your mother-in-law living with you until you have to!"

After more than a year, I am indeed happy to report that not one argument has resulted from having Grandma in the Bayne household. Why? I believe the solution is that in-laws can be compatible and happy if they really want to be—if they remember to be kind and forget to be selfish.

Grandma Bayne accepted our limited facilities without a word. Our house was in a stage of being constructed, and we were living in the basement. She put her things away neatly, and kept them neat thereafter. She made friends with the baby by degrees, so that he would not be upset at meeting a stranger. She got up in the morning and retired at night about the same time we did.

We All Love Grandma

She helped around the house when she saw the need. She respected privacy at all times. (Besides all this, she brought us a box of much-needed cooking utensils that she had used in her own home, and she crocheted a beautiful tablecloth for us.)

And she did another thing that I'm sure all daughters-in-law would like tremendously. Before starting any household job, she would watch to see how I did it, then she would do it the same way. This applied to feeding Kirk his pablum as well as to shaking the rugs. She was observing and did not need to ask many questions.

Four people in a small, unfinished living area make considerable housework, but I have found it is more fun to do housework with her than to do it alone with only the radio for company.

GRANDMA BAYNE CAME to us voluntarily—that is, because Don's father is not living, she could have done other things besides helping us. In many families, of course, there is no choice but to "live in" with married children. In such cases, it seems to me, the older family members could help make daily life pleasant by doing some of the things Kirk's grandmother does. First, she is clean herself, and she helps keep the house clean. When she cooks, she remembers our somewhat limited budget. When she does the family wash, she uses soap and water frugally. When she cares for Kirk, she recalls what our pediatrician has said about his needs, and she listens to what Dr. Spock says about baby care. She doesn't remind us bitterly that "When you were young I did so-and-so for you, and that was good enough then!" (What young mother wouldn't appreciate this?)

She is patient and co-operative, and she never raises her voice to speak angrily. Is she a paragon of virtue that

no one else can imitate? No, and she herself would be first to say so. But she has developed perception—she can understand how people feel, why they act and react as they do, when to pour oil on waters that may become troubled.

Several times I've been grateful for her comments. Not long ago, I tried dying some brown shoelaces black for Kirk's oxfords. The result was that I got my hands black every time I tied his shoes, and I had to buy new black laces after all. I mentioned my foolishness ruefully, but she only smiled and said, "Well, Alice, we all do foolish things like that sometimes, don't we?"

"Lovelorn" columns are full of stories of in-law troubles, and many authorities suggest young couples live by themselves at all costs. Before Kirk was born, I was in the waiting-room of the doctor's office one morning with an assemblage of mothers-to-be. Two near me were talking in low tones. Said one with a hard glint in her eye, "I wish my mother-in-law would take a *long* trip!" The other added grimly, "And never come back, huh?"

What makes people think a mother-in-law is a potential ogre? (I met Don's mother on our second date, and one of the things I liked most about him was the respect and kindness he showed his mother.) We who now have sons will someday become mothers-in-law ourselves.

LATTER DAY SAINTS believe that Zion is built first upon happy homes, then upon happy communities, where all work together for mutual good. There is no reason why three and four generations cannot learn to live together in happiness.

Grandma feels free to correct and teach Kirk when necessary, because we all wish it that way. Kirk will need, as he grows up, to obey many adults other

than his father and mother. Grandma's gentle discipline now is a fine beginning influence for him. She loves him as much as we do, and we trust her to consider what is best for him in all situations when he is in her care.

One day I took Kirk across the street to play with Carla Olson, six weeks younger than he. Carla's parents are both working to complete college degrees, and Grandma Olson and Great-grandma Schafer take care of little Carla each day. I have seen a great deal of peace and love in that home.

"I think it's good for children to know their grandparents," Mrs. Schafer said. And I had to agree that in their case as well as ours, it certainly has been good.

ALTHOUGH SHE TRIES to fit into our home life, Grandma is never afraid to be herself, and I appreciate this, too. She thus spares herself from feeling and acting like a martyr. She accepts herself as a person with desires and ideas of her own—just as important in our household as any other family member.

Needless to say, Kirk loves Grandma. What pleasant memories of his childhood and home life we can build for him as he grows!

This is our true experience, presented with humility, because none of us could have accomplished such good results alone. We all prayed for and received the guidance of God's Holy Spirit.

We firmly believe families can live together happily. And it is possible for a daughter-in-law of 1958 to love as sincerely as did the biblical Ruth, who said "Where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

Mrs. Al M. Pelletier, Jr.

Make Home a House of God

ALL AROUND US today we hear of ways to make a happy family. Some say, "Education and culture produce the ideal home." Others, "Affection is the greatest contributory factor to any happy family, when husband and wife love each other, when there is devotion and affection between parents and children." Still others, "There must be religion of some kind."

Let us start with the last point. But just any religion, just any God, is not enough. To make our home a house of God we must have Jesus Christ in it, who says, "I am the way, the truth, and the life." It is essential that each home be opened to the Master if it is to become a house of God. "Behold," he says, "I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3: 20).

One hears people say, "We're going to wait and have our children later. We're going to buy our home and furniture first and have some good times before we tie ourselves down with children." Now is the day. The home that is a house of God welcomes children. It looks at them as gifts from God.

There are many uprooted men and women in our land today. They do not take any pride in family success, and when people cease to care the family goes to pieces. In some of our branches we see some young people falling down in their opportunities. Only as we, the parents, understand this loss will we have the adequate incentive to make us

use our imagination to reverse this situation. We of the restored church need to care, need to begin to sacrifice something—even in excitement and personal expression—in order to maintain the kind of homes the Christ must expect. Other things are prized more, therefore we have many habitations instead of homes. We build beautiful homes today, at great sacrifice; then our children spend most of the hours of the day outside its sheltering walls. The difficulty in most of our homes lies chiefly in our poverty of spirit.

Terrifically important is the attitude toward children. The future of our church, our nation, and our world depends on what we do with the children in our homes. The home has more influence to build character than all other institutions together. The home that is a house of God trains its children for God, and it does so by example and word. We teach how we love the Lord by what we say and do and are.

There never was a time when children needed wise and loving help and counsel more than they do today. These children of ours have been brought into a secular world that gambles too much, drinks too much, wars too much. It has not learned how to make just and durable homes or social relations or peace. We must seek to establish a home where joy and laughter and friendship reign, a home of mutual love and understanding and unselfishness, a home where a godly father and a pious mother seek to set an example in Christian living, a home where the Spirit of God has found an

abode, a home where each person looks in faith to God in all the problems and decisions of life.

As parents it is our responsibility to so teach and direct our children that they will be seeking for the touch of the Master's hand. There is a poem entitled, "The Touch of the Master's Hand" which tells of a violin that was being sold at auction. At first, people were unaware of its value; they bid two or three dollars for it, but after listening to a master play the instrument they raised their bids. It was sold for thousands of dollars. It took the touch of a master's hand to bring out the true qualities.

THIS IS TRUE in our lives and the lives of our young people. Some, not knowing the value of life, are willing to sell it for the cheap pleasures of sin. But when Christ, the Master of men, lays his hand upon us, as the Lord once did upon the prophet Ezekiel, and brings out our finest qualities, he enables us to see the true value of life. He enables us to use our lives for the glory of God and our fellow men.

Let us look to God with hearts full of thanksgiving as we start forth on the next milestone of life's journey. As we glance backward we should not focus our thoughts on losses, difficulties, and defeats. To our souls is given that power through Christ to transform our environment, and to us will be given the strength to cast off circumstances, to

smile at storms, to rise conqueror over defeat.

Doomed for years a prisoner in Bedford jail, John Bunyan wrote his immortal book. Beethoven was deaf, but he wrote his glorious symphonies. Phillips Brooks stammered, yet he became a great preacher. Our backward glance

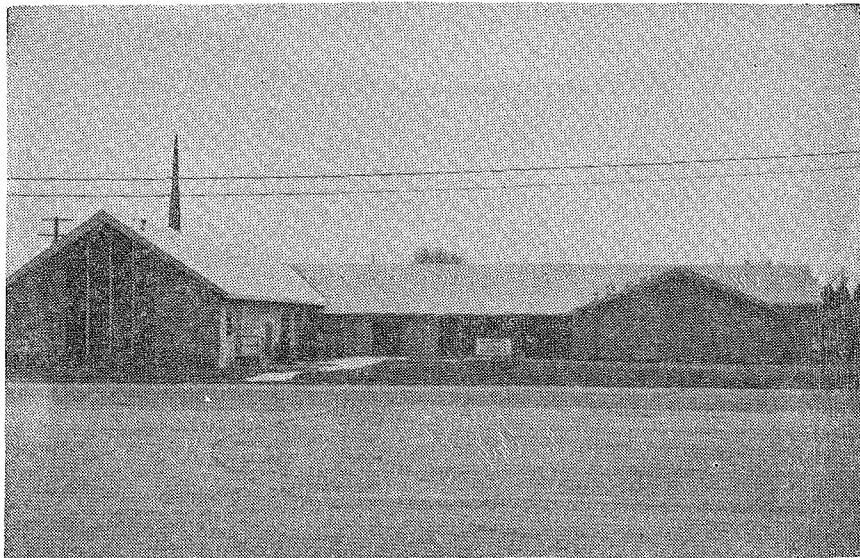
should promote faith and hope and confidence in a brighter and better new year.

The family is life's highest known ideal; it is a foretaste and an advanced demonstration of the kingdom of God. The responsibilities of parenthood are so great that without a closeness to the Master it seems almost impossible to succeed. In the years immediately be-

fore us may we resolve to maintain and demonstrate this ideal in great measure, every day as it comes.

The parents who succeed are those whose children can say one day of their home, "This was none other than the house of God, the gate of heaven." Working together toward this ideal we will say, "We love the work of God."

History of The Temple City Congregation



THE STORY of the growth of the Temple City congregation is a history of members who are blessed not only with an abundance of spiritual devotion but with determination as well.

In April, 1949, the first meeting was held in the Mission Chevrolet Company building. At this service Blaine Bender was elected pastor, with Paul Moore and F. H. Cunningham as associate pastors.

On September 13 of that year the building committee, composed of A. L. Nunamaker, Larry Christensen, Martin W. Gilbert, and F. H. Cunningham,

gave a "kickoff" dinner for the purpose of starting the raising of funds to purchase a future building site. Just two days later, with the sanction of the General Church, plans were initiated for the purchase of a lot at the corner of Cloverly and Broadway for the sum of \$14,850.00.

During the next four years the congregation continued to grow both in membership and stature. It was fast taking its place as an integral part of the community.

In 1954 Harry K. Waylett became the presiding elder. The same year the

final payment was made on the indebtedness of the church property.

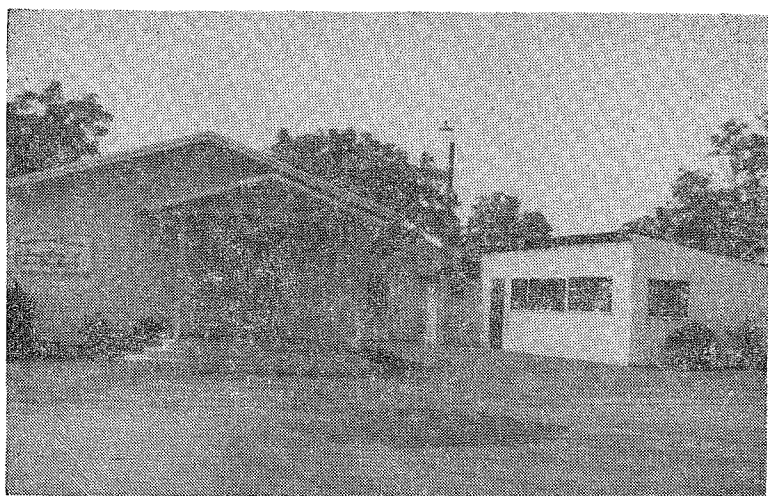
Ground-breaking ceremonies were held on June 17, 1956, and President Israel A. Smith was the featured speaker. This was the first step in the actual building of the new church. Others who took part that day were Stake President Garland E. Tickemyer, Stake Bishop J. Stanley Kelley, Presiding Elder Waylett, former Pastor Bender, and Walter Greismeyer, at that time vice-president of the Temple City Chamber of Commerce.

Because it was necessary to obtain special zoning variances from the county, the foundation was not laid until the second week in September. But from that time on, with Contractor D. C. Leneve on the job, the building progressed.

On August 4, 1957, one hundred and eighty-five people were present for the first service in the new building. Presiding Elder Waylett was in charge of the service, and A. L. Nunamaker gave the Communion message.

After Elders Lewis E. Scott and A. L. Nunamaker had donated the two buildings now being used as junior church chapels, they stated that those buildings were temporary until the lot could be paid for and a larger building erected on the front of the site. Then these buildings would become a center for youth activities. This dream has now become a reality.

www.LatterDayTruth.org



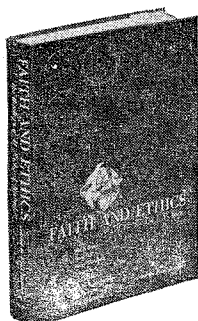
Book Review

Faith and Ethics

Paul Ramsey,
Editor

Harper and Brothers

Price \$5.00



Nine university professors of ethics or theology and contemporaries of H. Richard Niebuhr have undertaken an interesting and worth-while, though difficult, work. They have attempted to interpret the life and philosophy of a man who "rethinks his positions continually" and "hopes and believes that his best years of work are still ahead of him."

Editor Ramsey, approaching this admittedly trying task, feels the book is significant, for it "is presented at a time when Niebuhr's present literary achievements already demand a critical appraisal and while he has a still greater contribution to make to our common understanding." Ramsey's granting of greatness to Niebuhr is not his alone, for the *Christian Century* (Volume 74, Number 17, page 509) declares H. Richard Niebuhr has "made a brand-new whole of the best parts of contemporary theological thinking."

The book is divided into two parts. The first three chapters (part I) deal with the life and theology of the Director of Graduate Studies in Religion at Yale University. The second part concerns itself with some chapters that quote, explain, and analyze Niebuhr's position, whereas other chapters are "independent theological essays written, it is believed, in the spirit of Niebuhr."

Latter Day Saints will find many compatible concepts in the theology of Niebuhr, though of necessity there will need to be some sifting of sectarian philosophies. His theological background of the Reformed Church movement, which began in Switzerland in the sixteenth century, was further influenced by nineteenth century Protestantism, which in turn was influenced by German University academic traditions stimulated by Kant and Schleiermacher. The sovereignty of God and the spiritualization of all temporalities would find ready acceptance among Latter Day Saints. His concept of the "complex object of theology" and "radical monotheism" would also be agreeable to us. Some traditional Protestant concepts are to be found, yet they have been tempered by Niebuhr's new theology so that they are more nearly palatable than otherwise.

The book is well written, though on the level and in the language of university professors. It is, surprisingly, easily read, though proper and adequate digestion will require repeated reference to this 290-page book. It should surely broaden one's appreciation of modern Protestant theology and its continued, though unconscious, acceptance of the prophetic ministry of this dispensation which was originated at Palmyra.

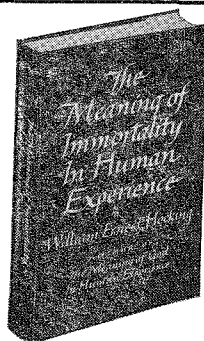
PHILIP W. MOORE

The Meaning of Immortality in Human Experience

By William Ernest Hocking

Harper and Brothers
1957

Price \$3.50



To the serious student the title is more than intriguing, and this new book is even more thought-provoking than the title would suggest. Dr. Hocking, now

eighty-four, is one of America's outstanding philosophers and lecturers, and this is a companion piece to stand beside his important work, *The Meaning of God in Human Experience*.

He is not concerned with immortality as a religious dogma but faces the problem from the field of philosophy and in so doing creates much for the theologian to consider. You might say this book concerns itself with *death, life and destiny*.

I was particularly fascinated by his logical explanation of death in human experience. As a pastor, I have had difficulty in explaining to the bereaved just what death is in our own experience. Dr. Hocking approaches death from the standpoint of logic, psychology, and philosophy. For instance, he speaks of the two selves—"the self which is within the world, and the self which contemplates the world from a point not within the world, and in this sense includes the world." With this as background he is able to give a rational idea of how we contemplate our own death: "It is a simple matter to contemplate one's death. But when one does so, one does it *as a survivor*." Then in logical sequence he points out some of the great master plan of God and nature. While scientific fact is lacking, we do have within our range of empirical knowledge the inward certainty that something happens beyond what is normally called "this life." "Unless there is a way for the continuance of the human self, the world is full of the blunt edges of human meanings, the wreckage of human values, and therefore of the failures of God."

This is not a book to be read lightly or quickly, but it will be time well spent as it enlarges our understanding of "why we are here" and gives us a better concept of what immortality really means. It is especially recommended for all priesthood and those who are doing home ministry and counseling.

JAMES N. KEMP

SUGGESTED TEXTS FOR MEN'S 1958 REUNION CLASSES

Whoever Repenteth By What Authority Authority and Spiritual Power	L. Wayne Updike Roy A. Cheville	\$1.75 1.50	*Working Together in Our Families	Clifford A. Cole	\$.35
Rules and Resolutions (revised)	F. Henry Edwards	1.75	*Celebrating Together in the Family	Clifford A. Cole	.25
Man Does Not Stand Alone	A. Cressy Morrison	1.50	*Personal and Social Standards of Our Families	Leslie and Aarona Kohlman	.25
Strengthening the Spiritual Life	Nels Ferre	1.00	*The Latter Day Saints and Family Life	Roy A. Cheville	.75
Making Religion Real	Nels Ferre	2.00	*Democracy in Our Families	Richard B. Lancaster	.35
*The Family in Our Society	Lloyd R. Young	.35	*Recreation in Our Families	Richard B. Lancaster	.25
*Community Realities for Our Families	Thomas R. Beil	.50	*Finances in Our Families	Jerry C. Runkle	.35
			*Our Family Spirit	Lloyd R. Young	.25

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Church Man in the News

Robert W. Hertel

Featured in Pulse

PROMINENTLY FEATURED in the November, 1957, issue of *Pulse*, monthly magazine published for the Prudential Insurance Company of America at Houston, Texas, was Robert W. Hertel, a member of the church "all his life."

Brother Hertel, whose picture appears on the cover of the magazine, was born in Butler, Missouri, January 11, 1924. He and his wife, the former Kathryn Sue Barbarick, are members of the branch in Nevada, Missouri, where they are now serving their second year as leaders of the Zion's League.

Brother Hertel has been with Prudential since June 4, 1956. Prior to that time he was an automobile salesman and lived in Butler, Missouri.

During the first six months of his employment with Prudential, Bob qualified for the Leader's Conference, which was held in West Palm Beach, Florida, in March, 1957. He won the Dual Achievement Award and the Quarter-Million Dollar Award in 1956. He also qualified for the Leader's Conference to be held in April, 1958, in Chicago, and for the Sales Seminar to be held in Colorado Springs, Colorado, in September, 1958. In order to qualify for these honors Bob had to write one-half million dollars worth of policies.

Brother Hertel holds membership in the Junior Chamber of Commerce, Masonic Lodge, and American Legion, and is assistant district commissioner in the Mo-Kan Area Council of Boy Scouts of America.

The Hertels have two daughters, Bobbie Kay, eleven years old, and Teresa Ann, born in October, 1957. Bob's grandparents, Mr. and Mrs. W. A. Searfus, Sr., were charter members of Butler Branch, which was organized November 17, 1912.

In suggesting Brother Hertel for a *Herald* feature, Apostle D. Blair Jensen said, "Here is a young man who is making a success in his chosen field, and we are glad to commend him."

Briefs

Emphasis on Missionary Work

TEXARKANA, ARKANSAS.—The spring conference of the Arkansas-Louisiana District met at Texarkana, March 29-30. A missionary institute was held in connection. Two missionary classes were conducted on Saturday afternoon. Missionary N. G. Coltharp taught a class on cottage meetings, and Seventhly R. M. Reid followed with a class on personal evangelism.

In the evening the business session was held. Delegates to General Conference were elected, and Apostle E. J. Gleazer announced the resignation of R. M. Reid as district president and the appointment of N. G. Coltharp. Brother Reid resigned because of his appointment to the Hawaiian Islands.

Following the business meeting, Brother Gleazer spoke on the General Church missionary policy. It was a stimulating discussion which emphasized the need for every-member missionary activity.

On Sunday morning, a prayer service was held with Brother Gleazer in charge. He expressed his appreciation to Brother Reid for his leadership in the district, and also his confidence in Brother Coltharp to continue a stable leadership.

The concluding service was a preaching service, with Brother Gleazer as speaker.

Every group was represented in the district conference. Attendance on Sunday was over one hundred.—Reported by R. M. REID

Organ Presented As Memorial

DAVIS CITY, IOWA.—A special service was held March 2 to dedicate the electric organ presented to the church by Erald Scott in memory of his wife Una, who passed away February 9. Mrs. Clarence Wickens played three hymns.

Pastor Robert Ballantyne accepted the gift for the church and offered the dedicatory prayer. The organ is a fitting memorial to one who played for both church services and

church school for many years.—Reported by IDA MAY HILL

Host to Two Meets

CLINTON, IOWA.—The church was host to the Waterloo-Clinton District priesthood institute on March 22, and host to the Waterloo-Clinton District spring conference on March 23.

The priesthood institute, attended by thirty district priesthood members, was conducted by L. Wayne Updike, assistant to the First Presidency. Classes began at 10:00 o'clock, and concluded at 4:30 in the afternoon. There was a banquet for priesthood and wives Saturday evening, with Brother Updike and Apostle Maurice Draper as guests.

The conference began with a prayer service, followed by a preaching service, with Brother Draper as speaker. The noon meal was served by the Clinton women. The business meeting was held in the afternoon, under District President C. M. Beil. The call of Denver D. Shilling of Rock Falls-Sterling Branch to the office of teacher was approved by the conference. The conference also voted to accept the quota assigned the Waterloo-Clinton District in connection with the remaining indebtedness on Lakehurst reunion grounds. This quota, \$4,500.00, will be apportioned percentage-wise to the involved branches.

Nine delegates to General Conference were chosen.—Reported by RICHARD C. SETTERBERG

Pastor Ordained Elder

WALLA WALLA, WASHINGTON.—Many things have happened since the last report. In November, 1957, the Saints were privileged to have Elder Paul Crinzi, district president of Spokane, with them for several days. During that time a study was held for the priesthood, teachers, department leaders, and the Liahona Circle for women.

Sunday, December 15, was very impressive for a record attendance when two babies were blessed by Elders Lloyd Whiting and A. M. Crownover, both of Richland, Washington.

Coming your way . . .

A completely new church school curriculum for kindergartners, primaries, juniors, junior highs, and senior highs.

Prepared under the direction of the Department of Religious Education of the General Church. To be used beginning with the October, 1958, quarter.

Sample kits will be available from Herald House about August 1, 1958.

Read the summer issue of GUIDELINES TO LEADERSHIP for further information about this brand-new curriculum.

The babies were Mark Randall, son of Mr. and Mrs. John Miller, Milton-Freewater, Oregon; and Jara Dee, daughter of Mr. and Mrs. Stewart Croft, Walla Walla. Later in the day, Dean Gerstel, son of Mr. and Mrs. Paul Gerstel, was baptized by the pastor.

Saturday, February 1, the pastors and counselors of Spokane District held a workshop at the church in Walla Walla, and a dinner was served by the women at the conclusion of the meeting. Wednesday, February 12, prior to prayer meeting, Dean Gerstel was confirmed by Elders A. M. Crownover and Carlos Crownover of Richland. Thursday, February 13, a workshop was held for the district women, with the Walla Walla Branch as host. Mrs. H. C. Hight, district leader, was in charge. An evening of instruction on church school education was given by Elder H. C. Hight on Tuesday, February 25. March 8 and 9, several carloads of Saints drove to Richland for the spring conference of the Spokane District.

The main point of interest for the branch was the ordination service held March 18 in which the pastor, Frank S. Wilcox, was ordained to the office of elder by Elders Paul Crinzi and A. M. Crownover.

In addition to the speakers already mentioned, the members were privileged to hear Elders Wayne Rodgers, H. E. Chapman, Del Lawrence, James Lorenzen, Marvin Cox, and Robert Bailey.—Reported by ELAINE SARGENT

Recent Priesthood Approvals

JOPLIN, MISSOURI.—The Joplin District semiannual conference met March 30 at the church.

Eighty young people gathered March 29 for a hike and banquet. On March 30 the young people met in the lower auditorium and the adults in the main auditorium for a fellowship service. The theme was "The Challenge to Testify of a Risen Lord." During this service a part of the cantata which was to be presented by the choir at 1:30 was presented, with Mrs. Kenneth Cochran directing and Mrs. Truman Siler accompanying on the organ. At the close of the session, Carthage Church School

Director Carl Hobb read the poem "Sermons We See."

During the business session, several men were approved for ordination. Those approved for elders were Benjamin Goetle, Floyd Nichol, Fred Clifford Kyser, Robert E. Lynch, and Lloyd Elliot.

Approved for priests were Arthur Brooks and Harold Jackson.

Deacons approved were Alvie Karlstrom and Robert Smith.

Apostle D. Blair Jensen preached at the eleven o'clock hour. The program was to commemorate Palm and Easter Sundays.—Reported by RACHEL TROYER

Organize Glennville Mission

WICHITA, KANSAS.—The first day of January the Wichita Saints in the area south met together for their first prayer service in the mission building, located at 4628 South Seneca. They came fasting and praying for the Lord's blessings on the venture they were undertaking.

On January 5, a group from the Wichita Branch met in the mission building to organize the Glennville mission. Branch President William E. Landers was in charge, with Counselors Ralston Jennings and Francis Vickery assisting. District President C. R. Richards and District Missionary James Menzies were also present.

Officers elected were Kenneth Ward, pastor; William Newman and Stanley Hunt, counselors; Herman Cox, treasurer; Francis Armstrong, secretary; Roy Irons, solicitor; Stanley Hunt, director of religious education; Marcella Cox, women's leader; Doris Lee Clark, music director.

Although the mission building is still undergoing alteration and remodeling, the sanctuary now seats approximately eighty. There are four classrooms, a kitchen, and rest rooms.

James Menzies gave the first of a series of five Sunday evening missionary sermons. Regular Sunday services were started January 12, with Pastor Kenneth Ward presenting the morning ministry.

District conference was held with the Central Wichita Branch March 1-2. Brother Richards was in charge. Apostle D. Blair Jensen gave the Sunday morning sermon. Donald Manuel gave the evening sermon.

During the winter months, family nights were held.—Reported by EVALINA L. GUSTIN

Missionary Convention

ZENITH, ILLINOIS.—Seventy Cecil Robins, R. H. Ellis, Sam Anderson, and Dale Warren were in charge of the missionary convention at Brush Creek March 15-16.

A committee meeting of the Salem Crusade was held Sunday afternoon. Six branches participated in the crusade, held at Salem, Illinois, beginning April 6. Seventy Bill Guthrie was the speaker.—Reported by PANSY FATHEREE

Progress on Church Building

COLORADO SPRINGS, COLORADO.—For the church year, the branch has retained Elder Harold N. Schneebeck as pastor and Martha Downs as church school director. There are eleven church school teachers and seventeen other officers for church and church schools.

In September, 1956, work was started on the new church, with members and friends doing much of the work. The main chapel will soon be ready. Ten have been baptized in the new font.

District President Ward A. Hougas has ministered to the group, as have his counselors. District Missionary John F. Jordan has also visited.

Zion's League and junior League are well attended, and the women are active.

Gerald Ford has been ordained to the office of deacon.—Reported by MYRTLE R. STEPHENSON

Branch Name Change

DESELM, ILLINOIS.—Mr. and Mrs. William Huffman, Donna Fuller, and Linda Rogers of Deselm, and Jerald Newton and Sherrie Chobar of Kankakee were baptized at Aurora Branch on February 23. Participating elders were James Elledge and Russell Rogers. In later confirmation services, Elders Elledge and Rogers, and Elders Harvey Grice and Earl Rogers confirmed the members.

Recent speakers have been Elder Arnold J. Settles of Aurora Branch, Brother W. B. Gray, district missionary co-ordinator, who spoke to the Beatrice Society, and by means of tape-recorder, Apostle Maurice Draper. Seventy George Njeim held a five-day missionary series in February.

Mrs. Jerald Newton has been appointed chairman of the greeting card project, and Mrs. Ethel Jackson of the dishcloth project for the Beatrice Society.

Deselm Branch will soon be known as Kankakee Branch, since the recent move into a new church home in the city of Kankakee. After weeks of preparation, and much work yet to be accomplished, the first service in town was held Easter Sunday. Patriarch John R. Grice was the speaker. In a sacrament of blessing service held that day, Elders Russell Rogers and Harvey Grice blessed William Albert and David Lee, sons of the William Huffmans of Deselm; and Jodi Renee, daughter of the Jack Cavitts, who were home from Graceland College in Lamoni.—Reported by BONITA PEMENT

Blessing Services

LAKE ORION, MICHIGAN.—Two babies were blessed on March 23. They were Bon-

1958 Reunion Materials

item	title	author	price
nursery teacher's manual	Living in Our Heavenly Father's World		\$1.00
kindergarten teacher's manual	Jesus and His Church		.85
primary teacher's manual	Jesus and His Church		1.25
junior teacher's manual	Jesus and His Church		1.10
primary and junior kit	Flannelgraph and Patterns Instructions		1.00
junior high leader's manual	Follow Thou Me		.85
senior high text	Seek This Christ with study guide section	Reed M. Holmes	1.00
women's text	Women Answer Christ's Call	Ethel Squire	.50
general class suggested texts	Authority and Spiritual Power	F. Henry Edwards	1.75
	Faith for New Frontiers	Clifford A. Cole	(paper) 1.50 (cloth) 2.25
	*The Latter Day Saints and Family Life	Roy A. Cheville	.75

*Family Living Study Series

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nie Sue, daughter of Mr. and Mrs. Charles Chambers, and Jeannine Lynn, daughter of Mr. and Mrs. George Machin.

On April 6, Brian Lee, son of Mr. and Mrs. Earl Koonce, was blessed. Those participating were Elder Grant McNeil, Elder Willard Green, and Elder John Hall.—Reported by DOLORES SCHALOU

Honor Audentia Anderson

OMAHA, NEBRASKA.—On March 29, Omaha Central held a "five-dollar dinner" which netted \$600 to be applied to the building fund. This was sponsored by the women's department.

One feature of the program was a "This Is Your Life," honoring Audentia Anderson, granddaughter of Joseph Smith the Prophet. The mystery guest was her brother, President Israel A. Smith. His surprise appearance helped make the evening a huge success. Others of her family included her daughter Rogene, and husband Norman Prucha, from Lincoln, Nebraska; her granddaughter Claire Prucha from Graceland College, and her sister-in-law, Mrs. Oscar Anderson, from Des Moines, Iowa.

Items of her life included the writing of hymns, two of which were sung by the congregation, and research for the book "Ancestry and Posterity of Joseph Smith and Emma Hale." Other features mentioned her activities as piano teacher, pastor's wife, choir leader, church school teacher, author, club woman, and perhaps her most outstanding contribution, the editing of her father's memoirs. Audentia is the daughter of one prophet and the sister of two.

President Smith preached on Sunday on the subject of altars for worship.—Reported by ELAINE GOLLEHON

Ordinances Conducted

WESTERLY, RHODE ISLAND.—There were two recent priesthood calls. The men were Janeiro Gencarelli, ordained a deacon, and Robert E. Barton, ordained an elder.

Robert Roy Barton and Joan Ann Barton have been baptized, and Wayne Melvin Mills was blessed on September 8.

Thomas Allan Kelly and Richard Allan Martell were blessed on November 17.—Reported by ROY H. KNIGHT, SR.

Four Baptisms on Easter Sunday

HAGERMAN, IDAHO.—The Easter service was held under the direction of Brother Bud Allen. The junior League girls sang in a quartet. Sister Morris Stokes accompanied them on the piano. Wanda Elmer sang a solo, and the sermon was by Lysle Gilmore.

Four children were baptized in the afternoon. They were Sanoma Lee Hays, Don Roan of Twin Falls, Loretta Allen of King Hill, and Sandra Kay Winegar. Those in charge were Elder Ivan Montgomery of Twin Falls, Elder George Allen of King Hill, and Elder Lysle Gilmore.

The junior League, under the direction of Sister Elmer, presented the Sunday evening service. They represented the first six chapters of the Book of Mormon on the flannel-graph.

The Boise District men's institute was held March 29-30, with Apostle Percy E. Farrow in charge.

Seventy G. Wayne Smith of Boise held cottage meetings in the area, beginning April 7.

The adult class meets in the homes of members. Elder Hale Glauner is teacher.—Reported by CHLOE FAUSETT

Reunion Schedule

Reunion Theme: "Jesus Christ Our Heritage and Hope"

DATE	REUNION	PLACE	FOR RESERVATIONS WRITE TO:
May 23-26	German Mission Reunion	Hannover, Germany	
June 7-15	Texas	Bandera, Texas	Ralph R. Bobbitt 7722 Bobbitt Lane Houston, Texas
June 8-15	Red River	Detroit Lakes, Minnesota	Dr. C. F. Young 1422 River Rd., So. Fargo, North Dakota
June 18-22	Northern Plains	Fairview, Montana	Lester Anderson Manning, North Dakota
June 21-29	Kansas	Camp Fellowship Wichita, Kansas	C. R. Richards 1908 S. Broadway Wichita, Kansas
June 28- July 6	New York Metropolitan, Philadelphia Metropolitan, Washington, D.C., & Scranton	Deer Park New Hope, Pennsylvania	Stanley I. Hayes 1 Ardsley Rd. Binghamton, New York
June 29 - July 5	Western Colorado	Presbyterian Camp Grounds Grand Mesa, Colorado	Charles J. Hoschouer 738 North Fifth St. Montrose, Colorado
June 29 - July 6	Arkansas-Louisiana District	Camp Couchdale FFA Camp Hot Springs, Arkansas	R. L. Morrison Box 453 Rodessa, Louisiana
June 30 - July 4	Servicemen's Conference	Berchtesgaden, Bavaria	Vern Webb Eichstrasse 14a Hannover, Germany
July 2-6	Alaska	Lake Louise, Alaska	Eldon W. Dickens 2514 Cottonwood St. Anchorage, Alaska
July 5-13	Maine	Camp Winiagwamak Brooksville, Maine	Calvin Crowley Addison, Maine
July 5-13	Owen Sound, Toronto	Port Elgin, Ontario	William Archer 26 Finch Avenue W Willowdale, Ontario
July 6-13	Memphis District	Camp Shelby Forest State Park near Memphis, Tennessee	Duane Couey 1419 Walton Road Memphis 17, Tennessee
July 6-13	Saskatchewan	Sandy Lake McDowell, Saskatchewan	Mrs. D. Cromwell 1525 McTavish St. Regina, Saskatchewan
July 11-19	New York	Allegheny State Park	S. Lee Pfohl 350 Maryvale Dr. Buffalo, New York
July 12-19	Center Stake No. 1	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Mo.
July 12-20	Nauvoo	Nauvoo, Illinois	E. R. Fishburn Box 731 Nauvoo, Illinois
July 12-20	Gulf States	Brewton, Alabama	Ben L. Jernigan 806 Belleville Ave. Brewton, Alabama
July 12-20	Central, South Central, Lansing & Grand Rapids	Liahona, Sanford, Michigan	James C. Phillips 1126 Worden, S. E. Grand Rapids, Michigan
July 12-20	Columbia River	Lewis River Grounds, Camp Israel, near Battle Ground, Washington	J. L. Verhei 3824 S. E. Grant Ct. Portland, Oregon
July 13-20	Utah & Southeast Idaho	Baptist Camp Ground Liberty, Utah (near Ogden)	Glen Johnson 445 E. 17th So. Salt Lake City, Utah
July 19-26	Center Stake No. 2	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Missouri
July 19-26	Spokane District	Ross Point, Idaho	E. Paul Crinzi N. 5506 "G" St. Spokane, Washington
July 19-26	Sacramento & Central California	Happy Valley Conference Grounds Santa Cruz, California	E. C. Burdick 5014 V. St. Sacramento 17, California
July 19-27	Blue Water (Detroit International Stake)	Lexington, Michigan	O. K. Byrn 363 Louise Ave. Highland Park 3, Michigan
July 19-27	Central Missouri Stake	Odessa, Missouri	Willard Becker Box 355 Warrensburg, Missouri
July 19-27	Alberta, Canada	Neutral Hills Reunion Grounds	D. K. Larmour 7916 - 91 Avenue Edmonton, Alberta
July 19-27	Ozark Reunion	Racine, Missouri	Arthur Dixon P. O. Box 451 Miami, Oklahoma
July 21-28	Black Hills*	Bob Marshall Camp Custer, South Dakota	Luther Troyer 2526 Main St. Torrington, Wyoming
July 26- August 2	Kansas City Stake	Lake Doniphan Excelsior Springs, Missouri	J. E. Baldwin 1318 E. 30th St. Kansas City 9, Missouri
July 26- August 3	Chatham, London (Erie Beach)	Erie Beach Blenheim, Ontario	Luther Walkingwood Merlin, Ontario
July 26- August 3	Los Angeles Stake	Camp Buckhorn Idyllwild, California	Francis E. Hansen 3851 So. Grand Los Angeles 37, California

* This reunion ends on Monday

July 26- August 3	Northwest	Silver Lake Everett, Washington	Kenneth Logan 2820 North Mason Tacoma, Washington
July 26 - August 3	Lakehurst Reunion	Lakehurst Reunion Park Maquoketa, Iowa	C. M. Beil, 1128 Keith Court, Clinton, Iowa
July 27 August 3	San Francisco Bay District	Happy Valley Conference Grounds Santa Cruz, California	Reed M. Holmes 580 No. Dover Rd. Covina, California
July 27- August 3	Wisconsin, Minnesota	Luther Park Chetek, Wisconsin	O. G. Kimball 190 18th Ave. S. Wisconsin Rapids, Wis.
August 1-5	British Isles Mission Reunion	Enfield, England	
August 1-9	Des Moines	Guthrie Grove Reunion Park Guthrie Center, Iowa	Edward G. Beye 2346 E. 13th St. Des Moines, Iowa
August 2-10	Southern New England	Onset, Massachusetts	Victor J. Witte 1386 Massachusetts Ave. Lexington, Massachusetts
August 2-10	Kirtland	Kirtland, Ohio	J. F. Wildermuth 29617 Lake Shore Blvd. Willowick, Ohio
August 2-10	Blue Water (Flint-Port Huron & Eastern Mich- igan Districts)	Lexington, Michigan	Almer Sheehy 1209 Miller Port Huron, Michigan
August 2-10	Southeastern Illinois, Central Illinois & St. Louis	Brush Creek (near Xenia) Illinois	Ronald E. Manuel 4250 No. Grand Blvd. St. Louis, Missouri
August 8-17	Far West Stake	Stewartsville, Missouri	F. L. Dickson 517½ Francis St. St. Joseph, Missouri
August 9-17	Oklahoma	Robbers Cave State Park Wilburton, Oklahoma	O. O. Dollins Wilburton, Oklahoma
August 9-17	Western Iowa	Guthrie Grove Reunion Park Guthrie Center, Iowa	E. L. Edwards Woodbine, Iowa
August 9-17	Southern California District	Camp Buckhorn Idyllwild, California	David B. Carmichael 533 North Main St. Orange, California
August 9-17	Northern & Upper Mich- igan Peninsula Districts (Park of the Pines)	Boyer City, Michigan	Rex Stowe 1307 Dakota Ave. Gladstone, Michigan
August 10-17	Lamoni Stake	Graceland College Campus Lamoni, Iowa	L. W. Kohlman Lamoni, Iowa
August 10-17	Western Montana	Deer Lodge, Montana	Harvey Eliason Route 1 Deer Lodge, Montana
August 10-17	Boise District	Hagerman, Idaho	Lysle Gilmore Hagerman, Idaho
August 15-22	Hawaii	Camp Erdman Mokuleia Oahu, Hawaii	Stephen A. Black 1666 Mott-Smith Drive Honolulu 14, Hawaii
August 16-24	Southern Indiana	Riverside Park Mitchell, Indiana	Chester Metcalf 1805 Shelby St. New Albany, Indiana
August 16-24	Arizona-New Mexico	Arizona Church Conference Center Camp Prescott, Arizona (Box 1986)	Robert I. Wakeman 67 Cypress Phoenix, Arizona
August 16-24	Northeastern Illinois, Chicago & N. Indiana	Camp Manitou Route 4 Cassopolis, Michigan	James B. Burdick 2399 W. 107th Place Chicago 43, Illinois
August 16-24	Eastern Colorado	Pine Crest Camp Palmer Lake, Colorado	Ward A. Hougas 480 Marion Street Denver 18, Colorado



Addie Spaulding Stowell, author
of "The Walls of Zion" and

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Sanscripts

Champion Basketball Team

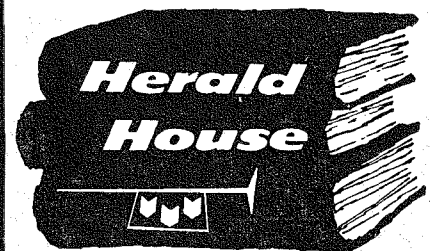
Student nurses at the "San" participated in the YMCA Girls League No. 1, which consisted of five basketball teams. The tournament was two rounds, making a total of eight games. Though some of the games were nip and tuck, "San" students won all eight. Captain Betty Burkhead led the scoring, with Carolyn Schneider and Lucretia Swetnam also helping chalk up a winning score. Other points were made by Barbara Thoman, Shirley Worthington, and Margaret Gohring, relief forwards. Mildred Carter, Maurcen Weable, and Pat Hansen formed the defense. Pat Determan, Betty Worthington, Zada Pement, and Margaret Gohring were relief guards. Alice Dyer and Barbara Phelps helped as time and score keepers. Coached by Mrs. M. E. Camp, medical supervisor, and transported by Margaret Walker, nursing instructor, and Marilyn Van Trump, pharmacist, cheered on by Mrs. Barbara Bloom, medical head nurse, and other members of the faculty and student body, the "San" team carried off top honors and a beautiful trophy.

Following the league series was the play-off between the two best teams in YMCA Girls Leagues No. 1 and No. 2. Again the "San" players were undefeated, bringing home an even larger trophy after winning two fast-moving games.

1958 Yearbook

The 1958 *Sanilog* was presented by the editors to the student nurses on the evening of April 2 at a pen party in the Recreational Building. The staff of the *Yearbook* dedicated the book to faculty sponsor Iola Tordoff.

This year's annual is a fine record of the student activities. The students responsible for its publication are as follows: editor, Eileen Streling of Pontiac, Michigan; co-editor, Sonita Smith of Eugene, Oregon; business manager, Betty Burkhead of Fairbanks, Alaska; other staff members, Phyllis Norcross of Traverse City, Michigan; Verna Directo of Waheawa, Oahu; Elizabeth Mays of Warrensburg, Missouri; Kay Sheehy of Seattle, Washington; Lillian Nuhli, of Honolulu, Hawaii; Donna Kyper of Jonesport, Maine; Eilene O'Dell of Laramie, Wyoming; Carol Duke of Peoria, Illinois; Linda Brundige of Anita, Iowa; Katherine Stricker of Bandera, Texas; and Lois Ultican of Chico, California.



Box 477
Independence, Missouri
Box 382
Guelph, Ontario, Canada

Bulletin Board

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the VFW Hall, 18147 Harwood Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamon, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Metropolitan New York City

Brooklyn and Queens area: YMCA, 570 Jamaica Avenue, Highland Park; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington (telephone PO 7-3942)

Long Island area, Hicksville mission: home of Seventy Loyd Adams, 27 Parkway Drive, Clearview Village, Hicksville (telephone WElls 1-5859); pastor, Wilbert Richards, 14 Oxford Lane, Bethpage (telephone WElls 8-0456)

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks (telephone SUMmit 6-2721 J)

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; pastor, Clifford Webb (telephone WOODward 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Don Crowell (telephone WESt 4-1879)

Further information, if necessary, may be obtained from the district president, Perce R. Judd, WElls 1-8949.

Manhattan and Bronx area: Earl Hall of Columbia University, 116 Street and Broadway, Manhattan; leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone, WINDsor 4-3056), or contact District Missionary Loyd Adams. Services at present at 3:00 p.m.

Meetings in Fayetteville, North Carolina

Meetings are now being held at the Joseph Brewer home, 332½ Cross Creek Street, Fayetteville, North Carolina (telephone He 30564). Members living in that area are urged to contact the Brewers.

Columbia River District Women's Institute

An institute for the women of Columbia River District will be held May 20, 21, and 22 at First Church, 621 Northeast Seventy-sixth Avenue, Portland, Oregon. Sister Rosamund Smith will be the instructor; District President James C. Daugherty and District Women's Leader Clara Whiting will preside. Husbands are invited to attend the banquet on May 20. Housing accommodations will be provided by the local members.

Books Wanted

Mrs. Rosa E. Sell, Springfield, South Dakota, would like to purchase a copy of the *Autobiography of Joseph Luff*. She wants to know the price and condition of the book before receiving it. If none is available for sale, she would like to borrow a copy and then return it.

John F. Harper, 717 North Spring Street, Independence, Missouri, wants to obtain two copies of Alvin Knisley's *Infallible Proofs*. Please state price and condition of the books before sending them.

A correspondent wants to get the 1947 edition of Paul Hanson's *Jesus Christ Among the Ancient Americans*. Please write The Editors, Herald House, Independence, Missouri, stating the price and condition of the book before sending it.

Atchison, Kansas, Home-coming

Home-coming will be observed by members of the Atchison, Kansas, congregation on May 18. A cordial invitation is extended to all former Atchison members and their families to attend. At noon the women's department will provide the drink, but visitors are requested to bring their own basket lunches.

MRS. GILBERT HEDRICK
Women's Leader

Appointee's Address

W. J. Breshers
1020 Christopher Avenue
Warrensburg, Missouri

REQUEST FOR PRAYERS

Robert O. Slasor, Detroit, Michigan, requests prayers for his mother, Ena Slasor, who is critically ill with cancer. Mrs. Slasor is a member of the General Council of Women.

Mr. and Mrs. Emerald Dodds, Grandville, Michigan, request prayers for their six-year-old daughter, Diana Joy, who is losing her eyesight. So far the doctors have been unable to find the cause; unless she receives divine aid, she will soon be blind.

Ed Crownover, Route 4, Chilloothe, Texas, requests prayers for his son, Elton, who is suffering with a back and leg ailment.

George Petersen of Cameron, Missouri, requests prayers that he may recover from a heart ailment. He also expresses his gratitude to members of Far West Stake for remembering him with cards on his eightieth birthday.

Mrs. Evelyn Brewer, 332½ Cross Creek Street, Fayetteville, North Carolina, requests prayers for the success of the church group being organized there.

ENGAGEMENTS

Garn-Muir

Mr. and Mrs. J. Neil Muir of Brown City, Michigan, announce the engagement of their daughter, Mary June, to Richard W. Garn, son of Mr. and Mrs. Marten Garn of Charlotte, Michigan. Both are graduates of Michigan State University, and Mary June is also a graduate of Graceland (class of '54). The wedding will take place June 15.

Nevill-Elwell

Mr. and Mrs. Harry M. Elwell of Stillwater, Oklahoma, announce the engagement of their daughter, Vilda Lee, to Gailyn Richard Nevill, son of Mr. and Mrs. James I. Nevill of Midland, Michigan. Both are 1957 graduates of Graceland, and Gailyn is now a junior at Oklahoma State University in Stillwater. An early fall wedding is planned.

WEDDINGS

Church-Perkins

Shirley Jennine Perkins, daughter of Mr. and Mrs. Cecil Perkins, Roby, Texas, and Frederick Dean Church, son of Mr. and Mrs. Steve Church, Stanton, Texas, were married in a double-ring ceremony at the Reorganized Church in Stanton on April 5 by Elder Douglas T. Church. Shirley attended McMurray College, and Fred is a graduate of Graceland. They are making their home in Andrews, Texas.

Johnsen-Plumb

Shirley Ann Plumb, daughter of Mr. and Mrs. O. H. Plumb of Springfield, Missouri, and Leonard E. Johnsen, son of Mr. and Mrs. Lewis L. Johnsen of Waterville, Washington, were married in a double-ring ceremony on March 30 at the Reorganized Church in Springfield, Evangelist F. M. Bishop officiating. After June 1 they will make their home in Fort Devens, Massachusetts, where the groom is stationed.

Parks-Shedd

Sharon Virginia Shedd, daughter of Mr. and Mrs. Leroy Shedd of Pleasant Hill, Missouri, and Alvin Kent Parks of Strasburg, Missouri, were married April 15 at the home of Elder W. H. Hall in Los Angeles, California, Elder Hall officiating. They are making their home in Long Beach, California. The groom is serving with the U. S. Navy.

Goss-Hinricksen

Irene Hazen, daughter of Mr. and Mrs. Edles Hinricksen of El Reno, Oklahoma, and Andy Goss, son of Mr. and Mrs. Andrew Goss of Fanshawe, Oklahoma, were married January 18 at the home of Elder and Mrs. Harold Fowler, Elder Fowler officiating. They are making their home in Del City, Oklahoma.

Henderson-Gardner

LaDonna Marie Gardner, daughter of Mr. and Mrs. Jack Gardner of Lamoni, Iowa, and Harry Henderson of Omaha, Nebraska, son of Mr. and Mrs. Roy Henderson, were married April 6 at the Evergreen Reorganized Church near Lamoni. They are making their home in Omaha where the groom has an insurance agency and the bride works for the Visiting Nurse Association.

BIRTHS

Mr. and Mrs. Roger W. Parrish of Independence, Missouri, announce the birth of a son, Stephen Roger, born March 28. Mrs. Parrish, the former Betty Balsover, is a graduate of Graceland College, class of '49.

Mr. and Mrs. Garold Thomas of Modesto, California, became the parents of a son, Jeffrey Dean, on January 30. He was blessed on March 30 by his grandfather, Elder F. V. Thomas, and Elder Aleah Koury.

Mr. and Mrs. Gilbert Gottenberg became the parents of a daughter, Tina Louise, on July 14, 1957. She was blessed on Easter Sunday at the Myrtle Point, Oregon, Church by Elder Thomas E. Coffman. Mrs. Gottenberg is the former Margaret Louise Gnadt of Myrtle Point.

Mr. and Mrs. William C. Bryant of Seattle, Washington, became the parents of a son on February 18. He has been named Shawn Allen.

Mr. and Mrs. Tom Beer of Chilliwack, British Columbia, became the parents of a daughter, Shonnet Louise, on March 22. Mrs. Beer is the former Gwynneth Willis of Toronto, Ontario.

Mr. and Mrs. Hans Nigg of Abbotsford, British Columbia, became the parents of a son, Richard Allen (Ricky) on February 28. Mrs. Nigg, the former Mirla Jewett, attended Graceland College in 1954-55.

Mr. and Mrs. Roland W. Best of Lamoni, Iowa, announce the birth of a son, Reed Arthur, born March 13. Mrs. Best, the former Betty Law, is a graduate of Graceland College, class of 1950. Mr. Best is enrolled as a junior in Graceland's Religion Curriculum.

Mr. and Mrs. David M. Parsons of Painesville, Ohio, became the parents of a daughter, Trudy Renee, on October 16, 1957. She was blessed on December 15 by Elder Earl Curry, assisted by Elder John Hardy. Mrs. Parsons, the former Sue Younger, is a graduate of the Sanitarium School of Nursing. Both parents are graduates of Graceland College.

Mr. and Mrs. J. Robert Farley of Downey, California, became the parents of a daughter, Sheri Annette, on February 28. She was blessed on March 16 at Anaheim, California, by her grandfather, Elder Wallace M. Farley, assisted by Elder James A. Campbell. Mrs. Farley is the former Lawana Barger of Miami, Oklahoma. Mr. Farley is a graduate of Graceland College.

DEATHS

HAWKINS.—Maud, daughter of John and Elizabeth Smith, was born August 21, 1881, at St. Joseph, Missouri, and died April 1, 1958, at a hospital in Omaha, Nebraska. In 1910 she was married to Harry Hawkins, who survives her. She lived in or near Valley, Nebraska, for twenty-four years and spent the remainder of her life in Omaha. She had been a member of the Reorganized Church since 1946.

Besides her husband she leaves one sister, Mrs. Agnes Weiss of Memphis, Tennessee. Funeral services were conducted at Valley, Nebraska, by High Priest Alma Andrews. Interment was at Prospect Hill, Elkhop, Nebraska.

MacCRINDLE.—Lavola Janice, was born May 25, 1923, in Lake City, Arkansas, and died April 4, 1958, at the Cedars of Lebanon Hospital, Los Angeles, California. She had been a member of the Reorganized Church since March 19, 1950.

She is survived by her husband, Charles MacCrindle; a daughter, Kitty Jean; her parents, John P. and Faye Davis of Garden Grove, California; and two brothers: Gene Davis of Lomita, California, and Donald Davis of Torrance, California. Evangelist Louis J. Ostertag conducted the funeral at Stone and Myers Chapel in Torrance. Interment was in Green Hills Memorial Park, Torrance.

WILLIS.—Victor Earl, was born April 20, 1893, at Wray, Colorado, and died April 3, 1958, at Las Vegas, Nevada, which had been his home from 1932 to 1944; since then he had lived in Baker, California. Had he lived three days longer he and his wife would have celebrated their forty-fifth wedding anniversary. He had been a member of the Reorganized Church since childhood. He served in many capacities, including deputy sheriff of Clark County, Nevada, for five years and constable at Baker for two years.

Besides his wife, Ethel, of Baker he leaves two daughters: Mrs. Jeanette Howard, also of Baker, and Mrs. Ruth Draper of Independence, Missouri; three brothers: Albert of Lincoln, Nebraska; Fern of Denver, Colorado; and Charles of Burlingame, California; six grandchildren; and two great-grandchildren. Evangelist Louis J. Ostertag and Apostle Maurice Draper conducted the funeral at Bunker Brothers Chapel in Las Vegas. Interment was in Woodlawn Cemetery, Las Vegas.

WEATE.—Nathan James, Sr. (Bud), was born November 1, 1911, at Columbus, Ohio, and died March 29, 1958, at University Hospital in Columbus. He was baptized into the Reorganized Church in June, 1920, and was ordained a teacher, a priest, and an elder, which office he had held since 1955. He served as church treasurer seventeen years and as bishop's solicitor nine years. For twenty-seven years he was a printer for the *Ohio State Journal*.

He leaves his wife, Neima; a son, Nathan, Jr.; a daughter, Diane; his parents, Mr. and Mrs. Nathan Weate; a brother, Merrill; and two sisters: Mrs. Elsie Zellers and Mrs. Mildred Ferguson. Funeral services were conducted at the Rutherford Chapel by Elder E. E. Smith. Burial was in Union Cemetery.

WAKEHOUSE.—William, was born February 25, 1882, in Harrison County, Iowa, and died December 29, 1957, at a hospital in Council Bluffs, Iowa. He was married on August 12, 1914, to Cora Hoyt, who survives him. He had been a member of the Reorganized Church since September 25, 1921.

Besides his wife he leaves a daughter, Mrs. Elbert Chandler of Chicago, and two grandchildren. Funeral services were conducted at the Reorganized Church in Pisgah, Iowa; Elder Charles Putman officiated, assisted by Ward Sherer. Interment was in Magnolia Cemetery.

CURTIS.—Elmer D., son of Joseph and Eliza Belle Curtis, was born May 21, 1894, at Harrisonville, Missouri, and died April 6, 1958, of a heart attack in Nevada, Missouri, where he had resided for the past twenty years. He was married on December 9, 1915, to Agnes Abram, who survives him. He had been a member of the Reorganized Church since June 24, 1906, and served at one time as superintendent of the church school at Bennington Branch. He also was president of the local American War Dads chapter, a member of the Five County Board of Realtors, the National Association of Real Estate representatives, and the State Realty Board.

Besides his wife he leaves two sons: E. M. of Nevada and J. W. of Glendale, California; a daughter, Mrs. Haroland O'Rear of Kansas City, Missouri; one sister, Mrs. Gertrude Clark of Independence, Missouri; four brothers: W. D. of Albuquerque, New Mexico; Roy, J. B., and Glen, all of San Diego, California; and seven grandchildren. Elder W. D. Stukesbary conducted the funeral service at the Reorganized Church in Nevada. Interment was in Newton Burial Park.

MERRICK.—Jesse L., son of Lyman and Melissa Merrick, was born January 30, 1884, in Dow City, Iowa, and died April 4, 1958, at his home in Independence, Missouri. On June 10, 1926, he was married to Mamie Ruth McPherson in Holden, Missouri, where they made their home until 1948. For a number of years they were caretakers of the Home for the Aged sponsored by the Reorganized Church in Holden. Jesse had been a member of the church since 1903.

He is survived by his wife; a son, George, and a daughter, Ruth Ann, all of the home; two sisters: Mrs. Stella Cover of Lamoni, Iowa, and Mrs. Winnie Mauzey of Knob Noster, Missouri; and two brothers: Ira B. Merrick of Petaluma, California, and Vernon Merrick, of Marshfield, Missouri.

WILEY.—Dollie Marsh, was born March 5, 1887, near Rogersville, Missouri, and died April 8, 1958, at her home in Kansas City, Missouri. She had been a member of the Reorganized Church since April, 1899. While living in Humboldt, Nebraska, she attended services at Fanning, Kansas, for twenty-seven years. Since 1950 she had made her home in Kansas City.

She leaves her husband, John W. Wiley; six daughters: Mrs. Cordie Jeschke, Mrs. Helen Smith, and Mrs. Edna Summers of Kansas City, Missouri; Mrs. Velma Milligan of Richmond, Missouri; Mrs. Nellie Chesnut of Hickman Mills, Missouri; and Mrs. Pauline Neidinger of St. Joseph, Missouri; two sons: Leo W. of Hammond, Oregon, and Paul of Kansas City, Missouri; five brothers: William Marsh, Fred Marsh, and Dan Marsh of Highland, Kansas; Charlie Marsh of Hiawatha, Kansas; and Paul Marsh of Troy, Kansas; a sister, Mrs. Lemma Dexter of Sabetha, Kansas; twenty-six grandchildren; and three great-grandchildren. Evangelists S. Trombley and H. A. Higgins conducted the funeral service at the church in Fanning.

SUTTON.—Dora Isabel Simmons, was born September 7, 1880, at Tunnel Hill, Illinois, and died February 28, 1958, at her daughter's home in Ullin, Illinois. She was married on June 4, 1897, to John Sylvester Sutton, who preceded her in death on December 19, 1947. She had been a member of the Reorganized Church since November 17, 1897.

Surviving are nine children: Mabel Crippen and Marcia Kearney of Ullin; Ward of Carbondale, Illinois; Thelma Pennington of Kensington, Maryland; John of Lombard,

Illinois; Helen Meyers of Jacksonville, Illinois; Maude Keller of Melrose Park, Illinois; Almy of South Holland, Illinois, and Doris Gold of Chicago, Illinois; twenty-two grandchildren; and eighteen great-grandchildren. Funeral services were conducted by Elder Earl R. Phillips and Elder J. V. Whitehead at the church in Tunnel Hill. Interment was in the Webb Town Cemetery at Tunnel Hill.

DAY.—Jennie, was born August 2, 1881, in London, Ontario, and died March 28, 1958, at Chilliwack, British Columbia. She was married on May 2, 1903, to Robert Day, who survives her. In 1910 they moved to a home- stead in Daisy Hill, Saskatchewan, where they remained until moving back to London in 1925. Later they made their home in Detroit, and then returned to Saskatchewan. She had been a member of the Reorganized Church since January 17, 1904.

Besides her husband she leaves a son, Calvin, of Horsefly, British Columbia; a daughter, Mrs. Neis Christensen of Chilliwack; and four grandsons. Funeral services were conducted by Missionary Elder Raymond Huggett and Pastor Alfred Beer at Chilliwack Branch. Burial was in Little Mountain Cemetery.

DAY.—Elizabeth Jane, was born August 20, 1864, in Marysville, California, and died March 28, 1958, in Berkeley, California. She had been a member of the Reorganized Church since August 20, 1899, and had served as secretary and superintendent of the church school. She was also active in drama in the district as well as in her home branch.

Surviving are two sons: Roy C. Day of Berkeley and Carl Day of Oakland, California; three grandchildren; and seven great-grandchildren. Funeral services were conducted by Elders James Cummings and Ernest Miller at the Berkeley Hills Chapel in Berkeley.

SHORT.—Edna May, daughter of Isaac and Mary Wunder, was born August 25, 1880, at Springfield, Missouri, and died April 8, 1958, at the Independence Sanitarium. On January 5, 1898, she was married in Cincinnati, Ohio, to Clarence O. Short, who died in 1908. For years she worked as a professional musician, playing the piano with various orchestras. In 1936 she was in an automobile accident while moving to Pleasant Hill, Missouri. She never fully regained her health, although she was able to work several years as librarian at Pleasant Hill. She was baptized into the Reorganized Church on November 11, 1945. Since November, 1956, she had been a resident of Resthaven in Independence.

She is survived by a daughter, Pauline Bailey; four grandchildren; eight great-grandchildren, and a foster brother, Walter Schenk. Funeral services were conducted by Elders H. J. Simons and V. S. Turney at Pleasant Hill. Burial was in the Pleasant Hill Cemetery.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Durango	KIUP	930	Sunday, 9:45 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQJK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

Clifford R. Craven
305 Nichol
Lee's Summit, Missouri

89965
2-59
h

PROGRESS

In the final analysis there is no other solution to a man's progress but the day's honest work, the day's honest decisions, the day's generous utterances, and the day's good deed.
—Clare Booth Luce

WITH EACH NEW DAY

Nothing is beyond your grasp, if only you are inspired by the courage to reach out for it. The new dawn offers everyone an opportunity; it gives you the chance of a personal triumph—if you can take it! —Ursula Bloom

ADVERTISING

We must make the truth as simple, as persuasive, as impelling, and as interesting as the lie often seems to be. The truth can never enslave, it can never mesmerize.
—Erwin D. Canham

PEARLS WITHOUT PRICE

Speakers have been showering us with pearls of wisdom for centuries, and if all of their valuable advice were laid end to end, it would still be just as good as new. Very little of it has ever been used.
—Benjamin F. Fairless

BRACERS

Love of God and his righteousness grows in the soil of obedience.

All that God does is for a purpose. And what he does is the best that can be done for that purpose.

Don't rob the soul to feed the mind.
Ernest F. Brace

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WORD TROUBLE

Little Carol Ann was fascinated with words, but often attempted to read beyond her depth. This happened when she attempted to read her grandmother's marriage certificate to her younger sister. "United in holy macaroni . . ." was as far as she got before the adult laughter interrupted.

A. S.

TIPS FOR SPRING PLANTING

First, plant five rows of peas: preparedness, promptness, perseverance, politeness, and prayer.

Next to them plant three rows of squash: squash gossip, squash criticism, squash indifference.

Then five rows of lettuce: let us be faithful; let us be unselfish; let us be loyal; let us love one another; and let us be truthful.

No garden is complete without turnips: turn up for church; turn up with a smile; turn up

with a new idea; turn up with real determination.

—Christian Booksellers Advance

WIDER VIEW

In a sermon at the close of Conference, Seventy Howard Fisher told of bringing in the cattle on the ranch where he grew up.

He said that before he started after them, he would climb to the top of the windmill to locate them and see in which direction they would have to go to find them.

With another summer approaching with opportunities for camps and reunion, it is time for us to climb our personal windmills. By doing this we can align ourselves with God before we set out to do his work.

Victor H. Elliott

BITTER STRUGGLE

The man most likely to become embittered is the man who is fighting a call to a higher life.
George Stewart

Make

them

happy.

Give

them

STRIDE.

For

graduation,

birthdays,

and other

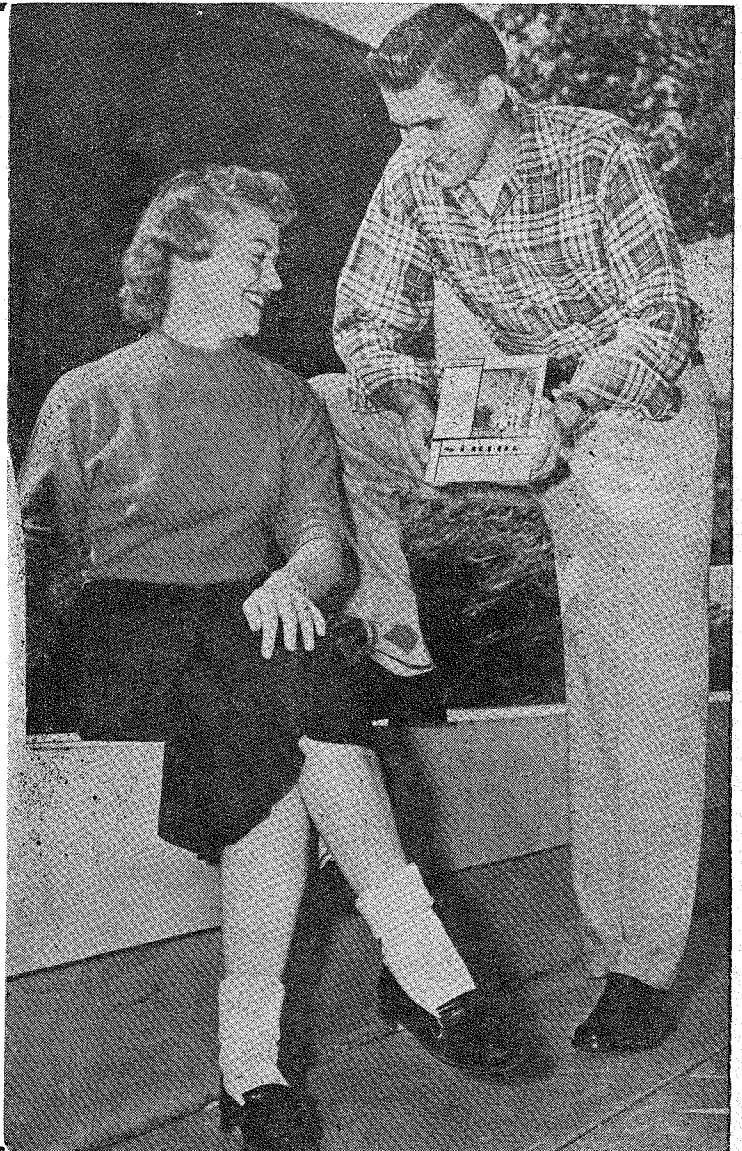
occasions.

U. S., \$2.50

Canada, \$2.75

other

countries, \$3



SAINTS' HERALD

Volume 105 / May 12, 1958 / Number 19



Take Your Children
to Church . . .
Don't Send Them

Photo by Marion Pease

The PRESIDENT Speaks to PARENTS

IN ESTABLISHING *Stride* magazine for youth, very serious consideration was given to all aspects of the needs of youth and of the church work. It was our belief that church members should support this publication as a helpful instrument for the training of future leaders and workers for the church.

The need still exists. *Stride* has proved its value and serves our young people as no other periodical can.

For this and other reasons, it is most desirable and necessary that every young person should have an opportunity to read *Stride*. Every home with young people should have a subscription. The magazine helps the young to keep in touch with the church and with each other.

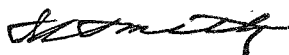
The parents of young people have a responsibility to see that they receive and read the magazine. Many of the young are in school and have very low incomes if any. They cannot afford to subscribe in many cases. If they are to have the advantages of the publication, parents should check and renew subscriptions for them.

Stride is a good and worthy present for any young person. Since promotions and graduations will soon be here, this is a good time of year to make the gift.

May we also point out that pastors, youth leaders, and interested priesthood members will find it an important advantage to be informed of the magazine by a careful reading of the contents. It will be helpful to them.

Some of our best church talent and most consecrated leadership goes into the production of this youth magazine. It can serve its purpose only if it regularly reaches all of the young people wherever they are.

THE FIRST PRESIDENCY



Every home with young people should have a subscription to "Stride." It helps the young to keep in touch with the church and with each other.

Authors in This Issue

Richard M. Reid (page 5), Seventy, Hot Springs, Arkansas

Leonard J. Lea (page 8), Contributing Editor

Al M. Pelletier, Jr. (page 10), Seventy, Ontario

Floyd Potter (page 15), Seventy, Windsor, Queensland, Australia

Mrs. LeRoy Squire (page 16), Member of General Council of Women

How the Church Work Goes On

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—I Corinthians 15: 58.

AT REGULAR INTERVALS, letters go out from the First Presidency to the district presidents and pastors of the church, calling attention to current trends and objectives in church work, helps and services available through the departments, special needs among the people, and other matters that arise in the general administrative work. At church headquarters there is a never-ceasing concern, a vigilance always active to discern special needs and problems as they arise and to meet them before they have developed too far. The welfare of the church and its people depends upon continuous communication and a willingness to work together for the common good.

In these times when many church people are subject to moves dictated by conditions of employment, military service, and professional necessity, it is more important than ever to emphasize keeping in contact with the church and its people. If you move, make it a point to look up the location of the nearest branch. Attend services, get acquainted with church officers, and find a place in local organization. You will find friends; they will give you important information, and everybody will be helped. Keep in touch.

* * *

LAST WEEK the old Bible gave up and simply fell to pieces. Thirty-eight years ago it was a gift, in student days, from one who has gone to his reward. It came into church service marked up and annotated. It wore out two covers. It accumulated extra references, underlinings in various colors, and bits of wisdom gained out of practical experience. The type is a little faded with the years, and the pages have acquired a faint yellow cast, like late afternoon sunshine.

It was an office mainstay. Many times a day it was used to verify a quotation. No date of retirement was set. When the covers fell off it could still be used. But when the back broke and the leaves slid out, a new

book had to be bought. The new one is as much like the old one as possible. But it will have a lot to learn.

* * *

THE HARD PACE of modern work and living leaves its marks on the faces of the people. Young businessmen gray at the temples and show wrinkles around the eyes. The demands of occupations are intensive, the costs of a failure severe. Competition everywhere is sharp. Whoever gains success may be paying a heavy price for it.

Church work, too, is not free from the anxieties and tensions of the times. Young men mature rapidly in missionary work, and many of them age early. This is a part of their sacrifice for the work they have chosen to do. And the burdens they carry are shared by their families also.

In a world like this in which we live and work, it is important that we should have special consideration for each other. We should be compassionate that others may consider us in turn.

* * *

WHAT IS the motive power that keeps the work of the church going? It is the love of God. In all of our concern for meetings, staffs, organization, and equipment, let us never forget that. We need tools and supplies, of course. But none of them will do us any good unless we have the power of the Spirit, the love of God, and the love of people in our hearts.

It is a part of the Futilitarian System to become absorbed in gadgets and things. Our primary concern is and always will be with the Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zechariah 4: 6.

With the Spirit all mechanical aids can be put to good and effective use. Without it they are useless.

L. J. L.

Official

General Conference Delegations

We have felt it important to reprint the following notice concerning the election of delegates to General Conference because of the number of district conferences that are now being held. (This notice was published on December 16, 1957.)

The Rules of Order (No. 23) provides that "stakes and districts are authorized to appoint, at their conference or business meeting next preceding the sitting of General Conference, delegates to General Conference who shall be entitled to represent said stake or district," and that "the enrollment upon which representation at General Conference shall be determined for the various missions, stakes, and districts, and for the branches in unorganized territory shall be the total membership thereof as indicated by the monthly balance in the office of

the Department of Statistics two weeks prior to the date of the conference at which delegates ought to be elected" (Rules of Order, No. 24).

Rather a high proportion of our districts usually hold their conferences in September or October. If the selection of delegates is delayed beyond September 1, our experience would indicate that the Credentials Committee will have considerable difficulty in completing its work in time for the opening of General Conference on October 5, 1958. We therefore suggest that in stakes and districts where conferences would normally be held after September 1, 1958, these conferences be scheduled prior to that date or, if this is not advisable, that special conferences be held prior to that date for the specific purpose of selecting conference delegates.

The General Conference Credentials Committee will consist of Elders Merle P. Guthrie and Fred

O. Davies. Correspondence should be directed to Brother Guthrie at the Department of Statistics, Auditorium, Independence, Missouri.

ISRAEL A. SMITH
President

New District President For Southern Indiana

Elder Chester B. Metcalf has tendered his resignation as president of the Southern Indiana District effective May 10, 1958, because of the availability of an appointee. After consultation with Apostle Gleazer, we are appointing Elder Howard S. Sheehy as president of the Southern Indiana District subject to the action of the next district conference.

We would like to express our sincere appreciation for the many years of service which Brother Metcalf has given as district president as well as for the fine support which the Saints have given him.

We ask for Brother Sheehy the continued prayers and co-operation of the Saints of the district as he assumes his duties as district president.

THE FIRST PRESIDENCY
By F. Henry Edwards

Across the Desk

OF THE FIRST PRESIDENCY

From a column by Pastor Alma C. Andrews of Omaha, Nebraska, in the Omaha Branch Newspaper, "Ray-O-Lite":

Saturday night of last week saw the branch participate in a "\$5.00" dinner at the church. This was sponsored by the women's department of the branch and most commendably carried to a very successful conclusion. The figures are not in yet but should reveal a net profit close to five hundred dollars. Sister Lora Adams and her corps of workers are credited for a job well done. It may

well be true that the greatest values were social and in the department members working together.

One feature of the evening was "This Is Your Life" in which Sister Audentia Anderson was the honored guest. A high light was the appearance of the mystery guest, President Israel A. Smith, brother to Sister Anderson. President Smith gave the sermon at the the eleven o'clock service on Sunday morning.

The following from Mrs. Earl Moore, Fort Worth, Texas:

I am the leader of women for Central Texas District. One of the most important projects of the women's department is the furnishing of at least

one hostess (depending upon the size of the congregation) who wears a hostess badge and greets and welcomes everyone, member or visitor, who enters the church. She is selected carefully. She must be neat and have the personality necessary for her position. She asks newcomers to sign the guest book and then makes it her business to see that they are introduced to the pastor and as many members as possible.

We do considerable traveling. We carry a church directory, and when at all possible we visit branches in the towns we are touring. I have yet to feel the "cold shoulder." In fact I wish I had time to relate some of the experiences we have had in "far away places." It confirms to me that truly we are one big happy family—the family of God.

The Saints' Herald

Vol. 105 May 12, 1958 No. 19

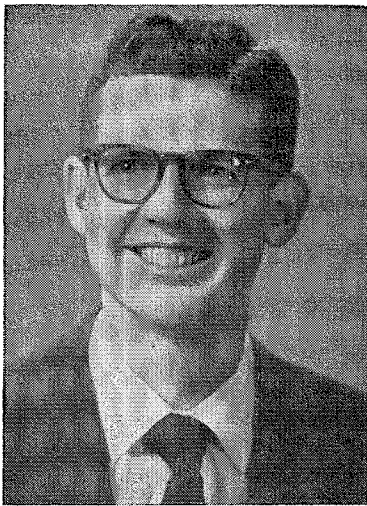
EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

bart, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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*If we desire spiritual gifts
enough to prepare for their expression
God will grant them to us
according to our need*

By Richard M. Reid

Desire Spiritual Gifts

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.—I Corinthians 14: 1.

"God speaks today" has been the declaration made by the Restoration movement from its beginning. Many parts of our church history read like the book of Acts of the New Testament. Not only has the manifestation of spiritual gifts over the years rendered a great ministry to the church and its members, but their inclusion as a vital part of the church—and therefore as an important factor in our message—has assisted greatly in evangelism. It is satisfying today to talk to members of other churches and other movements who are

slowly realizing the need for and the desirability of direct communion with God through the channels of the gifts of the gospel.

Although today we seek to emphasize the importance of these gifts as strongly as ever, there are some Saints who feel that the frequency and power of the gifts received has lessened over the past few years. Many older Saints state that in their childhood they remember many more gifts being manifested than they see in evidence today. Others, after reading the history of the church in the early days of the Restoration, have concluded that the experiences of our day are not comparable. If these charges are true, then there is great cause for alarm, for the loss of spiritual gifts is one of the surest signs of apostasy. It would indicate a growing lack of faith which would ultimately lead to spiritual degeneration. The Book of Mormon prophet, Moroni, made this clear in his writings: "And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief."—Moroni 10: 18.

A Matter of Record

Actually there has been no great lessening of the frequency or power of spiritual manifestations in the church as some suppose. The impression can easily be corrected by looking back to those earlier years and making comparison to the present time. The Restoration took place in a day of great religious emotionalism. One need only read of the revivals of that day in which people got the "shakes," or exhibited other physical phenomena attributed to visita-

tions of the spirit, to realize that spiritual experiences were often desired as ends in themselves rather than as means to greater ends as we understand them now. This general influence would naturally have some effect within the restored church. Because of a preoccupation with spiritual gifts the early Saints took great pains to record their occurrence. Today these blessings are received and appreciated but seldom recorded unless they are of such a nature as to benefit the whole church.

This absorption with spiritual gifts also undoubtedly caused many things to be classified as manifestations of the spirit that were merely the normal expressions of life and mind. Many people up to a few years ago (and some today) tended to attach supernatural significance to every event in their lives. Today, through the work of psychologists and psychiatrists, we have come to recognize the power of suggestion and the action of hysteria upon the mind. We now realize that many dreams are wish fulfillments, whereas formerly many thought almost every dream was of a spiritual nature. So today a better distinction is made between spiritual and natural occurrences and fewer experiences are erroneously reported as spiritual manifestations.

High Lights in History

Beyond this, both the memory and written record of past events always embrace the outstanding or unusual while minimizing or ignoring the ordinary or routine. Thus the recollections of older Saints as well as the written accounts of earlier days overlook the usual and

thereby concentrate together the extraordinary, making it appear from a chronological distance that these events were in closer proximity than they actually were.

What member of the church has not thrilled to the story of the experience of J. J. Cornish in the baptismal service where the light descended from heaven to illuminate the scene. Many other outstanding manifestations of spiritual power accompanied the ministry of this good man. They have been recorded and many times repeated by word of mouth until one could gain the impression that his every act and utterance was attested by some unusual happening. When you read Brother Cornish's autobiography, however, you find that these events were the high points of his ministry; in between these experiences was much labor that, while fruitful, was ordinary and routine.

The Need Remains

While it is true that there is no serious diminishing of spiritual gifts in the church, it is also true that in many places the Saints are not receiving these blessings as they could and should. There are many adult Saints who have never witnessed the expression of a gift. There are far too many branches where the gifts are seldom, or never, received. Often you find people looking forward to reunions, conferences, and institutes in anticipation of a "spiritual feast" but with no similar expectations for the services in their own branch or mission.

Of course we should not make the manifestation of spiritual gifts our primary objective in the services of the church, but we should be aware of the fact that the receiving of genuine gifts is an indication of spiritual alertness and receptivity in congregations as well as individuals. There is always the danger of false gifts, and because of this some have resisted the thought or possibility of a real manifestation; but remember, the Scriptures admonish us to "Quench not the Spirit. Despise not prophesying" (I Thessalonians 5: 19, 20), and "Desire spiritual gifts, but rather that ye may prophesy" (I Corinthians 14: 1). This certainly indicates the desire of God to reveal himself to us and should assure us that the gift of discernment will also be in our midst to protect us from error when we are sincere and humble.

Importance of Preparation

Truly we need the help, strength, and guidance that comes from these contacts

with the Holy Spirit. They play an important part in our growth and development spiritually, they sustain us in times of doubt and discouragement. Of course we cannot demand or unwisely petition for a gift because these are gifts, given freely and graciously by God out of his love and wisdom according to the condition or need of those receiving. We can, however, prepare and condition ourselves to be ready and receptive to that which God might desire to reveal by any means or through any channel. There are several things we can do as individuals and congregations to bring about favorable circumstances for the receiving of gifts.

One of the most important things to do is to make preparation for church services. It has been wisely stated that "you cannot rush into the presence of God." To approach a service in a spirit of anger, lightness, or boisterousness makes it very difficult to attune to the spirit of worship. Those congregations that insist on talking and laughing prior to services instead of quietly meditating are raising barriers to worship that take precious time after the opening of the service to overcome. Those who are ready to worship are more easily reached by God and better able to receive his gifts.

Participation

Another factor in becoming receptive to God's Spirit is participation in the service. Services are designed to bring about a unity of mind and heart through prayers, Scripture readings, hymns, and other activities in which the congregation follows and participates. Those who are inattentive to prayers or Scriptures, those who do not enter into the singing of hymns, are not likely to achieve a oneness with the others present. Letting one's mind dwell upon problems, plans, or ideas that have nothing to do with the service prevents effective participation and prohibits unity. The promise is "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18: 20). But the condition is that they must agree (Matthew 18: 19). The only way to find agreement is by participation and attention in a service.

Two Requirements

For God to be able to use priesthood or Saints as instruments from the expression of the gifts, two conditions must be fulfilled. First, the individual must be usable and, second, the congregation must be willing to receive through him what God would extend. So there is a

responsibility, especially upon the priesthood, to develop a capacity and ability to receive and express spiritual insight.

The second condition, however, is just as important and much more difficult to fulfill. Our local ministers labor under a handicap at times by being too intimately acquainted with the people they serve. People seemingly never expect anything outstanding from those whom they know well. When Jesus entered into his own country, he was not accepted as he had been in other places. The people of Galilee asked, "Is not this the carpenter's son?" They knew his family and him, so they asked, "Whence then hath this man all these things?" The significant fact is that "He did not many mighty works there, because of their unbelief" (Matthew 13: 54-58). The same limitation is often placed upon our local ministers today. The Saints take them for granted and are not disposed to receive spiritual things by them. This renders it difficult or impossible for God to use them as instruments of expression.

We have been told, "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction" (Doctrine and Covenants 125: 14). If we would receive the gifts of God we should not only be willing to accept the ministry of our local priesthood, but also pray earnestly for these men that they might have the strength and capacity to render this type of ministry.

The Sense of Expectancy

Finally, the most important thing for us to do to create a favorable atmosphere for the expression of the gifts is to attend every service and approach every ordinance with a sense of expectancy. Jesus made it clear on numerous occasions that the power of the Spirit is received through faith. Faith leads to expectancy. Without an expectant attitude on our part, it would be useless for God to bestow his gifts upon us. "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift" (Doctrine and Covenants 85: 7). Our sensitivity and alertness to spiritual things are vital factors in making the manifestation of the gifts possible among us. It is certain that if we "desire spiritual gifts" enough to prepare for their expression among us, God will grant them in great abundance according to our need.

The Independence Sanitarium and Hospital

A Statement by the First Presidency and Presiding Bishopric

FUNDS FROM FOUR major sources are being used to finance the Sanitarium building project now nearing completion. Some funds were on hand from General Conference appropriations when an unexpected gift of \$97,000.00 from the Ford Foundation brought the dream of a new wing a little closer. An additional \$75,000.00 was appropriated at the 1956 General Conference. An application for Hill-Burton (Federal and State) funds proved successful, and a group of leading citizens of the community undertook the tremendous task of raising the \$300,000.00 needed to meet the cost of the proposed \$900,000.00 expansion and remodeling project. The use of these funds from the community, government, and Ford Foundation has resulted in questions being raised concerning the nature of the Sanitarium Corporation and its relationship to the church.

One of the questions most frequently raised by Independence citizens, and others, is this: "Who owns the Independence Sanitarium and Hospital?" The answer: "The title of the property is held by the Hospital Corporation. And the administration of the Hospital is vested in the Board of Trustees. The sponsoring organization is the Reorganized Church of Jesus Christ of Latter Day Saints."

Since the control of the institution is in the hands of the Board of Trustees, the membership of the board is of interest to those who have raised the question as to the status of the Sanitarium. The Board of Trustees includes the members of the First Presidency, the Presiding Bishopric of the church, and the Church Physician, as follows: Israel A. Smith, chairman; F. Henry Edwards, vice-chairman; G. L. DeLapp, secretary; H. L. Livingston, treasurer; W. Wallace Smith, W. N. Johnson, Dr. Charles F. Grabske, Sr., Robert P. Weatherford, Jr.,* and William J. Randall. Mayor Weatherford* is an ex-officio member of the Board as Mayor of the City of Independence; Judge Randall is an ex-officio member as

judge of the Eastern Division of the Jackson County Court.

Incorporation, September 1909

The original articles of incorporation of the Independence Sanitarium were adopted in accordance with a resolution passed by the General Conference April 10, 1907. The corporation was organized September 24, 1909; the institution was thus incorporated in harmony with the laws of the state of Missouri before the Sanitarium opened its doors to patients.

The trustees of the original incorporation were Frederick M. Smith, E. L. Kelley, Joseph Luff, George H. Hilliard, George E. Harrington, Roderick May, and Ellis Short.

Changes Since 1909

On April 20, 1920, the General Conference adopted a recommendation of the First Presidency which established an ex-officio board of seven trustees as the First Presidency, the Presiding Bishopric, and the Church Physician.

Ten years later on April 16, 1930, the General Conference again took action providing for the amendment of the Articles of Incorporation of the Independence Sanitarium in order to provide for its expansion and to erect new buildings. At this time the community was raising funds to assist in the erection of the new Sanitarium building, and the Board membership was increased from seven to nine by the addition of the "Judge of the County Court of Jackson County from the Eastern Division thereof and the Mayor of the City of Independence, Jackson County, Independence, Missouri." This is set forth in specific detail in the present articles of incorporation. No changes have been made in the articles of incorporation since that time other than changes in the ex-officio personnel of the Board.

It is interesting to note in reading these articles of incorporation that the name was changed at this time to "Independence Sanitarium and Hospital." Incorporated for a ninety-nine-year term, the corporation was to have no capital stock and to be operated as a benevolent

corporation and not for profit. The hospital was to be nonsectarian and patients received and treated without regard to religion or nationality. The purposes of the corporation were set forth as

establishment of a place of refuge and help for the sick and afflicted; to erect, establish, own, support, and maintain in the City of Independence, Missouri, a hospital or hospitals, where patients may be treated and nursed with or without pay or remuneration, under such regulations and conditions as the Board of Trustees may prescribe; to establish and maintain a home or homes for nurses, also a training school or schools for nurses, under such regulations and conditions as may be prescribed from time to time by the Board of Trustees.

Under these broad powers the corporation is empowered to receive funds by gifts, bequests, public subscription, governmental grants, or other legal means to carry forward the work of the institution.

For thirty-eight years the members of the First Presidency, the Presiding Bishopric, and the Church Physician have been Board members as provided for in the appropriate General Conference action, thus providing the closest possible relationship between the sponsoring church and the church hospital. These seven can be removed from office and new members take their places only by due process of church legislation. When changes are made in these church offices, the new incumbents find immediately that they are charged with a major responsibility as members of the Board of Trustees of the Independence Sanitarium and Hospital. All Board members spend considerable time and energy in serving the Hospital and School of Nursing, and they serve without remuneration.

The Independence Sanitarium and Hospital is thus operated under the direction of a controlling authority composed principally of church members. It is operated for the benefit of church people and also for the benefit of the people of Independence and adjacent areas, whatever the need may be. There are good reasons for this dual purpose, which have developed from the very beginning of its history. From the beginning also it had the purpose of providing both medical service and an atmosphere of good spiritual influence.

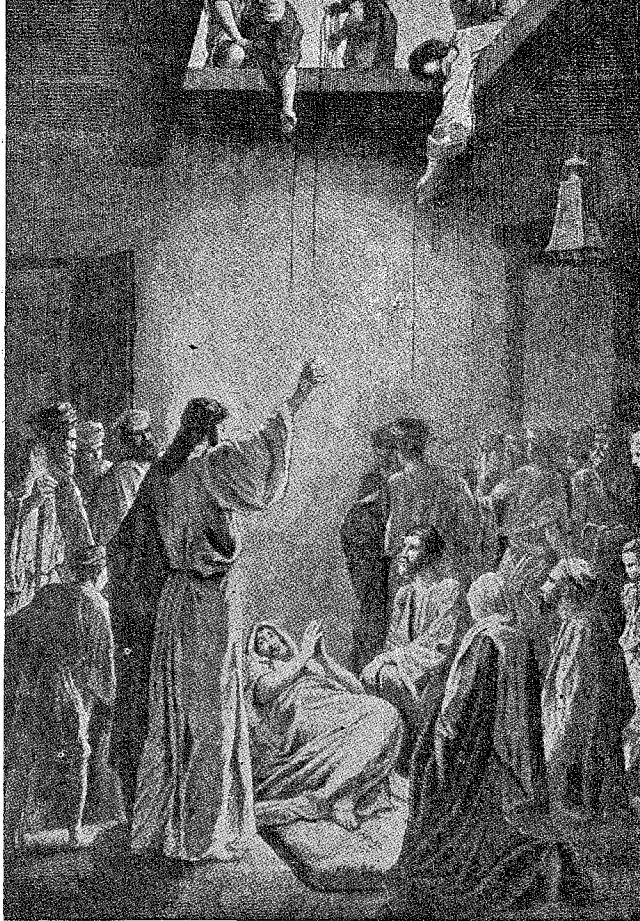
Serving the community as well as the church through the medical and spiritual ministry of the Sanitarium is one of the finest things we have done. Great good has come of it. The Independence Sanitarium and Hospital is still, as in the beginning, one of our church institutions; it is also an institution of service and benefit to the community, a friendly and helpful link with the greater society.

* This board position now held by William Sermon, newly elected mayor of Independence.

The Ministry of Healing

Part II

Methods and Procedures Used by Jesus



Naturally, those who are concerned with the ministry of healing would wish to use acceptable methods, established upon precedent. The tendency is to adopt one formal ritual which would be recognized as correct and to eliminate all others. There is something to be learned from the procedures of Jesus, but perhaps not what we might expect. Before making any general observation, let us consider the healing ministry of Jesus in cases where it has been described for us.

1. *The Healing Power of Faith*

In some of his healings Jesus laid emphasis upon the importance of faith in the sick person.

In Matthew 9: 33-37 he asked the two blind men who cried to him for help, "Believe ye that I am able to do this?" They replied, "Yea, Lord." In healing them he declared, "According to your faith, be it unto you."

He said to the woman who was healed of an issue of blood, "Daughter, thy faith hath made thee whole" (Mark 5: 21-26). Healing blind Bartimaeus, he also said, "Thy faith hath made thee whole" (Mark 10: 46-54).

We may be sure that in these and similar cases, faith was operating, but we may also be of the opinion that it was not the only power involved, as we consider other cases.

2. *Healing by Command*

The cases in which Jesus healed simply by word of command, as one who had authority, are numerous, in fact they give us the larger number of instances of healing that have been described in any detail.

In healing the demoniac in the synagogue, related in Mark 1: 21-24, Jesus simply used the word of command, saying, "Hold thy peace, and come out of him." When the palsied man was let down through the roof (Mark 2: 3-9) on a stretcher, simply to gain access to Jesus through the crowd,

Jesus merely said, "Son, thy sins be forgiven thee." When the scribes objected to his forgiving sins, he asked them what difference it made. Was it any easier to say, "Arise, and take up thy bed, and walk"?

In the country of the Gadarenes, Jesus was confronted by the demoniac who lived among the tombs, possessed by the "Legion" of evil spirits, to whom he said, "Come out of the man, thou unclean spirit" (Mark 5: 1-5).

In healing the daughter of Jairus, who was reported during the interview to have died, Jesus went to the house and said, "Damsel, I say unto thee, arise" (Mark 5: 19, 20, 27-35).

The demoniac child was also healed by a command. In freeing him of the possessing spirit, Christ, said, "I charge thee to come out of him, and enter no more into him" (Mark 9: 15-26).

The son of the widow at Nain was raised by command, "Young man, I say unto thee, arise" (Luke 7: 11-16).

On the way through Samaria and Galilee, Jesus healed ten lepers simply by telling them, "Go, shew yourselves unto the priests" (Luke 17: 12-19). It seems possible that the healing was accomplished by the silent operation of mind and spirit, for we are told that "as they went, they were cleansed."

Another case in which a command was given, apparently after the healing had been determined, was that of the son of the nobleman at Capernaum. Jesus said, "Go thy way; thy son liveth" (John 4: 48-55).

Jesus healed the chronic invalid at the pool of Bethesda by saying to him, "Rise, take up thy bed, and walk" (John 5: 1-16). To blind Bartimaeus he said, "Go thy way" (Mark 10: 46-54).

Jesus raised Lazarus from death, in part by word of command: "Lazarus, come forth" (John 11: 43).

In these twenty-three individual healings (ten persons in one group) Jesus did not touch the patients in any way, except in one instance, where, after the healing—the boy victim of a demoniac possession—he took the unconscious child by the hand and lifted him up.

3. *Taking by the Hand*

The instance just cited, in which Jesus took the boy by the hand is similar to another healing, when he took Simon's wife's mother by the hand, who was in bed with a fever (Mark 1: 27, 28).

4. *Healing by Touch*

In healing the two blind men, Jesus touched their eyes (Matthew 9: 33-35).

Jesus healed the leper who came to him, asking for help: "And Jesus, moved with compassion, put forth his hand, and touched him" (Mark 1: 36-40).

Jesus touched the ear that had been struck with a sword by one of his followers, who attacked the servant of the high priest. It was restored (Luke 22: 49-51).

5. *Healing by the Touch of the Sick One*

The woman hemophiliac was healed by a touch of her hand on the garment of Jesus. She took the initiative. She hoped to escape attention, but this was not to be (Mark 5: 21-26).

6. *Action Required of the Afflicted*

The man with a withered hand was commanded, "Stretch forth thy hand" (Mark 3: 1-6). This is a reminder of the greater command given to Naaman by Elisha.

7. *Anointing*

There is no indication found in the Bible that Jesus ever used oil for anointing or in any way connected with the healing of the sick. However, there were occasions when he anointed in the act of healing.

In healing the deaf man with an impediment in his speech, Jesus touched the man's tongue with saliva (Mark 7: 31-36). In healing the blind man at Bethsaida, he used saliva in anointing the eyes (Mark 8: 23-27).

In healing a man blind from his birth, Jesus used saliva to make a clay with which he anointed the eyes (John 9: 1-3, 6, 7). Then he directed the man to go wash in the pool of Siloam.

8. *Laying on of Hands*

In healing a deaf man with a speech impediment, Jesus put his fingers into the man's ears. While this is not, apparently, the laying on of hands we recognize today, it is one of the applications of the principle (Mark 7: 31-36).

In healing the blind man at Bethsaida, Jesus laid hands upon the man, who experienced a partial recovery. Then Jesus laid hands upon him again, touching his eyes, which brought a complete restoration of sight (Mark 8: 23-27).

In healing the woman who was bent, Jesus laid hands upon her (Luke 13: 11-17).

9. *Healing Associated with Forgiveness of Sins*

Jesus identified healing with the forgiveness of sins in healing the man of Capernaum afflicted with palsy (Mark 2: 3-9). He also recognized the case of identification of affliction with sin when he healed the invalid at the pool of Bethesda, saying, "Sin no more, lest a worse thing come unto thee" (John 5: 14).

10. *No Indication of Method*

In a number of cases, the accounts left to us do not include details of what method of action was used in effecting the healing. Some of such cases are found in Matthew 9: 38-40, 12: 18; Luke 7: 1-10, 14: 1-4.

11. *Healing at a Distance*

Jesus effected some healings at a distance, without going to visit those afflicted. This occurred when others came in their behalf. The daughter of the Greek Syrophenician woman was healed in this way. (Mark 7: 24-29). He also

healed the son of the nobleman of Cana, in Galilee, at a distance (John 4: 48-55).

12. *With Fasting and Prayer*

In the case of the demoniac child, the disciples were able to do nothing to effect relief. Jesus freed the child and healed him. Afterward, the disciples asked him why they could not heal the boy. Speaking of the stubborn evil spirit involved, Jesus said, "This kind can come forth by nothing but by prayer and fasting" (Mark 9: 15-26). Jesus probably prayed in connection with this healing, but the account does not say so.

13. *The Use of Prayer*

The raising of Lazarus was a test of the power in Jesus, and it was also regarded by him as a test and a demonstration of this authority, as indicated in verse 4. He prayed to God before commanding Lazarus to come out of the tomb (John 11: 1-44).

14. *Healing a Nonmember*

Jesus would have declined to heal the daughter of the Greek Syrophenician woman, but she insisted, and the blessing was received. This woman was in the status of a nonmember of the church. A racial distinction was also involved.

The centurion who desired Jesus to heal his servant may not have been a "member" of the group, though those who pled for him asserted that he had been a staunch and liberal friend (Luke 7: 1-10).

15. *Transfer of Spiritual Power*

The case of the healing of the woman of her issue of blood has an interesting and important aspect. Here was a healing that Jesus had not willed, but when it was done he felt the transfer of spiritual power when he said, "Who touched my clothes?" He immediately knew "in himself that virtue had gone out of him"—that is, had been transferred from him to her. And she, too, was aware of it, for "she felt in her body that she was healed of that plague" (Mark 5: 21-26).

This may help us to understand something very important.

Healing Based upon Spiritual Power

The great variety of forms and actions used by Jesus may serve to indicate that the form of the ceremony was not fixed and indeed was not the important element in the healing. If a specific form had been important, Jesus would have followed it.

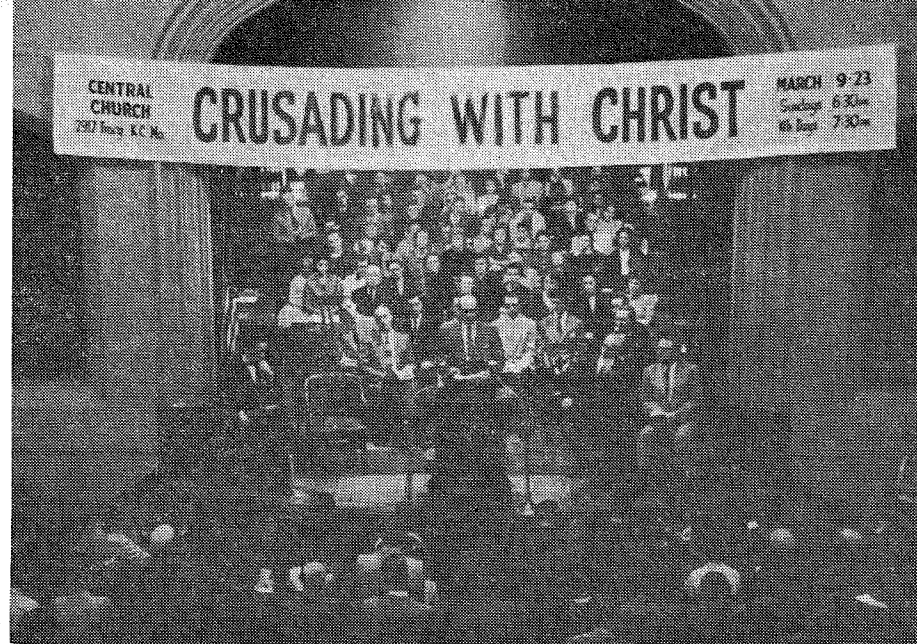
The important fact was that the divine power was in Jesus, and he was able to use it to heal. It was in him ready to work. He did not always have to pray for it, though he did at least once.

It seems apparent that the effective action in healings by Jesus was the silent and invisible movement in power of the mind and spirit of the Master.

We should be aware that even the most righteous and spiritual of men could not hope always to operate in the way Jesus did. However, he did say to his disciples: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14: 12).

What exactly was intended to be conveyed in that promise could only be conjectured. If men have surpassed Jesus in the spiritual power that is the key to healing, it has not been apparent in the history of events from his time to ours. It would be presumptuous indeed for any person to think or say that he could do greater works than Jesus did. The humility that must accompany righteousness and service would deter any discerning mind and spirit from such presumption.

(Part III will appear next week.)



Elder Pelletier
preaching at
Central Church
in Kansas City

Photo by
Norman Bernauer

How to Organize a Missionary Crusade

By Al M. Pelletier, Jr.

Introduction

An essential in any successful missionary experience is proper organization. Many series which might have been successful have failed because of insufficient preparation and lack of evangelistic zeal and optimism. Since the Lord informs us that the "hastening time is upon us" we should be dedicated to making all of our missionary opportunities count for the best. This is especially true since there is such a shortage of workers. Our task is to enlist our workers for the greatest effectiveness and to win a larger number of more devoted workers. This will demand the pooling of ideas and the development of new or more efficient methods of evangelism.

Perhaps not all the methods of evangelism have been discovered or tried out. We need to be aware of numerous methods and ways already at our disposal: cottage meetings, tracting, publicity and public relations campaigns, personal friendship contacts, radio, television, series preaching, crusades (which is a series involving two or more congregations), or a combination of a number of these methods and approaches. This outline is concerned with crusade or larger series organization, although many of these suggestions may be applied to organizing such other types of series as personnel and facilities are available. It will take hard work and sacrifice, but then it should. We are concerned with the souls of people whom we wish to win since we believe our message to be true and essential for all mankind.

I. Attitudes

A. Faith and Optimism

If any evangelistic endeavor is to be successful, a program that is imbued with a tremendous and growing faith must be launched. Greater methods to obtain greater results must be explored. Far too many workers settle into a rut, fearful of attempting something new. It will take faith to expand our methods into greater workability. In a similar vein, the methods presented here should be mere suggestions leading us to

discover even greater ones. It will take faith to move in the direction of the unknown.

Some may have a dream or an experience wherein the Lord informs them how many are to be baptized at the end of a series, but most of us have to plod along, giving it all we have and trusting the Lord for the increase which only he can give. If we have visions of winning two or three we will usually organize a small unadvertised program. If we have visions of winning thirty or forty we will organize a larger, well-prepared, well-publicized campaign. We generally organize in proportion to our vision of expectations. It isn't that two or three are not important; they are. But thirty or forty are even more important.

Launching such a program will take a great deal of optimism. We must not be easily discouraged or dissuaded. Certainly we must quicken our pace in winning people to this great restored church. These other organizations we have termed the "churches of men" will not wait for us. Why should the churches of men be more successful than the Church of Jesus Christ? If we believe the church was destined to remain small, we should read again of the winning of three thousand (Acts 2: 41), the winning of about five thousand (Acts 4: 4), the baptizing of *many* Corinthians (Acts 18: 8), and our own growth in church history during our first fourteen years. In all our teaching, preaching, testifying, visiting, and ministering let us labor for decisions. Ours must be a winning program. We labor to win some people to Christ through the church and baptism. We also labor to win some members to the principles of stewardship, more active participation, and evangelistic awakening. There are many decisions to be acquired.

B. A Willingness to Sacrifice

1. *Time*. "Seek ye *first* to build up the kingdom . . ." is still sound advice. Effective evangelism will include the proper budget of our time allowing for this type of work. If we are

looking for excuses we can always say, "Oh, this isn't a good time of the year for a series here." While there may be times which are preferred over others, there is really no impossible time since God's interests in the souls of men do not vary with the seasons or the weather. Yet the time most nearly suited to the area should be sought.

2. *Money.* Earlier pioneers obtained greater results as they moved out in a deep faith. They sacrificed! To believe that only the missionaries sacrificed is a fallacy of our day. Without question our evangelism has been too economical. Some priesthood and members have even announced, "the gospel is free." We generally get nothing or very little when we invest nothing. Even very little is often more than is deserved. The larger the endeavor the more it will cost in time, planning, and money. All of us should first pay our tithes. God has devised the law so that we can keep it without distress. Tithing is not expensive nor is it sacrificial. It is a debt of only one tenth of our increase. A good steward will support the other facets and institutions of the church even at some sacrifice. If we really want results we must join the parade of sacrificing Saints and sponsor some larger missionary endeavor—rent a larger building, give away a lot of literature to those who will read, launch a wide advertising and publicity campaign using the varied means of communication (newspaper, radio, television, and posters). It will cost money, but it will work. We have seen it work in many areas.

3. *Appointments.* Far too many live with the philosophy that we attend church to support a short two weeks' program when we have no other social or community appointment or "obligation." The greatest community obligation we have is to build up a strong branch of the church. Surely, for two weeks many appointments could be canceled, especially an appointment at a lodge, or a bowling league, or at some other recreation or sport. It all depends on our attitude toward evangelism. Which is the most important? When we allow our obligations to church attendance and church support to match our obligations to these other interests we shall greatly increase our effectiveness. When the work of the kingdom is accepted as our first obligation then will our missionary opportunities and results pyramid.

C. Indefatigable Devotion

"Ye shall run and not be weary" is God's promise. Any major campaign to win souls must be approached with a knowledge that it will entail a lot of hard work, but we enter it determined not to grow weary. Greater devotion to the work of the kingdom will permit us to get greater results with the investment of ourselves. We need to make up our minds that nothing will pronounce failure upon our program. We must be deeply determined that it will work. We must believe God wants the world won, and through his grace inspiring our zeal we must go out to help win it.

D. Constant Contact with the Almighty

Through prayer, fasting, and faith we must be in constant contact with the heavenly Father, recognizing that he is far more interested in the work of the kingdom than we are. He has ideas and methods of evangelism we have never explored or imagined. If we keep in touch with him he will share some of these methods and, in our partnership with him, we may obtain the greatest results possible in the short period of time we have. When we recognize that this is God's work and that he has sent us out to build up the kingdom with the admonition, "The hastening time is upon us," we shall be working as we have never worked before in this generation. "The Lord has [even] yet more light and truth to break forth . . ."

E. Courage to Try Something New

For a pioneering church we certainly have a shortage of contemporary pioneers. Too many are routinized into every thing they do. Some of the methods we shall want to explore may be considered hairbrained, yet we'll never know that until we try them. We may discover some new methods that are most effective. Many of the methods that are working for other groups could be applied to presenting our evangelistic message. Nowhere can we find any divine light which breathes the suggestion that we have a monopoly on good methods. It seems that many of our methods are the reverse. One thing is certain, many unexplored methods could not be any worse than the ones we have used and some we are still using. Five thousand five hundred baptisms a year doesn't seem to be very much in a world of 2,650,000,000 people. God must be more interested in his children than that. The question is "Are we?" More die every year without hearing the gospel than we baptize. Does that motivate us? It should! We need the vision of Kipling's "Explorer," ". . . a voice, as bad as Conscience, rang . . . on one everlasting Whisper day and night repeated—so: 'Something lost . . . and waiting for you. . . . Go you there.' . . . So I went."

Indeed the attitudes with which we enter our preparations will greatly determine our planning and execution of that program. They will also greatly determine the extent of our effectiveness.

II. Build-up . . . Preparations

A. Meet with all priesthood members in the area selected for a crusade and get their support and suggestions after presenting plans and suggestions for such a major campaign.

B. Meet with all departmental leaders and get their full support and their agreement to cancel all meetings which conflict with this imminent activity. Convince them that this is basically an evangelistic church and that the full support of all departments is needed in this activity.

C. Select your workers and committees. Remember that there are times and places to train new personnel. This isn't it! A large number of nonmember friends who have never been introduced to the church will be in attendance. This is the time for the best you have in professional competency. Choose your best pianists, organists, soloists and other musicians, the best presiders, and on through every committee chairman.

D. Have at least two special prayer meetings dedicated to this endeavor in preparation. Urge the people to give themselves unstintingly to this project as well as praying for its success, prospects, and ministry. These meetings would be most effective if the branches which jointly sponsor this missionary program can meet together for them.

E. It might be advisable to organize a prayer clock. This has been done most effectively in a number of areas. A large clock is made on stiff paper or cardboard and divided like a pie into fifteen-minute sections with one color for morning and another for afternoon. Have people volunteer to take a fifteen-minute section until all the sections are used for the entire twenty-four-hour period. Then write their names in the corresponding sections. During these fifteen-minute sessions one may meditate, read the Scriptures, think of other prospects to invite, and pray for the winning of more people and the richer endowment of the Spirit. (It works. We have witnessed it!)

F. Prepare a news item introducing the plans for the crusade, dates, speaker, place of meetings, along with a brief history of the church. Most newspaper editors will be happy to print such an item, especially if a large endeavor is being planned and anticipated.

(Note: The initial meetings mentioned under A, B, and C should take place at least two months before the series is to commence. Three months would be even better. Less than six weeks would decrease the effectiveness of the program considerably. The prayer meetings suggested in D should take place at two- or three-week intervals with the first one at least six weeks before the opening of the crusade. The prayer clock mentioned in E should go into operation at least two weeks before the endeavor starts and should continue throughout the series. The news item mentioned in F should be published at least six weeks before the crusade and could effectively be followed by a weekly news item of plans, progress, or an advertisement.)

III. Workers and Committees

A. The following list of personnel seems to be a working minimum and should be selected when the crusade director meets with the workers as suggested under II-C.

1. *Presider and Selector of Assistants*

It is advisable to get the same man to preside at all the services so the visitors will become accustomed to the order of worship. The man who has this presiding assignment should also choose two men to offer the prayers each evening. These may be two different men each evening. This presider may be the crusade director himself, and in many ways this would be advisable.

2. *Preacher*

Select the missionary you desire for this endeavor unless you have one suggested to you. Of course he should be requested only with the knowledge of the missionary already assigned to your area and with the proper administrative concurrence. An aggressive preacher is essential in this type of endeavor.

3. *Publicity Director*

This person should prepare the folders (make certain to get enough. The first 500 are the most expensive; the next 2,000 do not cost much more than the first 500), store window posters, and other general publicity as is indicated in the following section under "Advertising and Publicity" in IV.

4. *Music*

- a. Selector of organists and pianists
- b. Selector of soloists, duos, choir direction, etc. (There should be some special music each night.)
- c. Hymn service conductor for nightly fifteen-minute hymn services. (Note: It is best to give these three different music assignments to three different people to get a better job done on each and to employ more workers.)

5. *Tract Table Host and Distributor*

- a. It would be advisable for the chairman of this ministry to select an assistant so two would be on hand each evening.
- b. Tracts should be given to every nonmember friend each evening. They should be related to that night's sermon.

6. *Advertising Distributors*

A chairman should be selected for each congregation represented in the crusade. He should be responsible for the distribution of advertising and publicity in his area. He may deputize others to share in distributing posters in store windows and folders and invitations in residential areas. Zion's Leaguers usually do a nice job in this distribution, the wom-

en's department may help, and of course, men and the priesthood could be used.

7. *Transportation Committee Chairman*

One should be selected for each congregation. His major responsibility is to see that transportation is available for all in his area who wish to attend. His phone number should therefore be printed on the advertising folders.

8. *Director of Ushering*

He should select a good number of ushers. At least four are needed for the smaller endeavors. In most cases there will be a need for ten or more. They should be on hand at least an hour before the meetings begin and should usher the people to their seats as they enter. A well-organized and friendly ushering service is a tremendous asset to such a missionary endeavor.

9. *Business Manager or Treasurer*

He should open a checking account and care for all the offerings of each evening and pay all expenses. Receipts for income tax purposes may be given to any who care to make such a contribution. Of course, a budget should be arranged with the workers, pastors, and crusade director.

10. *Chairman of Floral Arrangements*

Flowers should be renewed and rearranged from time to time and kept fresh and trimmed.

11. *Telephone Committee*

Women's departments may do a splendid job in organizing teams to call entire pages of people listed in the phone book with a brief and cordial invitation to attend the crusade. An offer to provide transportation could also be suggested. Generally the week before the endeavor begins is the best time to start this.

12. *Director of Nursery*

This person should select some competent workers (at least two for every night) to care for preschool children in a nursery provided each evening, and the director need not be in the nursery each evening as long as she has it organized.

13. *Director of Children's Crusade*

- a. If there are enough children between the ages of seven and eleven, it is a splendid idea to meet with them twice a week after school for songs, games, brief instruction, worship, and refreshments.
- b. Generally these meetings are held from 4:00 P.M. to 4:45 P.M.
- c. A number of baptisms have been acquired from the eight- to eleven-year-olds as a result of scheduling this activity in several places. In addition, it reaches the seven-year-olds who will be baptismal age within the year as well as tying these youngsters into an evangelistic program.

14. *Attendance Recorder*

It is important to get an accurate count each evening to compare with past and future endeavors. Be certain to get the names and addresses of every nonmember in attendance, but avoid doing it conspicuously (see "Friendship cards," V, E). The frequency of their attendance will serve as an indicator of their interest in the church.

15. *Parking Lot Attendant*

He should have competent assistants to avoid confusion or improper parking.

B. Each chairman or director of some committee should work with the crusade director to select other workers and assistants. This will co-ordinate all the work, as well as avoid the duplication of assignments and personnel.

C. After the previously mentioned workers have been selected, it is wise to have at least two classes with them to explain the organization and expectations of the crusade. The work of each committee may also be defined during these classes.

D. It is best to select these workers from the different branches sharing in this missionary activity so each congregation will be tied in through its workers. If there are sufficient workers, an assistant could be appointed to help each chairman.

IV. Advertising and Publicity

A. A preliminary news item as mentioned earlier under 11, F.

B. A generous supply of folders announcing dates, time, speaker, theme, and various phases of the series as well as the place of meeting. These should be mailed to every family on the branches' records and to every known prospect and friend. In addition some could be distributed from house to house in an area adjacent to the place of meeting. A supply of these also should be available for distribution at the meetings.

C. Newspaper advertising should be at least three columns by five inches to be effective. These and the folders ought to appear two weeks before the crusade and continue throughout the endeavor. A news ad should appear at least twice a week or even more frequently.

D. News items and sermon quotes are generally wanted by daily newspapers. Most newspapers will print these daily stories if you prepare them and type them neatly (double spaced). This is some of the best publicity we can acquire, and it is free. However, you should also purchase some advertising.

E. Preliminary letters to all members from the crusade director, district president, pastors, or missionary, or a letter signed by all of them is a must. A letter should go out to all members again during each week of the crusade to announce progress and continue to stimulate attendance.

F. Daily radio spot announcements are helpful. These can be purchased on a staggered basis so that they will be announced at different times of the day to reach a larger number of people. They should be forty-five seconds to a minute long to be effective.

G. Posters for store windows heavily distributed in the whole region represented by the various congregations of the endeavor are most effective.

H. Banners stretched across the street or across the building where the meetings are to be held have been used in some places. These are seen by many people.

I. Bumper banner stickers for automobiles are excellent. These should be about four or five inches wide by two to two-and-a-half feet long.

J. Posters like those used in store windows also may be placed in buses and streetcars in cities. The space for these is rented inexpensively.

K. Announcements dropped from airplanes also have been used effectively in some places.

L. Some communities have places over parking meters which can be rented for advertising. This is an effective means of advertising.

M. Television spot announcements also afford inexpensive coverage.

N. Telephone committees in action with personal invitations as mentioned earlier under Number III, 11 often get good results.

(Note: The information for invitation folders, posters, banners, bumper stickers, radio and television spot announcements, and leaflets should be pointed and brief. It is essential to include dates, time and place of meetings, nature of the endeavor, speaker, and facilities such as a nursery which are provided in the endeavor. Not much else is needed. The larger the advertising and the fewer the words the more it will be noticed and read. Color is also preferred over standard black and white.)

V. Essential Facilities

A. Building

It has been discovered in many experiments that a public building other than the church brings out a much larger and more diversified attendance. A larger public building immediately suggests greater optimism and in every experiment has revealed a much larger attendance.

B. Ushers

Have ushers on hand early to usher every person to his seat and offer a hymnal opened to the hymn being sung. (It is best to gather all hymnals at the end of each service and hand them out to the people as they are ushered each evening.) The ushers should arrive at the place of meeting at least an hour before the service starts since many people begin gathering a half hour earlier than the time for the service to begin.

C. Nursery

A supervised nursery for preschool children gives parents the opportunity for regular attendance.

D. Hostesses

It is frequently helpful to have a couple of pleasant ladies welcoming people at the door each evening (in addition to the greetings of the deacons or ushers).

E. Friendship Cards

A different colored card for each night of the week permits easier identification and filing. Opportunity may be given during the hymn service for each person to fill out a card each night. Questions or favorite hymn numbers may also be written on the back of the card. These may be gathered during the hymn service. However, if they are gathered before the closing hymn some will write their requests for baptism or a visit. Remember that *everyone* ought to fill out a card each night to avoid singling out the nonmembers. This helps us see where our members are from and also gives us a permanent file of potential prospects and all nonmembers in attendance as well as the times they attended. The card may be designed as follows (three by five inches):

FRIENDSHIP CARD

Name

Address

City..... State.....

Are you a church member?.....

What denomination?

If R.L.D.S., what congregation.....

Questions and favorite hymns may be listed on reverse side.

F. Tract Table

An assortment of tracts on display for all to see and for any who wish them is a tremendous asset to any missionary

endeavor. Anywhere from fifty to one hundred dollars worth of tracts should be available to give away, depending on the size of the crusade. Our church has an excellent supply of tracts on different subjects, and just about every subject should be available at the missionary endeavor. However, there are some tracts which would be best not displayed, such as "Joseph Smith Was Not a Polygamist" and "Baptism for the Dead." Some may be on hand and available, if requested, but they are best not displayed for free distribution. There are some tracts like "What and How Shall I Tell My Neighbor" which are designed for members; these need not be on the tract table for nonmembers to take.

A tract related to the sermon may be selected each night and given to all nonmembers in attendance as they leave the meeting. A host may be at the table to help any, including members, select tracts of interest. These tracts should be given away, never sold at such meetings. Include them in your budget.

G. Hymn Service

A successful missionary endeavor must have good singing as well as good preaching and good organization. A fifteen-minute hymnody is recommended for each service. Good missionary and spirited hymns should be selected and related to the subject of the evening. Thus, by the time the sermon begins the people are tuned to hear since they have been singing about this evening's subject during the past four or five hymns. It is generally best not to have too many different leaders conducting these hymn services. It is preferable to have the same leader throughout the entire series so people will become acquainted with his or her direction.

H. A Suggested Order of Service

Hymn service (about fifteen minutes)

Processional: Hymn 369, "The Old, Old Path" (congregational singing)

Announcements

Hymn of invocation

Prayer of invocation

Organ or choir response

Offertory statement and prayer

Reading of Scriptures

Solo, Choir, or other

Introduction of the speaker

Sermon

Meditation music (organ)

Hymn of benediction

Prayer of benediction

Congregational response

(Use a good refrain for committing the people and for those who go to get their decisions the next day.)

Postlude

(Note: A hymn service makes it possible to have enough congregational participation without having to sing too many hymns during the preaching service itself. Too often only twenty minutes is left for the sermon after the singing and specials. This is not enough time for an adequate or effective missionary sermon.)

VI. Attendance Stimulators

A. Encourage five-in-a-car attendance and recognize the ones who came in an automobile with five or more passengers. This may be done during the hymn service.

B. Have a "good neighbor night" and recognize the ones who bring the most neighbors that night.

C. Emphasize a "family night" with the entire family sitting together in church.

D. Recognize a different congregation every night and see which brings out the most people.

E. See who the "big fisherman" is (the one who has brought more people with him on a particular night).

F. Select twenty or more fellows and assign them ten seats each. It is their responsibility to fill these seats with members or nonmembers. Some have even asked for another row of seats in some missionary endeavors.

(Note: All these things can be done during the hymn service. This service is also a good opportunity to see who came the most miles to be at the service that night, who has attended every service so far, etc. In addition it is helpful as congregational participation and it has proved to stimulate a greater attendance. It also relaxes the people so they are easier to meet after the meeting.)

VII. Finances

A. Several weeks before the crusade starts announce that contributions will be accepted and receipted (for income tax purposes). These may be given to the pastor or business manager who will receipt offerings. In most instances one hundred dollars or more is already raised before the opening night of the endeavor.

B. Have offering envelopes in all the hymnals during the crusade for any who may wish to make an offering that may be receipted.

C. Receive an offering each night. There really isn't much need to emphasize the importance of a sacrificial offering every night, but we should be cautioned against apologizing for the offering or telling people not to give unless they feel like giving. They won't give if they don't feel like it anyway. It has been discovered that when we announce the expense of the endeavor people respond by supporting those financial needs. This has been true in every case, and these larger endeavors have been completely supported by the offerings of those in attendance. Remember that we can make the offering an act of worship. It ought to be, and if it is the people will give even as they worship.

D. On the opening night announce the approximate budget for the endeavor and every two or three days announce the progress toward meeting the expense. (In every large endeavor there has been a balance after all expenses were cared for. This should be placed in a district missionary fund to be used for further evangelism in the area.)

E. Every congregation sharing in the endeavor could also receive a special pre-series offering to turn over to the business manager if desired.

VIII. Special Projects

A. The guest minister may speak to the businessmen's club(s) while in town. Quite often we have men who belong to these organizations who could make arrangements for the missionary to speak. This helps our publicity a great deal.

B. Children's crusade as suggested earlier under III, A, 13.

C. Saturday night workers group meetings may be advisable to discuss progress and ways to improve the remainder of the endeavor.

D. A Saturday afternoon and evening series of classes in an Institute of Evangelism is always a tremendous help for many months to come.

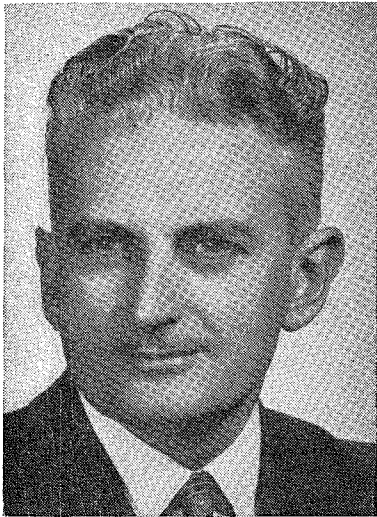
E. Fifteen-minute radio sermons daily by the visiting missionary are also very helpful in getting a good number of people out to church who are stimulated to attendance by the little they hear during the day. The missionary could give a preview of tonight's sermon in today's broadcast. Broadcasting the entire Sunday night service is also very helpful if arrangements can be made.

In addition to stimulating attendance this radio work provides ministry for some of the ill or older folk who cannot come out to the services. Comments of appreciation for the radio work in these endeavors have come from many of these people.

Note: Preaching services are most generally advised for every night of the two weeks with the exception of Saturdays. Preaching every other night is discouraged since, in most instances, it is more difficult for people to adjust a train of thought when they are doing other things on alternate evenings. Sunday mornings are generally not a part of the crusade and the crusade minister can spend them preaching in neighboring congregations.

Conclusion

All of these things may suggest a lot of work and effort. It really is meant to, since no successful endeavor can be a mere spare time effort. Go all out with this type of planning and with all the faith a disciple of the Lord Jesus Christ needs, and you will have a crusade. The results will follow since God is interested enough in the souls of men to go all out to "bring to pass their immortality and eternal life." Are you willing to do a little more planning and work than you have been accustomed to doing? If you are, he will grant an increase. Come on, let's roll up our sleeves and plan a larger missionary endeavor. "The hastening time is upon us."



Floyd Potter

I Had an Experience . . .

I WAS REARED in the positive atmosphere of a good Latter Day Saint home. Baptized at the minimum legal age, I grew in succeeding years under the constant influence of church activities. The testing time of adolescence had barely registered, when the heavenly Father led me to the fullness of true conversion. It was mainly through the testimonies of older members of the local branch. At the impressionable age of sixteen, I began to notice over a period of months that many of the mature Saints would state in testimony meetings that this latter-day gospel meant more to them than anything else in life.

Upon truthful searching of my own inner feelings, I was forced to admit that I could not conscientiously bear the same testimony. Life with its many new experiences and opportunities was just beginning to unfold for me. Sports, hobbies, friends outside the church, the world of great books, all were more fascinating than church life, even though I was always regular in attendance at most activities and kept strictly to daily prayer as my parents had taught me.

However, I coveted the spiritual condition which I knew I ought to have, wherein I, too, could truly say that the gospel of Christ meant everything in life to me. It is not surprising that I decided to pray for this to become pos-

sible. After praying for some months along this line my purpose began to wane, and the prayer was gradually crowded out. But God answered that prayer in a way which makes me marvel to this day. I saw no great light, nor did I hear an unfamiliar voice, but the good Spirit took possession of my life through the avenue of the excellent literature of this church.

Previously I had foolishly held the literary standards of many church writers in contempt. Their efforts seemed puny and beneath my notice, till one morning I was faced with the bleak prospect of commuting to work without a book to read en route. I turned to the family library and condescended to take along a book to which I had often heard my mother refer. It was a biography of missionary life in the later period of the Reorganization. Just reading that book was a powerful spiritual experience. Never had a message penetrated with greater force and conviction into my life than did this simple, powerful testimony. It could have qualified as a straight thesis on the Savior's promise—"Seek ye first to build up and establish the kingdom of God, and all these things shall be added unto you." I began to "see" as I had not done before something of the magnitude of the latter-day gospel. Fortunately many other books

were available to feed my aroused and well-nigh insatiable interest. Soon after, I wanted to read the Book of Mormon, which proved to be yet another great soul-expansion exercise. It seemed at times that I almost gasped at some of its marvelous beauties. My rate of spiritual growth was vastly accelerated in the next three years, to be followed by an even more intensive phase with the acceptance of missionary appointment. Long before this, however, I looked back one day and was struck with the realization that God had answered my prayer.

With the passing of time since then, I have had some cherished experiences, some of them much more dramatic than this one, but I return gratefully to rejoice in the gracious and compelling manner in which a kind Father brought personal conviction to a sixteen-year-old lad.

QUOTES

There is only one way to get ready for immortality, and that is to love this life and live it as bravely and faithfully and cheerfully as we can.

—HENRY VAN DYKE

No man is worth his salt who is not ready at all times to risk his body, to risk his well-being, to risk his life, in a great cause. —THEODORE ROOSEVELT

The Doctrine and Covenants and Prayer

THE DOCTRINE AND COVENANTS and prayer are closely related, for much of the content of the book is direct answer to prayer as the prophet of the church sought light and direction from the Lord. Most of the instruction and counsel given in the revelations is of eternal significance and of universal application. As we consider specific answers to prayer, values of prayer, and help which may be obtained through prayer, may we apply the truth and admonition to our own lives. May we gain from each experience that which fits our own needs and our own opportunities for service.

The Doctrine and Covenants is most readily understood against the background of God's purposes for man from the beginning. In it there is much instruction in regard to the building of the kingdom. Before his creation of the earth, God purposed man's salvation through a social gospel which would demonstrate right relationships among men. In each dispensation of the gospel God has moved to gather or develop a righteous people. In the Doctrine and Covenants instruction is given in answer to prayer as the prophet of the church sought light in regard to the establishment of Zion (the prelude to the kingdom), for the organization of the church, the duties of priesthood, the atonement, life after death, stewardship, and many other matters. The challenge to "bring forth and establish the cause of Zion" is sounded many times.

We pause in our hurried living as we read such statements as "Be still, and know that I am God" (98: 4 f) and "Let the solemnities of eternity rest upon your minds" (43: 8 b). As we seek to learn of God and his purposes for us, we need to read the Scriptures, to study and meditate upon them. We must learn "to wait upon the Lord." "Pray always and I will pour out my Spirit upon you, and great shall be your blessing" (18: 6). "Search diligently, pray

always, and be believing" (87: 6 e). "If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal" (42: 17 a). Light and understanding are given through study and through prayers.

IN THE EARLY HISTORY of the church, as men were won to the "marvelous work and a wonder," they desired to know how they might help in the work. Many of the early revelations to individuals are similar in content, proving the importance of the message and its universal application. As we read these words may we find greater challenge:

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you. Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.—6: 2, 3.

This invitation is to "all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care" (11: 4).

God is interested in each one of us as individuals; he is concerned with the quality of our lives, with our homes. Through prayer we may have forgiveness of our sins. In Section 87: 1 to Joseph Smith came this word: "Thy sins are forgiven thee, according to thy petition." When Emma Smith was called to specific work in Section 24 she was told, "Thy sins are forgiven thee, and thou art an elect lady, whom I have called." Forgiveness of sins is a prerequisite to effective service. When it occurs our hearts are made clean and our wills are redirected and aligned with his purposes for us.

IN PRAYER IS FOUND strength to resist evil. To Thomas B. Marsh, later president of the Quorum of Twelve, came this admonition: "Pray always lest you enter into temptation" (30: 4 c). And to a conference of high priests: "Pray always, lest that wicked one have power in you, and remove you out of your place" (90: 8 d). Today we need to heed this counsel to pray. Sin is so attractively clothed that it is difficult to recognize its true nature. The tendency to compromise with evil is so prevalent that it is sometimes difficult to see the situation clearly. We need to pray for the Spirit of God to enlighten our minds and to

give us strength in our hour of need that we might resist the evil forces that surround us. Our young people need our prayers that they might have the strength and the integrity to stand for the right.

The church is stressing the importance of family worship. In Section 68:4 is this command to parents: "They shall also teach their children to pray, and to walk uprightly before the Lord." In the home children can learn early the value of prayer and thus develop greater faith. The observance of Sunday as a day for worship, for rest, and for meditation is stressed. We should evaluate the activities of the day; our children are taught more by example than by precept. We are demonstrating our standards and our values by the things that we do and consider important. "Thou shalt observe the Sabbath to keep it holy." That God is concerned with this phase of our homes is shown in the rebuke to Newel K. Whitney (90:9): "My servant Newel K. Whitney, also a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place." Other men were spoken to in a similar vein, proving the importance of the spiritual standards of the home. The greatest gift we can give our children is a sound religious heritage and a firm faith.

IT IS INTERESTING to note the counsel given in relation to selecting a homesite. To Joseph Smith and Sidney Rigdon comes the word of the Lord: "Let my servants . . . seek them a home as they are taught through prayer, by the Spirit" (63:16). Do we pray earnestly, seeking light and direction as we consider the purchase of a home? The location of our home is of great importance in our lives. Where Latter Day Saints "gather" in communities their lives can be church-centered, their children can associate with those of like ideals. God is keenly interested in all phases of our lives and will give us direction as we seek him.

In the book *A Man Called Peter*, we read of the desperate hope of Catherine Marshall when her husband was stricken with a heart attack. She prayed about the verse in James 5:14 on anointing the sick with oil, and then went to the hospital and performed the act herself. Our hearts are made glad that we have this ordinance in the church today. "Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom" (125:15). The law in Section 42:12 reads: "And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me." What peace of mind that, observing the law in faith, we can leave them in His hands.

IN MISSIONARY WORK the Doctrine and Covenants offers a challenge to all (a revelation to Oliver Cowdery and David Whitmer in answer to Oliver Cowdery's prayer):

Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. . . . And how great is his joy in the soul that repenteth. . . . And if it so be that you should labor all your days . . . and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy, if you should bring many souls unto me!—16:3, 4.

As people are won to the kingdom we share in their joy and in their new found enthusiasm. Our souls evaluate again this gospel, and we, too, rediscover the "joy of our salvation."

"To evangelize the world is still our primary function. To build as a result of this evangelization a new type of community, a new and ideal social order."—President F. M. Smith.

There is great need to win people to the cause in our efforts to build Zion. In the early revelations men were told, "The field is white already to harvest." We sense something of the urgency of taking advantage of the opportunities which are ours as we read the words: "Hearken unto my voice, lest death shall overtake you: in an hour when ye think not, the summer shall be past, and the harvest ended, and your souls not saved" (45:1). In Section 76:6 these people are told they will receive terrestrial glory: "These are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God."

MANY OF US ARE CONCERNED over loved ones or friends or neighbors who are not members of the church, people with whom we would like to share the joy of the gospel. The efficacy of prayer circles is being proved constantly as wonderful results are being obtained through joint effort in prayer. In 6:15 this assurance is given: "Where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them." It is important that we pray affirmatively, in faith believing that our prayers can and will be answered. In the matter of winning souls to him, God is even more concerned than we are. What faith he has in us that we will have a divine concern for the souls of others! We must not fail him.

It is interesting to note (Section 66) this instruction:

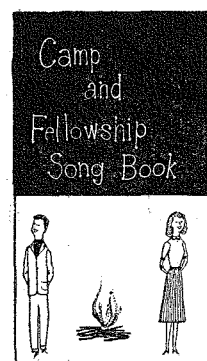
"At the request of William E. McLellan, I enquired of the Lord and received the following. . . . Verily I say unto you Blessed are you for receiving mine everlasting covenant, even the fullness of my gospel, sent forth unto the children of men, that they might have life, and be made partakers of the glories, which are to be revealed in the last days, as it was written by the prophets and apostles in days of old."

We find reference through the ages to the everlasting covenant as given to Enoch: "that, when men should keep all my commandments . . . and shall embrace the truth and look upward" Zion should again come on the earth. The importance of the everlasting covenant is stressed in Section 45:2: "I have sent mine everlasting covenant into the world to be a light to the world, and to be a *standard for my people.*" How important that every member of the church know the standard and try to live up to its requirements!

To us in the last days have come many revelations, all with a note of urgency:

"Let the church be admonished that the times are portentous and demand faithful adherence to the faith and work of the church, that mankind may be blessed by and find peace in those religiously social reforms and relationships which have been divinely imposed as a great task of achievement."—137:6.

This is our day to make our contributions to the progress of the kingdom. Let us in faith and prayer "search the commandments" and then "seek to bring forth and establish the cause of Zion." Section 65, the revelation on prayer, contains this counsel: ". . . pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his Kingdom may go forth upon the earth."



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<u>DATE</u>	<u>NAME OF CAMP</u>	<u>LOCATION</u>	<u>DIRECTOR OR REGISTRAR</u>
June 1-8	Wakonda	Racine, Mo.	Kenneth Stobaugh 121 Plumb Aurora, Mo.
June 7-14	Camp Niobara	Horn's Ranch Atkinson, Nebraska	A. F. Gibbs, Director c/o Fred Horne Atkinson, Nebraska
June 8-14	Senior High	Odessa, Mo.	Velma Jones Rt. 4, Box 402 Independence, Mo.
June 8-15	Monyoka	YMCA Camp Elliston, Montana	Harve Eliason Route 1 Deer Lodge, Montana
June 8-15	Romoca	Palmer Lake, Colorado	Ward Hougas 480 Marion St. Denver 18, Colorado
June 15-20	Camp Hooluana	YMCA Camp Kokokahi, Oahu	Sylvester Coleman 45-420 Pua Makahala Kaneohe, Oahu, T. H.
June 15-21	Agape	Guthrie Grove Guthrie Center, Iowa	Dale Paterno 128 Lynn Ames, Iowa
June 15-21	Idauca	Baptist Camp (12 mi. north of Ketchum, Idaho)	Elvin Dennis Melba, Idaho
June 15-22	Liahona	Camp Shelby State Park Hattiesburg, Miss.	John R. Darling 1200 Baltimore Mobile, Ala.
June 21-28	Zion's League	Buckhorn Camp Idyllwild, Calif.	Jasper R. Pennington 5043 Studebaker Rd. Long Beach 3, Calif.
June 21-28	Tri-District	Happy Valley Conf. Grounds Santa Cruz, California	Normand Slick 1208 Sandra Dr. Bakersfield, Calif.
June 22-29	Michuron	Lexington, Michigan	Murray Smith 363 Louise Ave. Highland Park 3, Mich.
June 22-29	Winiaugwamauk	Brooksville, Maine	D. L. Kyser Box 364 Jonesport, Maine
June 27 - July 4	Ontagin	Port Elgin Ontario, Canada	Jack Wright 44 Castlefield Ave. Toronto 12, Ontario
June 29 - July 6	Erie Beach Sr. High	Erie Beach Ontario, Canada	Elroy Hanton 13 Tweedsmuir Ave. Chatham, Ontario
June 28 - July 5	Michahona	Sanford, Michigan	Robert Ball Roscommon, Mich.
June 28 - July 5	Michivoix	Park of Pines Boyne City, Michigan	Muir F. Robinson 601 Reed St. Kalamazoo, Michigan
June 29 - July 6	LaDaSa (S.E. Ill., Cent. Ill., & St. Louis Districts)	Brush Creek Reunion Grnds. Xenia, Illinois	John Wight (Registrar) 4250 N. Grand Blvd. St. Louis 7, Mo.
June 29 - July 6	Sr. Hi.	Camp Manitou Vandalia, Michigan	Lloyd Cleveland 1224 N. Randall Rd. Aurora, Ill.
July 21-28	Camp Big Hart	Pensacola, Florida	Sam Dixon, Director Route 1 Melton, Florida
July 27 - August 3	Deer Park	Deer Park New Hope, Penn.	Loyd Adams 27 Parkway Drive Plainview, N. Y.
June 29 - July 6	Kimtah	Deception Pass, Wash.	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington
August 3-10	Yopeca	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
August 10-16	Tonadoona	Chetek, Wis.	Conon Edwards 2848 Aurene Circle West Allis, Wis.
August 10-17	Doyoca	Lake Doniphan Excelsior Springs, Mo.	Ray Fisher 617 Fremont Ave. Kansas City, Mo.
August 10-17	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 16-24	Starlite	Lakehurst Maquoketa, Illinois	N. L. Preusch 1511 Robeson St. Bettendorf, Iowa
August 17-23	Ecene	Zephyr Lodge, Liberty Lake, Wash. (Between Spokane and Coeur d'Alene)	E. Paul Crinzi N. 5506 "G" St. Spokane 15, Wash.
August 17-24	Buckhorn	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 17-24	Israel (15-19 yrs.)	Lewis River Campgrounds Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Sionito	Bandera, Texas	Charles Eastham 1806 S. Hackberry San Antonio, Texas

Combined Junior-Senior High Camps

June 1-8	Yokoma	Osage Hills State Park Bartlesville, Okla.	Melvin E. Francis 1324 S. Cheyenne Tulsa, Oklahoma
June 7-15	Liahona	American Baptist Tonto Rim Camp (near Payson, Arizona)	Robert I. Wakeman 67 W. Cypress Phoenix, Arizona
June 7-15	Texoma	Robbers Cave State Park Wilburton, Oklahoma	Don Dollins Wilburton, Oklahoma
June 14-22	Southern Oregon District	Fir Point Christian Camp Glendale, Oregon	Frank Tucker 410 South Oregon Yreka, California
June 15-22	So. Indiana	Brush Creek Reunion Grnds. Xenia, Illinois	Chester Metcalf 1805 Shelby St. New Albany, Ind.
June 15-22	Rubicon	Orlando, Florida	Howard Roberts 3809 Wren Lane Orlando, Florida
June 29 - July 4	Youth Camp (13-18 yrs.)	Sandy Lake McDowell, Sask., Canada	Keith Harvey 2336 Garnet St. Regina, Saskatchewan
August 10-17	Clemens	Mark Twain State Park Perry, Mo.	Wm. T. Guthrie Rt. 3 Columbia, Mo.
August 22-29	Alleghany	Alleghany State Park New York	R. M. Reid R. F. D. No. 5 Corfu, New York
August 23-30	S. N. E. Camp Junior High and Senior High	YMCA Camp Camp Shepard, R. I.	Victor Witte 1386 Massachusetts Ave. Lexington, Mass.

Junior High, Oriole, and Specialized Youth Camp schedules will appear in the May 26 issue.

Graceland Gazette

■ The new religious unit, "Branch Building," began April 20 on campus. Mr. Clifford A. Cole was guest speaker at the 10:30 service in the Student Center. His topic for the morning was "Branches Are Basic." In continuation with the branch building theme the seven divisions held testimonial fellowships Wednesday evening, April 23. The theme chosen for these seven services was "My Home Branch and I."

At 9:00 o'clock Sunday morning, April 27, Mrs. Mary Beth Evans conducted a class on the branch and its need for children.

Dr. Velma Ruch was in charge of the 10:30 service Sunday morning and continued the unit theme with "There Are Women in the Branch."

■ Carol Elledge, a sophomore at Graceland from Independence, presented a graduate piano recital in the Memorial Student Center Sunday, April 20. Miss Elledge played several selections, and her performance was outstanding. While attending William Chrisman High School she was a member of the band, orchestra, and choir, vice-president of the National Honor Society, and member of the Student Council.

■ Graceland's track team and the team of William Jewell from Liberty, Missouri, met on the Graceland track Tuesday, April 15, for a dual meet. Graceland polished off William Jewell 86-50. Elbert Harrington of East Moline, Illinois, continued his winning streak by coming in first in the two mile, mile, and 880. Others who took firsts for Graceland were Jared Ingram from Pawnee Rock, Kansas (100- and 200-yard dash), Hank Volskay from Springfield, Missouri (javelin throw), and Gary Tickemyer from Arcadia, California (tied for first in the high jump).

■ The golf team lost to Missouri Valley April 11, by a close margin of 8½-7½. Tying for medalist honors were Leo Carrol, Graceland, who is from St. Joseph, Missouri,

and Bob Portell, Missouri Valley. Both shot an 83 for the 18 holes. Winners for Graceland were Leo Carrol and Dave Watkins from Chariton, Iowa.

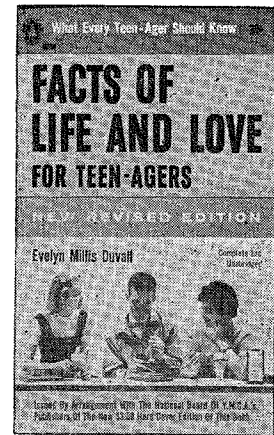
■ The Graceland tennis team almost made a clean sweep of the matches at Missouri Valley April 11, winning 6-1. Barney Parker of San Antonio, Texas, again moved into first position. He has played first man on the Graceland tennis team for four years and held the same position on his high school team. Winners for Graceland were Barney Parker, Bob Brunner from Kansas City, Kansas; Bruce Clark from Baker, California; Garry Piatt from Butler, Missouri; and Dennis Walberg from Stayton, Oregon.

The team was defeated by Drake University Saturday, April 12, on the Graceland courts by a score of 7-0, and defeated William Jewell Tuesday, April 15, 7-0. It won every match to sweep the meet.

■ The recently organized Graceland baseball team traveled to Liberty, Missouri, April 24, to score eight runs in the fifth inning defeating William Jewell, 9-6. Pitchers for Graceland in this game were John Nelson from Independence, Missouri, who pitched the first seven innings, and Ken Green from Rembrandt, Iowa, who pitched the final two. Jim Williams from Des Moines, Iowa, and Jim Swick from Clarksburg, West Virginia, each hit a double and triple for Graceland. The leading hitter for the team so far this year is Floyd Ayers from Eden, Idaho, with .500 per cent.

■ At a recent assembly Carl Mesle, director of the Committee on Ministry to College People, spoke on college and university student concentrations of church people. To the upper classmen he distributed a list of fifty-six colleges and universities where five or more church member students are enrolled. He encouraged Graceland graduates to continue their education and, in so far as practicable, to do so where they can attend services in a local branch or with organized student groups.

Children's Day - June 8



STANDARD CHILDREN'S DAY PROGRAM BOOK, NO. 8

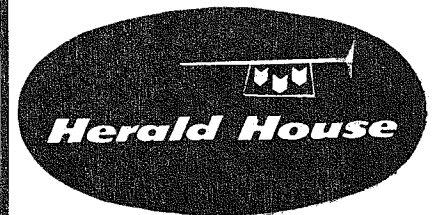
For that all-important day when the youngsters occupy the spotlight, you will want to have plenty of good recitations and exercises for your beginner through intermediate departments. Also included are two playlets, "Teen-agers Discuss Reading the Bible" and "The Temple Boy." Order three of these books—one for the teacher and two for distributing parts.

each, 40c

Father's Day - June 15 STANDARD FATHER'S DAY PROGRAM BOOK, NO. 11

New for 1958, interesting materials for Father's Day. Included are graded recitations, exercises, dialogues, dramas, combined with other useful program helps for Mother's Day.

each, 40c

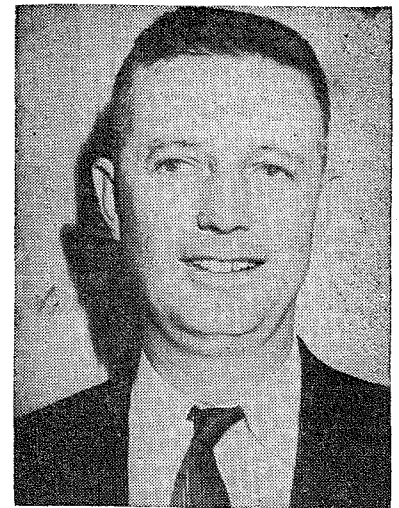


Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

Dwight Rice

Honored for Agricultural Achievements



IN FEBRUARY of this year Dwight Rice of Ottumwa, Iowa, was given special recognition by the Iowa State College at Ames, as well as in the Iowa press, for his achievements in the field of agriculture when he was awarded the Iowa Master Corn Grower's medal over 350 other entrants from all over Iowa. This is the third year Brother Rice has been so honored, having produced a yield of 138.02 bushels per acre in 1957, 135.63 bushels per acre in 1956, and 117.84 in 1955. For several years he has also been honored as the top bushel-per-acre corn producer in Wapello County where he farms 320 acres of fertile land just north of Ottumwa in the Tall Corn State.

In addition to his newsworthy achievements as a master farmer, Brother Rice's name and picture frequently appear in newspapers in connection with his civic and community activities. Actively interested in boys' and girls'

4-H club work, he has served as leader and advisor, and for the past five years as a member of the Wapello County 4-H committee which is the directing body for 4-H work in that area. He is vice-chairman of the Wapello County Agricultural Extension Council, has been president of the Richland Township school board for the past ten years, and has served as a director of the Farm Bureau in southeastern Iowa.

Brother Rice was born in Ottumwa on January 17, 1917, and is married to the former Ruth Davis of Ottumwa. They have three sons: Terry, seventeen; Stephen, ten; and Randy, five. Reared in the Methodist faith, he became interested in the restored church shortly after his marriage. After several years of study and investigation he became converted to the message and was baptized in 1951. In 1954 he was ordained to the office of teacher.

He is singularly devoted to his faith and to his priesthood responsibilities. He teaches a church school class and is the Ottumwa Branch statistician. The testimony which he bears of the genuineness of the Reorganized Church is a strong one, and his testimony is reflected in his keen interest in the missionary phase of the work. He particularly enjoys cottage missionary meetings, which has resulted in his being of considerable assistance to Missionary Louis Zonker in his work in the Ottumwa area.

MERL B. GROVER

Letters

KOREA

(As I have seen it)

EDITOR'S NOTE: *One of the United Nations soldiers from America gives his impressions of Korea. He closes his transmittal letter by saying, "I would appreciate hearing from more people, if anyone has time to write. Each and every letter will be answered personally by me." His address is*

*SP/3 Donald A. Schofield, US 55 591 231
Co C, 1st BG, 32nd Inf., APO 7,
San Francisco, California.*

I came to Korea in May, 1957. As I approached Inchon from the sea, I saw nothing that looked interesting to me, and I wished I could turn around and go back to Missouri. (I am glad that I was chosen to come over here now instead of during the war as so many fellows had to.)

Korea has many people—too many for the small area it covers. There are estimated to be three people for every square yard. There are villages everywhere. As I travel along the old roads it seems as though I no more than leave one village until I enter another. Close to army camps the villages seem to be bigger (although I have not been far from camp).

The houses are not more than two or three feet apart; these are called hooches. There is variety in these, but the general hooch averages three rooms: one is the kitchen where the cooking is done over an open fire or in a hole in the ground; one is the bedroom, where the beds are grass mats laid on the floor; and one is the living room. The houses are built in a crude way. The land

is cleared by hand and a stick framework is put up. Then dirt and water are mixed and put on the sticks to make the walls. The roof is covered with long grass or reeds. The doorways are open the year round. The modern homes are sided with cardboard or scrap lumber obtained from the army.

Sometimes the hooch will house two or three families. It is crowded but all of Korea is, so the people don't give this a second thought. Many migrated from North Korea during the war making South Korea crowded, but there are no hard feelings in the South Koreans' hearts.

All of Korea is mountainous. In the valleys between the mountains are the villages. Every available space not covered by homes or roads is taken up by rice paddies. Besides small gardens near the homes, I have seen only rice and barley growing.

Farming is done in the ancient way. Ground is plowed either by hand with a crude shovel or by oxen. The farmers who are better off have oxen and wood plows. The rice is started something like the way we would start tomatoes. The seeds are planted near the house until the sprouts get about three or four inches tall; then they are taken up and transplanted by hand in the small furrows. The furrows are under water at all times. Each rice paddy is only about thirty feet wide and long and has an irrigation ditch running around it for the excess water. The paddies are built in a stairstep fashion with the excess water from one paddy running onto the next and so on down the hill. Wherever it is possible to level the land just a little, a rice paddy will be found.

The people wear the clothes similar to those worn by their ancestors. The men wear long, baggy trousers and a jacket. The women wear long skirts and vestlike blouses. There are regular "statesside" clothes made in Japan and sent over here. Many people wear these.

The children wear all kinds of garments. Many now have good clothes furnished by the Army and other organizations over here. Students wear uniforms. All grade school boys wear blue trousers and blue jackets. High school students wear blue trousers or skirts with gray jackets. The shoes are small slippers made of rubber.

Most travel is done on foot. Some people use carts pulled by oxen. Others have bicycles and automobiles. There are Japanese made buses running all through Korea. The Korean roads are little more than paths. The Army has helped develop the roads for cars and buses with its heavy machinery.

The main dish over here is a draw between rice and kimsi. Kimsi is a soup made of spices.

The Korean Army, known as the Republic of Korea Army (ROKA), is somewhat similar to the United States Army. The boys may volunteer for five years or be drafted for three years. The majority of these pull about a two-year term with the U. S. Army, giving them more experience as soldiers. They are taught about our weapons and they learn easily. The Korean soldier is fearless and will give his life readily for his country. Korea is to them what the United States is to us.

In Seoul, the capital city, there are many vehicles—cars, trucks, streetcars, and buses. There are electricity, running water, and sewers. The roads are being improved along with the buildings and residences. There are farms and businesses as in America. The people are good-natured. Very seldom is there a cross word or an argument heard over here.

I have done the best I can to describe Korea as I see it. I expect there are many different opinions of it by those who have been over here. This, however, is Korea as it appears to me.

Briefs

Services Held One Year

CHARLOTTE, NORTH CAROLINA.—Services have been held in Charlotte for a year. The high in attendance has been twenty-five. Visiting ministers have included Elder B. F. Griffin of Atlanta, Seventy J. H. Yagar of Pensacola, Florida, and Patriarch George Booth, Sr., of Carleton, Michigan.

There have been two administrations to the sick, one child blessed, and the Saints have been spoken to by the Spirit.

Brother Dean Bostian and family contributed a much needed piano for the church.—Reported by E. J. ELEFSON

Increase in Membership

CHADRON, NEBRASKA.—There has been a recent increase in membership. On February 20, Missionary John Jordan baptized John Madsen, Raylene Kubo, and Eugene Strom. On April 6, Darrel Coburn, assistant pastor, baptized Ileen Kubo and Kenneth Kubo.—Reported by RUBY M. GUSNER

Radio Speaker

BERRYVILLE, ARKANSAS.—Elder L. W. Hunt was speaker over radio station KTCN on February 24, 25, and 26. The station started broadcasting February 1.

On February 9, Mrs. Norma Pat Walker was baptized by Brother Hunt and confirmed at the evening service.

District President Harry L. Doty came February 2 for three days of services. The closing service followed a family night dinner, with a large attendance of friends of the group.

Elder and Mrs. Hunt have been visiting nonmember homes with slides the past few weeks.

A special service was held April 9, with Apostle D. Blair Jensen and Brother Doty as speakers.—Reported by LILLIE BERRY

New Organ in Church

PROTON, ONTARIO, CANADA.—A Conn electronic organ was installed in the church recently. On March 23, a recital was held, with Mr. Schmidt of Hanover, from whom the organ was purchased, as organist. Several nonmembers from the neighborhood were present.

Elder Lorne White of London was the speaker on Easter Sunday. He also spoke to the Zion's League group in the afternoon.

At the morning service on April 6, David John, infant son of Mr. and Mrs. Jack Richardson (the former Shirley Long), was blessed

by Elders R. W. Black and S. M. King.—Reported by DELL BLACK

Blessing

SAND SPRINGS, OKLAHOMA.—The infant daughter of Virgil and Lucille Lawrence of Sand Springs was blessed on Easter Sunday by Elder W. T. Peacock.—Reported by MAY BLOSS

Blessings and Ordinations

COLEMAN, MICHIGAN.—Several children were blessed January 12. Elder Jason Methner blessed his grandson, Lonnie James, son of Mr. and Mrs. Franklin Methner; his grandson Kevin Karl, son of Mr. and Mrs. Aaron D. Geiling; and Ginny Kathleen, his granddaughter, the daughter of Mr. and Mrs. Calvin Dennis. Elder Alvin Wiltse blessed Tonia Louise, daughter of Mr. and Mrs. Lewis B. Mogg, and Laura Ellen, daughter of Mr. and Mrs. Paul Gross.

Julia Ann, daughter of Mr. and Mrs. Clifford Anthony, was blessed by Elder Methner on January 19.

Shelly Renee, daughter of Mr. and Mrs. LeRoy Methner, was blessed by her maternal grandfather, Elder Earle G. Falconer, on February 2.

The following men were ordained April 13: Lewis B. Mogg, deacon, ordained by his father, Lewis A. Mogg; Donald J. Studebaker, deacon, ordained by Elder Alvin Wiltse; Joseph Methner, deacon, ordained by Elder Ben Oderkirk; Franklin J. Methner, teacher, ordained by his father, Elder Jason Methner; G. Harold Mogg, priest, ordained by Elder Warren H. Chelline.

The branch held a minstrel show for the building fund.

The women's department under the leadership of Shirley Dennis has been busy with dinners and bake sales. The women are well on their way to a goal of \$3,000.00 for the building fund this year.—Reported by LEWIS B. MOGG

Columbia River Conference

PORTLAND, OREGON.—The Abundant Life program has been presented to all the branches and missions throughout the district. Bishop T. A. Beck and District President James C. Daugherty toured the district and presented the program to the priesthood who in turn presented the program to the members. It was well received by everyone. The week ends of February 7 and 14 the Aaronic and Melchisedec priesthoods had institutes. The Aaronic priesthood met the first week end and the second week end was the Melchisedec institute.

The priesthood responded well to the ministry of Apostle P. E. Farrow, Bishop T. A. Beck, Seventy J. C. Daugherty, High Priests Howard Sheehy and J. L. Verhei, Elders Robert Seeley and John S. Thumm. A banquet for the priesthood and wives was held on Friday night of each institute. Spring district conference was held March 14, 15, and 16 under the leadership of Brother Daugherty. It was a very spiritual and inspirational conference. The central theme was "Come, Learn of Me." High Priest Roy Weldon while presenting a two weeks' series on the Book of Mormon was also booked to speak at several civic clubs and schools, thereby reaching nonmembers who ordinarily would not have been reached.

Everyone is looking forward to the new improvements being made on the reunion grounds. Rest rooms will be completed by reunion in July. There have been several work days, and more are planned, so that this project will be completed.—Reported by ARGENE STANSBURY

Men's Institute

BOISE, IDAHO.—A men's institute was held in Boise March 22-23. The theme of the institute was "The Challenge of Christ." Apostle Percy E. Farrow and Seventy G. Wayne Smith were present. On Saturday, both taught classes.

A dinner was served in the evening, followed by entertainment furnished by several of the men. Brother Farrow was master of ceremonies. Following an early breakfast a testimonial service was held, with the good Spirit present in great measure. Brother Smith taught a class Sunday morning, and Brother Farrow preached at the eleven o'clock service.—Reported by HERBERT W. PATRICK

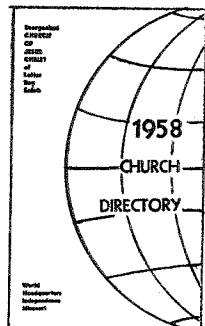
Recent Ordinations Performed

EL DORADO, KANSAS.—Jeffrey Newell Yates was blessed by Elder James M. Jones, his grandfather, and Elder J. H. Hufford, on April 13.

On March 23, Byron Allen was ordained to the office of teacher under the hands of Elders J. C. Shannon and J. H. Hufford. Robert Brock was ordained to the office of deacon under the hands of Elders J. J. Wilson and J. C. Shannon.

A special series of missionary services was held at the church, March 30-April 6, with Seventy James Menzies as the speaker.

On April 13, Mrs. Herbert (Florence) Eddis, Elizabeth Eddis, Clarence Eddis, and Patricia Irene Brook were baptized at the church in Wichita. On April 20 they were confirmed at the El Dorado church.—Reported by MARY ANDERSON



The Church Directory* Helps

Myron E. Lassen, a serviceman in Iceland, writes, "The Church Directory booklet was my biggest help, I think, while I was in the States. I visited many branches in Ohio, Indiana, Texas, a few in New Mexico and Missouri. I just wanted to make mention of that booklet and the good it is doing. I've benefited greatly by visiting other branches of our church and did it often before I joined the Air Force."

*available at Herald House, 50c

HERALD HOUSE

Box 477, Independence, Missouri

Box 382, Guelph, Ontario, Canada

Bulletin Board

Appointees' Addresses

Sylvester R. Coleman
1666 Moot-Smith Drive
Honolulu 14, Hawaii

Donald E. Benton
414½ Eubank Avenue
Independence, Missouri

Serviceman's Address

Mr. (and Mrs.) Walter E. McGowen
Green Park
Tokyo, Japan

Mrs. McGowen, whose husband is serving with the Air Force, is a member of the church.

Book Wanted

Jean Galbraith, 1402 West Twenty-eighth, Independence, Missouri, would like to obtain a copy of Carlyle Kueffer's *Stories of Our Hymns*. Please, state price and condition of book before sending it.

Port Elgin Reunion

Reservations for cabins and cottages at the Port Elgin Reunion may be made with Mr. and Mrs. Alvin Dobson, Box 380, Port Elgin, Ontario. Reservations and rental fees must be made in advance for dormitory space, tents, cots, and mattresses. These will be handled by Alex Cadwell, Box 382, Guelph, Ontario, and should be arranged for as early as possible.

WILLIAM ARCHER
Port Elgin Reunion Director

Minnesota - Red River District Reunion

The Minnesota - Red River District Reunion will be held June 8 to 15 at the Rossman School in Detroit Lakes, Minnesota. Personnel will include Apostle D. T. Williams, Seventy and Mrs. Louis Zonker, Seventy H.

W. Fisher, Bishop Earl Higdon, and Lois Van Fleet. Prayer services, classes, preaching, singing, and recreation are scheduled for each day.

Meals will be served at reasonable prices in the high school dining hall. Beds are available at \$2.50 each for the week in the 4-H building on a first-come-first-served basis (bedding not provided). Near-by cabins may be reserved by writing Birchwood Cabins, Rural Route 1, Detroit Lakes; a deposit is necessary to assure reduced rates. Registration for adults and young is \$1.00 each.

C. F. YOUNG
District President

Niagara District Spring Conference

The Niagara District spring conference will be held in Brantford, Ontario, on Sunday, June 8, at 4:00 p.m., for the purpose of electing delegates to General Conference. Such other business as may come before the conference will also be transacted.

WILLIAM ARCHER

Michigan Upper Peninsula District Workers' Conference

A workers' conference for the Michigan Upper Peninsula District will be held May 17 and 18 at Sault Ste Marie. Seventy and Mrs. Merle P. Guthrie are to be the guest speakers. Delegates to General Conference will be elected at this time.

MRS. BEULAH MCKIDDIE
District Secretary

Boise District Women's Institute

An institute for the women of Boise District will be held May 17 and 18 in Hagerman, Idaho. Mrs. W. Wallace Simth is to be the guest speaker. Registration will start at 9:30 a.m., Saturday.

DALLIS NEWTON

Southern Oregon District Women's Institute

An institute for the women of Southern Oregon District will be held at Myrtle Point, Oregon, on May 17 and 18. The \$2.00 registration fee will cover all expenses, including reservation for the banquet on Saturday evening. Theme for the institute is "This Day Belongs to God." Sister Effie Verhei will be the guest speaker. Reservations should be made with Mrs. Thomas Coffman, 303 Bender Street, Myrtle Point.

PEARL FORD

REQUEST FOR PRAYERS

Prayers are requested for Mrs. Charles M. Miller, Route 1, Box 79, Walla Walla, Washington, who is suffering from cancer.

Prayers are requested for Mrs. Florence Kierstead, 1414 Bemis Street S.E., Grand Rapids 6, Michigan, who has nervous eczema and suffers from intense itching. Medical doctors have been unable to help her.

Prayers are requested for G. R. Crossan, Albin, Wyoming, that he may retain his sight without the necessity of surgery. Letters of encouragement will be appreciated.

ENGAGEMENTS

Briggs-Bruch

Mr. and Mrs. Fletcher Bruch of Cameron, Missouri, announce the engagement of their daughter, Dorothy Gail, to James E. Briggs, Jr., son of Mr. and Mrs. James E. Briggs of Barrington, Illinois. Dorothy is a sophomore at Graceland College. James, a graduate of Graceland, is now attending Stanford University in Palo Alto, California. No date has been set for the wedding.

Kominitsky-Wildermuth

Mrs. Doris Wildermuth of Independence, Missouri, announces the engagement of her daughter, Elsa Jean of Lancaster, California, to Russell Kominitsky, son of Mr. and Mrs. Nicholas Kominitsky of Nesquehoning, Pennsylvania. Doris attended Graceland College from 1949 to 1951 and is a graduate of Central Missouri State College; she is teaching physical education in the Palmdale, California, High School. Russell is attending Antelope Junior College at Lancaster. A late June wedding is planned.

Ballinger-Graham

Mr. and Mrs. Charles V. Graham of Independence, Missouri, announce the engagement of their daughter, Janet Beverly, to W. Clarke Ballinger, son of Mr. and Mrs. Wesley R. Ballinger of Stewartville, Missouri. The wedding will take place June 6 at Stone Church in Independence.

WEDDINGS

Henneman-Ekren

Phyllis Rae Ekren, daughter of Mr. and Mrs. Oscar Ekren of Moorhead, Minnesota, and John William, son of Mr. and Mrs. J. E. Henneman, also of Moorhead, were married in a double-ring ceremony on February 15 at Hawley, Minnesota, the Reverend Carl Frank Thurmo officiating. They are making their home at Grand Forks, North Dakota. The groom is serving in the U. S. Air Force.

BIRTHS

Mr. and Mrs. Jack L. Raveill of Wellington, Missouri, became the parents of a son, James Michael, on January 31. He was blessed on March 16 at Lexington, Missouri, by his maternal great-grandfather, Bishop J. A. Koehler, and his maternal grandfather, Elder Earl Belscamper. Mrs. Raveill is the former Ruth Belscamper.

Mr. and Mrs. Clark Johnson became the parents of twins, Glenn Charles and Glenna Christine, on December 6. They were blessed at Compton, California, by Elders Frank Woodson and Russell Finger. Mrs. Johnson, the former Vicky Cotton, is a graduate of Graceland College, class of '45.

Mr. and Mrs. Robert O. Besco of West Lafayette, Indiana, became the parents of a son, Richard Burton, on January 22, in Cedar

www.LatterDayTruth.org

How youth may extend Christian fellowship

Evangelism for Teen-agers

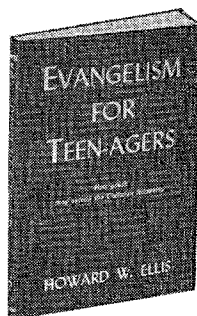
by Howard W. Ellis

"Three out of four young people are outside the church—anybody's church," says Mr. Ellis. In this handbook of youth-to-youth evangelism, he shows how church youth groups can help to evangelize the "outside" 75 per cent. Paper binding. Abingdon Press

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The Chapters

Here Comes Tomorrow
Evangelism's Newer Look
Win Your In-group First
Why Should I Witness?
Get Them on Your Hearts
How Shall We Get Started?
What Shall I Say?
How to Meet Difficulties
If They're Worth Getting,
They're Worth Keeping
Every Christian an Evangelist!

Rapids, Iowa. Mrs. Besco, the former Jane Hynden, is a graduate of Graceland College, class of 1951.

Mr. and Mrs. James L. Sloan of Indianapolis, Indiana, became the parents of a son, Bradley Richard, on October 25, 1957, at Sandusky, Michigan. He was blessed on March 16 in Indianapolis by Elder Robert Anderson and Elder Merle Guthrie, his maternal grandfather.

Mr. and Mrs. Byron Newcom of Mission, Kansas, became the parents of a son, Andrew White, on April 3. Mrs. Newcom is the former Jean White of Lamoni, Iowa.

Mr. and Mrs. Donald E. Benton of Independence, Missouri, became the parents of a son, Mark Eldredge, on February 13. He was blessed at Stone Church on April 20 by his maternal grandfather, Elder Norman E. Field, and great uncle, Apostle C. R. Field. Mrs. Benton is the former Carol Field. Both parents are graduates of Graceland College, class of '48. Mr. Benton is serving under General Church appointment.

Mr. and Mrs. Gerald D. Wilson of McAllen, Texas, announce the birth of a daughter, Lynne Anne, born April 14 at the McAllen Municipal Hospital. Mrs. Wilson is the former Lujane Dow.

Mr. and Mrs. Wayne Pohl of Jackson, Michigan, announce the birth of a daughter on April 6. She had been named Karol Ann.

Mr. and Mrs. James T. Monroe of Clark's Lake, Michigan, became the parents of a son, Michael Ellis, on March 4.

Mr. and Mrs. Lloyd Dwain Slaght of Jackson, Michigan, became the parents of a daughter, Betty Jo, on February 8. Both parents are graduates of Graceland College.

DEATHS

RUOFF.—Andrew, was born April 26, 1868, in Rodt Freudenstadt, Germany, and died April 19, 1958, at a nursing home in St. Joseph, Missouri, where he had resided the past two years. He came to St. Joseph when he was about twenty years old and was married to Katherine Schaber, also of Rodt Freudenstadt. On August 21, 1900, both united with the Reorganized Church. Mrs. Ruoff died on April 6, 1945. Three sons and one daughter also preceded him in death.

Surviving are two daughters: Mrs. Christine Penny and Mrs. Sophia Milbourne, both of St. Joseph; six sons: John, Andy, George, and William of St. Joseph; Carl of Compton, California; and Adolph of San Francisco, California; twenty-one grandchildren; and twenty-four great-grandchildren. Funeral services were held at Bowman Chapel, Elders Donald E. Harvey and Orville Rowlett officiating. Burial was in Ashland Cemetery, St. Joseph.

CRAWFORD.—Lois Lucille Arrasmith, was born February 27, 1893, at Kansas City, Missouri, and died April 15, 1958, at Twenty-nine Palms, California. She was married on June 6, 1911, to Lauren Walter Crawford. She had been a member of the Reorganized Church since 1914 and a resident of California since 1926.

Surviving are three daughters: Mrs. Mary Mahon of Los Angeles, California; Mrs. Grace Irving of La Canada, California; and Mrs. Lucille Baskerville of Twenty-nine Palms; two sons: Lauren of Van Nuys, California, and Wayne of Costa Mesa, California; two sisters: Mrs. Nina Jacobs of Los Angeles and Mrs. Myra Trachno of Fox River Grove, Illinois; eight grandchildren; and two great-grandchildren. Funeral services were held at the Chapel of Sacred Memories in Glendale, California, Evangelist Louis J. Ostertag officiating. Interment was in the Grand View Crematory at Glendale.

KEOWN.—Sidney Samuel, son of Samuel S. and Sarah Ann Keown, was born September 27, 1889, in Lamoni, Iowa, and died March 9, 1958, in the Missouri Methodist Hospital in St. Joseph, Missouri. He attended Graceland College and the Reorganized Church in Lamoni. On July 1, 1917, he was married to Martha Rhoads, who survives him. In January of this year he was retired after forty-two years of service with the C. B. & Q. Railroad.

Besides his wife he leaves a son, Samuel Stuart of Hutchinson, Kansas; a daughter,

Mrs. John V. Siddons of Fair Oaks, California; four sisters: Mrs. O. G. Hull, Mrs. E. A. Hull, Mrs. F. S. Anderson of Kansas City, Missouri, and Mrs. Elmer Hatcher of Lamoni; and one grandchild. Funeral services were conducted by High Priest Emery E. Jennings. Interment was in Grandview Cemetery, Albany, Missouri.

RIEPEN.—Esther L., was born January 16, 1904, in Atchison, Kansas, and died April 15, 1958, at the Jackson County Hospital where she had formerly been a nurse. She received her nurse's training at General Hospital in Kansas City, Missouri; she had been unable to work at her profession since suffering a stroke in 1954. Since April 1, 1917, she had been a member of the Reorganized Church.

She is survived by her husband, Ralph A. Riepen, and a son, Robert, both of the home in Independence, Missouri; her parents, Mr. and Mrs. H. A. Higgins of Kansas City; five sisters: Mrs. Beulah Fortune of Kansas

City; Mrs. Inez Shipley of Atchison, Kansas; Mrs. Beatrice Flanery of Downey, California; Miss Mildred Lungwitz of Campbell, California; and Mrs. Ruth Dimmitt of Los Angeles, California; and two brothers: Robert Hurley of Redlands, California, and Berwyn Lungwitz of Wichita. Funeral services were held at the Floral Hills Chapel, Elders Charles V. Graham and Ralph Freeman officiating. Burial was in Floral Hills Cemetery.

HUGGINS.—Felix Edward, was born December 10, 1882, at Marysville, Texas, and died January 25, 1958, at Omak, Washington. In 1900 he was married to Lillie May Worthington. A son, John, and a daughter, Grace, preceded him in death.

He is survived by his wife; a son, Fred; two sisters: Mrs. Agnes Parish of Fort Worth, Texas, and Mrs. Ada Moser of Chico, Texas; and three grandchildren.

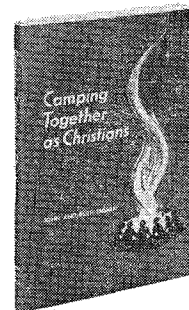
Funeral services were conducted at the Omak Chapel by Elder L. N. Johnsen.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNBA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	VVWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

Camping Together as Christians

by John and Ruth Ensign



Combining principles with practical suggestions, the authors of this book show how camping can become a discovery in Christian living for junior high young people. Suitable for starting a new camp or revitalizing an old one, the volume contains a section on campcraft, plus ideas in creative activities, worship, developing campsites, and training leaders. John Knox Press

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another John Knox title: My Camp Book—Stewards in God's World 35c



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And Finally...

DARK HOUR

The darkest hour in any man's life is when he sits down to plan how to get money without earning it.

—Horace Greeley

FOR YOUR REMINDER BOOK

Always take your job seriously; never yourself.—Quoted by Ike from an unidentified commander.

SPRING 1958?

The first day of spring is one thing, and the first spring day is another. The difference between them is sometimes as great as a month.

—"Fisherman's Luck,"
Henry Van Dyke

LED TO WATER

Brother George Pearson, for many years a resident of Joplin, Missouri, moved some months ago to Independence and told this story on himself in a group prayer meeting.

In his early years he knew the church was true but simply deferred reaching a decision to enter the water. Other members of his family were in the church.

A neighbor Saint, unable to convert her husband, said to George one day, "I wish you'd talk to Bill. I think you could help him."

George consented. In several days he explained the gospel from the beginning of the Restoration to the final consummation of all things.

The climax came when Bill said, "George, I'm ready to be baptized just as soon as you are!"

That did it. They were baptized together.
L. J. L.

MR. IN-BETWEEN

Individuality is either the mark of genius or the reverse. Mediocrity finds safety in standardization.

—Frederick E. Crane

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NUMBER—477

For a long time Herald House has had a box at the post office. But the business letterheads have been printed with the address: 103 South Osage Street, Independence, Missouri. Lately the post office has been asking that we use our box number instead of the street address. Until new letterheads are printed, we have been typing in the box number—477—on our envelopes. Some of our patrons have begun to use it; others, understandingly enough, continue to use the old address from force of habit. Postal employees write on incoming mail: "Box number?" meaning, "Why don't you tell your correspondents your box number?" Half-way measures seldom please anybody.

Lillie Jennings

THE WHOLE TRUTH

Too many people decide what they want to believe, then go looking around for half-facts to prove they are right.

—Phoenix Flame

SKILLED TRADE

We are not only the architects of our structures, but we must lay the bricks ourselves.

—Norman H. Schultz

THERE'S A DIFFERENCE

Real intelligence is a creative use of knowledge, not merely an accumulation of facts.

—D. Kenneth Winebrenner

TO SEE THE WORLD

No matter how widely you have traveled, you haven't seen the world if you have failed to look into the human hearts that inhabit it.

—Donald Culross Peattie

ACCOMPLISHMENT

The highest reach of human science is the recognition of human ignorance.

—Sir W. Hamilton

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SAINTS' HERALD

Volume 105 / May 19, 1958 / Number 20



Photo by Audio-Visual Department

The Mansion House—a part of the Nauvoo Restoration

www.LatterDayTruth.org



Photo by Audio-Visual Department

Seventy Edward Butterworth (left) and Seventy Alan Tyree work on the Tahitian translation of the Doctrine and Covenants.

Butterworths Return from Tahiti

Three appointees to labor in French Oceania in the future

SEVENTY F. EDWARD BUTTERWORTH, his wife, and three children—Gary, Cheryl, and Janis—returned April 12 from a three-year mission to French Oceania.

Brother Butterworth's return completed his third assignment to the South Sea Islands. He has spent better than nine years there, altogether.

"And it will probably be my last trip for quite a while," he said. "We hope to remain here until the children are through school and in college. Perhaps then we can return to the islands."

"We will always love the people and the work there and will remember them as long as we live," he said.

"The people in French Oceania are very receptive to our gospel," Brother Butterworth added. "They are hungry and lonely people, eager for the real meat of the church's message. Our gospel has been accepted without reserve by the Saints in the islands."

Brother Butterworth left the work in French Oceania in the hands of Seventy Allen J. Breckenridge. Seventy David Kaleikau arrived in Tahiti a month before the Butterworths left. The missionary force there will be boosted to three full-time appointees in May when Seventy Alan Tyree returns to the islands for his second mission in Polynesia.

These personnel changes point up one of the most important problems in ministry to the Saints in French Oceania, according to Brother Butterworth. "The language barrier is

hard to overcome," he said. "A new missionary, going to the islands for the first time, must work hard to learn the language. When General Church officials visit, an interpreter is usually necessary. And a translated message loses perhaps half of its effectiveness."

Nevertheless, Brother Butterworth pointed out, appointee changes are necessary to build up a force of experienced missionaries who can be called on to go to the islands.

And, he emphasized, the islanders are eager to have General Church ministers visit. He pointed to the 1956 visit of Bishop G. L. DeLapp and Apostle C. R. Hield as a high point in the church's ministry in the islands.

Two General Church officials will be visiting the islands in May. C. L. Olson, church lawyer, and Apostle Charles

(Continued on page 11)

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Walter N. Johnson (page 5), member of the Presiding Bishopric

Sidney C. Moore, Sr. (page 8), teacher, Independence, Missouri

Edwin Robert Fishburn (page 9), Seventy, Nauvoo, Illinois

Roger Yarrington (page 12), assistant editor

Leonard Lea (page 15), contributing editor

Mrs. Mark Holman (page 16), Independence, Missouri

Mrs. Kenneth Stobaugh (page 17), Aurora, Missouri

Spirit Begets Spirit

A GOOD SPIRIT BEGETS its kind as well as an evil spirit reproduces its kind. Solomon knew this well, for he declared, "A soft answer turneth away wrath; but grievous words stir up anger" (Proverbs 15: 1).

Heated discussions are not usually due to the climate but to the spirit of the participants. Imagine a chance meeting of two casual friends who engage in some casual remarks. Without any intention or premeditation, one takes exception to something the other says, and an earnest dispute ensues. One raises his voice and yells at the other, and the war is on. It may not come to blows or mayhem, but it is not a cold war. Solomon also knew of this kind of discourse: "A fool's lips enter into contention, and his mouth calleth for strokes" (Proverbs 18: 6).

Industry and safety patrol officers have plenty of evidence that some people are accident prone. Pastors and policemen have just as good evidence that some are *combat* prone. Spirit begets spirit, but "strokes" never solve problems. The Christian is warned to "turn the other cheek" rather than strike back. Paul urged, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord" (Romans 12: 19).

One may come to the Wednesday night prayer meeting weary from the toil and frustrations of the day's work. He feels that duty requires his presence, but that he can contribute nothing to the uplifting of other worshipers. Then a change comes over him and he sheds the tired feeling like an old coat. Men and women are standing waiting their turn to testify of experiences which have brought them closer to God. The spirit of love for all mankind envelopes his mind and he feels that he must tell of God's goodness. In this select environment it is easy to think of the good in his fellow men and determine to do all possible to help them.

The Lord admonished the church, "Put thy trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit. Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy" (Doctrine and Covenants 10: 6, 7 a).

MANY WHO SAY they are guided by reason are controlled much more by emotional responses. This is demonstrated by the voting in lawmaking bodies. The report reads, "The vote was along party lines." Who-speaks-for-what, rather than the reasons given, influences us more than we want to admit. The patronizing attitude gets into club and branch business meetings. We look for confirmation of our views and prejudices rather than for facts upon which to base a sound judgment. Because of emotional responses to individuals of strong persuasion, factions arise and lasting divisions

come to divide groups. The freedom with which splinter groups can arise and perpetuate themselves provides the safety valve that keeps emotional steam from destroying the parent body.

Some of the signs of the "last days" are men's being "disobedient to parents" and "without natural affection" (II Timothy 3: 2, 3). These seem to be prevalent in all lands but are especially rampant in America. Hoodlumism has shocked the nation in the past five years. It is most vicious among gangs and mobs. Paul warned, "If ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5: 15).

The widespread report of juvenile devilishness makes an ugly picture, and it is doubtful if any community has yet found the answer. Some take comfort in the small percentage affected. Others, particularly in America, argue that spending more money for slum clearance, and more supervised recreation can provide the solution. Adults are busy blaming each others: it's the schools, the army, the home, the government, the church, and commercialized entertainment. This confusion only adds to the evil. Are the dangers of moral agency just catching up with us after centuries of upward struggle toward civilization? If so then society must face the inevitable conflict which decides whether it is willing to bear the responsibilities which go with democracy and personal freedom or slip back into autocracy and slavery.

Paul wrote the Roman saints (6: 16), "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are . . . whether of sin unto death, or of obedience unto righteousness?"

THE CHOICE IS ours, but we must be willing to pay the price of the majority decision. Regardless of how you or I feel, we stand or fall together as states and nations. If we decide by default—to wait and see—we shall be punished for the sins of omission. Our culture can boast of its science and inventions and still be decayed at heart. It is still true that "Righteousness exalteth a nation; but sin is a reproach to any people" (Proverbs 14: 34).

Yes, spirit begets spirit. Leadership is the indispensable element of society. With good leadership comes peace and prosperity. With bad leadership comes strife and iniquity. The old adage says, "Birds of a feather flock together." Science adds, "Like attracts like." If we drift with the current, we must expect to reach the rapids and the falls. If we choose to travel the heights, we must spend energy to climb. Freedom and democracy are socially attainable; the price, however, like the current inflationary trend is soaring. C. B. H.

Official

New President for Pensacola District

Elder Lee R. Oliver has resigned from the presidency of the Pensacola, Florida, District because of his transfer to southern Ohio. After consultation with Apostle E. J. Gleazer, we have appointed Elder Warren H. Chelline president of the Pensacola, Florida, District, effective June 1, 1958. This appointment is subject to the action of the next district conference.

THE FIRST PRESIDENCY
By F. Henry Edwards

Committee on Forming Resolutions

From time to time we have received requests for help by those who desire to propose General Conference action, particularly in the framing of their resolutions in an acceptable form. We have therefore appointed a committee of three to assist in the forming of proposed resolutions as well as seeing that

they adequately convey what the person has in mind.

The committee will not in any way be responsible for what is presented to the Conference, nor would resolutions failing to be brought to the attention of this committee be regarded as inferior. The objective is to make this assistance available to those who feel that they have need of this help.

The committee consists of Elders Emery E. Jennings, Chairman, L. Wayne Updike, and C. B. Hartshorn. Correspondence may be addressed to these brethren in care of The Auditorium, Independence, Missouri.

THE FIRST PRESIDENCY
By Israel A. Smith

Baptisms for February

There were 356 baptisms reported to the Department of Statistics in February, 1958. This is the highest number of baptisms ever reported to the department in the month of February. It is 106 more than were reported in February, 1957.

The January-February total of reports received is 577. This is the highest number of reports ever received in this

period. It is 116 more than were received in the period in 1957.

The enrollment of the church as of February 28, 1958, is 167,450.

Districts from which the five highest baptismal totals were reported in February are as follows: Southern Ohio District—25; Des Moines District—16; Pensacola District—13; Center Stake of Zion—13; and Central Michigan District—12.

Branches and missions reporting the five highest totals in February are as follows: Des Moines, Iowa—12; Pittsburgh, Pennsylvania—10; Boulder, Colorado, and Crestview, Florida—8 each; and the following 7 each—Centralia, Illinois; Harrison, Michigan; Limerick, Ohio; and Rosedale, Michigan.

MERLE P. GUTHRIE
Statistician

Board of Appropriations Action—See Pages 20, 21

On May 3, the Board of Appropriations met and took action on a number of special and routine appropriations. The report of this action is printed on pages 20 and 21 of this *Herald*.

Across the Desk

OF THE FIRST PRESIDENCY

This report was recently received from Elder Blair McClain, president of Detroit International Stake:

Easter Sunday services in Detroit International Stake set a new high in our attendance records. Church school attendance was 2,400. Morning worship attendance was 3,401.

Communion was observed throughout the stake on Thursday evening in order to provide a missionary setting for visiting friends on Easter. The resulting large attendance on Easter convinces us that this is the right procedure to follow.

Another high light was achieved this year when the women's department sponsored a pageant under the direction of Elder Trevor Norton. We obtained per-

mission from the city to use Rouge Park in Detroit. We had the honor to be the first church to use the grounds for this purpose. It was a memorable experience for the cast and the nine hundred people who attended. It seems desirable that this be an annual performance in the stake.

We have received a large clipping from the Topeka, Kansas, *State Journal* describing briefly the major points of church history and doctrine. The article is by Dave Hicks and was printed April 5, the day before Easter and the Topeka church dedication services. District and General Church officers attended. He quoted from Missionary Alfred Yale's sermon, given at the dedication service. We greatly

appreciate the effort and interest of Mr. Hicks in preparing this article.

Carroll Olson III

Word has been received that Elder C. L. Olson, Assistant to the Presiding Bishopric, suffered a heart attack on Saturday, May 3. He was aboard the S.S. "Monterey" sailing to Papeete, Tahiti, where he had been assigned to do some special work for the church. Apostle C. R. Hield and Elder Alan Tyree and his family were traveling with him.

Brother Olson is being taken on to Sydney, Australia, accompanied by Apostle Hield. It is expected that he will be hospitalized there until he is able to travel home. All that is possible is being done to make him comfortable. We solicit the prayers of the Saints in his behalf.

The Saints' Herald

Vol. 105 May 19, 1958 No. 20

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

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The Homestead Kitchen or "Keeping Room"

The Restoration of Nauvoo Homes

By Walter N. Johnson

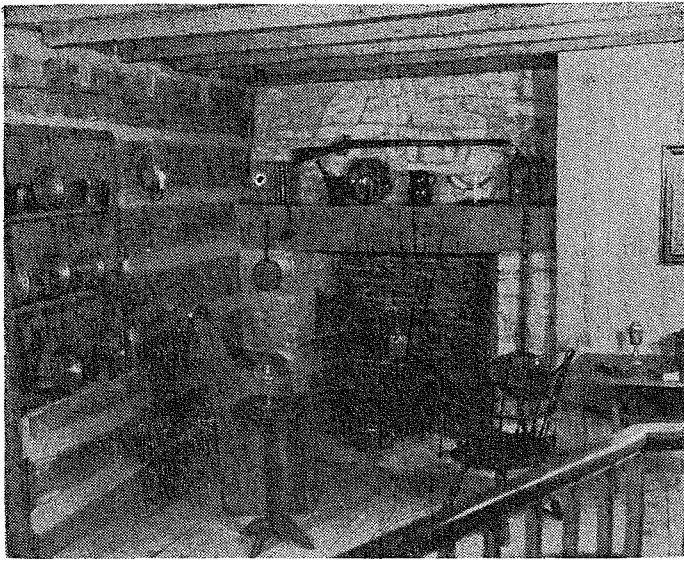
I SHALL ALWAYS REMEMBER my first view of the apparent wreckage after the plaster had been removed from the logs and ceilings of the log portion of the Homestead. The rough ceiling beams were plaster-stained. Most of the chinking had been dislodged from between the rough-hewn logs. Lath and plaster of the next room closed what had once been a window, and worst of all, an entire section of the log wall was missing where a door had been cut through in one of the earlier remodeling jobs. I felt we might have done irreparable damage to a building dear to all church members.

A few days later, I waited impatiently while Brother Sidney Moore examined the room carefully. Finally to my great relief he said in his quiet way, "Well, this looks a whole lot better." Before the day was over, with the help of our able and co-operative contractor, Merle Strohmaier of Keokuk, Iowa, considerable progress was made in planning a restoration to more closely resemble the building into which Joseph Smith moved with his family in 1839.

The work was being carried on under a general program approved by the Joint Council. Recommendations to the General Conference had resulted in funds being made available to proceed with the project, and Brother and Sister Sidney Moore

of Independence had accepted the responsibility of supervising the rehabilitation and refurnishing of the Homestead and Mansion House.

The next few weeks were most interesting as the work of restoration proceeded. The partition across the kitchen was removed to restore the room to its original size, and the plaster was removed from the ceiling. Old logs available from the rebuilding of the log section a few years previously enabled us to fill in the missing places. Our contractor found the rough lumber needed for doors and framing the doorways of the log building and secured special millwork for the wood trim in the kitchen. A search for wide, well-worn floor boards proved unavailing until we found suitable material in the old camp cabins on our own property. Hand-forged hinges and thumb latches were secured for the doors. Pine boards from an old pew, expertly finished by Brother Moore, completed the kitchen fireplace. Our faith in Brother Moore's ability grew as he would arrive at the solution for each new problem as it arose. Many items of furniture and the lighting fixtures were acquired at a fraction of the cost normally involved in restoration projects.



Living room in log cabin portion of Homestead

In April, 1956, our family accompanied the Moores to Nauvoo to prepare the Homestead for the official opening. Although Sister Moore had helped with the planning, she had not seen the building since the restoration work had begun. As she entered the log cabin, her face lit up in amazement and happiness at the transformation which had taken place, and we did not need her enthusiastic comment to tell us how she felt about the setting which had been provided.

Brother Fishburn, my wife, and I will long treasure the experience of that day as the Moores arranged and rearranged the furniture and fixtures to create the atmosphere needed in the building. They had long dreamed of doing this work for the church.

The Mansion House was substantially completed and furnished a year later. On the opening day several hundred members of the Illinois State Historical Society were shown through this building and were most generous in their praise of the results achieved. It was particularly fitting that President I. A. Smith was in Nauvoo on that occasion and was the first person to go through the Mansion House after it was reopened to the public.

Every effort has been made to restore the buildings as they may have appeared in the days when used by Joseph Smith, the Martyr. We were handicapped by lack of reliable information and pictures of that early day, also by later changes and remodeling that had occurred since the Nauvoo period. The major objective, however, has not been to restore the buildings with the exact furniture and equipment, but to give them a typical appearance of that era and thus provide a much more realistic and dramatic setting for telling the Restoration story, particularly as it relates to Nauvoo. While the connoisseur of antiques will find Nauvoo a fascinating place to visit, even the casual visitor will find himself transported back in time to a different day and culture as portrayed vividly in the furniture and equipment in these two homes.

Properties Owned by the Reorganization

Our church is fortunate that over a period of years it has been able to acquire title to the most historically valuable prop-

erties in Nauvoo, Illinois. These consist of the Homestead, where Joseph Smith first lived when the Saints settled in Illinois after being driven from Missouri, and the Mansion House where he and his family lived preceding his martyrdom. The graves of Joseph and Hyrum Smith and Emma, the only wife of Joseph, are in close proximity to the Homestead. Additional properties owned are the William Marks house used by the appointee minister, the Nauvoo House, a caretaker's home, a home located on the Temple Lot, and several other properties of lesser importance, including an old cemetery a few miles from Nauvoo.

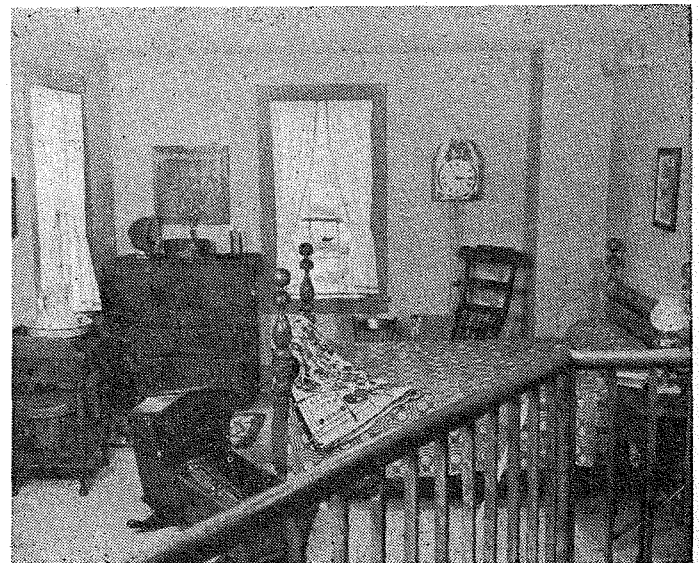
Through the efforts of Bishop C. A. Skinner during the early 1940's, the church was able to purchase several pieces of property adjoining the Joseph Smith properties so that several blocks of land are now held by the church.

During the 1930's and 1940's, funds for upkeep were very limited, consisting of small budgetary appropriations, contributions from visitors, and income received from the adjoining church properties. Every effort was made to keep the buildings in good repair and to protect them from termites. Beginning in 1950 when some special appropriations for the historic properties were made, considerable work has been done in building sound foundations (particularly for the Homestead) replacing the exterior logs in the old cabin portion of the Homestead, and so forth. A massive granite slab has also been placed above the three graves. Before the actual work of restoration began, gas furnaces had been placed in the basements of both buildings and an automatic sprinkler system was installed to lessen the risk of damage or destruction by fire. A dollar value cannot be placed upon these buildings; maximum insurance protection is carried and every effort made to protect the buildings from the ravages of time and the destruction of fire.

The latest work completed in the summer of 1957 was an addition to the small stone building across the street from the Homestead which is to serve as a visitors' auditorium with a guide office and public rest rooms in the basement of the building. The upstairs has been completed with a beamed ceiling and rough stone walls; it is fitted with pews and equipped with a screen and projector for showing slides which accompany the guides' lecture.

Because of lack of funds, work has been delayed on the Nauvoo House, which is a large three-story brick house on

Bedroom in the Homestead



Photos by
Audio-Visual Department

Section of the parlor
in the Mansion House



the banks of the Mississippi River close to the visitors' auditorium. Plans have been drawn for rehabilitating this building to serve as an overnight hostel for groups of about fifty visitors. It is hoped that this can be completed some time after next General Conference inasmuch as there is constant demand from groups of church members who would like to stay overnight on a pilgrimage to Nauvoo. Additional work remains to be done in terms of landscaping, and renewing out-buildings and fences in order to more nearly recapture the atmosphere of early Nauvoo.

Financial Report

Over the fourteen-year period, 1944 to 1957 inclusive, the expenses of maintaining the properties and guide service (exclusive of appointee cost) was \$108,048.16. This income has been received from the following sources:

Rental Income	\$ 17,590.91
Sales of Literature and Contributions from Visitors	31,651.25
General Conference Budgetary Appropriations	58,806.00
Total	\$108,048.16

Since 1950 special appropriations have been made for rehabilitation and improvement of the Nauvoo and Kirtland properties. During this period a great deal of work has been done at Nauvoo other than mentioned above. It was found necessary to rewire the electrical systems, remove unsightly or unneeded buildings, construct a new workshop and equipment garage, and modernize the William Marks house, in addition to fencing, grading, and similar projects, some of which still remain to be completed.

Altogether a total of \$60,587.11 has been spent in the last eight years from special Conference appropriations for these purposes.

Brother and Sister Sidney Moore accepted this task as a special stewardship. They have brought to the work an en-

thusiasm, expertness, and devotion which has made it a pleasure to work with them. We have been greatly encouraged by the appreciation expressed by many visitors to Nauvoo during the past two-year period.

Our appointee, Robert Fishburn, has given an invaluable service in the past few years as this construction work has been carried on. Many others have helped in different ways with information, old pictures, and furniture. We believe the time, money, and effort invested has been worth while and that the Nauvoo Historical properties will continue to attract thousands of visitors annually, many of whom will make a primary contact with the church under a most favorable setting.

Our own church members are always invited, when they have an opportunity, to visit the church historical properties at Nauvoo, Illinois.

Joseph Smith's office in the Mansion House



Our Experience at Nauvoo

NAUVOO HAD LONG BEEN in our minds, particularly the restoration and proper furnishings of the Homestead and Mansion House. When Bishop Walter Johnson asked Mrs. Moore and me to assist in this work, both in advisory capacity and in locating and placing the furnishings, we felt it a wonderful opportunity to serve the church in a field we have been interested in for years.

Many basic changes and restorations were needed before the decorating could be started. In the Homestead, built in 1803, plaster and lath were removed, exposing original log walls and hand-hewn ceiling beams. Fireplaces, long since removed, were restored, one of limestone from a local quarry and the other of old handmade brick. Floor treatment varied from replacement of wide pine boards to painting and spattering other floors. Modern doors were replaced with slab doors. The exterior of the wings added at a later date were painted brown to blend with the logs.

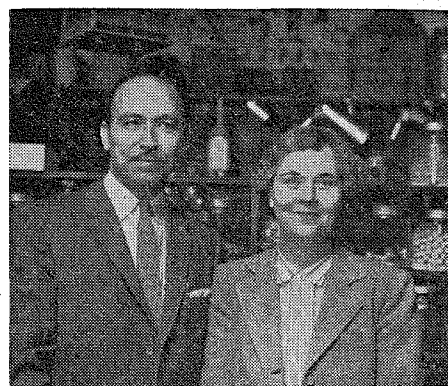
In acquiring additional furniture, we attempted to find pieces with the old finish or paint intact. The earlier furniture was most often painted. Soft reds, greens, blues, yellows and even black were popular colors. At this point I might state that the Homestead has been furnished in an earlier period than the Mansion House. We have done this because the log house was built at an earlier date and seemed to require furniture of a more primitive style than the later built Mansion House. Joseph Smith and his family moved into the double log house (two story Homestead) in 1839. Quite

often pioneers acquired additional furniture at estate auctions. The pieces the Smiths added for their comfort could well have been of an earlier period than the furniture made at that time.

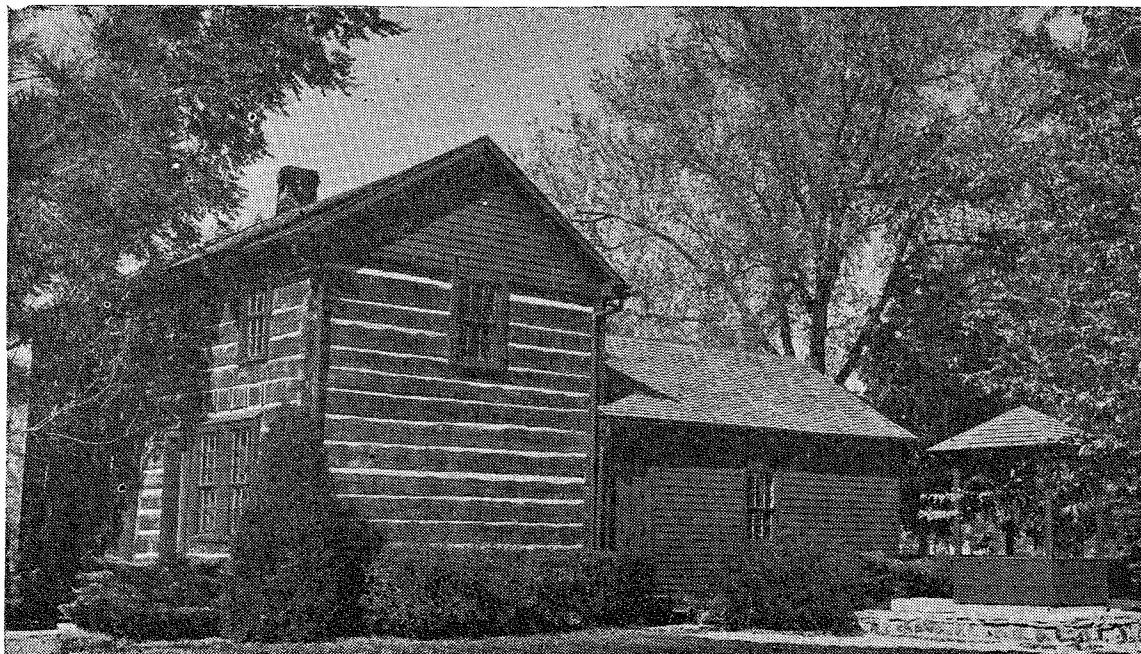
The architecture and interior of the Mansion House are of a refined nature, making for a pleasing contrast to the log house. The architectural beauty of the façade has been enhanced by painting the trim white, the siding beige and the shutters slate gray. A low picket fence was added in keeping with the 1840 period. Old street lamps were placed on each corner post. The Mansion House has been furnished principally in the 1840 period. There are a few pieces of an earlier era interspersed, as the Smiths undoubtedly moved some furnishings from the Homestead across the street to their newly completed home. We were fortunate in having a few pieces of furniture and accessories used by the Smith family while living in Nauvoo. One fine example is a desk believed to have been used by Joseph in the Temple.

In this period wallpapers were scarce and expensive. Quite often walls were painted and stenciled. Occasionally the painter would execute a mural on the hall wall or over the fireplace mantles. These paintings were quite often primitive, depending upon the artistic ability of the painter. One mural has been finished in the study, and more are planned as the work progresses. Some wall stenciling is yet to be done.

The work has been a rewarding experience. More work is to be done, but the major portion is finished. We feel that a visit to Nauvoo will be well worth your time.



The author and his wife



The Homestead

Photos by
Audio-Visual
Department

*The forty-minute tour of the Nauvoo properties
can be a richly rewarding experience*

Edwin Robert Fishburn

Come to Historic Nauvoo . . .

COME TO HISTORIC NAUVOO, City of Dreams . . ." This is the theme of this historic community on the east bank of the Mississippi River, approximately fifteen miles above the Missouri-Iowa state line. This is also the first line of the song sung by the citizens of Nauvoo in their historic pageant, held each year on the Labor Day week end, known as the Grape Festival.

Historically, to Latter Day Saints, Nauvoo is a city of considerable importance. To the deserted towns of Commerce and Commerce City, Illinois, came Joseph Smith, Jr., in the spring of 1839, looking for a place to move his people, homeless after the expulsion from Missouri the previous winter. Finding a suitable place that could be purchased, Joseph bought a farm belonging to Hugh White and another belonging to Isaac Galland for the total sum of \$14,000. Here the city of Nauvoo began to take form. Streets were laid out on an accurate survey with Main Street running due north-south across the entire bend of the river. Each block contained approximately four acres of ground so a home could be built on each corner, and a pasture and garden area was allotted to each family in the center of the block. The swamps in and around the city were drained, and good farm land resulted. Businesses began to flourish along Nauvoo's Main Street, and other activities such as quarries, brickyards, lumber mills and gristmills, printing houses, and a match and powder factory contributed to the bustling community.

Nauvoo was a beautiful city, basking in the morning sun on the bend of the river. By summer of 1840, many small but neat homes lined its busy streets. These homes were of brick and frame, with an occasional log dwelling, although timber was not plentiful here. With their painted shutters and picket fences, nice lawns, graded and curbed streets (over twenty-eight miles of curbing were laid), the houses were much better than the usual kind found in neighboring communities. Much of the glass in the windows of the buildings had been brought from the East or from Europe. Even the air was healthful, for the now drained swamps were no longer breeding the malaria-bearing mosquitoes. Wells were dug deep into the limestone underneath, thereby giving healthful water rather than the dangerous and polluted surface water. Locks were not needed on the buildings as the Saints truly loved one another.

People gathered to Nauvoo from other areas of the United States, Canada, and the overseas missions of the church—seven hundred and forty arrived on one day in 1843. The church owned several river steamers that plied the Mississippi between New Orleans and Nauvoo to bring the many new converts who had crossed the Atlantic to take up permanent residence in Nauvoo. The growing city, with its very liberal charter from the Illinois legislature and its growing political and economic power, began to alarm the older residents of many of

the communities of Hancock County. During the winter of 1843-44 Nauvoo's population reached approximately twenty thousand making the city about four times larger than the city of Chicago and, according to some, the second largest city in the United States west of Pittsburgh. This rapid growth was a contributing factor to the eventual downfall of Nauvoo.

Unknown to most people were several other factors in Nauvoo's collapse. In the spring of 1844 several members of the church were excommunicated because of their teaching and practicing polygamy which was contrary to the church marriage law. Several men cut off at that time were involved in the printing of the Nauvoo *Expositor*, a slanderous newspaper that published but one edition, on June 7, 1844. The City Council declared the newspaper a nuisance and on June 10 the press was destroyed and thrown into Mulholland Street. This action was contrary to the Bill of Rights. Charges were filed in Hancock County Court House against the members of the City Council, including Joseph and Hyrum Smith. But before the hearings were completed, a mob of angry and drunken men murdered Joseph and Hyrum on June 27, 1844.

Immediately following the death of Joseph, men within the church began quarreling, and arguments were common on Nauvoo streets. After the illegal conference in August of 1844, Sidney Rigdon led a number of members away to Pennsylvania and formed another church there. During the spring of 1845 many additional groups were led away by various leaders of the early church—Apostle Lyman Wight went to Texas; Apostle William Smith settled in northern Illinois; Apostle John E. Page remained in Illinois; Elder James J. Strang led several hundred in a movement to southern Wisconsin and later to northern Michigan. Other groups were led away by Brewster, and Thompson, and Miller, and the most famous of all, Brigham Young. Only a few families, around twenty-five in all, remained in Nauvoo.

Nauvoo became a ghost city. Vacant houses with hand-blown glass windows stood on vacant streets, and gardens and farms lay untended. Millstones were silent in the once busy mills. No longer could the chiseling of stone for the Temple and the Nauvoo House be heard; both buildings stood uncompleted and abandoned.

In 1849 a short-lived French Icarian community began to take form here. These people established a communistic form of society, but it perished because of the lack of harmony among its members. These people, too, were dispersed, and their place was taken by other settlers. Nauvoo, today, is made up of descendants of early church families, the Icarians, and settlers of the 1860's and later. This community now totals around twelve hundred persons—a faint shadow of a once mighty city.

The Smith family continued to live in Nauvoo after the general exodus of the Saints in the 1844-1846 period. Here "Young Joseph" was reared to manhood, married, and operated the family farm. Likewise, Frederick, Alexander, and David established their homes here. Emma remained until her death in 1879, living at times in the old Homestead, the Mansion House, and the remodeled Nauvoo House, which was changed in 1869 by her second husband, Louis Bidamon. The Smiths retained ownership of their properties in Nauvoo until 1915 when Frederick M. Smith deeded them over to the church.

In the summer of 1918 the first guides were sent to Nauvoo. The Mansion House became the home of Brother and Sister J. W. Layton and was opened to the public for showing. In 1928 Elder James C. Page was sent to serve as a guide until 1940. During succeeding years various church appointees have been assigned to Nauvoo, including Cecil Ettinger, Maurice Draper, Charles Kornman, Wayne Updike, Fred Banta, Everett Berndt, and the writer. Additional assistance has been given during the summer by college boys who have come from all over the church. It might be of interest to *Herald* readers to know that President F. Henry Edwards once spent a summer at Nauvoo as a guide.

The visitor who comes to our properties now is given a short illustrated lecture in the Visitors' Auditorium. This building, completed this year, is an enlargement of the former guide office. Here in air-conditioned comfort during the summer, and in gas-heated warmth in the winter, the visitor sees and hears the story of Nauvoo with considerable emphasis on the history and doctrine of the church. This introduction provides him with an overview of the church and the history of Nauvoo that helps him appreciate what he sees as he is taken on the rest of the tour.

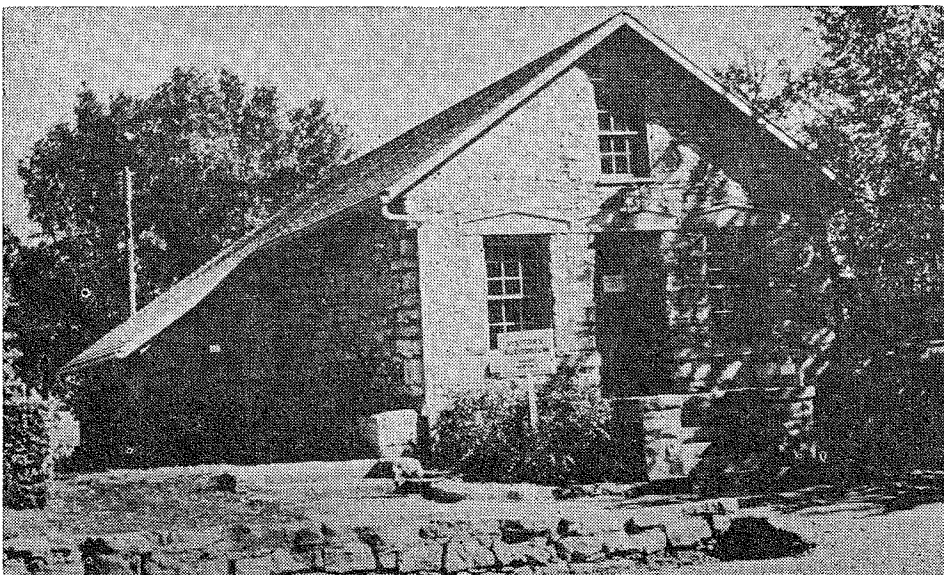
Next, the visitor is taken to the Homestead grounds where a general perspective of the church properties is given with explanations of the Homestead, Mansion House, and Nauvoo House. Then he is shown the graves of Joseph, Hyrum, and Emma, and is told of the various placements and removals and re-interments of the bodies. In the small Smith family cemetery, we have two of the old "moonstones" of the Nauvoo Temple, and the visitor is told here of the Temple construction, abandonment, and destruction by fire and tornado.

"Ohs" and "ahs" are heard as the visitors enter the Homestead. This realistic restoration takes them back to the "good old days" when oil lamps and candles provided the only il-

lumination in the house, when beds were warmed with a bed warmer and soapstone. The comforts and necessities of such pioneer homes are well displayed in the Homestead. We also have a few old pieces of Smith furniture that attract considerable interest. The casual visitor, as well as the interested ones, finds a real thrill in visiting this building. Since it is heated now it is comfortable even in the winter. The Sidney Moores have done a marvelous job in the interior decoration of this building and daily we appreciate their dedicated service.

From the Homestead the visitor is conducted to the Mansion House. Before entering, he is told about the architecture of this building, and the old residences of William Marks and Sidney Rigdon are pointed out. Again, exclamations of real enjoyment are heard as visitors enter the Mansion House. The furnishings are typical of the 1840's when the Smiths first moved in. Joseph's office has been restored, and the typical masculine room interests all. The parlor shows the ladies' touch, even to the oriental sewing box and the fans and the "sparkling lamps" on the little organ. Many of the visitors are amused by the "sparkling lamps"—and the younger couples are glad we *haven't* returned to the "good old days"! A display of considerable interest to Latter Day Saint visitors is in the hall room. Here we have first editions of the Three Standard Books of the church as well as many other very early church books and histories. Finally, we enter the Smith family kitchen and dining room. The old "dutch oven," the fine glassware, and other kitchen paraphernalia attract attention here. In this room we have a fine display of many of the tracts, pamphlets, and books of the church. Also, post cards and colored slides are on sale. Many pieces of free literature are given out each year, and "The Nauvoo Story" is presented to visitors as they come through. As they register on cards that are provided here they sometimes check the blocks for missionary literature, addresses of our nearest church to their home, or a visit from one of our ministers. This closes the forty-minute tour.

Since the buildings were first opened in 1918, thousands of people have been here to visit the church properties. Since the recent restorations of the interiors of both the Homestead and the Mansion House were completed, we have had approximately thirty-four thousand people through the Homestead which was re-opened in May, 1956, and nineteen thousand through the Mansion House, which was opened only in May, 1957. Last year we had more visitors than any recent year on record. In August, September, and October, 1957, visitor



The recently completed
visitors' auditorium

Photos by
Audio-Visual Department

traffic topped all previous records. Our books sales and offerings have likewise been the best we have ever had. When one realizes that about 85 per cent of our visitors are not members of the church, he can see the tremendous missionary and public relations opportunity presented. There is probably no other place in the church where we have opportunity to tell so many people of the gospel, its effect on the lives of men and women, and its restoration in this Church of Jesus Christ. We try to follow up on every good possibility that is presented, and local ministers are informed of important contacts made here. Like the sower, we cast out many seeds of the Restoration; some we know take root and bring people to Christ every year. We have very little opportunity for personal follow-up with the vast majority who do visit these grounds, but we learn occasionally that these fine folk have been converted to Christ and his church.

Visitors have opportunity to write comments on their registration cards. The *Herald* for December 6, 1954, carried an article about these. Some typical comments received this past year are as follows:

The visit and tour was well worth our 270-mile ride. Thank you and God bless you! (A lady from Oak Park, Illinois, Chicago suburb)
Educational—well-conducted—recommended (A Catholic from St. Louis)

We enjoyed the clear and lucid presentation of the beliefs of the church. (Reorganized Latter Day Saint from Ontario, Canada)

Have enjoyed seeing this place and will read the literature given me. (An Episcopal lady from West Virginia)

A fine narrative giving the colorful history of your church and area. Thank you. (A Catholic from Monmouth, Illinois)

We have surely felt God's Spirit on these holy grounds and are very thankful for this opportunity of visiting here. (R.L.D.S. from Michigan)

Everything is of great interest and well kept up. Enjoyed it very much. Your church is to be complimented (A Latter Day Saint from Utah)

I have been here several times before and find it more interesting each visit! (A Baptist lady from Macomb, Illinois)

Very interesting and informative. You are to be commended for how well the landmarks are kept. (L.D.S. lady from Georgia)

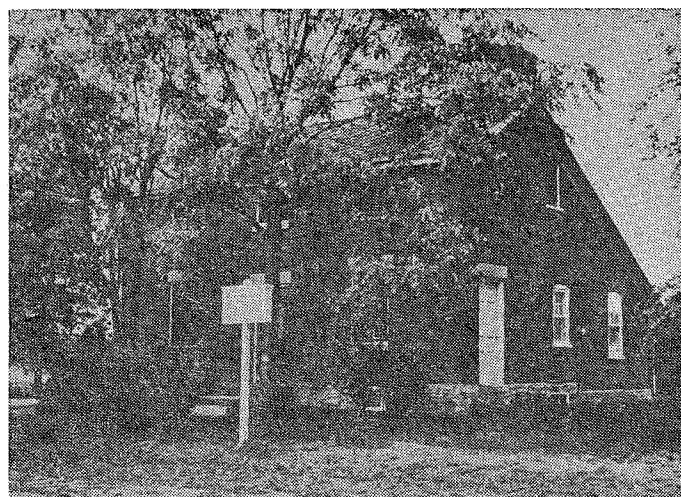
We have thoroughly enjoyed the tour. Makes us more fully appreciate our heritage in the church. (R.L.D.S. from Kansas City, Missouri)

Very enlightening and impressive. (An Anglican man from England)

Enjoyable experience. Courteous, intelligent young guides in a very important responsibility. (L.D.S. President of Seventy in charge of Temple Square guide service, Salt Lake City)

Many important people and many humble people have visited here. Regardless of position or the size of their bank account, these people need Christ and his church. Often I have felt a pouring out upon me of the Spirit of God as I have talked with various people. On one such occasion I received knowledge of my eventual calling to the office of Seventy, which was fulfilled eight months later. I am keenly aware of the necessity of maintaining a vigorous public relations and missionary program at the Joseph Smith Historic Properties in Nauvoo. Further, we need the co-operation and assistance of every member of the church in presenting to the world a witness of devoted discipleship and purpose in building up the kingdom of God so that visitors who first learn of Christ's church here may be invited and converted to the church in their own home area. Nauvoo could become an important cornerstone in the building of the kingdom and the evangelization of the world. Doctrine and Covenants, Section 107, has this divine instruction concerning the Nauvoo House and the guide service here:

... and let it [Nauvoo House] be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that



The William Marks Home

he may receive also the counsel from those whom I have set to be plants of renown, and as watchmen upon her walls.

This Scripture is being fulfilled. The Nauvoo House will again be opened for week end groups as a "delightful habitation." The "weary traveler" now rests in comfort in the Visitors' Auditorium which is on the old foundation of the Nauvoo House. He "contemplates the glory of Zion" and the "glory of this corner stone" as he sees the grounds and hears the story of the Restoration in its truthfulness; and he "receives the counsel" of those who are "watchmen upon her walls." I am grateful that I have been able to be a small part in the carrying forth of this work at Nauvoo.

Butterworths Return from Tahiti

(Continued from page 2)

Hield will travel to French Oceania with Brother Tyree. Brother Olson will be looking into the establishment of an up-dated bookkeeping system for the mission and the building of a new church. Brother Hield will be making one of his periodic visits as apostle-in-charge.

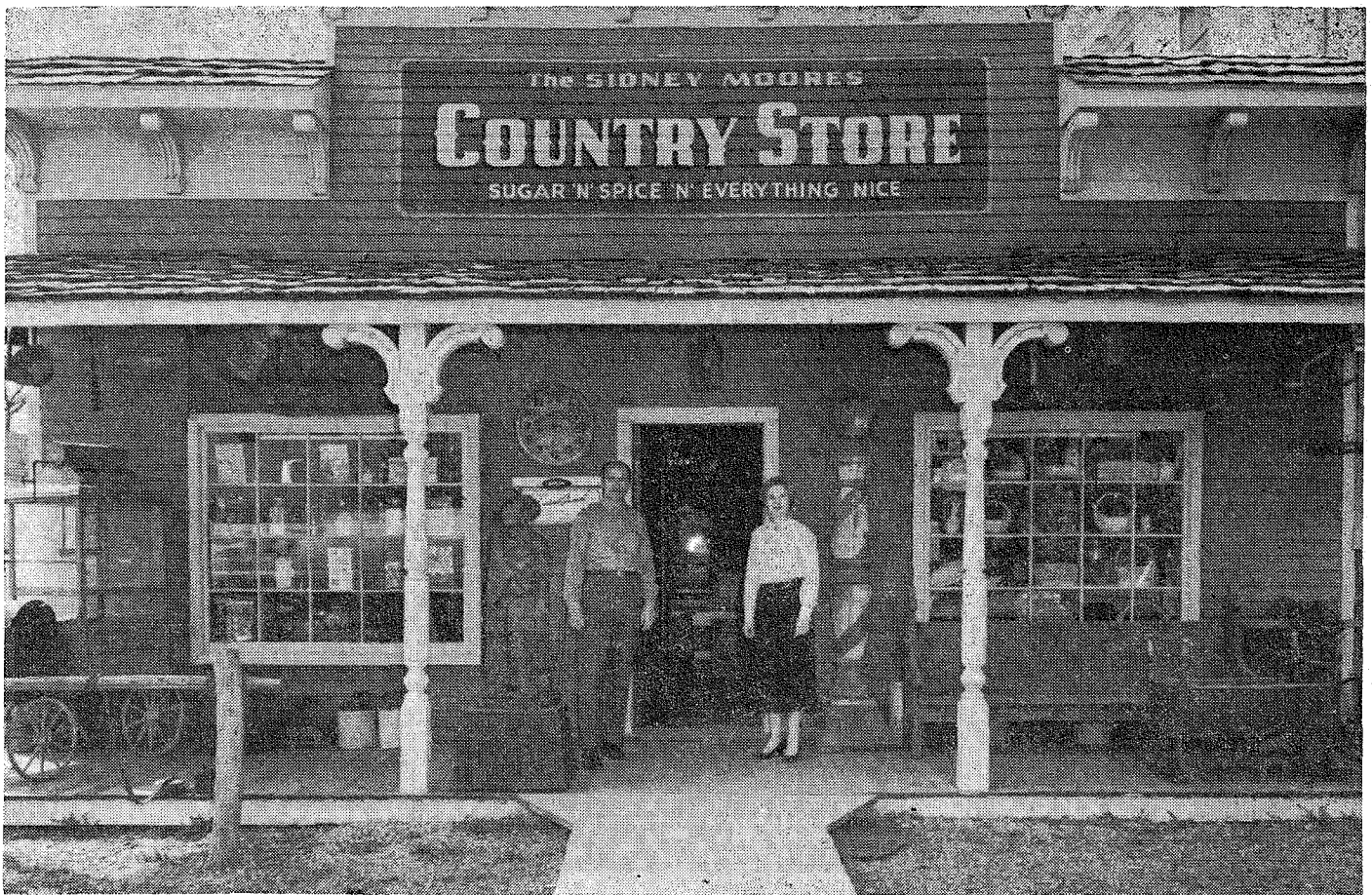
At present there are about 2,300 members of the church in Polynesia. There are native members serving in the priesthood offices of elder, priest, teacher, and deacon.

Aside from the language problem, the church is faced with transportation difficulties in the islands. The members are scattered over an area nearly 1,000 miles long, and the main means of transportation between islands is a "five-miles-an-hour boat."

An up-to-date translation of the Doctrine and Covenants, a long-time need, is now near fulfillment. Since 1904 the church has used a translation of the first 127 sections in the native tongue. A corrected translation incorporating all the later sections will soon be ready for printing.

The church in French Oceania uses translations of the Bible and Book of Mormon that were printed by other denominations. *Te Orometua* (The Instructor) is a monthly eight-page paper printed in the native language. It is written mostly by the appointee ministers and contains missionary articles and news stories.

Brother Butterworth's new assignment is Ontario, Canada. He said he is looking forward to beginning his new assignment but still has some doubt about how he will do next winter when the Canadian weather turns cold. "It could be tough on an old South Sea Island hand," he said.



Mr. and Mrs. Sidney Moore stand outside their Country Store in Independence. The store is a museum of early American small town business. Goods range from oil lamps to high-button shoes.

Photos by Keith B. Stokes

They Make the Past Live Again

FOUR YEARS AGO, when the Presiding Bishopric wanted expert advice on restoring the Nauvoo historical properties, Mr. and Mrs. Sidney Moore of Independence were consulted.

Results show it was a wise decision. Probably for the first time since the property was opened to the public, the buildings and furniture authentically reflect the period of the church's stay in Nauvoo.

President Israel A. Smith states, "Brother and Sister Moore have given most generously of their time and specialized skills in the restoration and furnishing of the Nauvoo properties. The church is indebted to them for the historic values added to these homes by their work."

Mr. and Mrs. Moore are experts in the field of antique furnishings and in-

teriors. They have been in the antique business about twenty years. In the last two years they have had national publicity on their "Country Store" in Independence.

A "Country Store"

The store, opened in 1956, is a replica of the early American country store, complete with cracker barrel, penny candy, pot-bellied stove, dry goods department, impromptu checker game, and an old-fashioned barber shop with a red velvet upholstered chair and rack for moustache cups. The Country Store displays about 2,500 items and includes such goods as high-button shoes, carpet bags, leather leggings, and oil lamps.

One item, Sylvan-Orris-Myrrh tooth soap displays an early brand of advertising that sounds familiar today: it is guaranteed to "harden the gums, make the teeth pearly white. A fragrant and sweet

breath confer. If used every day it will stop decay."

Newspaper and magazine articles featuring the Moores' Country Store have appeared from New York to New Orleans. They regularly are visited by tourists from distant states who have read about the store and have traveled far to see it.

In the beginning the Country Store was planned as a sort of museum in connection with the Moores' antique business which is still conducted in their adjoining home. When the Country Store began operation they sold only certain gift and novelty items from its shelves and used the store furnishings for display purposes. However, antique lovers and other visitors were so insistent in wanting to purchase antique items from the Country Store that gradually the Moores have found themselves having to replace many items that were sold.

www.LatterDayTruth.org

Art to Antiques

Mr. Moore is an accomplished artist. He was a commercial artist until 1945 when he entered the antique business full-time "to find more time to paint." His oil paintings and water colors—mostly New England landscapes—are also for sale in the Country Store.

The Moores collect their antiques and Country Store displays on yearly trips to New England as well as in Missouri and the Midwest. They own an old sea captain's home on the coast of Maine which serves as their headquarters for antique buying in the East.

Their antique business began with a trip to the East soon after they were married. They bought antiques for themselves and for sale. They found that they sold all they bought and decided to make it a business.

In the years since then the Moores' knowledge of antiques has grown through much study and experience.

Restoring Nauvoo

In the four years that the Moores have been working on the Nauvoo project they have given many hours in planning, decorating, and acquiring authentic period furnishings for the buildings.

Some of the changes which visitors will see this summer are the pine floor-

ings, exposed log walls and ceilings, authentic fireplaces, and period color schemes. All of these go to make a perfect background for the furnishings which mirror the times when Latter Day Saints were gathering to Nauvoo to build the largest city in Illinois.

"We were very fortunate in finding some marvelous bargains through our business contacts," Mr. Moore said, "We feel that we were able to make good use of the limited funds the church was able to give to the restoring of the historical properties. It was also fortunate that there were some nice pieces of the right period already at Nauvoo, and some good pieces have recently been donated."

Brother and Sister Moore related one memorable experience in their work at Nauvoo that was rather harrowing. Last year when most of the restoration work was complete, they received a two weeks' notice that two hundred members of the Illinois State Historical Society were to visit Nauvoo and see the church properties.

Several important pieces of work needed to be done to put the interiors of the buildings into shape for such a visit. It was obviously an opportunity to show off an important historical site to a group of people who would have a

real appreciation for the properties. The Moores and others working on the project spent a very busy two weeks and when the time arrived, they were ready for the visitors. The members of the Historical Society left very favorably impressed. President Israel A. Smith and Seventy Robert Fishburn, as well as the Moores, were on hand to show the society through the buildings and answer questions on church history and the restoration of the properties.

"We count it a real privilege to have been able to help in this project," Mr. and Mrs. Moore said.

Unique Abilities

Making the Nauvoo properties live again fell into capable hands with the Moores. Their interest in restoring authenticity to historical properties formerly led them to restore several old houses in Independence. One, the old Woodson house, was for many years a show place of Early American furnishings. The house is now owned by a local lawyer.

With the Country Store in operation and the Nauvoo project almost completed, the Moores talk of restoring a country schoolhouse. Several years ago they acquired the desks and other antique equipment from an old schoolhouse in Maine. An early plantation schoolhouse near Independence is being considered. One day they may undertake it as another restoration job, using the antique school furnishings to make it a "little red schoolhouse" from out of the past.

The Moores bring an unusual combination of talents to their work in restoring antiques and interiors. Both have developed a good knowledge of antique American furnishings. This is coupled with Mr. Moore's artistic talents and the sewing ability of Mrs. Moore. Together they make a fine working team that has imagination, experience, contacts, and creative ability.

They greatly enjoy their antique hunting trips to the East. Sometimes it can

The Moores sell some gift items and antiques from their Country Store. However, their main antique business is in their adjoining home. Their knowledge of antiques was invaluable in remodeling the Nauvoo properties.





be perilous, however. They have spent a lot of time in and under ancient structures looking for the treasures that are now seen in their Country Store and antique shop.

On one occasion, while searching through a barn loft in Maine, Brother Moore was warned to be careful. "I'll risk it," he said.

He fell through the loft floor and caught himself on the rafters with his elbows. Directly below him was an open cistern.

Old-fashioned Family

Mr. and Mrs. Moore have two sons, Sidney, Jr., and Gary. Sidney, Jr., is a high school student and an outstanding pianist.

Brother Moore holds the office of teacher and serves in the Stone Church congregation in Independence.

The Moores' Country Store is authentically old-fashioned in one more important respect—especially noticeable today: It is closed on Sunday. "That is the Sabbath," they point out.

ROGER YARRINGTON

Mr. Moore stands beside an antique barber chair displayed in the Country Store. The chair is upholstered in red velvet. Mr. Moore's paintings are also displayed and sold in the Country Store.

Question Time

Question

How shall I make out my annual tithing statement since I have been paying tithing for years but have lost my records?

Michigan

MRS. C. N.

Answer

Your question does not indicate the nature of the records that are lost. The Presiding Bishopric maintains an accurate record of all tithing paid, and this information is available to the tithing-payer upon request.

If one has filed a first tithing statement and has lost the record of expenses for a given year, it may be advisable to estimate as nearly as possible the amount spent for necessary expenses during the year and file on this basis.

In any case the Presiding Bishopric and the bishop's representative in the

branch stands ready to assist any member to make an accounting.

If you would like to have some personal council or help please write to the Presiding Bishopric, the Auditorium, Independence, Missouri.

JOHN H. BOREN

Question

The Melchisedec priesthood was with Adam and came down the line. The Aaronic priesthood originated with Aaron. What kind of priesthood was used with the Melchisedec from Adam to Aaron's time to do the service of temporal affairs in the church?

Iowa

A. D.

Answer

I fear that question is based on an erroneous premise; namely, that the Aaronic priesthood "originated with Aaron." Although Scripture is silent about the men who held this priesthood before Aaron, it did not *originate* with Aaron any more than the Melchisedec priesthood originated with Melchisedec. The Aaronic priesthood evidently existed long before Aaron, for Aaron was chosen and ordained and set "in the priest's

office" (see Exodus 28: 1; Exodus 40: 13; Numbers 3: 10). The *office* existed before Aaron; Aaron and his sons merely filled it.

Doctrine and Covenants 83: 3 says: "And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also *continueth* and abideth for ever, with the priesthood which is after the holiest order of God." The implication is plain. The priesthood "confirmed" upon Aaron was not a new priesthood which was invented to meet the emergency but one which was co-existent with the Melchisedec priesthood and which, like the higher priesthood, "continueth and abideth for ever."

Ever since Adam's fall there always has been and always will be need for the preparatory gospel of repentance, baptism, and remission of sins, which is the part of the gospel administered by the Aaronic priesthood (see Doctrine and Covenants 83: 4). Though I know of no scriptural record, it seems reasonable to assume that the Aaronic priesthood also existed from the beginning as the auxiliary of the Melchisedec.

EVAN A. FRY

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The Ministry of Healing

Healings in Apostolic Church

A general description of the prevalence of the healing ministry in the times of the apostolic church is given in a summary of the events of the time.

And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rulers durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.—Acts 5:12-16.

Another such general description of healings is given concerning the ministry of Philip (Acts 8:6, 7, 13).

Details are given in the Book of Acts on several specific cases of healing. Peter healed Aeneas of the palsy; he had been sick eight years (Acts 9:32-35). Peter was entering the temple with John and healed a man who had been lame from birth (3:1-8). Paul healed a man at Lystra who had been crippled from infancy (14:8-11). Paul cast an evil spirit out of a girl employed as a sibyl for commercial gain (16:16-18). On the island of Melita (Malta) on the way to Rome Paul healed the father of Publius of a fever (28:7-10). Paul restored Eutychus to life at Troas; the boy had fallen asleep from the extreme length of Paul's sermon and had fallen out of an upper window to the ground (20:7-12). Peter raised Dorcas from death at Joppa (9:36-42). An act the very opposite of healing, an affliction of blindness, was imposed by Paul upon Elymas the sorcerer, who was trying to interfere with the conversion of his master, Sergius Paulus, deputy of the isle of Paphos (13:6-12).

1. Command Healings

Five of the nine healings on which specific details are given in the Acts of the Apostles were command healings.

The lame man at the temple gate expected only money. To get his attention, Peter looked at him sharply and said, "Look on us!" Then he said, "Rise up and walk." The man was restored (3:1-8).

At Lydda, Aeneas was healed by command, "Arise, and make thy bed" (9:32-35). Peter performed this miracle.

At Joppa Peter restored Dorcas to life by command (9:36-42).

Paul healed the lame man at Lystra by command: "Stand upright on thy feet" (14:8-11).

Paul also cast the evil spirit out of the sibyl by direct command (16:16-18).

2. Prayer with Healing

It is recorded that when Peter came to the body of Dorcas at Joppa, he put out all the noisy mourners, "and kneeled down, and prayed." Then he issued the command that revived her (9:36-42). Paul also prayed over the father of Publius (28:7-10).

3. Laying on of Hands

In the healing of the father of Publius at Melita (already presented) Paul "laid his hands on him, and healed him" (28:7-10).

4. Lying on the Body

In restoring Eutychus to life, "Paul went down, and fell on him, embracing him." This is reminiscent of the actions of Elijah and Elisha in restoring dead persons to life, as previously discussed.

5. Healing by Contact with Objects

Something unusual in healing is related in the following:

And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them.—19:11, 12.

Note that this practice was for healing where Paul did not go to the sick ones, so it was a ministry for distances. No sanction has been received for this practice in the modern church literature.

6. The Use of Oil

Calling for the elders who are to pray over the sick and anoint them with oil in the name of the Lord is provided for in the one clear instruction on the subject that appears in James 5:14-16. The promise of blessing is contained with the instruction.

All the other Scriptures that have been cited up to this point have been by example. This gives us as much information as is available in the Scripture of the New Testament.

Jesus had promised his disciples: "They shall lay hands on the sick, and they shall recover" (Mark 16:19).

Thus all the features of the modern ministry to the sick are provided in the scriptural law: the prayer, the anointing with oil, the laying on of hands. It is possible that the consecration of the oil may be vaguely suggested, though not explicitly required, in the phrase from James, "anointing him with oil in the name of the Lord."

Healing in the Book of Mormon

The ministry of healing existed in Book of Mormon times when the spiritual condition of the people was right for it, and when there were leaders of spiritual power to make its benefits available to the people.

The healing of Zeezrom by Alma at Sidom is related, and important details are revealed in the account:

And also Zeezrom lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind, on account of his wickedness, for he supposed that Alma and Amulek were no more; and he supposed that they had been slain, by the cause of his iniquity. . . .

Now when he heard that Alma and Amulek were in the land of Sidom, his heart began to take courage; and he sent a message immediately unto them, desiring them to come unto him. . . .

And when he saw them, he stretched forth his hand, and besought them that they would heal him.

(Continued on page 18)

Women of Good Works

Rebecca Jensen Froyd

A KNOCK AT THE DOOR interrupted Becky Froyd's study of the map of Washington, D. C. Hastily pushing it aside she answered the knock. "Oh, Brother Robley, I'm so glad to see you! Please come in." Pointing to the map she continued, "I'm trying to get my bearings so I can find the few Latter Day Saints here."

Elder George Robley, missionary, had just arrived in the city. In response to an invitation he had come directly to the Froyd apartment. "Yes, there are three or four members of the church here. Now that you have moved here, maybe we can arrange for a mission."

Rebecca Jensen—better known as "Becky" to her many friends—was born in a farm home in Bedison (near Maryville) Missouri, in 1884. Her parents, Mr. and Mrs. Andrew Jensen, were baptized into the Reorganized Church in Denmark. As a young married couple they came to the United States to find Zion and settled in Missouri. Their five children were well grounded in the doctrine of the church.

Becky was ten years old when she was baptized by Elder M. P. Madison. Church was the uppermost thought in Becky's mind, and her activities, even when she was a child, centered in the church. Her happy and loving disposition endeared her to everyone. As she grew older her desire for "service to God and man" also increased.

Becky became engaged to a young Missourian, also a member of the church. He accepted work in Washington, D. C., with the Railway Mail Service. After he left Missouri, Becky was lonesome and realized she must soon follow. So in 1907 she went to Washington and became Mrs. William Froyd.

As soon as they were settled in an apartment, Becky began to look for a branch of the Reorganized Church but found none. "I'll not give up for I'm sure there must be a few members here," she told Will one evening after a fruitless search. So she doubled her efforts and was rewarded by finding the Wilkinson family and a Brother Davison. She then began planning for a mission. After its organization, the Adolphus Edwards family (a big one) from Baltimore came many Sun-

days to meet with them and helped socially and spiritually. Many of the meetings were held in the Froyds' home.

A son, Lawrence, was born in Washington, and then in a couple of years Margaret arrived. In the meantime they had moved across the Potomac into Arlington, Virginia.

BECKY WAS an indefatigable worker. Keeping her home neat, her children clean and well dressed, she also filled a position as cosmetic buyer for one of Washington's large department stores. She was persistent in her effort to help in the church work.

The mission grew into a branch. Becky's steadfastness, cheerful ways, and bright countenance delighted the young people. She never forgot the "gladsomeness of youth" and was rewarded when the youngsters would say, "Where's Becky? We can't go without her!" They never thought of her as being older, for she was "one of them."

Brother and Sister F. Carl Mesle, who lived in Washington for a few years, paid her a wonderful tribute when they said, "Becky Froyd is one of the *jewels* of the church. Many things that others could not (or would not) do, were accomplished because of Becky Froyd. There was never any friction, but things just were done."

Becky rejoiced when her husband, William, was ordained an elder. Together they worked for the building of the kingdom.

The Froyd home was always open to the traveling missionaries. Apostle John Garver was a frequent visitor there and at times brought his family with him. In order to show the Froyds how much he felt at home he kicked off his shoes in the living room, saying, "This is indeed a home to me. I always feel so welcome." Apostle George Lewis spent many happy days there. Any missionary who stayed with the Froyds was invited to "make yourself at home. Fix your own lunch if you like when I'm away working." And many of them did.

During the war years many church members were temporarily located in Washington, D. C. Becky's home was open to all. "Our home is your home until you find something better," she often told the young women who came to Washington to work. Sister Dorothy Maze, whom Becky befriended, says, "She was a mother to many of us. When I'd return from a vacation, Becky did all my laundry. Nothing was too much trouble!"

Becky was skilled in the culinary art. She had made great progress from the time—in her early marriage—when she bought and cooked three pounds of dried beans for Will and herself.

Sunday mornings Becky was up unusually early preparing extra food, for she always brought a crowd home from church for dinner. Any visitors at the church—or a single girl living in a rooming house and hungry for a good home-cooked dinner—would be invited to a delicious meal. Then, too, Becky enjoyed doing a little match making and would always invite unattached males home for dinner.

WHILE APPARENTLY happy and cheerful, Becky Froyd had more than her share of worry and sorrow. Her beloved William died; then two years later her daughter Margaret died, leaving an infant son. Becky's faith and prayers sustained her. When the little grandson was blessed, Becky went to the altar with her son-in-law, George Wilcox. When Johnnie was one month old, Becky took him to her home and cared for him for three years, thereby beginning to instill in him the love of God.

For more than thirty years Becky attended the church services in the hall on Ninth Street. In the beginning she had set a goal—"a church building that will be worthy of the great R. L. D. S. religion"—and through the years she worked

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toward this goal. She gave numerous dinners in her home, doing most of the cooking. Personally, she held rummage sales. She gathered the clothing, carefully laundered and mended all garments, seeing that they were in salable condition, then stored them in her basement until the sale. (Being of a generous nature, Becky often shared these with poor people after she was convinced of their need, so the church fund did not grow very fast.) She also accumulated papers and magazines, tied them into bundles for sale, and stored them in her garage. Many discouragements were encountered. Sometimes when the branch needed money, Becky would delve into her savings to meet the local expenses. Then, as long as her health was good, she would renew her efforts to replace that money. At one time a friend helped Becky with her financial statement. She discovered that Becky had paid two hundred dollars as tithing when she really owed nothing.

Finally Becky's goal was realized. When the groundbreaking ceremony for the beautiful new church in Washing-

ton, D. C., took place, Becky was ill (the beginning of Parkinson's disease). But in spite of the illness, Becky was present and with assistance from others, she managed to turn over a little earth. She attended the first Sunday service in the church and has been present for two other meetings. She smiles now when any one reminds her that she had said, "If you don't get a church here before I'm gone, I'll come back and haunt you."

Although she is physically helpless from disease, Becky's mind is still alert. Her speech is curtailed, but she sometimes is able to ask, "What is going on among the Saints? Tell me more about the church. So sorry I can't help financially any more." If you tell her she has contributed more than her share she tries to answer, "Being able to help build the church in this great city was a wonderful privilege."

Becky is living now in the Brooks Grove Convalescent Home, Olney, Maryland. Her son, Lawrence, and his wife, Thelma, and the two grandsons give her loving attention.

Mrs. Kenneth Stobaugh

Ye Have Done It unto Me

USUALLY DURING THE BUSY Christmas season we do not have much time for experiences, but once I had one. When I finished telling my eight-year-old daughter about it she looked up at me with wonderment in her light blue eyes and said softly, "Oh, Mother, you have a testimony."

My next door neighbor had just had an emergency operation. Since I am a nurse I thought that I could help her, and ordinarily it would have been easy. However, she had her operation in another town, so I did not have that opportunity of giving nursing care. But as I was ironing the next day, I had the strong urge to offer to do the family washing. At first I was inclined to let the urge go by as just a passing good thought. I could see the bushel of ironing I had to do! I could see the balls of lint under a chair and the film of dust on our furniture. The Brownies were coming over after school to finish their Christmas gifts for their mothers. At eleven that night I had to be on duty at the hospital where I am the relief nurse two nights a week. Oh, yes, it would have been very easy to let it slip by. Besides I think I have heard it said that you should take care of your family needs first. And then on the other hand I know I have read, "Thou shalt love thy neighbor as thyself." So without thinking any more about it, I took my clothes basket and went to my neighbor's house. I gathered up the clothes and flew into action with my own conventional washer and had them on the line in no time at all.

That afternoon after the Brownies left, I brought in the washing and quickly did the steam ironing and fixed supper for my little girls. It was about six thirty and dark outside when I had time to slip over to my neighbor's with the clean clothes. On the way over I did not see the hole that had been dug by playing children, and down I went, feeling the sharp pulling of the muscles of my ankle and the sting of newly broken blood vessels. I knew I had a sprained ankle. As I tried to stand on it, I found it would not support my weight. As I sat there, I tried to think who could go on duty for me; I knew I couldn't go. Automatically I was about to call for my husband, when I remembered that he wasn't home. He is a missionary and is seldom home during the week. Besides,

no one could hear me because the cold winter wind was blowing so loudly.

I tried once more to stand and did so, but my ankle still pained me considerably. I gathered up the scattered clothes and went about my mission. As I gave to my neighbors the results of my effort that day, I made mention of my recent fall. I received their thanks and left. I was halfway home when I realized that I was almost skipping. I stopped in my tracks. But I sprained my ankle; I know I did. I felt its pain only a few minutes ago. I should be at least limping a bit, I thought. It was then that I realized I had received a blessing. It had come quietly with no shouting or clapping of hands. It had come when forcefully these words came to me: "Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." In our dark yard that night there may have been a light. I do know that the rest of the evening, the night, and until early dawn I felt a warm radiance that could come only from my heavenly Father.

AS I ASSISTED in the birth of a baby that night at the hospital, I felt God was very near. After the mother was resting well in her comfortable bed and the baby was bathed, clothed, and wrapped snugly in its little crib, I went to the nursery window and looked out at the freshly fallen snow. The street light made the snow glisten, presenting a jeweled sight, and on the horizon the dawn of a new day was coming into view. I stood there thinking of our heavenly Father and his plan for his people on earth. I thought of the long time ago on a cold night when another mother had given birth to a baby in a stable because there was no room for them at the inn. Her baby was to be the Messiah. It was this King of Kings whose birthday would be remembered by millions of people in a few weeks. It was this baby who grew into manhood to be the Savior of men. And this Christ had said the words I had so wonderfully recalled only a few hours ago, ". . . Ye have done it unto me."

Home Column



Church Man in the News

Frank C. Price

In February, 1958, Frank C. Price was appointed executive secretary of the Urban Renewal Board for the city of Des Moines, Iowa. Brother Price began his civic responsibilities as an engineer's helper in 1923, moving from this to the position of draftsman and of designing of public works projects for the city.

In 1945 he was appointed Housing Administrator for the city of Des Moines, in which position he was in charge of about 925 families and sixty-five places of business in the Fort Des Moines housing project. Included in his responsibility was another sixty families in a public housing project at the eastern edge of the city.

In 1957 the state legislature passed laws which freed the cities of Iowa to apply for help from the federal government in redevelopment and urban renewal. Brother Price was at this time appointed head of Redevelopment and Housing. This led, naturally, to the urban renewal program in Des Moines, which involves an area just north of the main business section including three hundred and forty acres of land, one thousand and four hundred families, and two hundred and twenty-five businesses.

In this capacity, Brother Price has appeared on KRNT-TV and WHO-TV and has spoken before various groups. He is a fine representative of the church. Publicity was also given him in the *Des Moines Register and Tribune*.

He was baptized at the age of fourteen, ordained a deacon in 1946, a priest in 1948, and an elder in 1949. He has served the church as pastor, chairman of building committees, and treasurer. He is now president of the Des Moines District.

C. R. ETTINGER

The Ministry of Healing

(Continued from page 15)

And it came to pass that Alma said unto him, taking him by the hand, Believest thou in the power of Christ unto salvation?

And he answered and said, Yea, I believe all the words that thou hast taught.

And Alma said, If thou believest in the redemption of Christ, thou canst be healed.

And he said, Yea, I believe according to thy words.

And then Alma cried unto the Lord, saying, O Lord our God, have mercy on this man, and heal him according to his faith which is in Christ.

And when Alma had said these words, Zeezrom leaped upon his feet, and began to walk.

—Alma 10: 89, 91, 94-100.

In this ministry to the sick, prayer is included. Alma took Zeezrom by the hand. There is no indication of anointing with oil.

A general statement on the healings of Nephi indicates that there was a widespread ministry of healing under this man:

And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people;

And the people saw it, and did witness of it, and were angry with him, because of his power; and he did also do many more miracles, in the sight of the people, in the name of Jesus. . . .

But as many as were converted, did truly signify unto the people that they had been

visited by the power and Spirit of God, which was in Jesus Christ, in whom they believed.

And as many as had devils cast out from them, and were healed of their sicknesses and their infirmities, did truly manifest unto the people that they had been wrought upon by the Spirit of God, and had been healed.

—III Nephi 3: 60-64.

The great healing ministry of Jesus at his coming among the Nephites in America is related in the following language:

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth, with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner; and he did heal them every one as they were brought forth unto him;

And they did all, both they who had been healed, and they who were whole, bow down at his feet, and did worship him.

—III Nephi 8: 9, 10.

After the departure of Jesus, the disciples he appointed to minister to the people performed many works, which are summarized in the following language:

And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear;

And all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus.

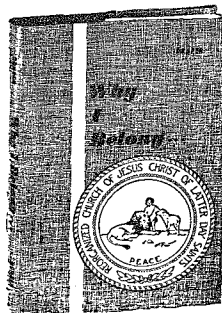
—IV Nephi 1: 6, 7.

(Part IV will appear next week)

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Sanscripts

Student Nurses Elect Officers

The student nurses of the "San" School of Nursing have elected their officers for the school year 1958-59. Carrah Hendrix of Independence is the new president. Kay Cable of Independence is the vice-president; Janet Weable of Eagleville, Missouri, is secretary; and Nancy Scott of Nevada, Missouri, is treasurer. They will be the leaders of the approximately one hundred and twenty students that will be enrolled at the "San" this coming year.

School of Nursing Day

Sunday, April 27, was a day of great interest to the student nurses here at the "San." This day, which is set aside each year by the General Conference for our church members to contribute to the operation of the School of Nursing, brings the student nurses closer to the general church organization. This united presentation causes them to feel that they really are a part of the general membership and making a contribution of service.

We take this opportunity to thank each of the branches which took time to present the needs of School of Nursing and its work and to assist financially.

Student Nurses to Convention

The students nurses of the Missouri schools held their annual convention in St. Louis on April 17, 18, and 19. The

"San" was represented by Beryl Jean Clesson of Oklahoma City, Carrah Hendrix of Independence, and Shirley Thomas of St. Louis. Miss Thomas served as a teller at the election of State Student Nurse officers.

April Showers

The annual spring festival of the School of Nursing was held on April 18. Karen Travis of Holyoke, Colorado, was chosen as queen to reign over the festivities. Her escort was Dr. Harry Jonas. Her two princesses were Mary Winston of Lee's Summit, Missouri, escorted by Dr. Vance Link, and Betty Worthington of Alpena, Michigan, escorted by Dr. James VanBiber.

The activities for the evening were under the direction of Alice Rupprecht of Caseyville, Illinois; Doreen Carpenter of Fulton, New York; Coleeta Antonio of Lorraine, California; and Kay Cable of Independence.

The evening was a very successful one and the financial returns assures the student body that they will be able to publish a yearbook again next year.

"San" Medical Staff Honored

March 30 was declared "Doctors' Day" at the "San." One day each year is designated on which the doctors who serve at the Sanitarium are honored. The Auxiliary of the medical staff presented each doctor with a red carnation. Refreshments were served to the doctors as their busy schedules permitted them to pause for a few minutes.

Letters

Note of Thanks

We wish to thank members of the Des Moines and Lamoni congregations, and friends in various parts of the world, for their many acts of kindness, their prayers, cards, and letters following the death of Lt. Robert Meek. We still wish to be remembered in prayer.

MR. AND MRS. J. U. CLEMENS
(parents)

MRS. ESTHER ULM
(grandmother)

From a Satisfied Subscriber

I used to think the *Herald* was the best paper I ever read, and you know something? Every *Herald* seems better than the last one. I didn't think that possible, because they have always filled my heart to the utmost. I have used them for talks, used the poems—and in fact I've used it every day, anywhere I could get a "listener." I not only read the editorials but study them also; this leads to research and more reading. And "I Had an Experience" is indeed a service to us. Thank you again for the *Herald*.

BESSYE FLANDERS

Denver, Colorado

A Prayer Meeting Experience

There were ten people present, and all participated in the service. We spent ten minutes in preparation, singing and meditating before the meeting began. Then Hortense Dempsey came to me saying, "I have been commanded to have you and Elbert [her husband] administer to me!"

The meeting was blessed from the start with Spirit's presence. At the close we called for Sister Dempsey to come forward. Since there were three elders present I called them all into service.

Then Sister Bausell asked for the same rite. Following her administration came a request from Sister Palmer, making three candidates for administration, one for each elder.

Sister Palmer had been in the branch for about one year. The first time she came to church she was on crutches, having some type of muscular impairment that rendered her unable to walk without crutches. The next Sunday she was at church on her own power. I just returned from church today and talked to her husband who said she still walks without the aid of crutches. That was eighteen months ago.

Sister Bausell was thrown into the windshield and had broken a vertebra. She had to wear a support for her neck. Following the administration she took it off and never used it again.

Sister Dempsey was being treated for a tumor and was to see her doctor the next day for further examination. Because there were indications of cancer she was being prepared for surgery. But after the examination she was told that she was free not only of any cancer threat but of the tumor also.

Elder Dempsey told me that the doctor said it was about the size of his two fists when it was first discovered. Now there was no trace at all. The doctor was at a loss to know what had happened to the growth.

H. L. BAUSELL

San Bernardino, California

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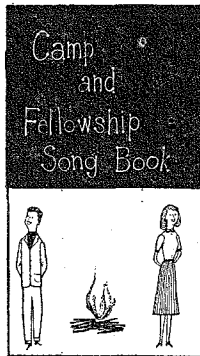


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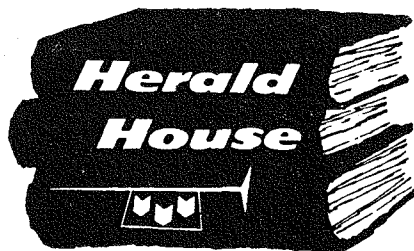
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In harmony with the authority given by General Conference at the Business Session of Sunday, April 15, 1956 (Conference *Herald*, 116), the Board of Appropriations met at the Auditorium, Independence, Missouri, Saturday, May 3. This Board consists of the First Presidency, the Council of Twelve, and the Order of Bishops. The three members of the Presidency, the three members of the Presiding Bishopric, the nine Apostles available in the United States, and twenty brethren of the Order of Bishops participated in the work of the Board.

Some of the time was spent giving consideration to the reports on appropriations to stakes and districts mentioned in the communication to the 1956 General Conference (Conference *Herald*, 107). Further action on this report was deferred until the meeting of the Board which was called for Saturday, October 4, 1958.

We submit herewith a schedule of the general church budget expenses for 1957 and of the appropriations for 1958. Appropriations for 1959 will be approved at the meeting of the Board next October and will be presented to the General Conference for final action.

MINISTERIAL ACTIVE

	BUDGET FOR 1957	ACTUAL EXPENSE 1957	BUDGET 1958
Family Allowance	\$ 813,989.56	\$ 848,825.07*	\$ 872,848.00
Ministerial Reserve	77,495.00	76,746.91	81,611.84
Elder's Expense	231,600.00	273,117.55*	293,860.00
Auto Insurance	15,000.00	28,136.24	15,000.00
TOTAL	\$1,137,993.56	\$1,226,825.77	\$1,263,319.84

MINISTERIAL - RETIRED

	\$ 101,643.00	\$ 67,791.96	\$ 69,417.00
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ADMINISTRATIVE EXPENSE

General Church	\$ 363,147.24	\$ 313,392.72	\$ 394,547.00
Stakes	59,334.00	58,297.12	63,735.00
Canadian	3,680.00	3,498.14	4,600.00
B & A Field Expense, Districts	8,590.00	10,215.94	17,400.00
Missions Abroad	9,687.50	8,735.24	14,519.00
Depreciation Equipment	25,000.00	24,986.21	25,000.00
TOTAL	\$ 469,438.74	\$ 419,125.37	\$ 519,801.00

PAYMENTS TO GRACELAND

Appropriation	\$ 85,500.00	\$ 85,500.00	\$ 95,250.00
Interest on Endowment	11,679.00	11,679.00	11,679.00
Social Security	6,000.00	6,000.00	6,000.00
Retirement Reserve			15,000.00
TOTAL	\$ 103,179.00	\$ 103,179.00	\$ 127,929.00

HOUSES OF WORSHIP

Kirtland, Ohio	\$ 2,970.00	\$ 5,527.00	\$ 3,188.00
Nauvoo, Illinois	7,265.00	8,137.68	8,364.00
Salt Lake City	300.00	(360.00) Cr	**13,535.00
Other Houses of Worship	500.00	(1,338.46) Cr	500.00
Architectural Services	1,000.00	688.25	1,000.00
TOTAL	\$ 12,035.00	\$ 12,654.47	\$ 26,587.00

MISCELLANEOUS ITEMS

Exchange	\$ 1,000.00	\$ (121.41) Cr	\$1,000.00
Messiah Broadcast	7,810.00	6,576.32	7,800.00
Radio Broadcast	5,000.00	3,217.00	4,000.00
Miscellaneous Expenses	3,800.00	1,825.55	2,500.00
TOTAL	\$ 17,610.00	\$ 11,497.46	\$ 15,300.00

TOTAL BUDGET

	\$1,841,899.30	\$1,841,074.03	\$2,022,353.84
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Less Ministerial Reserve	77,495.00	76,746.91	81,611.84
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GRAND TOTAL	\$1,764,404.30	\$1,764,327.12	\$1,940,742.00
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Equipment

Auto and Regular	110,000.00		98,940.00
Furniture and Fixtures	8,392.00		29,787.90

*Received from Missionary Reserve Fund for interim appointees \$6,107.05

Would further decrease the amount shown. \$14,733.10

**Subject to approval First Presidency and Presiding Bishopric.

GENERAL CHURCH

	BUDGET FOR 1957	ACTUAL EXPENSE 1957	BUDGET 1958
First Presidency	\$ 27,452.00	\$ 27,588.98	\$ 30,131.00
First Presidency Priesthood	3,264.00	1,162.35	3,492.00
Evangelist	4,378.00	3,283.71	4,230.00
Council of Twelve	14,783.24	13,976.66	17,098.00
Presiding Bishopric	58,675.56	52,683.69	60,541.00
Tithepayers' Service	32,157.48	30,683.07	37,826.00
Dept. Religious Education	22,664.00	18,853.20	23,237.00
Music Department	4,580.52	4,320.57	7,131.00
Radio Department	22,945.48	18,071.28	22,561.00
Audio-Visual Department	15,505.48	15,211.39	15,082.00
Department of Statistics	35,359.00	25,120.66	30,247.00
Legal Department	8,539.00	8,010.86	8,000.00
Historian	3,775.32	2,748.78	4,171.00
Presidents—Quorum of Seventy	800.00	588.28	800.00
Quorum of Seventies	550.00	1.85	550.00
Archaeological Society Expense	75.00	25.50	75.00
School of the Restoration	6,138.00	6,138.00	8,500.00
Auditor	3,100.00	2,965.35	4,900.00
Auditorium Operating	90,071.00	79,109.00	102,127.00
Ministry to College Students	5,215.16	4,741.66	5,715.00
Ministry to Armed Forces			3,422.00
Auditorium Guide Service	1,850.00	1,698.87	1,901.00
Women's Department	1,269.00	(590.99) Cr	1,558.00
Youth — Camping			1,252.00
TOTAL	\$ 363,147.24	\$ 313,392.72	\$ 394,547.00
STAKES AND DISTRICTS			
Center Stake	\$ 24,034.00	\$ 24,034.00	\$ 25,385.00
Kansas City Stake	7,450.00	7,450.00	8,200.00
Far West Stake	5,800.00	5,636.93	5,900.00
Lamoni Stake	5,200.00	5,106.56	5,200.00
Central Missouri Stake	4,825.00	4,044.63	4,950.00
Detroit International Stake	6,025.00	6,025.00	7,100.00
Los Angeles Stake	6,000.00	6,000.00	7,000.00
TOTAL	\$ 59,334.00	\$ 58,297.12	\$ 63,735.00
Canadian	3,680.00	3,498.14	4,600.00
B. & A. Field Exp. Districts	6,990.00	8,960.60	15,800.00
Hawaiian	1,600.00	1,255.34	1,600.00
TOTAL	\$ 8,590.00	\$ 10,215.94	\$ 17,400.00
MISSIONS ABROAD			
Australasian	\$ 3,487.50	\$ 4,628.36	\$ 7,740.00
New Zealand		581.56	1,232.00
British Isles	1,000.00	403.95	740.00
Scandinavian	150.00	217.69	150.00
French Polynesian	4,200.00	2,435.20	3,772.00
Germany	700.00	380.58	510.00
Holland	150.00	87.90	225.00
European			150.00
TOTAL	\$ 9,687.50	\$ 8,735.24	\$ 14,519.00
Depreciation			
Furniture and Fixtures	\$ 25,000.00	\$ 24,986.21	\$ 25,000.00

The Board of Appropriations took action authorizing the Presiding Bishopric to provide funds to match those which may be available from the Hill-Burton Fund (State and Federal) for an addition to the School of Nursing facilities. This is to be made available in the event that such a grant is given; the anticipated amount approximates something over \$30,000.

For many years the church has hoped to make provision for a pension for its employees other than those who are appointees. A pension plan has been developed to which both the church and the employees contribute. The amount needed to pay for past services of employees is approximately \$40,000. Approval of an appropriation for this amount was had at this meeting.

Consideration of special appropriations, other than those mentioned above, was reserved until the October meeting.

Careful and painstaking preparation on the part of the Presiding Bishopric and the Pre-appropriations Committee (Elders W. Wallace Smith, G. Leslie DeLapp, and D. O. Chesworth) did much to facilitate the work of the Board, and the meeting was characterized by a fine spirit of unity and fraternity.

Very sincerely yours,
THE FIRST PRESIDENCY
 By ISRAEL A. SMITH

Briefs

Far West Stake Conference

ST. JOSEPH, MISSOURI.—The Far West Stake conference was held March 23, in the Lafayette High School auditorium. Stake President Emery E. Jennings presided. Annual reports of all the departments were received. The following officers were elected: council of church school: Mrs. Virginia Bean, director; Mrs. Lloyd Heaviland and Mrs. Duane Constance, council members; director of youth: Carolyn Brooner; council of department of women: Mrs. W. J. Rounds; director, Mrs. Lloyd Parks and Mrs. Orman Salisbury, council members; council of music: Mrs. Harlin Armstrong, director; Mrs. Gordon Hidy, member of council; stake historian and librarian: Marie Agenstein; stake secretary: Juanita Goins; stake attorney: John W. Newhart.

The following stake officials were sustained: stake presidency: Emery E. Jennings, president, Orville L. Moffet and Evan R. Agenstein, counselors; stake bishopric: Fred L. Dickson, bishop, William J. Rounds and Eldon F. McKee, counselors; stake high council: Ervin L. Acord, Arnold Adams, Joseph Albus, Donald J. Bowman, David A. Coffman, Charles E. Haden, Kenneth F. Nelson, John W. Newhart, John Ruoff, Lloyd Siebert, and Garland C. Snapp.

The following recommendations for priesthood ordination were approved: John W. Tomlinson, C. Orman Brooner, Harold L. Peck, to the office of elder; E. Glen Hendrix, Chester L. Batsell, Robert G. Eklund, to the office of priest; Gerald L. Flowers, Robert R. Gould, Glen C. Robison, Virgil W. McKee, to the office of deacon.

The resignation of Lloyd Siebert as pastor of Excelsior Springs was received, and Grover Knudson was elected to take his place.

President F. Henry Edwards was guest speaker at the morning and afternoon preaching services.—Reported by MARIE AGENSTEIN

Young People Hold Series

EL CENTRO, CALIFORNIA.—On March 30-31, the young people of southern California held a rally in El Centro to help prepare for the missionary series held March 31-April 6. The young people went tracting from door to door in El Centro. On March 30 they had a camp-out on the sand dunes.

Seventy C. Houston Hobart, district president of Western Colorado District and missionary to Utah and Idaho, was guest speaker for the series. Elder James Kemp of San Diego assisted him and led music.

On April 6 the Yuma congregation joined El Centro for a sunrise service on the Yuma sand dunes. They returned to El Centro for the closing service of the series, then had a potluck meal in the park. The results of the series were good.—Reported by ROSEMARY BARRIGAN

Priesthood Banquet

JONESBORO, ARKANSAS.—A priesthood banquet was held February 10. The theme was "Kingdom Power for Kingdom Tasks." Duane Couey served as toastmaster. Movies of Hawaii were shown by Elder Jack Goold.

Evangelist H. W. Burwell was guest speaker. About sixty priesthood members and wives were present.—Reported by JACK WILLIS

Bulletin Board

Head Residents Needed at Graceland

Graceland College has available two dormitory head resident positions. The applicant for this type of position should be interested in young people, a member of the church, and preferably under age fifty-five although older applicants would be considered. Application forms are available from Jim White, Vice-President-Treasurer, Graceland College, Lamoni, Iowa.

Northern Ontario District to Hold Spring Conference

Conference will be held May 18, at North Bay, Ontario. The theme is "Seek Ye First to Build." At 9:00 A.M., Bishop Hudson Grundy will speak on stewardship and the kingdom. At 10:00 A.M., the Zionics home will be discussed, with John Bradley for man's responsibility, and Apostle D. O. Chesworth for women's responsibility. Brother Chesworth will preach the next hour, and a basket lunch will be held at 12:15, with each family supplying its own basket lunch.

At 2:00 P.M. there will be an ordination service. At 2:45 the conference session will be held. Support the district with your attendance. Canadian Legion Hall, 175 First Avenue, West.

HARVEY L. WAGG
District President
243 Duke Street E.
North Bay, Ontario

West Branch Dedication Service

On May 25, West Branch, Michigan, will have a dedication service, with President Israel A. Smith preaching.

BEN OUDERKIRK, pastor

South Central Michigan District Conference

District conference will be held June 1 at Midland, Michigan. There will be a four o'clock luncheon and installation service for the new district president. Elder J. Prav. Preaching at 7:30 will be by Apostle D. O. Chesworth, at the church in Midland.

Mission-wide Elders' Institute

The fourth annual mission-wide institute for elders will be held June 13-15 at Blue Water reunion grounds, three miles north of Lexington, Michigan. The institute begins at 8:10 A.M. on June 13. Registration and meals, \$7.00.

APOSTLE D. O. CHESWORTH

District Institute and Conference

A district institute and conference will be held at Norwalk, Connecticut, on Saturday,

May 31, 1958. Registration will begin at 10:00 A.M. The principal speaker will be Elder Victor Witte of Lexington, Massachusetts, who will relate some of his experiences in the European Mission. It is also planned to elect district delegates to General Conference.

JACK L. WEST
District Secretary

Serviceman's Address

Capt. Clarence E. Apple
729 Pinebrook Road
Eatontown, New Jersey

Appointee's Address

A. L. Gardner
42 Leslie Avenue
Auckland, S.W.I.
New Zealand

ENGAGEMENTS

Coen-Lackey

Mr. and Mrs. Virgil M. Lackey of Springfield, Colorado, announce the engagement of their daughter, Norma Jean, to Donald E. Coen, son of Mr. and Mrs. Verl D. Coen, of Wilburton, Kansas. Norma Jean is a junior in Springfield high school. Donald spent a year of college at Hays, Kansas, and is now at an electronics school in Wichita, Kansas. A June wedding is planned.

German-Dowell

Mr. and Mrs. Grover M. Dowell, Jr., of Utleyville, Colorado, announce the engagement of their daughter, Lois Eileen, to Gary L. German, son of Mr. and Mrs. Loy E. German, of Wichita, Kansas. Lois is a senior in Pritchett high school. Gary is a graduate of East High in Wichita. A June wedding is planned.

Weddle-Travis

Mr. and Mrs. Percy T. Travis of Holyoke, Colorado, announce the engagement of their daughter, Joyce Marie, to Mr. Franklyn Claire Weddle, son of Mr. and Mrs. Franklyn S. Weddle, of Independence, Missouri. Joyce is a graduate of the Independence Sanitarium and Hospital School of Nursing and Graceland College, class of 1956. Claire is a '52 Graceland graduate and has served in the Army. He attended Kansas University and Central Missouri State College. The wedding will be held August 2 in Holyoke.

WEDDINGS

Fahey-Montoya

Frances Montoya, daughter of Mr. and Mrs. Raymond Montoya of Durango, Colorado, and Billy G. Fahey of Kansas City, Missouri, were married April 4, in a double-ring ceremony by Seventy Russell F. Ralston in Independence, Missouri. Frances attended Graceland in 1955-56. Bill is a senior at the University of Missouri.

Smith-Sharpe

Ramona Joy Sharpe, daughter of Mr. and Mrs. Raymond Sharpe of Evergreen, Ala-

bama, and Clarence Eugene Smith, son of Mr. and Mrs. H. E. Smith, also of Evergreen, were married in a double-ring ceremony April 21 at the Reorganized Church in McKenzie, Alabama, Elder Rogene Odom officiating. The bride is living with her parents while the groom serves eight months sea duty in the North Atlantic with the Navy. She will then join him.

McIntyre-Carpenter

Elizabeth Ann Carpenter, daughter of Mr. and Mrs. Clarence Carpenter of Bell Gardens, California, and Jack Lee McIntyre, son of Mr. and Mrs. James McIntyre of Bell Gardens, California, were married in a double-ring ceremony April 27, at the church in Bell, California. Elder Elmer Johnson officiated. They are making their home in Bell Gardens.

LaRose-Godfrey

Marjorie Irene Godfrey, daughter of Mr. and Mrs. W. G. Godfrey of Fresno, California, and Floyd M. LaRose, son of Mr. and Mrs. Henry LaRose of Palmer, Alaska, were married March 15 at the Church of God in Palmer. The bride's father performed the double-ring ceremony. They are making their home in Palmer, Alaska.

Yoho-Neal

Zelma Arlene Neal, daughter of Mr. and Mrs. Paul A. Neal, and James Lee Yoho, son of James Yoho of Wichita, Kansas, were married December 7, 1957, at Clayton, New Mexico. They are making their home in Canon City, Colorado.

Erlinger-Poole

Ruth Ann Poole, daughter of Mr. and Mrs. John W. Poole of Belleville, Illinois, and Russell D. Erlinger, son of Mr. and Mrs. John A. Erlinger, also of Belleville, were married April 12 in a double-ring candlelight ceremony at the Reorganized Church in Belleville, Elder John H. Boren officiating. The groom is at present serving his draft assignment at Fort Leonard Wood, Missouri.

McNeill-McRoy

Eva Carol McRoy, daughter of Mrs. Jewel McRoy of Mananto, Illinois, and Harry Raymond McNeill, son of Mrs. Helena Lyell of Herrin, Illinois, were married April 14 at the home of the bride's uncle and aunt, Mr. and Mrs. N. E. Radford, in Marion, Illinois. Elder E. W. McKinney performed the ceremony.

BIRTHS

Mr. and Mrs. Richard Dawson of Macon, Missouri, became the parents of a girl, Cheryl Linn, born January 2, at the Kirksville Osteopathic Hospital.

Mr. and Mrs. Eugene Gray of Macon, Missouri, became the parents of a girl, Sara Ann, born January 16, at the Kirksville Osteopathic Hospital.

Mr. and Mrs. Elden Ewing of Wichita, Kansas, became the parents of a son, Jimmy Gene, on December 8, 1957. Mrs. Ewing is the former Joyce Lackey of Pritchett, Colorado.

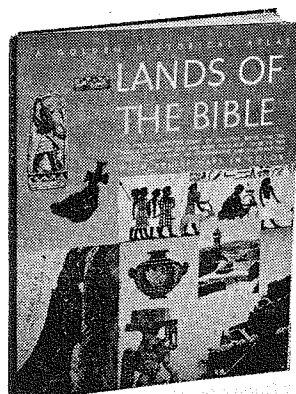
Mr. and Mrs. John W. Banks of Des Moines, Iowa, became the parents of a daughter, Carolyn Jean, on December 15, 1957. Mrs. Banks is the former Corinne Tabor.

Mr. and Mrs. James M. Thomas of Independence, Missouri, became the parents of a daughter, Susan Margaret, on February 8. She was blessed on April 6 by Elders Floyd R. Deal, Sr., and Newton Ward. Mrs. Thomas is the former Mildred Pease of Indianapolis, Indiana.

DEATHS

BURKETT.—Bessie Holman, was born January 22, 1883, in Clay County, Illinois, and died December 9, 1957, in Quick's Convalescent Home at Niles, Michigan. Mr. Burkett preceded her in death in January, 1933. She had been a member of the Reorganized Church for nearly forty-five years. Surviving are two daughters: Mrs. Ancil Burroughs of Buchanan, Michigan, with whom she had made her home for the past ten years, and Mrs. Burl Harrell of Rinard, Illinois; four stepsons: Ernest Burkett of Fairfield, Illinois; John, Everett, and Earl of Keens, Illinois; one brother, Carl A. Holman of Los Angeles, California; five grandchildren; and ten great-grandchildren.

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Box 382, Guelph, Ontario, Canada.

Funeral services were conducted by Elder George Seymour in the Swem Funeral Home. Burial was in Oak Ridge Cemetery at Buchanan, Michigan.

WILDER.—James Eugene, was born February 8, 1905, in Fort Worth, Texas, and died April 7 at the McCalip-Ivy Hospital in Weslaco, Texas. Baptized into the Reorganized Church in 1934, he was ordained a deacon in 1936, a priest in 1939, an elder in 1940, and a high priest in 1946. He was a former pastor of the Rio Grande Valley Branch (now Weslaco) and at the time of his death was president of the Southwest Texas District. After attending Texas A. & M. he worked as an engineer for the Morrison Engineering Company which designed the first electric distribution lines for the Magic Valley Electric Co-op. Later he became manager for the Co-op. He was past chairman of the National R.E.A.'s committee on system intercommunication, was a member of the governor's Water Conservation Committee, the State Affairs Committee of the Texas Electric Co-operatives, the board of directors of the Valley Chamber of Commerce, past president of the Mercedes Rotary Club, and president of the Valley Sportsmen Club. He was married in July, 1927, to May Catherine Mitchell, who survives him.

Besides his wife he leaves two daughters: Mrs. Mary Jo Jackel of Harlingen, Texas, and Mrs. Dorothy Romig of Houston, Texas; a son, James E. Wilder, Jr., stationed with the Army at Fort Sill, Oklahoma; and nine grandchildren. Funeral services were conducted at the Reorganized Church in Weslaco by High Priest Charles D. Neff, assisted by Pastor C. E. Bowden. Interment was in the Mercedes Cemetery.

WOODRUFF.—Dwight Burton, a native of Missouri, died February 24, 1958, in Modesto, California, at the age of forty-three of injuries received in an automobile accident. He was baptized into the Reorganized Church on August 26, 1928, ordained a priest on March 10, 1940, and an elder on November 25, 1956. He was elected pastor of the Modesto Branch in October, 1957, and was serving in that capacity at the time of his death.

He is survived by his wife, Kathleen; a son, Richard R., and a daughter, Mardell Marlene; and three sisters: Mrs. Lester Davis of Ceres, California; Mrs. Hazel Shaw of Sonora, California; and Mrs. Clara Wilson of Sacramento, California.

GRIFPIN.—Lura Frances, daughter of Abel and Elizabeth Jordan Woodson, was born February 16, 1867, on a farm near Dow City, Iowa, and died April 2, 1958, at the Independence Sanitarium. She was baptized into the Reorganized Church on August 24, 1887, and on November 12, 1895, was married to Willis Gale, who died on January 2, 1902. On March 15, 1903, she was married to John R. Griffin, who also preceded her in death. She lived alone in Dow City as long as her advanced age permitted, then in May, 1956, became a resident of Resthaven in Independence.

She is survived by a sister, Mrs. Esther L. Arnold of Sioux City, Iowa; a stepson, Morris Griffin; a stepdaughter, Bessie Pearl; and several step-grandchildren. Funeral services were conducted by Elders E. R. Butterworth and Elvin Baughman at the Reorganized Church in Dow City. Interment was in the Dow City cemetery.

BARR.—Sarah Edna (Gamet) Barr, was born November 23, 1876, at Little Sioux, Iowa, and died at Kansas City, Missouri, March 22, 1958. She was the daughter of Solomon and Louisa Gamet, and was a member of a family consisting of five sisters and seven brothers. Her girlhood and early life was spent in Iowa, where she received her education. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at the age of thirteen years and was faithful to this covenant all the years of her life.

She was united in marriage at Woodbine, Iowa, November 23, 1910, to Oren J. Barr. Of recent years they have lived in Sedalia, Missouri. Mrs. Barr is survived by her husband, and a sister.

Evangelist Everett E. Gamet, assisted by Bishop Willard Becker, conducted the funeral services at the Ewing Funeral Home in Sedalia, Missouri, with burial in the Sedalia cemetery.

COOPER.—Jerry Lee, infant son of Mr. and Mrs. Ted Cooper, was born November 19, 1957, in Bell, California. He died March 25, 1958.

TRACT REVIEW

Should I Be Baptized Again?



Seventy James C. Daugherty, author of this tract, has collected from his experiences some of the reasons why a person should consider seriously the question, "Should I be baptized again?"

His initial presentation is the biblical occasion of Acts 19 when several disciples at Ephesus asked the same question of the Apostle Paul. He points out Paul's come-back question: "Unto what . . . were ye baptized?" Then he asks the reader of the tract to consider the reasons and bases for his own baptism.

Brother Daugherty presents the view that even if we are baptized several

times, there is only one *true* baptism. He invites his reader to find the church of Jesus Christ and "be baptized into Christ." The question of priesthood authority is discussed briefly in a later paragraph.

The tract closes with several important quotations. One is Paul's familiar "Prove all things; hold fast that which is good." Another is by John Foster: "A man without a decision never belongs to himself; he belongs to whatever can capture him." Then follows reasoning: "To be baptized again—into the church of Jesus Christ—does not mean you discard the good and truths you knew before. Every good thing you have had before can be carried over into the new. You don't destroy the ideals, motives, and devotion of your former baptism by being rebaptized; you only redirect them into the larger channel of further truth which is in Christ and his church."

Single copy price of this tract is 4 cents. Quantity purchases reduce this as much as one half.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSC	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WVHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTFR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.



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And Finally...

WATCH YOUR WORDS

Many untrained speakers and writers mar the effects of their efforts by wordiness. Perhaps those little three-letter words such as "and" and "the" are most common offenders. Yet these are quite important words when properly used.

Paul did not say, as many of us have claimed concerning the church, "We are built upon the foundation of apostles and prophets" (Ephesians 2:20). Human beings make a poor foundation for a divine institution. The church of Christ existed for a time without apostles. What Paul said was that the household of God rests on the same foundation that supported the faith and works of the apostles and prophets. That little word "the" makes the difference. C. B. H.

A DECLINE IN DRINKERS

The beer, wine, and ale industry is desperate, and advertising efforts will become more and more frantic in the months ahead. The most recent Gallup poll on America's drinking habits revealed a marked decline in percentage of drinkers. In 1957, 58 per cent of those over 21 said they drank on occasion.

This year the percentage had dropped to 55. Gallup has been asking the same question annually since 1945. In the thirteen years the percentage of drinkers has dropped 12 per cent with a corresponding rise in abstainers. —The Methodist "Clipsheet"

FRIENDS

Life is good with the friends we have made,
And the joys which in common we share.
We want to live on—not because of ourselves,
But because of the people who care.
It's living and doing for somebody else—
On this all life's spendor depends,
And the joys of the world—when you've
summed it all up
Are found in the keeping of friends.
—Christian Booksellers Advance

DIPLOMAT

The test of good manners is to put up pleasantly with bad ones. —Wendell Willkie

MORE FOR OUR MONEY

I believe if we all would decide this year to give half a dollar more work for the dollar we receive we would all come pretty near getting back the half dollar we are losing because our dollars are worth half as much.
—Sherman Adams, presidential assistant, the White House

HOMER

One thought driven home is better than three left to die on base. —K V P Philosopher

GOOD EXERCISE

There is not a more pleasing exercise of the mind than gratitude. —Joseph Addison

SIZE-WISE

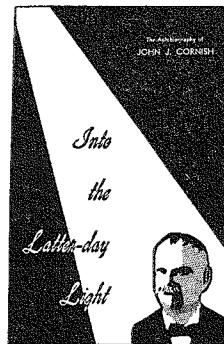
If a man gets too big for his britches it usually is easy to fill his shoes.
—The Gilcrafter

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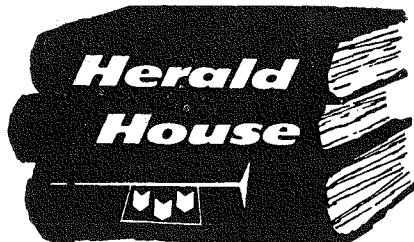
the autobiography of John J. Cornish

Into the Latter-day Light



This volume is from the pen of a man who came in touch with the work of the Reorganized Church of Latter Day Saints early in life, and immediately gave up everything which interfered with the development of a Latter Day Saint character—a character of devoted service to God and for his fellow men. First published in 1929, this book is now available with an additional section, "Little Known Incidents in the Life of J. J. Cornish," by Lottie Clarke Diggle. Paper binding; 208 pages. Herald House

\$1.50



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SAINTS' HERALD

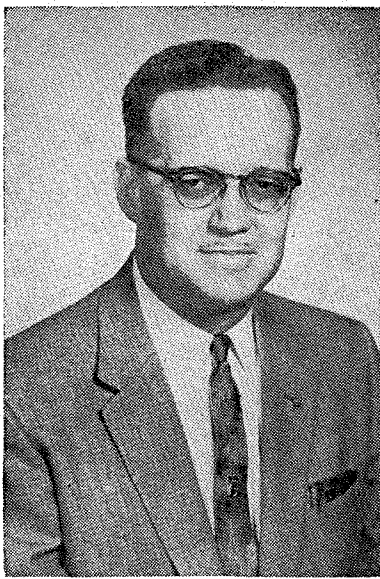
Volume 105 / May 26, 1958 / Number 21



National Cemetery, Fort Leavenworth, Kansas

A Keith B. Stokes Photo

"If ye break faith with us who die, we shall not sleep . . ."
—John McCrae



New President of Graceland

SINCE THE resignation of E. J. Gleazer, Jr., as President of Graceland College there has been concern throughout the church as to his successor. The following letter from the Board of Trustees signed by Earl T. Higdon, chairman of the board, will announce to the church the decision which has been reached after several months of research, interviews, and discussions regarding this very important position. We quote this letter in its entirety because we feel that it sets forth very clearly the situation pertaining to the selection of Dr. Harvey Howard Grice as President of Graceland College:

May 12, 1958

THE FIRST PRESIDENCY
THE AUDITORIUM
INDEPENDENCE, MISSOURI

Dear Brethren:

We are happy to inform you that the Board of Trustees of Graceland College has elected Dr. Harvey H. Grice to the office of President of Graceland College as of July 1, 1958. Since the resignation of Dr. E. J. Gleazer, Jr., on September 1, 1957, Dr. W. S. Gould, vice-president-dean, has been serving as acting president. Dr. Gould has been serving in two capacities and is to be commended for the good work as acting president which he has willingly done at our invitation. With the coming of Dr. Grice, he will continue to serve as vice-president-dean.

Dr. Grice is a chemical engineer and manager of manufacturing and engineering of the Kankakee (Illinois) operations of the General Foods Corporation. He will assume his duties as President of Graceland College as soon after July 1 as satisfactory termination with General Foods Corporation will permit.

Dr. Grice comes to Graceland with a splendid background. He has a strong heritage in the church. He is the son of John R. Grice, lifelong missionary. His grandfather, William M. Grice, was a high priest in the church. Harvey Grice has been actively engaged in church work wherever he has lived. He was ordained a deacon in 1926 in Michigan, a teacher in 1936, and an elder in 1938 in Ohio. He has been pastor or assistant pastor in several congregations. He has had experience as district president or counselor to a district president in two districts. In 1956 he was ordained a high priest, and at the present time is president of Northeastern Illinois District.

Brother Grice has a splendid academic background. In high school he was active in sports, music, drama, as well as finishing second in his class. He received his collegiate education at Ohio State University, receiving his Doctor of Philosophy degree in 1941. His academic work was on a high level as attested to by his election to Tau Beta Pi, Engineering Honorary Society; Phi Lambda Upsilon, Chemistry Honorary Society; Sigma Xi, Scientific Honorary Society.

Dr. Grice has evidenced administrative talent and skill by the position which he now holds with the General Foods Corporation. His administrative ability has also been evident in his work as a church leader.

Harvey Grice married Ruth Lively, a Graceland alumna of 1941. Sister Grice is also from a fine church family. Brother and Sister Grice have four children: William H., fourteen; Ruth Ellynn, ten; Geoffrey, seven; and Mary Sherilynn, five.

We feel that Brother Grice is the kind of man into whose care the church may well trust its young people. We are sure that the church will be glad to know that Brother Grice has made himself available at considerable sacrifice for this responsibility, and we ask for him the support of the church everywhere.

Sincerely,

EARL T. HIGDON, *Chairman*
Board of Trustees

We are very conscious of the importance of higher education. Particularly are we concerned that higher educational opportunities shall be made available for our church young people as they complete their high school education. To this end we are interested that Graceland College shall be the kind of institution that will challenge all who enter its doors to higher achievement in the field of education and learning.

It is eminently desirable that men and women of both spiritual quality and academic competence shall make up the faculty of Graceland College, and it is especially desirable that we have as president of the college one who is not only well qualified but who has a high degree of devotion and concern for the church as the parent body and sponsoring institution of the college. We recognize such a person in Dr. Harvey H. Grice and feel that the Board has made a wise selection in choosing him to head our college. We solicit for him your support and pledge to him through the columns of the *Herald* our support and extend to him our best wishes for the success of his administration.

THE FIRST PRESIDENCY
By *Israel A. Smith*

Authors in This Issue

Franklyn S. Weddle (page 5), Director of Music, Co-ordinator of Radio and Audio-Visual

Leona Hands (page 7), Port Huron, Michigan

Leonard J. Lea (page 8), contributing editor

Reed M. Holmes (page 10), apostle, Covina, California

Pearl Wilcox (page 11), Independence, Missouri

Alan S. Frater (page 13), high priest, Victoria District, Australia

R. W. Scott (page 14), evangelist, Independence, Missouri

Naomi Russell (page 15), assistant editor

Administration to the Sick

The following statement by the First Presidency concerning administration to the sick was approved by the Standing High Council on January 16, 1958.

THERE is perennial interest in the relation of faith to healing and in the spiritual resources available through the church for the restoration of those who are sick. Because of recent questions which have come to us we have checked our impressions with a number of high priests and elders and have discussed the matter with the Standing High Council of the church. In harmony with those consultations we have set out here a number of typical questions and our replies thereto. We trust that these will be of value to the elders and to the Saints in general.

Is the ordinance of administration to the sick outmoded because of advances made in the practice of medicine?

No. To the contrary, the evidence seems to be that the wise use of the ordinance is repeatedly vindicated. While it is true that many diseases which once plagued humanity have been brought under control through effective medical treatment, and the area of this control is being increased every day, many of the maladies so evident in our day make heavy demands on our faith as well as on our medical skills. The spiritual causes underlying ill health are now widely recognized by doctors and psychiatrists as well as by religious leaders. Moreover, administration to the sick is justified in its spiritual values, above and beyond the physical healing which is also sought.

Under what scriptural authority do the elders administer to the sick?

Each of the Three Standard Books testifies to the healing of the sick through the prayer of faith. The promise of such healing is most succinctly stated in the epistle of James:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5: 14, 15.

This admonition and promise has been renewed to us in our own time:

The elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.—Doctrine and Covenants 42: 12 d. (See also Doctrine and Covenants 42: 13 a, b; 46: 7 c; 119: 9 c).

*What is the law concerning the blessing and use of oil?**

There is no law known to us directing what kind of oil shall be used in administering to the sick, or indicating how, when, or why the oil should be set apart or consecrated for such use. It has become the custom in the church to use olive

oil, which was presumably the oil used by the Savior and the early saints. In view of this tradition we believe that the oil used should be olive oil, except in case of an emergency, when we feel that other oil is equally acceptable. The oil used should be of good quality and should be kept free of contamination and stored according to the instructions of the manufacturer. When once it has been blessed, or consecrated, this oil should not be used for any purpose other than that for which it has been set apart.

It is our tradition that bottles or cans holding the oil to be blessed should be opened during the act of blessing, although failure to open the container should not be held to invalidate the blessing.

While there is no rule indicating the exact manner in which oil should be consecrated, we suggest that it should be held in the hands of the elders while they ask the blessing after the following manner:

Our Father who art in heaven, we present before thee this oil in the name of the Lord Jesus Christ, thy Son, and ask thee that thou wilt accept it at our hands, that it may be blessed, consecrated, and set apart to right and holy uses. We pray thee to grant that whosoever may use this oil in administering therewith may do so in faith, nothing doubting; that those to whom this oil shall be administered may accept the administration in faith, having confident trust in thee, that thy purposes shall be wrought in them through their devotion to thy will and the ministry of thy Spirit. Amen.

We suggest this merely as a pattern and have neither the right nor the disposition to direct that it shall be used and that no other pattern will be acceptable.

How much oil should be used in anointing?

Enough oil should be used to be felt—not enough to be unpleasant or embarrassing. This requires one or two drops.

What is the function of the oil in the ordinance of administering to the sick?

It is widely believed among the elders that the major function of the oil is to be symbolic of the cleansing and healing power of the Holy Spirit. In administration the oil is not used for its medicinal properties and certainly should not be held to have healing qualities intrinsic to itself which are applicable to the treatment of every disease. The use of oil in this ordinance is inseparably related to the prayer of faith.

What part of the body should be anointed?

The head or, under some circumstances, the forehead. The anointing of other parts of the body, especially open wounds, should be discouraged.

The internal use of consecrated oil in connection with administration is a tradition among the Saints in many parts of the church. Because there is no warrant for this in the law, we would not encourage such use. We do not feel free to go further than this.

How long should be the prayers of anointing and confirmation?

There is unanimous agreement among the elders consulted that the prayer of anointing should be very brief. It recognizes

(Continued on page 6)

* The essence of this instruction is taken from an editorial in the *Herald* for February 7, 1894 (41: 83) which was probably written by the late President Joseph Smith; and one in the *Herald* for November 22, 1911 (58: 1107-8), which was probably written by Elbert A. Smith, a member of the First Presidency.

Official

No Baptisms before Eighth Birthday

Because of many inquiries which continue to be received, we wish to call attention to the very positive terms of our church law, according to which children under eight years old are not eligible for baptism. (See General Conference Resolution 552, adopted April 15, 1904).

This conference action is an interpretation of the fundamental law in Doctrine and Covenants 68: 4.

Children who are prepared for baptism in prebaptismal class and elsewhere, but who have not attained their eighth birthday by Children's Day, should be baptized in special services occurring after they are eight or, if thought wise by the

pastor, the date of Children's Day might be postponed for a short time so as to accommodate them.

THE FIRST PRESIDENCY
By Israel A. Smith

Appointment of Bishop's Agent Unorganized New Mexico Area

Notice is hereby given of the appointment of Brother Frank A. Minton, 1309 Guaymos, N. E., Albuquerque, New Mexico, as bishop's agent for the Unorganized New Mexico Area, succeeding Brother Russell Wood, who has been temporarily serving this area in addition to his duties as bishop's agent of Arizona. Brother Wood will continue to serve the newly organized Arizona District as bishop's agent.

Solicitors of the Unorganized New Mexico Area are hereby notified to send their reports for the month of May and each succeeding month thereafter to Brother Minton at the above address.

We take this opportunity of expressing our appreciation to Brother Wood for assisting us as agent of the Unorganized New Mexico Area. We have also appreciated the support given by the Saints of this area to Brother Wood during the period of his service and take this opportunity of commending Brother Minton to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved
THE FIRST PRESIDENCY
By Israel A. Smith

Across the Desk

OF THE FIRST PRESIDENCY

Word comes from Lee Abramson of Spokane, Washington, that Seventy James C. Daugherty has passed through a critical operation. Through the prayers and fasting of the Saints he was greatly blessed.

Brother Abramson is grateful for the unity of the response to this request for prayer and feels that it has bound the people together.

The following report was recently received from Apostle P. E. Farrow:

April 27 a college student and military personnel conference was held on the Lewis River campgrounds in Washington.

Five districts in Washington, Oregon, and British Columbia were included. About fifty persons attended.

It was a very profitable experience. A great deal of worth-while ministry was given by many who participated.

I had the opportunity to see at closer range the work being done by Carl Mesle, assistant to the First Presidency for ministry to college students and Armed Forces personnel. I believe he is performing a much-needed ministry to these people who many times do not

otherwise receive essential church contacts.

I am sure that meetings of this kind, together with the ministry that is being given in our other church endeavors, will bring immeasurable returns in the future.

Mrs. Otto Slasor Dies

Word came last Monday that Ena Talberg Slasor, member of the Council of Women of the General Church, died on Sunday. The funeral was in Detroit on May 13. Three of her children are Graceland graduates, and one is now enrolled. She had been active for years in the women's department and in civic affairs. The Home Column will soon carry a tribute to this outstanding leader who blessed the church with talents.

Pastoral Issue

The "Saints' Herald" for June 16 will be a special issue devoted to the pastors or presiding elders and their work. These servants of the church are in touch daily with the membership and the community they serve. Read this issue to get a better overview of the pastoral ministry.

The Saints' Herald

Vol. 105 May 26, 1958 No. 21

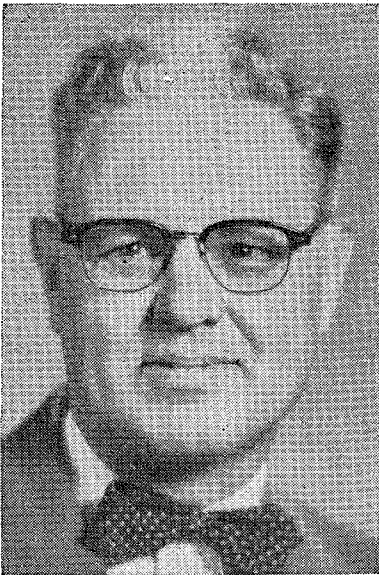
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How Can We Use Our Talent for the Church?

VERY SOON now the Auditorium will be finished and the work and labor and sacrifice which have gone into its completion will need to be justified in the kind of use to which it is put. I have been asked to "dream a little" as to the future of the Auditorium and its impact on the cultural life not only of the Center Place but on the church as a whole; however, I find it difficult to limit my thoughts in this direction only to the Auditorium.

When this building is completed we will need artists of all descriptions to give concerts, lectures, recitals, and exhibits so that it will actually be used to promote the kind of culture that ought to be characteristic of Zion builders. This is going to take people who have dedicated their lives both to the church and to excellence in their chosen art or profession. The Auditorium should be a place of great preaching, great music, great drama, great painting, great sculpture; in other words, a place of greatness in all the cultural pursuits of life. Of course it ought to be more than that. It ought to be a place, too, of uplifting worship which will motivate the worshippers to a sense of commitment to build the kingdom of God on earth, a place where inspiration to great living will be commonplace. If it doesn't fulfill these purposes we are, all of us, going to fall short of the opportunities which are ours.

Talent and the Church

Many times, I have to answer the question put to me by young people over the church, "How can we use our talent and experience for the church?" If we look at that question from the standpoint of the immediacy of the problem it is hard to answer a young person who decides to devote his or her life to music for worship, simply because music in our church is placed on a voluntary basis; and, frankly, I can't see that that picture is ever going to be very materially changed. The one who makes a profession of church music rarely has the opportunity of using that profession in our church. In a way this is discouraging. Of course there are many other fine professions which do not give, and perhaps never will give, an opportunity to work directly for the church. However, if one looks at the problem and this particular question from a larger viewpoint everyone may have an opportunity to identify his work with the church, and the church with his work. I strongly believe that the church needs to develop artists, artisans, and experts in all fields—people who are loyal and devoted members of the church and at the same time excel in their chosen profession.

We hear many times, for instance, of famous people of the world who let it be known far and wide, indeed they make a point of the fact, that they are members of this or that church denomination. What they are actually doing is identifying their fame and renown and influence with their church, and this is all to the good because it also implies that the influence of the church has been in their lives and caused them to rise to that degree of renown. Our church greatly needs that kind of, shall we call it, publicity. After all, the gospel ought to make superlative men and women in all walks of life. If it doesn't, there is something wrong.

The Auditorium Organ

Perhaps in less than two years now we will have a beautiful new organ in the Auditorium. It won't be the largest or most expensive organ in the world, but I have been told by experts in the field that our organ will no doubt become one of the famous organs in this country and perhaps internationally because of the quality of the instrument. I keep asking myself, What good is this organ unless we have some great artists of the keyboard to play on it? Otherwise just about any organ would do that would perform the functions of providing appropriate music for our Conference sessions. In other words, where is our Latter Day Saint Marcel Dupré? Not only the one for today but the one fifteen or twenty-five years from now? No doubt that one now is going to high school or perhaps even grade school, but who is he and where is he? And what about the life of the church in the branches throughout the world, is it going to inspire some youngster to rise to that kind of fame?

Messiah Soloists

We have an immediate problem in the providing of soloists for our annual *Messiah* broadcasts. We have it, again not only for today but for five, ten, or twenty years from now, and if we have to choose from only one possibility in each of the four voice ranges in a church the size of ours, we are indeed impoverished. There should be now, and coming in the future, a number of soloists of the caliber *and experience* who could be called upon to perform our *Messiah* broadcasts. Again the question, Is the quality of worship, inspiration, and motivation to excel and to great living present in our branches sufficient to produce these future soloists, not only for *Messiah* but for the many other times that they

could be used at Conference or headquarters and also throughout the church?

Art Appreciation

The Auditorium has a museum and gallery which has been completed now for about two years and in which there have been several art exhibits. As a matter of fact, however, we haven't even scratched the surface in this direction, and the whole matter of art appreciation should come up for some serious consideration on the part of adults throughout the church so that a later generation might appreciate artistic trends in the fields of painting and sculpture to the extent that those generations will produce outstanding artists. Again, not only for the sake of the renown that it will bring the artist himself but also for the renown that he might bring to the church.

I readily admit that the church will have to do a superlative job of conditioning any young person who is going into some of the artistic fields. The field of ballet, for instance, or of drama where the school life and the professional life will meet a Bohemian living influence which will take a person with a very strong character to withstand the pressures with which he will be surrounded, pressures toward a kind of life which would be the antithesis of that of a true Latter Day Saint. But here again the motivation toward righteous living needs to go hand in hand with the motivation toward excellence in a chosen profession or field.

A Quality of Life

What we have said about music and the other arts is equally true in the field of the development of high excellence in preaching and teaching.

It will now be apparent why I stated that it is difficult to narrow the field just to the use of the Auditorium. Really what we are talking about is a quality of life regardless of the Auditorium. But this Auditorium becomes a focal point in our thinking and will no doubt also be a focal point in our functioning in these various fields. And its completion really points up a problem which has always been with us, but also one to which we need to give some major consideration now.

Another facet of this whole problem is the fact that if we do develop great artists, musicians, and preachers, we our-

selves, as a church, need also to develop our appreciations for the work of these people. Greatness in any of these fields cannot be developed in a cultural vacuum. We need to nurture interests and talents among us, and that nurture will take many forms, including an interest in the products of these talents, even perhaps some financial help along the way, and certainly the moral support and encouragement that comes from loved ones and members of that larger family which we call the branch, or with the church at large. It is improbable that a Heifetz will ever be developed in a branch or community where hillbilly music is considered the peak of the musical art.

We do have this immediate need for a justification of this magnificent Auditorium in the use to which it is put, but while we are fulfilling that need as best we may with what we now have, we need also to keep in mind the future and to begin to build now a wider horizon throughout the membership of the church in regard to the arts, not only the so-called fine arts but also the art of worship, preaching, and spiritual growth so that the future will hold for us a greater promise than we have at the present.

What I have been trying to say boils down to just this: Anyone who will develop his or her talent and become expert and famous in a profession of his or her choice can at the same time bring renown to the name of the church and be doing a great service to the church, even though the church does not employ his or her full time in the chosen profession. Artists and sculptors should try to get showings in the famous art fairs and exhibits throughout the land, and at the same time live lives whose "light so shines that others may see his good works and glorify our Father which is in heaven." And organists, composers, musicians of all kinds should become outstanding artists in the field of music while at the same time tying their lives so closely to the church that it is identified with every good thing they do.

Finally, the answer to that question, "How can we use our talent and experience for the church?" is that you should use your talent and experience in every walk of life. At the same time walk uprightly, live righteously, and let it be known far and wide that the church has an influence in your life and that you are devoting your life to the church as well as to your art. Then you are in fact using your talent and experience for the church, regardless of whether or not you are employed by the church.

Administration to the Sick

(Continued from page 3)

that the anointing is in the name of the Lord Jesus Christ and petitions the presence of the Holy Spirit in the ordinance. There also appears to be unanimous agreement that the prayer of confirmation should be a little longer, but that it also should be comparatively brief. Specifically, it should not be so long as to be fatiguing but should be long enough to minister to spiritual comfort and faith. In this connection attention is called to the following:

Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom.—Doctrine and Covenants 125: 15 a, b, c.

May consecrated oil be properly used by those who are not elders?

We know of no specific law which authorizes such use. On the other hand, there is widespread and long-held tradition favoring this use, especially when the elders are not available,

and we cannot see our way clear to advise against this practice with any degree of assurance. But we must hold that it cannot take the place of administration under the hands of the elders. The use of oil in this manner, in the absence of any authorization in the Scriptures, might easily lead to superstitious regard for the oil, and this should be scrupulously avoided. The principle seems to be that God has promised certain blessings through administration. This is not to say that under other conditions, not specified, a blessing cannot also be received. The significant factor is the prayer of faith.

Is the ordinance of administration consistent with calling for medical aid?

Yes. There seems to be good reason for believing that "anointing him with oil" was accepted medical practice in the time of the apostles (Luke 10: 35). In our own time divine revelation approved "the use of that which wisdom directs" (Doctrine and Covenants 119: 9 c). Certainly the appointment of a church physician who is to serve "in his spiritual office and his calling as a physician" (Doctrine and Covenants 127: 2 c) would seem to indicate that there should be no conflict between the use of approved skills and remedies and administration in the spirit of faith.

The Ministry of Broken Things

THE PARENTS of a young girl who showed promise of becoming a talented singer proudly took her to a great master and requested an audience with him.

The artist himself accompanied the girl on the piano and listened carefully as she sang. When she had finished, he dismissed her, then faced her parents. "Take her home," he said gently, "and bring her back when her heart is broken."

In amazement, the parents voiced their strong objections. But the master shook his head and replied, "Your daughter has a beautiful voice, but it has no depth, no feeling. She needs to live a little more." And then he added a truism that they knew full well. "Life has a way of breaking our hearts over one thing or another."

Is there a ministry of broken things? There is much in the Scriptures that would lead us to believe so. Often the breaking was first necessary that a blessing might come to the children of men.

In the book of Judges, the Midianites conquered the Israelites and burned their crops, causing them to flee to the hills for safety. They cried to the Lord for succor, and he called a stalwart leader named Gideon from their midst. The young prophet listened to the voice of God and chose three hundred men. He equipped them with trumpets and pitchers. At a given signal, each man blew his trumpet and broke the pitcher resulting in such noise and confusion that the enemy fled in terror. The breaking of the pitchers brought the desired blessing—victory!

Jeremiah the prophet lived in a time when the Israelites were besieged by the enemy without the city walls and were suffering from hunger within the gates. Knowing full well that misfortune had befallen them because of their evil doings, Jeremiah cried to them to repent and return to God. "Break up your fallow ground and sow not among thorns," was the word of the Lord to them. In breaking up the ground, they would take the first step toward reaping the blessing of a harvest. Both the ground and their lives were fallow. They needed to break up the evils that threatened to destroy them and sow good deeds in order for God to bless them.

A GREAT PROPHET once thought to run away from duty. Jonah had been commanded by God to go to the city of Nineveh and preach repentance to the people. He rebelled and boarded a ship headed in the opposite direction. A terrible storm arose which threatened to break up the ship. Seeing the impending peril, Jonah began to repent and, rather than have the ship and its occupants lost, he told the sailors to throw him overboard. Subsequently, he repented and went on his way to Nineveh. His preaching saved the people and the city from destruction.

In the gospel of Mark, while Jesus was preaching to a houseful of people, four friends of a sick man sought entrance that they might bring him to the Master for healing. Refused admittance, they carried the sick one to the roof and proceeded to open the roof so they could lay the man at Jesus' feet. The broken roof opened the way for the blessing of restored health to the man with the palsy.

The Apostle Paul was a prisoner on a ship bound for Caesarea. Paul had tried to warn the captain against sailing, but he would not listen. At sea the ship ran into a terrible storm which lasted many days and filled the passengers with fear. The wreck that followed broke the ship to pieces, yet Paul and every one of the two hundred and seventy-six men aboard were saved. Cast on the island of Melita, Paul was able to render a wonderful ministry to its people. He stayed for six months, preaching and healing the sick. The broken ship interrupted Paul's journey to Rome, but a great blessing was made possible to a group of God's children in need of comfort and ministry.

ONE OF THE LAST ACTS of Jesus before his crucifixion was to meet with his disciples in the upper room to eat the last supper. He broke bread with them and commanded that, after his departure, they should meet together often to partake of the wine and bread in memory of his broken body and spilled blood. In the ministry of broken things, the greatest of all was made possible by the sacrifice of our Lord and Redeemer on the cross of Calvary where he gave his life that he might "draw all men" unto him. Each time we partake of Communion, the broken bread serves to refresh our minds of the One who made possible the resurrection and the gift of eternal life.

The broken heart and the broken spirit are mentioned many times by the Psalmist, always with the promise that God is near to comfort and sustain in times of need. Because we live in a physical, imperfect world, we are subject to illness, accident and tragedy. God's people have not been promised immunity from these things. In the parable of the two houses the Master warned that the same storms beat upon both houses. "The floods descended and the winds blew," but the house upon the rock fell not. The hard experiences of life often cause us to lean on God. He has said that he will bind up our wounds and give strength for every trial.

Someday, says Solomon in the book of Ecclesiastes, the silver cord of life will break and the spirit return to the God who gave it. Those who merit the "well done, good and faithful servant," shall surely meet with joy their Creator and Redeemer and receive the greatest blessing of all, eternal life.

The Ministry of Healing

Part IV

Instructions from the Doctrine and Covenants

1. *Require Not Miracles*

Require not miracles, except I shall command you; except casting out devils; healing the sick; and against poisonous serpents; and against deadly poisons; and these things ye shall not do, except it be required of you by them who desire it, that the Scriptures might be fulfilled, for ye shall do according to that which is written.—Section 23: 6.

2. *For Those who Lack Faith*

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy.—Section 42: 12 c.

3. *For Those Who Are Sick*

And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name.—Section 42: 12 d.

(Anointing with consecrated oil, or any anointing, is not mentioned.)

4. *For Those Who Die*

And if they die, they shall die unto me, and if they live, they shall live unto me.—Section 42: 12 d.

5. *Gifts of Healing*

And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal.—Section 46: 7 c.

6. *Do Not Prophesy over the Sick Unless Directed*

Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it.—Section 125: 15 a, b.

7. *Pray; Anoint with Oil*

Pray over the sick, anoint them with oil, as commanded in the law.—Section 125: 15 c.

8. *Leave Them in God's Hands*

And leave them in my hands, that the Spirit may deal with them according to my wisdom.—Section 125: 15 c.

9. *Warning against False Manifestations*

Many spiritual manifestations have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people.—Section 125: 15 d.

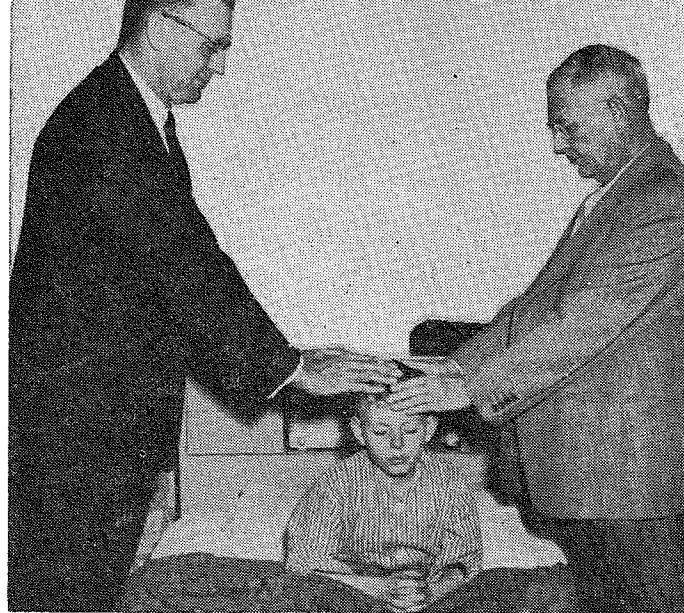
10. *Warning against Errors of Human Sympathy*

They are not justified in permitting their human sympathies to overcome that which has been written in my Scriptures. The spirit of the prophets is subject to the prophets.—Section 125: 15 e.

Joseph Smith Healed by Command

An account of how Joseph Smith once healed by command is related in Hayden's *History of the Western Reserve* (pp. 249-250; quoted in *Church History*, Volume I, page 91):

Ezra Booth, Mantua, a Methodist preacher of much more than ordinary culture, and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson, and some other citizens of this place, visited Smith at his home in Kirtland, in 1831. Mrs. Johnson had



been afflicted for some time with a lame arm, and was not at the time of the visit able to lift her hand to her head. The party visited Smith partly out of curiosity, and partly to see for themselves what there might be in the new doctrine. During the interview, the conversation turned on the subject of supernatural gifts, such as were conferred in the days of the apostles. Some one said, "Here is Mrs. Johnson with a lame arm; has God given any power to men now on earth to cure her?" A few moments later, when the conversation had turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: "Woman, in the name of the Lord Jesus Christ, I command thee to be whole," and immediately left the room. . . .

Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain.

It is not to be supposed that Joseph Smith followed this practice in general. In his history of the church, he mentions that when he and Bishop Whitney were returning from Independence to Kirtland in the spring of 1832, the latter was the victim of a broken leg in a runaway accident near New Albany, Indiana, and Joseph remained with him four weeks caring for him and "administered to him till he was able to be moved" (*Church History*, Volume I, page 250). Regular administration, apparently, was the more common procedure. Details on the ceremony of administration, however, are not indicated at this point.

Joseph Smith III, and Ministry to the Sick

From 1860 to January, 1866, Joseph Smith III, son of the martyr and the first president of the Reorganization, presided over the branch of the Reorganization at Nauvoo. In his *Memoirs* he wrote of his experience in the ministry of healing at that time:

The Nauvoo Branch over which I presided had been growing steadily, though a few had also begun to move away. In the late summer and early fall an epidemic of some kind raged through the city, and a number of our members were stricken. The chief symptom seemed to be a low but persistent fever and much weakness. My brother David and I were the only available elders and we were kept constantly busy administering to our sick, as many as twenty-two being down at the same time. We visited each of these every day, going to some in the forenoon and the rest in the afternoon. No physicians were called in any of these cases, and the exercise of faith seemed to bring gratifying rewards, for out of the twenty-two only three were lost—a little son of Brother Chambers, Manada, the beautiful fourteen-year-old daughter of Brother Kendall, and Sister Hyrum G. Hall.

Sister Hall had been healed under administration, but was exposed, in her weakened condition, to the weather, due to the unwise and inconsiderate action of her husband, according to the further account of President Smith. Her death could have been avoided.

It will be noted that the people relied solely upon administration to the sick for relief from their sufferings. A further experience of President Joseph Smith relates to this matter and is in the following.

Physicians—and Administration

The problem involved when church members employ the services of physicians, and also call for administration, was a serious concern to President Joseph Smith. The following quotation will present the problem and also the solution at which he ultimately arrived:

The years 1878 and 1879 were years of trouble in the branch of the church at Plano, Illinois. Business was dull, the times hard; and during the fall of 1878 and all of the year 1879 there was considerable sickness among all classes. . . . The branch was quite large, but owing to circumstances there were not more than three or four elders available for visiting the sick as the law provides. . . .

These calls were numerous and came at all hours of the night and day, and it was quite a usual thing for these three to be out from supper time till near midnight answering to requests for administration. Nor were the requests all made by those who belonged to the church; quite a number of the neighbors and friends of the Saints having learned of the effective benefits derived from administration, availed themselves of the faith and asked to be visited, which of course was granted.

One thing was annoying, and to us elders seemed anomalous to say the least of it, and that was that among many, both the members of the church and those not of the church, physicians were employed; and, sometimes, both doctors and elders would be found at the bedside of the sick at the same time, or following each other at intervals.

This seemed to work well for a time, but finally became irksome in thought to the elders, and perhaps also to the doctors; though none of the latter complained that we heard of. The sick seemed satisfied and not many died.

One night at the close of a long and tedious day a good part of which was spent in going from place to place, visiting and administering to the sick, the writer, after a talk with his companion elders had about concluded that he would refuse to go to places where a physician was employed. . . .

After going to bed that night, President Smith had a remarkable spiritual experience, in which his mind and attitude were reversed on this decision. A messenger appeared and recounted the experiences and his discussion of them. He concluded with this:

Well, then, believing as you say you do, that the power by which the healing is done is the power of God; and that in each instance where an administration is had, whether the elders alone are called, or a doctor is also called, the healing power is sent or withheld according as it is decided by the wisdom of God, do you not think that it is your duty, the duty of the elders who believe and teach the doctrine of the laying on of hands, to go when called and administer according to such belief and teaching, and leave the matter in God's hands to send the power and heal, or otherwise as he may in his wisdom decide, whether a doctor has been called in or not?"

Somewhat reluctantly, "Well, yes; I suppose so."

And from that day to this when called to visit and administer to the sick the writer has gone when he could consistently without asking or caring whether a doctor had been called or the elders alone. He believes the visitation was intended to teach him his duty, and incidentally the duty of the elders generally, in the matter of administering to the sick and suffering, whether the faith of them who were administered to was weak or strong.—*Saints' Herald*, 44: 81-83 (February 10, 1897).

Danger in Prophesying Concerning the Sick

In addition to the warning contained in the Doctrine and Covenants the following is significant in relation to the harm that may come from prophesying over the sick:

Our early experiences in administering to the sick, in the church and out of it, for we were frequently called to attend those who were not members, all went to discourage this peculiar species of inquiry, and the after occurrences to which we have been a witness or have been made acquainted with upon the testimony of others, have also confirmed those early experiences. Our experience even at our earliest

acquaintance with the exercise of the power of God in the healing of the sick went to show that, more frequently than otherwise, the continued importuning of the friends and elders for a witness as to whether the sick would recover or not, was followed by bad results. Sometimes, prophecies were delivered respecting the recovering of the sick person which were not realized; and immediately speculation would begin as to who was in fault, the friends, the sick one, or the elders; and grave questioning would take place as to the source whence the prophecy came; and unfortunate loss of faith would seem to be inevitable.

We reached the conclusion at that time that it was no part of the duty of the officers administering to the sick to ask the Lord for a manifestation as to the recovery of the sick one, or his departure from this life. Our subsequent experiences and our observation have confirmed us in the conclusion reached at that time, and subsequent events have clearly gone to show us that what sometimes followed then has continued to follow; more dissatisfaction than blessing has resulted from the importuning prayers referred to. . . .

When the elders are sent for to administer to the sick, they should go, if it is practicable; they should administer in faith nothing doubting; anointing with oil and laying on of hands; they should earnestly pray, and so far as in them lies do all that is possible to make the administration acceptable to the Lord; but we can not see that it is any part of their duty to seek for a sign. It lies with God to exercise the power to send relief; he can be trusted to do this without answering to prayer that the patient will either recover, or is appointed unto death. Overanxiety on the part of friends, including the elders, produces a condition in which it is possible for some one to be misled to the injury of the parties to the incident and to bring reproach upon the faith. This should be avoided, and the surest way is to submit the sick member to the tender mercy of the Lord in prayer, and then leave him in the hands of God without asking a pledge for recovery, or a warning to die.—*Saints' Herald*, 54: 59-61 (January 30, 1907).

The Use of Oil in the Ministry of Healing

No explicit law is known concerning the kind of oil to be used, or the manner of consecration. It has been the custom to use olive oil, but in case of necessity other kinds may be used. Cleanliness is most desirable.

One of the best statements on the subject is an editorial that appeared in the *Herald* in 1894. It was not signed. Internal evidence indicates that the author may have been Joseph Smith III, President of the church, Joseph Luff and Richard Salyards were the other editors listed at the time. However, they are excluded by a phrase in the text; only President Smith could qualify for the "thirty years" mentioned. The style and vocabulary are those of President Smith:

It is traditional that the oil should be taken before the elders, and either before the church in a meeting assembled, or in the privacy of a room aside from noise and confusion, and by the elders solemnly and devoutly consecrated by offering to God and prayer and set apart to right and holy uses.

All this is legendary, or the result and teaching of custom; but it is well said that "custom makes law"; and so far as there is any necessity for a rule of law to govern in the case, the things which are not in contravention of direct written law, prescribed by long continued custom, may be safely followed.—*Saints' Herald*, February 7, 1894, Volume 41, page 83.

The Customary Form of Administration to the Sick

There is no rigid or prescribed pattern to follow in administering to the sick. The occasion is a small meeting, and some discretion is permitted the elders under the law of the church which says, "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God"—(Doctrine and Covenants 17: 9).

The elder may decide, when several persons are present in the home or at the bedside of the sick one, to have a general prayer to produce a spiritual setting for the administration. Several, or only one, may pray as wisdom may direct.

It is ideal for two elders to be present at an administration. Sometimes this is not possible, and one elder alone may have to perform this service. If the elder has no other elder to assist him, it is well for another member of the family of the sick person to be present if possible.

When two elders are present, it is customary, by previous arrangement between them, for one to anoint the head of the sick, using a small amount of oil, and say a brief prayer of anointing, asking God to grant the presence and power of the Holy Spirit for the sake of the sick. The first elder should be careful not to trespass upon the proper function of the other elder who offers the confirming prayer.

(If other parts of the body of the sick one are to be anointed, it should be done by other members of the family, and before the elders enter the room.)

Then the second elder should utter the prayer of confirmation and blessing, and this prayer should be the principal effort to bring the Spirit of God to bless the sick one, and to present that sick one to God for a blessing.

When this is concluded, and especially if the afflicted one is very ill, the elders should use wisdom and not linger long in the room nor indulge in idle social conversation, chatter, nor purposeless laughter. A time in which the sick one may take the spiritual influence of the occasion into his soul should be assured him. A period of quiet and reflection is conducive to rest and recuperation.

As already indicated in the material presented, the elders should not yield to entreaties for predictions or prophecies concerning the recovery of the sick. This matter should be left in the care of God.

We should keep in mind that the ministry of healing is primarily a spiritual ministry, and that it depends upon a spiritual power no man can command, in the sense of controlling it; for as human beings who come into the presence of God with our needs, we are suppliants. We ask for what we think is good, and the decision must depend upon the wisdom, the grace, and the mercy of God, as well as, to a degree, upon the faith and sincerity of the petitioner and the elders.

The End

Reed M. Holmes

Report of a Huddle

LINDA, how do you spell your name?" Instinctively, her fingers moved to answer my question. "Oh," she smiled apologetically, and then voiced the answer, "P-i-t-z-e-r."

Brief moments before, she had interviewed her mother at a crowded missionary huddle. The two of them, with Allen Stiles, Covina's presiding elder, had just returned from visiting another who could neither hear nor talk. Linda's mother had gone along to bear her testimony and to "speak" the invitation of the church to the one who felt isolated by her handicap.

Linda and her adult partners were one team of many which fanned out in the Covina area on Sunday afternoon to invite the families and friends of the church to attend the San Gabriel Valley area Huddle that evening. When a stalwart young man and an attractive miss bring enthusiasm with their invitation it's hard to say "No." The church was full.

Many of these young men and women were last summer's caravaners. What they have done since their return has surpassed their achievement while on caravan. They have rung hundreds of doorbells, inviting members and nonmembers to come to church. Shut-ins, have smiled their gratitude through misty eyes as Leaguers have departed to minister to others. Many congregations have these youth to thank for a new lease on life. The whole stake is responding to their vital activity.

This Huddle, like the others held regularly throughout Los Angeles Stake, was delightfully informal and friendly. Roll call of congregations, reports from missionary supervisors, and singing led by Mr. Enthusiasm, Blaine Bender. Youth bore testimonies of the day's experiences. Children sang a simple song with joy (and unrehearsed). Hazel Tickemyer and Helen Bender, stake leaders of women's evangelism, brought encouraging evidence of a swelling tide of testimony.

Then came "Farmer" Fred Crum with straw hat and overalls, exchanging informal greetings with Blaine Bender.

"How's the cotton crop, Farmer Fred?"

"Got no cotton."

"No cotton! Why not?"

"Didn't plant any—afraid of the boll weevil."

"How's the corn?"

"No corn neither."

"No corn?"

"Nope, feared it wouldn't rain."

"What did you plant, Fred?"

"Nothin! I played it safe."

"Nothing planted, and no harvest—we can't have that! Here's a package of seed you can plant." Blaine handed Fred a tract.

"And, Fred," Blaine called after the departing farmer, "you can be your own tract-or!"

Each month, at every huddle, a Tract-of-the-Month is featured. Anyone may have a tract. The only stipulation: it is to be given away and followed up.

Lee Hart, spark plug of the Huddles, introduced Jasper Pennington, stake youth leader. "Jeep" bore the testimony many of us hoped we could hear sometime. It was the story of a paratrooper, horribly mutilated by land mines—and incredibly spared. It was the story of words from Somewhere in the midst of agony, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." It was the story of panic transmuted to peace, of a life spared for a purpose.

There were apostolic reflections on fishing—for men. One of Lee's neighbors, John Adams, sang, "I'll go where you want me to go."

The evening had gone quickly. We had moved from moments when applause was natural to the quietness of reflective worship. A spirit of consecration prevailed in moments of benediction.

As we gathered around a table laden with refreshments, and mingled in small clusters for conversation, the church was not something apart. It was warm as affection . . . and worth sharing.

ICARIA

A Brief Account of the Second Attempt at a Model Society in Nauvoo

TO SOME it is only an old chair, but to me it represents an interesting period in American history. This chair was once a part of the utopian dream of a colony of people that attempted to live and labor together with all holdings in common.

On the back of the chair is carved the number "164" to designate the place and the person that was to use the chair in the large Icarian community dining room at Nauvoo, Illinois, during the 1850's.

For a brief time in the flush of enthusiasm all went well, and Icaria was a sort of terrestrial paradise. But the Icarians lacked what nearly all communistic societies have lacked, the Spirit of Christ, which is the Spirit of unity. The leaders failed to understand that human nature must be changed before people can learn to live in perpetual harmony.

The Icarian community was founded in France by Etienne Cabet and found its way to America in 1848. These people declared their devotion to their leader and the cause of humanity by vowing their eternal allegiance to their motto, "Equality."

They had an idea that what they felt would contribute to human uplift, and they were free according to our Constitution to express their convictions in this interest of equality of mankind.

They first settled in the Red River country of Texas, where they attempted to establish themselves. Here they were disillusioned, and early in 1849 journeyed to New Orleans.

It was at this juncture that Cabet learned of the abandoned city of Nauvoo. Quick to appreciate the possibilities of a ready-built city, they made haste to take the steamer up the Mississippi River.

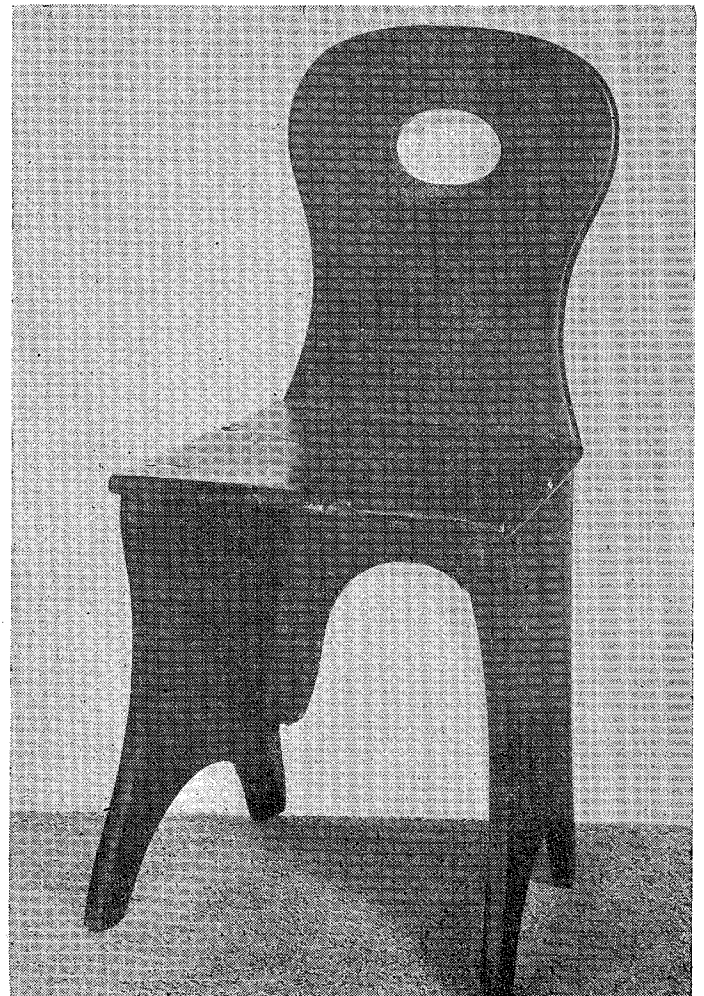
Their journey was a fearful one. Cholera broke out aboard the steamer; they were not allowed to take their sick ashore, and in consequence many died from the lack of proper care. When the boat reached Warsaw, twenty miles below Nauvoo, floating ice made the channel impassable. The worn-out voyagers were forced to walk the rest of the way through knee-deep snow and slush, carrying the children and the sick the best they could.

One mighty consolation awaited them. Instead of a wilderness, they found a town with houses, gardens, and plowed

fields. Here they found the hardest of their labors already accomplished, made ready as if by a miracle.

Yet they had privations enough. The climate was cruel, the water unwholesome; food was costly and wretched in quality. For the first month they lived almost entirely upon the beans they had brought with them.

One of the members said:



A chair once used in the Icarian community dining room in Nauvoo.

Beans are good, Madame, yes. But not for the month's entire. Also, the grand part of heem are sprouts. No man of us has tasted meat for year. No, nor coffee nor fine bread. We'll be dressed in these clothes, some silk, some of rags, which we bring into the commune; there'll be no money to buy more. Madame, my wife has a robe of lace, but no shawl; I have five velvet waistcoates, but no shoes. Happy? Surely, Madame. We'll be making the most grand work that the world ever see. Ah, we make mistakes, yes, and we have failed, but the plan was perfect.

The administration of the colony was controlled by six directors, elected annually. And the laws were made by the "general assembly," which included all men over twenty. Cabet was elected president from year to year, but his office was hardly more than a title. The members put every possession, even books and heirlooms, into the common fund. Furniture and tools were divided as equally as might be. Intricate schedules of hours and tasks were planned, so that the actual labor might be shared evenly also. Each household had its cabin apart, however; family life was held rigidly sacred.

They specialized in fruit culture, especially in grape vineyards, from which they made much wine; silkworm culture was also carried on. They were industrious, frugal, of simple dress, and had the forms of unity in which the ideal Christian life is truly to be lived.

The Icarians were jovial people, and above all they had great faith in the golden rule. It is true they had no church in which it was taught, yet its manifestation was displayed in their hall by readings, painted in artistic letters. During their existence of ten or twelve years in Nauvoo, there was never known to be a civil offense committed. They had no marshal, police, or jail, for these were not needed.

They were a great people for music. Their band at one time consisted of thirty-five pieces, and it was led by an expert professor from Paris, France. They were invited several times by the citizens of Nauvoo to participate in the celebration of special occasions. The Nauvoo band would be in the lead, with Major Bidamon and his cavalry horse, followed by the Icarians and families in wagons completing the parade.

By 1855 the Icarians became fairly prosperous. They had built mills and workshops; their farms flourished; their school had won the interest and praise of educators throughout the country. They had acquired a library of six thousand standard books. The colony published a weekly magazine in three languages, which was read widely in France as well as at home.

In the *Nauvoo Independent* of February, 1903, there appeared an article written by Mr. E. Vallet, who was a member of the colony as a young boy with his family. He said that this would have been a heaven on earth if it could have been made possible. He also stated:

I was very young; hence as a youth, I was at the mercy and destiny of this great social community. As I became old enough I became a close observer and as I was placed in school, I remember well yet its training, rules, regulations. First the pupils were not permitted to go home on Sundays, as the Institute contained lodging and dining apartments. Girls were on one side and boys on the other. When school was out the boys and girls had access to their respective yards. The schoolhouse was a stone building owned by Mr. Knaust. It was built out of the ruins of the Mormon Temple.

As school would be called the scholars had to be prompt getting to their seats, and all the branches of education that were taught consisted of what goes to make up a pretty well educated adult. Spelling, grammar, singing, music, drawing, and even the art of sculpture were taught. To illustrate the system of our professors to encourage the students to excell in all studies taught, I herewith explain its for-

malities and principles. On every Saturday bulletins would be issued, upon each sheet being printed at the heading, "Bulletin." On the last day of each week every scholar was given one of these bulletins. They were filled out by the professor who denoted the progress made by each student. Now came the beautiful part of the object lesson, but perhaps not always to the satisfaction of the pupil. On the second part of the bulletin, the scholar's conducts were defined. It read thus: Yes, or No. —Attention, Studious, Docile, Sincere, Polite, Fraternal, Clean, etc.

In 1855 Cabet grew tired of his lofty but narrow office of president and commanded the assembly to do away with the board of directors and place the administration in his hands. Moreover, he announced that the constitution was to be revised to lengthen the president's term to four years and to give him power to name and remove all other officials without limitation.

The colonists rose at once to the issue. Every man took sides, and within a week the town was split into two hostile camps. In a few weeks came the presidential election. The majority therefore made known their disapproval by choosing a new president. Cabet withdrew his demands in the midst of the dramatic scene; and the colony, thus placated, joined hands and gave him the presidency once more by a unanimous vote.

There was peace for a short time, but it was only a surface calm. In August, 1856, came a directory election. The voters put in their anti-Cabet candidates. The old officials, at Cabet's order, refused to give up their places to their lawful successors. This was the spark for revolt. The new directors were put in by force, whereupon the "Cabetists" promptly dropped their tools and stopped all work. They would not speak to each other; they turned aside when they met in the streets. The majority placed their tables in the assembly hall so that they would not face Cabet supporters at mealtimes. The children in the school took opposite benches and glared across at each other with all the hatred bred of the angry talk heard at home.

Efforts were made for peace, but neither side would concede enough to save the dignity of the other. The new directory seized the storehouse and declared that those who did not work should not eat. The Cabetists were given a week in which to reflect upon their error.

On the seventh day the directory weakened, as it was unfair to let women and children suffer. It was very humiliating for the Cabetists to stand in front of the storehouse that first morning and take their dole of food. One of the men, angered by a whispered taunt, threw his bread upon the ground and trampled upon it. This was a signal for an absurd and pitiable scene. The majority of the Cabetists followed him to the man. They turned with curses and abuse; they destroyed the food to the last crum. Luckily the majority kept itself in hand, and the riot was checked without bloodshed. But after such an outbreak, reconciliation was impossible.

Immediately the Icarians set about a legal division of the community. In October the committee brought a series of formal charges against Cabet, which resulted in his expulsion from the commune, and he left Nauvoo. Those who stayed in Nauvoo were crippled, but they still owned some property, besides unbroken lands in Iowa. After litigation of their property in Nauvoo, the remaining group migrated to Adams County in the southwest corner of Iowa. Here they soon faded as a "ripple on the waters," and all that is left of this social order is a few fragments of written history and a few old reminders, such as this community dining room chair:



I Had an Experience . . .

WHEN I first came in contact with the Restoration movement, my roots were very deep in the missionary arm of Presbyterianism. My parents and only sister were missionaries in the New Hebrides, South Pacific. My only brother was finishing his university course in medicine prior to serving as a medical missionary; and I, as trained teacher, looked forward to the possibility of a position associated with a native teachers' training school.

In 1930 I was appointed by the Education Department of Victoria to a teaching position at Kelvin View. At that time the Euroa Branch of the Reorganized Church was holding meetings in the schoolhouse. I attended some of these, and for the first time heard the latter-day gospel. I studied books lent to me by members living in the neighborhood, particularly Brother and Sister W. S. Crosbie and the late Brother and Sister A. J. Broughton.

From the beginning, the Book of Mormon fascinated me, although I could not admit its divinity. I noted what I later found to be common objections to the Book—the Isaiah quotations and the problem of similarities to the King James wording. Some "anachronisms" were investigated, but my findings tended to show my ignorance rather than show the Book to be wrong. These included such items as the use of gold plates, the use of steel by Nephi, and the presence of the horse in America prior to Columbian times.

There were not, in those days, many of the fine reference books that the church has available today, and I had to get help from wherever I could in deciding the vital question

of the Book's divinity. I did note, however, the promise of help from God, as contained in Moroni 10: 4, 5:

I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

Several barriers I could not pass, and the Saints at Kelvin View whom I asked were not able to help me. So it was arranged that Elder H. Jacka, then pastor at Euroa, be invited to discuss my problems with me. We had a long session that continued well past midnight; though some questions were answered to my satisfaction, there were still too many stumbling blocks to my wholehearted acceptance of the Book of Mormon as the Word of God.

But God knows the intent of our hearts. He knew my desire to find the truth, and before that evening's discussion was over, and in spite of the fact that, from a human reasoning aspect, I had not been convinced, my "sincere heart and real intent" brought to me the overwhelming enlightenment of God's revealing Spirit that the Book of Mormon was of divine origin and that I should accept it as such.

This was the beginning of a further phase of my investigation, not to find errors in the Restoration movement but to find my place in it. Since my baptism in 1932 I have been abundantly blessed, and I have never regretted at any time the step that made me break with the religious training of my childhood and youth, because such a step was initiated by the revealing Spirit of God, who made known to me the divinity of the Book of Mormon.

John J. Cornish's autobiography Into the Latter-day Light

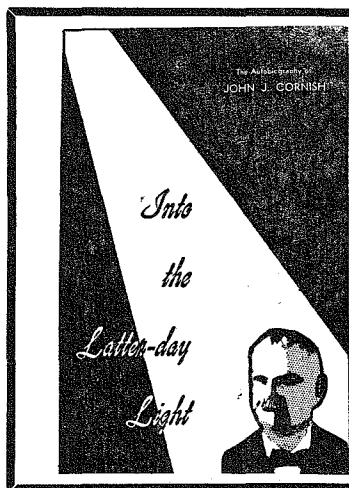
First published in 1929, this reprint is the life story of Latter Day Saint missionary John J. Cornish. In this volume, he is preserving an account of some of the dealings of God with one of the men whom He chose to carry the gospel to the common people. And the people who gladly heard him are scattered over all the land of America. A new section, "Little Known Incidents in the Life of J. J. Cornish," is added. 208 pages; paper binding. Herald House

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Mothers in Zion

THE invitation for *all* to assist in the cause of Zion is extended by the Lord to his Saints—to the priesthood, the young people, and to the women of the church:

The hopes of my people and the goals of my church, while not yet fully realized, and at times and to many seemingly distant, are closer to realization than many recognize. It is yet day when all can work. The night will come when for many of my people opportunity to assist will have passed.—Doctrine and Covenants 142: 5.

Among the earliest revelations to the church is found the following very important and meaningful statement: "Now as you have asked, behold I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom" (Doctrine and Covenants 6: 3). The language indicates that Zion is a "cause," and that in its establishment there would arise many problems requiring the exercise of much wisdom in solving them. Zion embraces the art of living together in peace and tranquility, the key of which is sacrificial love. This love was displayed by Jesus Christ when he went to the cross. Another requirement is the practicing of a high degree of morality in social and spiritual attainments.

One of the problems confronting the Saints is that of living in the world and not becoming a part of it or influenced greatly by it. Many of our church members labor in fields of commerce where living up to highest ideals of the church are made most difficult and present problems of a perplexing nature.

Beware of Materialistic Spirit

Women of the church need to be aware of the obvious fact that there has developed almost imperceptibly here and there among the rank and file of our church membership a materialistic spirit which is causing many to yield to some of the enticing voices of the world. This must bring the Master sorrow and displeasure. Zion is "the pure in heart," in which a worldly spirit can play no part. It is imperative, then, that eventually "the Gathering" will take place by which we will have freed ourselves from the world's contamination.

Sober meditation upon the signs of the times should incite us to keep our homes on sacred ground and hearken not to any voice which attempts to dissuade, divert, or discourage us from seeking to establish "the cause" of Zion, the kingdom of our God, the sacred and most important contract ever awarded to mankind. Being aware of these conditions should greatly hearten and stimulate us to perform the task allotted us, because we are truly lost without a Zion.

Women Assisting

How do women of the church assist? First, the lady of the home (with or without children) can keep the avenue of prayer open to the heavens in behalf of every endeavor to advance the work of Christ in his kingdom that the power of Almighty God will be active in behalf of her family. The power of prayer needs no proving, for it has been dem-

onstrated quite effectually in the past. The church has made many fine advancements in its endeavors to reach its goal, nevertheless there still remains a number of frontiers which have not been fully explored. Prayer is the church's greatest source of power.

Second, there is need for building Zion homes. Tribute is due to the fine progress being made by the women's department in promoting the affairs of the church under the general direction of the governing powers of the priesthood, especially having to do with the relationship of building Zion homes, the important and essential unit in the over-all structure of the redemption of Zion.

Today our women face a bewildering problem in the transcending spiritual center around which the home as a unit of civilization is composed. It is well for a mother in Zion to be aware of and warned against some of the ominous signs of decay. The sacred ideals forming the foundation structure of the Zion home have been invaded by vicious enemies, social and economic, so deadly that today we stand in a situation most perilous, resulting in many broken homes. One of the direct results of these widespread evils is the prevalence of juvenile delinquency, and even more alarming is the trend of general complacency with which it is accepted by society at large. Our church is attempting to stem the rising tide of sin in its many forms through co-operation with all agencies which are dedicated to saving the home. Over six hundred women's organizations throughout the United States composed of more than twenty million women are working at the solution. Doubtless much has been done to curb the trend toward an ever-increasing deterioration of home life. However, it is evident that many organizations are not achieving their goal, and the besetting sins of the home go on unchecked.

Third, there is the need to stimulate spiritual understanding. The women's department is playing a definite role in increasing knowledge and mental culture and stimulating a spiritual understanding.

One of the encouraging efforts having tremendous spiritual value in the Zion home is to be found in the various youth activities. Last summer our young people attended youth camps in forty-two locations in the United States, meeting in groups under competent instructors. Here they came to grips with important and vital questions of the day.

The World of Tomorrow and the Home

The prophetic views of our top scientists foretelling things to come seem fantastic, but they assure us these future developments will take place in the next twenty years. For instance, David Sarnoff, head of R.C.A.'s electronic department, states that all vehicles will be atom powered. Limitless energy will provide fresh water from the briny sea which will flow over immense surfaces of the earth hitherto unavailable. Amplified light will be freed from electric bulbs. Guided missiles will deliver passengers to safe destinations in an unbelievably short space of time (example, fifteen or twenty minutes to Paris from New York). All this could happen before 1980. DuPont chemists say: "All energy will be derived from the sun." And one of the nation's top engineers, Greenwalt, says, "All of the increased power given to man will not end his divine discontent." Von Neuman states, "All of this will merge every nation's affairs with each other" and concludes with the implication there will be either a world's

government or no government and no world. A dire prophecy indeed, and the last implication is untenable with our beliefs.

Had scientists of seventy-five years ago predicted inventions and discoveries of the present age which have so greatly advanced civilization their statements would have been received with extreme skepticism.

Inevitably there will be advancement along the lines of vastly increased powers of controlled energy. This prediction is readily accepted, but what the result will be of its impact upon our industrial relations is difficult to comprehend.

Naturally there will come readjustments in Latter Day Saint homes. In the past our living conditions have become involved in the many complicated problems resulting from drastic technical advances. These will occur in the future as events cast their shadows before them.

Preparing the minds of the Saints for the future the Lord said,

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world.—Doctrine and Covenants 1: 4.

The world is filled with confusion, frustration, and dismay. As a people, may we not reason in logical manner that the "calamity" mentioned in the revelation given one hundred and twenty-seven years ago is closer to hand than many think? Zion and Zionic homes are our hope of salvation! Our minds are incapable of grasping the full significance of the tremendous responsibility placed upon us when Infinity honored us with such a sacred task.

The Financial Law and the Home

Many of us are faced with making the most important decision of our lives. This decision will indicate our faith in that which totally concerns our present as well as our future existence. It is the extent to which we express our belief in Zion through our willingness to comply with the financial law and to invest our talents in the "marvelous work and a wonder." The extent to which we are willing to do and teach this in our homes is the extent to which a steady consummation of the goal of Zion will be realized. Today is the day of all days when members of the Reorganized Church of Jesus Christ of Latter Day Saints take upon themselves a new found courage, a refreshed sacrificial love, and a greatly increased faith.

Prayer for Leaders

Our church leaders are continually opening up new frontiers which are basic and fundamental in the formation of an enduring Zion. There is enjoined upon us a command to pray for our heaven-called men who have been appointed to the ecclesiastical leadership that they may continue to have the inspiration and directive power of almighty God. Thus we assist in bringing to pass the day when righteousness will abound and Jesus Christ will come to reign over his children for ever.

And finally, after many years of devotion to the study of the spiritual as well as the social aspects of Zion, the conclusion is obvious. The only hope for the salvation of the world's society, the only panacea and relief from the dilemma and the tragic ills confronting us is the message of Jesus Christ in the great Restoration movement, comprehending as it does the redemption of Zion as its goal.

R. W. SCOTT

Saint Mary

SINCE she lives just three doors up the street, I stop often to talk with her. These are brief visits, but despite their brevity I find an ever-present inspiration in them.

Born into a Roman Catholic home, Mary attended mass regularly with her devout parents, brothers, and sisters. To them it was unthinkable that, at the age of six, Mary should question the ritual of the church, and because she feared retaliation, she kept her doubts to herself. "But I prayed silently that God would someday lead me to his church," she recalls, "and when I met Jerry, who told me of the Restoration, I knew my prayers were being answered."

Few members pay such a price for Sainthood. Mary's people would not attend her wedding; in fact, they did not recognize her marriage. When they did come to visit, it was only to harangue, to taunt, or to predict eternal damnation for her. But Mary's faith did not weaken.

A modern counterpart of Job, she suffered many things that could have turned her from her chosen belief, but somehow through the pain and loss came renewed devotion. Mary is a *beautiful* woman—and I use the term not as a handy adjective but in its truest sense—yet her young body is tortured with arthritis. Her fingers are twisted with it, and only recently has she been able to walk again without crutches. When the damp, cold season of the Midwest begins she knows little relief until warm weather returns. Yet I have never heard Mary indulge in self-pity.

Ten years after she and Jerry were married, he developed cancer. First he had his left leg amputated and there seemed to be some hope of recovery. Two years later the malignancy spread to his lungs, and Jerry died. A crippled widow with three small daughters, rejected by her family, Mary could well have become bitter, but still she smiled and asked God to see her through.

As Ruth of Moab, Mary turned to her husband's people and made her home with them. Here her daughters share the love and attention of a fond grandmother and grandfather, and Mary is ever grateful. But her gratitude extends beyond the home walls. Last night as I talked to her she told me, with eyes shining, of a blessing often taken for granted by parents in Zion. "Marieta has her badge for paging at the Sanitarium now. I was so proud of her at the award service, and I thought how much I would have enjoyed belonging to an organization like the Orioles when I was a girl. We didn't even have Sunday school, you know." As we talked Marieta skipped to the telephone to call about her next paging assignment, and slightly younger Darlene came to ask if she had practiced her music lesson long enough. Outside Sharon played hopscotch and talked about when she would be old enough to go to school.

Mary has had so much tragedy packed into so few years I wonder at her ability to remain sweet, cheerful, optimistic. Hers is a quality of Sainthood that measures well to the standard, "I have fought a good fight; I have kept the faith."

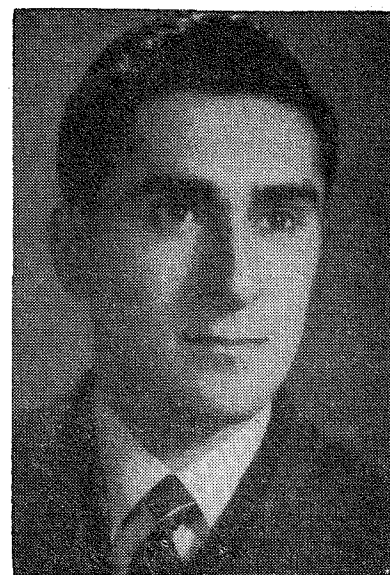
NAOMI RUSSELL

David Thomas

While Elder R. L. Amsberry was employed on the Point Four program of the United States Government at Kermanshah, Iran, he needed an interpreter and came in contact with a fine young man who ably served him in that capacity, David Thomas, a native Assyrian with a Welsh name. David is twenty-two and speaks four languages: his native Syriac, Farsi (Persian), Turkish, and English.

Although he holds membership in the Presbyterian church, he was asked to serve as pastor of a Pentecostal congregation there since the members could find no minister of their own faith. While working with Brother Amsberry he learned of the restored gospel and is now studying the church books with the assistance by correspondence of Elder George Njeim of the Seventies. Finding the emphasis on spiritual life harmonious with his own needs, he is hopeful of finding spiritual confirmation of the truth of the work.

His great desire is to attend Graceland College and he is making plans to that end.



Summer Courses Set

ELEVEN COURSES will be offered during a two weeks' summer session at the School of the Restoration, June 16-28, according to L. Wayne Updike, director.

Each of the courses will have a daily class meeting during the two weeks' period. Students may take from one to four courses, as their schedules permit.

The courses offered and instructors are as follows:

English Composition for Speakers (Communications 123), Ann Barnhard, instructor.

Introduction to Religious Education (Education 101), Roy A. Cheville, instructor.

Worship Leadership (Practicum 115), Herbert Lively, instructor.

Child Development (Psychology 102), Harley Morris, instructor.

Introduction to Pastoral Counseling (Psychology 108), Harley Morris, instructor.

Survey of the Old Testament (Scriptures 101), Alfred Yale, instructor.

Survey of the New Testament (Scriptures 111), Alfred Yale, instructor.

Introduction to the Book of Mormon (Scriptures 131), Herbert Scott, instructor.

Life and Letters of Paul (Scriptures 213), Alfred Yale, instructor.

Life of Jesus (Theology 100), Roy Cheville, instructor.

Basic Beliefs (Theology 101), William Clinefelter, instructor.

Brother Updike stated that students wishing to attend the summer session need to register as soon as possible. Registration fee is eight dollars. Registration cards can be obtained by writing or calling the School of the Restoration, 9900 Winner Road, Independence, Missouri.

Students must arrange their own transportation. If assistance is needed in securing housing, the school should be notified.

The courses offered for the summer session have been chosen after considering the response to a March announcement of the two weeks' session. More than twenty courses were offered in the original announcement. Responses to the school showed predominate interest in the eleven courses that will be offered, Brother Updike said.

Scholarship to Marilyn Smith

Marilyn Esther Smith, a senior at William Chrisman High School in Independence, has been awarded a General Motors Scholarship to Washington University in St. Louis.

The scholarship will provide Marilyn with about \$1,000 a year for four years.

Washington University has placed her in its highest group among hundreds of scholarship applicants.

At school Marilyn's activities have included the Pep Club, Future Teachers of America, National Honor Society, and orchestra where she plays violin. Her scholastic record has been outstanding. She has made mostly "E" grades.

Marilyn is the daughter of the late patriarch, Frederick A. Smith, and Mrs. Esther Smith Carter of Brandenton, Florida.

The Widow's Mite

As my husband and I arrived to attend the first Communion of the new year, the service was about to begin, so we were seated in folding chairs along the back of the chapel.

When we were seated, I noticed a small, elderly lady sitting next to me. With one glance I could see she was a lady of modest means. She smiled and leaned over to remark about the beauty of the church. I smiled and nodded in agreement. Again she leaned over and with tear-filled eyes said she had recently been widowed. At once I could sense the emptiness she felt, and I tried to console her.

As the service began, she listened intently to every spoken word, nodding occasionally. When the oblation remarks were being given, she reached for a tattered purse and took out one small silver coin. Meekly she dropped it in the basket as it passed. Then once again her attention was turned to the altar. Toward the end of the service, the customary sacrifice offering for our church building fund was taken. Once more she opened the tattered purse and this time took the last two pennies remaining. Again she smiled and timidly dropped her sacrifice into the passing basket.

In leaving the church, I felt that the heaviness and loneliness in her heart must have been lifted somewhat, for she seemed to have a kind of radiance about her—a radiance which comes only from an inner satisfaction.

Surely a great number of us could take heed of this example and give all we can—our mite—to the building of God's kingdom on earth.

ALBERTA WILLIS

A Review

of 1957 Religious Statistics, Events, and Trends

(*The American Review of Eastern Orthodoxy* recently accumulated a number of interesting religious facts and figures concerning the United States. Following are some of these.)

FORMAL CHURCH membership in the United States showed its customary rate of about 3 per cent increase. This compares favorably with the estimated 1.7 per cent population increase—the only cloud of doubt on these ratios being on the extremely probable inaccuracy in reported statistics from religious bodies.

To point this up, a number of church bodies make rough estimations. The larger groups among the twenty branches of Eastern Orthodoxy in the U. S. A. report their membership in even thousands. One of these has raised its figure from 440,000 to 760,000 in the last two years; another raised its figure from an even million to 1,150,000. The grand total for all of the Eastern Orthodox Churches thus is 25 per cent higher (in statistical figures) than two years ago.

In reference to church membership, the U. S. Census Bureau, which had been pressured into dropping a question on religious affiliation from the 1960 census, released the results of the sample survey of March, 1957. At that time the question had been asked and the answers were entirely voluntary. The tabulation indicated that 96 per cent of Americans over fourteen years old had a religion, 3 per cent had none, and 1 per cent refused to answer the question. Two out of every three classed themselves as Protestants; one in four as Roman Catholic. A projection of these figures showed that 79,000,000 persons regard themselves as Protestant; 30,700,000 as Roman Catholic; 3,900,000 as Jewish; 3,200,000 as having no religion; 1,500,000 as having some other types of religious beliefs. This gives a grand total of about 118,500,000.

The 1958 *Yearbook of American Churches* places the grand total of membership at about 103,225,000 (these figures based on answers to questionnaires submitted to the various bodies in the

United States). As a sidenote, it must be mentioned that figures from all except Roman Catholic, Episcopal, and Lutheran include only those over thirteen years old. The other bodies mentioned incorporate all baptized members, regardless of age.

Disputing the figures of the *Yearbook, Presbyterian Life* (magazine of the Presbyterian Church in the U. S. A.) stated that actual church membership totals 129,300,000. This report was based on a survey, made by the Presbyterians, which included all baptized members, regardless of age. According to this report, only one fourth of the men, women, and children in the United States are unaffiliated with some church.

* * *

A quick look at church building construction reveals, from department Commerce and Labor reports, an all-time record for 1957, with \$868,000,000 invested in new buildings erected for church and synagogue use. The new record surpassed the previous one (1956) by \$100,000,000.

* * *

Two notable unions of denominations were consummated in 1957. The union of the Presbyterian Church, USA, and the United Presbyterian Church was approved. In the second union, the Congregational Christian Churches and the Evangelical and Reformed Church formed the new "United Church of Christ." Abroad, in India, seven Protestant bodies (including Anglican, Baptist, Methodist, Disciples of Christ, and Brethren) are merging into a "United Church of North India."

Turning to the massive problem of racial integration, 1957 saw several manifestations in the expressed opinions of leaders of religious groups. Dean Liston Pope, Yale Divinity School, told the general assembly of the National Council of Churches that the church is still the most racially segregated major institution in American life, but some progress is being made in changing this situation. He amplified this by saying that 10 per cent of American Protestant

congregations are interracial, compared with only 2 per cent a decade ago. Speaking at the same assembly, Dr. Martin Luther King, Jr., Negro pastor from Montgomery, Alabama, said, "All too many ministers are silent while evil rages. It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people but the appalling silence of the so-called good people."

* * *

A five-year research by a youth board in New York City revealed that less than 1 per cent of that city's 2,000,000 families produce 75 per cent of all the city's juvenile delinquents. Of these families, about one third were cited as being the "core" group—that is, families which either resisted help or refused it. Other studies showed that a working mother who flits from one job to another appears to have the highest rate of delinquent sons. Two Harvard criminologists expressed the opinion that there were five basic factors most significant in determining the juvenile delinquency potential of a child: (1) Affection of the mother for the child; (2) affection of the father for the child; (3) supervision of the child by the mother; (4) the discipline of the child by the father; (5) cohesiveness of the family.

From this and other expressed opinions and studies, it is apparent that there are a number of vital factors that religion could affect and help correct: (1) Family relations, especially in which religious background is practically nonexistent as a vital force in daily living; (2) physical conditions of health and environs. The FBI reports that 1957 saw a new crime wave record established in the United States. Mr. L. B. Nichols, assistant to the Director, urged churches to make more contact with youth, adding, "In the vast majority of cases where juveniles come into contact with the FBI, we find they have had very little contact with Sunday school or church training."

Graceland Gazette

■ Two students have recently arrived on the Hill from abroad and plan to attend Graceland next year.

Johannes Postma comes from Zwagerbosch in northern Holland. Johannes plans to attend Graceland for two years and then return to Holland to help in the work of the church there. This young man has a rich heritage in the church. His grandparents were among the first members in the Netherlands. He has been very active in his home branch and holds the office of deacon. Johannes is interested in swimming and ice skating and hopes to acquire skill in American sports.

From Springe, Germany (near Hannover), comes Christa Tegtmeyer. Chris has been looking forward to coming to Graceland for about three years and is particularly interested in the religious opportunities and friendship of many different cultures which are to be found at Graceland. She has been a member of the Reorganized Latter Day Saint Church since 1950 and is an active worker in her church in Germany. She senses the great need abroad for qualified and devoted Saints and hopes to return with renewed faith and knowledge.

■ The Student Center was nearly full Saturday evening, April 25, for the Second Annual Alpha Phi Omega Talent-erama. The three-and-a-half-hour show contained nine divisions of talent representing six areas of show business. These were television, Carnegie Hall, rock and roll, night club, Greenwich Village, and the Metropolitan Opera House. Also included were divisions from the home and campus. The entire show was under the supervision of producer Gene Porter from Portland, Oregon. Eric Leighton from Detroit, Michigan, acted as master of ceremonies.

■ Fifty-two members of the student body were inducted into the Lambda Delta Sigma Society Tuesday, April 29, in an initiation ceremony held in the Assembly Chapel. Following this a banquet was held for the new members, upper classmen who belong to Lambda Delta Sigma, and all faculty members.

To become a member of this honorary scholarship society of Graceland, a student must have obtained a grade point average 3.00 or better for three consecutive semesters and must have acceptable conduct and character.

■ In a closed-door session of the Graceland Publications Board Tuesday, April

29, Dave Berry from Cleveland, Ohio, and Hazel Imrie from Newcastle, Australia, were chosen as managing editors of the *Tower* and *Acacia* respectively for the year 1958-59. Dave has been working on the *Tower* staff this year as the feature editor. He was formerly the editor of the *Marshall High School Interpreter* of his home city. Hazel has served on various publication staffs in the past and has had considerable experience in administrative work.

Don Coleman from Evergreen, Alabama, was chosen as business manager for the *Tower*, and Blair Jensen from Independence, Missouri, will be business manager for the *Acacia*.

■ Members of the 1958-59 Crescent Club were announced Wednesday night, April 30. The girls are chosen by a vote of the women students and staff members on campus. The following girls were elected: Charlene Adams, president, Hicksville, New York; Carol Oliver, secretary, Moorehead, Iowa; Frances Ashby, Shawnee, Ohio; Mary Bavington, Toronto, Canada; Puala Bugbee, Lanikai, Oahu, Hawaii; Barbara Dewsnup, Independence, Missouri; Audrey Dutton, Peoria, Illinois; Bonnie Mortimore, Jefferson City, Missouri; Rogene Smith, Nauvoo, Illinois; Ruth Usui, Hilo, Hawaii; and Judy Whittemore, Englewood, Colorado.

The Crescents were organized in 1922.

They are chosen for their leadership ability and all-around friendliness to others on campus. A Crescent emphasizes her "big sister" role to the freshman girls, writing them letters in the summer and helping them to adjust to the many aspects of college life. Through the year she finds expression in varied areas of service.

■ Sunday, May 4, the freshman girls entertained their town mothers at a tea held in the Walker lounge. Refreshments were served, and a program was presented to the group. Each freshman girl has for her town mother some woman living in Lamoni who tries to help her and do some of the things for her that the girl's own mother would do. In September when school first starts, the mothers give a tea for the daughters. This tea in May is the girls' way of expressing their thanks for all the mothers have done for them during the year.

■ The tennis team has continued to do very well this season with a record thus far of five wins and two losses. It defeated William Jewell College April 25 by a score of 5-1. On April 26 Maryville College came to Graceland, and the

Yellow Jackets won all matches except two double sets, making the score 7-2. May 6 the Graceland team traveled to Doane College at Crete, Nebraska, and again came out the victor by a score of 4-3.

■ The Alumni Association held its spring Council Meeting Saturday, May 3. Seven of the members were present for this meeting. The main business discussed was the progress of the annual fund drive. Reports from the various committees were given, and a nominating committee was appointed. The group also discussed at some length the responsibilities of alumni at commencement and home-coming.

■ Despite a continual downpour of rain all day Saturday, May 3, some 261 athletes participated in the First Annual Graceland Relays. Five colleges, eight high schools, and seven junior high schools competed in the day-long festival.

Kirkville took top college honors with 97½ points. Following in order were Missouri Valley College, 67; Graceland, 64 1/3; Tarkio College, 60 1/3; and Tabor College of Hillsboro, Kansas, 13 points.

Those taking first places for Graceland were Elbert Harrington from East Moline, Illinois, who won the mile in 4:37.1 and the two-mile in 10:37.3, and Hank Volskay from Springfield, Missouri, who won the javelin throw, 164' 9".

Tuesday, May 6, the track team traveled to Crete, Nebraska, where it participated in the Doane Relays. There were twenty-four colleges and universities participating in the relays. The Yellow Jackets did very well for themselves and came back with a first place in the distance medley, second place in the 880-yard relay, third place in the sprint medley, and fifth in the 440-yard relay. Jared Ingram from Pawnee Rock, Kansas, took fifth place in the 100-yard dash.

■ Freshman students in the engineering curriculum took their annual field trip April 27-29. The group was composed of forty-one men, including Ned Jacobson and Dave Shippy as sponsors. They began their tour by going to Stephens and Associates, Inc., in Kansas City, Missouri, a newly organized consulting and development engineering firm. Later they visited the Midwest Research Institute, Proctor and Gamble, and Black and Veatch, a consulting engineering firm. At each of these concerns the students were shown various phases of work being done and how different types of engineering were involved.

Question Time

Question

What should a member do who has more property than he or she needs, and wants to help the church?
Ontario E. S.

Answer

Members who desire to help their church and have property over and above the needs of themselves and their dependents may consider the following alternatives:

1. *Surplus Consecration.* In consultation with the bishop members may decide to give a certain portion of their property to the storehouse treasury of the church and may designate this gift for one or a combination of the following purposes:
 - a. Purchasing lands for the public benefit of the church.
 - b. Completing the Auditorium.
 - c. Building houses of worship and buildings as designated by the General Church officials and the Standing High Council.
 - d. Providing for the costs of economic and community planning in Zion and its stakes.
 - e. Developing of business, industrial, and agricultural stewardships.
 - f. Providing funds for care of the poor and needy.

To enable a consecration of "surplus," a member must first have complied with the basic law by filling financial statements and paying the tithe in full. Surplus may be paid over a period of years or in one lump sum, but counsel should first be had with the bishop.

2. *Consecration Agreement.* Members with no immediate dependents will often desire to turn a large portion of their property over to the church under a "consecration" or "trust" agreement. In return, the church may agree to pay a certain monthly allowance to the member plus any extra medical or other amounts as are needed from time to time. The advantage of this type of trust arrangement is that the member does not have to worry with the management of his property but is assured of having his needs met from his property and its income.

3. *Will.* Many members desire to retain all their property until they die but want the church to ultimately receive all or a part of their estate. A clause in their will accomplishes this desire, but counsel from the bishop

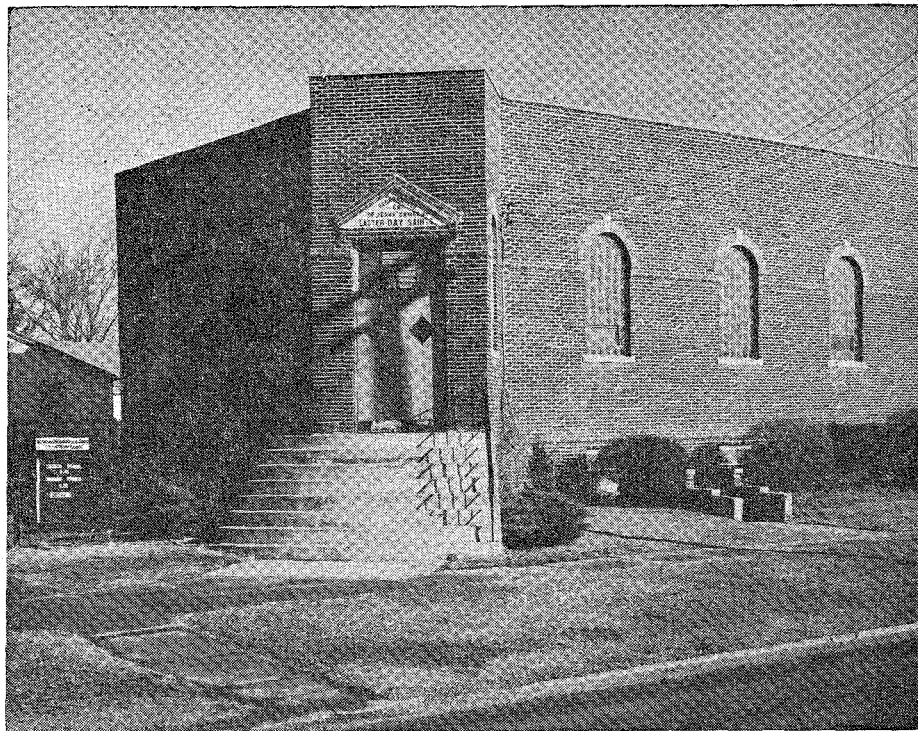


Photo by Keith B. Stokes

The Church at Boone, Iowa

SEVEN SAINTS WERE gathered together by Eli Cloither and Charles Butterworth to form the Boonesboro, Iowa, Branch on June 23, 1878.

For a time the Boonesboro Branch was in Gallands Grove District. In 1880 it was transferred to Des Moines District. Seven years later the town of Boonesboro was annexed and became a part of Boone.

The first regular meeting place for the Saints was "the little white church on the corner," about three blocks west of the present church. The little white church was sold, and services were started in the new location about 1915.

The land was purchased from John Moore for \$1,000. Money was raised through donations and sales. After the upper part of the building became usable, Missionary David Dowker, along with many others, gave of his time and skill to help complete the basement for

classrooms. Now classrooms, kitchen, baptismal font, gas furnace, and other good facilities are located on the lower floor.

In recent years the upper auditorium has been remodeled. Asa Smith, with the help of local men, sanded the chairs and floors and revarnished them. Dr. Elon G. Tucker, present branch pastor, Don Cassidy, and others used the old walnut pews from the basement to make a beautiful pulpit and Communion table.

The Boone church is on Highway 30 near the west limits of the city and just two blocks east of the county courthouse.

Pastors whose names have been recorded through the years are William McBurney, John Clark, Charles Franklin Walters, Oscar Tesdahl, Hollis Yarrington, C. B. Freeman, Harold Cackler, W. B. Johnson, Donald M. Cassidy, Milton Broadfoot, Paul Winans, and Dr. Elon G. Tucker.

EVA JENNINGS

should be sought to ensure correct legal wording.

H. P. GRUNDY

Question

Is there a church law requiring the one blessing the emblems to kneel while doing so at the Communion service?

W. S.

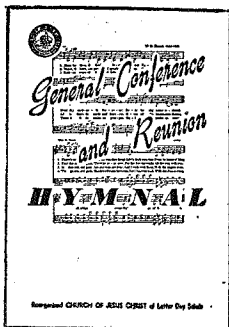
Illinois

Answer

The law is made very specific in Doctrine and Covenants 17:22 which says: "the elder or priest shall administer it; and after this manner shall he administer it: He shall kneel with the church and call upon the Father in solemn prayer, saying . . ."

C. B. HARTSHORN

Youth Camp Schedule



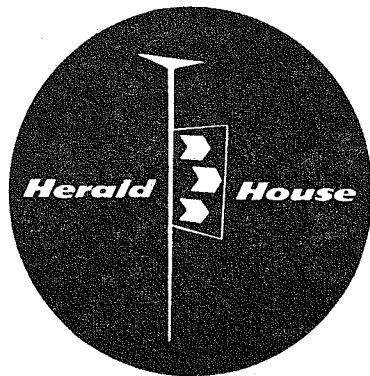
General Conference and Reunion Hymnal

for
conferences
reunions
camps
retreats

Contains:

words to 105 hymns
words and music to 94
hymns from "The Hymnal"

Prices: 35c each; 10 for
\$3.20; 25 for \$7.25; 50 for
\$13.00; 100 for \$23.00; 250
for \$50.00; 500 for \$85.00;
1,000 for \$145.00



Box 477, Independence, Missouri
Box 382, Guelph, Ontario, Canada

Junior High Camps

June 8-15	Wakonda	Racine, Mo.	Kenneth Stobaugh 121 Plumb Aurora, Mo.
June 14-21	Mo-Kee-Ta	Lakehurst Maquoketa, Illinois	J. R. Archibald 925 Grant Street Bettendorf, Iowa
June 15-21	FaWesta	Stewartsville, Missouri	Donald E. Harvey 517½ Francis Street St. Joseph, Missouri
June 15-21	Tamokayoca	Odessa, Mo.	Doris Gabriel Route 1 Grain Valley, Mo.
June 15-22	Liahona	Camp Shelby State Park Hattiesburg, Miss.	John R. Darling 1200 Baltimore Mobile, Alabama
June 21-28	Zarahemia (Primitive)	Tule River California	Mayme Blakeman 4455 W. 59th Place Los Angeles, California
June 22-27	Camp Hooluana	YMCA Camp Kokokahi, Oahu	Sylvester Coleman 45-420 Pua Makahala Kaneohe, Oahu, T. H.
June 22-28	Junior High Chrice No. 1	Guthrie Grove Guthrie Center, Iowa	John Booth 217 10th St. Council Bluffs, Iowa
June 28 - July 5	Tri-District	Happy Valley Santa Cruz, Calif.	Normand Slick 1208 Sandra Dr. Bakersfield, Calif.
June 29 - July 5	Chrice No. I	Guthrie Grove Guthrie Center, Iowa	Russ Pearson 3834 Garretson Ave. Sioux City 6, Iowa
June 29 - July 6	Camp Manitou (Boys 12-14)	Blue Water Reunion Grounds Lexington, Michigan	Robert Burger 31670 Schoolcraft Livonia, Michigan
July 4-11	Kayoco 11-13	Lake Doniphan Excelsior Springs, Mo.	Ray Fisher 617 Fremont Ave. Kansas City, Mo.
July 5-12	Jr. Hi.	Sanford Reunion Grounds Sanford, Michigan	Charles Mundorff 409 North First Street West Branch, Michigan
July 5-12	Michivoix	Park of Pines Boyer City, Michigan	Bill Anderson 315 McKinley Alpena, Michigan
July 6-12	Nebraska Junior High	Atkinson, Nebraska	Irl L. Chandler 5630 Frederick St. Omaha, Nebraska
July 6-13	Erie Beach Jr. High	Erie Beach Ontario, Canada	Elroy Hanton 13 Tweedsmuir Ave. Chatham, Ontario
July 6-13	Ne-Nawko-Zhoo (Jr. Hi. Girls)	Blue Water Reunion Grounds Lexington, Michigan	Lillian Dunlap Shabbona, Michigan
July 6-13	Jr. Hi. Boys	Camp Manitou Vandalia, Michigan	???
July 6-13	LaDaSa	Brush Creek Reunion Grnds. Xenia, Illinois	John Wight 4250 N. Grand Blvd. St. Louis 7, Mo.
July 13-19	Wasila	Silver Lake Wash.	John Ganson Route 6, Box 2907 Bremerton, Washington
July 13-20	Jr. Hi. Girls	Camp Manitou Vandalia, Michigan	Mrs. Genevieve Lusha 11501 S. Wallace Chicago, Illinois
July 6-14	Camp Mivaca	Fremont, Nebraska	Irl L. Chandler, Director 5630 Frederick Omaha, Nebraska
July 13-20	Ontagin	Port Elgin Ontario, Canada	E. A. Smythe 5 Templar Dr. West, Toronto 15, Ontario, Canada
July 20-27	Deer Park	New Hope, Penn.	Calvin V. French 114 West Ontario St. Philadelphia 40, Pa.
July 20-27	Sionito	Bandera, Texas	Herbert Smith 2504 Shakespeare, Apt. 6 Houston, Texas
August 3-9	Buckhorn (So. Calif.)	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 3-10	Zion (12-14 yrs.)	Lewis River Camp Gnds. Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 24-30	Tonadoona	Chetek, Wis.	Hollis Olson 469 Crescent Lane St. Paul 3, Minnesota
June 8-14	Oceeca, 1st Session	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
June 8-14	Camp Orica	Guthrie Grove Guthrie Center, Iowa	Lois Seelye, Registrar Mondamin, Iowa

Oriole Girl Camps

Youth Camp Schedule Continued

Oriole Girl Camps

DATE	NAME OF CAMP	LOCATION	DIRECTOR OR REGISTRAR
June 15-21	Oececa, 2nd Session	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
June 22-28	Oececa, 3rd Session	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.

Specialized Youth Camps

June 8-15	Missionary Camp	Camp Manitou Vandalia, Mich.	Russell Ralston (Director) The Auditorium Independence, Mo.
June 19-29	Missionary Caravan (Zion's League)	Independence to Kewanee, Illinois	Robert Taylor 916 W. Lexington Independence, Mo.
June 28 - July 6	Missionary Caravan (18 yrs. & older)	Destination: Columbus, Nebr.	Berneice Anderson, Registrar 916 W. Lexington Independence, Mo.
August 17-23	Staff Training (18 yrs. & up)	Edwards, Mo. Lake of the Ozarks	Ray Fisher 617 Fremont Kansas City, Mo.
August 23-30	Older Youth (17 yrs. & up) K. C. & Center Stakes	Lake Doniphan Excelsior Springs, Mo.	Meredith Mader 1323 Yecker Kansas City, Mo.
August 23-30	Older Youth (17 yrs. & up)	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
August 24-30	Youth Music Camp	Camp Manitou Vandalia, Michigan	F. S. Weddle The Auditorium Independence, Mo.

The Senior High and combined Junior-Senior High Camps will appear in the June 9 *Herald*.

Briefs

Combined Sunday Night Services

PORTLAND, OREGON.—At First Church, recent guest speakers have included Apostle P. E. Farrow, Elders Roy Weldon and John S. Thumm, Bishop T. A. Beck, and Seventy James C. Daugherty.

The four Portland branches and missions have combined Sunday evening services. Outstanding speakers, including those above, have presented the services. They are Evangelists Miles Whiting and Mark Yeoman, and Elder Howard Sheehy from Seattle.

Freddy Nelson was baptized and confirmed recently. His two grandfathers, J. L. Verhei and Albert Nelson, officiated.

George and Marie Amis were recently baptized. They are parents of two teen-agers who are active in Zion's League and were baptized last summer at youth camp.

Several babies have been blessed. They include Mark Allen, son of Anita and Rolly McKinley; Mark Stanton, son of Jesse and Bea Stanton, and Danny Bryson, son of Gary and Jean Bryson.

Priesthood members meet each Monday evening for a class, followed by home visiting. The Abundant Life program has been presented.

Portland was host to a recent Book of Mormon series, presented by Elder Roy Weldon. There was excellent attendance.—Reported by ARGENE STANSBURY

Church Improvements

YAKIMA, WASHINGTON.—The Saints thoroughly cleaned the auditorium of the church, installed rubber tile floor covering and cushioned pews, in February and March. The Saints have earned money for several years at the lunch booth at the Central Washington Fair, and at bazaars and bake sales. Thus the improvements incurred no debt.

The film "Other Sheep" was shown to about 150 persons March 30 and 31. Seventy William Haden followed it with a two weeks' series.

On Easter Sunday, the Zion's League sponsored a sunrise service. At 9:45, the worship service featured the children in costume, singing before the tomb. Lorene Nutley, director of religious education, trained the children. Then the Saints listened to the radio musical program from General Church headquarters. Following this, Brother Haden gave the Easter message. The choir, directed by Nancy Mayo, presented the Resurrection story in song.

Ten persons attended district conference at Seattle April 19-20.—Reported by FRANCES ELLSWORTH

Choirs Active

SASKATOON, SASKATCHEWAN. — A priesthood institute for the Province of Saskatchewan was held in Saskatoon February 7-9. Other points represented were Regina, Prince Albert, Weyburn, Senlac, Moose Jaw, and Birsay. Ministry was supplied by Evangelist E. L. Bowerman, District President Ted Bowerman, Missionary Keith Harvey, and Bishop H. P. Grundy from Guelph, Ontario. Music classes were also held under the direction of June Fisher and Joy Postnikoff.

Missionary Keith Harvey, assisted by local priesthood, conducted a series of sermons on Sunday evenings during the month of March. Throughout the week cottage meetings were held in a number of homes.

The three choirs in the branch, the Chapel Choir (adults), Carol Choir (juniors) and Cherub Choir (small children), have been active. Besides presenting choir selections each Sunday morning and evening, they have presented two cantatas recently, one at Christmas and one at Easter. A concert was held in February, featuring secular and sacred music. The Chapel Choir is now preparing

to present the story of Joseph Smith (in an outdoor setting), in music.—Reported by SYLVIA LESTER

Baptismal Service

BRIDGEPORT, WASHINGTON.—On January 19, Henry Kenny was the guest speaker. Deanne Rose, daughter of Mr. and Mrs. Henry Petersen, was blessed by Elder L. N. Johnsen, with Brother Kenny assisting. The baby is a granddaughter of Mr. and Mrs. Marvin Dobson.

February 4-5, District President Paul Crinzi visited homes and conducted a class at the church in the evenings. On February 28, Brother Crinzi and Bishop Ted Beck showed pictures of the Center Place. Refreshments followed, served by the ladies of the mission.

On March 2, after regular services and lunch, the Saints went to the river for a baptismal service. Marshall Holland, son-in-law of Marvin A. Dobson, was the candidate. Returning to the church, the Saints witnessed his confirmation, and also the blessing of three small children. Elders L. N. Johnsen and Charles W. Bruce officiated. Those blessed were Verna Lynn and Clarence Marshall Holland, and Beverly Suzanne Wiltfong.

Warren Cole of Spokane was a recent guest speaker.—Reported by MRS. VERLIE DOBSON

Spring Conference

SPARTA, WISCONSIN.—The spring conference for the Wisconsin District was held April 13. Conference convened at 9:30 A.M. with a prayer service, with Apostle D. T. Williams in charge. Brother Williams was the speaker at the eleven o'clock service.

The business session was held in the afternoon. Delegates to General Conference were selected.

The following men were approved for ordination: Harry Luce, Beloit, Wisconsin, to the office of elder; Victor Lakowske, Sparta, Wisconsin, to the office of elder.

There were 180 in attendance.—Reported by MARIAN L. SCHORR

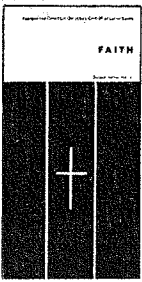
Emphasis on Stewardship

CHILLIWACK, BRITISH COLUMBIA. — Evangelist Monte E. Lasater of Seattle, Washington, held a two weeks' series of meetings in December. On December 15, the last Sunday of the series, the ladies served a pot-luck luncheon to members from Rosedale, Agassiz, and Chilliwack.

On February 2, Bishop Hudson Grundy, of Guelph, Ontario, visited the Saints. Sister Ethel Piedt, of Victoria, B. C., district women's leader, spoke to the women at the church school hour, and Bishop Grundy instructed the men. The morning service was a combined Communion and accounting service. Annual tithing statements which had been filled out before were deposited in trays and gathered by the deacons.

After a basket lunch, a special afternoon meeting was held, in which Elder Charles Stanbridge of Vancouver, B. C., showed the film "The Center Place." A question and answer period on stewardship was conducted by Brother Grundy after the film.

Elder Raymond Huggett, British Columbia District missionary, held a series of meetings March 2-26. Sunday mornings and evenings he preached in the church, and during the week held cottage meetings in the various homes. On Wednesday evenings he gave lectures in the church, illustrating his message with films on "The Church of Christ" and "Life after Death."—Reported by MARY JEWETT



Tract Review

Faith

If you ever feel "down in the dumps," pick up a copy of this leaflet and read it through. It is just as good for members as it is for nonmembers. It is "chock full" of hope and should give you a real lift when you feel low.

By Patriarch Elbert A. Smith, *Faith* is the second of the "Gospel Series" of tracts—originally the Busy Man's Series. It was written many years ago but, although it has a few outdated references, is still very timely and constructive in approach.

Brother Elbert points out the continual use of faith in all phases of living—the home, business, government—and he recognizes it as a "universal human instinct." He affirms that both science and religion are based "first, on faith in continuity of law; second, on faith in universality of law. . . . There is no conflict between true science and true religion."

Among the gems of thought to be found in the tract are these: "Doubt is negative and destructive. Faith is constructive and affirmative. . . . Ally yourself with those who believe and affirm and create." "Credulity has its root in ignorance. Any half-wit can be credulous. Faith has its root in observation and revelation. It calls for the keenest minds, the biggest hearts, and the cleanest lives." "The follower of Jesus Christ has everything to gain and nothing to lose. The atheist has all to lose and nothing to gain."

Single copy price is 3 cents. Keep a copy handy for your own use as well as for giving a friend.

Bulletin Board

Reunion Notice—Wisconsin District

Land O' Lakes reunion of Wisconsin and Minnesota Districts will be held at Chetek, Wisconsin, July 27-August 3. Registration fees: all persons ten years old and older, \$3.25; children under ten and over five, \$1.25; children five and under, 50c. The registration fee includes sickness and accident insurance.

In accordance with Wisconsin health laws, all persons, including staff, must present certificates of health from their doctors, obtained within seven days of reunion, and presented to the registrar upon entering the grounds.

Registrations must be sent in advance to O. G. Kimball, 190 18th Avenue S., Wisconsin Rapids, Wisconsin, so that proper housing can be provided for each camper.

FRED S. MOORE
Wisconsin District President

Pittsburgh District Spring Conference

The Pittsburgh District spring conference will be held in Pittsburgh, May 31-June 1, with Apostle Donald V. Lents in charge.

The first meeting will be for the transaction of business and election of officers at 7:30 P.M., Saturday, May 31.

The Sunday program will be a priesthood meeting at 8:30 A.M.; fellowship at 9:45; preaching by Apostle Lents at 11:00; dinner, 12:00, and an ordination service at 1:30 P.M.

D. R. ROSS
District President

Texas Reunion

The Texas reunion will be held at the Texas reunion grounds, Bandera, Texas, beginning at 2:00 P.M., Saturday, June 7, and ending Sunday noon, June 15. President F. Henry Edwards will be minister in charge in the absence of Apostle Hield. President Edwards will be assisted by Elders John T.

Puckett, Wayne E. Simmons, Clair E. Welton, and Jack R. Evans.

The theme will be "Jesus Christ, Our Heritage and Hope."

Those desiring housing, tents, cots, mattresses, etc., should write Herman Milner, 1904 Robinhood Trail, Austin, Texas.

BEURON BOYD
Publicity Director
Central Texas District

Request from Alaska

Anyone knowing of persons in the Juneau area who would appreciate a visit from the ministry is asked to write Eldon Dickens, 2514 Cottonwood Street, Anchorage, Alaska, who will be in Juneau the first part of June. Correspondence should be by air mail.

Books Wanted

Dennis F. Hilker, 96 McKenzie Avenue, Kitchener, Ontario, Canada, would like to obtain two books, *History of Utah* by Bancroft, and *Life of Joseph the Prophet* by Tullidge. Please state condition of books and price required before mailing to him.

ENGAGEMENTS

Slasor-Turner

Mr. and Mrs. Lyle Turner of Independence, Missouri, announce the engagement of their daughter, Virginia Lee, to Howard August Slasor, son of Mr. O. W. Slasor of Detroit, Michigan, and the late Mrs. Slasor. Both Virginia and Howard are students at Graceland College. An August wedding is planned.

Giddings-Miller

Mr. and Mrs. Fred Miller of Sault Ste Marie, Ontario, announce the engagement of their daughter, Sandra Mildred, to William Newton Giddings, son of Mr. and Mrs. Murray Giddings of the same city. The wedding will take place August 9 at the Reorganized Church in Sault Ste Marie.

Correction

In the Kominitsky-Wildermuth engagement (page 22, May 12 issue) the second line should read: "Elsa attended Graceland College from 1949 to 1951 and is a graduate of Central Missouri State College."

WEDDINGS

Hansen-Maslen

Elizabeth Jane, daughter of Mr. and Mrs. Albert G. Maslen of Stratford, Ontario, and Kenneth Edward Hansen, son of Mr. and Mrs. A. Hansen, also of Stratford, were married in a double-ring ceremony at the Reorganized Church in Stratford on March 8. The father of the bride officiated. They are making their home in Stratford.

Slater-Archibald

Donna Nadine Archibald, daughter of Russell Archibald of Centerville, Iowa, and Donald Homer Slater, son of Mr. and Mrs. R. H. Slater of Trenton, Missouri, were married May 4 in Trenton, Missouri, by Elder Clifford W. Wood. They are making their home in Trenton.

BIRTHS

Mr. and Mrs. Newell R. Yates of Leon, Kansas, announce the birth of a son, Jeffrey Newell, on March 3. He was blessed April 13 in El Dorado, Kansas, by Elder James M. Jones, his maternal grandfather, and Elder J. H. Hufford. His mother is the former Lois Jones, a Graceland graduate of 1950. His father is a Graceland graduate of 1951, and a graduate of KSTC Pittsburg in 1953.

Seventy and Mrs. Eldon W. Dickens of Anchorage, Alaska, became the parents of a daughter, Cecilia Ruth, on March 23. She was blessed on April 27 by Elders Dale Briggs and G. S. Wight. Mrs. Dickens is the former Ruth Larrabee.

Edward E. and Helen (Marsh) Closson became the parents of a daughter, Julie Ann, on April 4, 1958. Both parents are graduates of Graceland College with the class of 1950.

for senior high camps

MAKE LOVE YOUR AIM

Prepared by F. Carl Mesle and F. M. McDowell. A 90-page guide for camp leaders and staff members; each should have a personal copy. Daily themes: What Kind of Love? Marks of Christian Love, Our First Love, Who's in Love? How Big Is Our Love? Growing in Love. Herald House

\$1.00

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Independence, Missouri

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and are presently living in Mount Vernon, Illinois.

Mr. and Mrs. Robert Earl Tischer of Lansing, Michigan, became the parents of a daughter, Shelley Ann, on April 30. Mrs. Tischer is the former Yvonne Scribner of Lansing.

Specialist 3/C and Mrs. Jack Ekkard, formerly of Second Congregation, St. Joseph, Missouri, and now of Clarksville, Tennessee, announce the birth of a daughter, Teresa Carol, on March 26. Mrs. Ekkard is the former Carol Anne Huyett, daughter of Mrs. Juanita Taylor, of First Congregation.

A daughter, Pamela Jean, was born March 7 to Mr. and Mrs. Herbert Severn of Owendale, Michigan. She was blessed April 20 by Elders John Abbe and Ezra Abbe.

A son, Henry Edward, was born March 6 to Mr. and Mrs. George Rinnert of Elkton, Michigan. He was blessed on April 6 by Elders Ezra Abbe and Ellis Gardner.

DEATHS

LANNIN.—Bert, was born at Old Mission, Michigan, August 13, 1883, and died at Hurley Hospital, Flint, Michigan, April 26, 1958. He was the son of Mr. and Mrs. Charles Lannin. He lived in Flint for forty-two years, until he and Mrs. Lannin moved to Clio, Michigan, about seven months ago. He married Estella Nephew in Flint on May 14, 1916. He was a long-time member of the church, and a regular attendant at services. A carpenter all his life, he acquired the habit of steady, conscientious work.

He leaves his wife, a son, James Lannin, of Clio, a daughter, Mrs. Frank Flick, of Flint; four grandchildren; and a brother, Thomas Lannin, of Traverse City, Michigan.

Services were conducted at the Groves and Company Memorial Chapel in Flint, and burial was in Flint Memorial Park Cemetery on April 30. Elder Arthur H. DuRose officiated.

HALL.—Mrs. Jennie M., was born in Pennsylvania, March 13, 1879, and died April 25, 1958, at Flint, Michigan. She was the daughter of Nathan and Margaret Gorsuch. She was baptized in her early years, and had been a resident of Flint for thirty-three years.

She leaves four daughters, Mrs. Harley York, Mrs. Vern Keyworth, Mrs. Arthur Slater, and Mrs. Ernest Wecker, all of Flint; two sons, Wesley Holcomb and Howard Holcomb of Flint; two stepdaughters, Eleanore of Alger, Michigan; and Lois of Detroit; two sisters, Mrs. Minerva Orton of Detroit, and Mrs. Dora Orton of California, several grandchildren, and great-grandchildren.

Services were conducted at the Colonial Chapel, Reigle Funeral Home, in Flint. Burial was at Linn Cemetery, Capac, Michigan, on April 29. Elder Arthur H. DuRose officiated.

EDWARDS.—Nellie, was born January 3, 1875, at Coffeyville, Kansas, and died April 23, 1958, at the Rodgers Hospital in Searcy, Arkansas. She was a lifelong resident of Bald Knob, Arkansas, and a member of the Reorganized Latter Day Saint Church.

Surviving are four sons: Carl, Curtis, and Dale Edwards all of Bald Knob, and Roy Edwards of Fayetteville, Arkansas; two daughters: Mrs. Hazel Mayhan of Little Rock, Arkansas, and Mrs. Blanche Mosley of Fort Worth, Texas; one brother: Bob Peebles of Augusta, Arkansas; two sisters: Mrs. Kate Louks of Searcy, and Mrs. Annie Harris of Caraway; thirteen grandchildren and thirteen great-grandchildren. Funeral services were conducted by Seventy James E. Renfroe of Independence, Missouri, and Elder Tom Emde of Bald Knob, Arkansas. Burial service was in the Shady Grove Cemetery.

GOULLEE.—Rose, was born September 24, 1890, at Leyton, London, England, and died April 1, 1958, in Wanstead Hospital, Wanstead, London, England.

On September 2, 1933, she married William T. Goulee, and shortly afterward became a member of the church. She is survived by her husband, a sister, Betty, and two brothers, Albert and Leonard.

The funeral service was held April 9 by Elder Thomas E. Worth. Interment was in the family grave plot in the City of London Cemetery. At the memorial service held at the Enfield Branch on April 20, the pastor, Elder Frank W. Judd, gave the address.

Sixtieth Wedding Anniversary

Mr. and Mrs. Albert Reed of Sylvania, Ohio, were honored on their sixtieth wedding anniversary April 6, with a breakfast held in the lower auditorium of the church in Sylvania and with a family dinner at the home of their daughter, Mrs. Harry Ries, in Sylvania. Mr. Reed was born January 14, 1877, at Rige, Michigan. Mrs. Reed, the former Anna Yeager, was born at Riga on April 1, 1881. Both joined the Reorganized Church on May 23, 1915, and have been active in the work. Brother Reed, a priest, served as branch president for a year and was instrumental in erecting the first church in Sylvania; he also helped plan later improvements for the building. They have been residents of Sylvania for fifty-seven years.

Besides their daughter they have two grandchildren and seven great-grandchildren. All are active in Sylvania Branch.



We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWEO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Sunday, 9:30 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPF	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1430	Mar. 17-21 9:00 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTFR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

for junior high camps

NEW FRONTIERS

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FOR YOUR REMINDER BOOK

Haste makes errors. It is quicker to work carefully and do it right the first time than to rush and have to do it over three times.

L. J. L.

CHECKPOINT

The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority.

—Ralph W. Sockman

A SLOGAN WE SHOULD USE

"The church where you are a stranger only once and then for only a moment" is a slogan used by a congregation in Newport, R.I.

People like to go where they feel welcome. That's why we should make everyone who attends our church feel that he is wanted, that he is a brother, and that we are interested in him. If we will cultivate friendliness, love, unity, and good will for each other and extend the same to our fellow men, we can go a long way toward holding our members in the church. Not only that, we will also attract nonmembers who come into our midst. They

will feel this good Spirit and want it to work in their lives also.

Edgar Pillsbury

BRACERS

The most important branch of education is learning to live in harmony with God. It will serve you when nothing else can. It will serve you after death.

When you pray for your enemy don't ask God to make him see as you see; rather ask him to see as God sees.

We generally "cut the pattern" for our deepest sorrows and for our greatest joys.

Ernest F. Brace

AUTO INTOXICATION

Today I stood on the sidewalk waiting for the traffic to clear on a one-way street where there was a stop sign. I saw only one car approaching and thought, Here's my chance! It was at a four-lane highway, and the driver had chosen the farthest lane. By walking briskly I made the crossing, but I could feel the swish of the tires on my heels. The driver didn't wish to break the rhythm of his motor and was reserving his steering wheel action for turning corners only.

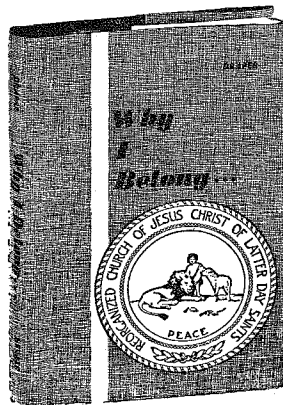
What gets into people who sit behind the wheel of a fine automobile, which causes them

to be so discourteous and impudent? The pedestrian has the right-of-way by law, but he risks his life every time he takes it. I can think of only one plausible excuse for such highway manners: auto intoxication. This kind of self-poisoning is due to the fumes of burning gasoline in the exhaust pipe, the unique odor of the car's upholstery, and the vanity, sometimes called "pride of ownership," which overpowers the normal brain functions. Any intoxication is bad, but the auto kind seems to have reached epidemic proportions.

C. B. H.

APP
H

J C STUART
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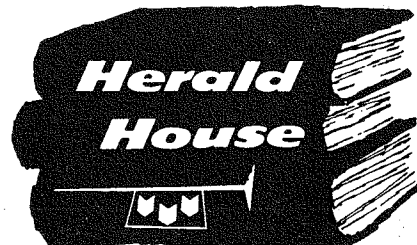
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SAINTS' HERALD

Volume 105 / June 2, 1958 / Number 22

Children's Day
Sunday, June 8

Window in Children's Chapel
Prairie Village Church
Kansas City Stake

(See page 10)

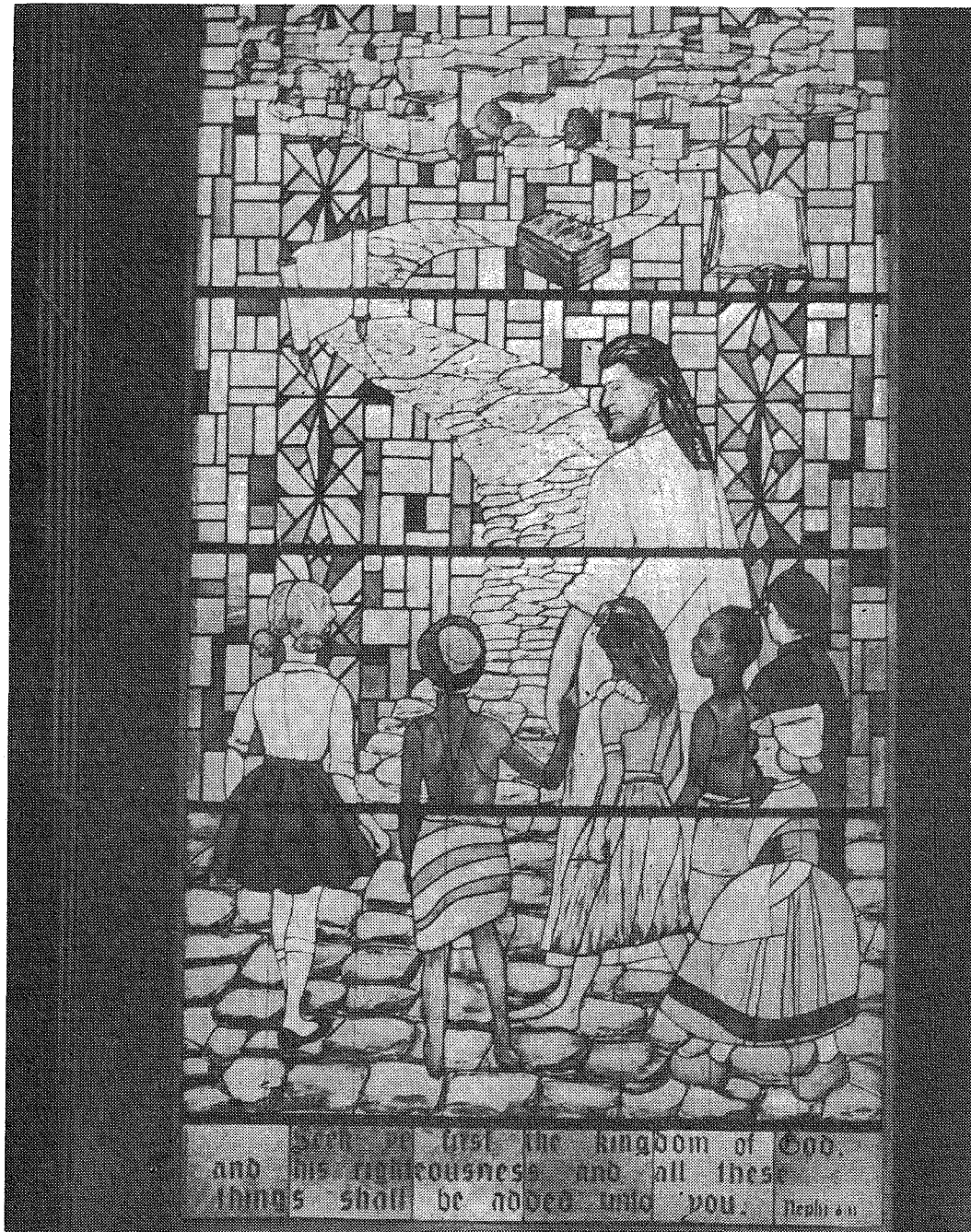
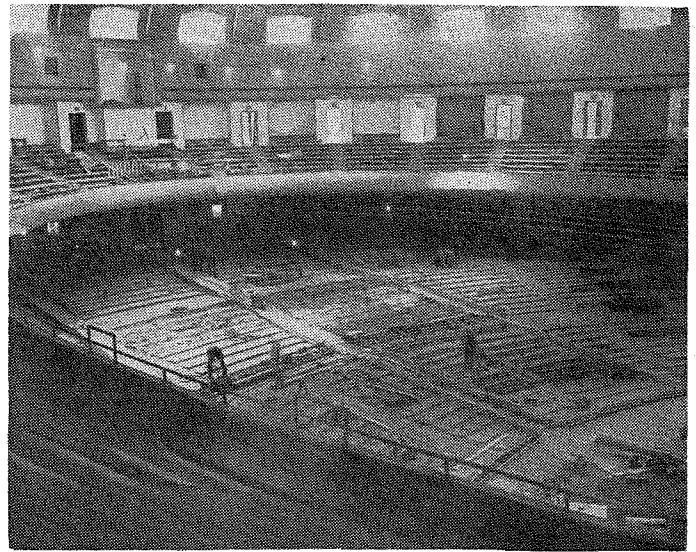
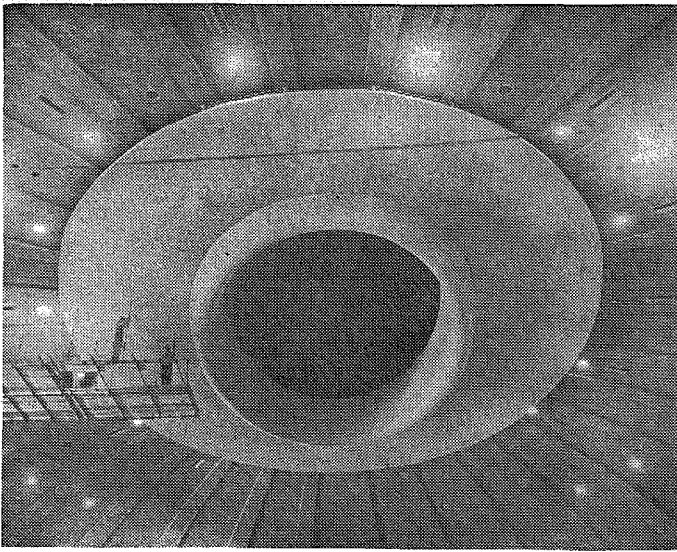


Photo by Keith B. Stokes

www.LatterDayTruth.org



Photos by Audio Visual Department

Walking the Plank

THESSE men aren't being forced to walk the plank by pirates, nor are they preparing for a high-diving contest. They're not even trapeze artists in a circus.

What you see is the last of the scaffolding which was suspended from the Auditorium dome as work was done on the ceiling. It's a long way to the floor from that scaffolding, and we've come a long way in beautifying the interior of the Conference chamber, too.

As can be seen in this picture, new lights have been installed in the dome. Ventilation grills are also in place now and the entire ceiling has been finished in a pleasant gray shade. Indirect lighting illuminates the huge ellipse, and as an additional feature there is a catwalk for maintenance men to use.

The new sound baffles suspended over the rostrum area have been variously referred to as "angels' clouds" and "flying saucers." They will greatly improve the acoustics inside the giant room.

The cove above the balcony doors is finished now. Behind this cove is another catwalk and more indirect lighting. This catwalk will be useful for TV cameras and special lighting effects, as well as for regular maintenance work. Also visible is the space for the antiphonal organ which will be included with the new pipe organ to be installed at a later date.

A new floor is taking shape as aisles are moved and the seating arrangement altered. Beautiful new seats will be put in place, and the aisles will be carpeted to add beauty to this huge chamber which will shortly house another world-wide General Conference.

Other parts of the building are vastly improved also. A new workshop area has been completed; new office space is being provided on the sixth level; and additional rooms have been finished for quorum sessions. East and west entrances are being widened and beautified. New public telephone

booths are being prepared on either side of the main foyer. The Auditorium is being brought nearer completion.

No one person, nor even a select group of persons, owns this building. Many people from many different lands have shared in its construction. The fine response to a recent request for added funds for seats was most heartening. Some congregations have done wonders in accepting the challenge.

Saints all over the world will rejoice to see the Auditorium being improved and beautified. It will bear visible testimony of the devotion of faithful disciples of Christ who gladly pool their resources in response to the divine invitation to "build up the Center Place."

Nearly twenty years ago, President Frederick M. Smith made the following observations:

"To follow Jesus as believer, disciple, and servant, man must hold all his possessions, his life, his conduct, his attitude, and his money at the service of God, ready to utilize all in the service of his fellow man, as full duty to Deity.

"Wealth and property are not for personal pleasure, according to caprice, but for service and enlarged contribution to common weal or comfort. Riotous or extravagant living is incongruous with the doctrine of stewardships, and . . . luxury is justified only when commonly enjoyed. . . .

"And here lies the justification even today for costly, beautiful, and even luxurious public buildings—they are common wealth."

THE PRESIDING BISHOPRIC

Authors in This Issue

Eli Bronson (page 5), pastor, Sacramento, California
 Thomas A. Johnstone (page 7), Edmonton, Alberta
 Patricia Rickel Anderson (page 11), Madison, Wisconsin
 L. Wayne Updike (page 11), Director of Priesthood Education
 Verda E. Bryant (page 14), Independence, Missouri

This Holy Ground

And when the Lord saw that he turned aside to see, God called unto him . . . and said, Moses, . . . put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.—Exodus 3: 4, 5.

IF THERE IS ONE THING from which people of the world are suffering in our time, it is their failure to realize that there is such thing as holy ground. The materialistic philosophy and the carnal world have almost robbed them of a sense of holiness. Something important has been lost.

A young pastor, not long in the church and recently ordained, having come from a faith in which the altar and pulpit are profoundly respected, writes for help. He is distressed by the informality in which anybody can go into the pulpit to talk or make announcements. People are lacking in reverence, and as a result their spiritual life suffers.

There are no strict church laws regarding the use of the pulpit, and General Conference has established no regulations. But we are not without a means of help, and some suggestions are available.

Some of our newer churches have altars, with pulpits reserved for the use of the ministry, on one side; and lecterns, for reading, announcements, and general talks, on the other. Some believe that it is good for people to stand to one side and let attention be focused on the Communion table, an altar, or other sacred symbol.

Not all churches, especially those built long ago and those that are small, can have a good altar arrangement. We must do the best we can with what we have.

If we wish to deepen and strengthen the spiritual life of our people, we must lead them to an appreciation of the importance of sacred things and places, especially the church at the time of worship. This can be done.

If we are to help people, we can do so best in a situation in which we have already established a relationship of sympathy, understanding, and trust. In such circumstances it is possible to give them leadership in a direction that will enrich their spiritual life.

Improvement in the spirit of reverence and worship can be had by asking for the members' help and co-operation; and we can sincerely promise them that the blessings of God will be greater as they make prog-

ress in developing reverence and the spirit of worship. It might be easier to quote a law and demand obedience, but it would not be so good. Giving orders is seldom as effective as using more gentle ways.

Some years ago one of our large congregations had a serious problem at the church services. The spirit of worship was weak. People were noisy, not very orderly, visiting too much, and not dignified or reverent. The situation was discouraging.

The young pastor thought something could be done about it. He would appeal to the people and try to make a little program of education to improve worship conditions.

At the time when he made the announcements, before the beginning of the service, he included a short plea for help in improving some part of the worship or in correcting some fault or mistake on the part of the people. He did not criticize or scold. He called attention to the problem and in a kindly way asked for co-operation in solving it.

Improvement began immediately. In a few weeks, as he discussed the problems one at a time, they were solved. After that, it was seldom necessary to mention them. He worked with the deacons, who proved a great help in meeting the problems. In wisdom and kindness he met the problems. The people were much happier and better satisfied. Worship conditions greatly improved. The people simply needed leadership and guidance.

It was believed at the time that a key to the problem would be found in a consistent educational effort, that the people would respond if they were helped to understand.

RESPECT FOR THE ALTAR and the pulpit must begin with the priesthood members themselves. When they are careful, dignified, and reverent the people can be willingly and kindly led to new and rich experiences in the good spirit of worship.

Certainly we know it is true that God can bless us more richly when we love him, and that when we love and respect the house of the Lord it will truly become a sanctuary and a spiritual refuge in which we can find security and peace.

L. J. L.

Official

Bishop's Agent Northeast and Southeast Texas Districts

Notice is hereby given of the appointment of bishop's agents for the two districts resulting from the reorganization of the area formerly included in the Central Texas District.

For Northeast Texas District (603) John Midgorden, 7807 B Ravehill, Dallas 27, Texas

For Southeast Texas District (606) Roy Vandell, 103 E. Hanisch Road, Houston 9, Texas.

Brother Hal E. Davenport has served as our bishop's agent in the Central Texas District for ten years, and we take this opportunity of expressing our sincere appreciation for his faithful services.

We are hopeful that this reorganization will prove beneficial to all concerned, and we commend these men to the Saints for their favorable consideration and support.

Solicitors have been notified to send their reports for the month of May and all subsequent reports to the agent of the district in which they are now located by reason of this reorganization.

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Approved
THE FIRST PRESIDENCY
By *Israel A. Smith*

Appointment of Bishop's Agent for Miami-Pittsburg District

Notice is hereby given of the appointment of Brother J. Arthur Dixon, Box 451, Miami, Oklahoma, as bishop's agent of the Miami-Pittsburg District succeeding Brother B. F. Kyser, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of May and each succeeding month thereafter to Brother Dixon at the above address.

We take this opportunity of expressing our appreciation to Brother Kyser for the years of service that he has given in this office.

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

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Approved
THE FIRST PRESIDENCY
By *Israel A. Smith*

Quorums of Seventy to Meet

The Quorums of Seventy will meet for pre-Conference educational sessions beginning 9:00 A.M., September 29, 1958. All men of these quorums in the domestic fields are asked to attend these sessions if at all possible.

THE COUNCIL OF PRESIDENTS
OF SEVENTY
By *Russell F. Ralston, Secretary*

Across the Desk

OF THE FIRST PRESIDENCY

Seventy T. Ed Barlow comments on a conversion experience in which he participated in Laporte, Indiana:

Two weeks ago we baptized a Mormon priest who was the branch clerk of his former church and one of its loyal and active workers. Two women missionaries from Utah had brought him the Restoration message, and the story of Joseph Smith and the Book of Mormon rang true. However, after two or three years, he found other doctrines coming to the front that Brigham Young had introduced, and he became confused and on the verge of dropping out of church activity.

It was about at this point that the Reorganization held a preaching series last August in the same hall that the Mormons were using. His mother, a Mormon also, came the first night after reading our newspaper article. She then got him to come, and ever since we haven't been able to answer his questions fast enough because of this thirst for truth. Last December he resigned his office in the Mormon church and began attending our services regularly. Because of one mistake, he was very cautious in being baptized again for fear he would be wrong again. It was at a baptismal service in which four others were being baptized that we asked for any others desiring to make their covenant with the Lord to come forward. This young man, Lewis Vermilyer, then took off his coat and shoes and walked with me into the lake.

This whole experience has been a blessing to the Saints of Laporte. It makes me wonder how many other Mormons are confused today and dropping out of activity because of finding contrary doctrine that dishonors the entire Restoration movement.

Biographical Series To Start June 30

The Autobiography of Clara (Callie) B. Stebbins will appear in the *Saints' Herald* at mid-year. For many years she has been preparing her life story to share with the church. It was her request that these not be published until after her death.

The Saints' Herald

Vol. 105 June 2, 1958 No. 22

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

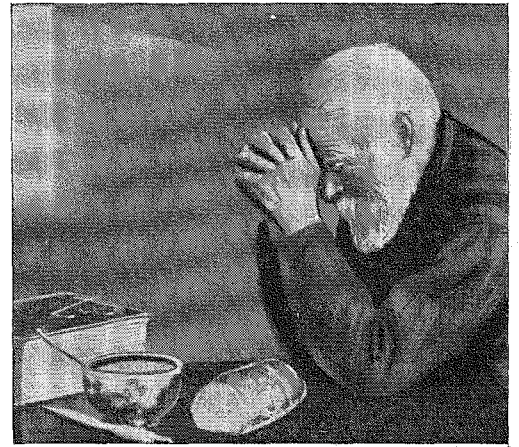
bart, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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Seven Ways to Pray



"Grace" by Enstrom

And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in synagogues and the corners of the streets, that they may be seen of men; for, verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the hypocrites do; for they think that they shall be heard for their much speaking. Therefore be ye not like unto them; for your Father knoweth what things ye have need of, before ye ask him. Therefore after this manner shall ye pray, saying, Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day, our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever, and ever, Amen.—Matthew 6: 5-15, Inspired Version.

SOME PEOPLE SCOFF at prayer because they seem to think that it is a kind of superstition by which believers hope to maneuver God into position so they may get him to run errands for them. Of course this is absurd. Prayer is not a magic means by which we can control God but a humble means by which God can control us—by which he can find expression through us, release his power and express his purpose in us.

A glance at the history of mankind reveals that prayer is a universal need and a natural function of human life. The very act of praying, practiced by most peoples of the world, indicates a reaching out of the soul with a degree of faith in some higher power. "He that cometh to God must believe that he is."

We shall not consider so much the theory as the experience of prayer. Many factors enter into this and there are many avenues of approach to the Supreme Being. We shall mention seven of them.

The Prayer of Affirmation

This is a positive declaration of our faith and confidence in and our adoration for our heavenly Father.

"Our Father who art in heaven, Hallowed be thy name."

"The Lord is my shepherd; I shall not want."

"Though he slay me, yet will I trust him."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

There is great power in prayers of affirmation. This creates a center of attention, a pattern of thought, an attitude toward God and toward life. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalm 1: 1, 2. The pattern of our behavior is fashioned by the center of our most desired

interests. We find ourselves doing the things upon which we "meditate day and night."

There may be danger in this, even in prayer. One may pray about trouble so much that trouble becomes the center of his attention, and he thus attracts trouble. Some who have temptations and bad habits such as stealing or lying or drinking or smoking or sexual problems may affirm those things and put them in the center of their minds so often and so strong that they "meditate day and night" about them, and even though they include them in their prayers they may end up worse than they began.

Our affirmations and delight must be "in the law of the Lord." In so doing we are not affirming sin or selfish interests; the center of our faith and hope and desire is in God. Jesus said, "After this manner shall ye pray . . . Suffer us not to be led into temptation, but deliver us from evil. For *thine* is the kingdom, and the power and the glory."

The Prayer of Inner Conflict

The most decisive battles of the world are not fought with guns or planes or battleships or guided missiles but deep down in the hearts and souls of men and women. The destiny of Israel was with Moses when he was alone with God beside the burning bush. The destiny of mankind was with Jesus when he was alone with God in the wilderness for forty days and forty nights. The destiny of the Restoration was with the boy Joseph Smith when he went into the woods to be alone with God, seeking divine wisdom. The destiny of many a man and woman hangs in the balance as he or she stands, as it were, in the wilderness of life alone with God, trying to win the battle of spiritual and moral conflict that so often rages fiercely in the heart and soul.

The decisive victory in that battle or the destiny of that soul may well be determined by the right approach to God



Elder Eli Bronson

in prayer—or the absence of that prayer. Jesus found it necessary to fast and pray and commune with God.

Beware of self-righteousness and overconfidence in moral and spiritual conflicts. Even when Jesus had communed with God, Satan came also. It is too late to prepare for the onslaught of Satan after his vicious attack. That preparation must be completed beforehand in communion with God. Then and *only* then can you resist the powers of hell. But when, by the help of God, you have found victory, you may experience a peace of mind, conviction of truth, and a companionship with God that exceeds all earthly glory.

Prayer of Submission to God's Will

This is the prayer that releases the power of God.

Some seem to feel that to submit to the will of God means self-sacrifice or self-denial. But the truth is exactly the reverse. To place one's all completely in the hands of God is not a sacrifice but a privilege that is filled with the blessed assurance of final victory over all of the opposing forces of earth and hell. To deny evil is to enjoy freedom from sin and degradation. May I repeat, prayer is not a way of getting God to do what we want, not a way of maneuvering him into our desired position, but rather a way of putting ourselves in such relationship with God that he can do in and for and through us what he wants. It is not a magic means by which we can control God but a humble means by which he can control us.

Are you afraid to trust the mind and will of God?

Are you afraid that God may take a loved one whom you are unwilling to release to him?

Are you afraid that God may ask of you a service of sacrificial consecration?

Are you afraid that God may require you to forsake some of your pet sins and coveted selfish transgressions?

If any of these fears are yours, then you have need to renew your faith and your convictions concerning God and the whole truth of the purpose and power of the gospel of Christ.

The Prayer of Fellowship with God

This type of prayer is lived rather than uttered.

There exists in some lives the misconception that prayer is an emergency measure only. Some people forget about God until they get into a tight place; then they try to pray themselves out of it. This is a false concept of prayer.

It is good to go to God when we are in trouble, but that approach to him will be most effective when we have been in constant fellowship with him in good times as well as bad.

This fellowship is closely related to one's mental attitude. The content of our minds is exclusively our own. Some

things in the material world that we want may be denied us, and some things we do not want may be thrust upon us, but if we are normal we can be master of the content of our minds. We may entertain thoughts of selfishness and sin, of hatred and resentment, of ambition and lust, or we may—if we will—select as our companion in thought sacred fellowship with God. *That fellowship will not suffer us to be led into temptation and will deliver us from evil.*

The Prayer of Gratitude

This is a prayer of love.

An ungrateful soul is a selfish soul. But one who, in humble gratitude, gives honor, praise, and glory to the Giver of every good and perfect gift has learned of Christ.

The very experience of thankfulness opens the heart and soul to God. This is particularly true when one's sense of gratitude reaches out from self to a sincere appreciation of God's goodness to others, and when it finds expression in a willingness to share his own blessings with his fellow man. When, without jealousy or envy, one can "rejoice with them that do rejoice," he has learned to live the prayer of gratitude in the true spirit of fellowship and love.

The Prayer of Obedience

Jesus said, "If ye love me, keep my commandments."

A prayer of words only, without attempt to obey the will of God, is not only ineffective in practice but hypocritical and sacrilegious.

When unrepentant, disobedient people came to John to be baptized he said, "O, generation of vipers: who hath warned you to flee from the wrath to come? Why is it that ye receive not the preaching of him whom God hath sent? . . . Repent, therefore, and bring forth fruits meet for repentance" (Matthew 3: 33-35).

In outstanding contrast to this the Apostle James said, "The effectual fervent prayer of a righteous man availeth much" (James 5: 16).

The Quiet Prayer of Inner Peace with God

Have you learned to relax and rest in the divine Presence? I do not mean a life of idleness and inactivity but restful moments in the stillness of the soul. There is no peace or joy known to man to excel the quiet companionship with God in the silence of the soul. "He leadeth me beside the still waters. He restoreth my soul" (David). "Stand in awe, and sin not; commune with your own heart . . . and be still" (David). "Be still, and know that I am God" (David). "Peace; be still" (Jesus).

There is said to be a river in the northern part of Canada the source of which is high in the mountains at the foot of glacier formations. The water in this river is muddy from sediments at its source and from its muddy banks. It rushes swiftly and restlessly down the ravine as though impatient to reach its destiny in the sea. Then suddenly the river levels off into a valley and pours its muddy content into the deep waters of a beautiful lake. The lake, sheltered by mountains and forest, is very still. For a time the muddy waters of the rushing river are peaceful and quiet, calmed by the restful shelter of the lake.

Then on the other side as the lake overflows the river continues its course. At this point the water is almost clear, much of the mud and sediment having disappeared in the stillness of the lake. But again the river rushes on, dashing itself against the rocks and muddy banks and soon becoming almost as muddy as before, until another valley and another lake, larger and deeper than the first, again calms the restless stream. For a long time the river is held by the still waters.

And finally, emerging on the other side, the water is as clear as crystal, and quietly moves on to its destiny in the sea.

Some of us may permit ourselves to become so troubled and worried over the trend and course of events in our lives that we rush here and there and figuratively dash ourselves against the rocks and mud and filth of the world as though we were impatient with everything that God has done for us, and as though we were anxious to throw ourselves into the great sea of the final destiny of man.

A little boy was awakened in the night by the thunderous road of a fierce electric storm. Frightened, he ran quickly to

his mother's room and soon fell asleep in the quieting security of her loving arms.

Years later when that little boy became a man, he was awakened and frightened by the merciless storms of an ungodly world, fierce enough to crush the moral and spiritual life out of the very hearts and souls of men. "When he came to himself" he went quickly to his heavenly Father, and in the quiet security of God's loving presence found peace that passes all understanding.

"Lord, teach us to pray."

Thomas A. Johnstone*

Comprehending God

The day shall come when you shall comprehend even God.
—Joseph Smith in *Doctrine and Covenants* 85:12.

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—Jesus Christ; *John* 17:3.

These two statements have much in common, for really to "know" anything is to comprehend it.

God Only an Idea

Some anthropologists say that there is no God. They suggest the idea that God originated in the mind of primitive man who imagined that the animals, trees, and other natural phenomena must have been created by someone more powerful than themselves. Then again, they say that it might have grown up around the memory of some "old man" whose wise leadership brought the tribe successfully through some great danger. Gods, they point out, are tribal possessions and they cite the Israelite God, Jehovah, as a typical example that shows how the idea has grown and developed through the ages as man's knowledge increased. There is a vast difference, they point out, between their conception of "God of the burning mountain" and that held by us today.

They ascribe the similarity in the ritual that is so noticeable in the ancient and primitive religions, whether in connection with the sacrifice of a bear in Siberia, a bull in Rome, or a human in Africa or Central America, as the outgrowth of man's basic needs that somehow led to the rise of a similar ritual in every part of the world.

They simply refuse to consider the far more logical explanation presented in the Bible—that it is a heritage stemming from their common origin which they carried with them wherever they went all over the world. While the object sacrificed varied with the geographical location, the ritual stayed the same.

Adam, at God's command, instituted the first sacrificial offering, a lamb, to point his descendants to the great sacrifice of Christ which was later to be made on Calvary in atonement for their sins. The suggestion of the human sacrifices, that later become so common, was inherent in this first sacrifice. Its original purpose and meaning became lost and forgotten as man sank into a state of degradation and savagery. God foreknew man's need and made provision for it when he planned his creation. Thus the everlasting gospel, based on the truth and righteousness and love of God, was re-

vealed to Adam and was preached by him to his family from the beginning. Seth and Enoch, among others, were preachers; and Noah, it is recorded, was a "preacher of righteousness" in a scoffing world at the end of the glacial period when the "fountains of the great deep," the ice sheets that covered so much of the earth, were "broken up."

God's Unreality

The nations of the world have no sense of God's reality. He is less real than a shadow, for he has nothing to cast a shadow. This unreality of God among the nations of the world is the source of the dark calamity that overshadows them today. In office, factory, mart, and on the street the word "God" is heard mostly as a meaningless curse. Many people go to church on Sunday, impelled more by superstitious fear than by a real desire to worship God. "Most Christians," said Erasmus, "are superstitious instead of pious; and, except for the name of Christ, are not far from the superstitions of the heathen." How can they be otherwise with their conception of God? God is a spirit—something without either body, parts, or passions. He is everywhere and in everything at the same time. He is "light"; he is "love"; and someone may even say he is science's omnipotent baby, energy. But that is not all, for he is also three persons in one—the Father, the Son, and the Holy Ghost. What sense can anyone make out of this confusion?

Some of God's Names

The Bible mentions the following names for God: I Am, Almighty, Jehovah, Father, the living God, Alpha and Omega. "I Am" proclaims his eternal nature, Jehovah, the Eternal One. He is Father because he is the creator and source of life; Alpha and Omega, the first and the last, because there was nothing before him and there is nothing beyond him; all things exist and have their being through the "intelligence" we know as "God."

Whence Comes Intelligence?

You who read this and I who write it consider ourselves intelligent beings. But did you ever stop to think where our intelligence came from? The first words in the Bible are "In the beginning God," and herein is wisdom, for before there could be any knowledge of anything there had to be

* See page 23

an intelligent entity. There never could have been any creation if there had not been something that knew of the existence of the material, forces, and laws that govern the orderly process of creation.

Every creation is a manifestation of the work of a Creator. The universe with all its marvels is reproducing and renewing itself in orderly cycles. This process is most plainly seen in the living organisms and is also to be noted in the recurring cycles of nature, the seasons and circling stars. All this is a revelation of the majesty, power, and glory of the supreme eternal intelligence, God, through whom only could anything ever have come into existence.

Intelligence could not, and did not, come from unintelligent matter. Nor is it a manifestation of equally unintelligent energy. Life comes from the living; intelligence from intelligence; and unintelligent things beget only unintelligent things. "Tall oaks from little acorns grow" only because the "little acorn" was once part of an oak.

Man and God

When God created man he created him in his "own" image and after his "own" likeness. He fashioned a body out of the dust of the earth and put man's spirit in it. The body and the spirit thus joined together become a "living soul." Only when the body and the spirit are joined together are they living. This is the principle of life. It is what makes man a living soul and a being "like" God. God must also be a living soul—have a body and a spirit.

Long ago Job, who was highly favored of God, revealed to man the source of his intelligence: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." The spirit in man, which is the intelligent part of him, receives its understanding from the Spirit of the Almighty, progressively, "line upon line, here a little, there a little," as it is able to receive it and has need of it. This is proved by the fact that most of the world's great discoveries have been the result of flashes of inspiration, intuition, and accident, and not the fruit of man's own unaided intelligence. It is when man commits the mistake of imagining that his "proud brain" is his intelligence and not just an organ of his body like his liver and his lungs that "all highroads of the intellect, all byways of theory and conjecture lead ultimately to an abyss human ingenuity can never span" (*The Universe and Dr. Einstein*, Lincoln Barnett).

Doctrine of the Trinity

To understand the doctrine of the Trinity one must hark back to the Nicean Council, A.D. 325. It was through the deliberations of that council this was made part of the doctrine of the Christian church. It was done to please Constantine the Great, the Emperor, who was never converted to Christianity, though he was baptized just before he died. It was he who called the council into session, and he who suggested the word "identical" be used to describe the relationship of God, Christ, and the Holy Ghost.

It is to the actions of these councils of the early "church fathers" who were ambitious, self-seeking, quarrelsome men whose chief desire seemed to be power to rule and dictate the policies of the church and not humbly to teach the pure doctrine of Christ, that we owe much of the confusion that exists today. They denied continuous revelation, closed the canon of Scriptures, and thus shut Christ out of the church. They knew nothing about the inspiration and guidance of the Comforter and Spirit of Truth Christ had sent to keep his church from being led astray. They felt they were wise enough in themselves and needed no guidance from anyone, including Christ. The church had advanced well along the

road to the apostasy mentioned so frequently in the New Testament writings. Its leaders were "teaching for doctrine the commandments of men."

Some Quotes and Comments

At the time of Christ's baptism a dove descended from heaven and a voice said, "This is my beloved Son in whom I am well pleased." Was Christ only a cheap magician faking doves and voices from heaven to deceive the people into believing he was something which he was not?

"As thou hast sent me into the world, even so I have also sent them . . . and these have known that thou hast sent me." Do you believe Christ was "sent," or do you believe he came on his own?

Again Christ said, "I came down from heaven, not to do mine own will, but the will of him that sent me." And again, "I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me" (John 7: 28, 29). "I bear witness of myself, . . . and the Father himself who sent me, hath borne witness of me."

In these quotations Christ states that he and the Father are two separate persons.

He prayed to the Father for the disciples, "Make them one, even as thou and I art one." Would you suggest that this means that the eleven apostles be made into one person, and not "make them all of one mind"? How you decide this question will determine the relationship of God and Christ. If Christ and the Father were actually one and the same person, what would be the point of Christ praying to the Father?

"I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8: 42). Could anything be clearer?

"Let this mind be in you, which was also in Christ Jesus; . . . who, being in the form of God, thought it not robbery to be equal with God. . . . Wherefore God also hath highly exalted him, and given him a name which is above every name" (Philippians 2: 5-9). Did Christ exalt himself and give himself a name "above every name"?

"Looking unto Jesus . . . who for the joy that was set before him endured the cross . . . and is set down at the right hand of the throne of God" (Hebrews 12: 2). Note that Christ is set at the right hand of the throne, not on it. That is reserved for someone else.

My doctrine is not mine, but his that sent me.—John 7: 16.
And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.—John 8: 29.
And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. . . . Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me.—John 17: 3-8.

And I saw in the right hand of him that sat on the throne a book. . . . Who is worthy to open the book? . . . The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book . . . a Lamb as it had been slain. . . . And he came and took the book out of the right hand of him that sat upon the throne . . . And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood. . . . Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Revelation 5. [The Lamb took the book out of the hand of him that sat on the throne—two of them].

The above quotations are all from the Authorized Version. Now here is one from the Inspired Version:

And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done; and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down; and he became Satan.—Genesis 3: 1-4. [Here the separate personalities of God and Christ are clearly set out.]

More Than One God

Is there more than one God? . . . No.—Alma 8: 81, 82.

. . . becoming as gods, knowing good from evil.—Alma 9: 51.

As it is written, They are gods, the sons of God.—Doctrine and Covenants 76: 5.

And Christ, speaking to the Jews (John 10: 34-36), said: "Is it not written in your law, I said, Ye are gods? [Psalm 82: 6]. If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" Is it strange that those who are sent and act for God, doing the things he tells them to do, should be called gods? They have the use of his power to accomplish his will.

In Doctrine and Covenants 18: 2, we find a passage that is used to prove that Christ and God are one: "For behold, I, God, have suffered these things for all . . . which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup, and shrink." A further reading in this paragraph makes it plain: "Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." And in the same section, paragraph 1, "Christ the Lord . . . having accomplished and finished the will of him whose I am, even the Father, concerning me." Also in Doctrine and Covenants 34: 1, "I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one."

The Bible, Book of Mormon, and Doctrine and Covenants, three books with one testimony—Jesus is the Christ, the Son of the living God.

Joseph Smith, the latter-day prophet, in his first vision saw two personages, one of whom said, "This is my beloved Son, hear him." Again, Joseph Smith and Sidney Rigdon wrote: "This is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father (Doctrine and Covenants 76: 3).

A Personal Testimony

And now I will relate the experience that gave me my understanding of God. I came to disbelieve the Bible and doubt the sincerity of the preachers as a result of studying the "natural sciences." The first Sunday I spent in Canada, to pass the evening, my brother and I went to hear a preacher who was "packing" a theater in Toronto every Sunday night. That preacher, R. C. Evans, gave me a new outlook on Christianity. And I left feeling that Christianity was either the most worth-while thing in the world or the biggest fraud in it. He repeated Christ's challenge to all mankind: "My doc-

trine is not mine but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." That challenge struck me, and I felt there was only one thing I could do—test it. I began to read and study, and at the end of four years I decided that if the teachings of Christ were to be found anywhere, they were in the Reorganized Church of Jesus Christ of Latter Day Saints, and I joined it. I continued studying for perhaps eleven or twelve years more and was still unable to say that Jesus was more than just a man. Certainly I had received no testimony to make me think otherwise. As I read and studied one Sunday morning, I began to think there wasn't must sense in my continuing to do so any longer. Then as I was deciding to give it up, a voice said: "Thomas, thou hast a testimony, even the testimony of Peter, than which there is none greater, for unto you it is given to know that Jesus is the Christ, the Son of the living God, and ye shall bear this testimony."

I cannot adequately describe this experience and all the enlightenment that came with it; I can only tell of it. In that moment I knew God was living, that Christ was his Son, and that he was everywhere through his laws, not in person.

It is not important that God and Christ be "one" person, but it is of the utmost importance that they be of "one" mind, for on that man's salvation depends.

And finally I would leave this thought for you to consider: to the extent you do God's will you are in God and God is in you, even as he was in Christ and Christ in him. I pray that the Spirit of God may make these things as plain to you as it has to me, or even plainer.

No one can intelligently worship something he cannot comprehend. Worship based on ignorance is largely an act of superstition grounded in fear. Man begins to comprehend God when he realizes he is basically "like" him. The world cannot comprehend God; but "his" people can, for he has revealed himself to them. "The glory of God is intelligence." The glory of man is his intelligence, imperfect as it is.

The True Worth

THE BIBLE's true worth is calculated by its content—not by its age or rareness.

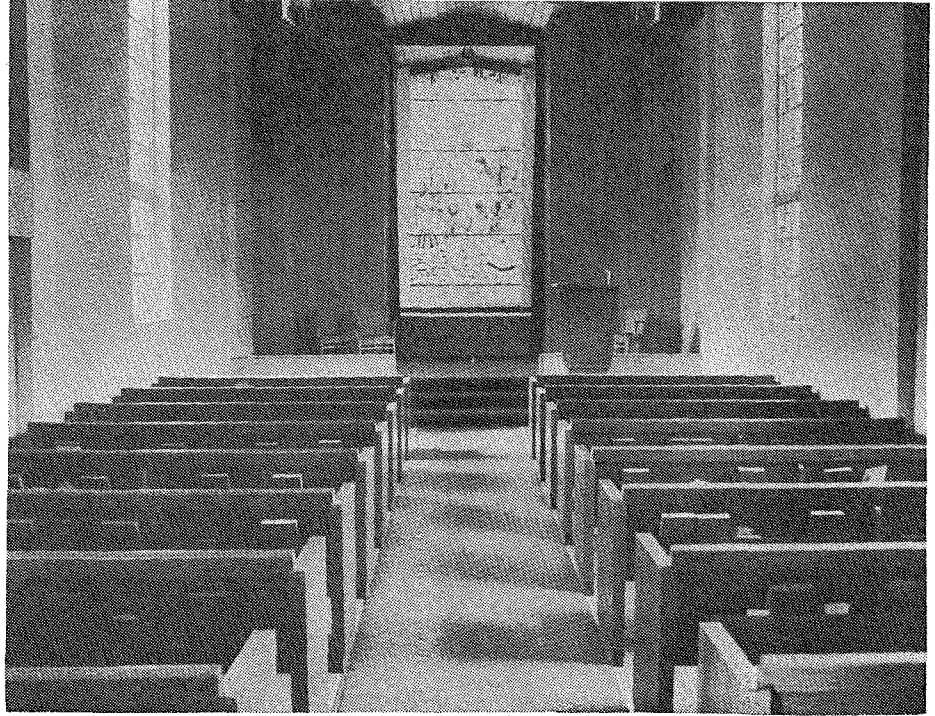
I recently read of a court case in which several contestants claimed a two hundred-year-old Bible. Since its owner had died without leaving a will, each person who wanted the book tried to give reasons why he should be given permanent possession. But it wasn't that these people wanted a Bible. They wanted a rare book for which collectors would pay a fabulous price.

These people were applying wrong standards in valuing the Bible. They forgot that the real value of this sacred book is reckoned from its contents—not by materialistic standards. If they would only study the Scriptures and employ them as God directs, they would become wealthy indeed, for they would one day receive eternal treasures which are the most valuable of all gifts.

EDGAR PILLSBURY

A Church Designed for Ministry to Children

Photo by Keith B. Stokes



THE Prairie Village congregation is one which has done something special for its children. More than two years ago the members of that congregation began to plan for building a church home. After careful consideration they decided to build the educational unit first and hold their worship services in a section of the building that would be divided into classrooms at a later date when the main sanctuary was erected.

Brother Lewis E. Scott knew of their problem and their concern for their children, and it occurred to him that with the proper design a building could be erected and have permanent classrooms for all classes, adequate in size for a congregation of a book membership of three hundred and fifty, and in addition, have a children's chapel which could be used for adult worship until the main sanctuary was built, as well as a fellowship hall with a ceiling high enough to permit limited forms of volleyball and basketball. This offered Brother Scott an opportunity to try out his theory that, with adequate and balanced educational facilities, the church could do a better job of teaching and minister more effectively to a larger membership. He therefore presented the idea to members of the building committee for their consideration; they agreed to its possibilities and approved the plan and his constructing of the building.

The children's chapel, now being used by the adults, has all the facilities of a sanctuary. The pews will seat ninety in the nave. They are a little closer to the floor than adult pews but not enough to be uncomfortable for the adults. The children were considered when the pews were chosen; and a low end design shorter than the regular ends was se-

lected. There is a balcony in the rear for the choir. The balcony seats thirty-eight and is equipped with pews identical to those in the nave. At the present time there is a fourteen-rank pipe organ, which is large enough to be used later in the main sanctuary. Between the nave and narthex are sliding glass windows that drop down into the wainscoting to permit the narthex to be used for overflow seating. Behind the narthex is the women's parlor which can also be used for overflow. One hundred and ten people can be seated in these two overflow areas. A cry room with double glazing is at the side and rear of the nave; about eight mothers can be seated here to see and hear the service. Approximately ten more people can be seated in the balcony with chairs in an area in front of the pews, giving the children's chapel a seating capacity of two hundred and fifty-six when needed.

The decorating of the building was turned over to Brother Scott, and the purpose of each room was kept in mind when the details were worked out. The hope of all working on the building was that it would be possible to create a lasting impression on those who worshiped in the chapel, especially the children. It had been decided that the children's chapel would be a fitting place for the baptismal font. Because of these two things, the chancel needed special attention; it was felt that a beautiful stained glass window could be the center of interest there, and everything surrounding it should tend to draw the eye toward this point. Natural ash paneling was selected for the chancel so that it would not be distracting. The stained glass window took a great deal of consideration. A number of suggestions for

the design of this window were made. All agreed that it must make a lasting impression upon the children, and that the design was not something to be worshiped but rather to stimulate and inspire the thoughts of those worshipping. Abstract patterns were suggested, but it was not felt that this would accomplish its purpose. Brother Scott suggested that the design should embody as much as possible of our particular belief, and Brother Eldon Derry, chairman of the building committee, suggested that the brotherhood of man should be incorporated in the window. The final design was turned over to Brother Scott, and the window was completed with Christ leading the children of various nationalities up the path to Zion. Along the pathway is the scroll of the New and Old Testaments joined together, the Book of Mormon plates, and the open book of the Doctrine and Covenants. At the top of the path is the beautiful city of Zion. Close observation reveals the writing at the end of the Old and beginning of the New Testament on the scrolls and the first page of the Doctrine and Covenants. The Scripture selected for the base of the picture was "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" (III Nephi 6: 11). Brother Scott worked closely with the Hopcroft Art Glass Company of Kansas City in the development of the window. A number of visits to Hopcroft were made by Stake President Fred O. Davies, Bishop Joseph Baldwin, and Apostle Maurice Draper in checking the details of the window. The stained glass was imported from Germany and Italy. The glass varies in thickness and shading.

(Continued on page 18)

A Five-Year-Old's Faith

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven!—Matthew 18: 2.

THERE HAVE BEEN many times in my teaching career when I wondered who had the greater lesson to learn—the children or the teacher.

Helping a child to become conscious of his environment and fellow beings is one of a teacher's never-ending lessons. I struggled with this lesson, as most beginning teachers do, until the interpretation of my real objectives was given me by a five-year-old.

One day a little boy was called from my room by the school nurse for a physical examination. During his ab-

sence the children sang their prayer and drank their milk. As was the custom in our room, each then got his rug and began resting on the floor in various places around the room. The curtains were lowered and all was quiet.

At this time the little boy returned. Without hesitation he stepped around the resters and went to his table. Sitting down, he directly folded his hands, bowed his head, and sang his little prayer with all the conviction of the ages.

To a trained adult ear, the prayer was not sung very well. However, what was

lacking in quality was more than compensated for in volume. At that moment I knew that this was perhaps the most beautiful hymn I had ever heard. It was sung from pure and simple faith and with great humility of heart. None of the other five-year-olds stirred or indicated in any way that this boy had done anything unusual.

We, as adults, still have to learn what these little children know instinctively. That is, always to do unashamedly in the eyes of the world the thing our faith dictates as right.

L. Wayne Updike

Three Approaches to

Organizing Your Personal Study Program

THE CHURCH HAS always been interested in the education of its people. Writers are constantly at work preparing materials for use in personal study and in various classroom situations. Among these materials are books and tracts, reunion and camp study material, vacation church school materials, course materials for the Priesthood and Leadership Education program, and textbooks and study guides for the courses offered through the School of the Restoration. In addition to the efforts put forth in the preparation of such materials, the church is also constantly active through its administrative officers in an attempt to encourage members to participate in individual or group study.

Generally speaking, people are more easily motivated to study if they can readily see a frame of reference within which their efforts become significant. Study just for the sake of study alone soon becomes drab and pointless except for those who have the good fortune to be blessed with a natural thirst for knowledge. For many people, however, the desire for knowledge is a "hidden

hunger" which does not call them into an active learning effort without some external stimulus being applied.

Since many who are in positions of leadership recognize these conditions and are sincerely interested in promoting more avid study among their people, we submit here a short word picture of the "frames of reference" within which they might well bend their efforts toward promoting consistent study among those who are within the range of their influence.

(1) *Personal and individual study.* The people of the church can be encouraged to buy books and tracts from Herald House, to obtain films and film strips and other audio-visual materials from the Audio-Visual Department, and to participate in various educational opportunities provided in their own communities such as college extension programs, local adult education programs, evening discussion groups. Almost every city has a variety of opportunities for those who will take the trouble to enter into them and participate. Probably few better ways exist for us to meet the "quality"

potential Latter Day Saints who are to be found all around us. It is indeed unfortunate that so many members, even those who are well informed, have so few personal friends outside our own organization. The first step in becoming an effective personal witness may be to win friends outside the church through participation in wholesome and worthwhile learning activities sponsored by the community.

(2) *Participation in the Priesthood and Leadership Education Program.* This program sponsored by the church is operated under procedures outlined in the Priesthood and Leadership Education Bulletin, often referred to as Bulletin 106 (free on request). This bulletin lists the courses available and provides for the selection of the local discussion leader or instructor with the advice and counsel of the local presiding officer. Those participating in such a program have the opportunity to set up their classes under any arrangements which are convenient to the group. By payment of a small fee the class members

(Continued on page 16.)



Neighbors' Estimate of Joseph Smith III

EDITOR'S NOTE—*This article was written after a tour of Hancock County, Illinois, which includes Nauvoo and Carthage, by Bishop E. L. Kelley. It was published in the "Saints' Herald" of July 15, 1893, under the title, "Joseph Smith. Where He Was Raised." Since Joseph was then and has since been misrepresented and maligned, we think many of our readers will appreciate this statement.*

Return to Carthage

So much has been said and written of the life, habits, and character of Joseph Smith, son of the founder of the Latter Day Saints, and prophet and presiding elder of the Reorganized Church of this peculiar people, that I was glad when the opportunity offered to visit in his company the old home of Mr. Smith, and meet, and see him meet his old associates and acquaintances.

Whatever may be said and written through prejudice and an inordinate religious zeal of those who dare to brook public opinion in matters of religious differences must in the eternal fitness of things be finally weighed and tested by the facts, and there is no circumstance under which these may be so readily and impartially gathered as that of seeing the parties brought face to face in business and social meetings.

In this situation on the morning of the 16th of June, 1893, I entered Carthage, the county seat of Hancock county, Illinois, upon business matters in company with Joseph Smith, and at once found that my companion had a very large number of acquaintances in the town for a person who had been absent from the county except upon an occasional visit for twenty-seven years. These, too, were of all classes; lawyers, farmers, bankers, editors, judges, colonels, etc., and men of varied faiths, sentiments, and beliefs in politics, policies, and religion.

Mr. Smith was reared and lived in Nauvoo, eighteen miles distant from Carthage, from 1839 to 1866, just twenty-seven years, the time elapsing since leaving and making his residence in Plano, Illinois, and afterwards at Lamoni, Iowa, where he now resides; and when I made inquiry as to how he happened to have so large a circle of acquaintances at the county seat so great a distance from his place of residence, I learned that he had held the office of justice of the peace of his town for about seven and a half years while he resided in the county, almost the entire time of his residence there after he became of age, and was elected to the office by a largely increased vote (his majority over other candidates being four to one) in the year 1862, at the time he was holding forth his religious views as a minister.

Among Friends

Away from his home I had heard and read the tales and gossip of the viciousness and idleness of Joseph Smith and his distinguished father; but when I met him in this home I find that he was the peace officer and leading citizen, of and with a people who were in no way adherents to his religion, and who were neighbors to and had come in contact

with those who had permitted their prejudice and fanaticism to run so high as to become tools in murdering his father and uncle.

Judge Edmunds, of Carthage, with whom we had business, being absent on a visit to Chicago, we spent the remainder of the day in visiting and chatting with former acquaintances of Mr. Smith, among whom were Judge John B. Risse, Wm. R. Hamilton, W. C. Hooker, W. H. Manier (who is now second assistant attorney general of Illinois), Hiram Ferris, banker, James Davidson, editor of the *Carthage Republican*, and later Col. Thomas C. Sharp, long known as one of the bitterest enemies the Saints ever had in Hancock county. Mr. Smith met him with a pleasant good morning and introduced me.

Carthage Jail

We also visited the old jail, but now occupied by Mr. Browning as a residence, where Joseph and Hyrum Smith were murdered and John Taylor severely wounded by an ignorant, fanatical, and blackened mob forty-nine years before, lacking a few days.

Although raised in the county Mr. Smith had never been at this jail before, having no wish or desire to see it.

Mr. and Mrs. Browning and daughter received our visit kindly, and took quite an interest in pointing out the scarred and marked portions of the building that bore evidence of the tramping under foot of law and justice and the rage for blood on that dismal 27th of June, 1844.

We were told by Mrs. Browning of the frequent visits made to the building by persons curious to see and learn more of the transactions that took place on that day, and of the efforts of the people of Utah to obtain the building or some portion of it as a relic to be removed to Salt Lake City.

This again reminded us of the inconsistency and unreasonableness of the usual man in his religious zeal and fanaticism. Here was the son of Joseph Smith, and heir, successor, and highest exponent of the doctrine that he promulgated, gifted, broad-minded, logical, and consistent in his life and work, but whom the people of Utah would neither hear nor tolerate in their meetinghouses, simply because he boldly claimed that much of their doctrine was erroneous and that his father's teachings in the plainest terms condemned it.

It is the old story over again. The Jews declare: "We have Abraham and Moses to our fathers. We know that God spoke to Moses, but as for this man we know not from whence he is." But Christ said: "Ye build and garnish the tombs of the prophets and stone those who are sent unto you."

Principles

Joseph and Hyrum Smith, who gave their lives at Carthage, came before the world with a message of principles. These they claimed were nothing more nor less than what was taught by Jesus and his apostles and were in fact the gospel that was by them declared to be the "power of God unto salvation." They boldly held forth and advocated these principles to the world, not hesitating to canvass them with the most learned or avow them in the face of death. Their motto was let the world see and hear, for "whatsoever is in secret shall be made known upon the housetops."

The world met them, however, with the charge that they were not a highbred family—not educated—similar to the old charge "Is not his mother Mary, and Joses and James and Simon and Judas his brethren?" And so made their warfare against them through gossip and slander unto death; but the principles they advocated are today unshaken, and the son is demanding for them a reasonable hearing.

What then if the professed followers of Joseph Smith in Utah, or the great world outside of Utah, shall join hands and shut him out from their churches and synagogues and attempt to meet him upon the outside with gossip and tales, or vituperation and stones, does it furnish a reason for not accepting the principles originally revealed or answer the query as to the divinity of the mission?

Other Acquaintances

Leaving Carthage at 5:30 P.M. we set out for Nauvoo, changing cars at Ferris, where we took supper and met Mr. Christie, another old resident of the county who had known Mr. Smith from boyhood.

Mr. Christie has been a Universalist in faith; and a few years ago took an interest in the debate between Elder Forscutt of the Latter Day Saints, and Elder Shinn of the Universalist society. Mr. Christie heard the discussion throughout; while he thinks their minister held his own on the first question, he feels that Elder Forscutt was too heavy for him on the last proposition.

Passing through Keokuk we met Hon. Daniel F. Miller, Sen., at the depot, who had been acquainted with the elder Smiths of Nauvoo and the later families; but instead of speaking of them as bad men in any sense, Mr. Miller referred to them as men of the highest honor and integrity.

In Nauvoo

On Saturday morning we arrived in the city of Nauvoo, and I soon found that the reputation of my traveling companion was in no manner dimmed in the estimation of the old residents of the home of his childhood and youth.

We first called at the old Nauvoo House, and then at the old residence of Joseph Smith the Martyr which is still owned by Joseph Smith the son. Took dinner at the Temple Hotel, kept by Mr. John Kendall, an old resident of Nauvoo. During the day we met and conversed with a number of the citizens: Messrs. John Icking, merchant; Wm. B. Hubbard, attorney and son of one of the earliest settlers; Joseph Ochsner and Nicolas Reimbold, merchants; Noel Dation, Abraham Saunders, and Thomas Kelley—the latter a genuine Kelley from the Isle of Man ancestry; Joseph Kirschbaum the gardener; Charles E. Dundey, a young attorney; Wm. Argast and H. J. Bossler, publishers of the *Nauvoo Rustler*, live young men who are pushing ahead in the world; and divers others whom I cannot mention, nearly all of whom had been acquainted with Joseph Smith from his boyhood up, and who entertained for him the respect due to an honorable life. I queried, "From whence come the tales and stories peddled so often by long-faced, pious pulpiteers of the world?"

The Son of "Old Joe Smith"

On Monday morning, June 19, we again had occasion to call at Hotel Ferris on our return to Carthage, and met with the landlady a second time. This time, however, new light seemed all at once to dawn upon the mind of our hostess, for upon a sudden she emerged from a distant part of the house and came excitedly into the office and inquired of my traveling companion, "Are you Joe Smith, son of old Joe Smith the prophet?" Mr. Smith replied that that is what they said.

Upon inquiry being made if she was afraid of being carried off by the prophet, she said, "No, I have heard of him all my life, but never saw him before. I never heard anything bad about him in the county here. I have lived here all my life."

But this interview in the morning was not quite so strange and amusing to the writer as was that in the evening when we took supper awaiting the train westward.

Mr. Smith, a couple of traveling salesmen, and myself were partaking of supper when our hostess broke the monotony by announcing: "Did you know you were eating supper with Joe Smith from Salt Lake?"

Like the illustrious Barnum, this woman believes in the principle that when she has a drawing card to make use of it, and let the people know it. She is a natural-born and full-grown Hancock girl, and of course, to be like herself must be natural. Why not entertain her guests by exciting their curiosity? Of course Joseph Smith could not care—everybody talks about him. Mr. Smith replied to the announcement of the hostess: "I am Joseph Smith, but not from Salt Lake."

"Oh, well," says the lady, "I know he don't belong in Salt Lake, for he was raised in this country, but I wanted to fool 'em."

Idle Words

This is the key to much of the misrepresentation prevalent in the world. Somebody good-naturedly would like to fool somebody else; another takes a cue from this, and he makes use of it to further a selfish and base purpose. After a while the devoutly pious (?) find that their craft is in danger from the man with a live, heavenly thought, and he wants to meet the issue; in his desperation he gets hold of the tale that was told to "fool 'em," and spins it out to the delight of the multitude until it is ready to cry out, "Away with him, such a man ought not to be permitted to live."

Upon our second trip to Carthage we met with Judge Edmunds, one of the foremost attorneys in western Illinois, and after consultation with him upon legal matters dined with him and his accomplished lady.

In conversation with this gentleman, who has been a resident and practitioner in the courts of the county since 1845, I was struck with the remark, in reply to a statement, that "Joseph Smith has more friends in the county than any other one man."

No wonder that so-called Christian societies and publishing houses have failed to destroy Joseph Smith or his religion by the industrious circulation of stories and tales against him and his ancestors.

The honor reflected in the actual life and speech of these men will arise phoenixlike and destroy such work of idiocy.

The only way that the doctrine, the teaching of Joseph, can ever be successfully met by the world, if he is in error, is by an examination of the principles advocated. If these are in harmony with known truth, he was and is right, and no amount of slander and falsehood that Satan or the world manufactures and circulates can crush out this right.

Lighting Lamps for the Future

SHARON ATKINSON held six-year-old Billy in her lap and put her arm about nine-year-old Linda, who sat on the footstool beside her. They were in the midst of their evening devotions and John, Sharon's husband, was reading the story of the ten virgins from the twenty-fifth chapter of Matthew.

At the conclusion of the devotions Sharon helped the children prepare for bed. The words of the Scripture John had read kept returning to her.

They that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, Ye know me not.¹

Sharon wondered into which category she might be placed. Might she enter in the door with the Master or might the Lord say to her, "Verily I say unto you, Ye know me not"?

Having tucked the children into bed, she returned to the living room and seated herself on the footstool beside her husband. Gently she laid her hand on his arm.

John laid aside the paper he had been reading and smiled at her. Sharon asked, "Why did you choose that particular Scripture tonight, John?"

"I didn't choose it especially," he answered. "I just opened the Bible at random and began to read. Why?"

"It has caused me to do some thinking. Bess Andrews stopped to see me this afternoon. She wanted me to take a church school class. I told her I had all I could do to take care of my own family. She asked me who would teach Billy and Linda if everyone felt as I did. I said a person couldn't do everything. Last month I was asked to take job in the women's department, and last week I refused to take a Skylark band. I said I couldn't spend time away from home on things like that."

"And I agree," John affirmed. "When mothers start doing things away from home, the children and the home suffer."

"I've felt a little guilty all afternoon, and when you read that Scripture, I felt God was condemning me. I keep remembering Bess said she really needed help. I'm not so sure I should have refused. I keep thinking of the future, and my part in the building of the kingdom. I keep wondering if I am one of the foolish virgins with no oil for my lamp."

"No oil for your lamp?" queried her husband. "Why, Sharon, you not only have oil, you have a whole row of lamps. As for the future, I always say, 'Take care of the present and the future will take care of itself.'"

Sharon, still troubled, went into the kitchen. She could not erase from her mind Bess's words nor reconcile her response with the Scripture her husband had read. Half aloud she breathed a prayer, "Oh, God, how can I know what to do? Help me to know what is right."

The events which followed were unusual, a little mysterious, a puzzle about which Sharon was to wonder for days to come.

She remembered intending to take a walk. She had a vague recollection of getting her sweater to put on against the cool air of the spring twilight. When she became aware of herself again, she seemed to be walking down a strange path. Darkness seemed to be gathering around her quickly.

With fear clutching at her heart, she hurried on, and soon she came to a sign which said, "Your future is now!"

She went a few steps farther and came to a wall in which was a high heavy gate, upon which was written, "Behold the bridegroom cometh."²

Instinctively Sharon knew this was the gate into a glorious future with the Master. Would there be oil in her lamp when the gates opened, or would the Master say, "Verily I say unto you, Ye know me not"?

As Sharon stood there pondering her condition, the gate began to swing open very slowly, revealing a blackness which her eyes could not penetrate. How could she go through the gate into the unknown future without a light?

It was then she noticed beside the gate there hung a row of lamps, each of which bore her name.

Happily she took the first lamp off the hook, but she had no torch to light it. She stood for a moment in desperation.

"I give unto you to be the light of the world,"³ said a voice at her elbow. Sharon whirled around to see standing beside her a kindly, bearded man dressed in a flowing white robe. She was frightened and was about to run when the man handed her a torch and spoke gently, "The path of the just is as the shining light."⁴

Sharon touched the torch to the wick of the lamp. It flickered and burned unevenly. "The wick needs trimming," Sharon observed as she looked around for scissors.

The visitor at her side said softly, "Study to show thyself approved unto God."⁵ "Treasure up in your minds continually the word of life."⁶

It was then Sharon realized what the visitor was trying to tell her. She had been lax in her study. She had not treasured the words of life. She spent too much time watching television and reading novels. Sharon cast aside the lamp with the untrimmed wick, for she knew her lamp of knowledge would not see her through the gate into the future.

Sharon reached for the second lamp. She applied the torch to the wick. It smoked a bit but gave forth no light. She shook the lamp and discovered it contained no oil.

As she stood bewildered the visitor at her side said quietly, "Will a man rob God? Yet ye have robbed me."⁷

"But I keep my record book," protested Sharon. "I pay my tithes and offerings."

The visitor answered, "Remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple."⁸

And Sharon remembered how she had been concerned only with her own family. She had not even contributed to the basket the women's department had given at Christmas time. Sharon knew that the lamp of compassion would not light her way through the gate into the future.

She reached for the third lamp. As she raised the globe to apply the torch to the wick, the globe broke in her hand like a crisp cracker.

The visitor at her side said reproachfully, "All should consecrate of their talents, abilities, and substance for the prosecution of the great work intrusted to us."⁹

"But I do consecrate my talents and abilities," Sharon protested. "Why only last week I sang a solo for a special service." But even as she said it, Sharon was remembering the church school class she had refused to teach, the Skylarks she had declined to lead, and the job in the women's department she had turned down. And Sharon knew the light of her service would not see her through the gateway into the future.

Quickly she reached for the fourth lamp. She touched the torch to the wick and the light flared. She replaced the globe only to be disappointed because the globe was blackened with smoke and allowed very little light to penetrate.

The visitor said, "Hold up your light that it may shine unto the world. Behold, I am the light which ye shall hold up—that which ye have seen me do."¹⁰

Then Sharon saw that she had not glorified her Father before the world. She had not considered her neighbors who might be seeking the light of the gospel she could bring to them.

As the visitor reminded her, "Do men light a candle and put it under a bushel?"¹¹ Sharon was aware that she could not carry the light of evangelism through the gateway into the future.

Anxiously she reached for the fifth light. She raised the globe to light it. The wick had burned deep, and she must turn up a fresh portion of wick. She struggled with the wick holder, but it had rusted.

In a soft voice the visitor said, "See that ye love one another; . . . cease to find fault one with another."¹²

As she struggled with the wick holder Sharon recalled how recently she had criticized one of the leaders. It was then she realized she was supercritical of those who tried to serve.

Her visitor said, not unkindly, "If a man be overtaken in a fault, . . . restore such a one in the spirit of meekness,"¹³ and Sharon knew the lamp of consideration would not light her way into the future.

Frantically she reached for the sixth light. Desperately she prayed that this one, the last of the row, would light her way before the gate closed. She touched the torch to the wick. It burned brightly. She replaced the globe and noted it was clear and shiny, intensifying the light.

Sharon paused for just a moment. A glow of happiness flowed through her. This lamp would take her through the gateway into the future. She grasped it by the handle and lifted it a few inches. Then it became terrifically heavy. She struggled but could lift it no farther, and she saw it was fastened by a heavy chain.

Her visitor said, "Owe no man anything."¹⁴ "Seek diligently to take away incumbrances."¹⁵

It was then Sharon remembered how her family was shackled with debt. The payment on the house, the car, the television, the storm windows, and other items. Desperately she realized that debt might keep her from entering in with her Lord.

It was the last lamp. How could she go forward into that darkness without a light? Yet she knew she must go. Somehow she must get through those gates before they closed. She did not want the Master to say of her, "Verily I say unto you, Ye know me not."

As she stood staring at them, the gates began to swing shut very, very slowly. Desperately Sharon turned to the man at her side and said, "What is it that I must do to go through the gateway into the future? I love the Lord. I must enter!"

For answer she heard the words, "It is not everyone that saith unto me, Lord, Lord, that shall enter into the kingdom; but he that doeth the will of my Father who is in heaven."¹⁶

"But I do try to do the will of my Father. I love my husband and my children. I am trying to rear my children to

be good citizens of the land and of the kingdom. I take good care of my home. I go to church, to prayer services, and to women's meetings. Is that not doing the will of the Father?"

The kind answer was flavored with condemnation: "A virtuous woman? . . . The heart of her husband doth safely trust in her . . . She . . . worketh willingly with her hands. . . . She looketh well to the ways of her household. . . . Her children arise up and call her blessed."¹⁷ These ought ye to have done, and not to leave the other undone."¹⁸

Thoughtfully Sharon considered herself. What had she left undone? What could she do for the work? "I could tell stories. My own children love to hear them. I could teach. I know about the gospel and can study to become more efficient. I have organizing ability. I can plan and put my plans into practice. I have a level head and don't become easily discouraged. I am rather skillful in making things. Oh, there are many things I could do. And I will, oh, I will do them. I wish I had understood before."

She turned toward the gate. Already it was halfway closed. It was then her eyes fell upon a lamp she had not noticed before. It was a tiny lamp she had overlooked.

Quickly she lifted the globe and touched the torch to its wick. It glowed readily with a bright light.

The visitor at her side spoke softly, "The Lord your Redeemer suffered death . . . that all men might repent and come unto him. . . . How great is his joy in the soul that repenteth."¹⁹

As Sharon slipped through the crack in the gateway carrying the bright light of true repentance, she heard the soft words of counsel: "It is God which worketh in you both to will and to do of his good pleasure."²⁰ "Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you."²¹ "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."²²

As the gate closed tightly behind her, the light from the tiny lamp lighted the whole area. Sharon turned and seemed to take two or three steps into an expanse of nothingness and oblivion.

When she came to herself again, she felt as though she had heard the great clock of eternity ticking off an undetermined quantity of time. In her hand she held her sweater, and she thought she must have been staring out of the window for some minutes, seeing another world.

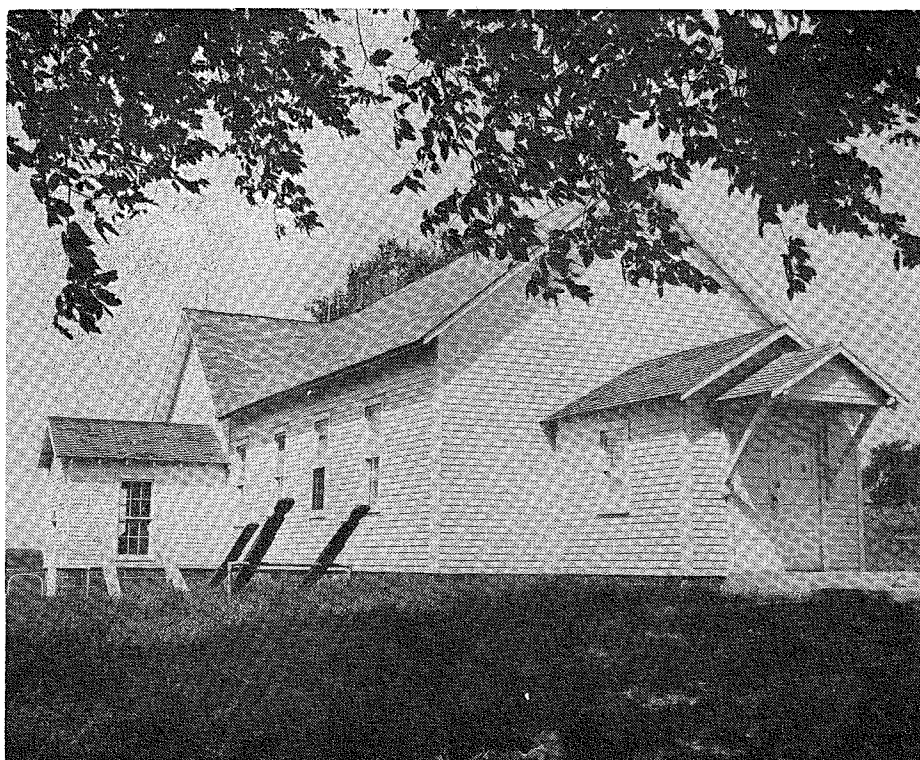
"Oh, John!" she cried. "I see it all now. I was wrong. We were both wrong!" Incoherently she told the story of her vision. "Don't you see, John? We can't go on living just for ourselves—just for our own little family! We have to use our time and talents for the glory of God. We have to light our own lamps for the future."

John, trying to piece together the bits of her story, began to see it as did his wife. "Just how are we going to start to light our lamps for the future?" he asked.

"I know what I can do right this minute!" And Sharon went to the telephone and dialed a number.

- | | |
|------------------------------------|---------------------------------------|
| 1. Matthew 25: 9-11 | 12. Doctrine and Covenants 85: 38 a |
| 2. Matthew 25: 5 | 13. Galatians 6: 1 |
| 3. Matthew 5: 16 | 14. Romans 13: 8 |
| 4. Proverbs 4: 18 | 15. Doctrine and Covenants 93: 2 c |
| 5. II Timothy 2: 15 | 16. Matthew 7: 30 |
| 6. Doctrine and Covenants 83: 14 d | 17. Proverbs 31: 10, 11, 13, 27, 28 |
| 7. Malachi 3: 8 | 18. Matthew 23: 20 |
| 8. Doctrine and Covenants 52: 9 c | 19. Doctrine and Covenants 16: 3 c, e |
| 9. Doctrine and Covenants 132: 3 b | 20. Philippians 2: 13 |
| 10. III Nephi 8: 54, 55 | 21. Matthew 6: 38 |
| 11. Matthew 5: 17 | 22. Matthew 7: 72 |

Home Column



Dedication at Dunreath, Iowa

THE DUNREATH congregation began when Elders Henry Castings and Milo Burnett were invited by Mr. and Mrs. Perry Folck to come to Dunreath to hold a series of meetings in the schoolhouse.

The first sermon of the Restoration was preached by Brother Castings on December 27, 1915. He was assisted by Brother Burnett. They remained for two weeks with Mr. and Mrs. Folck. In the daylight hours they traveled through the community selling kerosene to the people. In this way they were able to provide for themselves. They would return to the schoolhouse at the end of the day to tell the Restoration story to all who would listen. Many who came accepted the gospel and are still faithful today.

During the next three years Brother Castings returned to Dunreath to continue preaching. Brother D. T. Williams, a missionary, came in 1916 to help carry on the work. He was followed by Missionaries Roy Parker and E. E. Long, who conducted their services in a large tent by the side of the schoolhouse.

In 1918 Clyde McDonald was elected pastor of the group, and he served until 1925, at which time William Robinson was elected pastor and served one year. Brother McDonald was again elected

and served until 1948. Ernest Kirlin was then elected pastor and served until 1951, at which time the present pastor, Elder Arthur Nichols, was put in office.

From 1915 until the present time, many outstanding ministers have preached at Dunreath. These have included Brothers John Lintell, C. A. Kress, L. G. Holloway, John J. Cornish, Richard Baldwin, A. L. Loving, E. Y. Hunker, John Conway, John Loren, William Haden, Vivian Sorensen, Roscoe Davey, and many from Des Moines, Knoxville, Newton, Runnells, and Oskaloosa.

The church, on one acre of ground, was purchased in October, 1957, and is now free of debt. Much of the money was donated by friends and business establishments not affiliated with the church. The pulpit was made and given to the church many years ago by Brother Frank Hull.

The church has two rooms and a basement. One room is the sanctuary, and one is for classes and social functions of the church and community. There is an oil furnace in the basement. The room used for the sanctuary was redecorated for the dedication service held March 2, 1958. Apostle Maurice Draper, District President Frank Price, Bishop Stephen Robinson, and High Priest Ralph Wicker participated in the dedication.

Communion was held at nine thirty in the morning, with Brother Draper in charge. The dedication service followed. After the reading of the church history, the deed was presented to Brother Robinson, who in turn presented the church key to the pastor. Brother Draper gave the sermon and offered the dedicatory prayer. A basket dinner was held, and in the afternoon there was a testimonial service with Brothers Draper, Price, Robinson, Wicker, and John Caswell (Knoxville pastor) taking part.

Elder Ernest Kirlin, former pastor at Dunreath, and Floyd A. Whitmore and Joseph Clark, the first two converts at Dunreath, took part in the service of testimony. Because of ill health, Brothers Castings and Burnett could not attend, but both sent letters to be read to the congregation concerning their early experiences.

The women's department was organized in October, 1952, and has been very active, as has the Zion's League.

Average church school attendance is thirty. There are seven classes.

Four priesthood members, one of whom is pastor, have been called from the congregation.

The Dunreath Saints hope to carry on the work started forty-two years ago by those who sacrificed to tell the gospel story.

LYLIA NICHOLS
Historian

Organizing Your Personal Study Program

(Continued from page 11.)

are registered in the office of the Director of Priesthood and Leadership Education, and a record is kept of the courses in which they participate. At any time they may write to the director's office and obtain a list of the courses they have taken. In addition to this, a Course Credit Card is given for the completion of each course, and these credits accumulate toward a series of Certificates of Progress. Under this arrangement students may proceed with an orderly study of most of the materials which are published by our church. Also, they may discuss with others in a class situation other good books and materials which are listed from time to time as courses in the Priesthood and Leadership Education program.

(3) *Participation in the School of the Restoration.* This third approach to the matter of individual study on the part of church members who wish to become better informed is set up within the framework of the usual college situa-

tion. The School of the Restoration is operated under procedures outlined in the official catalog of the School (also free on request). The curriculum is divided into units, and records are kept in the School administrative offices. Each student may select his courses with a view toward meeting particular needs as well as accumulating credits toward graduation. Under this program a higher degree of studentship is usually required than under the previous two approaches to study. At the present stage of development, only a few of the courses in the School of the Restoration curriculum are available by correspondence. These are referred to as "Home Study Courses." Others will be made available as the school grows. Courses offered in classes on the school campus are determined by the advance registrations submitted by students who live within driving distance of the campus so that they can attend classes. Summer sessions are offered which make it possible for students at a distance to attend in cases where they can obtain freedom from home and employment responsibilities to permit such attendance.

In the School of the Restoration a record of courses taken by each student is kept. To this record there may be added courses which are transferred from other schools and which may be included on the student's record to help him accumulate enough credits for graduation, provided such courses he wishes to thus transfer are in harmony with the purposes and standards of the School of the Restoration.

Every local leader should have available a Herald House catalog, a copy of Bulletin 106, and the School of the Restoration catalog. He should become thoroughly acquainted with the procedures in each of these programs. Thus he will be in a position to advise and encourage wider participation under one of the three approaches to study which are listed here.

Question Time

Question

Why does Herald House advertise and sell the King James Version of the Bible and books written by ministers of other faiths?

MRS. V. M. C.

California

Answer

There are considerable differences between our doctrine and that of other churches. However, it must be remembered that on the basic beliefs of Christianity, we have many more beliefs in common with the Protestant faiths than we have points of disagreement.

Actually, our own literature in most fields is very limited. For instance, we have just begun to write in the fields of children's literature. The children in my home and many other Latter Day Saint homes have been ministered to by the carefully selected books of Bible stories written by Christian authors not of our faith and distributed by our publishing house.

The Board of Publication believes that the publishing division of the church has a stewardship to encourage members to read not only church literature but also to "become acquainted with all good books," as commanded by the Lord in Doctrine and Covenants 87:5. Again in Section 85:36 the Lord commanded his people to "seek ye out of the best books words of wisdom."

When you look at the wide range of subjects recommended for study in Doctrine and Covenants 85:21, you realize immediately that the church was not being restricted to books of Latter Day Saint authorship in 1832, and it would still be impossible for our members to study these subjects, restricting themselves to Latter Day Saint authors.

Our major Bible advertising is on the Inspired Version. Nobody would deny the value of this version to Latter Day Saints. But when we talk to members of the other faiths, the King James Version provides a common meeting ground. It is still the most widely accepted version of the Bible and there should be a copy of it in every Latter Day Saint home.

Latter Day Saints should guard against the error of denouncing the King James Version too harshly. Actually nearly all of the Inspired Version is an exact copy of the King James Bible.

WALTER N. JOHNSON

Question

What is to be done with the bread and wine left from the Communion service? Is it wrong to allow the children to have it?

MRS. R. S.

Iowa

Answer

There is no ruling against using the unused emblems for food. They have no mystical qualities. It would not appear fitting, however, to allow children to treat lightly something with sacred associations. It is a matter of the effect that such action might have upon their attitude toward this important sacrament. Careful planning will eliminate excessive waste. It would seem best for the person who takes care of leftover bread and wine to dispose of it privately.

HERBERT C. LIVELY

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

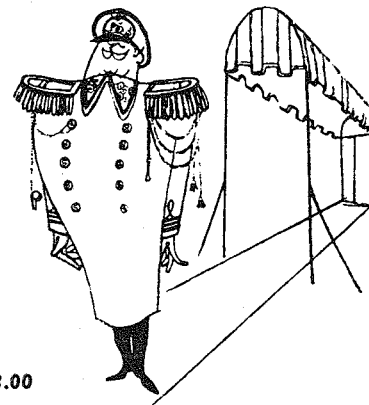
Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.

Make way for June STRIDE . . .

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 I've Always Loved Reunions—Sadi Negaard

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Yearly subscription rates: U.S., \$2.50

Canada, \$2.75

other countries, \$3.00

A Church for Children

(Continued from page 10.)

After the full-size picture was put on paper, the hundreds of pieces of glass were selected and cut and laid in position. The glass for the figures was then painted and fired in a furnace where the paint became a part of the glass. The predominant color outside of the figures and the city is a soft rose with blue as a secondary color. The side windows of the chapel are of an abstract design, so they will not distract from the message of the window. These are rose and blue, with the rose predominating and the blue complementing the soft blue of the walls. The sunshine in the morning and the interior lighting in the evening produces a myriad of color for the passers-by. Red carpeting up the center aisle and on the floor of the chancel was selected to maintain the warmth of the sanctuary and direct attention to the window. The rich mahogany stained oak pews also give a feeling of warmth. The base of the pulpit is made in two sections, one removable, so that when the chapel is used exclusively by the children, it can be set down to height more suitable for them.

The children's classrooms are all painted in different colors with each door an inviting bright color. This has won warm admiration from visitors. The ceilings are acoustical plaster. Because of the bright colors, the children are not aware that they are on the ground floor. There is a classroom for the toddlers, the three-year-olds, four-year-olds, kindergarten, large rooms for the primary and junior departments, a good sized room for junior high, and a large room for senior high. Perimeter heating in the basement eliminates cold floors. There is a large classroom behind the choir loft. The women's parlor can be used for a classroom and also the fellowship hall. The kitchen is designed for efficiency, and according to Sister Minnie Peterson who takes charge of it, the women are delighted with the ease with which the food can be prepared and served. The fellowship hall will eventually be doubled.

On dedication day the 9:30 service was appropriately child-centered. Apostle M. L. Draper based his address on the message depicted in the window.

So effective has been this emphasis on the children that attendance has increased until it is now necessary to hold two worship services each Sunday morning to accommodate the many young worshipers who attend Prairie Village church. Brother Scott feels that this insures a good future for the congregation.

KANSAS CITY STAKE OFFICIALS

Briefs

President Smith at Dedication

IMPERIAL, NEBRASKA.—Observance of the world day of prayer was held at the church February 21.

A new electric organ has been installed in the church.

Eight Gracelanders were in attendance at the local church April 6. Three were from Anchorage, Alaska.

The dedication of the church was held April 18. President Israel A. Smith officiated, assisted by Apostle D. Blair Jensen, District President Steve Bullard; Elder Harold Fitzwater of Kimball, Nebraska, former branch president; and Pastor William McCurry.

Twelve from Imperial attended district conference at Goodland, Kansas, April 20. Brother McCurry was ordained an elder there by Elders Steve Bullard and Conrad Graybill. Brother Fitzwater spoke at the local church on that day.

Elder and Mrs. Howard Anderson and daughter attended services on May 4, and Brother Anderson was the morning speaker. He is the former pastor at Boulder, Colorado.—Reported by SYLVIA GODDARD

Blessing

JACKSON, MICHIGAN.—Betty Jo, infant daughter of Mr. and Mrs. Lloyd Slaght, was blessed May 4 by Elders Ellis Monroe and Sidney Price.—Reported by NANCY TURNER

Saints Obtain Church Building

VENTURA, CALIFORNIA.—It was stated in the last Ventura report that a cash purchase of land for a church site had been made. An unusual delay in final negotiations held off the purchase until a wonderful opportunity came to the Saints recently to obtain from the Lutherans a lovely church built by them eleven years ago on a well-located corner in a nice section.

Full possession cannot be granted for about a year, but the Saints use the church for Wednesday evening services, and at least once a month for fund-raising projects, which are held in the social hall.

The two-day bazaar tea held the end of November in the home of Mrs. Tom Campbell, and the fruit cake sales associated with the project, brought in the sum of \$575 for the building fund.

Pastor Roy Ash was appointed district treasurer at the spring conference of the Southern California District, held in Fontana.

Recent baptisms include those of Paula Wright, daughter of Mr. and Mrs. Paul Wright; Harold Yost, and Richard Tolby. Babies blessed have been Rebecca Lou Yost, daughter of Mr. and Mrs. Harold Yost, and Kim Wright, daughter of Mr. and Mrs. Paul

Wright. George Njeim officiated. Nolan Negaard was ordained a teacher, and Ambrose Grosfield an elder.—Reported by VERA HAVEN

Nine Baptisms

PHOENIX, ARIZONA.—On March 16, there were nine baptisms, four adults and five children. Ronald Greene baptized Thomas Hairabedian, Susan Hairabedian and Mr. David Kana. Gordon Madsen of Long Beach, California, baptized Mary Lou Madsen. R. M. Kunkle baptized Cathy Boxberger, David Kana, Rene Chaillie, Dinah Sue Ross, and Jerry Squire. Confirmation services were held the following Sunday.

The choir, under the direction of Elder Marion Blakely, sang special Easter music at the eleven o'clock service on Easter. The evening service was sponsored by the women's department. A play, "The Thirty-third Year," adapted from the Holy Scriptures by Sister Jean Chaillie, was given. Twenty-six people took part in this play, including some Sunnyslope mission members.

On April 13, Cindy Ann, infant daughter of Mr. and Mrs. Dorald Shepard and Trent W., infant son of Mr. and Mrs. Stanley DeBusk, were blessed by Elder Paul Bear, assisted by Elder Keith Rogers.

The Phoenix Branch basketball team won the championship for the second consecutive year in the YMCA church league. The coach, Ronald Greene, presented the championship trophy to the pastor of the Phoenix Branch, Elder G. Edwin Greene, on April 20.

On April 27, Randall Clark, infant son of Mr. and Mrs. Clark Roberts, was blessed by Elder Paul Bear, assisted by Elder Raymond Greene.—Reported by JEAN CHAILLIE

Small Group Studying Church Books

ARTESIA, NEW MEXICO.—A group is beginning to organize. Vern Miller is pastor, Helen Kennedy is church school director, and Mrs. Larry Kennedy is secretary. The chapel is located at 607 South Eleventh in Artesia.

Marlin Harris, recently moved to Artesia, was a visitor on April 25. The group is studying to improve as leaders and teachers. *Bible Studies* by Thelona Stevens is the text being studied.—Reported by EVELYN MILLER

Recent Guest Speakers

MACON, MISSOURI.—Easter services were conducted by the young people at the church school hour on April 6.

Some recent guest speakers have been Elders Ben Williams, Leon Curtis, and Marlin Moe, all of Independence; Elder Alan Tyree of Columbia, Elder Lloyd Clark of rural Macon, Brother Roy Seivers of Columbia, and Joseph Charles, Macon.

The Zion Builders have held two food sales recently.—Reported by KATHRYN H. BAILEY

Senior High Camp Helps: MAKE LOVE YOUR AIM

Prepared by F. Carl Mesle and Floyd M. McDowell. A 90-page complete guide for Latter Day Saint senior high camps. Daily themes: What Kind of Love? Marks of Christian Love, Our First Love, Who's in Love? How Big Is Our Love? Growing in Love. Order your copies now. Herald House

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Recent Baptismal Service

MARION, MICHIGAN.—Cottage meetings and preaching services were conducted by Elder Charles R. Mundorff. They climaxed with a baptismal service April 27 at Houghton Lake church. Orley and Bess Scarbrough were baptized by Brother Mundorff. Pastor M. C. Hubbard presided over the meeting.

At the Marion church the confirmations were the high light of a rich experience shared by the congregation. Elder Jay Doty, president of Central Michigan District, was the speaker. Candidates were confirmed by Elders Doty and Crozier, with Elders Hubbard and Vanderwal assisting.

The redecoration of the church has been completed. Elder Bernard Crozier is serving as missionary co-ordinator and Elder Miles C. Hubbard is pastor.—Reported by DISTRICT REPORTER

Women's Institute

ALPENA, MICHIGAN.—The women's Institute of the Northern Michigan District was held in Alpena, on April 18 and 19, with a good representation of the local groups in attendance. A fine spirit of unity and co-operation prevailed in all activities throughout the meeting.

Friday evening, District President E. Merle Harford presented an appropriate film and gave a talk on the theme for the institute—"Challenges of Our Spiritual Heritage."

On Saturday morning, an inspiring and challenging talk was given by the guest speaker, Mrs. J. E. Lancaster, Sr., of Detroit.

Workshops on study materials, financial projects, and homemaking arts were conducted, with Mrs. Lancaster, Mrs. Roy Worthington, and Mrs. Allan McNeil as chairmen. Others with special assignments for the workshops were Mrs. Elmer Parkes, Mrs. Herschel Smith, Mrs. E. M. Harford, Mrs. Ray Cadieux, and Mrs. John Jess.

Mrs. McNeil, district women's leader, was assisted in presenting the institute by her counselors, Mrs. Walton Fritz and Mrs. Jess.—Reported by ILA ROSS

Patriarch Visits

BRADLEY, ILLINOIS.—Patriarch John R. Grice spoke at the April 13 morning worship service, and presented a talk that evening on the ministry of the evangelist and patriarch.

On April 20, a reception was held at the church for the H. R. McNeills, who were married in Marion, Illinois, April 14, by Elder E. W. McKinney. They will live in Manteno.—Reported by MRS. NORMAN PEMENT

Ordination at District Conference

PARIS, TENNESSEE.—The Memphis District conference was held in Paris April 26-27.

A workshop on church school curriculum

and administration was held in conjunction with the conference. Brother Athol Packer of Independence presented the classwork.

The district business meeting was held Saturday night. The meeting was presided over by Duane Couey. General Conference delegates were elected.

A fine spirit prevailed Sunday morning. The high point was the ordination of J. G. Stephan to the office of priest by Brothers Couey and Coltharp. The conference was well attended.—Reported by JACK WILLIS

Early Member Honored

PRITCHETT, COLORADO.—At the annual business meeting, Arthur A. Dowell was appointed pastor. All other officers remain the same except Elzadah Jesser, who was appointed women's leader to replace Norma Lackey.

Elder Norman Page has recently held missionary services. The November series averaged an attendance of fifty, with sixteen nonmembers. There was one baptism. The first of 1958, a second series was held, with an average attendance of sixty. There were twenty nonmembers in attendance, and three were baptized. The last of March the third series was held, with an average attendance of fifty-two, with sixteen nonmembers. Two were baptized.

The women have been active with bake and rummage sales for the benefit of the building fund.

The Zion's League and junior League are active, and hold bimonthly meetings.

Recently the Saints instituted family night, held once a month on the second Zion's League night, as the Saints are scattered over a wide area. At one of these family nights, Sister Rhoby Webb was honored on her eighty-eighth birthday with a large cake, a "This Is Your Life" ceremony, and fellowship. Sister Webb's efforts years ago brought the beginning of the church work in Pritchett. It grew into the Uteville Branch, which numbered 108 members before dust bowl days. The mission in Pritchett now numbers over sixty members.

Sister Webb has two daughters and one son, four grandchildren, and eight great-grandchildren. Her son, Ray, and grandsons Vern, Irby, William, and Glen are all priesthood members. She now lives in Delta, Colorado.—Reported by VIRGIL LACKEY

Baccalaureate Speaker

BALD KNOB, ARKANSAS.—Elder Duane E. Couey of Memphis, Tennessee, delivered the baccalaureate sermon at the Hunnicutt Auditorium on Sunday night, April 20.

Three of the forty-six seniors are church members. Music was furnished by the junior class, directed by Mrs. Curry Martin.—Reported by NORMA EDWARDS



Former China Missionary Joins Church after Series

AFTER SPENDING years in China as a missionary, Miss Edna May Burkwall has now found that she herself is a new convert.

Miss Burkwall was converted to the restored church at a recent missionary series in Kansas City Stake where Seventy A. M. Pelletier was the speaker. She has spent a good part of her life in China as the daughter of a missionary and as a missionary herself.

She was born in Seoul, Korea, and schooled in Chefoo, China, at a British School for missionary children. Her father was a missionary in China for over forty years for the Evangelical Free Church of America and the British and Foreign Bible Society.

"Very little was left to chance in my education," Sister Burkwall said. "At home, at school, and in seminary I received careful, intense training in personal devotions, public worship, church attendance, revival meetings, Bible study, prayer meetings, and Christian living.

"At the British school I attended in China, no child was permitted to join the church just because parents requested it or the proper age had been reached. When a child requested baptism some evidence had to be given to show a definite change in attitude and behavior—even though there had already been thorough daily training in Christian habits of thought and action."

Sister Burkwall was graduated from the Biblical Seminary in New York with a bachelor of religious education degree. Following her graduation she returned to China in 1929 as a teaching missionary for the Presbyterian Church. She taught handwork and Bible to the blind and some basic sciences to Chinese nurses and medical students. During this time she lived a number of years under the Japanese occupation in China.

Miss Burkwall left China when the Chinese Communist Party made it impossible for her to remain. She moved to Kansas City in 1942 and resigned from missionary work in 1944. She has been nursing since 1945.

She was first introduced to the restored church through Miss Bina Gilbert in 1955. Miss Gilbert is a convert to the church herself and shares her home with Miss Burkwall.

An inquirers' class, taught by Earl Shalley, led Sister Burkwall nearer the church, and she also attended a missionary series conducted by Apostle Maurice Draper in 1956.

She was baptized into the church at the conclusion of Brother Pelletier's crusade on March 26, 1958.

R. Y.

Junior High Camp Helps: NEW FRONTIERS

Prepared by Mrs. Maymie Blakeman. Complete helps to be adapted to local needs for crafts, special activities, religious classes, campfire, and a chart showing the administration organization of the junior high camp. Daily themes: The Guiding Light, The Bread of Life, The Living Water, Fishermen, Kingdom Builders, The Trail Ahead. Herald House

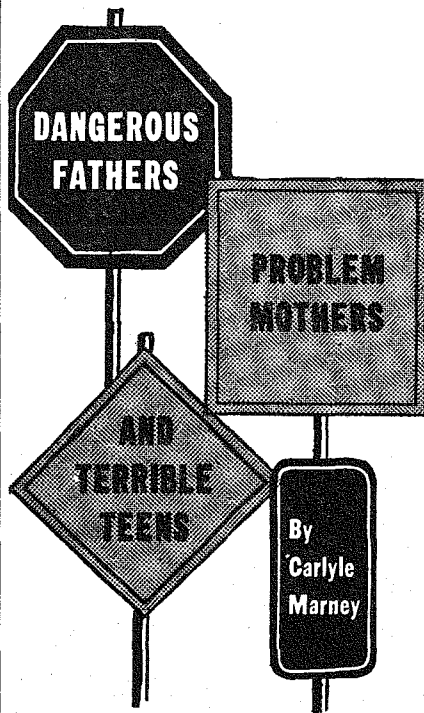
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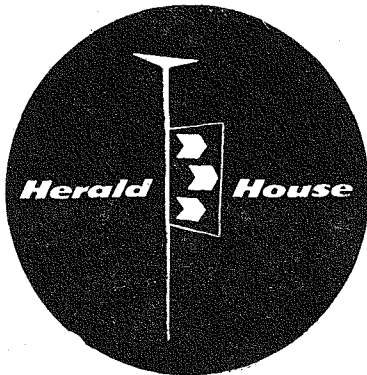
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By applying the teachings in *Dangerous Fathers, Problem Mothers, and Terrible Teens*, every family can become an even closer, happier, more harmonious group. Abingdon Press.

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Reunion Schedule

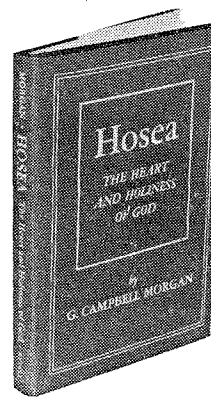
Reunion Theme: "Jesus Christ Our Heritage and Hope"

DATE	REUNION	PLACE	FOR RESERVATIONS WRITE TO:
June 7-15	Texas	Bandera, Texas	Ralph R. Bobbitt 7722 Bobbitt Lane Houston, Texas
June 8-15	Red River	Detroit Lakes, Minnesota	Dr. C. F. Young 1422 River Rd., So. Fargo, North Dakota
June 18-22	Northern Plains	Fairview, Montana	Lester Anderson Manning, North Dakota
June 21-29	Kansas	Camp Fellowship Wichita, Kansas	C. R. Richards 1908 S. Broadway Wichita, Kansas
June 28- July 6	New York Metropolitan, Philadelphia Metropolitan, Washington, D.C., & Scranton	Deer Park New Hope, Pennsylvania	Jack West 519 Summit Road Ridgewood, N. J.
June 29 - July 5	Western Colorado	Presbyterian Camp Grounds Grand Mesa, Colorado	Charles J. Hoschouer 738 North Fifth St. Montrose, Colorado
June 29 - July 6	Arkansas-Louisiana District	Camp Couchdale FFA Camp Hot Springs, Arkansas	R. L. Morrison Box 453 Rodessa, Louisiana
June 30 - July 4	Servicemen's Conference	Berchtesgaden, Bavaria	Vern Webb Eichstrasse 14a Hannover, Germany
July 2-6	Alaska	Lake Louise, Alaska	Eldon W. Dickens 2514 Cottonwood St. Anchorage, Alaska
July 4-6	West Virginia District	Wood County 4-H Camp Route 14 (12 miles from Parkersburg, West Virginia)	Clyde S. Rice 502 Maple Street Parkersburg, West Virginia
July 5-13	Maine	Camp Winiaugwamak Brooksville, Maine	Calvin Crowley Addison, Maine
July 5-13	Owen Sound, Toronto	Port Elgin, Ontario	William Archer 26 Finch Avenue W Willowdale, Ontario
July 6-13	Memphis District	Camp Shelby Forest State Park near Memphis, Tennessee	Duane Couey 1419 Walton Road Memphis 17, Tennessee
July 6-13	Saskatchewan	Sandy Lake McDowell, Saskatchewan	Mrs. D. Cromwell 1525 McTavish St. Regina, Saskatchewan
July 11-19	New York	Allegany State Park	S. Lee Pfohl 350 Maryvale Dr. Buffalo, New York
July 12-19	Center Stake No. 1	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Mo.
July 12-20	Nauvoo	Nauvoo, Illinois	Edward Stark 322 North McLean Ottumwa, Iowa
July 12-20	Gulf States	Brewton, Alabama	Ben L. Jernigan 806 Belleville Ave. Brewton, Alabama
July 12-20	Central, South Central, Lansing & Grand Rapids	Liahona, Sanford, Michigan	James C. Phillips 1126 Worden, S. E. Grand Rapids, Michigan
July 12-20	Columbia River	Lewis River Grounds, Camp Israel, near Battle Ground, Washington	J. L. Verhei 3824 S. E. Grant Ct. Portland, Oregon
July 13-20	Utah & Southeast Idaho	Baptist Camp Ground Liberty, Utah (near Ogden)	Glen Johnson 445 E. 17th So. Salt Lake City, Utah
July 19-26	Center Stake No. 2	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Missouri
July 19-26	Spokane District	Ross Point, Idaho	E. Paul Crinzi N. 5506 "G" St. Spokane, Washington
July 19-26	Sacramento & Central California	Happy Valley Conference Grounds Santa Cruz, California	E. C. Burdick 5014 V. St. Sacramento 17, California
July 19-27	Blue Water (Detroit International Stake)	Lexington, Michigan	O. K. Byrn 363 Louise Ave. Highland Park 3, Michigan
July 19-27	Central Missouri Stake	Odessa, Missouri	Willard Becker Box 355 Warrensburg, Missouri
July 19-27	Alberta, Canada	Neutral Hills Reunion Grounds	D. K. Larmour 7916 - 91 Avenue Edmonton, Alberta
July 19-27	Ozark Reunion	Racine, Missouri	Arthur Dixon P. O. Box 451 Miami, Oklahoma
July 21-28	Black Hills*	Bob Marshall Camp Custer, South Dakota	Luther Troyer 2526 Main St. Torrington, Wyoming
July 26- August 2	Kansas City Stake	Lake Doniphan Excelsior Springs, Missouri	J. E. Baldwin 1918 E. 30th St. Kansas City 9, Missouri
July 26- August 3	Chatham, London (Erie Beach)	Erie Beach Blenheim, Ontario	Luther Walkingwood Merlin, Ontario

* This reunion ends on Monday

July 26- August 3	Los Angeles Stake	Camp Buckhorn Idyllwild, California	Francis E. Hansen 3851 So. Grand Los Angeles 37, California
July 26- August 3	Northwest	Silver Lake Everett, Washington	Kenneth Logan 2820 North Mason Tacoma, Washington
July 26 - August 3	Lakehurst Reunion	Lakehurst Reunion Park Maquoketa, Iowa	C. M. Beil, 1128 Keith Court, Clinton, Iowa
July 27 August 3	San Francisco Bay District	Happy Valley Conference Grounds Santa Cruz, California	Don E. Manuel 145 Fiesta Circle Orinda, Calif.
July 27- August 3	Wisconsin, Minnesota	Luther Park Chetek, Wisconsin	O. G. Kimball 190 18th Ave. S. Wisconsin Rapids, Wis.
August 1-5	British Isles Mission Reunion	Enfield, England	
August 1-9	Des Moines	Guthrie Grove Reunion Park Guthrie Center, Iowa	Edward G. Beye 2346 E. 13th St. Des Moines, Iowa
August 2-10	Southern New England	Onset, Massachusetts	Victor J. Witte 1386 Massachusetts Ave. Lexington, Massachusetts
August 2-10	Kirtland	Kirtland, Ohio	Walter Conway RD No. 2 Willoughby, Ohio
August 2-10	Blue Water (Flint-Port Huron & Eastern Mich- igan Districts)	Lexington, Michigan	Almer Sheehy 1209 Miller Port Huron, Michigan
August 2-10	Southeastern Illinois, Central Illinois & St. Louis	Brush Creek (near Xenia) Illinois	Ronald E. Manuel 4250 No. Grand Blvd. St. Louis, Missouri
August 8-17	Far West Stake	Stewartsville, Missouri	F. L. Dickson 517½ Francis St. St. Joseph, Missouri
August 9-17	Oklahoma	Robbers Cave State Park Wilburton, Oklahoma	O. O. Dollins Wilburton, Oklahoma
August 9-17	Western Iowa	Guthrie Grove Reunion Park Guthrie Center, Iowa	E. L. Edwards Woodbine, Iowa
August 9-17	Southern California District	Camp Buckhorn Idyllwild, California	David B. Carmichael 533 North Main St. Orange, California
August 9-17	Northern & Upper Mich- igan Peninsula Districts (Park of the Pines)	Boyer City, Michigan	Rex Stowe 1307 Dakota Ave. Gladstone, Michigan
August 10-17	Lamoni Stake	Graceland College Campus Lamoni, Iowa	L. W. Kohlman Lamoni, Iowa
August 10-17	Western Montana	Deer Lodge, Montana	Harvey Eliason Route 1 Deer Lodge, Montana
August 10-17	Boise District	Hagerman, Idaho	Lysle Gilmore Hagerman, Idaho
August 15-22	Hawaii	Camp Erdman Mokuleia Oahu, Hawaii	Stephen A. Black 1666 Mott-Smith Drive Honolulu 14, Hawaii
August 16-24	Southern Indiana	Riverside Park Mitchell, Indiana	Chester Metcalf 1805 Shelby St. New Albany, Indiana

Book Review



Hosea, The Heart and Holiness of God

by G. Campbell Morgan

Publisher:
Fleming H. Revell
Company

Price, \$2.25

This book contains twelve meditations on the prophecy of Hosea given first to the congregation at Tabernacle Presbyterian Church, Philadelphia, and then to the congregation of Westminster Chapel, London.

In it one will find a very thorough presentation of many of the high lights of the prophecy of Hosea. The author has brought the main theses into modern understanding.

At points there seems to be some wordiness and repetition; however, it appears that such is used to emphasize a basic idea. Keeping in mind that it is written in the style of recording a sermon, and imagining that one is hearing it presented orally, seems to enhance its appeal.

"We have in the Book of Hosea one of the most arresting revelations of the real nature of sin, and one of the clearest interpretations of the strength of the divine love." Here Mr. Morgan sets forth his appraisal of the prophecy of Hosea, and then proceeds to give his exposition. He says, "Sin breaks in upon the divine order and ruins the rhythmic nature of the universe," but suggests that in the experience of Hosea's loss of Gomer we can find something of what sin does to God. In that we find the real heinousness of sin.

We find the following among the gems of thought with which the book is generously sprinkled. "When we have lost a sense of the spiritual, and the deep inner conviction that the secret of all beauty is holiness, and that the mental and the physical, sacred things, divinely created things, are, after all, in the last analysis, subservient to the spiritual, we have lost our sense of the normal in human life." "There is no correction more quick, and sharp, and powerful to my own spiritual and moral carelessness and blindness than determined consideration of the normal and the ideal of my human nature, as it is given to me in the person of Christ. Consideration of him means the restoration of the vision of the normal."

While this volume will appeal to the average reader, it will be particularly helpful to the men preparing sermons. There are many excellent ideas expressed upon which a whole sermon could be built. In many instances I found them in accord with basic doctrinal ideas as understood by Latter Day Saints.

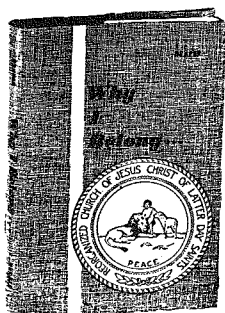
I'm happy to have this book in my library.

JOHN G. WIGHT

Why I Belong . . .

to the Reorganized CHURCH OF JESUS CHRIST of Latter Day Saints

by Maurice L. Draper



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Bulletin Board

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the American Legion Hall, 18456 Kedzie Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamon, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Metropolitan New York City

Brooklyn and Queens area: YMCA, 570 Jamaica Avenue, Highland Park; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington (telephone PO 7-3942)

Long Island area, Hicksville mission: home of Seventy Loyd Adams, 27 Parkway Drive, Plainview (telephone WELLS 1-5859); pastor, Wilbert Richards, 14 Oxford Lane, Bethpage (telephone WELLS 8-0456)

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks (telephone SUMmit 6-2721 J)

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; pastor, Clifford Webb (telephone WOODward 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Don Crowell (telephone WEst 4-1879)

Further information, if necessary, may be obtained from the district president, Perce R. Judd, WELLS 1-8949.

Manhattan and Bronx area: Earl Hall of Columbia University, 116 Street and Broadway, Manhattan; leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone, WIndsor 4-3056), or contact District Missionary Loyd Adams. Services at present at 3:00 p.m.

Correction in Dates of Camp Michivoix

The dates listed in past issues of the Camp Schedule have been incorrect. Both camps run from Sunday to Sunday, rather than Saturday to Saturday. The correct dates are June 29 to July 6 for the senior high camp, and July 6 to 13 for the junior camp.

MUURL F. ROBINSON

Servicemen's Addresses

Kenneth L. Kean AG3
490 96 72
Box 16 Navy No. 214
c/o F.P.O.
New York, New York

Kenneth attended Graceland College from 1954 to 1956. He will appreciate receiving letters. At present he is stationed in Port Lyautey, French Morocco.

Pvt. E-2 Lowell W. (and Mary Sue)
Raffety
149 Riverside Drive
El Paso, Texas

Appointee's Address

J. D. Imrie
13 Sandison Avenue
Parkholme
South Australia

Reunion at Fairview, Montana

The reunion for Northern Plains District will be held at the church at Fifth Avenue and Pleasant Street in Fairview, Montana, June 18-22. District conference business meeting will be held the afternoon of June 21. For room reservations write Mr. Glen R. Erps, Route 1, Sidney, Montana. Meals will be served at the church at a nominal cost. Leaders will include Evangelist Monte E. Lasater of Seattle, Washington; Seventy Luther S. Troyer and wife, Ruby; and Elder Kenneth G. Fisher.

LESTER H. ANDERSON
District President

Quarterly Wanted

Roy D. Keiser, 610 N. W. 78 Street, Vancouver, Washington, would like to obtain a copy of quarterly Q-641-A, *History of the Church for Young People*, by Hazel L. Minkler.

REQUEST FOR PRAYERS

Prayers are requested for Ethel Tracy, Martin Hotel, Warrensburg, Missouri, who is losing her eyesight. Letters would be appreciated.

ENGAGEMENTS

Lampman-Chapin

Mr. and Mrs. Donald Chapin of Midland, Michigan, announce the engagement of their daughter, Alice, to Gaylord Lampman, son of Mr. and Mrs. Claude Lampman of Eau Claire, Wisconsin. Alice is a freshman at Graceland College, and Gaylord will be graduated from Graceland in June.

WEDDINGS

Ruble-Chapman

Alice LaVon Chapman, daughter of Mr. and Mrs. Roy A. Chapman of Garden City, Kansas, and Ronald Glen Ruble, son of Mr. and Mrs. Leo Verl Ruble, Corydon, Iowa, were married May 4 at the Reorganized Church in Des Moines, Iowa, Elder Cecil Ettinger officiating. The bride is a graduate of Graceland College, class of '57. They are making their home in Des Moines.

Montalbano-Reeder

Opal S. Reeder, daughter of Mr. and Mrs. W. I. Sears of Livingston, Texas, and John Frank Montalbano of Beaumont, Texas, were married in a double-ring garden ceremony April 13, at the Sears Farm, Elder Charles Tischer and Priest Ira L. Snedeker officiating. They are making their home in Livingston where Mrs. Montalbano is lady deputy of Polk County. Mr. Montalbano commutes to and from Beaumont where he is owner of the Home Packing and Provision Company.

Berry-Underhill

Karol Underhill and William Berry were married in a double-ring ceremony April 18, at Westport Church in Springfield, Missouri, Elder Kenneth Cady officiating. They are making their home in Springfield.

BIRTHS

Mr. and Mrs. Robert Taylor of Independence, Missouri, became the parents of a son, Wayne Robert, on April 17. Mrs. Taylor is the former Wanda Fishel. Mr. Taylor is serving as director of youth in Center Stake.

Mr. and Mrs. Walter Lines of Springfield, Missouri, became the parents of a daughter, Loretta Lynn, on December 12, 1957. She was blessed on January 21 by Elders O. G. Yeoman and C. F. Swick. Mrs. Lines is the former Loretta Shurback of Kansas City, Missouri.

Mr. and Mrs. Lynn L. Weldon of Alamosa, Colorado, became the parents of a son, Roy Lynn, on April 13. Mrs. Weldon is the former Arvilla Pement of Kansas City, Missouri. Both parents are graduates of Graceland College.

Mr. and Mrs. Russel Korf of Yuma, Colorado, became the parents of a son on February 27. He has been named Mitchell Lee.

Mr. and Mrs. Harold Dale Allen of Yuma, Colorado, became the parents of a daughter on March 29. She was named Charissa Kay.

Mr. and Mrs. Lloyd C. Minear of Richmond, California, became the parents of twin daughters, Laurie Jean and Julie Ann, on March 30. Mrs. Minear is the former Mildred Minton of Independence, Missouri.

Mr. and Mrs. Norman D. Pement of Bradley, Illinois, announce the birth of a daughter, Lori Faye, born May 5. The father is a graduate of Graceland, class of '49.

DEATHS

ROULEAU.—George Edward, son of Jerry and Mary Lou Binkley Rouleau, was born April 18, 1956, at Angola, Indiana, and died April 6, 1958, at the age of two years. He was fatally burned in an accident at the home of his grandparents in Ray, Indiana, on Easter Sunday. He was a member of the nursery and was listed on the cradle roll of the Clear Lake, Indiana, Branch.

Surviving are two brothers, Jerry John and Gregory, his parents, maternal grandparents, Mr. and Mrs. George Binkley, and great-grandfather, Mr. Parker. Funeral services were conducted by Elder Claude Smith at the Beams Funeral Home, Fremont, Indiana. Interment was at the Teeters Cemetery, Ray, Indiana.

COOPER.—James Thomas, son of William and Mattie Cooper, was born at Topeka, Kansas, April 25, 1881, and died at his home near Cassville, Missouri, April 26, 1958. He joined the Reorganized Church in 1904. In 1904 he married Blanche Hankins, and they were parents of seven children, one daughter preceding him in death at the age of twenty-three years.

He is survived by his wife, four sons, and two daughters, W. T., of Jal, New Mexico; J. T., of Springfield, Colorado; Brice, Memphis, Tennessee; Donald Lee, Culver City, California; Mrs. Henry Plumb, Springfield, Missouri, and Mrs. Bill Nola, Mounts-burg, Arkansas. He also leaves twelve grandchildren, and a sister, Mrs. Ethel Perkins, Caney, Kansas.

Services were conducted by the Culver Funeral Home in Cassville, and Elder John Hubbard of Aurora, Missouri, officiated. Burial was in Oak Hill Cemetery.

GREEN.—Mrs. Minnie Mabel (Rogers), of Cleveland, Missouri, died April 25, 1958, at her home after a long illness. She was born in Randolph, Missouri, May 8, 1884, the youngest of seven children. She married Charles Henry Green, November 13, 1908. On January 18, 1948, she united with the church, and was a faithful member.

She is survived by her husband and five children, Charles Henry, Jr., of Eldon, Missouri; Raymond, Kansas City, Kansas; Willard, Kansas City, Kansas; Leo, Cleveland, Missouri; and Mrs. Marie Hannaman, Kansas City, Kansas. She also leaves two sisters, Mrs. Lydia Farris, Dalhart, Texas, and Mrs. Fannie Wright, Tavares, Florida; and one brother, George Rogers, Jasper, Arkansas. She had ten grandchildren.

BYRN.—Lily Hazel, daughter of William G. and Naomi Leffler, was born January 1, 1898, in Harrison County, Indiana. She died April 21, 1958. She married John R. Byrn, July 3, 1915. She was baptized into the church and served faithfully for many years, often in areas of leadership.

She is survived by a daughter, Alma Louise Utz, of Byrnsville, Indiana, and a son, Owen Kenneth, of Detroit, Michigan. She also leaves, besides her husband, a sister, Mrs. Martha Resch, Linton, Indiana, and seven grandchildren.

Joseph E. Baldwin gave the funeral sermon.

WALKER.—Duncan, was born December 3, 1886, in Sheridan Township, Huron County, Michigan, and died April 29, 1958, at Bad Axe, Michigan. He was a retired police official. As a young man he joined the Detroit Police Department. From 1920 to 1945 he was chief of police for the Federal Reserve Bank. He served at Detroit until 1933, when he moved to Chicago. He retired from the post in 1945, and moved to Ubyly, Michigan. In 1951 he moved to Chandler Township, near Elkton. On July 11, 1907, at Bad Axe, he was married to Jemima Davis. He had been a member of the Reorganized Church since 1904.

Surviving are his widow; a daughter, Mrs. Francis Rickey, of Jacksonville, Illinois; two sons, Karl, of Detroit, and Robert, of Chicago; four grandchildren; and a sister, Mrs. Jack Gibson, of Detroit. Funeral services were held at the Owendale Reorganized Church, with Elder David E. Dowker and Elder John Abbe officiating. Interment was in Elkland Cemetery, Cass City.

TURNER.—Ira Edward, was born December 23, 1886, and died March 1, 1953, at Tucson, Arizona. He was baptized into the Reorganized Church in 1919 by Elder J. A. Purdee at the Butman Branch north of Gladwin, Michigan. He held the office of elder and for twenty years served as pastor of Mission Branch near Ottawa, Illinois. In 1950 he went to Tucson for his health; there he was instrumental in building the new church and also served as pastor for two years. On March 25, 1909, he was married to Elsie Cramer Turner, who survives him.

Besides his wife he leaves two daughters: Mrs. Mabel Olson of Leland, Illinois, and Mrs. Pearl Pool of Tucson; a son, William, of South San Francisco, California; a sister, Mrs. Ethel Crawford of Chicago, Illinois; four brothers: John and Coe of Beecher City, Illinois; Jone of Centralia, Illinois; and Ralph of Decatur, Illinois; three grandchildren; and two great-grandchildren. Funeral services were held in Tucson at the Adair Chapel on March 2, Elder Lloyd L. Hadley officiating, assisted by Elder A. H. Hartman, and in Ottawa at the Hulse Funeral Home on March 5, Elder Robert Anderson officiating. Interment was in the Oakwood Memorial Park Cemetery, Ottawa.

WELLS.—Adelaide Mary Pascoe, daughter of Edward Theodore and Mary Jane Pascoe, was born July 25, 1878, at Hamilton, Newcastle, N.S.W., Australia, and died April 17, 1953, at Independence, Missouri. She had lived in Independence twenty-six years.

She was baptized at Newcastle in 1896 by Elder Gomer R. Wells, to whom she was married October 21, 1897. She was a faithful helpmate, caring for her household and family so that Brother Wells was free to carry on his ministry. They spent fifteen years in the Australian Mission, where three of their six children were born. They came to the United States in 1909, settling at Lamoni, Iowa.

Besides her husband, she is survived by two daughters, Mrs. Lena Jones, Independence, Missouri; and Mrs. Mavis Kopley, Raytown, Missouri; four sons, Edward H., Independence, Missouri; G. Reese, Ontario, California; Melvin R., Glennbrook, Connecticut; Milbert A., Dallas, Texas; and nine grandchildren and four great-grandsons.

Funeral services were held at the Kopley Funeral Home, conducted by Elder Evan A. Fry and Elder Glaude A. Smith. Burial was in Mound Grove Cemetery, Independence, Missouri.

GOSS.—C. E., was born in Missouri, December 7, 1863 (place not given), and died in November, 1957, at the home of his son, O. E. Goss, in Fanshawe, Oklahoma. He married Halley Harrington, who preceded him in death in 1941. He leaves ten children and a number of grandchildren, to the fifth generation.

He and his companion were baptized in 1903 at Fanshawe, Oklahoma. Shortly thereafter he was called to the Aaronic priesthood and later was ordained an elder. He was a farmer, but also a missionary at heart. He served as pastor of the Fanshawe, Wilburton, and Holdenville branches.

Funeral services were conducted by District President O. O. Dollins, and Elder Clifford Gaither. Interment was at the Fanshawe cemetery.

RUSSELL.—Robert Raymond, son of Wallace and Margaret M. Russell, was born July 30, 1881, at Brussels, Illinois, and died April 15, 1953, at Gillespie, Illinois. On February 21, 1915, he was baptized a member of the Reorganized Church; later he was ordained a priest and then an elder. For many years he served as pastor of the Sawyerville Branch. On February 8, 1918, he was married to Florence Clark, who survives him. He spent the major portion of his life in and around the community of Gillespie and served as a member of the board of Staunton Hospital.

Besides his wife he leaves three brothers: Joe of Alton, Illinois; Marion of Los Angeles, California; and Tom of Tucson, Arizona; and three sisters: Mrs. Lulu Kidwell of Sawyerville, Mrs. Mary Kincaid of Alton, and Mrs. Maudie Mitchell of Tucson. Elder John G. Wight conducted the funeral at Gillespie.

TRACT REVIEW



An Open Letter . . .

"Fair-minded people like to know both sides of disputed questions in order to make an honest appraisal of the facts. And one of the controversial issues periodically discussed by press and pulpit is 'Mormonism.' If you, at some time in the future, have an interest in writing or speaking on this subject, we ask you to read a viewpoint on the subject that will be important in your preparation

of materials." With this introduction, this tract begins its summary of several of the differing issues which separate the Reorganized Church from the Utah Church.

Revised during the past five years, this tract has just been reprinted during the past month in a new pocket size with a new cover design. The contents have been prepared and signed by President Israel A. Smith and Presiding Patriarch Elbert A. Smith. It is especially directed to a limited group but contains information that is useful to every Latter Day Saint for his personal reference and to all nonmembers who are studying our origin and beliefs.

The various topics discussed in the tract are "That Question of Polygamy," "Concerning the Character of God," "Items of History," "Important Court Decisions," "From United States Senate Records," and "Editorial Tribute to Joseph Smith III." A summary of "We Believe" closes the tract.

Single copy price is 6 cents.

Introducing . . .

ELI BRONSON, Sacramento, California (page 5), comes from a long line of Restoration progenitors. His grandfather, Eli M. Wildermuth, was one of the early missionaries of the Reorganization. Brother Bronson lived as a boy in northeastern Illinois and was born in Plano where the Reorganization had its first headquarters.

He was graduated from Graceland in 1912 and studied at the University of California at Los Angeles in 1931. From 1919 to 1932 he was under General Conference appointment serving in Montana, Idaho, Washington, Oregon, and California. He is now presiding elder at Sacramento.

He was a real estate broker from 1932 to 1956 except four years while he served in the U. S. Air Force as security officer (1942-1946). He is now working in the treasurer's office for the state of California. He is past president of Fort Sutter Lions Club and deputy district governor of the Lions International District 4A, California. He has five daughters and one stepson, all members of the church. Brother Bronson says, "Through the goodness and mercy of God I can say, with Job of old, 'I know that my Redeemer liveth!'"

THOMAS A. JOHNSTONE, Edmonton, Alberta (page 8), was born in Moffat, Scotland, and came to Canada about 1914. He was secretary-treasurer of the school district for ten years and secretary of the United Farmers Local for another ten years.

His two sons, Morris T. and Alan C., both hold the priesthood. Brother Johnstone says he has always been interested in nature and became concerned about the relation between science and religion. His first acquaintance with the gospel was in Toronto where he heard R. C. Evans preach. He says, "My interest in scientific things is still as keen as it ever was, but I am more critical of its theories. God is a reality I know from experience."

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WVHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVV	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

NATURE'S BOUNTY

Unlike the Israelites I have never seen "mana like coriander seed" fall from the skies. But in our town we have something of a phenomenon this year: the maples are sending down peas with wings on them and the elms are showering us with breakfast food by the bushels.

C. B. H.

ENDURANCE TEST

Religion to be permanently influential must be intelligent. —E. L. Magoon

DIAGNOSIS

So far in the history of the world there have never been enough mature people in the right places. —G. B. Chisholm

THIS ONE THING . . .

The weakest man, concentrating his powers on a single goal, can accomplish much; the

strongest, dispersing his over many fields, may fail dismally. —Thoughts for Today

IRRITANT

Worry is to life and progress what sand is to the bearings of perfect engines. —Roger W. Babson

SUMMING UP

If you count all your assets you always show a profit. —Robert Quillen

MIND AND MORALS

Education to be successful must be qualitative as well as quantitative; must touch our sense of morality as well as our intellect. —Frederick Mayer

BOUQUET

Flowers of speech are most attractive when cut. —Howie Lasseter

DEMOCRACY

The Greeks gave us a word for it, but the Bible gave us the philosophy for the way of life. —Quentin Reynolds

HERITAGE

The richest bequest which any man can leave to the youth of his native land is that of a shining, spotless example. —Robert C. Winthrop

INEVITABLE

No human being can come into this world without increasing or diminishing the sum total of all human happiness.—Elihu Burritt

APP
H

J C STUART
344 MAITLAND ST
LONDON ONT CAN



The Psalms of David *

An unusual and very effective recording, just recently made available, is *The Psalms of David*, composed and played by Ralph Hollander and recited by Agnes Moorehead. The reading of these Psalms against the music of Mr. Hollander's solo violin is sensitive and dramatic and altogether effective and appropriate. Mr. Hollander's music creates poignant and tender moods for the words. The music is more than mere accompaniment, it is rather an intensification of the words in a dialogue where voice and violin have equal status. A speaking chorus is also used in four of the Psalms in the second cycle (Side 2 of the record).

The recording is by LYRIC ARTS and is acoustically and electrically of excellent quality.

Mr. Hollander and Miss Moorehead have done a most skillful and beautiful work. I wholeheartedly recommend their recording to all who would appreciate those marvelous outbursts of the human spirit which were the basis of Hebrew worship long before Christ, and are even yet the basis of a large percentage of contemporary musical worship, *The Psalms of David*.

FRANKLYN S. WEDDLE

*This 12-inch, 33 1/3 rpm long-playing record is available at Herald House, Box 477, Independence, Missouri (\$5.95); or Herald House, Box 382, Guelph, Ontario, Canada (\$7.40).

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SAINTS' HERALD

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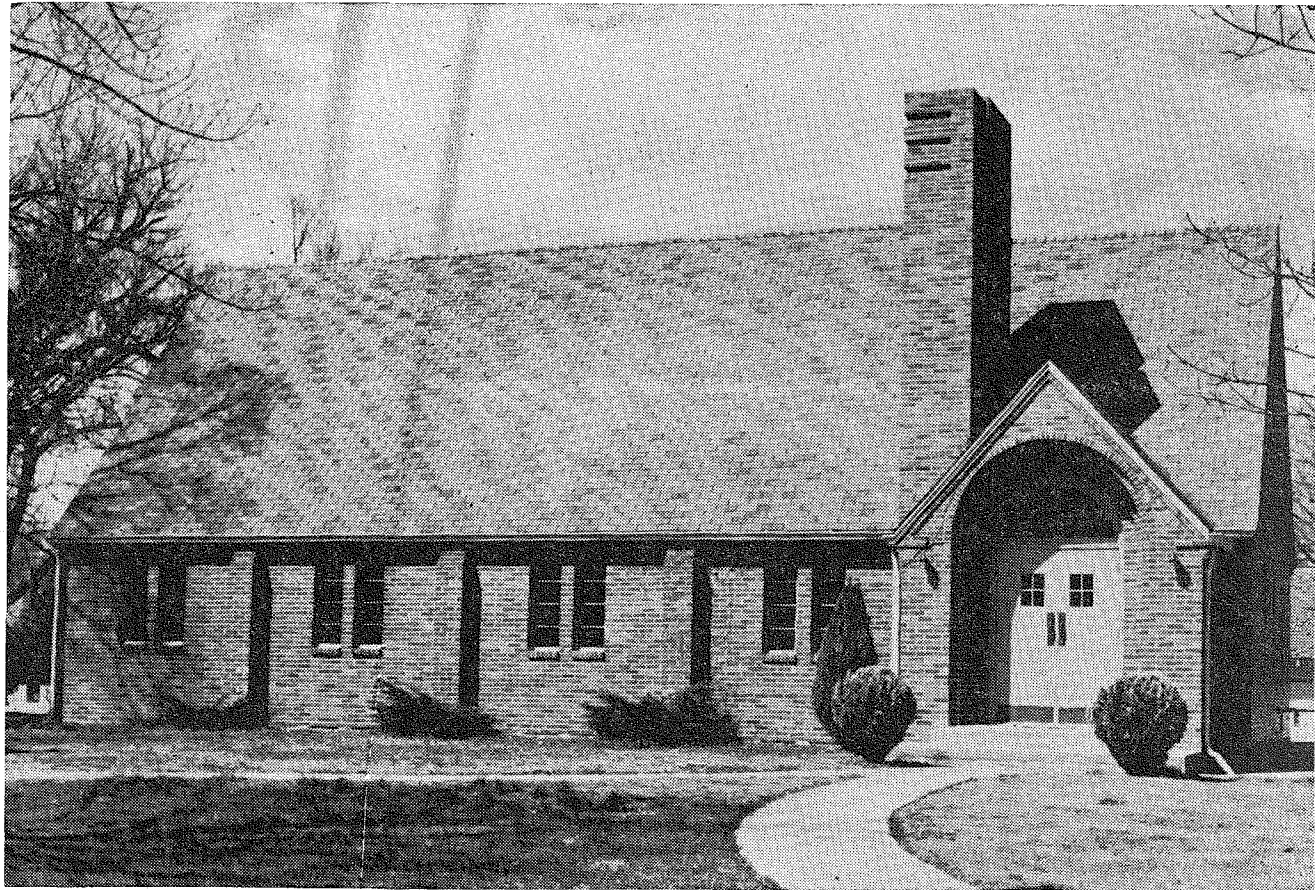


Photo by E. R. Marolf

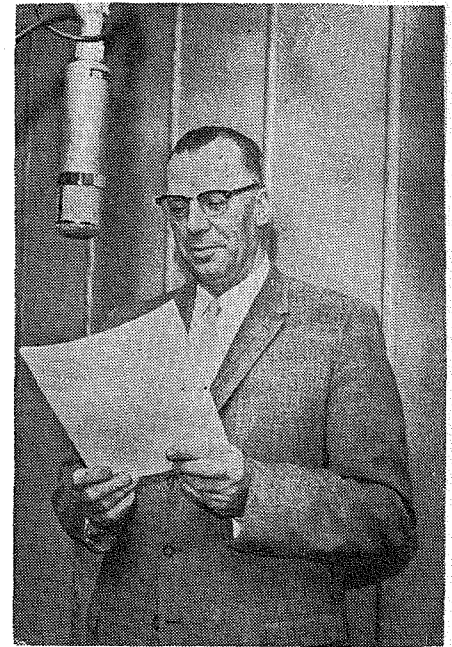
Church at Topeka, Kansas, Dedicated

(See page 11.)

*He began broadcasting
as a high school boy*

Evan Fry Leaves Radio

Photo by Audio-Visual Department



AN important era in church communications will end in June when Evan Fry, radio minister, leaves the microphone to become church historian.

Every week radio stations in the United States and Canada carry the radio series "Here Ye Him" which features Brother Fry's thought-provoking sermons. In the Independence-Kansas City area where his sermons have been heard over the air for nearly twenty years, his voice is familiar to many persons who have never seen him or been in an R.L.D.S. church.

More than six hundred copies of his radio sermons are mailed out weekly from the Auditorium to listeners who have asked to receive them.

Brother Fry began radio broadcasting as a boy in high school. He and several friends often sang for an infant radio station in Independence.

After being graduated from the University of Kansas and teaching school in Rochester, Minnesota, he was called to Independence to work on the 1930 edition of the *Saints' Hymnal*. He began church broadcasting in 1930 with a series of daily devotional programs on station KMBC. The programs were discontinued the next year when the church began its depression retrenchment.

Brother Fry became a professional radio announcer, working in Kansas City, Kansas; and Wichita.

In 1940 he returned to church broadcasting in Independence. In those days he had responsibility for ten radio programs weekly over KMBC. It was not unusual for him to serve as organist,

choral director, even soloist, as well as speaker and script writer.

In 1948 the radio department began recording the KMBC programs and offering them to other stations across the country. Nearly thirty stations are currently broadcasting the church programs weekly.

The "Hear Ye Him" series began in 1953. Brother Fry recently completed his two hundred and eightieth sermon for that series. He also recorded one hundred sermons for a non-doctrinal radio series and seventy-seven sermons for a doctrinal series. He will leave the Radio Department with more than four hundred and sixty radio sermons on tape. He is also a member of the Radio Choir which furnishes music for the recorded radio programs.

"It's much harder to write a seven-minute radio sermon than a half-hour sermon for a church service," Brother Fry said.

"Last week, for example, we broadcast a sermon that took only seven minutes on the air but two weeks to prepare. There is always so much to say in so little time. It has to be boiled down. The wording has to be meticulous.

"The semantics of a radio sermon have to be perfect," he said. "It is necessary to realize all the interpretations that different people with different backgrounds may read into the sermon."

Brother Fry believes radio has done much to raise the esteem of the church in the Independence area.

"From 1924—when we were the first church in the country to own a station—to the present, radio has lifted the name

of the church immeasurably," he said. "It has kept the name of the church, our doctrine, our attitudes, before the public. As a result, people know and respect us. This is not because of me or my sermons. It is because radio is a powerful tool.

"I think radio has had a whole lot to do with the change in public attitude toward the church in the last twenty-five years. My only regret is that we don't have time, money, or man power to get on TV more. We ought to be in on the ground floor in TV as we were in radio. Instead we are lagging way behind."

(Continued on page 18)

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Chris B. Hartshorn (page 5), managing editor

John T. Conway (page 8), pastor, Washington, D. C.

Fred L. Young (page 9), executive secretary to the First Presidency

Vernon L. Peterson (page 10), elder, Weslaco, Texas

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Pauline Strangeway (page 12), Guelph, Ontario

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Ella Lambkin (page 15), Independence, Missouri

Carl Mesle (page 17), Director of Camping

Dorothy Wilder Romig (page 19), Houston, Texas

The Stranger within Thy Gates

*A warm heart is a Christian essential.
Nothing else can take its place.*

A STRIKING AND colorful phrase in the fourth commandment is "the stranger that is within thy gates." Therein is contained an ancient rule of hospitality. Elsewhere in the Law of Moses there are other rules on the subject, so that the ancient Israelites had a code for the treatment of visitors and strangers. It is not likely that they always obeyed their rules, any more than we do, but they had them. They were not to require a stranger to work on the Sabbath. "Thou shalt neither vex a stranger, nor oppress him." If these seem negative and primitive, try to remember that strangers sometimes received even worse treatment.

Our point here is that we have a code, even if it is an unwritten one, for the treatment of strangers. It is important, especially in church. Like the children of Israel, we sometimes fail to observe it.

The First Presidency recently received a letter which was written by a nonmember to her parents about a visit to one of our churches. "It is the coldest church I have ever been in," she reported. "I felt that I was an outsider. The people were very standoffish." And more, unfortunately.

Of course, a "standoffish" visitor, if sufficiently formidable, can effectively discourage friendly overtures. A visitor has some responsibilities, too. But so does a congregation.

Could this report have been written by a visitor to your church?

It must be admitted that some churches are cold, not only for strangers and visitors but also for visiting preachers. Yes, some churches are as chilly as sepulchers, and it would be as easy to worship in a

cemetery, with a tombstone for an altar, as there.

Warm hearts are the only things that can make a church really comfortable.

Kindness and friendship cannot be simulated. There is all the difference in the world between the real thing and the imitation.

If we have a sincere love of people, we will manage somehow to do good for them, even if we are untrained. The warm heart gives the right motivation.

The cultivation of good manners is a fine and gracious thing. But if our manners are to have life and reality they must come from the warm heart. They need to be based on something real and sincere. The foundation of all good is truth.

WHEN A STRANGER comes into the church, he should not long remain a stranger. Somebody should be at the door to welcome him and greet him. Somebody should escort him to a seat—or at least offer to help him. And if someone near by hands him a hymnbook, opened to the right place, and gives him a smile of welcome, a good start has been made. The stranger should also be thanked for attending after the service.

Look at it this way: God is glad to have that person come to church. How about giving God a little help to bring the stranger back again?

Warm hearts not only make a church comfortable: they also make strangers comfortable. And, to follow through with the principle, warm hearts make the home folk happy, too.

There is nothing, absolutely nothing in the world, that can take the place of a warm heart.

A STRANGER'S FIRST VISIT to a church may be the decisive one. In the case of the young woman, it was her last one. If the visitor is welcomed and kindly treated, if the people show that they are genuinely glad to have him there, it is possible and probable that he will return.

If the visitor is ignored, if church people are timid about approaching him, he may think they are cold and not interested in him. It is hard for a stranger to see the difference between mere diffidence and plain hostility.

If a member thinks to himself, "I will shake hands with him if he comes back next Sunday," it may be too late. He may not return.

People do not like to be overwhelmed or surfeited with attentions. But when a human being enters a church he comes with a need for fellowship—contact with God and friendliness with people.

When the stranger goes away still a stranger, when no friendly word has been spoken to him, the opportunity to present the gospel to him is lost, perhaps forever. He stood outside the door and knocked, and nobody opened it to him. For him, it remains forever a closed door.

Be kind to "the stranger within thy gates." Be kind—it could be the Christ himself standing outside your door.

Remember that a warm heart is an essential part of your Christian equipment. There is nothing else that can take its place. It is the only thing that can warm up a cold church.

L. J. L.

Official

Civil Defense Plans

Quite recently the undersigned was invited to attend a meeting of leading church administrators at Washington, D. C. The invitation came from the Honorable Leo A. Hoegh, Federal Civil Defense Administrator, a former governor of the State of Iowa. It was a National Church Executives Conference held on May 6 and 7, 1958, at 2000 Florida Avenue, N.W.

Believing the purpose was worthy, I went to Washington and attended this conference. It was conducted by Dr. Fred W. Kern, director of Religious Affairs Federal Civil Defense Administration, and began at 9 o'clock Tuesday morning and closed late the following day.

The time was well employed by lectures and addresses by the direc-

tor and assistants, technicians and experts, on the hazards of the present world situations, the attitude of Soviet Russia, modern weapons, radiological "fall out" problems, medical and health problems, national plans for defense, preparedness in church and home facilities for disaster, chaplain services, etc.

To say the least the program was pretty heavy, and perhaps our readers will be helped to understand the aims to be accomplished from a paper placed in our hands entitled "Information Paper on Civil Defense."

The printed matter available is voluminous. We could not reproduce it all. But we can and do say that civilian defenders have a tremendous responsibility and will do well to become fully advised as to their duties and responsibility in the event of enemy attack. Civil defense functions are outlined:

"Warning, Communications and Control, Survival Planning, Recovery, Education and Research."

We cannot present all to our readers, but we advise all pastors to seek counsel and advice from local and county defense personnel. The civilian defense is well organized and the national government is spending large sums of money to educate our citizens how to protect their lives and property.

Here is a typical statement:

"Survival of the Nation will depend upon the ability of government at all levels to operate in an emergency."

With the national government doing so much on behalf of our citizens, certainly all of us should co-operate to the utmost.

Adopting a slogan we hear so often: "The life you save may be your own."

ISRAEL A. SMITH

Across the Desk

OF THE FIRST PRESIDENCY

From Apostle Paul M. Hanson:

The Council of Twelve welcomes Dr. Harvey H. Grice as president of Grace-land College. The college is fortunate in securing one having experience in the fields of education and business. We are sure Brother Grice will be valuable to the college and the student body.

From Bishop G. Leslie DeLapp:

We are very pleased to read the official statement of the selection of Dr. Harvey H. Grice of Kankakee, Illinois, to be the next president of Graceland College. We have appreciated very much the manner in which the Board of Trustees approached this problem. The

needs of our church college are becoming increasingly greater and in many ways more complex.

We are sure that the fine administrative experience he has had, excellent educational background, and his record of devotion to the church will make possible an outstanding contribution as president.

Apostle C. R. Hield reports that Brother C. L. Olson has arrived in Sydney and is now at the Royal Prince Alfred Hospital. Sister Olson has flown to Sydney and is with Brother Olson. The doctor reports excellent progress, although an extended period of time will be required for him to convalesce.

The Saints in Australia have been most co-operative in aiding Brother

and Sister Olson and Brother Hield.

Apostle Hield reports that he plans to leave on June 3 to return to Tahiti, where he expects to arrive about June 6.

This information was recently received from Elder John W. Blackstock:

We have just held our first church service at Eaton, Ohio. There were twenty-three present for the morning service. The Lord graced our first meeting with the power of his Spirit, and for this we are thankful.

We have high hopes that it will not be too many years before we have a church building in this city.

The mission will be under the direction of Brother Ezra Rockwell for the present.

The Saints' Herald

Vol. 105 June 9, 1958 No. 23

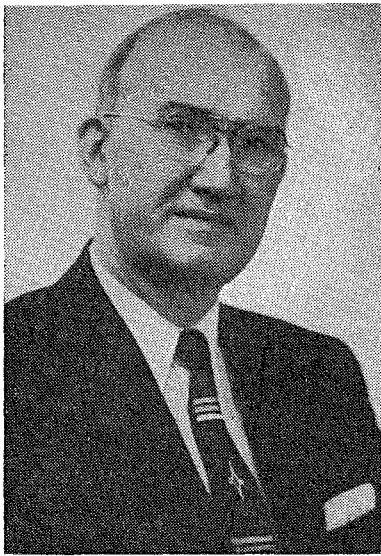
EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

bart, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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Chris B. Hartshorn

Do Good unto All Men

ON A PHOTOGRAPH in the office of a professional man the donor had written, "I love you because you love the things that I love." It is a beautiful sentiment, though somewhat selfish. If we love only those who love us we have not much to our credit, and if we are the kind of people who are concerned only about those who think as we think we are a rather selfish people. Our theme, "Do good unto all men," brings us to the thought that no one in the human family should be excluded from our interest.

Edwin Markham wrote a much quoted quatrain:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout;
But love and I had the wit to win;
We drew a circle that took him in.

There is no resistance that can long prevail over the power of love. It is the only force I know of in this world that is so all-powerful. Jesus said in his Sermon on the Mount,

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?

Thus was laid a foundation for the universal love of God. The golden text of the New Testament is the core of the message of Jesus, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have life everlasting." With all these instructions of loving our fellow men, even loving our enemies, there is no room for hatred or jealousy or persecution in the heart of a true Saint.

THERE CAME to us out of the last war a beautiful story, and the best part is that it was true. Some of you may remember it. It was written up in the *Christian Herald* of May, 1947. It concerned Mr. and Mrs. Robert Johnstone of Parkersburg, Pennsylvania, whose son had been killed in the Asiatic sector of the war—shot down in combat over the Pacific Ocean. When they received the ten-thousand-dollar life insurance which the government paid to them as beneficiaries, they did not want to use it for themselves. They were wondering what kind of Christian act they could do that would be of most benefit to mankind. After talking about it and praying about it for a time, they decided on a course of action. They went to the president of Lafayette College and said they would like to establish a scholarship, preferably for some Oriental who was in the last war. They believed that they would like it to go to some worthy Japanese.

This was a most unusual request for them to make, because it was the Japanese who had shot down their son. After considerable searching they and the president of the college finally selected Robert Nishiyama, a Christian youth who had been converted in a mission in Japan. His wife, while Japanese, was American-born and educated in Stanford University. To them went the honor of this scholarship to Lafayette College for four years.

One condition was laid down by Mr. and Mrs. Johnstone, that there should be no publicity for this gift. But somehow, as good things sometimes do, the news leaked out and it became a front-page story in some of the papers. Generally it is the evil things of life which make the front pages, but this was a good Christian act—too good to keep hidden. The kind of Christianity that this represents is the kind of Christianity I want to talk about. It stirs one's soul to see how forgiving Christ can make us when we really are put in touch with his Spirit.

BROTHER H. I. Velt tells about the time when the large group was coming to the 1930 Centennial General Conference. It was one of the largest gatherings the church has ever had; great plans had been made for it, and great effort was made to get people to come from countries abroad. Quite a group came from Australia, among them Brother and Sister Velt.

The thing that I remember about his story was of their reception when they landed in Papeete in the South Sea Islands. Word had gone before that they were coming in on this boat. A crowd had gathered to meet them, and the Saints on shore were looking up at the ship trying to identify some of the members. Brother Velt said that as they went down the gangplank to meet these people they saw a sea of brown faces filled with anticipation and friendliness. There seemed to be no thought that these people were any different than they; all were their brothers and sisters. In that moment of mutual exchange of greetings, though they couldn't understand each other, they could sense something in their handshakes and greetings that spoke volumes of love to them.

In the Doctrine and Covenants there is a statement that has troubled some people. It tells us that God gave commandments "to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually" (1:5). Then follows this statement: "And again, verily I say unto you, O inhabitants of the earth, I, the Lord, am willing to make these things

known unto all flesh, for I am no respecter of persons" (1:6).

Some people cannot get the relationship between these two thoughts, that this is the only church with which the Lord is well pleased and on the other hand that God is no respecter of persons. I believe that there is a very clear answer. If we understand what the Lord had in mind when he spoke of the churches and give the proper inflection to the wording "with which I am well pleased," we will see that he is not saying he is not pleased with any of them, that none of them do good, but rather that the only church with which he is well pleased as a church is this church.

Here is a little more difficult passage from the Book of Mormon which we have heard misquoted many, many times.

And it came to pass that when the angel had spoken these words, he said unto me, Remember thou the covenants of the Father unto the house of Israel? I said unto him, Yea. And it came to pass that he said unto me, Look and behold that great and abominable church, which is the mother of abominations, whose founder is the devil. And he said unto me, Behold, there are save two churches only: The one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth, . . . and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and people. And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth.—I Nephi 3: 217-227.

I AM NOT an isolationist in religion. I don't see how I can be, under the conditions of my training and experience. This incident happened when I was teaching school. We had a very good friend, a Lutheran minister, who had two children in high school. This man was an ardent supporter of the P.T.A. He had a daughter who was being graduated, and the graduating class had chosen a Christian church minister, who had a former pastorate in this city, to come back and give the baccalaureate address. I thought it would be good to have the Lutheran minister offer the invocation. It was the custom to have the baccalaureate service in the Methodist Church.

When I asked him, a peculiar look came over his face and he said, "I can't do that, Mr. Hartshorn." I said that I was sorry, that I felt the seniors would be disappointed, as they would really like to have him. When I asked why he couldn't do it he said, "The Missouri Lutheran Synod to which I belong just wouldn't let me do it, and their reasoning is that if I sat on the platform with ministers of other faiths, I am saying in fact that they have priesthood just as I have, and we don't believe that." I could see his problem, and I rather felt sorry he felt that he had to isolate himself. I believe at heart he would like to have done what was asked.

Do you remember the experience that came to Peter when he said it wasn't lawful for a Jew to have dealings with a man of other nations? It concerned one Cornelius, a centurion of the Italian band. This man was not an ordinary centurion; he was a devout man who feared God with all his house, and he gave alms and praise to God always. This centurion had a vision in which an angel appeared to him, and Cornelius asked the meaning of it. The Lord said, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter."

The centurion sent his messengers there, and about the same time that this happened to Cornelius something happened to Peter. He was on the housetop praying and he saw a vision in which a sheet was let down from heaven on which were all kinds of four-footed beasts, including pigs. The Jews, of course, would not eat pork, but the simple command was to "slay and eat." Peter said that at no time had he ever eaten anything which was common or unclean. But the word came very clearly from the Lord, "What God hath cleansed, that call not thou common. Kill and eat." This changed things.

WHEN THE MESSENGERS sent by Cornelius from Caesarea came to Joppa, Peter was ready, for the messenger in the vision had said, "Behold, three men seek thee." He came down and said, "I am the man you seek." They told him what their mission was, and Peter went back with them to Caesarea and talked with Cornelius. In this conversation he reminded Cornelius that it was unlawful for him to come to a man who was not a Jew and to keep company with one of another nation, but God had shown him that he should not call any man common or unclean. Then he arrived at this conclusion: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness is accepted with him." Some of us haven't learned that, and are still pointing the finger at the Roman Catholic church and saying that it is the "great and abominable church, the whore of all the earth."

In one revelation to the church we are admonished, "Content against no church, save it be the church of the Devil" (Doctrine and Covenants 16: 4 d). We convert our friends, not our enemies. If we cannot show friendship and interest and concern for other people, but rather point the accusing finger and say that they are of the Devil, we are not going to win many of them to this beautiful message.

There is a hymn which carries a beautiful sentiment. "Join hands, then, brothers of the faith, whate'er your race may be. Who serves my Father as a son is surely kin to me." How can we estrange ourselves from other people who accept the Sonship of Jesus Christ? There should be some relationship there, some sympathy which we should enjoy.

SOMEONE wrote to the editor lately, saying, "What this church needs is some opposition and persecution." This person remembered the days when every man's hand was against Latter Day Saints, and they sought the Lord diligently; sometimes they had some remarkable experiences. However, they didn't get many people into the church. They were just a small, struggling group; stirring up persecution wasn't the way to build up the church of God. Diversionsary conflict is the strategy that dictators use. When they feel themselves slipping, they say, "I know what I'll do to unite my people behind me and make them feel that I am necessary; I'll start a war and in the struggle against a common enemy they will forget their misgivings about their leader and cease their hostility against him." That is not good strategy for this church. It would only alienate us from people to whom we could do good. Jesus said, "It must needs be that offenses come; but woe to that man by whom the offense cometh."

On January 24, 1950, Dr. Frank J. Pippin, pastor of the Community Christian Church of Kansas City, one of the largest and most popular churches there, talked to the Independence Young Matrons Club. One of our church women who attended told me of this experience. In his talk Dr. Pippin said, "Religious persecution is a terrible thing. It brings a blot on the history of mankind. I am not thinking
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of the Spanish Inquisition or the days of Bloody Mary, but of our own land and what was done to those good people, the Latter Day Saints, right here in Jackson County. That was less than one hundred and fifty years ago, and it could happen again. If it does it will be a terrible blot upon us as a community and as a nation."

I think he was quite right and quite sincere. Persecution of religious denominations has never accomplished good. It is of the Devil.

Some have misinterpreted the passage appearing in I Nephi 3: 217-227. There are only two churches according to this revelation previously mentioned (16: 4 d). One is the church of the Lamb of God and one is the church of the Devil. If you point out that the church of the Devil is a particular denomination, say the Roman Catholic, then every Protestant church is a member of the church of the Lamb of God. We are not ready to admit that. It is very plain that the Lord is talking about the work of the Devil in every way, in every place. It is the purpose of the Devil to defeat the work of Christ.

It has always been Latter Day Saint doctrine that the Lord will judge us and reward us according to our deeds, whether they be good or evil, whether we be Roman Catholic, Methodist, or Latter Day Saint. Only as our righteousness as Latter Day Saints exceeds the righteousness of other people are we worthy of commendation and a greater reward.

THERE ARE two things that are bad on a man's heart. One is running upstairs and the other is "running down" people. We ought not to do it. I remember a person who told me a number of times about her virtues; that she was very frank, even "brutally frank." Some may think of this as a virtue, but more often it is just an opinionated indulgence lacking in virtue or Christian kindness.

If you remember, Christ wanted to spend his last night here on earth in a little get-together with his disciples, and he arranged for a supper. At this supper he served the emblems; then he took a towel and a basin and washed the feet of his disciples. He knew at the time he did it that one of them was a traitor, and that he was waiting for an opportunity to betray Jesus to those who would take him and kill him. That didn't make any difference to Jesus; they were still people that he loved, even the traitor. The call for us is to come up higher and to love people in spite of their weaknesses. "Ye which are spiritual, restore such an one."

At the Institute on Social Planning held at Graceland in 1957, Dr. A. W. Ward of the Methodist church was a speaker. He is on the council of sixteen executive secretaries who do much of the work of the Methodist church in an administrative way. The Methodists had a budget that year of \$378,000,000. He said that they have over ten million members right here in the United States and, "Therein lives our danger—our bigness. Too many people in Methodism find it a comfortable place to be. They like to belong where the crowd is, and it doesn't require much of them; they just enjoy it as if it were a nice social club. It is awfully hard to do the work that Christ called us to do with a group like that.

"You people may sometimes bemoan the fact that you are a small group, that you can't do things like other people do. That might be a virtue if you use it to its best advantage."

That is pretty straight talk from a Methodist minister, and it is quite true. If we are united, if we can be consecrated to the Christ and keep hatred out of our midst, either among ourselves or for other people, if we can love all men, we can get the work of Christ moving along and thus consummate the kingdom of God.

WHEN I was in Philadelphia recently at our farewell luncheon I sat with some Seventh-Day Adventists. They are in general a wonderful people. In spite of the fact that we do not see alike on the day of worship, they are deeply devoted to Jesus Christ, and they are a consecrated, clean-living people. They eschew those things which harm the body and they consecrate of their funds, too. They do great work here and in foreign missions.

The Friends or Quakers have long emphasized the need of "the inner light." This inner light is something they pray for, they fast and struggle for; and when the light comes, giving them a new vision, a feeling of acceptance, they are happy. They say nothing else matters. Our feeling is that we are not entitled to the light unless we comply with the law and keep the ordinances. They say that if this inner light comes to them, then it makes no difference whether one is baptized or partakes of the Lord's Supper. He already has the evidence of his acceptance. They are good-living people, they have influenced history.

At the Philadelphia editors' convention in 1957 I was surprised when a prominent Philadelphia minister, Dr. A. W. Price of the Episcopalian church there, spoke to us on the subject of "The Ministry of Divine Healing." He not only spoke to us; he convinced me that something good happens when they get together every Thursday in their prayer meetings and pray for the people who need divine healing. He said that it was not just the psychological cases—those who are suffering from abnormal ways of thinking, though they had lots of them—but people with organic diseases who came often as a last resort. He said that if they saw they were really sincere, they talked with them, prayed with them, tried to straighten out their thinking, and build up their faith in God who is the great healer. He pointed out that the Scriptures say Jesus came into Galilee "preaching the gospel and healing the sick" and that healing the sick is still a part of the gospel.

He further surprised us when he said that there were a number of these healing clinics by different denominations in the larger cities of America today, and they have an organization among them. They have a lot of workers, and I believe he said that in the past year they had something like seven thousand and five hundred cases. These people seem to be moving along in the right direction; they are making steps toward the greater light, and we have lots of common ground on which we can work together.

I REMEMBER when I first came back to Independence (I lived here from 1920 to 1927) in 1945, it was only a few months until I was invited to preach for one of the congregations. I was quite surprised at the changes I saw in this neighborhood. The pastor took great pride in telling me of the fine Latter Day Saint homes in the community. I told him I was quite pleased and surprised in the changes which had taken place in the eighteen years I had been away. I observed the way our members had moved in and were working with other civic groups and were well received by Independence citizens generally and thus were able to accomplish a great deal of good. He said, "You know, Brother Hartshorn, if we Latter Day Saints would stick together we could vote anyone we wanted into office in this town."

That shocked me, and I said, "If we Latter Day Saints stuck together and voted someone into office because he was a Latter Day Saint, it would be the saddest day here for the church since 1833." The thing we need is the same thing other people need. We should vote as good citizens

and for the good of our community, not because someone is a Latter Day Saint.

The Catholics have helped to stabilize the home; they have done a great deal to diminish the divorce rate; they exalt marriage—they have done a lot of good things. I can't begin to enumerate all the good things, but we ought to appreciate good where we see it. God is going to reward every man according to his deeds, good or bad.

Marcus Cook told about a Sister Barbour who lived in a remote part of Oregon several years ago. He made a great effort to get to this community where she lived. She was the mother of a large family, and there was no Latter Day Saint church near. Because she was a good Christian woman she went to the nearest church, which happened to be Presbyterian; she did everything she could to help there. However, she told the people that she was and intended to stay a Latter Day Saint. They appreciated Sister Barbour and put her to work. She taught a Sunday school class and was finally made church school director there.

When Brother Cook visited her, she took him to meet the minister where she went to church. They were mutually attracted, and when Brother Cook said he was going to preach at a certain time and place the minister said he would come to hear him. After the service he asked Brother Cook to have dinner with him the following day. Among other things this minister said was this, "If Latter Day Saintism will do for other people what it does for Sister Barbour, I wish every member of my congregation would get a big dose of

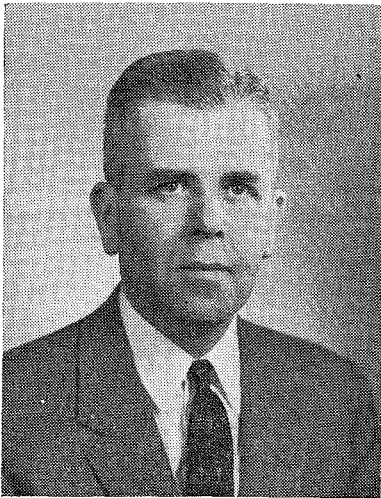
it. She is by far the best member that we have—the most reliable and the most trustworthy."

She was doing the thing that would help to make Jesus Christ more meaningful in the lives of people. That is what all of us ought to do.

"As we therefore have opportunity . . ." We are held responsible for our opportunities for doing good.

There was a poor Italian widow who lived in a third floor flat. She had only three small rooms and a family of six children. She needed help. A welfare worker visited her and while she was talking with this widow she noticed the cockroaches scampering across the floor. The welfare worker called her attention to them and told her to use some roach powder on them. The Italian lady said, "Me do." The worker asked what happened, and the woman said that they went away, but they came back again. "They go downstairs and the lady down there uses roach powder and they come back up here." The welfare worker said, "Why don't you two get together and both use roach powder on the same day?" The Italian lady was very sober for a little bit and then she said, "Can't do that, me and her don't speak. We not friends."

That is the trouble a great many times; we can't get along because we are not friends, and we are not friends because we have a different brand of religion or politics or we go to different schools. Some trivial things keep us apart when God so much intended that we should work together.



John T. Conway

I Had an Experience . . .

ON A SULTRY summer evening as I was returning home from one of the branches in the district, I came through a downtown residence area in the city of Baltimore. The crowded rowhouses stood on the edge of the street. Men and women were sitting on the steps while little children played in the gutter. The parents looked listless and oppressed, but the children were as happy and carefree as if they were playing at the seashore. As I neared the corner and slowed down for a little boy and his daddy who were crossing the street I had an experience with the Spirit of God which I hope I shall never forget.

The boy was barely three. He was very small, and he held his daddy's hand with an air of complete security—as if his whole life were in his father's hand. The father was young but slightly stooped. His clothes were dirty, and he walked wearily as if he had just returned from a day of hard toil. As they crossed in front of me my whole being was flooded with a compassionate desire that this father be good to his son. I sensed something of the Master's concern for all of his children. I was deeply moved by the knowledge that

much of the joy and welfare of this little boy, both now and in the future, depended upon his father's care.

I desired to go and stand in the life of that father to help make up for his infirmities, to assist him in molding the life of his son, to be his eyes in spiritual things until he could really see, to be his ears until he could hear—for he needed to hear and see some things for the sake of his son. My heart was stirred again with thoughts of our need to be less concerned with proving we are right with words, and to be more fully doing what is right. I longed for the manifestation of our rightness in righteousness, for Zion to "arise and put on her beautiful garments."

Since the time of that experience I have been more willing to bear the Master's burden—to help bear the infirmities of his people, to make their problems and weaknesses my problems and weaknesses, and to unite our strength with the powers of the Master that we be not overcome by evil but overcome evil by good. This has led to many joyous experiences as I have seen the weak become strong and go forth to strengthen others.

Benediction -- A Prayer of Blessing

THE HEART of a biblical writer's philosophy, hopes, and ideals is often summarized in a brief prayer. After he has offered his best counsel and advice, he looks for some final word that will give courage, hope, and inspiration. The Apostle Paul has done this quite effectively. To the Corinthian Saints he wrote (II Corinthians 13:14), "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." This is a benediction, which means to bless. It is a parting prayer of blessing.

In our worship the benediction comes at a strategic moment in our religious experience that is reserved for pronouncement of a blessing on us.

There are two public prayers that remain vivid in my memory. The first was a benediction by Presiding Evangelist Elbert A. Smith, the other was by Elder Charles Fry. Brother Smith asked a short prayer of invocation followed by the words "and now, our heavenly Father, I would pronounce a blessing on these, thy children." The blessing followed. I do not remember the words that Brother Fry used, but the spirit and vitality of the prayer will never be forgotten. I have heard thousands of public prayers, yet these two stand out in my religious experience as being memorable.

The benediction is different from other prayers in that it is pronounced. It is not asked as are other prayers. In the benedictions recorded in the Scriptures the person praying is speaking for God and talking to the people. "Mercy unto you, and peace, and love, be multiplied" (Jude 2). It is accompanied by great earnestness and humility.

Because of our traditional approach, to pronounce a prayer seems to be almost sacrilegious. It may give some the idea that the person praying is assuming too important a position. Yet the purpose of the ministry is to be a channel through which blessings may come to people. If the person praying is close to God, he understands the needs of the people and the will of God. This is why the prophets and writers of the past have pronounced blessings upon the people.

Another distinctive feature of the benediction is its brevity. Sometimes it consists of no more than a sentence or two. The longest I have found in the Scriptures comprises less than sixty-five words. This is particularly important because of its place at the close of the service.

Most members, sooner or later, are called upon to offer a benediction—children in their worship services, the women in theirs, and the priesthood in the public worship services of the church. Helpful ministry can be given through this prayer.

In preparing to offer a benediction the one who is to pray would do well to consider what would be the greatest blessing that could be given to these people at this time. One of the biblical writers (Deuteronomy 1:11) felt that the greatest gift that could be given to the people was an increase in the number of those who believed in and followed Christ: "The Lord God of your fathers make you a thousand times

so many more as ye are, and bless you, as he hath promised you!"

One frequently given blessing is that the presence of God should accompany people more: "Now the God of peace be with you all. Amen" (Romans 15:33).

In II Thessalonians 2:16, 17 Paul was concerned that the people receive comfort from the Spirit of God and that they be established in God in everything they did: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

The writer of Hebrews desired to give the saints the essence of the Christian message in his benediction found in Hebrews 13:20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." The ministry of the atonement is well summarized here.

A benediction requires study. It requires a knowledge of God, his ways, and his purposes among people. The purposes are revealed in the Three Standard Books and through the voice of the Holy Spirit.

It requires experience with God. Though we may be able to recite certain facts relating to God and his work among men, yet until we have had that personal experience with God which will give us a working knowledge of him, our prayers cannot come from the depths of understanding.

A PRAYER of benediction requires a careful use of words. They need not be big words, but they ought to be plain and understandable.

A knowledge of the people for whom one is praying will be helpful. Then he will be able to pronounce the blessings that will fill the needs of the moments in their lives. Everyone has needs. The effective prayer seeks to fill these. Alma in the Book of Mormon (Alma 16:200) saw the needs of his brethren when he prayed, "May God grant unto you that your burdens may be light, through the joy of his Son. And even all this can ye do, if ye will. Amen." The people had turned from God and had need for repentance. The decision was theirs to make.

The Spirit of God is as essential in prayer as in any other media of worship. The benediction which is motivated by the power which comes through the Holy Spirit can make the prayer a worshipful experience. Our nearness to God can be advanced by praying concerning the prayer we are to offer.

The benediction provides an opportunity to bring to the people a blessing from God. It can have a lasting effect for good in their lives.

Samuel the Lamanite

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose.—Doctrine and Covenants 49: 5 a.

IT IS TYPICAL of Latter Day Saints to desire to see prophecy in fulfillment. Much of my desiring has been realized in light of the above Scripture. The promise of the Lord to the Lamanites as told in the Book of Mormon prompted my wife and me to move to this valley on the frontier of Mexico. A real thrill filled our hearts as we worshiped together with our Lamanite brothers and sisters that first Sunday in the beautiful chapel in Weslaco. We felt a deeper love for these humble people and dedicated our lives to do whatever we could to help bring about this promise that our Lord made so many years ago.

We had moved to Weslaco without the assurance of a job, but the Lord was with us, and I quickly found work teaching in one of the elementary schools. There were over a thousand Spanish and Mexican children at the school, and I had as many as sixty students at one time in my fourth grade class. Many of these children came directly from Mexico and knew little or no English, but they were quick to learn. One of my students learned to speak and read English in just three months.

I would often walk across the grassless playground to watch the small children of the first grade and to talk with them. Many of these barefoot children would grasp my hand and follow me around the school. One afternoon I observed some six-year-olds playing a game as they waited for their bus. From the ground they scooped up small handfuls of dirt and smoothed them out over the sidewalk and with one finger made lines through the dust. Two children would then select three rocks each—three light and three dark. By turn, they placed the rocks at the corners of the squares or where the lines touched. When one obtained a line of three, he won. I played this game many times before I won. These children have a genius for creating things such as little games like this, using the least material.

Each day I found my work to be a two-way learning experience both in and out of the classroom. Things I had considered absolutely necessary for rearing children were sometimes unheard of among them. Once, while teaching a health class, I asked for a show of hands of all who had recently seen a dentist. Of the sixty students I then had not one had ever been to a dentist.

My first year was a very rewarding one. The achievements of these children in art, reading, and music were motivating



to them and to me. One of my students from that class is now a member of the Reorganized Church, and three of her family also belong.

Since February of this year, I have been teaching a higher grade, and I have some very fine students. We began our experience together by singing and now have over thirty songs for memory. The favorites are the camp songs "Tell Me Why," "I Want to Be a Friend of Yours," "Jacob's Ladder," "Kookaburra," "Tiddly Winky."

Looking over my students one day and seeing their dark heads bent in earnest study, I prayed that God would soon fulfill his promises to these people. Exactly what I wished the Lord to do, I hadn't thought, but in the succeeding days veritable fulfillment came. We progressed in our lessons. In geography we were studying the United States and then began to study the Rio Grande Valley. Emphasis had been upon the crops, occupations, and cultures of the regions. Opportunity came to discuss the Mexican and Spanish influences in the Southwest, and the question arose, "Who were the Indians?" I was about to point out the many possibilities when I was impressed to tell these boys and girls who they were and from whence they came. That day there entered a kinship into our hearts that has brought us closer together and made our school experience one of abounding accomplishments.

I began to look for leadership with a dual purpose—to help me in the classroom and to help the Lord in the kingdom. Knowing that the one would complement the other, I stressed the merits of learning and the virtues of citizenship. I felt that we needed further experience in working together, and selected a play to be given. Its title was "The Greatest Dreamer," a story of Columbus. Tryouts were held, and the cast of thirty-eight was chosen. After much reading and coaching we had our first rehearsal with actions, after which I told them no books would be used in the next rehearsal. To my surprise, all of them knew their lines by memory at the next practice. They quickly began to live their parts. Samuel, as Columbus, had over seventy lines—and some of them were long paragraphs. He was inspiring to the others as he brought Columbus to life before them, even though we had no costumes or stage props. When the play was given for every classroom the teachers and students were thrilled at the performance. I'm sure that it surpassed their highest expectations.

The more I watched Samuel the more impressed I became. His interests are well rounded and his exceptional ability chal-

lenging. In arithmetic, I found him taking books home that were a year advanced for him. He did a commentary in geography on "The Europe of Napoleon." He has remained humble after winning consecutive spelling championships. When the Zion's League planned a trip to Falcon Dam, I invited Samuel. He was able to go and enjoyed the fellowship of the Leaguers. He attended Sunday school and prayer meeting the following week. Last week end he went to San Antonio to a youth retreat. He has been grateful for experiences such as these with our church young people.

Samuel is a loving boy. He is now fourteen—truly an age of seeking. He has done much on his own to qualify for service to others and has a desire to be a teacher. He reads and speaks both English and Spanish excellently. He is a fine ball player and enthusiastic about all wholesome things. Beyond his good quality of life and his qualifications I am sure that he now senses the call of God to him. There are thousands upon thousands who need what Samuel would be

able to give. Here, in the Rio Grande Valley, live over 200,000 Lamanites awaiting ministry. Among them are a number like Samuel.

When we seek to aid God as he fulfills his promises to the peoples of the earth we anticipate this restoration with certain steps. When the Reorganization waited for young Joseph to be raised up, its members must have placed much faith and trust in Emma Smith's ability to rear him. Among the Lamanites are some outstanding leaders. I shall expect many youths to come and be reared in the church. Thus I look to my school and to boys like Samuel. In deed and word I hope to share heaven's plan with these Lamanite people.

I see the "blossoming" in terms of learning and wisdom, and I know that great works of righteousness will follow. I have been caused to know as I minister among them that the Lord does remember his promises to his people and that many are rejoicing to receive their spiritual heritage.

The Forgotten Father

NO ONE remembers him as an ideal father. Yet no one ever loved and honored a young bride more than he or was kinder to her child.

The home he provided was a humble one in a small village. But he had a trade and was a skillful artisan. He taught the young lad to be as painstaking in the work as he had always been. Every bench, stool, and yoke that left his modest shop was strong and smooth.

His family, grown to seven children, lived and worked and prayed together. Religiously they kept the holy days, journeying a great distance for special celebrations. Earning a livelihood demanded long hours of work, yet there was time for worship and a little time for play. There were no schools. Children were taught at home.

Like other villagers, he was happy to take his family to the annual feast. Across the miles they traveled, mostly afoot,

to the temple in the city. It was several days' journey—a wonderful adventure when he could visit with relatives and friends, sleep beneath the stars and watch the children while the women cooked along the wayside.

To the temple he brought his sacrificial offerings. He listened to the law read by learned doctors. And then, his mind refreshed, his faith renewed, he started homeward.

At the close of the first day, he gathered his family together for prayers only to find the oldest boy missing. He sought the lad at the fireside of friends, through all the traveling throng. His anxiety grew. No one had seen the lad since they left the city. There was nothing to do but turn back.

Three days he searched the city until the boy was found—teaching in the temple.

No one remembers him as an ideal father.

EUNICE CASSIDY HENDRYX

Topeka Church Dedicated

THE CHURCH in Topeka, Kansas, was dedicated Sunday, April 6. President Israel A. Smith gave the dedicatory sermon; Bishop G. L. DeLapp received the deed and key to the church building from the pastor, Elder E. R. Marolf, and returned the key to the pastor; Apostle D. Blair Jensen offered the dedicatory prayer.

Six former pastors were on the platform: Charles Fry of Independence, Missouri; Ammon Andes of Lawrence, Kansas; O. E. Weedmark of Kansas City, Kansas; B. F. Deller, E. C. Christenson, and Loyd E. Martin of Topeka.

A brief historical sketch was given by Mildred Goodfellow, branch historian. Topeka Branch was organized October 13, 1895, at the home of James Duffey near Menoken. The first pastor was James Baillie, one of the charter members. The group met in North Topeka on March 1, 1896, and organized a Sunday school. Beginning in August, 1903, meetings were held in Oakland (in the east part of Topeka) in homes and a school building, until February 19, 1905, when the

first services were held in the new church on Rowley Street in Oakland. About twelve years later that property was exchanged for the property at 1116 (later 1160) Clay Street, on the west side of town, where most of the members then lived. After the purchase of the church at 914 Topeka Boulevard in 1944, the Clay Street property was sold. Elder M. E. Cheeseman (now deceased) was pastor at that time.

In 1948 the state took over the land at 914 Topeka Boulevard as a part of the site for a state office building, and the church was torn down. Services were held in temporary locations until December, 1949, when the present building was ready for occupancy. A consecration service was held December 18 of that year.

Elder Marolf has been pastor since 1956. Before coming to Topeka he was pastor of the Goodland, Kansas, Branch for six years.

E. R. M.

The Challenge of This Generation

The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people; and as the church shall move forward in its great work, the fulfillment of prophecy may cause the Saints to tremble at the exhibition of divine power, yet they shall rejoice in the protection of his grace.—Doctrine and Covenants 135: 3.

A FAMILIAR term to all of us is "hastening time." We have been told before that we are in such an era. Not until the recent days, however, have events taken place which have caused such a vast change—even the nations of the earth have a sense of limited time. There is an awareness of extreme needs which are very urgent among the people of the earth. Upon the ideals and quality of individuals rests the hope upon which the power and strength of these nations depend. Suddenly we realize this is the hastening time. This is that period in history in which the quickening forces of good and evil shall be known.

As we witness recent events and look to the near future to see even more startling discoveries, many questions come to mind and many new responsibilities rest upon the shoulders of the people of the church. There is so much to be accomplished while the Lord yet allows us time. There is so much to consider and seek by prayer that our understanding may increase. In a very personal way, changes must take place. Our goal is set. The needs are known. The question is: Are we the generation of people who will bring about this great and mighty work? Do we have what it takes to carry the burden of spiritual power within our breast, power to change nations, to bring rulers to the feet of the Master, to offer freedom and refuge to the oppressed, and to set the ensign of Zion on a hill so that all may see and know?

Our nation has its goals set and is racing with time. Even the need for a people who have vigor in their ideals and a quality of life so rich that the human spirit may be vindicated has been recognized at last. Yes, the needs are

known, the time element is known, and before us are burdens great in their nature. And we in the church also have our days numbered.

We, the people of the church, carry the responsibility of producing spiritual leaders who can give to this sick world healing and comfort, and to the human heart peace. We hold in our hands the power to bring souls to the Master, the power to offer eternal life to all. Upon us lies the heavy burden of providing refuge. Upon us lies the burden of living fearlessly before our fellow men. The time has ceased for us to hold all this within a small group of people. Only so many days are allotted to us to reach out to all who seek to know the mysteries of heaven and the laws of the kingdom.

IMMEDIATE PREPARATION is now the task we face. We cannot hope to bring about such a great work without unity of purpose and spirit—even unity of purpose and unity of spirit in the homes. As the urge increases throughout the world to seek for faith, so the load we carry will increase. We need to put into daily practice the principles and procedures of saintly living. By the quickening spirit we shall be chastised by our own waste, by our own wrongdoing; we shall be cleansed from all evil if we desire to be.

Today we should feel a renewed urgency to dedicate our children to the service of the Lord. If we do so, in our hearts and minds will come the wisdom sorely needed by parents to rear

children so full of spiritual qualities they shall rise mightily in a work for the Lord, even as the sons of Helaman. If we place these children in the hands of God with faith in their unknown future, they will have paths of safety prepared before them. Is there a better way to instruct our minds and teach our children than a *dedicated* family worship? According to our ability as parents to perform this function, devoted and consecrated results will take place.

NOW IS THE TIME to live and practice the financial law fully. From this practice comes order in our daily routine. Necessities become apparent. We are quickened by the spirit in wise choices in the use of temporal blessings, followed by spiritual blessings and wise use of them. Even our talents seem to be progressively taken care of and put to best use. Little by little all of the people in the church and others in need would have their necessities and just wants supplied; no one would lack temporally or spiritually. Best of all, as the practice of stewardship becomes habitual with us, great treasures are stored in heaven for us, and our eyes are opened so that we see the value of life itself. How can we evangelize the world on a part of our tithes? How can we prepare a place of refuge and care for the sick on oblations? Many of us have not learned the meaning of true sacrifice. Few have given "until it hurts." Few of us bow in sorrow when we look about and note those who have so much less, even in the ways of the Master. Few of us have our houses in order so there is room for more. Yes, time is limited for us to be full of thanks. Time is limited to learn the principle of giving. All of us will need to sacrifice if we are to bring about a goodly portion of work in evangelization.

IS THIS the time to learn how to pray so that faith becomes second nature with us? Is this the time to confess our sins and make right all our wrongs, one to another, that we may be clean and know peace in our souls? Only by such labor as this in our daily life shall we assure ourselves of fruits which will bring forth marvelous days of kingdom building.

Shortly one by one we shall be called upon to answer these questions. The work of the Lord cannot wait for us slowly to determine our course ahead. The Lord has not time to wait while we who have long been in the church spend aimless effort, and seek without truly

desiring to find. We must hasten to do as we are bid. Each one in his own small way is to offer his contribution in thanksgiving to the Lord, and in praise that he has been given so much, that in the presence of God, and in the eyes of the world, each one shall surely radiate light.

We must seek for a power which comes from the Lord; we must seek for the fulfillment of prophecy. We must seek for protection in such a world as ours.

We are the generation he has chosen to perform such works. There is little time, but if we put it to use with divine direction it will be sufficient.

painstaking efforts to raise a garden of colorful flowers, some of which could adorn the church for Sunday service, or perhaps brighten the day for an elderly person.

What a lovely talent one possesses who is asked by a mother to stay with her "Suzy" or "John" while she fulfills some necessary obligation, because that child feels at ease with you and responds to your genuine love for children.

Many more talents could be brought to mind, some of which we take for granted day by day and do not attach any importance to the fact that they must be exercised. Unless they continue to be developed they cannot possibly bring happiness to ourselves or those with whom we come in contact.

No, unless we make that friendly visit to the hospital, unless we see that the doll's dress gets to the convalescing child, unless we take those flowers to church this very week, or unless we offer our services to care for our neighbors' children, we have not given the best stewardship possible of our talents. We will have failed to pass on these gifts and to make the full use of them—the use for which God gave them into our keeping.

LET the maestro wave his baton to start his great concert; let the well-known singer thrill his audience; let the actor bring down the house with his magnificent performance; let the artist move the hearts of many generations with his fine paintings. Indeed, if you or I or any member of our family shows even a small inclination toward any of these great talents, let us encourage and develop them; but let not any one of us sit back in the shadows and say that we cannot do any special thing, or that we are not endowed with a talent of some kind, for this is saying that our Creator forgot to complete the pattern for some of his children.

God, in his infinite wisdom, has given some individual talent to each. This gift can help us to help ourselves by the conscientious sharing and expanding of it. We can assist in our own character building, through a healthy, active mind and busy hands, in the application of this talent in the right channels, in service to others. This is direct service to God.

To have the foresight to give a cup of cold water cheerfully, lovingly, and with a heart open to understanding when a brother is in need, even this is talent.

May we all be good stewards of the talents entrusted to us.

Pauline Strangeway

The Stewardship of Our Talents

WHAT are talents? Where are they? How do we obtain them?

When the maestro in a great music hall successfully conducts an orchestra through a difficult musical composition, we are made aware of what is known as "great talent." While listening to a well-known singer, thrilling thousands with a beautiful voice, or to an actor whose dramatic ability can move an audience to tears, we are also in the presence of talent.

Let us think, too, of the magnificent talent of an artist who has spent perhaps years to complete a picture of such renown that it will go down through the ages as a priceless work of art.

Are these different talents that are advertised, widely discussed, and readily commended the only types of talents one may possess? Are outstanding qualities found only in people who are popular with the public? Or are those things that are truly gifts to be admired discovered in those only who are in executive positions of employment, or perhaps associated with great numbers of persons who will be impressed by them? I think not. God is the sole giver of all talents, and he has been so generous that he has given one or more of these talents to each of his children—special works, arts, or characteristics that could be a help and joy to the receiver of this gift and those around them.

These talents, however, may go unrecognized and be forever unprofitable unless those to whom they are given de-

velop them. A smile is of little value unless it is shared. When it is passed on, it makes two or more people happy.

The stewardship of anything is in the way it is managed. As God is the giver of our talents, we should try to manage and direct them in a way pleasing to him. That way is not by hiding them, nor by refusing to use and share these gifts, but to make them blossom out into something beautiful through the addition of our effort and practice. We are actually commanded to see that this is accomplished; in Matthew 25:14 we read Christ's own teachings on the way to use talents.

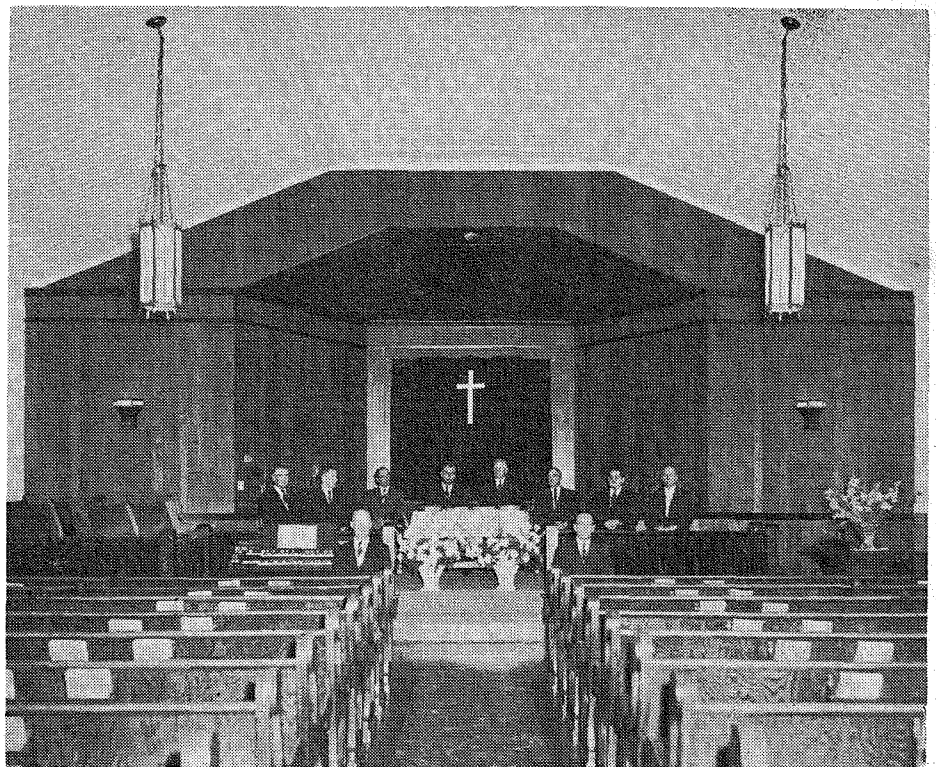
Never let any of us say, "That does not include me. I have no talent. There is nothing outstanding I can do. I have tried this or that, but it is of no use." Talents are so numerous and varied it would be difficult to list them all on paper.

DO YOU not think it is a talent to be able to visit a sick friend, cheer him with pleasant conversation, and leave him feeling just a little better through some bit of wit you may pass along?

Can you deny that it is talent that enables one to make from a few scraps of cloth an attractive apron, or doll's dress, that would please some little girl who has been in bed for a long time with some illness?

It is indeed a talent when one may help God through faithful labor and

Church in Jonesport, Maine Remodeled



MEMBERS of the Jonesport, Maine, Branch have met for worship in the same location since 1912. Recently the interior of the upper auditorium was remodeled and redecorated.

Emphasis was placed on the remodeling of the chancel. The floor was covered with cinnamon-colored wool carpeting. The walls of the chancel were covered with walnut paneling. The pulpit is set to one side and the choir on the other side of the chancel. The wall back of the chancel is draped and fronted by the Communion table on which the Three Standard Books are arranged and spotlighted.

The chancel with a center aisle affords an ideal setting for special services without the furniture having to be rearranged. With this setting a deep feeling of reverence is felt by all who come to worship. It is indeed a place of beauty. After the completion of this work, which was done mostly by the

men of the church, special services were held March 6, 1958, with over six hundred in attendance at the three services. The first service in the newly decorated sanctuary was a Communion service at eleven o'clock. In the afternoon, ten candidates were baptized into the church. The concluding service of the day was held at seven o'clock with District President B. L. Carter delivering the dedicatory sermon. Other members of the priesthood who officiated during the day were Chester Gray, pastor; Calvin Crowley, Erwin Alley, Clifton Look, Harry Rogers, Ulmer Davis, Albert Small, Orel Noyes, Lessie Woodward, Clifford Seavey, Ronald Tucker. Those baptized were Charles Alley, Josephine Crowley, Nellie Norton, Maurice Alley, John, Dolly, and Darlene Farnsworth, Arnold and Louann Francis, Adelman Urquhart.

Members of the priesthood are actively engaged at the present time in a home visitation program, and District Missionary D. L. Kyser is having a series of cottage meetings. Church attendance has been growing rapidly, with a membership of 192 enrolled in the church school. The record attendance is 257, with an average attendance at prayer service of 85.

The branch has an active women's department with fifty members, two Zion's League groups, and four Skylark bands.

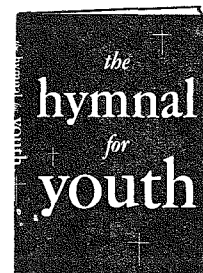
The members anticipate the erection of an education building in the near future. Under the able leadership of their pastor, Elder Chester Gray, they continue to contribute to the building of the kingdom.

Jonesport is one of eight branches and one mission located in Maine District.

for young people who like to sing . . .

The Hymnal for Youth

Distinctively theirs and prepared especially for their age group, *The Hymnal for Youth* contributes a vital part to all kinds of worship services: sermons, devotionals, fellowships, campfires. Complete with 396 hymns, responsive readings, suggested orders of worship, and a section on planning worship. (Quantity prices upon request.) Herald House



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Church History as I See It

Joseph Smith, Jr.

The first church president, Joseph Smith, Jr., was a young, impetuous man. A man of that temperament was needed to present to the world a new idea in religion and a new system of social living. He gathered around him a group of men, largely young ones, ready to accept such a challenge. Joseph believed that when the Lord said to do something he meant do it.

Although Joseph spent some time in jail on trumped up charges, and from beginning to the very end was hindered by mob violence, he translated and had printed the Book of Mormon, wrote the Doctrine and Covenants, and made corrections in the Bible. He established the idea of adult education, stood for and worked for higher education. He and his group converted thousands, built a city, and established a new church. We always think of him as a young man. He never grew old, but in his short life he accomplished more than most men do in long lives of peaceful existence.

Joseph the Third

Joseph, son of the martyr, took his father's place and was our second president. He has become known as Joseph the Third, although at first he was simply "Young Joseph." Joseph was more like his mother than his father. He was devoted to his father's teachings, taught them, and stood steadfastly by them through his life. However, he had been through the trial of persecution, and he decided that the church could gain momentum by slowing down a little. The hasty gathering that took place in the early days had resulted in disaster. Joseph sent a message through the church that, for the present, there would be no gathering to the Center Place. Members should stay where they were. They should try to build up the work in their communities and make the name of the church honored by the lives they lived.

The church took his advice. Groups were built up all through the country. The ministry worked to keep evil out of the church and to keep the members living on a high moral level. It still was the church militant. Wherever a

minister raised objections to the church he found someone ready to set him straight. Many were the public debates held throughout the country. Men who had little formal education were well educated in church teachings and were surprisingly successful in debates. One reason they were so well trained was that they had fought the church themselves until they had become convinced of the truth.

Joseph spent his life clearing his father's name of some odious reputations that had been attached to it through the objectionable doings of some of his followers. He lived a long and useful life, respected by all who knew him and loved by the church. Through all of the persecution the church endured, the thought remained, "Zion shall not be moved out of her place." Independence was still the Center Place. Joseph, the son of the martyr, with his calming influence, made the return of the church to Independence possible. He moved the headquarters to Independence, and he and many of the officials established their homes there.

Frederick M. Smith

The third president of the church was Frederick Madison Smith, popularly known as Fred M. He was the son of Joseph III. For a time he followed his father's policy, tightened up a little. He gave new life and pep and vigor to the church.

Finally he sent a message to the church that the time had come to resume the Gathering. I heard a man say not long ago that Fred M. sent out the call for the Gathering, but the church did not heed it. I think many did. A large movement like that cannot start suddenly. One reason the start was slow was that with the call came a warning that was given in the early days but was unheeded then. This warning was that people should have "the way prepared" before them. Independence and the stakes have become the Mecca of many members, and the Gathering which began slowly has gained momentum since.

Fred M. was a practical dreamer. That is, he dreamed great things for the future of the church, but he did

not just dream them—he tried to put a practical foundation under his dreams. One of his dreams is the Auditorium of which we are so proud. We have built on the foundation he started.

President F. M. Smith's sudden death cut off further future plans and left the leadership of the church to its fourth leader, his brother.

Israel A. Smith

Israel A. did not begin his work as president in his youth as the others had. He is still president, and it may be presumptuous to judge his work at all until he has finished it. But there have been some interesting developments that I would like to mention.

There has been a series of specialized, personalized conferences through the years that could have a great influence on the work of the church. For example, there was a conference of businessmen. Think what this type of conference can mean to the church. Men and women who have had the special training, experience, and discipline that come with life in the business world can meet to discuss that phase of our work much more intelligently than a mixed group. Think what practical progress it could mean to the church.

There was a conference of public school teachers; they now have a church-wide organization. The possibilities along this line are unlimited.

Our college people are well organized and are hoping to be able to help in the work of the church, and surely they can.

There was a conference of women studying the Zionite home. This gets down to the groundwork of life. Zionite homes are one of our greatest needs today. Let us hope that these studies will continue and go deeper and higher with their plans each conference.

People concerned with audio-visual education got together and discussed future plans. I think these activities are significant but, as one said, they have been done so quietly and with so little fanfare that he had not stopped to add up what had been accomplished.

There is a movement in Independence to provide higher education for the church. This is fairly new but it is already making strides forward. Great plans are being made for the future.

Many people are working on these projects just as there were in each era of the past. Each leader and group seemed to be especially fitted for the work of his day.

God is still the leader and planner of history. The future is safe in his hands.

ELLA LAMBKIN

Question Time

Question

1. Recently I have been reading concerning the plates of the Book of Mormon (see Mormon 1: 4-6, 44; 2: 2-25; 3: 5-8) and will appreciate answers to the following questions: (a) Which plates did Mormon hide in Cumorah? (b) When did he hide them? (c) Why did he hide them?

MRS. M. O. D.

Louisiana

Answer

(a) All except the few he gave to Moroni (see Mormon 3: 8). These would include the brass plates, the plates of Nephi, the record of Zeniff, probably a translation from the twenty-four gold plates discovered by the people of Limhi, and many other records "which are particular and very large" (see Helaman 2: 12-14 and III Nephi 2: 93).

(b) They were deposited or "hid up" in the hill Cumorah, where both the Jaredites and the Nephites fought their last battles.

(c) By the Lord's command, that they might be "kept and preserved by the hand of the Lord, until they should go forth unto every nation, kindred, tongue and people" (see Mormon 1: 1-5; and Alma 17: 33-49). The Lamanites had sworn to destroy the Nephite records (see Enos 1: 22).

Question

2. Which plates did Mormon give to Moroni?

Answer

The plates of Mormon's abridgment, some of the smaller plates of Nephi (possibly all), and the twenty-four gold plates found by the people of Limhi, or at least, as one writer has suggested, a translation for them (see Words of Mormon 1: 9; and Ether 1: 1, 2).

Question

3. (a) Which plates did Moroni hide? (b) Where were these? (c) Why did he hide them?

Answer

(a) These few plates mentioned in answer to Question 2 were all hidden. (b) At the time of their revealment by the angel, they were in Hill Cumorah in New York.

(c) By commandment (see Ether 1: 97) and for the same reason as given in answer to Question 1 (c).

Question

4. (a) What did the stone box contain, which Joseph Smith found in New York? (b) If it had more than the abridgment, which plates were they?

Answer

(a) The plates, the Urim and Thummim, the breastplate, the ball or directors, and the sword of Laban.

(b) The plates of Nephi (the smaller plates) down to the time of King Benjamin (see Words of Mormon 1: 9) and the sealed part containing the mysteries revealed to the Brother of Jared (see Ether 1: 2, 97-99).

Question

5. (a) If he found other plates besides the abridgment, why was Mormon commanded to make the abridgment? (b) We read in the Book of Mormon that the abridgment was made for safety and convenience of hiding the plates. Why, then, did he hide all the plates in the same box? (c) Why did he not leave all the plates for Moroni to hide?

Answer

(a) Joseph Smith did not find, with the abridgment, the plates from which the abridgment was made. The abridgment was made from the larger plates of Nephi, which were deposited by Mormon in the original hill Cumorah. But suppose we had access to all of these, how valuable to have first a brief or concise account such as we have in the Book of Mormon (see Mormon 1: 45). Also we are told specifically that the world would not have sufficient faith, at the time the abridgment would be translated, to profit by the deeper mysteries still to be revealed (see III Nephi 12: 3 and Ether 1: 99-101).

(b) The question seems to be based upon misinformation. At least we can find nothing in the Book of Mormon stating the abridgment was made for "convenience in hiding." Neither do we find that Mormon hid all the plates in the same box, but simply "in the hill Cumorah"—that is all except the abridgment and the few accompanying plates (see Mormon 3: 8).

(c) They would have been too many, too heavy, and too cumbersome for Moroni to carry in his rapid flight northward from the original hill Cumorah where the Lamanites had taken over. Hill Cumorah in New York must be a vast distance from the hill Cumorah where the plates were buried by Mormon.

The Lord doubtless took into consideration, too, the conditions among peo-

ples and governments which would best preserve and foster his purposes in his great movement of Restoration, of which the Book of Mormon was to be a prominent part.

Question

6. If Joseph found only the abridgment, what became of the other plates?

Answer

Presuming the questioner means the rest of the plates besides those returned by Joseph to the angel, they are probably still in the hill Cumorah, somewhere in Mexico perhaps, where Mormon deposited them.

A statement is ascribed to David Whitmer to the effect that he, as one of the witnesses, saw the brass plates and many other plates at the time he saw the Book of Mormon plates, but we are dubious as to the authenticity of the details of this statement. It is quoted from *L. D. S. Biographical Encyclopedia*, page 266, (see *The Story of the Church*, page 71, fifth edition).

However, the brass plates and others are yet to come forth in God's time and way to greatly influence and benefit the world (see I Nephi 1: 169-170; II Nephi 11: 127-132; and Ether 1: 98-101).

Question

7. If all the plates were in the stone box, were they bound together by rings, and did they all have the appearance of gold?

Answer

To the best of our knowledge the plates of the abridgment, the smaller plates of Nephi with them, and the sealed portion, were bound together by rings and did have the appearance of gold.

HAROLD I. VELT

In recent weeks we have received a few questions which writers would like to have us answer in our Question Time column, but they are unsigned or carry only initials.

We feel that it is not good policy to give consideration to anonymous letters. Doubtless some feel that since we publish only the initials that this kind of signature is sufficient. However, a letter is still anonymous when only the initials have been furnished.

If you are one who has sent in such questions, we suggest that you rewrite them, sign them, and send them to us again.

CHRIS B. HARTSHORN

Two High Priests Ordained

In Memphis District

On Sunday, April 6, Elders Thomas S. Gough and J. Adelbert Withee of Memphis were ordained to the office of high priest. Officiating ministers were Apostle E. J. Gleazer, assisted by District President D. E. Couey and Evangelist Jerry C. Fitch. This was a significant occasion in that it was the first instance in which ordinations to the high priesthood have taken place in the Memphis District. The picture was taken while Brother Gough was being ordained.



Because the cultivation of Christian love is a major objective in the church "Make Love Your Aim" has been selected as the 1958 camp theme

Must We Surrender Love?

By Carl Mesle

CHRISTIAN LOVE is the theme and "Make Love Your Aim" is the title selected for this year's senior high youth camp study and worship helps.

The decision to use this title was a difficult one, for at first glance it might seem that the church is surrendering to Hollywood. With so many present-day problems centered about infatuation or romantic love, it might seem that we are advocating a cheap objective for our youth. In senior high coed camps where boy-girl relations are so much on the minds of the campers, there could be danger that this title might cause smirks and such remarks as might undermine the very objectives of the camp.

In the face of these possibilities the committee which prepared the helps weighed and re-weighed the title. Tentatively, it tried other titles: "The Greatest of These," "Greater Love Hath No Man," "Explorations in Christian Love," "Make Christian Love Your Aim." All were considered either too philosophical or too "preachy" for a camp. A camp theme needs to be an action theme, straightforward, down to earth—one which whets the curiosity and contributes to the *permissive atmosphere* of frank and open discussion, rather than closing the door with a "church answer."

Camps using this year's helps are free to change the title or to develop their own materials, but those who have prepared these helps feel they are sound and that they deal with the most vital theme of the gospel. In making a final decision to stick by the title and to seek support in it, the committee asks these questions: "Should we surrender love to those forces which have wrested it from the church, dragged it through the mire, and left it but a skeleton of its former self; or should we try to reclaim it and restore it to its purity and beauty of meaning as we have successfully done with some other basic principles of the original gospel? Should we permit the threatened smirks of a few over-sophisticated and under-indoctrinated young people to rob

us of the key word in the 'first and greatest commandment, or can we hope to reclaim it?'"

In the urgency of our declaration of other basic gospel principles have we not too often neglected to give due emphasis to the central theme of Christian love without which all other principles lose the true spirit of Christianity? Of this word which appears some one hundred and fifty times in the New Testament, Rufus Jones, the great modern Quaker, says, "Love is a word that needs a cleansing bath." I'm sure we agree with Mr. Jones and can expect other followers of Christ to applaud our efforts to help redeem the word "love."

When we read the words of the Master, "Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, . . . and thy neighbor as thyself," all Christians know whereof he speaks and something of the depth and meaning of the word. He did not say, "Thou shalt 'Christian love' thy God . . ." but "Thou shalt *love* . . ." We make no apology as we try to live by this word, making its achievement a chief goal in our lives and hoping that others will say of us as they did of the original followers of Christ, "See how those Christians love one another."

To our young people in camp this summer, we say, "Make love your aim"—not self love, not family love, not romantic love, as fine and necessary as they are, but make the all-encompassing Christian love your aim. With a week to explore the many facets of this word, to seek to understand what the world has done to it, and to practice and to share some of the deeper meanings of the values Christ gave it, we believe that our young people will find a new place in their lives for the values the church places on the word "love" and will truly come forth making the cultivation of Christian love a major objective of their lives.

Come on Back

(an open letter to a friend who is sliding away)

Dear Friend,

For a while—when we were all going to Sunday school and church together, taking part in the social activities, arguing about this and that doctrine—I remember you said you felt you were being helped, that you saw a lot of sense to this religion business. If that were once true, isn't it still true?

We were enlarging our outlooks, growing steadily in the development of a personal code of conduct based on the big truths that were weekly being unfolded to us. Then we changed teachers, and—to put it bluntly—your spiritual rocket fizzled and died. (Now don't misunderstand me; mine hasn't soared to any majestic heights, but it is still under power, heading in the correct azimuth reading, and has passed some points of interest that yours didn't get to.)

My friend, I'm going to lay it on the line—Texas wrestling, no holds barred! You can hate me for it if you choose. You may thank me someday. I know I have no right to interfere with your life. Neither am I qualified to do so. I am simply tossing this out, straight from the heart.

Point number one: You are the head of a household. All this talk of "momism" to the contrary, the attitude of the

husband and father still pretty much sets the tone of the family's attitude. I think this is particularly true in your case. And here's something for you to chew on: People who are strong-minded and strong-willed should be especially careful what they are strong-minded about. They exert much more influence over others than the wishy-washies do. In what direction are you leading your family?

Point number two: It was an evidence of weakness on your part that you slid away when the influence of our former Sunday school teacher was removed. He warned us, remember, not to pin our faith to man. And urged us to study and search for ourselves. Personal salvation must be, in the final analysis, a personal issue between oneself and God. It is immature of us to put that duty on anyone else. If you were God, would you want the final social culmination of your creations to be people unable to stand on their own moral feet?

Point number three: You like overmuch the pleasantly self-indulgent life you lead. And it is pleasant to indulge oneself; particularly if one has had a rigorous childhood or youth, as you have. Because you have had it rough, you doubly appreciate the soft. I know and understand this, for I have had it

rough, too. And I don't for a moment believe that our Creator brought us into being to our sorrow. I do believe that we are to enjoy an abundant life. I further believe that I am on the track of it by subscribing to the philosophy that the more I give of myself to mankind the more mankind gives to me. The more nearly I line myself up with the will of my Creator the better I am able to appreciate and enjoy the bounteousness of his provisions for our happiness.

There is simply no room for selfishness in this philosophy. No successful social unit, whether it be a simple partnership, a nation, or God's kingdom, can be made up of individuals who think fifty-one per cent of the time of themselves and forty-nine per cent of others. That's a matter of cold, hard, mathematical logic!

That's all, my friend. See you in church.

Editor's note: This open letter seems to justify setting aside the policy of ignoring anonymous articles. It is better that no identifying marks are on it. However, the writer would do better to sign it next time and request anonymity if his contribution is published.

Evan Fry Leaves Radio

(Continued from page 2)

Dr. Charles Church, director of the Radio Department, speaking of Brother Fry's contribution said: "Through his many years in radio Evan has made a great and unique contribution to the church. Not only in Missouri and Kansas, but in many other areas of the country, his radio sermons have been of personal help to thousands of listeners and have created good will for the church.

"His narration of the film 'Other Sheep' has been a pioneering effort for the church in television.

"We are happy that he will still be available for counsel and also, as time permits, for revision of his earlier programs for general use.

"As Evan turns to his new assignment we are happy to welcome in his place Dr. Cecil R. Ettinger, presently pastor of the Central Des Moines (Iowa) Branch. Brother Ettinger is deeply interested in radio ministry and has already had considerable experience in both radio and television. We feel sure that the ministry of the church through radio will continue to be in most capable hands."

R. Y.

Coming your way . . .

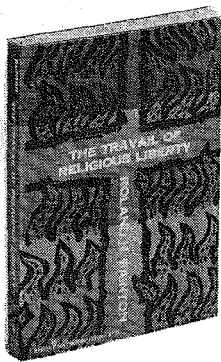
A completely new church school curriculum for kindergartners, primaries, juniors, junior highs, and senior highs.

Prepared under the direction of the Department of Religious Education of the General Church. To be used beginning with the October, 1958, quarter.

Sample kits will be available from Herald House about August 1, 1958.

Read the summer issue of GUIDELINES TO LEADERSHIP for further information about this brand-new curriculum.

Book Review



The Travail of Religious Liberty

By
Roland H. Bainton

Harper and Brothers
Price, \$1.45

This book is an excellent historical account of man's struggle to construct his own pattern of religious thought and allow his neighbor the same privilege. With evidence well documented from Thomas of Torquemada and the Spanish Inquisition down to John Locke of England, the author makes it clear that such words as banish, imprison, torture, strangle, behead, drown, and burn are more descriptive of the period than tolerance, clemency, forbearance, freedom and understanding.

By and large the author divides the book into case studies of men such as Thomas of Torquemada, John Calvin, Michael Servetus, Sebastien Castellio, David Joris, John Milton, and Roger Williams, pointing up the distinct role each played in the travail of religious liberty.

One becomes immediately aware through reading the book that if the Reformation ever pretended to correct the abuses of the Spanish Inquisition, it failed miserably, for the persecution of Protestant by Protestant, especially during John Calvin's period, rivaled any Catholic abuses.

The author makes excellent use of historical material. He chronicles events in a most compelling manner and gives the reader a startling insight into the price paid for religious liberty. He is quick to point out that the travail of religious liberty is not now merely a historic memory, but that the issues underlying the struggle are still quite unresolved.

An excellent index and bibliography add to the value of the book. It is highly recommended for any serious student of the history of Christianity.

DON LANDON

Time to Grow Up

HAVE YOU ever been walking along, confident of your path, or hurrying to seek shelter and security from a storm, only to lose your footing and fall?

Recently a number of people, from all walks of life, of different racial origins, had this sensation when a certain man died. Our cry was "What shall we do now?" "This man was there to aid me when I needed strength," said one; "to counsel with me when I needed advice," said another; "to stand up for our interests," and so on, each one echoing the loss in his or her heart. Each one had a special need that this one man, in his wisdom and God-given gift of discernment, could aid. We do not grieve for him, for we know he is in one of the "many mansions," but we do grieve for ourselves. There is no one else to turn to. No one, who so understands and loves and prays for us as he did, is available to help us now.

Yet the one person that loved him most and was most beloved of him, who will miss him more, is the one that gave the answer to our grieving hearts. "It is time to grow up. As long as he was available to lean on, you could not attain the height of your growth. There are men now who must develop their potentials to meet the responsibilities of the various offices he left vacant. So must each of you grow now, realizing God is available to each person, individually, with strength and guidance you could not know as long as my husband was still alive."

Each of us is groping now. We are searching our souls to decide whether we will grow inward, and thus prove this man loved us and sought to aid us in vain, or grow outward, reaching to others in need, with the strength and love God will give us, to become living memorials, testifying that this man we so loved and depended on did not live and die in vain.

DOROTHY WILDER ROMIG

Sanscripts

Student Nurses to Lions Club

On April 24 the School of Nursing was invited to give the program for the Lions Club noon meeting. Alice Rupprecht of Caseyville, Illinois, was Mistress of Ceremonies. Lillie Nubi of Honolulu and Happy Mitchell of Macy, Nebraska, gave the talks. The girls talked of the geographic areas represented by student nurses here in the school. Lillie, dressed in an Hawaiian holuku, showed them some Hawaiian musical instruments and told of the culture. Happy, who is an Omaha Indian, talked of the culture of the tribe and of life on an Indian reservation.

Mrs. Madge Briggs Wins Scholarship

Mrs. Madge Briggs, executive housekeeper for the "San," was advised on April 8, that she had been granted a scholarship to attend the Cornell University Summer short course in housekeeping administration being offered at Ithica, New York, in July. This entitles the awardee to free tuition for a period of one week. Some of the outstanding executive housekeepers of the country will be in attendance, and six directors are being recognized nationally with these scholarships.

Mrs. Briggs has been president of the Kansas City Area Executive Housekeepers Association during this last year and has attained national recognition in

her office as well as in several projects which she has completed under this organization's auspices. She will leave late in June for Cornell University.

Dr. N. W. Cummins Presents Hi-Fi

Dr. N. W. Cummins, father of student nurse Miss Vivienne Cummins, presented a blonde table model hi-fi phonograph to students of the School of Nursing last week. The player, which fits well into the pattern of the new furniture in the student lounge, will be available for use by all students. This is an excellent addition to a new environment created by the redecoration of the lounge.

Honor Dr. C. H. Allen

The "San" medical staff gave a dinner in honor of Dr. C. H. Allen who has recently retired from active practice. Dr. Allen has been a member of the "San" staff since 1925 and throughout the years has been a strong supporter of the hospital and the school of nursing.

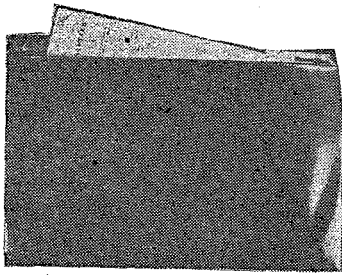
F. Henry Edwards of the Board of Trustees expressed the appreciation of the board for Dr. Allen's many contributions. Dr. M. R. Bay represented the medical staff. The main speaker of the evening was Dr. C. S. Gillmor, a long-time friend and professional associate of Dr. Allen.

The dinner was held in the School of Nursing Recreation Building and was served by the Hospital Dietary Department.

Youth Camp Schedule

Senior High Camps

<u>DATE</u>	<u>NAME OF CAMP</u>	<u>LOCATION</u>	<u>DIRECTOR OR REGISTRAR</u>
June 7-14	Camp Niobara	Horn's Ranch Atkinson, Nebraska	A. F. Gibbs, Director c/o Fred Horne Atkinson, Nebraska
June 8-14	Senior High	Odesa, Mo.	Velma Jones Rt. 4, Box 402 Independence, Mo.
June 8-15	Monyoka	YMCA Camp Elliston, Montana	Harve Eliason Route 1 Deer Lodge, Montana
June 8-15	Romoca	Palmer Lake, Colorado	Ward Hougas 480 Marion St. Denver 18, Colorado
June 15-20	Camp Hooluana	YMCA Camp Kokokahi, Oahu	Sylvester Coleman 45-420 Pua Makahala Kaneohe, Oahu, T. H.
June 15-21	Agape	Guthrie Grove Guthrie Center, Iowa	Dale Paterno 128 Lynn Ames, Iowa
June 15-21	Idauca	Baptist Camp (12 mi. north of Ketchum, Idaho)	Elvin Dennis Melba, Idaho
June 15-22	Liahona	Camp Shelby State Park Hattiesburg, Miss.	John R. Darling 1200 Baltimore Mobile, Ala.
June 21-28	Zion's League	Buckhorn Camp Idyllwild, Calif.	Jasper R. Pennington 3043 Studebaker Rd. Long Beach 8, Calif.
June 21-28	Tri-District	Happy Valley Conf. Grounds Santa Cruz, California	Normand Slick 1208 Sandra Dr. Bakersfield, Calif.
June 22-29	Michuron	Lexington, Michigan	Murray Smith 363 Louise Ave. Highland Park 3, Mich.
June 22-29	Winiaugwamauk	Brooksville, Maine	D. L. Kyser Box 364 Jonesport, Maine
June 27 - July 4	Ontagin	Port Elgin Ontario, Canada	Jack Wright 44 Castlefield Ave. Toronto 12, Ontario
June 28 - July 5	Michahona	Sanford, Michigan	Robert Ball Roscommon, Mich.
June 29 - July 6	Erie Beach Sr. High	Erie Beach Ontario, Canada	Elroy Hanton 13 Tweedsmuir Ave. Chatham, Ontario
June 29 - July 6	Michivoix	Park of Pines Boyne City, Michigan	Muiri F. Robinson 601 Reed St. Kalamazoo, Michigan
June 29 - July 6	LaDaSa (S.E. Ill., Cent. Ill., & St. Louis Districts)	Brush Creek Reunion Grnds. Xenia, Illinois	John Wight (Registrar) 4250 N. Grand Blvd. St. Louis 7, Mo.
June 29 - July 6	Sr. Hi.	Camp Manitou Vandalia, Michigan	Lloyd Cleveland 1224 N. Randall Rd. Aurora, Ill.
June 29 - July 6	Kimtah	Deception Pass, Wash.	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington
July 21-28	Camp Big Hart	Pensacola, Florida	Sam Dixon, Director Route 1 Milton, Florida
July 27 - August 3	Deer Park	Deer Park New Hope, Penn.	Loyd Adams 27 Parkway Drive Plainview, N. Y.
August 3-10	Yopeca	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
August 10-16	Tonadoona	Chetek, Wis.	Conon Edwards 2848 Aurene Circle West Allis, Wis.
August 10-17	Doyoca	Lake Doniphan Excelsior Springs, Mo.	Ray Fisher 617 Fremont Ave. Kansas City, Mo.
August 10-17	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 16-24	Starlite	Lakehurst Maquoketa, Illinois	N. L. Preusch 1511 Robeson St. Bettendorf, Iowa
August 17-23	Ecene	Zephyr Lodge, Liberty Lake, Wash. (Between Spokane and Coeur d'Alene)	E. Paul Crinzi N. 5506 "G" St. Spokane 15, Wash.
August 17-24	Buckhorn	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 17-24	Israel (15-19 yrs.)	Lewis River Campgrounds Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Sionito	Bandera, Texas	Charles Eastham 1806 S. Hackberry San Antonio, Texas



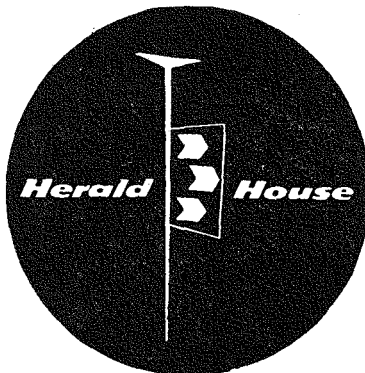
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Combined Junior-Senior High Camps

DATE	NAME OF CAMP	LOCATION	DIRECTOR OR REGISTRAR
June 7-15	Liahona	American Baptist Tonto Rim Camp (near Payson, Arizona)	Robert I. Wakeman 67 W. Cypress Phoenix, Arizona
June 7-15	Texoma	Robbers Cave State Park Wilburton, Oklahoma	Don Dollins Wilburton, Oklahoma
June 14-22	Southern Oregon District	Fir Point Christian Camp Glendale, Oregon	Frank Tucker 410 South Oregon Yreka, California
June 15-22	So. Indiana	Brush Creek Reunion Grnds. Xenia, Illinois	Chester Metcalf 1805 Shelby St. New Albany, Ind.
June 15-22	Rubicon	Orlando, Florida	Howard Roberts 3809 Wren Lane Orlando, Florida
June 29 - July 4	Youth Camp (13-18 yrs.)	Sandy Lake McDowell, Sask., Canada	Keith Harvey 2336 Garnet St. Regina, Saskatchewan
August 10-17	Clemens	Mark Twain State Park Perry, Mo.	Wm. T. Guthrie Rt. 3 Columbia, Mo.
August 22-29	Alleghany	Alleghany State Park New York	R. M. Reid R. F. D. No. 5 Corfu, New York
August 23-30	S. N. E. Camp Junior High and Senior High	YMCA Camp Camp Shepard, R. I.	Victor Witte 1386 Massachusetts Ave. Lexington, Mass.

The Junior High and Specialized Youth Camps will appear in the June 23 issue.

Briefs

Central Texas District Divided

HOUSTON, TEXAS.—The Joint Council took action at its recent session to bring about a division of the Central Texas District into the Southeast and Northeast Districts. For this purpose a Southeast Texas district conference was held May 3 at the Pasadena Church, to elect district officers and members at large of the reunion committee, and also to elect delegates to the forthcoming General Conference.

Elder Jack R. Evans was elected unanimously to serve as district president and non-resident pastor. Ina Barksdale was elected district secretary; A. J. Banta, district treasurer; and Margaret Porter, women's leader. Other officers are Charles Renfroe, religious education director; Herbert Smith, district youth leader; Bula Bobbitt, music director; Beuron Boyd, district publicity director; and H. Roy Vandel, bishop's agent.

A. J. Banta and Clyde Ballinger were chosen to serve on the reunion committee.

James Wright was elected young adult leader, Henry Porter and Ralph Bobbitt were elected members of the reunion planning committee, Genevieve Wright was elected church historian, and H. Roy Vandel and James Wright were chosen to be youth camp leaders.

Elder John T. Puckett, missionary to Central Texas District, was in charge of the conference, assisted by Elder Wayne Banta, missionary to Metropolitan Houston area, and Fred A. Olson, pastor of the Pasadena church. Southeast Texas District will begin officially on June 1. The conference to constitute the Northeast Texas District will be announced later—until then administration of Central Texas District will continue.—Reported by BEURON BOYD

Spring Conference

WELLSBURG, WEST VIRGINIA.—The annual spring conference of the West Virginia District was held April 12-13. Elder Jack Curtis ministered at the opening session, held on Saturday evening. A Sunday morning priesthood class was counseled by Elder Elwood Smith, district president of Southern

Ohio District. Elder John Blackstock gave the morning message.

The business session was held in the afternoon, to elect delegates to General Conference. District President Otto Melcher was in charge.

Music was presented by the Wellsburg and Steubenville branches, under the direction of Neil Nixon, district music director.—Reported by LENORA NIXON

Show Cancer Film

FARGO, NORTH DAKOTA.—Missionary H. W. Fisher held a series of meetings recently, closing with a class and discussion on "Techniques for Growth."

Elder C. R. Rotzien preached at Oakes, North Dakota, on Easter Sunday.

Earl Rotzien, Douglas Christianson, and Bruce Phelps recently went to Bemidji, Bagley, and Cohasset, Minnesota, in the interest of the young people. Earl Rotzien preached at Cohasset.

The Emma Hale Circle, directed by Mrs. K. O. Schiebold, presented a film on cancer at the church open meeting. Dr. J. F. Houghton of the Veteran's Hospital was invited to discuss the subject.

The Zion's League and the young adults have served suppers at the church, and also presented programs and films.

Mr. and Mrs. Harrison Rhyon of Independence were Fargo visitors recently.—Reported by IRENE ROTZIEN

Galewood News

GRAND RAPIDS, MICHIGAN.—On January 14, Apostle D. O. Chesworth was guest speaker at the Galewood church. On January 26, Bishop Lewis Landsberg was guest speaker. Bert Will, son of Mr. and Mrs. George Phillips of Howard City, was blessed January 12 by B. R. Harvey. Out-of-town speakers in February were Brother Osborne of Gaylord, and Brother Ellis of Alto, Michigan.

On March 2, Elizabeth and Freeman Heahnell were baptized by Elder Harvey. Elizabeth was confirmed by Pastor Bruce R. Harvey and Elder Ray Smith. Freeman was confirmed by Elders Smith and Harvey. Elder George Lalone of Boyne City was the speaker on March 16. He was a former Galewood pastor.

Keith Harvey brought the Easter message. The junior choir sang, and the evening service was a cantata, combining the junior and adult choirs. On several occasions, District President James Phillips has visited. He presented slides. He is pastor at Grand Rapids.—Reported by MINNIE M. DODDS

President W. W. Smith Visits

BELL, CALIFORNIA.—A candlelight Communion service was held Friday evening, April 4. Two services were held Easter morning, with Stake President Garland Tickemyer as speaker.

Stephen Spencer, son of Mr. and Mrs. Gordon Sears, was blessed March 2 by Elders Wallace Farley and Leroy Hamilton. Carole Lee, daughter of Mr. and Mrs. Charles Tutty, Jr., was blessed March 23 by Elders Leroy Hamilton and Lee Hutchins. On April 13, Duane James, son of Mr. and Mrs. James Harris, was blessed by Elders Leroy Hamilton and Marvin Moore.

Evelyn Rosalie McIntyre was baptized March 3 by Brother Hamilton, and confirmed by Brothers Moore and Hamilton.

President W. Wallace Smith was a guest at the quarterly church worker's conference.—Reported by BERNICE KALER

Growth in Mission

FAYETTEVILLE, ARKANSAS.—The mission was organized four years ago. Last year there were seven converts. Three families moved to Fayetteville from Independence. Albert Cobb, a priest, and Loye Elliott, a deacon, came to the mission in 1957. Since that time Brother Elliott has been ordained a priest by Elders Athol Cochran and Floyd Nichol. The ordination was held April 13.

In October, 1957, the women's department was organized, with Mrs. Bill Nolen as women's leader. Also, the Zion's League was organized with Wilbur Cobb as leader. Since then Wilbur has entered Graceland College, and Mrs. Lura Keebler has been appointed to fill the unexpired term.

Missionary Kenneth Stobaugh held a two weeks' series of meetings and worked with the Leaguers the last two weeks in March.

The Zion's Leaguers attended the Zion's League meeting at district conference in Joplin, Missouri, March 29-30. At the close of this conference, Pamela Nolen, daughter of Mr. and Mrs. Bill Nolen, was baptized by Brother Cobb. She was confirmed in Fayetteville by Elders Athol Cochran and Floyd Nichol on April 13.—Reported by LOYE ELLIOTT

Minnesota Youth Retreat

MINNEAPOLIS, MINNESOTA.—Forty-six young people of the Minnesota and Red River districts attended the annual spring youth retreat held at Lyman Lodge YWCA camp on the edge of Lake Minnetonka, near Minneapolis, April 11-13.

In these beautiful surroundings, the young people and leaders enjoyed unforgettable experiences built around the theme "I Accept My Stewardship."

Young people came from Arkansasaw, Chetek, Cameron, and Maiden Rock, Wisconsin; Duluth, Moorhead, Minneapolis, and St. Paul, Minnesota; and Casselton, Fargo, and Steele, North Dakota.

Leaders were Howard Fisher, Richard Fortman, Richard Isaacs, Hollis Olson, Margaret Rounds, Paul Sawyer, Bernice Staffeld, William and Lois Van Fleet, and John Whipple.—Reported by JOHN L. WHIPPLE

Bulletin Board

Notice to Members near Cape Girardeau

Dennis Midgorden and family have moved from Sioux Falls, South Dakota, to Cape Girardeau, Missouri, where he is field representative for the Society for Crippled Children and Adults in southeastern Missouri. Members living in that area are urged to contact him at his home, 1990 Montgomery, or by phone (either 52420 or 43108).

Change in Junior High Youth Camp

The Nebraska junior high youth camp will be held July 6 to 13 (rather than 6 to 12) at Fremont (rather than Atkinson), Nebraska, as listed in the youth camp schedule.

Appointees' Addresses

Glenn E. Johnston
5550 Yorkshire
Detroit 24, Michigan

Calvin M. Carpenter
2251 Lawn Avenue
Ottawa 3, Ontario

Howard S. Sheehy
5412 Nimitz Court
Louisville 14, Kentucky

Books Wanted

Mrs. Retta Gilbert, 607 Evelyn Street, Albany, California, would like to obtain the complete set of *Journals of History*. Please state price and condition of the journals before sending them.

Mrs. Ida D. Hunter, 277 Carroll Street, N.W., Washington 12, D.C., would like to obtain a copy of McGregor's *Marvelous Work and a Wonder*. Please state price and condition of the book before mailing it.

ENGAGEMENTS

Sanders-Shotwell

Mr. and Mrs. C. A. Shotwell of Grand Rapids, Michigan, announce the engagement of their daughter, Linda Lee, to Ronald Sanders, son of Mr. and Mrs. Otis Sanders of Houston, Texas. Both Linda and Ronald are attending Graceland College.

King-Tower

Mr. and Mrs. George W. Tower of Mount Morris, Michigan, announce the engagement of their daughter, Donna Rae, to James Robert King, son of the late Mr. Robert King and Mrs. Donald Berkley of Hamilton, Ohio. Donna is a graduate of the Independence Sanitarium School of Nursing and Graceland College, class of '58. Jim attended Ohio State University and is now serving in the Air Corps. The wedding will take place at Flint, Michigan, in September.

WEDDINGS

Holcomb-Small

Sandra Small, daughter of Mr. and Mrs. Melvin R. Small of Sperry, Oklahoma, and Tommy Landon Holcomb, son of Mr. and Mrs. D. C. Holcomb of Skiatook, Oklahoma, were married June 6 at the Reorganized Church in Sperry. The bride was the 1957 football queen at Sperry High School. The groom attended Bacone College.

Pyles-Armstrong

Nancy Jean Armstrong, daughter of Mr. and Mrs. Roy Armstrong of Detroit, Michigan, and Bobby Gene Pyles, son of Mr. and Mrs. Paul Pyles of Huntington, West Virginia, were married in a double-ring ceremony at the Reorganized Church in Detroit on May 17. Elder Richard A. Pomeroy officiating. They are making their home in Huntington.

BIRTHS

Spec 3/C and Mrs. Jack Eppard of Clarksville, Tennessee, became the parents of a daughter, Teresa Carol, on March 26. Mrs. Eppard is the former Carol Anne Huyett.

Mr. and Mrs. Phillip Miller of Evansville, Indiana, became the parents of a son on March 12. He has been named John Raymond.

Mr. and Mrs. Lester I. Tacy became the parents of a son, Lester Ivan, Jr., on March 15. He was blessed on April 27 at the church in Providence, Rhode Island, by Apostle Donald V. Lents and High Priest Victor Witte.

Mr. and Mrs. Bruce Graybill of Tallahassee, Florida, became the parents of a daughter, Diana Lynn, on February 12. Mrs. Graybill is the former Doris Green. Both parents are graduates of Graceland College, and Mr. Graybill is now working toward his Ph.D. at Florida State University.

DEATHS

CUMMINGS.—Marie B., daughter of Uriah and Phoebe (Nixon) Cummings, was born August 22, 1883, in Oxford, Kansas, and died April 23, 1958, in the home of Charles Watts near Lamoni, Iowa. She had been a member of the church since August 10, 1893.

She is survived by a sister, Mrs. Ray Sharp, Hatfield, Missouri, and nieces and a nephew.

Funeral services were conducted by Elder L. G. Holloway, assisted by Morton Edmunds, at Marsh Chapel. Interment was in Rose Hill Cemetery, Lamoni, Iowa.

KLIMEK.—Dayrl Jr., son of Paul and Edna Klimek of Miami, Oklahoma, died April 24, 1958. He was married on July 28, 1946, to Margaret Bixler, who survives him. He had been a member of the Reorganized Church since he was eight years old.

Besides his wife he leaves a daughter, Brenda Sue; his parents; and one brother, Clyo Klimek of La Puente, California. Elder B. F. Kyser conducted the funeral service at the Reorganized Church in Miami.

EDWARDS.—Alvin, Sr., was born at Kingston, Missouri, May 8, 1888, and died April 24, 1958, at his home. Most of his life he spent in Independence, and Kansas City, Missouri, where for over fifty years he did brick masonry. He was baptized in March, 1899, and was a member of the Stone Church congregation until 1952, when his membership was transferred to Central congregation in Kansas City, Missouri. He was also a member of American War Dads.

Besides his wife, Mary, he leaves the following children: Evelyn Edwards of the home; George Edwards, Kansas City, Missouri; Mrs. Wanda Cullen, Kansas City, Missouri; Mrs. Cleo Allen, Kansas City, Missouri; Alvin Edwards, Jr., Fort Riley, Kansas; Mrs. Norma Handy, Kansas City, Kansas; and Mrs. Reba Morain, Kansas City, Missouri. He also leaves sixteen grandchildren and four great-grandchildren.

Funeral services were held at Newcomers and Sons, and interment was in Mound Grove Cemetery, Independence, Missouri.

BARNES.—Anna B., daughter of William and Tensy Denny Goodwin, was born December 24, 1871, in Noble Township, Ohio, and died April 22, 1958, at St. Marys, Ohio. On March 13, 1890, she was married to William C. Barnes, who preceded her in death on January 29, 1913. She had been a member of the Reorganized Church since March 14, 1921.

Surviving are two children: William A. Barnes and Mrs. Rosie Casperson, both of St. Marys; one grandchild; and two great-grandchildren. Funeral services were held at the Yoder and Long Chapel. Elders Albert Prueter and Lloyd Deitsch officiating. Burial was in Elmgrove Cemetery.

SHELDON.—Dinah E. Finn, was born December 2, 1879, in Sanilac County, Michigan, and died at a nursing home in Crosswell, Michigan (date not given), after an extended illness. She was married on January 8, 1902, to Fred Sheldon, who preceded her in death in April, 1952. Since May 19, 1918, she had been a member of the Reorganized Church.

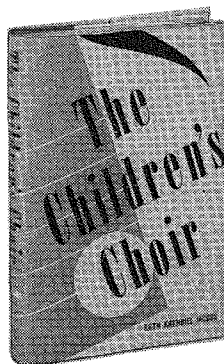
Surviving are two sons: Amos of Crosswell and William of Tucson, Arizona; six daughters: Mrs. Helen Wortley of Cadillac, Michigan; Mrs. Margaret Warner of Tucson; Mrs. Emily Swain of Lapeer, Michigan; Mrs. Mary Swain of Garden City, Michigan; Mrs. Ida Scheffler, of Albuquerque, New Mexico; Mrs. Mildred Ironside of Sarmia, Michigan; and Mrs. Wanda Schott of Port Huron, Michigan; twenty-four grandchildren; and twenty-five great-grandchildren. Elder Lewis Grice conducted the funeral service at Pomeroy Chapel. Burial was in Crosswell Cemetery.

The Children's Choir

a unique encyclopedia

In "The Children's Choir," Ruth K. Jacobs brings together readily applicable designs for effective choir organization, discipline, and activities; studies of youth choir methods, the spirit of the leader, and the work of the choir guild; plans for special services, and suggestions for better relating the junior chorister's home life and church life. This is a readable, well-documented study touching upon every phase of children's choir activity. It is a volume rich in experience for those in any way associated with such programs. Augustana Book Concern

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SIDES.—Albert, was born March 25, 1872, in Carson City, Nevada, and died October 13, 1957, at his home in Potter Valley, California, where he had resided for nearly fifty years. He was married on December 25, 1907, to Blanch Burnett who survives him. Since August 13, 1932, he had been a member of the Reorganized Church. Funeral services were conducted by Elder Ralph Sharrock in Ukiah, California. Burial was in Potter Valley.

SIMMONS.—Charlotte Elizabeth, daughter of Charles B. and Mary Gold, was born December 2, 1874, at Goreville, Illinois, and died May 11, 1958, at her home in Independence, Missouri. On September 7, 1893, she was married to Charles G. Simmons, who preceded her in death. Six children were born to them; a son, Noel Lawrence, and a daughter, Lula W. May, are now dead. She was baptized into the Reorganized Church on May 7, 1898, and was a devoted member throughout her life. Moving to Independence in 1906 she immediately became active in church work, canning fruits and vegetables for the needy, serving as a women's leader, assisting in group work, and helping supply the needs of the Sanitarium through the Patroness Society. She was also a member of the Royal Neighbors of America.

Surviving are two daughters: Mrs. Veve Kirby and Mary Ruth Simmons of the home in Independence; a son, Kenneth, also of Independence; a sister, Mrs. Monroe C. Parish of Independence; four brothers: Hugo Gold of Lombard, Illinois; Otis Gold of Herrin, Illinois; Cecil and William Gold of Independence; four grandchildren; and eight great-grandchildren. Elders Glaude A. Smith and Eugene A. Theys conducted the funeral service at Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

GARDNER.—John, son of John and Emma Gardner, was born June 23, 1879, at Moorhead, Iowa, and died May 1, 1958, at San Leandro, California. On June 6, 1902, he was married to Effie Rush, who survives him. He had been a member of the Reorganized Church since November 16, 1941.

Besides his wife he leaves two daughters: Opal DeLance of Moorhead and Corrine Bavart of Estacada, Oregon; five sons: Floyd M. of Ione, California; Leon E. of Shingle Springs, California; Marvin L. of Hayward, California; Glenn A. of Billings, Montana; and Curtice D. of Missoula, Montana; a brother, George Gardner of Moorhead; a sister, Mabel Bowen of Kansas City, Missouri; twenty-five grandchildren; and eleven great-grandchildren. A son, Carl, and a daughter, Velma, died in infancy; another daughter, Regina Averil Klein, who has been missing since 1945, has been declared dead by law. Funeral services were held at Sorensen Brothers Chapel in Hayward, Elder Russell Bessire officiating. Interment was in Lone Tree Cemetery, Hayward.

SIMPSON.—Walter O., was born January 17, 1901, in London, Ontario, and died April 10, 1958, in Fort Lauderdale, Florida. He had been a member of the Reorganized Church since early childhood and had held the office of elder since May 14, 1939. A year ago he moved to Fort Lauderdale from Buffalo, New York, where he had been credit manager for Sears, Roebuck, and Company.

He is survived by his wife, Vera; a son, Fred of Hollywood, Florida; three sisters: Mrs. Pearl Bicknell of London, Ontario; Mrs. Mae McCord of Hamilton, Ontario; and Mrs. Edith Nichel of Windsor, Ontario; and three grandchildren. Funeral services were conducted at Fairchild Chapel in Fort Lauderdale by Elders Jack Barnes and E. V. Wagner. Burial was in the Lauderdale Memorial Park.

AMENT.—Walter Douglas, was born in 1909 at Holden, Missouri, and died at his home in Colorado Springs, Colorado, March 16, 1958. He was baptized into the Reorganized Church at the age of eight. In 1935 he was married to Viola Loyeotte; five children were born to them: Michael, Douglas D., Yvonne, Marianne, and Gretchen. He also leaves a daughter by a previous marriage, Mrs. Delores Perdue of Redwood City, California; his mother, Mrs. Salina Ament; a brother Albert of Colorado Springs; a sister, Mrs. Lois Weatherman of Kansas City, Missouri; and three grandchildren.

Funeral services were conducted by Elder J. D. Curtis. Burial was in Evergreen Cemetery, Colorado Springs.

CUMMINGS.—Mamie Bell, daughter of Uriah and Phoebe Cummings, was born August 22, 1883, in Oxford, Kansas, and died

April 23, 1958, in Lamoni, Iowa. She had been a member of the Reorganized Church since August 10, 1893.

She is survived by a sister, Mrs. Ray Sharp of Hatfield, Missouri. Elder L. G. Holloway, assisted by Morton Edmunds, conducted the funeral service at Marsh Chapel in Lamoni. Burial was in Rose Hill Cemetery at Lamoni.

BOWSER.—Anna Marie (Mary), daughter of Mr. and Mrs. Jacob Landfried, was born January 23, 1871, in Neuhofen, Germany, and died May 14, 1958, at Resthaven in Independence, Missouri, where she had resided for the past seven years. She came to America in 1882, settling with her parents in Milwaukee. In 1894 she was married to George Bowser, who died April 30, 1915. During her married years she lived in Colorado and Kansas.

Surviving are three daughters: Mrs. Glen Hands, Mission, Kansas; Mrs. Alice Curtis, Omaha, Nebraska; and Mrs. Maude McCabe, Atlanta, Georgia; five sons: Jay L. of Independence; Everett of Long Beach, California; Gilbert and George of Kansas City, Missouri; and Leonard of Colorado Springs, Colorado; a sister, Mrs. Gussie Palachek of Switzerland, Florida; a brother, Fred Landfried of Milwaukee; fifteen grandchildren; and eight great-grandchildren.

GAMET.—Lelia B., a native of Indiana, died January 7, 1958, in Mondamin, Iowa, at the age of eighty-nine. Her husband, Ira D. Gamet, preceded her in death in 1941. She had lived in Independence, Missouri, for thirty-seven years and was a member of the Englewood congregation.

Surviving are two daughters: Mrs. Mae Simmons of Mondamin and Mrs. Christie Derry of Stanchfield, Minnesota; a son, Lloyd Gamet of Kansas City, Missouri; two sisters: Mrs. Grace Baldwin of Mondamin and Mrs. Rita Brown of Sioux City, Iowa; three grandchildren; and five great-grandchildren. Funeral services were held at Carson Chapel in Independence, Elders Ted Paxton Scott and Herbert Scott officiating. Burial was in Mound Grove Cemetery.

GLENN.—Alma Johnson, son of Adam and Mary Glenn, was born May 22, 1895, in Perry County, Indiana, and died in Evansville, Indiana, which had been his home since 1924 (date of death not given). He served in World War I from 1917 to 1919, and was married in 1919 to Edna Agnes Thomas. His wife and a son, Jack, preceded him in death. He was a member of the Reorganized Church and had held the office of priest since 1937. From 1950 to '52 he served as pastor of the church in Evansville.

Surviving are three daughters: Mrs. Helena Tanner, Mrs. Dolores Packer, and Mrs. Lola Mae Collins; a son, Adam; a sister, Houston Glenn; two brothers: John and Weaver Glenn; and twelve grandchildren.

BINDER.—Henry A., son of Albert H. and Sophia Meyers Binder, was born September 24, 1894, at Macon, Missouri, and died May



Golden Wedding Anniversary

Mr. and Mrs. Lorenz Evans, whose fiftieth wedding anniversary was April 18, were honored at an open house given by their daughters, Mrs. Martha Barnett and Mrs. Marguerite Holloway, at their home in Lafayette, Colorado, on April 20.

They were married in Boulder, Colorado, and lived in Lafayette for a few years. Twin daughters were born to them while they were living in Lafayette, but shortly thereafter they moved to Iowa. They returned to Colorado in 1934, living in Louisville, Erie, and Denver until 1957, when they again made their home in Lafayette.

Mr. Evans was baptized into the Reorganized Church on June 3, 1894, and Mrs. Evans was baptized on November 12, 1911.

11, 1958, at his home in Macon. For thirty-three years he was in the grocery business. He was active in civic affairs, serving on the city council and the school board. During World War I he was assigned to the 351st Infantry. He was a member of the American Legion and the Rotary Club. On September 24, 1922, he was married to Dora Thiroloway, who survives him. Since October 1, 1911, he had been a member of the Reorganized Church.

Besides his wife he leaves his mother; a sister, Mrs. Anna Gray of Macon; and two brothers: Ed of Excello and Joe of Macon. Funeral services were conducted by Elder Roy Thrutchley at Hutton Chapel in Macon. Burial was in Oakwood Cemetery.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFERM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

TO GLADDEN THE HEART

As I looked out our kitchen window this morning nature was putting on a gorgeous display. The iris, poppies, roses, and peonies were disputing themselves in a riot of color. "The fullness of the earth is yours," declared the latter-day prophet. The beasts, fowls, and herbs God made "for the benefit and use of man, both to please the eye, and to gladden the heart; yea, for food and raiment" (Doctrine and Covenants 59:4).

People have become more color conscious in the last decade. The evidence is in the way they paint their houses, interior decorations, pastel shades of the automobiles, men's shirts and ties, the use of neon lights, color photography, and the exotic dress of our magazines and book jackets. Sharing in this artistry of color are the hybrid flowers of all hues and sizes.

Some writers and speakers are fond of the phrase, "I see God in the beauty of nature." The pantheist says that God is nature. It does not improve nature any to call it God, and it robs the God of the universe of his glory to identify him with the grass which "withereth and the flower thereof falleth away." More people's hearts would be glad-

dened today if they transferred their affections from nature to "worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelations 14:7). Remember also that the angel who brought this challenge indicated a time limit: "for the hour of his judgment is come."

Beautiful flowers and dresses, gay lights and pastel cars can make a fool's paradise. Only righteousness can exalt the nations, and the meek shall inherit the earth.

C. B. H.

NONENTITY

A church friend whose husband is not a Latter Day Saint but is quite active in the church's program was the object of this remark made by an observant spectator: "Better to be an active nonmember than a nonactive member." This comment should spur "Latter-day ain'ts" on to greater accomplishments.

Carlee Wilson

PEACE AND PRINCIPLE

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principle.—Ralph Waldo Emerson

SURE CURE

The best way to convince a fool that he is wrong is to let him have his own way.

—Josh Billings

COURAGE THAT COUNTS

Courage in a crisis
Is fine, but can't compare
With that which braves monotony,
Belies the tame despair
Of battles fought unendingly
Without the trumpet's blare.

—Velma West Sykes

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the church.

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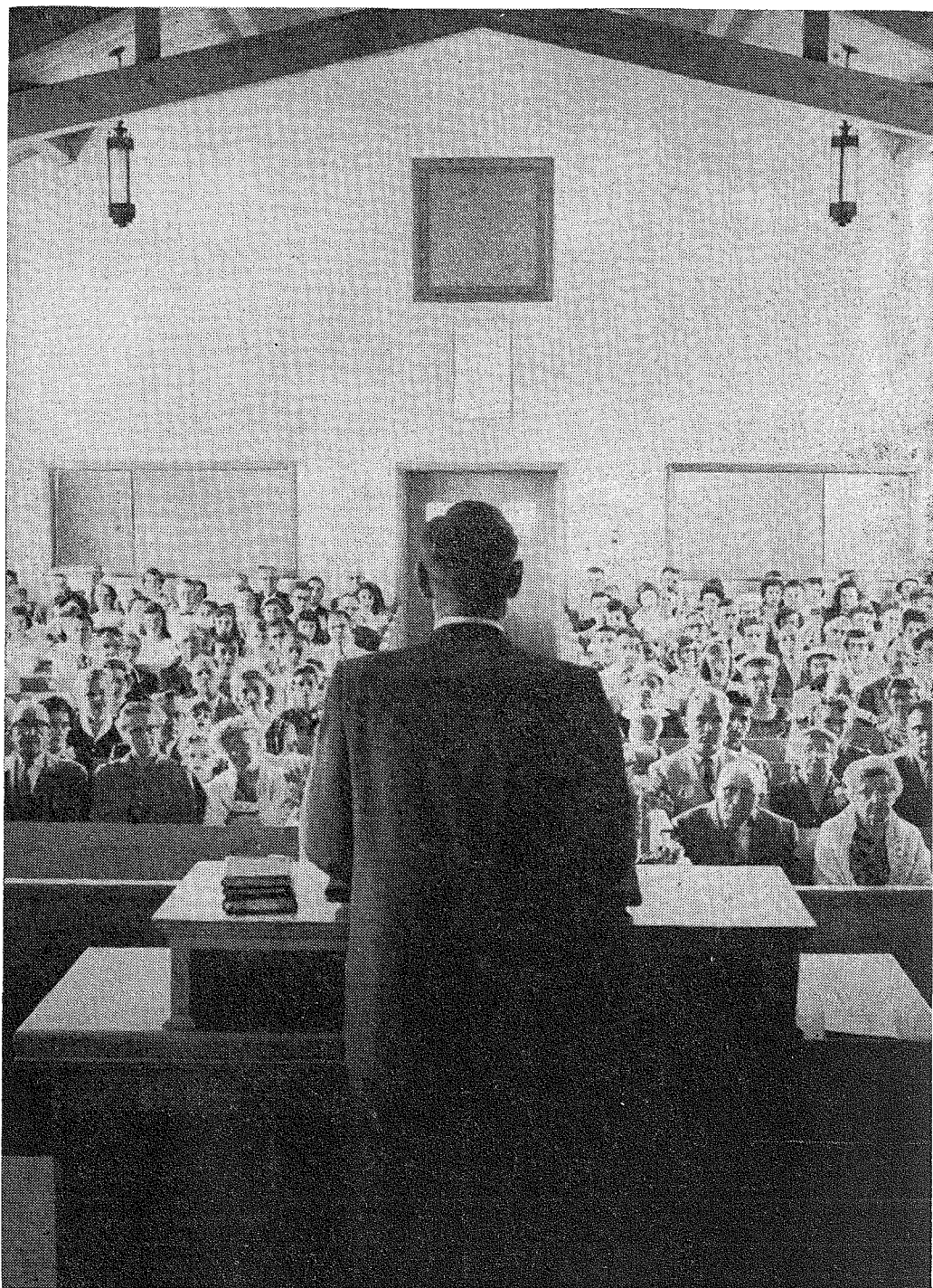
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SAINTS' HERALD

Volume 105 / June 16, 1958 / Number 24

The Pastors' Issue



A Keith B. Stokes Photo

A Wonderful Field for Ministry

AS A MATTER OF FACT any diligent ministry in the church with and for Christ is a wonderful ministry. My first work in the ministry under General Conference appointment was pastoral. At the time pastoral work seemed to me the finest type of ministry to be rendered. It brought me into such intimate personal contact with individuals and the homes of the church members, both young and old. Later, as a member of the First Presidency, I had a wider and more diversified field, but sometimes I envied the pastor in intimate charge of a flock.

In charge of that first little flock I took most seriously to my heart the Lord's admonition, "Feed my sheep, feed my lambs." Never in all my long ministry, which has covered much more than a half century, have I been happier or felt more blessed in my work. So I can feel a warm fellowship with all you who are pastors. Along with the problems and vexations that sometimes arise there is a sense of closeness to

the great First Shepherd of the flock that brings peace and satisfaction. Happy is the pastor who so diligently and patiently tends his flock that the Lord may say to him, "Well done, thou good and faithful servant."

The church has grown rapidly of late years. The number of congregations needing ministry has increased correspondingly. Fortunate is the pastor who has part in this great work. But it is not always the biggest congregation that furnishes the best opportunity for intimate pastoral ministry.

But whether your pastorate be over a large congregation or over a small group, may the Lord bless you. As your Presiding Patriarch I invoke the blessing of heaven upon you. May your ministry be happy and fruitful.

ELBERT A. SMITH
Presiding Patriarch

Three-Generation Pastors

THE PRIESTHOOD HERITAGE of Latter Day Saint men is to be extended through their sons. In Doctrine and Covenants 130: 9 we are told that the sons of the leading men of the church should prepare themselves to take the place of their fathers.

It is good to observe that we have many men who are now serving as pastor, or have been pastors, whose father and grandfather also served in this capacity. No doubt the list is quite incomplete, though two requests were published to get information. Below is a list of all those sent to us up to the time this issue was prepared for printing.

<i>Present or Recent</i>	<i>Location</i>	<i>Father</i>	<i>Grandfather</i>
Buckley, Edward P.	San Francisco, California	Alvin B.	Edward L. Hensen
Bullard, S. F.	Wray, Colorado	Fenner D.	E. D.
Condit, Ervin	Hagerman, Idaho	John	Silas W.
Cornish, Myron	Artland, Saskatchewan	William J.	John J.
Cornish, Vernon E.	Kansas City Stake	A. James	John J.
Crownover, A. Orlin	Toronto, Ontario	Arthur J.	Matt
Crownover, Matt	Richland, Washington	Arthur J.	Matt
Crownover, Mel	Richland, Washington	Arthur J.	Matt
Dewsnup, Harold	Manchester, England	Joseph, Jr.	Joseph, Sr.
Henson, Arthur R.	Orlando, Florida	R. Hilliard	John F.
Hougas, A. G.	Lee's Summit, Missouri	Thomas A.	Daniel
Hougas, Ward A.	Denver, Colorado	Thomas A.	Daniel
Smith, Carlos	Blue Springs, Missouri (1956)	Samuel C., Jr.	Samuel C., Sr.
Smith, Ward F.	Blue Springs, Missouri	Samuel C., Jr.	Samuel C., Sr.
Young, Roy M.	Center Stake	David D.	Daniel P.
Young, David A.	Battle Creek, Michigan	David D.	Daniel P.

<i>Present or Recent</i>	<i>Location</i>	<i>Father</i>	<i>Grandfather</i>
Beatty, Marvin	Dayton, Ohio	Thomas R.	Thomas J.
Billings, Cecil E.	Stonington, Maine	Harlan H.	John J.

FOURTH- AND FIFTH-GENERATION PASTORS

	<i>Location</i>	<i>Father</i>	<i>Grandfather</i>	<i>Great-Grandfather</i>	<i>Great-Great Grandfather</i>
Badder, Allan	Wabash, Ontario	C. Wesley	John W.	Charles	
Badder, Nelson	Wallaceburg, Ontario	C. Wesley	John W.	Charles	
Bullard, James L.	Tulsa, Oklahoma	S. F.	Fenner D.	E. D.	
Squire, Alan P.	West Cleveland, Ohio	E. Le Roy	Ephraim	Joseph	
Wildermuth, Blair	Center Stake	Richard E.	Jerome F.	Lester O.	Otis Shunway (maternal)

C. B. H.

The Shepherd of Souls

He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.—Isaiah 40: 11.

THE GREAT PASTORAL ideal is that of the "Good Shepherd" that Jesus presented so beautifully. This is the ideal that inspires and motivates all those engaged in this important part of the total ministry of the church to its people. We think of the pastor as a shepherd of souls.

This special issue of the *Herald* provides an opportunity to center our attention upon the importance of this branch of ministerial work and to express our appreciation of the members of the priesthood who have accepted the call to service in this phase of our endeavor.

As shepherds, our pastors are alert to the spiritual and moral needs of their people and to many of their educational and cultural needs. They are also aware of the dangers that may threaten their group or individuals within it. In a spirit of self-sacrificing service they are ready to give themselves to defend, help, and save the souls that are committed to their care.

In the local work there are few, if any, who carry greater burdens and responsibilities than those of the pastor, and few who have wider opportunities for doing good for the people individually and in groups and for the church as an organization.

Our pastors are of the people themselves, share their experiences, know their problems. They understand the common life. They have not been specially segregated for education or other preparation for service.

In general, a strong and resourceful pastor will stand at the center of a strong and thriving congregation. The better the pastor, the better the people—on a long-term basis. The key to stronger congregations and better branches, it is felt, will be found in the development of pastors.

The need for such development is widely felt. The church is now providing help for its ministers, including pastors, in the School of the Restoration. The curriculum of this school offers training in "Ministerial Studies" and in "The Office of the Presiding Elder."

Those interested would do well to write for the catalogue of the School of the Restoration (9900 Winner Road, Independence, Missouri). The courses, while mainly for residence work, also have prepared materials for some courses to be taught by correspondence. The School is now in the developmental stage, expanding its services as they are required by the students. We recommend that our people, as far as possible, use these and other facilities to improve their capacities for service.

Many of our pastors serve their congregations as unpaid volunteers while engaging in business, employment, and professional life. In doing so they carry heavy burdens. They may have but little time for study so important to the enrichment of their ministry. Yet our growth in the future depends upon reaching higher standards of preparation and growth for the pastoral ministry.

The demands upon the pastor are increasing. Through the years, our congregations are changing slowly, having greater numbers of people with higher education, more graduates of colleges and universities, who still have the same spiritual needs and hungers that their parents had. It will require growth and development in the ranks of our pastors to bring effective ministry to these people, now and in the future.

In their special line of ministerial service and responsibility our pastors occupy an important and indispensable place. They have met many needs and challenges in the past, and they face a call to rise to new heights of dedication and service in the future. The church looks to them now, confident of their faith and devotion, praying that the Spirit of God and the companionship of the Good Shepherd may be with them in all their work.

ISRAEL A. SMITH

Across the Desk

OF THE FIRST PRESIDENCY

From Apostle D. T. Williams:

It is a pleasure to be advised of the appointment of Dr. Harvey H. Grice to the position of President of Graceland College. The qualities of mind and spirit which are his commend him highly for such an important post. Dr. Grice's pleasing personality is quite in keeping with his other qualifications. He is a man whom the students of Graceland will learn to look to with confidence.

I have looked forward to this development with mingled emotions, for while it is a matter of personal gratification that Brother Grice is thus honored, we feel that there is in this appointment a serious loss to the area over which I have been given supervision in that it takes from us a district president of distinction.

We can commend Brother Grice most highly for this important trust and congratulate the church in having such a man available to undertake this stewardship. I know that Dr. Grice will accept this responsibility as a trusteeship under God and for His church. Likewise, would we commend Sister Grice as a faithful companion and a worthy helpmate in the things of the kingdom. May God bless them both in this glorious opportunity to serve the youth of Graceland, and through them the church.

From Apostle D. O. Chesworth:

Brother Harvey Grice, Graceland's new President, is certainly a splendid example of a church member. My acquaintance with him goes back to 1946 when I was serving as a bishop in the Eastern States Mission. He was living at Dobbs Ferry, New York. Although a very busy man with General Foods Corporation, he always attended our services.

He is a devoted member of the church and will surely give us capable and devoted leadership at our church college.

Graceland College is very fortunate to be able to look toward its future under the direction of President Harvey Grice.

The following is an excerpt from a letter received from Robert M. Seeley, President of the Southern Oregon District:

The Klamath Falls Branch conducted a successful missionary series over a seven weeks' period, from March 9 to April 27, 1958. This "Crusade for Christ" was entirely conducted by the men of the standing ministry under the direction of Elders Waldo Lasley and Harold Crooker. Brother Lasley is the pastor and Brother Crooker is the missionary co-ordinator of the Klamath Falls Branch. The manner in which this effort was planned and executed is most encouraging to me.

Publicity for the series was well executed. Window cards, newspaper articles, and handbills were used to inform members of the community of the coming Crusade. The Zion's League donated their efforts as a special project in distributing tracts and handbills from door to door. The efforts of the entire membership were enlisted for this endeavor. Every department functioned well in assisting the efforts of the pastor and the priesthood.

The appeal of this series was to all age groups. Special meetings were held for children on Monday evening of every week, with an average attendance of nine at each meeting. Cottage meetings were conducted on two evenings a week with two different groups, and special lectures were given at the church on Friday evenings for all ages. There were four baptisms at the close of the series and a total of eighteen prospects for future ministry and conversion.

The spirit of the Christ was present at these meetings and permeated the souls of those in attendance. The members experienced much gain in spiritual growth because of their devotion to this work. The men of the standing ministry in this branch are to be highly commended for the fine ministry which they gave in the course of this Crusade for Christ. They and the people were truly co-laborers together with God.

We are very happy to see the success which is being made in these

endeavors, and commend these fine people for their diligence in carrying through on this project.

Elder Vern Webb, mission president in Germany, writes of the Whit-sun Conference held May 24, 25, 26 in Hannover:

As has been our practice in recent years, we again rented the large building, Akademie fuer Musik and Theater, and made use of all its facilities. The conference had an international flavor with Saints from England, Holland, Switzerland, Canada, the United States, and a number of service personnel stationed in Germany. They participated with enthusiasm, and there was fine co-operation in all activities.

Practically all visiting and local priesthood had responsibility in giving support to the ministry of Apostle and Sister Oakman, Evangelist and Sister Harry G. Barto from Independence, Missouri, and Brethren Anton Compier and William Horn from Holland, Elders William Entwistle and Jack DeWild (from Britain and Holland) were very helpful in carrying out the program of the conference. Oskar Stüve, Erich Huehold, Kurt Schenk, Anton Compier, and Jack DeWild acted as interpreters.

The Saints of Hannover did their best to provide housing for visitors. Some of the local people who carried specific responsibility were August Weber, Gustav Goedeke, Karl-Heinz Guene, Christian Roesch, George Sofke, Erich Kirsch, and Erwin Goedeke. Classes were taught by Brother and Sister Oakman, Brother and Sister Barto, and Brother Compier. Brother Oakman preached Saturday evening and Sunday morning, and Brother Beil preached Sunday evening.

Eight persons were baptized during the conference, making a total of eleven for the year in the mission.

We are thankful for this experience and feel that God was very near us. Our convictions of the divinity of the work were deepened, and we see our way more clearly for the future. We are grateful to the General Church for making the various officers available to us for this event.

The Saints' Herald

Vol. 105 June 16, 1958 No. 24

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stub-

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What I Look for in a Pastor

PASTORAL LEADERSHIP is a fundamental need among people in Christ's church, and it is a wonderful, rewarding experience.

The following qualities and characteristics that I look for in a pastor are not necessarily in the order of their importance, but as I see the role this key priesthood member plays if he is to be successful as a leader.

I look for a man who is as completely converted to God, Jesus Christ, and his restored church as is possible—a brother of great faith in God, in people, and the church. He must be well grounded in the fundamentals of the Restoration. If he would lead souls to Christ, he must put Christ first in his personal life, his home, his business, profession, or trade. He must have a genuine love and concern for people. He must be humble and not anxious to be in the driver's seat for any personal and selfish praise, honor, or glory.

Since pastors are usually married (and should be), I look for one who has a wife of sterling qualities, a good homemaker who will support him in his work and share with him in the sacrifices he is called on to make. He should have a wife who stays in the background but who is always concerned and prays for his success in his pastoral work. A pastor's wife should not be prone to gossip or try to help administer the work, or push herself into places of major leadership in the branch or congregation.

I look for a pastor who, having children, is a family man interested in his children. He must rule his household well, but his ruling should be seasoned with kindness and love. It is imperative that he be highly regarded in his community and among those he works with at his job.

Pastoral demands are heavy so I look for a man who is physically well and reasonably strong. He should be very prayerful in all that he does, believing in divine direction, and be a student of the word. I look for a leader who has a good educational background.

A pastor should be one who keeps himself and his group informed of the General Church program, the stake or district program, and fits his branch or congregational program into the total movement of the church.

It is imperative that he be a good organizer, administrator, and team worker. I look for a shepherd who will lead but not do all the work himself. He will plan ahead and show others how to work. He must be inclined to place responsibility of leadership and ministry on others, and hold them responsible. There is no place in the pastoral role for a dictator. He is one who is able to measure abilities and talents of others rather well, inspire members of all ages to share in the work of the kingdom, and enlist them where they fit in best.

I look for a good public speaker with a fairly good command of the English language.

He must be friendly to all and have no favorites.

The quality of getting along with people without compromising principle is basic. He must be quick to admit error and mistakes, kind and considerate but firm, standing on his own feet after making up his mind. He should be one who never yields to pressures of priesthood and other members of the church unless he is reasonably sure they are right.

He should be of the disposition to withstand adverse criticism, not easily discouraged, and should welcome constructive criticism.

He must believe in Zion and the Gathering. He must be concerned with stewardship and comply with the law of temporalities, else he will not be able to lead the people of his group in this fundamental Christian participation so necessary for individual salvation, church-wide evangelization, and Zion building.

I look for the quality of good worship leadership. A pastor must appreciate the importance of individual and corporate worship. I also look for a brother who knows music or has an appreciation for its place in worship. He will then give leadership in this field directly or enlist able and capable helpers.

A successful pastor must have a passion for souls, therefore I look for a person who feels that home ministry is all-important to the church members and that missionary work is the lifeblood of our church. Such a shepherd will organize and carry out an effective year-round home ministry program and a dynamic missionary effort to those who are not members of our church.

I look for a leader who has a close relationship with the enlightening Spirit of God. In this relationship he will be constantly seeking guidance in developing leadership. He will always be looking for leadership and will be a live channel through which God will call and enlist men in his marvelous work.

I feel the able pastor must have a keen interest in all age groups but primarily he must have a basic, active interest in children and youth.

A pastor should be interested in the community and should concern himself with community interests as they relate to his charge as a shepherd.

I look for the quality of godliness and complete devotion to the greatest of all causes, the cause of Christ—a shepherd seasoned with a refreshing, positive testimony of the ultimate achievement of God's kingdom and his Zion upon the earth.



Garland Tickemyer
President of Los Angeles Stake

Pastoral Ministry

ONE OF THE MOST common errors made by our people with respect to the office and function of the pastor or presiding elder of a branch, or a congregation in a stake, is the feeling that the duties of this officer are comparable to those of pastors in sectarian churches.

The Latter Day Saint concept of the duties of pastors should take into account our multimembered priesthood system which is uniquely different from that of any other religious organization. The breakdown of our system (and not infrequently of the pastor himself) occurs where we load all of the functions of public and home ministry on one man. Pastoral ministry should be shared by all men of the priesthood.

There is actually some danger to this multimembered system resulting from the appointment of full-time appointee pastors, particularly if the full-time services of one man gives encouragement to dependence upon this man for ministry that should come from the priesthood as a whole.

On the other hand the local pastor, giving only his spare time to the work of the church, will have difficulty in measuring up to the performance of professional ministers of other churches who give full time to their church work. The result will be reflected in poor performance on the part of the congregation unless pastoral functions are shared among all members of the priesthood.

The strong congregation is one which has a broad base of leadership. Ideally the situation is best where the office of pastor can be passed around so that one man will not carry it to the point of endangering his health and neglecting his family and business responsibilities. We give instructions to all presiding elders in the Los Angeles Stake to have at least one man in training to take their places and to work themselves out of a job as quickly as possible. Only under conditions of necessity should one man hold the office through many years. We encourage our presiding elders to step out of the presiding office as soon as possible, even if their successors are only 80 per cent as good as they are, providing the new men are people with promise. Outgoing officers are encouraged to enter into the missionary and home ministry aspects of pastoral ministry.

We tend to regard long tenure of office, therefore, as evidence of failure of the congregation to develop leadership in the ranks of its workers.

Qualities in Leadership

For the past twenty years it has been my responsibility to supervise the work of presiding elders and pastors of numerous congregations. Out of this experience some general theories of what makes a good pastor have taken form. The following are some that seem to be important.

1. *Genuine love for people.* The scriptural injunction, "No man shall assist in this work except he be humble and full of love," is particularly applicable to the presiding elder. As an administrator it will be his duty to enforce the laws of the church, but the legal requirements need always to be tempered by that spirit of love which seeks in every way possible to minister to the needs of the wayward.

2. *Good Judgment.* A good leader should have sufficient emotional feeling about things that he can transmit this feeling to others. Emotion is the dynamic of religion. Reason, however, should be the ruling principle. The wise pastor is one who doesn't keep his people in a state of confusion by frequent shifts in policy and objectives, even though a new idea may stir him emotionally. Leaders who are the servants of their emotions tend to be unstable both in their loyalties and in the ability to pursue ends on the basis of sound planning.

3. *Moral Integrity.* More than any other person in the congregation, the pastor symbolizes the moral standards of his people. He should therefore avoid the very appearance of evil. He should protect his credit standing by avoiding financial commitments that would jeopardize it. He should be a good citizen and an exemplary family man.

4. *Affirmative Outlook.* The moment a leader admits defeat he loses his standing as a leader even though he may retain the office. A good leader must always evidence an optimistic outlook with respect to solution of any problems. Individuals have hidden resources of strength that come into play when they are tapped by the spirit of optimism.

5. *Friendliness.* The pastor is the principle public relations officer of the congregation. This should include interrelations with the members. These members will be particularly sensitive to the attitude the pastor appears to have toward them. Failure to shake hands with a wavering member may clinch the determination of that member to drop out. A friendly pat on the back may be just the thing that is needed to renew an uncertain worker's determination to carry on.

6. *Sharing Responsibilities.* One of the hardest things for a leader to do is to trust someone else to do a job that he knows he can do well himself; yet herein lies the key to good organization work. We must share responsibility and not attempt to supervise every move a subordinate officer makes. Good administration requires frequent council meetings. The branch council must meet monthly for greatest working harmony and accomplishment.

7. *Need Not Be a Super-man.* Observing the changing fortunes of congregations and leaders over a period of years, I have become especially aware that the best pastor is not always the one who has the most ability in the performing of

A Pastor's Wife

Views Her Husband's Work

the functions he supervises. Sometimes an extremely capable leader will overawe his associates. They will insist upon his doing more than he should do simply because he does things so well. This may stifle the emergence of leadership qualities in others. The best pastor is the man who can put a lot of people to work and make them feel that the welfare of the church depends upon their doing a good job of an assigned task. Excellence of leadership should never be measured in terms of how many hours are put on the job but in the results that are obtained in the over-all program. Some pastors who almost work themselves to death have to do it because they have been unable to transfer these responsibilities to others.

8. *The Pace of the Leader.* A worker recently said to me: "The pace of the leader is the pace of the people." This adage may be applied to such things as loyalty to the district, stake, and General Church programs, and general attitudes. Show me a congregation that is constantly holding back in supporting the larger objectives of the church and invariably there will be a small group of people in key positions whose attitudes are influencing the group. Not infrequently it is the attitude of the pastor himself, not always openly expressed, sometimes manifest in the form of faint praise. Where there is a spirit of humility, love, enthusiasm, and optimism it affects the attitudes of all of the members of the congregation.

9. *Close to God.* The burdens that are carried by the pastor are usually very heavy. He should stand close to God. It is through him that God's will must be expressed in the calling of men to the priesthood. Many situations will tax his own resourcefulness to the point where he will need the discernment of the Spirit of God to adequately minister.

Blessed indeed is that congregation that has within the ranks of its priesthood humble men who, out of love for God and their fellow men, are willing to stand as leaders of this people. Upon their shoulders rests the future of the church.

Feed My Sheep

Feed my sheep, both the fractious rams
And the weary ewes with spindly lambs.
There may be wolves who would raid the flock—
Remember I'm with you, and I'm the Rock.

Feed my sheep, though they may not eat
The pasture you choose for their willful feet.
They may not recognize frauds you see.
Stay alert. You're on watch for me.

Feed my sheep, though the night be long.
Didn't I choose you because you're strong?
Though devils and perils haunt the fields,
Every evil to courage yields.

Feed my sheep when you stand alone
And every ally is overthrown.
Frustrate you may be, but patience still—
Finally all things work my will.

Feed my sheep, who may forget
All you've done when the sun has set
And they are snugly inside a fence.
Were you ever betrayed for thirty pence?

Feed my sheep, for they are still mine—
The slattern, the limping, the ones that whine,
The wicked, the lazy I still would keep.
It isn't easy, but—feed my sheep.

VERE JAMESON

HOW DOES a pastor's wife look at her husband's work? From the center of a world which revolves around the questions, "How can I further that work? How can I help?"

A pastor's wife is never free from this concern. She cannot view dispassionately the work of her husband because his work is part of her.

Often in the course of his ministry my pastor husband is called in the middle of the night to administer to an ill member. How do I view this call? From the point of view of my responsibility. I must send him off with my prayers, my encouragement, a smile, and free from concern over whether I'll be all right or afraid alone in a big house.

Perhaps his work requires him to counsel vigorously with a young couple on the verge of a marital breakup. How do I view this ministry? It may require many evenings away from home, leaving me with boys to put to bed, stories to read, and other numerous nightly chores. Once again my view is What is my part? His work is essential. These are two of God's children who need help. My prayers go with him and continue in my heart. My mouth never utters a complaint for the extra burdens or for the hours I wait sleepless until he arrives safely home.

A disgruntled member loses his Sainthood long enough to make a disastrous, biased, destructive criticism of my husband or the church. My husband reacts in Christian manner, accepting the value in the criticism, disregarding the rest, forgiving and forgetting, leaving only love and concern in his heart for the soul of that Saint. My view of all this—a difficult one. It's hard to accept without anguish the criticism of a loved one, either direct or indirect. My role is follow his lead, replacing anguish with love and concern for a soul at the moment unhappy and distressed.

The pastor must plan many activities, organize many people into a smooth-running, smooth-working group. This takes hours of preparation, hours which I must let him have. This requires of me a smooth-running home where he is free to spend his needed time alone and in quiet.

My husband is concerned in his work with the spiritual growth of people. He himself must live close to God and ever strive to grow if he would help others. I view this phase as a vital basis for all his work, and irrevocably this idea leaves me with the responsibility of fostering such growth in my home and my family life. Family worship, personal study and prayer, a religious atmosphere are requirements. My husband can grow spiritually only if he has a spiritual atmosphere surrounding him. And that is my job as pastor's wife.

I view my husband's work much as he does, only over his shoulder, being present or absent as he needs me, quiet or talkative as the occasion calls for, respectful of confidences, loving in judgment, and always ready with my encouragement. My view of my husband's ministry as shepherd of a flock is one of willingness to give him up as little or as much as necessary for the furtherance of the work dearest to both our hearts.

MRS. A.

The Pastor's Team

HOW DOES a pastor get all his work done? That is a pertinent question in a church that relies mostly on self-supporting pastors—pastors who haven't a great amount of time to give to the thousands of details of weekly branch activity.

The answer to the question is this: He depends on a team of helpers.

The pastor's team can be a very simple organization of one or two helpers, or it can be complex involving dozens of directors, leaders, assistant leaders, and committees.

Perhaps the simplest pastoral team would consist of a pastor, several church school teachers, a music director, a women's leader, and a branch secretary-treasurer.

At the other extreme is the team that consists of

1. Pastor
2. Counselors
3. Several group elders
4. Bishop's agent
5. Missionary co-ordinator
6. Music director
7. Women's leader
8. Youth supervisor
9. Church school director
10. Young adult supervisor
11. Home ministry supervisor
12. Building committee
13. Representatives to community church organizations
14. Priesthood members who preach, teach, visit, help conduct services and perform the ordinances.

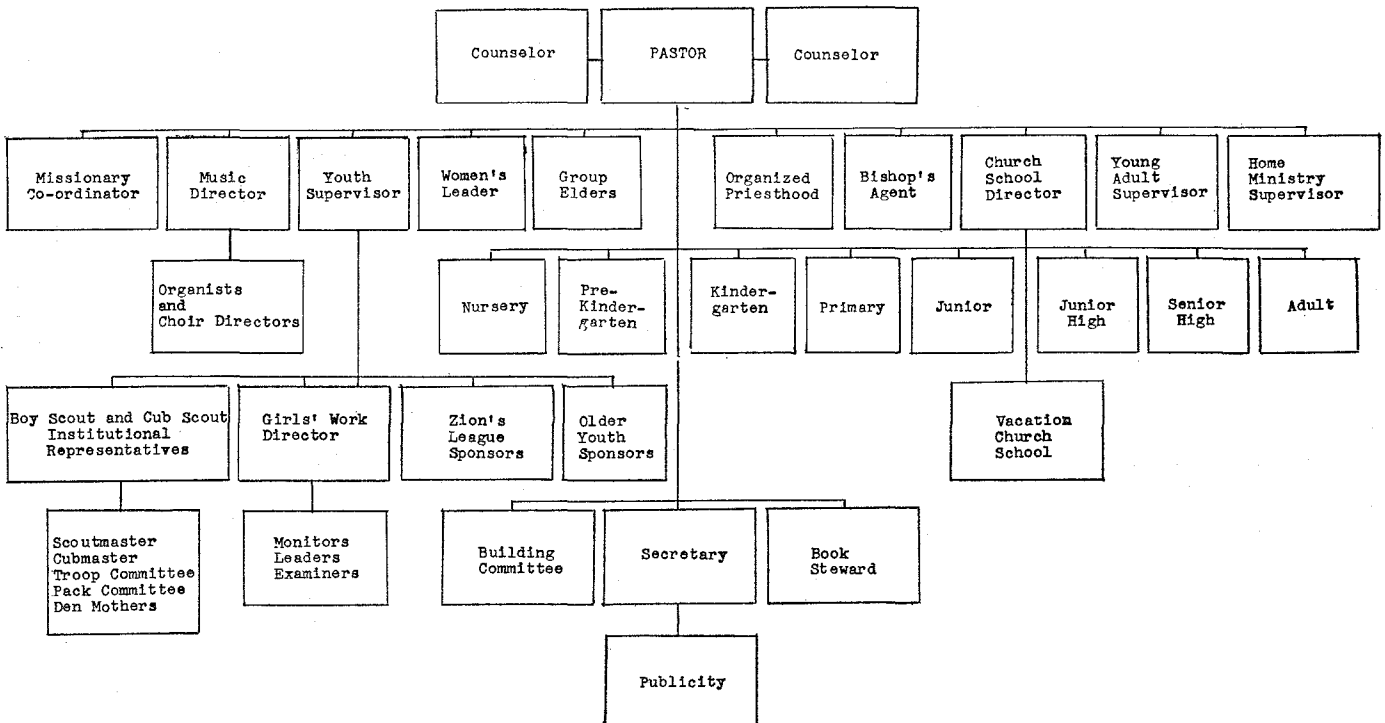
Any one of these offices may be just the beginning for a complicated organizational structure involving many other persons. The church school director, for example, may have other leaders helping him direct such departments as nursery, pre-kindergarten, kindergarten, primary, junior, junior high, senior high, adults. And all of these supervisors have teachers helping them in their areas.

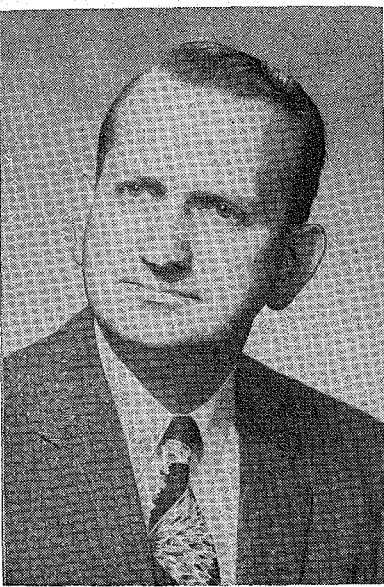
The youth supervisor also may have many helpers, such as a Zion's League leader, an older youth leader, a cubmaster, a Scoutmaster, and a girls' leader. Each of these in turn will have committees, den mothers, troop committees, awards committees helping them. In fact, youth work alone can be an organization involving enough people to fill the church on Sunday.

The job of being a pastor involves spiritual leadership, counseling, teaching, and many other things. Perhaps one of the most important, however, is that of team leadership. The pastor of a healthy congregation must be a team organizer and a good team captain.

It is part of the church's doctrine that all are called according to their gifts. To translate that philosophy into good branch life means the pastor must share his responsibility with many people, according to their abilities, so that all may answer the call to them to serve.

Wherever there is a good congregation in the church there is certain to be a good pastor with a good pastoral team working with him, sharing his responsibilities. And the best pastoral team in the church is probably one that, in some way, involves every member of the congregation.





Paul A. Wellington
Assistant Editor

The Evolving Concept of The Office of Pastor

HE PREACHES; he teaches; he visits; he shepherds; he presides. He is a missionary, sometimes a judge. He organizes people; he marries them; he baptizes them; he lays hands on their heads for many reasons; he buries them. Who is he? Why, of course, he is the pastor of your branch, or the pastor of any one of the approximately one thousand other congregations of the church throughout the world.

. . . For Lack of a Word

Actually, we have no word in our language that realistically describes what this man is or what he does. In the history of our church we have used extensively in the past such terms as "branch president" and "presiding elder." These terms emphasize the "presiding" phase of his work. They picture him as an organizer of functions, an administrator.

However, because of their more formal meaning—because they make him seem more unapproachable, more involved in the mechanics of things instead of being interested in the feelings of people—these phrases have been slowly dropping out of our everyday vocabulary. But legalistically, they still remain in our literature. Our *Rules and Resolutions* calls him the "branch president." ("Presiding elder" is not emphasized because the leader of a group may also be a "presiding priest" or some other office of priesthood.)

But the members of a local congregation usually say "pastor" because it calls up a fondness and warmth of emotion. It brings to mind that function of the branch president which most appeals to them. It means love and affection to them. They think of the relationship of Christ as a shepherd (pastor) to his flock (the church). They want to feel that their branch president represents Christ in expressing His love and concern for people as people, not as toy chessmen to be manipulated for the accomplishment of a "successful program."

Origin and Early Concept of "Pastor"

The word "pastor" is derived from the Latin word meaning "shepherd." It has been passed down from the early centuries of Christianity. Discussing the origin of the meaning of the word, *Cruden's Concordance* comments: "The Eastern shepherd must both protect and feed his sheep—so there is a derived meaning of spiritual leader, minister, one given charge of a church of Christ, to care for spiritual interests of the people and feed their souls with spiritual food." Although "pastor" appears several times in the Old Testament, it is used only once in reference to the New Testament church—in the familiar Scripture of Ephesians 4:11—and it is used only once in the Book of Mormon (1 Nephi 6:30). It does not appear at all in the Doctrine and Covenants.

During the eighteenth and nineteenth centuries, in Protestant circles, considerable effort was devoted toward dividing the study of the functions of a "pastor" or "presiding minister" into narrow work units. For instance, "poimenics" (derivative from a Greek work meaning "shepherd") identified a course devoted to the study of the shepherding function; "catechetics" was the study of religious instruction; "homiletics" was the study of preaching and religious communication. With this division of functions, probably only one out of every dozen events in which the pastor functioned could be regarded as "shepherding."

But as one author has put it, "Not everything done by one with the title of 'pastor' is shepherding. But neither is shepherding a kind of faucet to be turned on only at occasional times and places." Shepherding is an attitude. A genuine "pastor" always is motivated (in whatever he does) by an attitude of tender and solicitous concern for people.

So the word "pastor" brings that emotional content that most of us appreciate. And we continue to use the word.

Its Use in the Restoration

The church, from 1830 on to the second decade of the twentieth century, made use of the term "branch president." This "president" was an elder or high priest, preferably. While the Utah segment of the Restoration movement has combined the "spiritual" and "temporal" affairs of a group under one man called a bishop, the Reorganization has maintained a strict division of authority in these functional areas—the elder or high priest is the "spiritual" head; the bishop or his representative is in charge of financial and other "temporal" affairs.

Early in the Reorganization, the church school and several other departments now an integral part of each branch administration were not in existence. As they later began to function, they had a tendency to be "stepchildren" to the branch president—he left their care to other people and he continued to be primarily or exclusively interested in the other "general" services of the church. Following the ordination of President Frederick M. Smith, studies and suggestions culminated in the introduction in 1930 of a "new type of branch organization." This was first advocated by C. B. Woodstock in the March, 1930, edition of *Departments' Journal*. In discussing the functions of the pastor under this "new type" or organization, he writes:

The new plan recognizes the president of the branch, or the pastor, as the one primarily responsible for the conduct of the entire ac-

tivity program of the branch or congregation. This may be but a tardy recognition of a responsibility which should always have been his. Indeed, a look around . . . will reveal the happily active, growing branch as one where the president or pastor has been a dominant factor, in touch with all the varied activities of a full and rich program. Not obtrusively dominant, but a kindly sympathetic, encouraging personality, remaining in the background but inspiring love and confidence and consecration by his example and leadership.

Also after Frederick M. Smith became president of the church, the word "pastor" seems to have got its start. A feeling that this was a "Protestant" apostate word to be shunned was gradually dispelled. The trend toward emphasizing the "shepherding" function has continued ever since.

The "Team" Concept

Although we have always given lip service to the concept of priesthood functioning as a team, today the "team" concept of shepherding is being advocated more actively than ever

before. Notice this statement in the current book, *The Ministry of the Elder*:

"The word 'pastor' is used to include the responsibilities and services of all the elders in a group. It is not a term restricted to the one elder selected to co-ordinate and direct all activities of the Saints in one specific church. This man, it is true, is the presiding elder; but the term carries with it connotations entirely distinct from the pastoral concept. All elders are called to be pastors over the flock."

So we begin to enter another phase of our understanding of the word "pastor." Technically, the leader of a branch is the "branch president," and we hold that ideally he is *the* "pastor." But we seem to be moving on to the recognition that one man cannot alone "shepherd" a large flock. There must be a team of "shepherds"—a pastorate. How the evolution of this concept will grow is a secret yet to be revealed by the future!

Pastoral Tenure

IN RESPONSE to our questions to district and stake presidents concerning those who had served continuously as pastors for ten years or more, we had several point out that it was their policy not to keep a pastor in one congregation for that long a period.

Where good leadership is available, we think that the policy of changing pastors after a period of two to five years might work to the good of the congregation and the minister. However, it is the policy in many of the stakes and districts to transfer good leaders to other congregations so that they might continue to grow in pastoral stature.

We are conscious, however, that in some localities men have been retained in office because no one had developed to the point where he could do the work acceptably in the minds of the district officers who have the right of nomination (Rules of Order 13). Such men are worthy of great honor for having continued to give an important service under difficult conditions.

It is relevant to note in the following list that of our 944 congregations, 22 per cent are composed of a membership of 50 or less. Or if we include all those having enrollment of 100 or less, it takes in 56 per cent of our congregations. No doubt it is the constant prayer of the faithful in all these small groups that the Lord of the harvest will send more laborers into the vineyard.

Enrollment of Branches and Congregations

50 and under	51-100	101-150	151-200
211	318	182	71
201-250	251-300	301-350	351-400
52	38	20	13
401-450	451-500	500 and over	
9	2	28	

Hawaii is carried as a district and is not broken down by branch and therefore is not included in this analysis. The membership totals 1022 in Hawaii.

God is concerned with the raising of new workers, and where these men are called and show the willingness and ability to give leadership, they should be trained to take over and relieve those who have served acceptably for some time. There are localities, however, where these young men, soon after they are called, leave for other fields of employment and the branch is left to struggle along as best it can without their help. We salute the faithful leaders who have served their congregations under difficulty.

C. B. H.

They Served a Decade

We realize that the list is not complete. Unfortunately, a complete and accurate list would probably be impossible to compile. However, we are happy to present the names that were reported:

Acord, Ervin L., Stewartville, Missouri
 Adams, Arnold, Guilford, Missouri
 Aldridge, George, Bradford, England
 Allen, O. P., Marion, Illinois
 Allen, Willard, Wellsburg, West Virginia

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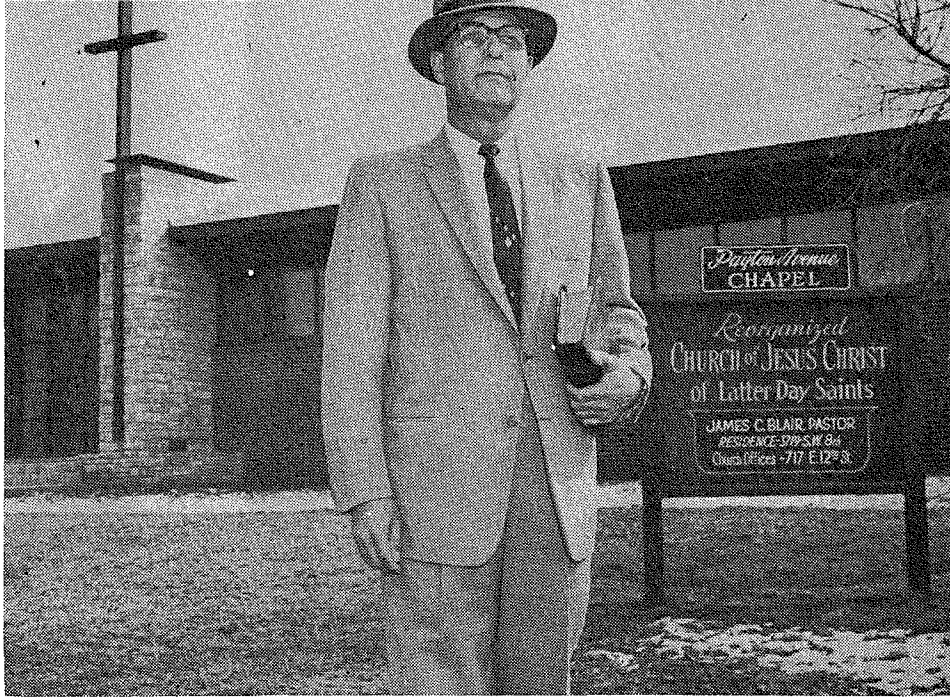
DISTRICT AND STAKE presidents were recently asked by Herald House to report the names and congregations of all pastors and presiding elders who have served for ten continuous years.

Some of the men have served for a decade or better in the congregation shown. Others have served several congregations but have been pastors for ten continuous years.

Anderson, Edwin P., Albin, Wyoming
 Anderson, Lester H., Dunn Center, North Dakota
 Archer, William, Woodbridge, Ontario
 Armeson, George E., Dennis Port, Massachusetts
 Barlow, J. L., Pascagoula, Mississippi
 Barrington, James, Stockport, England
 Bassett, Carol, Greenwood, New York
 Beck, Joseph, Anaconda, Montana
 Belcher, W. W., Centralia, Washington
 Belrose, Benson, Owen Sound, Ontario
 Blue, William T., Pensacola, Florida
 Boden, John A., Centerville, Iowa
 Bowerman, E. L., Shellbrook, Saskatchewan
 Brennan, Earl H., Punxsutawney, Pennsylvania
 Brown, Fred, Merlin, Ontario
 Brown, William, Creola, Ohio
 Bullard, S. F., Wray, Colorado
 Burt, Earl, Fort Wayne, Indiana
 Burwell, H. W., Louisville, Kentucky
 Byrne, John R., Byrneville, Indiana
 Carlile, Dave A., Underwood, Iowa
 Carlisle, John D., New Philadelphia, Ohio
 Carr, Thomas M., Elk Mills, Maryland
 Chesworth, Leonard A., Brockton, Massachusetts
 Churchill, Vincent, Argent's Hill, Australia
 Coffman, David A., Cameron, Missouri
 Coggan, John H., Nuneaton, England
 Collins, Vernes E., Centerton, Indiana
 Cowley, Walter, Llanelly, South Wales
 Davis, Gomer, Polson, Montana
 de la Cruz, Miguel, Hilo, Hawaii
 Dershimier, T. A., Pittsburgh, Pennsylvania
 DeSelms, Lewis, Brush Creek, Illinois
 Dippel, Edison J., Sr., Archbald, Pennsylvania
 Dixon, Erby Dean, Montgomery, Alabama
 Dykes, Lemuel D., Seiling, Oklahoma
 Dykes, Lester, Eagle City, Oklahoma
 Edwards, G. A., Sault Ste Marie, Ontario
 Eliason, Harvey F., Deer Lodge, Montana
 Emde, Thomas, Bald Knob, Arkansas
 England, Walter, Wabash, Indiana
 Engle, Harry A., Evergreen, Alabama
 Farrow, Gordon, Warton, Ontario
 Farwig, William J., Muskegon, Michigan
 Faura, Toa, Ahe (Polynesia)
 Fenn, S. E., Carson, Iowa
 Fields, Jay, Magnolia, Iowa
 Finken, Louis, Oak Harbor, Ohio
 Fishel, Paul, Vancouver, Washington
 Foss, Willis, Kennebec, Maine
 Fouts, E. L., New Albany, Indiana
 Fowler, Guy, Webster City, Iowa
 Freer, Albert Basil, Sarnia, Ontario
 Fry, Fred A., Independence, Missouri
 Gendron, J. A., Saskatoon, Saskatchewan
 Gilberts, Elliott, Everett, Washington
 Gilmore, Cecil B., Boise, Idaho
 Gilmore, Lysle B., Hagerman, Idaho
 Graham, Donald L., Grandview, Kansas
 Grigg, E. J., Coldwater, Michigan
 Guy, Amos, Lachine, Michigan
 Harbstreit, Z. M., Washington, Indiana
 Harder, Archie, Bay Port, Michigan
 Hensley, Lynn L., Saginaw, Michigan
 Henson, Arthur, Taylorville, Illinois
 Hill, Carl, Alma, Michigan
 Holmes, Edgar, Sutton-in-Ashfield, England
 Hooten, O. M., Springfield, Ohio
 Hunt, Charles D., Glenwood, Iowa
 Hyde, William, Sr., Bloomsburg, Pennsylvania
 Jenson, L. N., Weyburn, Saskatchewan
 Johnson, Aaron, Uniontown, Pennsylvania
 Johnson, C. S., Leavenworth, Kansas
 Kelsey, Ernest, Bowraville, Australia
 Kerswell, Dolph, Windsor, Australia
 Kibby, Ernest, Perry, Iowa
 Kirlin, Ernest, Newton, Iowa
 Knight, Ernest, Akron, Ohio
 Kuntz, W. A., Logan Creek, Missouri
 Landes, George, Niagara Falls, New York
 Lane, John P., Mount Ayr, Iowa
 Leeder, Carl, Port Elgin, Ontario
 Leland, Benjamin W., Plymouth, Massachusetts
 Lewis, J. R., Wallsend, N.S.W., Australia
 Loomis, L. Clinton, Burt, Michigan

Lutz, Walter, Yuma, Colorado
 McGuire, Marshall, Mikado, Michigan
 McLeod, Angus D., Calgary, Alberta
 Mapes, O. E., Jackson, Ohio
 Marsh, James P., Donora, Pennsylvania
 Martin, Charles, Freesoil, Michigan
 Martin, Samuel, Wheeling, West Virginia
 Mesle, Frank, Sherrill, New York
 Metcalf, Clive, Frankfort, Wisconsin
 Micholson, John E., Jr., Belleville, Illinois
 Miller, Anson, Fort William, Ontario
 Minthorn, Joe, Kalispell, Montana
 Morrison, John, Murwillumbah, Australia
 Mosterdijk, A. J., Rotterdam, Holland
 Mounteray, J. W., Regina, Saskatchewan
 Myers, Forest E., Mishawaka, Indiana
 Myers, Marle, Deloit, Iowa
 Nichols, Sam, Fort Wayne, Indiana
 Noble, George, Lancaster, Wisconsin
 Norris, Delbert, Nelsonville, Ohio
 Norton, Arthur, Leicester, England
 Ouderkirk, Ben, West Branch, Michigan
 Pearce, Harvey, Kalamazoo, Michigan
 Persall, Raymond T., Vestaberg, Michigan
 Peterson, Archie, Audubon, Minnesota
 Petterson, S. Lloyd, Anaconda, Montana
 Piedt, Henry, Victoria, British Columbia
 Plumb, H. O., Carthage, Missouri
 Postma, W., Zwaagwesteinde, Holland
 Powers, Ralph, Attleboro, Massachusetts
 Proffitt, Clarence, Portland-Racine, Ohio
 Redfield, Wert C., Culbertson, Montana
 Rees, John, Galien, Michigan
 Renfro, Roy, Davidson, Oklahoma
 Rennie, J. O., Osawatomie, Kansas
 Rice, Clyde, Parkersburg, West Virginia
 Richardson, Blair, Coalville, Iowa
 Ries, Harry, Sylvania, Ohio
 Robertson, W. O., New Albany, Kentucky
 Rogers, Earl D., Deselm, Illinois
 Rotzien, Courtney, Fargo, North Dakota
 Rumsey, Ward, Sperry, Oklahoma
 Schoenian, W. A., Moundsville, West Virginia
 Seff, Owen, Genoa, Colorado
 Sharp, T. B., Winthrop, Arkansas
 Siebert, A. Lloyd, Excelsior Springs, Missouri
 Sims, Frank, Bagley, Minnesota
 Smith, Dennison H., Gary, Indiana
 Smith, Glaude A., Independence, Missouri
 Smith, Melvin, Lachine, Michigan
 Sowers, Ray, Tacoma, Washington
 Stabnow, Julius, Clitherall, Minnesota
 Starks, Arthur E., Newark, New Jersey
 Stoff, Arthur, Denver, Colorado
 Stowe, Rex, Gladstone, Michigan
 Sykes, Edward, North Gloucester, England
 Taharia, Faarii, Mataiva (Polynesia)
 Taylor, John, Leeds, England
 Tekautoki, Rogotama, Hoa (Polynesia)
 Tester, Hilary, Frazee, Minnesota
 Tillman, L. D., Bayou La Batre, Alabama
 Turner, Giles, Jonesboro, Arkansas
 Umphrey, John, Bentley, Michigan
 Wadsworth, Alvin C., Oak Harbor, Ohio
 Walker, Earl, Lima, Ohio
 Webb, Clifford E., Norwalk, Connecticut
 Weegar, Percy L., Buffalo, New York
 Weeks, Clarence, Delhi, Ontario
 Welch, James B., Louisville, Kentucky
 Wesner, Charles, Centralia, Illinois
 Whitehead, J. V., Tunnel Hill, Illinois
 Whitehead, Morris, Syracuse, New York
 Wiesen, David M., Haddonfield, New Jersey
 Wildermuth, Richard, Plano, Illinois
 Wilkinson, Reginald H., Bendigo, Australia
 Williams, E. J., Denver, Colorado
 Winship, Samuel W., Fayette City, Pennsylvania
 Withee, J. Adelbert, Memphis, Tennessee
 Winters, Eldon, Cash, Michigan
 Wright, Douglas P., Stockton, California

C. B. H.



Photos by Marion Pease

Elder James C. Blair, pastor of Payton Avenue Chapel in Des Moines, Iowa

A PASTOR'S WEEK

by Cecil R. Ettinger

City Pastor, Des Moines

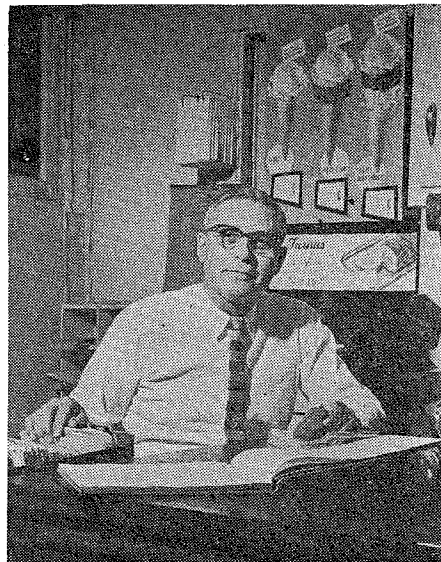
THE BULK of the work of the Church of Jesus Christ in these latter days is carried on by devoted and consecrated men who earn a livelihood for themselves and their family in their daily vocation and who have as their avocation professional ministry for Christ. One such man is James C. Blair, pastor of the Payton Avenue congregation in Des Moines, Iowa.

To earn his livelihood, Brother Blair is head bookkeeper for the Furnas Ice Cream Company, where



Monday night is devoted to

Pastors in Des Moines Branch spend an average of forty-four hours a week in their vocations and twenty hours in pastoral work. Though time-consuming, their ministry is richly rewarding.



he spends forty-four hours each week in this area of his labor. However, a great deal of time plus all of his heart goes into his pastoral work during the remaining hours of each week. If a person wants to become a pastor merely for the recognition or the honor that may be attached thereto, he is in for a great disappointment. If, however, he wishes to be a pastor in order to give unstintingly of his time and re-

As a nonappointee pastor, Elder Blair must earn a living in addition to shepherding his congregation.

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ceive the joy of a job well done, then he desires a good thing.

A typical pastor's week can be envisioned as we list the activities engaged in by this pastor of a congregation numbering approximately 125.

Monday nights in the Des Moines Branch is devoted to priesthood activities. On the first Monday of each month the pastors in the city meet at 6:30 p.m. to discuss mutual problems and to plan their programs. This is followed by a priesthood class with all of the priesthood members meeting together. On the third Monday night of each month



priesthood activities and visiting.

priesthood members meet together in their own congregations to discuss local problems and plan their program. The remaining Monday nights of each month are devoted to the visiting program.

Tuesday night is planned as family night—the night in which families are encouraged to stay together and enjoy the home experience. Many times, however, Brother Blair is called upon to counsel with a

family, schedule a committee meeting, or make an administration call. Because Des Moines is in the center of the state and has seven hospitals, there is always a lot of hospital visiting to do. The elders from the Payton Avenue Chapel have Tuesday as their hospital visiting day. Pastor Blair either arranges for another elder to go to the hospitals on that day or, as often is the case, goes himself.

Wednesday evening is prayer meeting night. Although there is good help in the Payton Avenue congregation, Brother Blair is consistently in attendance at prayer meeting though he may not have a direct responsibility for that service. Thursday evening the women's group meets and committee meetings are scheduled. This may entail a finance committee meeting, meeting of the building committee, planning church school activities and the many other committee activities necessary in a congregation of this size.

Friday night is set aside in the Des Moines Branch as fellowship night. Once a month the Payton Avenue young adult group meets.



Des Moines has seven hospitals, and Pastor Blair is often called to administer to a hospitalized member of his congregation.

On another Friday evening in the month there is a general women's department meeting of the branch, and still another Friday night a branch-wide dinner, play, or other fellowship activities may be held.

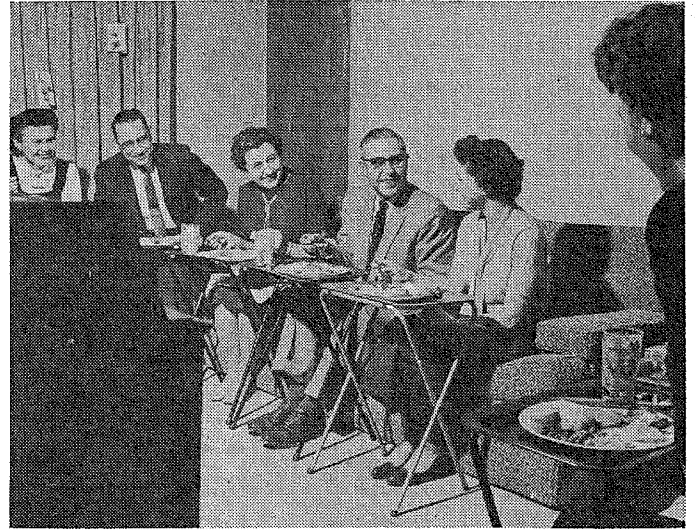
Saturday afternoon and evening usually finds a pastor busily engaged in planning for Sunday, outlining



Officiating at other ordinances is part of his ministerial duty too. Here he and another elder confirm a recently baptized member.



Young adults meet with the pastor for a planning session.



A committee meeting may begin with a potluck supper.

the service, arranging speakers, contacting men to be in charge and to offer prayers. This is not to say that the services are planned for the immediate day following—rather, preparation for that day's activities has been made two to three weeks previous and bulletins already printed for tomorrow's activities and the week following. This day's preparation will affect four to five weeks hence.

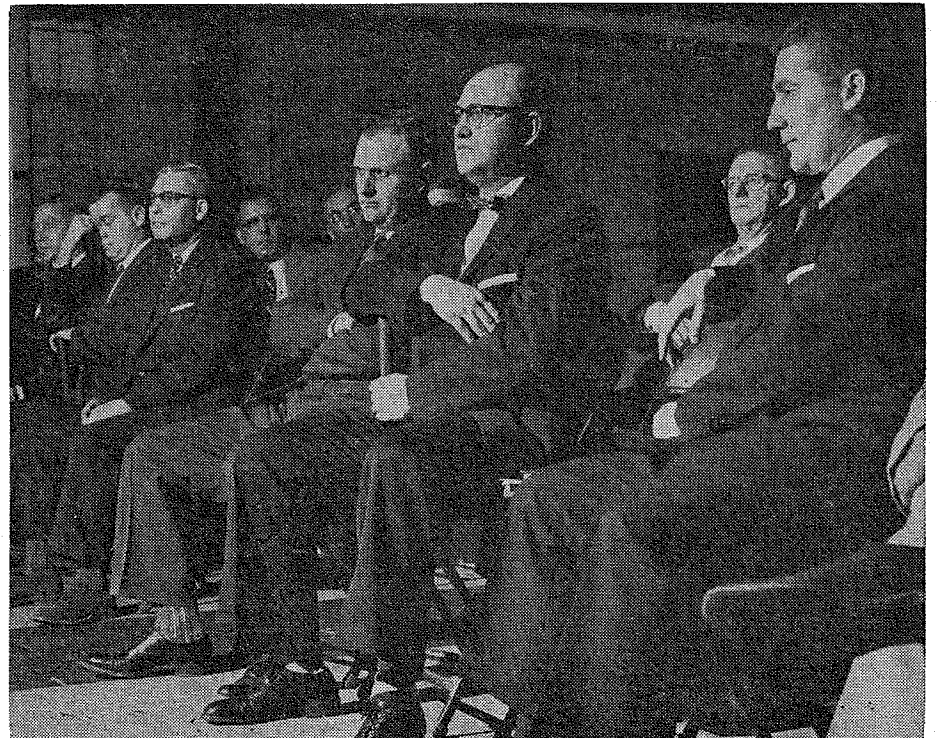
Sunday is the busiest day of all, but it is also the most rewarding. Church school begins at 9:30, followed by morning worship at 11:00 o'clock. Usually there is a class to teach, arrangements or last-minute rearrangements to be made in the program. Sometimes he may sit in a class and enjoy the fellowship of learning with others in the congregation. Very often on Sunday afternoon there are district meetings to attend. The district pastors meet once a quarter; the reunion committee, church school committee, and other groups are necessary in coordinating individual programs. All are joyous activities but time-consuming in their nature. Such is a pastor's typical week.

Sunday brings many routine duties—and various incidental activities, such as a district pastors' meeting

In a recent survey the six pastors of the Des Moines Branch spent an average of forty-four hours in their vocation and twenty hours in their pastoral duties. This is a wonderful contribution to the work of the church and is the secret of the vitality of the church. Our original thesis would bear repeating at this time. If you desire to be elected pastor of a congregation for the honor that might come or the respect that might accrue, your ambition will be frustrating and the work

of Christ will be hindered. If, however, you want to devote all of your being and much of your time in striving to minister for him who is our Savior, and the people for whom you have been called to serve, then no task can be more rewarding and no satisfaction greater.

Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.



Satisfactions from Pastoral Ministry

I

TWO SLEEPY children were tucked in for naps just in time for a brief period of quiet before the other three came from school when there was a familiar rap at the door. Daddy Lundeen's cane was a door knocker that sounded a unique signal. Comfort, counsel, encouragement, and a reassuring prayer were the marks of his visit. He came this day to a divided home where the mother of five children was an active member of the church. To many members of the branch this family did not seem to be one of particular promise, but Daddy Lundeen made regular investment here. The conversation during his visits covered a wide range of subjects—such as church doctrine and teaching, the needs and opportunities of the church as a whole, child discipline, and right relationships in the home. Family worship and financial law obedience were also frequent topics of discussion, and although there was never any "lecture," Daddy Lundeen seemed to see clearly certain things which needed to be done with this family. Step by step he took it toward these accomplishments in the process of his ministry.

God was at work here, and many unusual experiences were shared. One day while the young mother was praying earnestly during a period of fasting and prayer about severe financial difficulties, she was amazed to feel a fifty-cent piece pressed into the palm of her open hand—an almost unbelievable token to evidence God's interest in her affairs. In due time the financial problems were resolved.

In this family of very moderate means and of casual church attendance enforced by circumstances beyond its control, the children gradually grew to maturity. Under the tutelage of Daddy Lundeen the mother gave spiritual leadership to the affairs of her household. A fervent desire to keep the commandments of God, regular financial support to the church which meant sacrifice, daily prayer with the children, and the counsel of regular ministry, combined with the grace of God and the guidance of his Spirit, engendered in the hearts of these children the testimony of Jesus and a strong desire to labor for the cause of Zion.

The three boys in this family are all in the priesthood today, two in full-time

appointee ministry. The two girls are active workers in the church.

The accomplishments in this family would have brought great satisfaction to Daddy Lundeen if he had lived to see the results of his years of pastoral ministry. However, he saw these things with an eye of faith and labored diligently.

I received the benefits of this ministry. I was one of the children who learned the satisfactions of the kingdom life as a result of his influence in our home. I have gone forth to invest myself in the lives of others, according to the principles which I learned from the ministry of Daddy Lundeen. I have tried to love those who are yet unlovely, to lead those in whom the promise of accomplishment is yet obscure, to pursue those who do not respond readily to ministry, to take the long view, and to labor in the utter confidence that the Master will multiply my feeble efforts and make them fruitful in the lives of his people even as he multiplied the loaves and fishes by the sea.

There is rich satisfaction in such ministry.

JOHN T. CONWAY
Washington, D. C.

II

PASTORAL MINISTRY has many compensations, for out of ministry to people comes an understanding heart. Many problems that are common to all mankind have been discussed by men who feel the responsibilities of shepherding the flock. From this knowledge comes a yearning for the souls of men that is the kind of yearning the Master of men had. Jesus said, "I am the good shepherd, and know my sheep, and am known of mine." This statement contains a principle that applies to every type of ministry, for all want to know and to be known.

A great deal of satisfaction comes to pastors, and men of the priesthood, when people confide in them and seek their

counsel. In the experience of counseling comes ways of solving problems. What rich reward there is in seeing someone overcome that which may hinder proper growth. What we are able to give through the ministry of pastoral care, we are likely to receive in direct proportion. Not only is there a change in members, but there is also a change in members of the priesthood who are engaged in the work of ministry.

We learn from specific experience, and when we have other experiences then we are better equipped to meet the problems of life. Through our contact with other people comes self-understanding and also a better appreciation of why they need ministry.

The gospel is not just about God, but it is God's relation to man. Some people that come under our care may be far from God, but they are not godless. What an opportunity to be present at the many kinds of new births that happen in God's way of life. In this satisfaction that comes we have seen the lives of men change as much as did the life of the Apostle Paul. Is this not a reward that comes to a servant of God when men who are nurtured, blossom and grow? All who are pastors can testify of this.

In our ministry we need to use the power which is beyond our own. Jesus

was more aware of the positive "thou shalt" than "thou shalt not." Today we need to take a clue from the positive and help people to build the Zionitic way of life. Jesus never was content to denounce the Pharisee. His main concern was in calling men to see a better way of life. This needs to be our concern; we are to "teach, expound, exhort, baptize, and watch over the church."

Because the Master established his church among men and used priesthood to help, it is reasonable to believe that we must be intimately associated with God and other men. It is this close association that brings out the best in men. As we seek to establish the kingdom way of life we must encourage people to participate in the total program of the church. We must sense the beauty of

working together to establish the ideals and objectives of the kingdom.

A great satisfaction in pastoral ministry is to see groups working together for the benefit of the whole. This means, above all, the elimination of self, and selfish motives; this brings us into harmony with Christ who is concerned about all.

JOHN E. BOOTH
Council Bluffs, Iowa

III

THERE ARE many experiences which bring joy and satisfaction in pastoral ministry. Those which bring the greatest joy and more abiding satisfaction are those which evidence that God is still guiding his church, those which bring the awareness of being instrumental under his leadership, and those which manifest the growth and response of people to the gospel and the kingdom.

There can be no greater source of strength and motivating power in pastoral ministry than the realization that God is directing. In every aspect of pastoral ministry his strength and influence can be felt. Even in the minute detail of service-planning, his guidance has enhanced the beauty and dignity of the service. Often, this guidance is received in the selection of speakers, assistants, and music. This has brought unity of thought and experience, out of which true worship has been expressed.

In the personal ministry of preaching, teaching, counseling, and family visiting his direction and pervasive influence has motivated people to a deeper desire to share in right living. Such motivation made the ministry worth while. At other times when the solving of personal or administrative problems and de-

isions are necessary, wisdom and understanding beyond that of man has come to forward the work. Often God's influence in finding the answers and making the decisions is realized only after the results of those decisions have been viewed. Indeed there comes the deep and abiding satisfaction in the testimony that God continues to lead, direct, and influence the work of his church.

There also comes deep satisfaction from the privilege of sharing with God in shepherding and feeding the flock. To feel that one has been instrumental under His leadership in ministering spiritual life to the souls of men brings joy and satisfaction not found outside the kingdom. Shepherding under God is an experience in which the servant is able to feel a degree of his love, mercy, compassion, knowledge, wisdom, and all of the other attributes of his nature. By the grace of his Spirit one comes, to a degree, to see as He sees, to feel as He feels, to speak as He speaks, to behold the work as He beholds the work. Life is beheld in true perspective. New vision and understanding are received. The potential powers in the lives of people are revealed and their inner needs are brought into view. People's lives

become meaningful and worth while. To the degree the servant shares in such experience he is able to truly shepherd and minister the power of eternal life. From such persuading influence the servant goes forth to feed the sheep. His decisions and choices have in them the power of new life, the life of the kingdom. The desire of the pastor is always to be a true shepherd and to feed the flock the bread of life. When he does so there comes peace and satisfaction.

Another of the great joys of pastoral ministry is to witness the response and growth of people in the gospel and to see the transformation taking place in their lives. It is a very rewarding experience to share the zeal and enthusiasm of those who have newly found the gospel; or to share in the efforts of those who, through trials and problems, continue their endeavors to endure to the end; or to feel the strength and righteousness of those who, after many years of kingdom life, have been steadfast and faithful to their deep conviction of the gospel. To see people responding to the call of Christ brings the testimony of the final triumph of his kingdom.

DELMAR SLOAN
Independence, Missouri

for ministry to young couples . . .

WHEN THEY SEEK COUNSEL

by Roy A. Cheville

A study guide for priesthood in ministering to youth when they inquire about marriage. Chapter headings include What's the Purpose of Counseling? What Do Youth Want in a Marriage Counselor? What about Family Life? Are You Mature Enough to Marry? An attractive paper-bound book; 133 pages. Herald House

\$1.25



Box 477
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Guelph, Ontario, Canada



Pastoral Work Abroad

Germany

Brother Erich Kirsch is the pastor of the Springe Branch in Germany. He was baptized May 26, 1948. On February 16, 1952, he was married. His wife, Marli, was baptized March 22, 1952. They now have four children and are indeed a happy family group.

DURING THE WAR many Germans returned to their homeland from the Polish occupied areas of Eastern Germany. Among these people were Brother and Sister Krysmanski. Upon their arrival in Springe they tried immediately to make contact with the Saints in Hannover. Hannover lies about thirty kilometers distant, and the Krysmanski family traveled to Hannover often in order to hear the word of God preached in the meetings there. Brother and Sister Krysmanski were very valiant in testimony as they made friends in Springe, and it was soon necessary for someone to come regularly from Hannover to conduct services there. Brother August Weber took over this pioneer work. Under the most difficult and primitive conditions Brother Weber succeeded in establishing a branch in Springe. We are all very thankful to him for the work that he, through the power of God, has been able to do for us.

Since June 20, 1948, our branch has held services in a schoolroom. As of June 10 of this year our branch will be ten years old. We have experienced some excellent services and received many wonderful testimonies during these years. Our number grew from five to sixty-four. Today we have fifty-three on the roll with about twenty-three active. We have regular Sunday morning services and midweek Bible study and prayer service. In addition we have a women's group and a Zion's League which are very helpful and contribute much to the development of the branch.

Brother Weber was the leader of Springe Branch until October, 1955, at which time I was asked to assume this responsibility. Brother Zonker, who was the leader of the German Mission before Brother Webb came, asked me to take this responsibility as early as 1954. I felt too weak at that time to take such a responsibility. However, through much study and prayer I was able to overcome my weaknesses to the extent that the Spirit of God was able to work through me. Since taking this work upon my shoulders I have been very happy and thankful because I know it is the work

of God and by serving him my life is improving in quality. My greatest desire is to be able to lead the group here in humility and love, that God's plan of Zion may become a reality among us.

We were sorry to see Brother Zonker leave this mission but are happy to have Brother Webb in our midst. He has visited us often here in Springe, and we have had many good experiences together. It is my personal observation that the fellowship between the German and American brothers and sisters is growing; I look upon this as a mark of real progress. Brother Webb and I have often talked about our branch here, and I feel that we have a good foundation in the gospel upon which we can continue to build. It is our present project to win new young people and some young families to the work here.

We are especially happy that one of our young people, Sister Christa Tegtmeyer, is now in America where she will attend Graceland College. We look forward to her help in the future here in our mission. It is our deepest desire that we may all be mutually helpful in spreading the gospel and telling the Restoration story. S. ERICH KIRSCH

Australia

DRUMMOYNE BRANCH has a membership of about three hundred. It is located in an inner suburb in Sydney, a city with a population of two million. Services have been held in its new building for a little over two years, though the branch, known formerly as the Balmain Branch, is sixty-five years old. The new building has cost \$50,000.00 to date. The final sanctuary is yet to be constructed.

This building faces one of the main arteries into the inner city. Members have found that the slight disadvantage of noise is far offset by the publicity received by the prominence of the position. It could be conservatively estimated that at least one hundred thousand

people pass the church each week. The result of this has been that, since the opening in this area, we have had more nonmember visitors attend services in these two years than probably ever visited us in our old location in Balmain in the sixty-three years we were located there. During the two years of our location in Drummoyne we have had twenty-six baptisms; nineteen of the new members are of mature age. The good aspects of our work are as follows: of our one hundred and thirty families, sixty-two are located within one mile of the church. The attractiveness of our building has brought dignity to the community and commanded the respect of the citizenry. It also causes the mem-

bers to respect their house of worship. One pleasing aspect of our work has been the way in which our church has become recognized more and more by our Municipal Council. The Mayor visits with us quite regularly, and the pastor is invited to all municipal functions where clergy attend.

Our branch departments include the women's, church school, Zion's League, junior Zion's League, Ladasa (younger married women), and junior church. Our midweek prayer service is reasonably well attended. We conduct a study class at regular periods in the home of the pastor. Recently thirty enrolled from this class in one of the home study courses of the School of the Restoration.

More and more of our members are associating with and contributing to the work of the community. Some are associated with the work of the Red Cross, the Christian Temperance Society, the British and Foreign Bible Society, and other good municipal activities.

Our main project within the branch at the present time is the raising of funds to pay off the debt on our church building and complete the sanctuary. Last year we raised \$7,500.00 for this purpose. In another year we expect to clear our debt, and then within another year or so complete the building. (The basic wage in Australia is about \$30.00 a week, and the average weekly income of our branch members would approximate \$38.00 to \$45.00.)

One of the main problems associated with our church is the fact that since it is in an inner suburb it is most difficult for our young married members to build, or even buy, in this area. As a result they are moving out to newer areas farther

from the inner-city. Another problem is that we find it difficult to obtain new children for our church school. This difficulty is reflected in our baptismal proportions—nineteen adults and only seven children in two years.

When we first moved to Drummoyne it appeared that several of the clergy of the larger churches in the district would oppose us, and some did. However, what resentment may have existed has dwindled. Some things may have contributed to this. We never publicly criticize other denominations but always aim to keep our message affirmative. Of course the main reason for the respect the church is winning in the area grows out of the quality of the lives of the members and from the fact that we are of sufficiently concentrated numbers to gain some recognition.

Many people, of course, confuse us with the Utah Mormons. While that church is not making any progress in our area, and is not strong in the city of

Sydney, it remains one of our problems to differentiate between the two churches so that the people will disassociate our beliefs from the teachings of that church.

We have enjoyed many blessings, individually and collectively. The hand of our heavenly Father has been evident in our history as a branch. Many prophecies concerning its future have seen fulfillment, sometimes in miraculous ways. The way events developed to enable us to begin our church building was undoubtedly in response to earnest prayer.

We seek to be interested in the activities of the General Church; its projects are our projects. Sixteen members of our congregation have attended General Conference, which has helped to enlarge our vision of the world-wide overview of the church.

Our main wish as a branch is to be a part of the church, contributing where we can to its onward progress toward the "building of the kingdom."

PAUL HENRICKS, *Pastor*

Canada

THE NATIONAL capital of Canada offers opportunities to witness that we here in Ottawa hope to meet. Every year people come to this city to view the symbols of their national heritage. Others are sent here to represent the people, while nations around the world also send their representatives. Here the laws of the nation are passed; policy is formulated; and the representatives of the government are sent forth into the land to carry out the policy and to enforce the laws. From here into the world at large go those who represent the government. As these representatives make their mark in the world, national prestige rises and the eyes of the world focus on this city. Those who have been sent here return to their homelands with a testimony of Canada, its people, its culture, and its religions.

The establishment of a stronghold of the faith in such a city is of tremendous importance. Though this has been recognized for many years by the congregation, many factors have prevented the completion of the program to establish a strong representative group of our people here. At times the goal seemed almost at hand. On other occasions only a few men with vision continued to work toward this goal. Like all congregations this one has its roll call of unsung heroes who have worked, watched, and prayed for the day of fulfillment.

Our branch is located in what the General Church now calls the Eastern

Ontario Area. The nearest group is one hundred and ten miles away. Only three groups, varying in size, are within this distance. Our city has a population of two hundred and fifty thousand and continues to expand. Right across the river is the city of Hull, Quebec, with a predominantly French language population. There is a large number of French folk here in Ottawa. Last year it was estimated 40 per cent of the population was French speaking. Our congregation to date is predominantly English. Opportunities to reach these people and to meet the expanding growth of the city challenge us on every side.

A few years ago the congregation then presided over by Elder A. E. Caldwell, working in close harmony with the church officials, began a program which has led us steadily toward the accomplishment of the goal to establish a stronghold of the faith here. At this time the most urgent need appeared to be a house of worship. The Saints were then meeting in a hall. They wanted a building that would meet their needs for several years to come. They also wanted one that would fit into the city's background yet provide a distinctiveness that would call it to the attention of citizens in the community and those who would visit the city. Three years ago the congregation moved into its new stone church which followed closely the architectural line of the old Norman churches of England. Thus far there have been many evidences that indicate

the fulfillment of the members' desire for their house of worship. Many people know the church by its appearance; visitors to the city have joined us to worship (members, friends, strangers); and many have come just to examine the architecture. Friends in the neighborhood have expressed their appreciation for the lovely building which adds to the beauty of the area. A step toward the goal has been achieved.

Of course such accomplishment has brought with it one of the problems of our day—Finance. To meet our financial needs we have tried to develop our congregational offering pattern, our departmental fund-raising projects, and our branch fund-raising projects. Recently the chairman of the finance committee commented on the remarkable development made in this field. In three years our income has increased 400 per cent. We are sure that much of this is due to the demand which is upon the group. By publishing our needs and calling attention to the envelope system, we find there is continuous growth in contributions from the group. Many who are giving are doing so, sacrificially, that all needs may be met. The departments have taken responsibilities in this area of need. The women's department, under the leadership of Sister Phyllis Graveley has been to date one of our most consistent contributors. It was this department that three years ago, under the leadership of Sister Mary Diggle, embarked on an adventure at the Cen-

tral Canadian Exhibition. Last year this became a general branch project. This seems to be one of the largest sources of income from projects to date. The co-operation of our people to make this food concession a success suggests great possibilities in the future for it and for all other activities in the branch. Overcoming the financial needs will allow us to expend more of our energies in the other phases of the work.

Our next problem perhaps will never be completely solved. Until all have turned to Christ it will remain a task unfinished. For it is the task of witnessing and winning. In the development of our financial program, emphasis has constantly been placed on the witness that we evidence. In our exhibition project, we asked everyone to testify of the church when possible; tracts were available to be given out. Every attempt has been made to improve the appearance of our booths to have a clean, wholesome atmosphere. The women's department placed emphasis on this in its bazaars. The leaders worked hard to have attractive settings, to provide worth-while items, and to present a social atmosphere of warmth and friendliness. One cannot estimate the good will established at these moments when we provide a service to others. Thus far our attempts to exploit these fields have brought good reports. We hope to take greater advantage of these opportunities in the future.

In this same area we have been striving to meet the problem of making friends who become potential members of the Church of Jesus Christ. First we have felt that our people must be made aware of their responsibility to have a growing group of friends who are not members of the church. Even though our congregation is small, there are enough of us that we can get along. We cannot say to date that we have succeeded in making all of our people aware of the need for making good friends outside the church. However, we have used the following methods: direct challenge by the pastor, priesthood, department heads, and traveling ministry; and social functions with emphasis on bringing a nonmember friend. Last February the men's club sponsored a valentine's supper for the ladies of the congregation and their friends. Fathers who had small children remained at home to baby sit; those without small children served and cooked the supper. It seemed to be very successful. The women's department has offered us great support in the early attempts to establish a background for other attempts of this kind.

We have recognized the need of getting people who are not acquainted with our members or our beliefs into the church and among those of our congregation. We have thus far tried these methods: (1) the missionary series with advertising, (2) common interest programs (Our only attempt in this area so far was in showing the film "Martin Luther." It was a successful program. One third of those attending were people who had never been in the church before yet lived in the surrounding area), (3) tracts for those who show or voice interest in our work and who shy away from personal contact, (4) following up the contacts made by those who voice some interest. We feel that we have just begun to explore in this field of need and opportunity.

Another problem which we are working with is the amalgamation of our group. Like other groups we have a vast range of people—from those with highly professional skills to those of common labor. In a small congregation this means that there are only a few in each group, sometimes only one family. Common interest and understanding often exist only in regards to the tenets of the faith. It is most obvious that the harmony needed in a body is not resident in such a situation. Before I came here some definite steps had been taken to meet this problem. The men's club had carried out a program under the leadership of Brother Marvin Diggle in which each man of the group spoke either on his work or hobby. An appreciation of each other's interest and occupation was the goal. The women's department has been constantly grappling with this problem. This year it has used small circle groups in hopes that a richer relationship would be established. Socials to get our people together where they can share in common entertainment and fun have helped thus far. All signs point toward a growing ability to cope with this problem.

Our next problem, and the one which we thus far have had the least amount of success with, is the development of leaders. I do not wish to imply that our present leadership is poor. However, when positions of leadership are vacated it is difficult to find those who can and are willing to assume them. Our methods of approach to this problem have been those of direct challenge, some attempts to train for the future, and encouraging participation in those general church activities that could supply knowledge and incentive to become leaders. We feel that we have a great task before us to find more adequate methods to enlist leadership and help these leaders meet the challenge of our age. Perhaps at this point we should challenge Canadians who wish to serve the church to consider the opportunities for service that are available to them here. Those who have talents for leadership, music, and organization will find an opening awaiting them.

Widely separated from others in the church and from joint church activities, some of our people lack a deep appreciation of the world-wide power and scope of the Restoration movement. Only a few have had the privilege to attend reunions and institutes. Those who have returned from these activities have enriched our branch life. The need for this type of fellowship that gives church-wide perspective and world concern, stimulating missionary zeal for all mankind, is with us. As we grow in number here in Ottawa and the Eastern Ontario Area, and as modern transportation continues to cut distances, we will overcome this deficiency.

From the capital of Canada our prayers ascend for the growth of the church in this land and the world. With greater assurance and expectancy we join the rest of the Saints in seeking to bring forth fruit in the Lord's vineyard.

CALVIN M. CARPENTER, *Pastor*

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Pastoral Ministry at Graceland

THIS SPRING there were 666 students at Graceland. They came from thirty-seven states of the United States, from the Alaskan and Hawaiian territories, from Australia, England, Canada, and New Zealand of the British Commonwealth. One student is from Korea, and two are from Iran. Of these, 666 students, 632 are members of the Reorganized Church of Jesus Christ of Latter Day Saints.

These students constitute the "campus congregation." This is the name for the church in action as a group. It is not a branch. All students retain membership in their home congregations. There are no legislative functions in this campus congregation. It is a temporary nine-month unit for the college year. Yet in a sense, for these months, it is the church home of these students. The director of religious activities, appointed by the First Presidency on the nomination by the president of the college, leads the campus congregation.

Pastoral Ministry Is Pervasive. The Graceland program is built on the premise that ministry is a unit. Complete separations between the missionary and the pastoral ministry are artificial. These are simply phases of a single program. Likewise, a sharp distinction between education and preaching and worship is for consideration only, not for effective administration. In a given unit, such as that on filing financial statements, the program involves study, counseling, pastoral visitation, preaching, worship, publicity, library reading, and music exhibits.

Pastoral ministry means a quality of personal contact that runs throughout the program. The priest who serves the bread and wine in the Lord's Supper is functioning pastorally. The chaplain in the residence hall who invites a fellow student to a service is contributing to the pastoral welfare. The faculty member who counsels his student advisee can be functioning in the pastoral field. The instructor who sees that the "good way" of living is furthered in his classroom is

contributing. The elder who administers to a student in the health building is a pastor. So the list might go on and on. At Graceland it is the total picture that tells of pastoral ministry.

No Separate Church School. The program of religious education is inclusive. The "campus congregation" as a whole is the school. The academic classes are looked upon as part of the program. The student who considers learning a stewardship looks upon his classes in communication, science, psychology, sociology, music, and so on as part of his religious education. They are equipping him for expanded living and increased service.

In each unit of the college year there are classes, council meetings, committee sessions, and project expression to further competency in the field of this activity.

Expression in a field is within the context of the unified program. Worship separated from the flow of everyday life can be without utility, lacking meaning and expression. Study of the financial program of the church without expression in contributing and filing financial statements is artificial. In this light ministry is related to the expressional program.

The College Year. Graceland has to outline a calendar for the college church year that harmonizes with the total program. This schedule of religious activities is constructed with consideration of these major factors: (1) the academic schedules and recesses; (2) the current emphases of the General Church; (3) contemporary campus needs and interests; (4) present social and world conditions; and (5) available facilities and man power.

This year the calendar has been formulated into units in accordance with objectives for the period. The activities for a unit point to achieving this purpose. They become a means for conducting pastoral activities for this time. The units are planned to provide for balance in the religious education for

the years. The thirteen units for the 1957-58 school year were (1) Orientation, (2) Stewardship, (3) College Mission, (4) Religious Emphasis Days, (5) Thanksgiving, (6) Christmas, (7) Latin America, (8) Youth Renaissance, (9) Christ in Ancient America, (10) Church Administration, (11) Easter, (12) Branch Building, (13) Commencement.

Chaplaincies and Divisions. A few years ago, when the number of students increased markedly, the student body was divided into smaller groups with student pastors for each. This was to provide (1) for more immediate pastoral contact and for (2) opportunity for more participation by students as members of smaller groups. This year the general program has continued with alterations.

The six hundred students are grouped into chaplaincy units, eighteen for men and sixteen for women. Residence is the basis for unit groupings. For instance there are six chaplaincy units in Walker Hall, two on each floor, and seven in Gunsolley Hall. A chaplain of a unit is a student, a sophomore or junior. This year women serve as leaders in the women chaplaincies. Associated with each is a member of the faculty. These are not considered sponsors; they are faculty associates.

These chaplaincies are the core units for pastoral ministry. The chaplains have direction of devotions in their units in the residence halls. They make the primary contacts with students in publicity and invitation to meetings. They direct instruction in finance education. Directing the work in the men's chaplaincies this year was Clyde Youngs, in the women's chaplaincies, Velma Ruch.

This year several of these chaplaincies, four to six, combined with a "division" with a student pastor at its head. This permitted students to meet in groups larger than their residence unit and to widen their circle for devotional activities. This college year was divided into three periods with different groupings of units for these three periods. In the

fall and the winter there were ten divisions, in the spring, seven.

The divisions in the fall were named after cities in which the church has mission houses, in the winter after congregations in the Center Stake, in the spring after reunion grounds owned by the church.

Unit Devotions. Dorm devotions are a recognized part of Graceland life. Chaplains and their co-chaplains arrange for these. There is no set time or length. Usually they are held "after women's hours" for ten to twenty minutes once a month, once a week, or on special occasions. Often leadership for the devotions is passed from room to room. Sometimes units will combine. Effectiveness depends both on the leadership and the attitude of members of a unit. Some students get too involved in activities to respond; some are indifferent; a few are hostile; most consider these residence-unit worship experiences as essential. Often they iron out strains and tensions.

Unit Adoptees. Each chaplaincy unit has adopted one or more members in missions abroad for the college year. Many of these adoptees are appointees of the church. These adoptions are for two-way communication and acquaintance. They are to express support and to afford fellowship to those far from the Center Place. They push out the sights of the souls of those who enter into this adopting experience. One of the objectives of the Graceland program in religion is to extend the outlook or the outreach of youth until their church becomes a world-wide company.

Today in mission fields of the church around the globe, branches and districts are using gifts sent out from Graceland College. In the youth camp in Norway campers are using a volleyball and net sent by a college group. In Weslaco, Texas, and in Manitou Island, Canada, Saints are receiving the bread and wine from utensils sent by the college. Last year first copies of *The Hymnal* were sent to Ryde and Hayhurst Branches in Australia and to friends of the church in Barbados, British West Indies.

This year students have been writing series of letters and sending gifts as symbols of friendship. One chaplaincy unit adopted the wife of Juon Hae Lee of Korea; Juon has been a student in Graceland for more than a year. He left his wife and their four-month-old son to attend Graceland. This group of Graceland women have come to know Mrs. Lee and her son, for they have

given gifts and greetings. Another group has been corresponding with "Judy and Seki" in Japan. These two, graduates of Graceland in 1957, are pioneering in holding meetings in Japan and in translating church materials into the Japanese language. It is a moving worship experience to sign a letter and dedicate it in prayer as it starts its long journey. This list of ministries through adoption would fill many pages.

Finance Education. Educating students in managing finance is assumed to be part of the pastoral program. During the year, two students have served as representatives for the bishopric. The chaplains take the lead in the units. Classes are held for beginners and other classes for those more experienced. Several faculty members are named as advisors. On February 16 financial statements were presented in a service of dedication. Each chaplain brought to the altar table the bundle of financial statements from his unit. The bishop of Lamoni Stake received them. The percentage of college students filing is well above the average of the General Church. Said one chaplain, "It was a thrilling experience to carry to the table the statements of my wing of the dormitory; the 'kids' certainly responded well."

Auditorium Offerings. Six hundred "dime cards" were distributed to Graceland students. Posters appeared on bulletin boards. The construction work going on was discussed in unit and division meetings. The movie, "The Center Place," was shown. It was the chaplains, however, who did the bulk of the work. At a Christmas service, chaplains brought forward the cards of their units.

In the second "drive" an offering was received on March 16. Some nine hundred dollars was contributed by students. Much of this might be considered as sacrifice offering given by youth of limited means. Worship and giving to the worthwhile are associated in such a project.

Study of Latin America. Three weeks were spent in studying Latin America as a possible field for evangelistic activity. Here study and worship were combined. Each of ten divisions studied one to three countries particularly with respect to their culture, their religious life, and their probable reception of the Latter Day Saint message. Then the ten groups brought together their findings in a general service. Apostle Hield came to the campus twice to bring his picture of Mexico, Central America, and Latin America. In the closing meeting members of the congregation brought together their outlooks and their recommendations for taking the gospel to those peoples of Latin America.

What was discovered became a training foundation for evangelistic work in many countries. Hearts were enlarged to include other peoples. Students saw how the gospel must be interpreted in terms of the cultures of the peoples visited. The church came to be universal, not American. In the presence of so great a mission and so complex a world, a group stood in prayer and said, "Lord, help us!" Such a program reveals how a truly pastoral program is evangelistic in tone.

Social Service. Each chaplaincy unit takes up some service projects as a part of pastoral ministry. This is done on the assumption that worship and service



A division council session at Graceland

cannot be separated and that service in Christian spirit furthers spiritual healthiness. This year's list included a wide variety of projects. Some chaplaincy units made up Christmas baskets for less privileged families in the Lamoni region. One women's unit made six scrapbooks and sent them to branches in Michigan, Nebraska, and Ohio. Another unit took over house cleaning for one family. Another has provided money for a student from abroad for purchase of personal items. One prepared a tape recording for the Norwegian mission. The planning of the project and the carrying it through are generally climaxed by some devotional service of dedication.

Visits of Church Leaders. In March the campus congregation conducted a unit to study church administration. On March 15 and 16 members of the Joint Council of the First Presidency, of the Council of Twelve Apostles, and of the Presiding Bishopric came to the campus.

Their wives accompanied them. Divisional meetings about the church's organization and administrative personnel had preceded their coming.

This general visit was followed by a visit by representatives of the three councils to interpret the administrative work of the church as seen by the quorums.

The General Church came to life for students. Our church administrators became living men. Said one young man from the eastern coast, "This is more than I anticipated. To see and to meet these men of our church was a dream I never expected to happen. It's my church, too, from now on." It was a two-way ministry. These men and their wives brought something to the campus. The college congregation wanted to bring something good to their church leaders.

With Many Persons. At Graceland, counselors of many callings contribute to the ministry to students. Here are specialists in psychology, finances, marriage, academic subjects, health, theology, and other fields. In the spirit of ministry these contribute hours and hours to students' welfare. Elders among faculty and students are available for administration. Many of the outstanding experiences of testimony and worship are when "two or three are gathered together." A resident patriarch brings the ministry peculiar to his calling. Choirs for sacred music bring ministry to singers and receivers. The library provides books and periodicals in the religion category. Ministry is an interblending and inter-bonding of many persons.

Nonmembers Too. This year at Graceland there were thirty-nine non-

member students. Leaders feel that they must be wise in working with these. They are not to be pressured, nor are they to be neglected. Many come with barriers and defenses built up. Often it takes many months for these to give way. On the other hand conversation on religion is not to be avoided. One of the fields calling for most careful interpretation is the close communion observance of the Lord's Supper. During the second semester an "Investigator's Class" was held for interpreting the church to nonmembers.

And Our Own Youth. More problematical than nonmembers are the Latter Day Saint youth who come to Graceland with either indifference or hostility to the church. Some say they have been compelled to go to church and now they are going to take a long vacation. Some come with cynicism. These call for plenty of patience and lots of wisdom. In these cases the most effective pastoral ministry is in the consistent living and contagious faith of students and staff members. Long ago leaders in religious activities realized that "you can lead a horse to water but you can't make him drink." Often students of this type do not begin to respond until the latter part of their second year.

Training Ground for Ministry. The program of chaplain and pastor activities is a laboratory in pastoral ministry. Sophomores and juniors are not highly experienced, and they do not always do first-class work. But they can learn and do "learn through doing" with supervision and consultation. Said one woman chaplain concerning a woman in her unit, "I've asked and invited and suggested in a friendly way, but—never a response. What do you do with persons like that?" The leader's reply: "You'll meet many a situation like that in your home branch. You're getting training for branch leadership." Those in charge believe that this program is developing youth who will be qualified to minister in branches and districts.

A Temporary Church Home. Our college becomes an alma mater, that is a "foster mother" for college years. Responsibility for pastoral ministry belongs to "back home" congregation and college community. Through the years it has been observed that students get along best who look upon the college as their congregation and live in it. Those who commute home on many week ends are like itinerant Saints who do not have roots anywhere. It is unfortunate when students plan their traveling so they belong to neither place. Fortunate are those who share in the total life of Graceland, a community in which they participate and in which they may receive ministries in many fields. Balanced development with a spiritual motive uniting and integrating all phases is the goal.

In the Life of One Student. Here is a Graceland in the growing stages of his young manhood. He knows little about the church; he has been baptized a few years but none of his family belong. He is confused about dating, uncertain about planning for marriage. His vocational outlooks are not clear. He has a meager background for academic study. He is troubled that some ordained young men take their priesthood with so little sense of responsibility. He is short of money. He feels he understands little about God, and that his communion with God is weak.

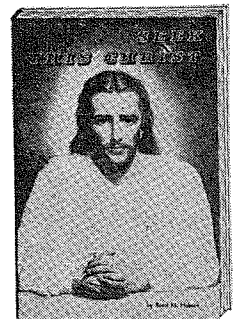
What are the ministries he needs? Many from many persons. Out of athletic participation, out of academic advisors, out of psychological counselors, out of administrators in the business office, out of general meetings and out of association with ministers to whom he says, "God is real," has come an upturn, a finding himself, a dedication to the work of the church, and quite recently a call to the priesthood. No one person, no one activity has accomplished this. Many ministries have worked together. Such is Graceland's outlook on pastoral ministry.

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by Reed M. Holmes

Directed especially to youth and to nonmembers who are searching for a better understanding of Christ. The material for this book was taken from a series of stimulating talks given by Apostle Holmes at the Stone Church in Independence, Missouri. The study guide section in the back makes this new printing a valuable text. Paper binding; 77 pages.

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Graceland Gazette

■ The Graceland faculty enjoyed a dinner at the Mount Ayr church Thursday, May 8. The dinner was served by the women's department of the church.

Dr. John Wellemeyer was the toastmaster for the dinner. The theme was a parody on the current faculty self-study, and the program was given as if it were in the year 2058. Alma Blair, Oliver Houston and Richard Carter each presented humorous addresses concerning aspects of campus life in the future. Dr. W. S. Gould sang and played a ballad on his autoharp. This was followed by an address on the serious implications of the space age by Dr. Roy Mortimore.

■ Lorne Worthington from Spokane, Washington, was recently elected president of the student body for 1958-59. Jim Williams from Des Moines, Iowa, was elected executive vice-president, and Carol Oliver from Moorehead, Iowa, is the new public relations vice-president. All three of these freshman students have been very active this year in school activities and are well qualified for these responsibilities.

■ The music, drama, and art departments, and the Social Activities Planning Committee sponsored a fine arts festival from May 7 to 11. The Festival officially began Wednesday at 10:00 a.m. in the Student Center with a presentation by the Concert Band under the direction of Harold Neal. At 4:00 p.m. Wednesday afternoon a faculty music recital featuring Dr. Roy Benson, pianist; Henry Anderson, tenor; Oliver Houston, organist; and Harold Neal, violinist, was presented for both students and faculty. This recital was followed by a student-faculty tea.

Then, Friday evening approximately four hundred people attended the program, "A Night at the Opera," which was held in the Student Center. The Concert Choir, directed by Henry Anderson, presented two numbers, "The Telephone" and "The Lowland Sea." Stage director for this performance was Roscoe Faunce. Accompanists were Frances Ashby from Emporia, Kansas, Diana Damitz from Lamoni, Iowa, and Janet Graham from Independence, Missouri.

The Graceland Players under the direction of Winston Inslee, staged "The Mousetrap," a two-act mystery by Agatha Christie, in the Student Center Saturday. Nancy Chapman and Dutch Miller, both from Independence, played a young married couple who had just opened a guest house. Hazel Imrie from Newcastle, N.S.W., Australia, played Mrs. Boyle, one of the guests, and J. P. Scott from Independence was an eccentric gentleman. Ted Traver from Lamoni, Iowa, was a detective and brought the law and order. Jean Cottrell from Lima, Ohio, and Ron Roberts from Lucas, Iowa, rounded out the cast.

Sunday afternoon at two o'clock Janet Graham, a sophomore from Independence, Missouri, presented an organ recital in the Memorial Student Center. Following this recital, the annual Graceland-Lamoni orchestral concert was presented in the Lamoni High School Auditorium. This concert was for the entertainment of the Lamoni community as well as being part of the fine arts festival. The orchestra was conducted by Harold Neal. He was assisted during the concert by the Chapel Choir, directed by Mrs. Mabel Hyde.

The festival came to a close Sunday evening with a service of music vespers by the Cantantina Chorus of Independence, Missouri, in the Student Center.

■ Saturday, May 10, was a victorious day for Graceland's golf team. Meeting Drake University in the morning and William Jewell in the afternoon, the Yellow Jackets dropped them 8-4 and 9½-2½ respectively.

■ Rolling on to another victory, Graceland's tennis team took honors again in a meet May 10 at Kansas City University. Barney Parker from San Antonio, Texas, and Bob Brunner from Kansas City, Kansas, teamed together to win the doubles play three to one.

■ The third annual student leadership conference was held on Saturday morning, May 10. It was sponsored by the student senate and was directed by Lorne Worthington. After giving the official welcome, Lorne introduced Mark Thoman, former student body president at Graceland and currently president of the Religious Activities Council at the University of Missouri. Following Mark's talk, the conference was divided into two sections. One section, led by Don S. Davis from San Jose, California, discussed campus life in general. The other section, led by Hazel Imrie, discussed leadership in religious activities.

Following these discussions the conference was divided into several smaller groups that talked about different areas of leadership. When these discussion meetings were closed, the students returned to the assembly chapel to hear a summary report.

■ As part of the Sadie Hawkins week end on campus, the Social Activities Planning Committee featured "The Story of Jazz" on May 17. Claire Prucha from Lincoln, Nebraska, was director and organizer of this performance. Bob Smith from Arlington, Virginia, was the narrator. Several different combos played, and there were also various piano and vocal solos. This jazz concert was very well received. Following this, refreshments were served.

■ Two graduating students gave organ recitals Sunday, May 18, in the Memorial Student Center. Mary Rae Bingham from Des Moines, Iowa, and John L. Williams from Ottumwa, Iowa, presented their recitals at 2:00 p.m. and 3:30 p.m. respectively.

■ The annual cap and gown assembly was held Wednesday, May 21. Graduating sophomores and seniors wore their robes and mortarboards to the traditional ceremony. Janet McFarlane from Independence, Missouri, presented a short speech concerning Graceland. This was followed by a talk about the world by Channing Oakman, also from Independence. Everett Graffeo, who comes from Independence too, finalized the theme by addressing the graduates of 1958. Class gifts were presented to Dr. Gould, followed by the prayer given by the graduates. To close the program the entire assembly sang the Alma Mater Hymn.

■ The track team defeated Fort Riley Army Base, located at Junction City, Kansas, in its final meet by a narrow margin Monday, May 19, by a score of 69-67. Elbert Harrington from East Moline, Illinois, continued his winning streak by taking the mile in 4:29 and the two-mile in 10:05.1. He broke the Graceland record in the mile and the meet record in the two mile.

■ The baseball team also finished its season victoriously by defeating Penn College in a double header, 10-4 and 3-0. Ken Green of Rembrandt, Iowa, pitched the first game, and John Nelson from Independence, Missouri, took over for the second game. Jim Swick from Clarksburg, West Virginia, led the attack with three hits.

Briefs

Begin Social Service Center

TORONTO, ONTARIO, CANADA.—At Bathurst Branch, Elder Elwood Smythe was elected pastor. Four adults have been baptized. They are Gordon, Norman, and Constance Dawson, and Murray Manning.

A benevolent dinner was sponsored by the Men's Club March 25. A special guest was Juliette of CBC-TV. About \$800.00 was realized for boys' club work and sending young people to camp.

A Canada packer's cooking school was sponsored by the women March 28. \$100.00 was realized.

Toronto Branch was host at a Restoration Festival for the district youth. Activities for the week end were directed by Rodney McLean; Elder J. C. Stuart, London District president, was guest speaker at the Saturday evening banquet.

A one-day institute for the district women was held at the church April 19. Sister J. C. Stuart was guest speaker.

A drama festival was recently sponsored by the young people. Proceeds were used to help finance a youth caravan to Kirtland May 17-19.

Elder Perry Mair, president of Owen Sound District, was guest speaker at a banquet held by the young adults on May 10.

One of the adult church school classes took a tour to Palmyra and surrounding historic area over the Victorian Day week end, May 18-19.

Apostle Chesworth visited May 11, for the Metropolitan District conference. He spoke on Sunday morning.

Thomas Smith has been called to the office of deacon, Humphrey Beaudin to the office of priest, and Lorne Belrose to the office of elder.

The branch has raised \$1,200 toward the Auditorium quota of \$2,000.00.

A social service center is being organized for the district, with headquarters in Toronto Branch. Local committees have built storage space and reconditioned used clothing. One group of women has made new layettes.—Reported by ORMA TURNER

Church School Teachers Meet

NIAGARA FALLS, NEW YORK.—A teachers' conference, another first for the district, was held May 3-4, supervised by Ronald Krahl. Every branch of the district was represented, and also teachers from Ontario, Canada. The theme was "Teaching—Trial and Testimony."

Three groups were formed for workshops and curriculum study. These were primary, intermediate and junior, and adult. Each group chose a chairman and recorder, and a discussion followed on "Current Material Used in Local Classes."

The groups also discussed the effectiveness of materials, what they would like to do in a different way in teaching, and things they would like to try. Each group suggested planned lesson study on the same subject for each class level.

After dinner Seventy J. Pement gave a talk on the church school teacher as a missionary. On Sunday morning, Elder Robert Auther presided at a dedication service. Elder Clifford Spilsbury also spoke.—Reported by FLORENCE KENNEDY

Bulletin Board

Appointee's Address

Wayne E. Simmons
2055 West Woodlawn
San Antonio, Texas

Serviceman's Address

Ensign Craig M. Bradbury
62 Anderson Court
Lexington Park, Maryland

Minister at Flagstaff, Arizona

Priest and Sister Glen Short have recently moved to Flagstaff. He has been pastor at Prescott and is willing to make his ministry available to the Saints and friends of the church in his new location. Please contact him at 17 Paseo del Flag Street. If you have relatives or friends in that area, send him the names and addresses.

D. BLAIR JENSEN

Books Wanted

W. E. Williams, 10413 East 26 Terrace, Independence, Missouri, would like to have a copy of *Priesthood Study Outlines* published in 1946. He would like to hear from anyone having a copy regarding price and condition.

C. Ed. Miller, 11312 Winner Road, Independence, Missouri, would like to obtain copies of *Doctrines and Dogmas of Mormonism* by D. H. Bays, and *The Truth Defended* by Heman C. Smith. He wants to know the price and the condition of the books before receiving them.

REQUESTS FOR PRAYERS

Prayers are requested by Mattie Mobley of West Monroe, Louisiana, for her young daughter-in-law, Kay Mobley, who is suffering from a lung ailment.

Mrs. Floyd Walters of Belleville, Michigan, requests prayers for her sister, Mrs. Thelma Peters, of Vanderbilt, Michigan, whose husband, Clifford, died May 29, leaving her with eleven children. Letters and cards will be appreciated.

WEDDINGS

Parmley-Terry

Deleta Terry, daughter of Mr. and Mrs. Raymond Terry of Warrensburg, Missouri, and Donald C. Parmley, son of Mr. and Mrs. Z. C. Parmley, also of Warrensburg, were married May 30 at the Reorganized Church in Warrensburg, Stake President Harry J. Simons officiating. The bride is secretary in the Central Missouri Stake office.

Craig-Hawkes

Dorothea Mae Hawkes and George Walter Craig were married May 24 in a double-ring ceremony at the bride's home. Elder Leroy Hamilton performed the ceremony. They will make their home in South Gate, California.

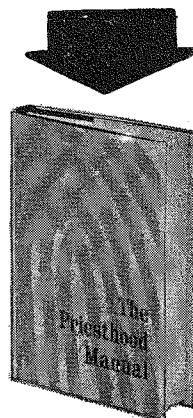
BIRTHS

Mr. and Mrs. Joe Serig of San Jose, California, announce the birth of a daughter, Deborah Joan, born May 18. Mrs. Serig is the former Beverly Wilson of Independence, Missouri. Both parents are graduates of Graceland and San Jose State College.

APP
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J C STUART
344 MABTLAND ST
LONDON ONT CAN

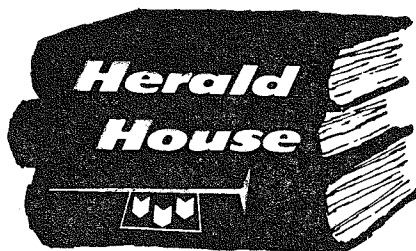
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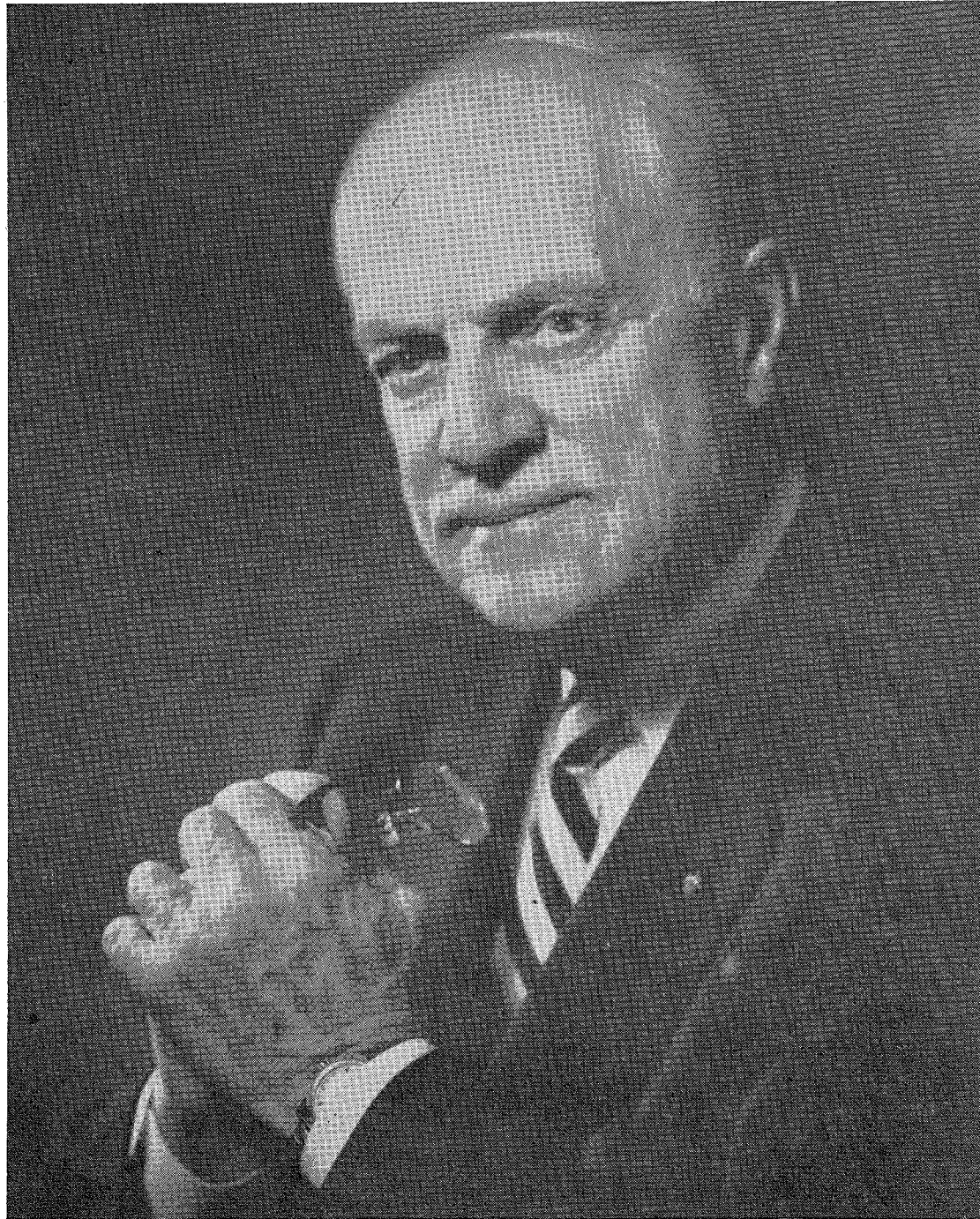
SAINTS' HERALD

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Israel A. Smith

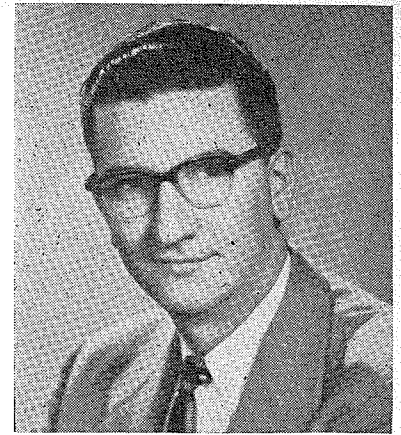
**OUR FOURTH
PRESIDENT**

1946 - 1958



We'd Like You to Know . . .

Vance E. Link, M.D.



DR. VANCE E. LINK came to Independence in 1943 and has been making friends ever since.

In 1956 Dr. Link was ordained a high priest and became a member of the Center Stake High Council. He says he finds great pleasure in working with church people and is happy to have an opportunity to assist in the growth of the church in the Center Place.

During his working hours—which are long—he is associated with Dr. Charles Grabske, Sr., the church physician. Dr. Link is also secretary-treasurer of the

medical council recently formed by the church's physicians and dentists.

He received his medical education at the University of Nebraska where he was graduated in 1942. He served as a medical officer in the U. S. Air Force from 1953 to 1955. Captain Link was stationed in Reno, Nevada, and later in England. It was while living in these areas that Brother Link says he saw the true need for ministry in our church, not only by priesthood but by all members.

"These experiences helped me to realize the task before us as a church to ful-

fill our mission in spreading the gospel," he said.

In 1941 Brother Link was married to Catherine Weller in Lincoln, Nebraska. They have four children: Karen Sue, twelve; Richard Dennis, ten; Ronald Vance, seven; Timothy Kent, two.

Dr. Link is a member of the Optimist Club, Jackson County Medical Society, Missouri Medical Society, and American Medical Association. He is also a member of the American Academy of General Practice and has served as president of the medical staff at the Sanitarium.

*Sixth Floor of Auditorium
Is Being Finished for Department*

New Offices for Religious Education

THE Department of Religious Education will move into new offices in the Auditorium sometime in July.

For the past five years the department has occupied a two-story house on Grand Street, to the rear of the headquarters building. The frame house is the last dwelling left on the square block occupied by the Auditorium. It will not be reoccupied. Plans call for the house to be removed in the near future.

The new offices for the Department of Religious Education will be located on the sixth floor of the Auditorium. The top-floor space is in the front of the building.

Contracts for construction work to finish the interior of the General Conference Chamber included the work done on the new offices. The space for the offices was formerly unused. By capital-

izing on what was dead space and also by using some new space created by the present construction work, room for the new offices has seemed to materialize from out of nowhere.

The department's suite will include eight offices. They will be reached by either the east or west elevators from the Auditorium lobby. There are no ramps leading to the offices. By taking the west elevator to the sixth floor, visitors will arrive in the department's general office. Hallways will lead to offices occupied by Clifford Cole, director, or other department personnel. Private offices will also be occupied by Richard B. Lancaster, Clifford P. Buck, Athol B. Packer, William A. Clinefelter, Edna Easter, and Thelona Stevens.

At present the department is divided into the following divisions: church school division, youth division (includes boys' work), children's division, adult

division, girls' work, and ministry to the blind.

Another room on the sixth floor will be the Library and Conference room of the Department. R. Y.

Authors in This Issue

Lloyd E. Cleveland (page 5), pastor, Aurora, Illinois

Margaret Christensen (page 7), Kansas City, Missouri

Reed M. Holmes (page 8), Apostle, west coast and Alaska

Myron F. LaPointe (page 9), Seventy, Mobile and Pensacola Districts

James Daugherty (page 10), President of Seventy, Columbia River District

A. Neal Deaver (page 11), administrator, Independence Sanitarium

Mrs. Harry Niehaus (page 12), Lincoln, Nebraska

“Losers Weepers”

Ralph Waldo Emerson once wrote, “I discover that the ancients stole all my best ideas.” The only valuable property one can claim by right of discovery is an idea. A person cannot copyright an idea or title for his clever article or book. The copyright one gets covers only the form of expression of ideas or titles. This is his property which will be protected by the government through due process of law.

The pioneers used to roam over government lands in search of mineral deposits or accessible timber growths. Neither was theirs by virtue of discovery

but by filing a claim and paying a nominal fee before anyone else.

Jesus gave a parable which illustrates the principle (Matthew 13:46):

“Again, the kingdom of heaven is like unto a treasure hid in a field. And when a man hath found a treasure which is hid, he secureth it, and, straightway, for joy thereof, goeth and selleth all that he hath, and buyeth that field.”

Children should be taught that anything of value they “find” still belongs to the one who lost it. It is very probable that the owner is looking every-

where he can think of to locate his property and is very sad because of the loss. The old doctrine of “Losers weepers, finders keepers,” has no basis in law or ethics. The child who finds an article should be taught to make every reasonable effort to locate the owner. A search of the “lost and found” column may give the answer. Dishonesty may even be encouraged by parents who accept too readily the idea that the money, or cap, or pocket knife that Johnny “found” is his to keep.

C. B. H.

Festival of Roses

Those who have visited Independence during the spring months up to the middle of June must have been impressed with the beauty and abundance of the roses. They are especially bountiful in the large and sunny yards of Beverly Hills and on Blue Ridge, but many other areas also show a great interest on the part of gardeners in the

development of roses. One of the pretty spots has been a small park area near the Auditorium maintained by the church. Church members recall a phrase, “Zion the beautiful,” when they behold the roses. Other people can recall a descriptive newspaper phrase of the seventies and eighties—“Beautiful Independence.” There have been times when

the city suffered from neglect and dowdiness, but those are passing now. People show their love of home in programs of beautification and the development of gardens. If we are spiritually right, we will want to show our gratitude to God by making our dwelling places beautiful.

L. J. L.

Space Age Lives

By this time the strains of “Pomp and Circumstance” have died away in most of the communities across the United States and the nation has a new crop of high school graduates.

Many of these newly graduated young people are members of the restored church. What difference will the church make as they make their plans for the future?

Looking at the young people of today one cannot help but be impressed with

the tremendous range between those who have a purpose in life and those who do not. On one hand we are likely to find some who hold hopes of higher education or a vital occupation leading toward a life that counts. On the other hand we find those whose highest ambition is a jalopy with a set of loud tailpipes and a pair of fur-covered dice hanging from the rear-view mirror.

You might say that one group is planning lives fit for the space age while the other group is planning for

the hot rod age. There is little doubt which has the greatest future.

We are challenged to plan lives fit for God to use to achieve his purposes. This is a good time of year for all of us—young people in particular—to take a look at the direction of our lives and be sure that our plans for the future are big enough for God’s work.

R. Y.

Official

Death of President Israel A. Smith

It is with deep personal grief and official concern that we have to inform the Saints of the death of President Israel Alexander Smith. This occurred shortly before 11:30 a.m., Saturday, June 14, at a hospital at Bethany, Missouri.

President Smith left Independence around 8:00 a.m. to drive to Lamoni, Iowa, where he was expecting to participate in the setting apart of Elder Harry J. Simons as President of the Lamoni Stake. About nine miles south of Pattonsburg, Missouri, on Highway 69, the car in which President Smith was traveling alone was hit by another car in which were two men. This was in President Smith's lane. President Smith received severe chest and other injuries, and died about an hour later in the Bethany Hospital. His son, Don C. Smith, and wife, Darlene, reached the hospital a little later.

Funeral services are planned for 2:00 p.m., Tuesday, June 17. The sermon will be preached by Elder Glaude A. Smith assisted by Stake President C. V. Graham.

In harmony with the Letter of Instruction prepared by President Joseph Smith (*Saints' Herald*, March 13, 1912; March 10, 1915) a meeting of the general officers of the church is planned for the day after the funeral. An account of the decisions of this Council will be published in the *Herald* for June 30, 1958.

We solicit the prayers of the Saints for the guidance of the Council mentioned and for those who must carry the burden of the admin-

istration of General Church affairs pending the convening of General Conference.

THE FIRST PRESIDENCY
F. Henry Edwards
W. Wallace Smith

Israel A. Smith

Israel Alexander Smith, son of President Joseph Smith and Bertha Madison Smith, was born February 2, 1876, at Plano, Illinois. At the age of five his family moved to Lamoni, Iowa. He was baptized June 25, 1886, by H. A. Stebbins.

Israel A. attended the public school and was graduated from the Lamoni High School in 1895. He attended Grace-land the next two years.

He married Nina M. Genawalt on March 14, 1908. They had two sons, Joseph P. (died March 2, 1936) and Donald C.

He was assistant or associate editor of the *Saints' Herald*, 1908-1913. He served one term in the Iowa legislature, 1911-1913. In 1912 he was admitted to the Iowa bar, and in 1913 to the Missouri bar. Since January, 1929, he has been a member of the Independence Bar Association and Missouri Bar Association.

He was ordained a high priest April 11, 1915, at Lamoni, Iowa, by E. A. Smith and G. T. Griffiths. In 1920, he was ordained a bishop and second counselor to the General Church bishop, serving until 1925. In October, 1922, he was ordained a member of the Standing High Council and served until 1942.

He was secretary of the church from 1930 to 1940. In October of 1938 he was associated with President Frederick M. Smith as counselor by the action of the Presidency and Quorum of Twelve. His ordination as a member of the Presidency came as an authorization of the 1940 Conference.

In 1942 he was elected as president of the Iowa Pioneer Lawmakers Association and served several years.

In 1943 he was appointed a member of the Missouri Constitutional Convention and was made chairman of its Committee of Public Health, Welfare, and Federal Relations.

President Smith's resolve upon coming into the Presidency in 1946 was to bring about unity and close working relations between the quorums and departments of the church. At this time he publicly announced that he had been assured that he would be given ten years as Prophet, Seer and Revelator of the church to bring about the purposes of God.

At the closing day of the Conference of 1954 in his closing remarks he made this statement: "Brother Elbert Smith this morning in his talk to the priesthood suggested that he may not come this way again. I can't help but feel that maybe some of the rest of us may not be here again, but my hope is that when my time has come I believe that I could wish for no better thing for me, and for all of those who have been on the platform and under appointment of the church, than to have it said of me when I am through that I served my generation as David of old of whom it was said, having served his generation . . . he fell on sleep." I trust that the ministry who go out from this Conference will go out with the resolution to serve well their own generation."

The church is saddened by the loss of this kind, humble, and wise leader. Our sorrow is greater because of the sudden and tragic way in which the end came. Yet there was no lingering illness, no impairment of bodily functions to mar his eighty-two years of life well lived. Perhaps his epitaph should be "Mission accomplished, he served well his generation."
C. B. H.

Memorial Service at Nauvoo

A special service commemorating the one hundred and fourteenth anniversary of the martyrdom of Joseph and Hyrum Smith will convene at Nauvoo on Sunday, June 29.

The service will begin in the Nauvoo Church at 10:30 a.m., and will be continued with a procession to the graveside, at which time it will be concluded with the laying of wreaths.

THE FIRST PRESIDENCY
By Israel A. Smith

The Saints' Herald

Vol. 105 June 23, 1958 No. 25

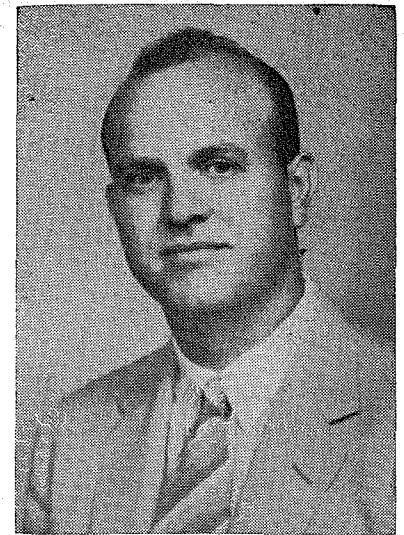
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Organize Yourselves

AMERICANS are great organizers. The faith of the average American in his organizations is almost unlimited. Given a problem of almost any dimensions, he will naturally turn to an organization of some type for help in solving it. Small or large, simple or complex, these organizations play a major role in the lives of our people.

In the church we have developed a number of organizations to better enable us to carry forward the Zion program. These, of course, function with varying degrees of success, depending on the training and enthusiasm of the officers and members. Some of our branches operate on a low efficiency level due to a shortage of qualified leaders on the one hand, and to a lack of dedicated members on the other. Many of us are content, apparently, to relegate our kingdom-building activities to second or third place in our lives.

Goals and Choices

Most of us live under tension. This may or may not be of our own making, but it can be serious. We drive ourselves, seemingly caught in an irresistible rush toward goals of the world's making, without a clear understanding of *why* we desire to achieve these goals. Some of them are undoubtedly worthwhile. Many contribute to an enrichment of our lives. I would not take issue with those who desire a full and rich life program. I would, however, suggest that each of us view our round of daily activities with a critical eye. I would urge a re-evaluation of each activity and each goal in the light of our total Zion program. It should then be seen that our choice will often have to be made between two or more *good* activities rather than between those which are "good" or "bad." Goodness and badness are relative terms which need to be constantly re-examined as

we grow in understanding and spiritual maturity.

Perhaps Zion would be a reality today if all members of our faith had an infallible spiritual barometer to which they could look each day to determine their spiritual "weather." Or perhaps some type of thermometer would serve us better. The Laodiceans were judged to be neither hot nor cold, but lukewarm. The penalty for lukewarmness is to be cast out. Remember, we cannot serve two masters. We cannot, but many of us try.

Only One Way

Do you find it difficult trying to be "in the world but not of it"? Perhaps nothing we can say here will entirely resolve this conflict of values, but we shall attempt to offer a few positive suggestions which may serve to guide you toward your own solution. You may observe that there are many avenues toward solving some of our primary problems but only one "superhighway" leading to our actual destination.

It may be pertinent, first of all, to observe that we ought to be thankful for problems to solve. We sometimes forget the character-building value of facing up to the problems of life and matching our moral and spiritual strength against seemingly overwhelming odds. It would be a cliché, perhaps, to compare such a contest with the physical well-being which comes from the daily exercise of our muscles, but such a comparison is valid. I believe it can be successfully shown that true greatness, in every age, has come only to those who have been willing to pay the price of valiant struggle.

By some, our day is called the "phenobarbital age." We are greatly concerned about such things as peace of mind and peace of conscience. Huge quantities of tranquilizer drugs are con-

sumed each year. We struggle all right, but our goals being what they often are we feel a sense of frustration even if we achieve the success we dreamed of. We must fight, but we must fight intelligently for worth-while goals if we are to find the kind of peace Jesus talked about.

A Job for Everyone

Our second suggestion is that we should prepare ourselves by earnest prayer and careful study for the carrying of some definite responsibility in the work of the church. There is plenty of work for all, officers and lay members alike. The pastor of the branch has been assigned the over-all task of seeing that the branch operates smoothly and efficiently. This does not mean that he should do the janitor work, teach the classes, and preach all the sermons. He should, ideally, supervise the activities of others—humbly of course. Perhaps the admonition, "Let him who is greatest among you be the servant of all," is taken too literally by many. Modern revelation offers a solution to this problem:

Behold . . . I give unto you . . . a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts."—Doctrine and Covenants 85: 20.

This admonition clearly points the way toward successful individual and branch functioning. It can be made operative through the willingness of our people to be obedient to the divine command.

Blessed Are the Doers

Somebody once said that one who "learns and learns but practices not what he knows, is one who plows and plows but never stops and sows." In this sense

* See page 23

it is easy, and often self-satisfying, to sit in a class Sunday after Sunday, "enjoying" the thought processes of Zion-minded teachers. Our own thinking is stimulated; we are able to vision the kingdom and what it shall bring on earth. Clifford Buck, however, points out a distinct peril for us in our tendency to identify the words which describe religious experience with actually having had the experience. (Read his excellent article entitled "Some Dangers Teachers Face" in the October, 1956, *Guidelines*.)

Our classrooms have their place, and it is an important one. However, the laboratory in which we do our most significant learning is the laboratory of actual branch experience where we accept a task and follow it through to completion. Perhaps we should be up in front teaching our own class. Perhaps we should be singing in the choir instead of listening. Perhaps we should be visiting instead of complaining that we have not been visited.

The divine command to study to show ourselves workmen approved unto God is woven into the fabric of our spiritual lives. But we need to know *how* to study and *how* to apply the skills we acquire. We need to achieve the kind of balance in our lives which makes it possible for us to work with people. No amount of technical skill is adequate unless we are mentally and spiritually mature in our relationships with our fellow workers. And here is exactly where so many of us fail. We usually do not have such basic qualities as humility, charity, and love as inborn characteristics. These qualities must be achieved in the crucible of everyday living. They must be constantly nurtured to bear Zion fruit. Our selfish, arrogant, and often blind human nature must not be allowed to triumph.

Planned Evangelism

Our third point is of vital concern to our long-range program and objectives. If our lives are to have meaning in any real Zion sense, we need to organize them around a core of missionary effort. The dynamic impulse of our entire Restoration movement is its evangelistic outreach. In order to build up God's kingdom we must learn to share. We must feel ourselves a living part of the "spiritual protoplasm" which feeds strength and movement into the body of Christ—his church. We cannot reach this objective by withdrawing ourselves from the society of our fellow men, except perhaps for brief periods to gain strength and inspiration from a closer communion with God.

Evangelism demands that we be in the world. It demands that we rise above the banalities and spiritual immaturities which so often plague the Zion endeavor. Good evangelism requires more than mere knowledge of Restoration doctrine and goals. It requires more than sporadic efforts to "warn" our neighbors. It even requires more than living an exemplary life and hoping that others will notice and ask what we have which they do not experience in their meager religious lives.

The best we can muster is required to win others to the church. We do need to know the church, its doctrine, goals, and, above all, Jesus Christ our leader. We do need to live good lives, but we need to couple these with an aggressive, purposeful, active campaign to "tell the story." Fanaticism, lack of wisdom, and failure to live our program under stress and strain account for many of our failures. We need a positive approach which does not condemn the beliefs of others but rather uses what they have as a basis for teaching the fullness of the gospel.

Organized Disciples

Our discipleship needs organization. Too many of us are apt to find ourselves in the same condition as the legendary man who mounted his trusty steed and galloped wildly off in all directions. Few of us are equipped to do any more efficient job in several areas of church work than in several types of industrial or professional work. We should be content to become as expert

as possible in some phase of our mutual effort and give ourselves completely to that task. Yet, because we must evangelize or die spiritually, in this one area we should all strive for competency. It should become as natural as breathing or smiling or grooming ourselves for our day's activities. Whatever may be our regular field of competency will be expanded and enhanced by a well-defined and properly organized evangelistic outreach.

Word of Warning

Perhaps a final word of caution should be added here. As important as organization is, there is always a danger of becoming so organization conscious that we neglect the purpose for that organization. We would not build a house without properly framing it. Neither would we leave it a mere frame without sheathing and otherwise finishing it. Once the house is built we do not see the framework, but we know it is there, fulfilling its important function. So it is with proper organization. It should be the means to a desirable end, not the end itself. It is the bone structure which makes body movement possible, to use another comparison.

Christ's church has what we may consider to be a perfect organization. The only chance for weakness lies in the members who make up the body of the church. Through proper organization and intelligent application, we minimize that weakness. Let's strengthen ourselves!

A Rock and Its Shadow

The shadow of a great rock in a weary land.

This word picture conveys the idea of shade, refreshing and welcome in a barren waste; of a place to rest during a long journey; of shelter from the elements in time of storm. Strength and peace may be brought to mind as one meditates on the ideas suggested.

Actually these few words are describing a man in Christ's kingdom as envisioned by the prophet Isaiah.

A righteous man, whose strength is in the Lord, should be a comfort and a help to others. He would bring rest or peace to the troubled and sorrowing and prove a source of courage and inspiration to many. His strength would be as a haven in times of storm and stress.

He would truly be as the shadow of a great rock in a weary land.

Pilot Project for the First Presidency

Introduction: The author of this report, Miss Margaret Christensen of Berkeley, California, has taken a year's leave of absence from her work as a supervisor in Alameda County, in order to attend the University of Kansas City, and to work part time for the Committee on Ministry to College People in the development of a vocational questionnaire and to actually carry out the collecting and compiling of the material necessary for the completion of this project. The Committee is deeply grateful for her contribution.

CARL MESLE, Executive Secretary

FOR SEVERAL months the Committee on Ministry to College People has been working on a pilot project for the First Presidency in an endeavor to gain some facts about the professional people of the church. It has been felt by many that there is a need for the church to know something of the skills and training of the membership. In order to determine the relative value to the church of such information, the committee is conducting a pilot project which is starting with some of the more highly trained people of the church. High priesthood members are being included in this survey which will cover approximately fifteen hundred to eighteen hundred members.

In carrying out this project many questions keep coming up in the office of the committee, such as "How many physicians and dentists are there in the church?" "Does anyone know where Dr. Lyle Hartford is practicing?" "Isn't it strange that out of about fifty lawyers on our professional list, twenty-four of them live in the Independence area?" "How many engineers belong to the church?" "Aren't there more than two

optometrists in the whole of the church?" "How many members hold Ph.D. degrees, and in what fields have they specialized?" So far the committee has been able to locate thirteen architects, ten osteopaths, eight veterinarians, seven pharmacists, and two psychologists. It is felt that there must be many more in each of these fields and in other professions not mentioned here.

A vocational questionnaire has been developed which is being sent to these highly trained people. The committee is providing the necessary return envelopes and asking that the questionnaires be filled out and returned to the committee within one week from the time each individual receives his questionnaire.

The committee, under the chairmanship of Lawrence Brockway, has maintained a list of professional people as their names have come to the attention of those in charge, but the current list is far from complete, and many addresses are not up-to-date. The committee has lost track of many college students who completed their training in the past several years and are now professionally engaged. It is hoped that a fairly complete file of the more highly trained people of the church can be built up by the co-operation of the membership in providing this office with the names and addresses of these people. This will give the First Presidency an idea of the strength or weakness of the church in various skills and fields of endeavor.

There are other benefits accruing from this project. In the past the information on hand has been of assistance to

the Committee on Ministry to College People in its effort to bring encouragement and direction to the increasing number of young people who are seeking higher education in a variety of fields. There have also been times when the office has been able to help those who are looking for someone with a specific kind of training.

The R.L.D.S. Bar Association, the R.L.D.S. Professional Teachers Association, and the new Medical and Dental Association which was organized last fall are co-operating with the committee in locating individuals within their own professions, but even these associations do not know all who are in their respective fields. The committee will appreciate hearing from members who will send in the names and addresses of the highly trained people in their areas.

The cost of this pilot project is divided between the General Church and the Committee on Ministry to College People, which includes Dr. Lawrence Brockway, chairman; Carl Mesle, executive secretary; Dr. Evan Shute; Dr. James Van Biber; Dr. E. J. Gleazer, Jr.; Dr. Margaret Barker; Ed Ford, and Harley Morris, all of whom are appointed by the First Presidency. Friends of the committee have also made financial contributions to carry out this project.

It is hoped that the greater portion of the work involved in this pilot project can be completed within the next couple of months, so that the results can be in the hands of the First Presidency by the end of the summer.

The Waters of Yamuna

IN the waters of Yamuna six Indians were baptized. The Yamuna flows from beyond Dehra Dun in the far-off Himalayas. The Indians are John and Zelma Gideon and four of their children. Once again, in April, the church is begun. This time in Delhi, India.

"Perhaps ours is the first family to join the church in this part of Asia," writes John Gideon, a lecturer in economics and commerce at Delhi Polytechnic Institute. "It was a wonderful experience for us and a day never-to-be-forgotten so long as we live. For the Indian Union it was a historic day. A new chapter in our lives has begun."

This joyous tone is echoed in the words of W. E. Connell who drove from Peshawar University in West Pakistan to meet the Gideons and to administer the ordinance of baptism: "Sunday was a day rich in spiritual experiences, a day we will never forget. We tried to give worship experiences that would help these people visualize what might be experienced in such services at home.

"Our first service was church school. After an opening prayer and Scripture, Sister Connell took the children and their mother into another room for class-work where she demonstrated to Sister Gideon some teaching techniques that might help her. Brother Gideon and I had our own class, discussing gospel principles. We then had a 'preaching service.' I gave a sermonette on 'The Church of Jesus Christ.' Afterward, we ate a typical Indian dinner of pillau (fried rice) and meat curry, and in the afternoon we visited.

"That evening toward sundown we drove to the River Jumna (Yamuna) and I baptized the six new members. May that number be a significant token of the future of the church in India. A short distance upstream from us were several Hindu Sadhus bathing in the river to cleanse themselves of their year's accumulation of sins.

"We returned to the house for the confirmation service. As I laid my hands on each head I felt the presence of the

Spirit and sensed guidance in the words spoken.

"After the confirmation we had a Communion service followed by prayers in which Brother Gideon and little Rita participated. An oblation offering of rupees 3.75 was given, and the equivalent is being sent to the Bishop. On Monday we had our farewell visit, and I blessed the two remaining members of the family, little Samuel and Larry, who lay very quiet and solemn in my arms as I asked God's blessings on them and their parents. Sister Gideon had a nagging pain in her ear that had persisted for several weeks, and she asked for administration. When we parted she said the pain was gone. We left them with expressions of love and the hope that we may meet again soon."

THIS new chapter in church history began, in the plaintive words of Professor Gideon, seven years ago when he wrote to the First Presidency for information about the Restoration. It was a new chapter in my life when the letter was referred to me for answering. I, too, have something never-to-be-forgotten, the words of his letter, "Why India has been left out is a mystery."

From then until now letters have winged their way back and forth across the Pacific Ocean. Sometimes they flew frequently. Sometimes there were heart-breaking intervals. Always the letters were warm with affection even as they were deeply probing in matters of faith and doctrine. The sense of fraternity grew, and he became my brother John. Other names of his family and mine became familiar to each. We matched child for child at four, at five, and then John and Zelam forged ahead with six and we conceded. They named their last child, Larry, after ours.

Someday we'll bring them together. They shall be a symbol of a greater



The Gideon family (left to right) Janet, John (holding Samuel), Rita (holding Larry), Zelma, Joyce, and Phyllis

union, these two Larrys, one possessing dark, penetrating eyes, reflecting the rich philosophical heritage of the East, and the other eyes, blue, mischievous, and friendly, bespeaking the pragmatic freedom of the West.

INDIA IS no longer monsoons and maharajahs to me, nor Kali and sacred cattle. India is Janet who wants to come to Graceland, on to medical school, and then return to her people as a medical missionary. India is Zelma, mothering the first church family in the land of Krishna. India is my brother John, teacher in an ancient world that has growing pains. India is Samuel, blessed according to the ordinance of the church and impatiently waiting for the age of accountability. India is Phyllis, Joyce, and Rita, such as Jesus would cluster about him. These are India to me, and a share of my heart lives in a land I have never seen.

And these are not alone. Nearly four hundred million people swarm in India. Most of them are hungry. Their eyes are radiant and sad all at once, for hope rises above their poverty in every generation. If there is value to be found in the dream and principles of Zion, is not that dream, are not those principles valid for India as well as Independence? Surely, America is Joseph's land, but the words ring clear from the time of his fathers through that of another Joseph and thunder into our own day of fear, "In thee and in thy seed shall the nations of the earth be blessed." Is any nation to be excluded?

Some people shall go as the Connells have gone, with skill to answer far off need. Gene is assigned to Peshawar University to help set up an agricultural curriculum. Because of his nearness to Delhi, he was asked to go there to visit the Gideons.

Gene Connell could not go immediately, but his son Terry, age seventeen, went and was the first member of the church to speak face to face with the Gideons about the restored gospel. Then, as soon as they could, Gene and his wife, Ruby, drove to the capital of India from the foot of the Khyber Pass.

The foundation is being laid quietly and in the strength of a humble family of pioneers, just as the church expanded in the earliest times of Christianity. The gospel, being universal, will grow in Indian soil as well as American. From the beginning there shall be no colonialism. We hope for the fundamentals of the gospel to be applied to the specific needs and culture of India.

While Brother Gideon has expressed a desire to translate church materials into

Elder Eugene Connell baptizing Janet in the Yamuna River

Hindi, and this will be imperative so far as standard works are concerned, we are hoping that he and others will be able to author materials, applying the essentials of the gospel and flavoring those materials with the cultural heritage which is India. We shall build as we can.

Why India was left out is no mystery—really. We have been preoccupied with concerns close to home, restive under delays but perhaps ourselves the reason for them. But the Spirit moves, and we are awakening to the larger sphere of our opportunity. The locale of that opportunity is everywhere. As we have the disposition and strength to do so we must specify more and more areas of accepted responsibility.

For the present, no words express so eloquently as their own the fraternity, faith, and need of this fine family in Delhi, India, "A new chapter in our lives has begun. We need the prayers of brothers and sisters as we begin this journey. With God's help we shall march forward."

Myron F. LaPointe

IT WAS the last Sunday of camp and the last worship service. By popular request a Communion service was planned. The morning was clear and bright without a single threatening cloud in the sky. Two rows of benches and the worship setting were arranged in the grove. There were no service trays, so a wire mesh milk case was turned upside down on the Communion table and draped in white along with the other linens. The filled wine cups fit nicely in the square mesh of the bottom of the milk case. A lower and smaller table was placed in front of this arrangement to hold the worship center and the tray for the oblation. The setting was beautiful and inviting.

At ten o'clock over one hundred campers and staff members assembled in the spirit of worship and with some expectancy. The service was opened with hymns and an invocation. Some twenty young people offered their prayers, petitioning for the presence of God's Spirit.



In the words of a well-known phrase, "Brothers and sisters, let us pray." Pray for John, Zelma, and their children. Pray that in the waters of Yamuna other Indians shall be baptized.

It Happened at Camp

A small dark cloud moved overhead, and scattered drops of rain began to fall. There was no movement within the group of unrest or concern. There must have been a number of silent prayers, pleading with God that his wisdom prevail in this closing camp worship. Assurance came for the course to follow.

With a number of visiting friends attending the camp, the purpose of the Lord's Supper and close communion was carefully explained, as was the use of the oblation offering. All were invited to participate in the service of hymns, prayers, and testimonies as opportunity allowed.

When all had knelt facing the altar the blessing was asked upon the bread. A little rain continued to fall, but bench by bench, from both sides of the out-of-door chapel, the campers moved to the outside aisle coming to the front where a minister on either side served

them the bread, if they were partaking. Then they left their oblation and returned to their places by way of the center aisle. There were those campers who came in the line to leave their offerings. Although they were not privileged to take of the emblems, they were worshipping.

During this time dark clouds gathered rapidly, completely covering the sky. Lightning danced across the heavens, and thunder warned of ever-increasing rain. All the campers were wet.

In one accord all knelt for the blessing of the wine. As the lines again formed for the serving of the wine the rain broke loose in all its fury. There was no seeking for shelter and no hesitancy in the oncoming campers as they came to renew their covenants. The ministers served them cup by cup. The hard driving rain splashed in the wine cups, leaving the once beautiful setting soaked and spattered and the oblation in a tray full of water.

Back to their seats went the campers, drenched and dripping but warm and

happy. They had come to offer their testimonies too, and the Spirit of God was there.

As the service of testimony proceeded there was no time wasted. Sixty-six stood to their feet, member and friend, many for the first time. Some had never attended this type of meeting before. The presence of the Spirit of God increased in power.

The downpour of rain never ceased and at times came in torrents, coupled with the flashes and jagged streaks of lightning amid the rolling rumble and the explosive crash of thunder. This drew the campers together that they might hear as much as possible. The ministers moved up to stand next to the first row in order to hear and direct.

The Spirit of God was of such power that all present shed tears of joy. Member and friend alike were on their feet to praise God and dedicate themselves to his service. Then came the testimony from one least expected: "I never knew it was possible to be so close to God." One young consecrated brother was noted

to be nearly overcome with joy when his older brother stood and pledged himself for the first known time. One who felt he had been a problem to camp and camper turned to the group to beg forgiveness publicly, then expressed love for all and gratefulness for the love and the presence of God. One friend said, "I want to be a member of a church like this, and I want my family to be united in it." They all are now.

Yes, God spoke to these young people, assuring them that he was God of the whole universe, creator of all. Even as these young people had withstood the storm with its thunder and lightning and torrents of rains, in this same spirit they could withstand the trials and temptations of the world and could assist in the building of the kingdom of God.

During the lunch period the clouds rolled away and the bright drying sun was there to help in the closing of camp. Over a hundred campers will bear testimony of this experience—one that will not soon be forgotten.

James Daugherty

I Had an Experience

ON April 11, 1958, I left home to go to the hospital for surgery on my left knee. It was not a serious operation, so I expected to be back in the field within two weeks.

Everything went as planned until the day I was to leave the hospital. I began to run a high fever, alternated with chills. The doctors made every available test known to medical science but could not find the cause. For a week I grew progressively worse. My fever went to 105.3, and the doctor told my wife that if the members of my family wanted to see me alive, they should come at once. There was no assurance that the fever would not go higher on the morrow.

My wife called my family and also her brother, Dr. Sheppard, one of the finest surgeons in the Middlewest. He flew to Spokane to be with me. I told him I thought I had cancer above my stomach. He studied the X rays and called three other surgeons together;

after consultation they agreed that there was a growth in that region which in all probability was cancer. They talked frankly about it to both my wife and me, trying to prepare us for the worst. I tried to plan for the future of my family, as I felt my time had come. The news of my illness was transmitted to the General Church. The First Presidency, Presiding Bishopric, Apostle Farrow, and Paul Crinzi were a tower of strength to my wife and family. Special prayer services were held in my behalf, and prayers were offered throughout the whole church.

The morning of the exploratory operation the surgeons planned to determine the type of cancer and the treatment indicated. To their amazement, they found no malignant growth but an infected gall bladder. They were as happy as we; this meant full recovery and many years of ministry. All felt that a miracle had occurred.

I knew that it was by the grace of our Lord that I was still alive—not because of my own worthiness, but be-

cause of the faith and prayers of the church and my many friends.

My wife later told me that the Portland Saints had called a prayer service in my behalf. Evangelist Mark Yeoman was in charge, and during the prayers he had a vision. He saw two angels lift me up and take me to the Master. The Savior touched me, and I was healed. I did not know anything of this experience as I was too sick to be told. However, when I heard, I verified it with an experience I had the morning of my surgery.

I had an open vision. The master came to me, took me by the hand, smiled upon me, and said, "You have

(Continued on page 17)

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A. Neal Deaver

Who Owns the "San"?

A Statement of Purpose, Ownership, and Operation

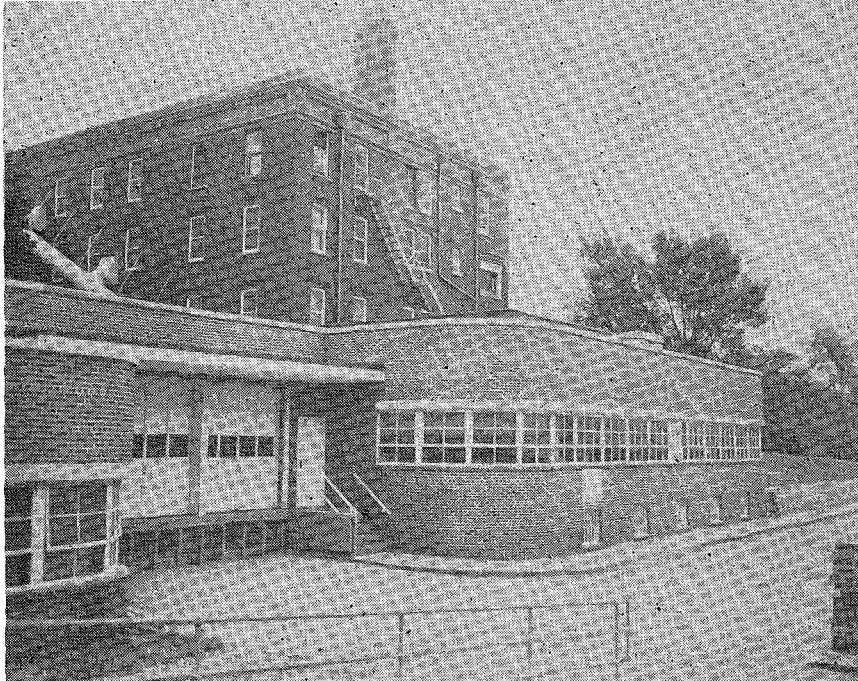


Photo taken back of the "San" showing recent addition

AT THE TIME the Independence Sanitarium and Hospital went to the citizens of Independence to raise a fund of \$300,000 for expanding its facilities, it issued a brochure entitled "Know the Facts" that contained questions and answers which would be useful to campaign workers.

One of the questions was this: "Who owns the Independence Sanitarium and Hospital?" The answer was given: "The title of the property is held by the hospital corporation. And the administration of the hospital is vested in the board of trustees. The sponsoring organization is the Reorganized Church of Jesus Christ of Latter Day Saints."

Since the control of the institution is in the hands of the board of trustees, the membership of the board is of interest to those who have raised the question as to the status of the Sanitarium. The board of trustees includes the members of the First Presidency, members of the Presiding Bishopric of the church, and the church physician, as follows: Israel A. Smith, chairman; F. Henry Edwards, vice-chairman; G. L. DeLapp, secretary; H. L. Livingston, treasurer; W. Wallace Smith; W. N. Johnson; Dr. Charles F. Grabske, Sr.; William H. Sermon; and William J. Randall. Seven of the nine men are church members. Mayor Sermon is an ex-officio member of the board as mayor of the city of Independence; Judge Randall is an ex-officio member as Judge of Eastern Division of the Jackson County Court.

The Independence Sanitarium and Hospital is thus operated under the direction of a controlling authority composed principally of church people. It is operated for the benefit of church

people and also for the benefit of the people of Independence and adjacent areas, whatever the need may be. There are good reasons for this dual purpose, which have developed from the very beginning of its history. From the very beginning also it had the purpose of providing both medical service and an atmosphere of good spiritual influence.

An editorial in the *Herald* for June 1, 1904, not signed (but the language would suggest that it could have been by President Joseph Smith—the senior editor; Israel A. Smith and Frederick M. Smith were also editors then) indicated the character of institution that was wanted:

The church should have an infirmary or sanitarium located in some healthy site, where our people who are ill with chronic ailments, or who may be in need of hospital treatment and who have not the personal means to pay for attention and care necessary to their situation, could be looked after and receive the treatment which the church believes in, administration, careful nursing, as provide for in the law, together with such surgical treatment as the absolute necessities of cases might demand.

Medical care and spiritual influence, indicated in the editorial, were also indicated in the revelation in April, 1906. Joseph Luff was named as director because he was trained as a medical doctor, and he was to serve both "in his spiritual office and his calling as a physician" (Doctrine and Covenants 127: 2 c).

The Sanitarium was planned primarily for the needs of church people, but no civilized or Christian people, establishing a hospital, would deny its facilities and benefits to others in need.

It was opened on December 15, 1909. On December 20 a man was badly injured on the railroad in the city, and was brought to the Sanitarium for the amputation of his leg. Planned as a hospital as well as a recuperation institution, it was ready to serve. Thus also began its service to the community, for it was very much needed. It has been conducted in both medical and spiritual capacities ever since.

In 1930, the new building was begun, but the great depression dried up funds, and the shell of the building stood idle for ten years. In 1941, negotiations carried on with the Federal Works Agency of the U. S. Government brought a grant of \$288,000 to finance completion of the structure so it could be put into service.

Through the years since then, Hill-Burton funds, Ford Foundation grants, and many other contributions have helped to expand the hospital so that it could meet both church and community needs. If another hospital had been established here, the Sanitarium could not have received the funds that made possible its splendid development. It was necessary to serve the community as well as the church.

Serving the community as well as the Saints through the medical and spiritual ministry of the Sanitarium is one of the finest things the church has done. Great good has come of it. The Independence Sanitarium and Hospital is still, as in the beginning, a church institution; it is also an institution of service and benefit to the community, a friendly and helpful link with the greater society.

I Rejoice in His Service

I WOULDN'T WANT you to feel that I am bragging or being untruthful when I say that I rejoice in His service. Many happy experiences have been mine in His service. I don't know of anything that brings more joy or deeper satisfaction than service rendered for the work of the Master, especially when one serves with a willing heart and mind. We have been told, "Seek ye first to build up the kingdom of God." There is no greater service, to my knowledge, than assisting in this Restoration movement called in the Doctrine and Covenants "a great and marvelous work." We should be the happiest people in all the world, as we are joint heirs with Christ in this marvelous work. We should rejoice and call it a privilege to serve. Work becomes play when our hearts and souls are in it.

There is a little poem entitled "Service" by Merlin Miller that expresses my thoughts:

I belong to my church
For but one reason—
 To serve;
To seek to build
The kingdom of God
And establish his righteousness.
And for myself I seek nothing
Save the accomplishment
Of this end.
And though I have faith
In his promises,
No dreams of celestial glory
Lead me on.
And though my reward
Be pain and disappointment,
Yet my desire shall be
 To serve.

—*Saints' Herald*, July 24, 1948

I had an experience a few weeks ago that brought joy to my soul. For the past few years, since my mother passed away, my father has been making his home with us children much of the time. I don't know how many of you have ever had the privilege of caring for an elderly person in your home. I have had this opportunity several times. Of course there are some adjustments to be made. My father is eighty-three, and he is hard of hearing, but he doesn't like to wear

his hearing aid. He finds it hard to sit very long, so he doesn't care to sit through two or three services at church. I usually go to church school and stay until about ten thirty, then I leave class and go home after my father and take him to the eleven o'clock service. This particular morning we were having a very interesting discussion in our class, so when time came for me to leave I was rather reluctant to go. As I was driving home I was thinking about the class discussion and feeling rather sorry for myself, when all of a sudden the words of a hymn came to me, "Gladly will I toil and suffer, only let me walk with Thee." My heart lifted, and I rejoiced. I needed this sip of water from the well that never runs dry.

Rejoicing comes from the heart. We think with our minds, but the heart is the symbol of emotions. It beats high with emotion. It is sick with sorrow. Sometimes fear grips the heart, and it is hard to rejoice and to serve. Fear weakens the body and destroys the soul. A few Sundays ago there was an article on the back of our church bulletin entitled "Fear Not," telling us that fear is more damaging to man than any other one thing. It breaks a man's spirit and keeps him from discharging his responsibilities. Fear can be banished by the pure love of God. In Luke 12:35 we are told, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

THERE ARE A FEW Scriptures I would like to refer to on rejoicing and service:

Ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.—Deuteronomy 12: 7.

Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.—Deuteronomy 26: 11.

Serve the Lord with gladness; come before his presence with singing.—Psalm 100: 2.

Men are, that they might have joy.—II Nephi 1: 115.

The Lord, speaking to Emma Smith, said: "Thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in in the song of the heart; yea, the song of the righteous is a prayer unto me. . . . Lift up thy heart and rejoice, and cleave unto the covenants which thou has made" (Doctrine and Covenants 24: 3).

All of us are called to serve. All who have received his gospel and have made their covenant with him in the waters of baptism are called the sons and daughters of his kingdom. We all have a part in his work. "God has no hands but our hands to do his work today. He has no feet but our feet to lead men in his way." We should be ready and willing to serve whenever and wherever we can. It may not be "on the mountains high or over the stormy sea," but I am sure he has need of you and me. There are many avenues in which we can serve.

AS DAUGHTERS of latter-day Israel, we know our first service is to our homes and families, then to the church. We have been given the special task of directing and developing Zion's homes. We certainly need the help of the church in this task. It takes both the husband and wife to build Zion's homes. It has been said that the husband is the head of the house; the wife is the head of the home. It is a full-time job to build Zion's homes. How can it be accomplished with so many of our women working away from their homes? How about the family worship and telling the angel's message to our children? We were warned several years ago about the

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importance of saving our natural increase to the church. We read and hear about juvenile delinquency. Dare I say there might be delinquent parents who are to blame for juvenile delinquency? It certainly behooves all of us to be about our Father's business. After the terrible experience we had here in Lincoln recently when two teen-agers were responsible for the murdering of eleven people, we should all awaken to our responsibilities. Do we need Zion homes? Yes, the whole world needs them.

A few weeks ago I heard Eleanor Roosevelt speak to a group of students at the university. She had just returned from Russia and was telling about her trip. I was especially interested in what she had to say about the women in Russia. She said that the United States was a showcase to the rest of the world; that our country was a beacon light to the world; that things are by compulsion in Russia; that the whole purpose of Soviet Russia is to catch up with the United States in production. They say, "give us fifteen years and we will catch up." They think they can help this by having healthy children. Over in Russia a woman may leave her place of employment a certain time before her child is to be born; the company or the country will pay her wages up to and through the birth of her child and for fifty-seven days after its birth. Then the baby is put in a nursery where it is cared for and trained, and the mother goes back to work. Mrs. Roosevelt told about seeing babies only six months old doing exercises. They knew exactly what to do, and the number of times they were to do exercises. She said the children were certainly disciplined. Looking at them, one would think they were on a production line. She told how clean the cities were and about the women washing the streets. She said one never saw a piece of paper blowing about nor a cigarette stub anywhere.

Certainly such regimentation and state control is far from the Zion plan of living, but on every hand we see that a certain amount of discipline and authority is necessary in the home.

THERE ARE A FEW points I would like to mention that I think are essential in helping to build Zion homes or in performing any kind of service.

1. *Prayer.* "But behold I say unto you, that ye must pray always, and not faint: that ye must not perform anything unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul."—II Nephi 14: 12.

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

Knowledge is only a tool for service. Sister Bath has stated that service is friendship in action. We have many opportunities to gain knowledge. Many of us have been admonished to study. I was told in my patriarchal blessing to study all good books that came into my possession, and to treasure up in my mind those precious truths that I found in them, as the Savior would ask me to use that knowledge to the honor and glory of God and for the advancement of this precious angel message, the gospel.

3. *Planning and organization.* In our women's work as a department we meet with committees and plan our work for the year, make yearbooks, plan programs, and so on. Then

we try to follow the plan or the work plan. Sometimes we have to make changes, but it helps to have a program and to have things planned ahead and organized. The same thing is true with our work at home. We need to plan and organize it. Any work or service we accept needs some planning and organizing, whether it be teaching a class, singing, doing cradle roll work, or friendly visiting.

4. *Right Attitudes.* We should be glad and accept willingly when we are asked to serve, if it is at all possible. Of course I realize there are times when one can't and will need to be excused. We sing, "take the task he gives you gladly; let his work your pleasure be. Answer gladly when he calleth, here am I, O Lord, send me."

Sing the songs of Zion as you go about your work. Yes, and whistle sometimes if you care to and if you can.

5. *Enthusiasm.* "Whatsoever thy hand findeth to do, do it with thy might." Enthusiasm is like measles. It's catching. No matter what the task may be we should approach it with as much interest as we can and feel that it is very important. I believe Jesus was enthusiastic about his mission in life. He loved people and was deeply interested in their welfare.

I think a little praise or appreciation offered at the right time helps to bring about rejoicing and gladness to serving. It is like adding a bit of seasoning to a well-cooked meal. It makes the person feel as though she would like to serve again.

Little Nancy Hunt, who enjoys coming to our house, was so enthusiastic about her school she said, "I like school. It's my favorite subject."

Let us rejoice in his service and make it our favorite subject.

Parental Wisdom

THE YOUNG MOTHER of three teen-agers often found herself without an answer to the actions of one or the other of her young hopefuls. It caused her worry, although her anxieties did not help much. Then, one day, she placed this maxim under a mirror she had hanging on the wall: "God grant me the serenity to accept things I cannot change, courage to change things I can, and wisdom to know the difference."

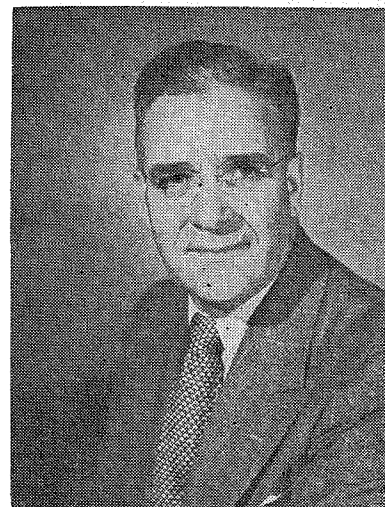
She found it helped her to reach out for this serenity when she was faced with a baffling problem. If the problem was something she must accept, it did not help to waste her voice in expostulating, but if it was something she could solve, she prayed for courage to know the best way to approach the trouble. First she must know whether her interference would help. She must have wisdom, which is the first named of the gifts of the spirit by the Apostle Paul in I Corinthians. After that she needed courage, for the wisdom of parents is often questioned by teen-agers, no matter how hard those parents try to work for their children's good.

Serenity is just another word for patience, and she found by holding tenaciously to the principles she deemed were for the good of these young people, they made the grade. She did not feel like a nagging mother who acted before she weighed a matter, but rather, after taking careful thought, she did the best she could to give them the help they needed.

EMMA V. FREEMAN

Ben H. Hewitt

Ends Career as Teacher



EVANGELIST BEN H. HEWITT of Toronto, Canada, will end forty-three years of teaching in June. His accomplishments were recently recognized in a *Toronto Daily Star* feature article.

During his last four years of teaching, Brother Hewitt has headed the department of secretarial studies at Northern Technical-Commercial school in Toronto. He has taught at Northern for twenty-eight years. He is the co-author of several textbooks in typing, shorthand, spelling, and office practice.

To stimulate interest and proficiency in secretarial subjects, Brother Hewitt organized annual contests in typing, shorthand, spelling, and mental arithmetic. The Toronto and District Business Education association sponsored the contests.

Brother Hewitt also organized the Ontario Commercial Teachers' Association typing contest. The contest has been held for the past twelve years at the annual convention of the Ontario Educational Association.

Students of Brother Hewitt won four of the five cups awarded in the last provincial contest.

One of Mr. Hewitt's proudest moments came shortly before World War II when a student of his won a diamond-studded gold medal as shorthand champion of the British Commonwealth. The student set an all-time record for secondary schools by taking shorthand at the rate of two hundred words per minute.

Brother Hewitt is a graduate of the University of Toronto and is now working on a thesis toward his doctorate. He has been president of the East Kent Teachers' Association, the Toronto district of the Ontario Secondary School Teachers' Federation, the Toronto Teachers' Council, the Toronto and District Business Education Association, and the Ontario Commercial Teachers' Association. He served several terms as secretary of the latter and was editor of its yearbook.

He was pastor of the Humber Bay Branch for four years and of the Toronto Branch for a similar period. Earlier he was superintendent of the Toronto church school for nearly twenty-five years.

R. Y.

Catholics and Protestants on

The Mission of Christian Colleges

THE COMMISSION on Christian Higher Education of the Association of American Colleges, Washington, D. C., has sponsored meetings during which representatives of the Commission on Higher Education of the National Council of Churches, from the University Department of the National Catholic Educational Association and from the Association of American Colleges formulated a statement, reproduced in full below. Those who met recognized differences as well as similarities in their institutions and programs but were able to agree on a preliminary statement which sets forth a broad area of common purposes. The statement does not purport to be a declaration of the complete goals and objectives of either group. It is not intended to be in any way binding on the constituencies of either of the bodies. It is rather a setting forth of some of the minimum goals and purposes that these educators believe are common to both the Roman Catholic and Protestant institutions of higher education, and for the achievement of which both groups can work together. The text follows.

The Christian churches, from the formation of our republic, have been deeply involved in education. These churches actually established our earliest colleges and set the pattern for much of our system of higher education. Through their educational programs they have continued to develop and safeguard the religious faith and democratic idealism of our country.

Undue emphasis on the material elements of twentieth-century education has led to a neglect of and a disregard for the values of religion and religious thinking in our culture. In the complexities and pressures of contemporary life, the true meaning of life and a sense of responsibility are being obscured or lost in confusion. There is a critical need of an expansion of higher education that gives wisdom as well as knowledge. If our spiritual heritage in education is to be perpetuated, Christian higher education must be emphatically re-emphasized, and all persons concerned with our country's welfare must give it high priority.

As Christians we share with all educators commitment to the generally accepted basic principles of higher education, such as the primacy of truth, honesty in the search for truth, integrity in the teaching of truth, respect for persons in the dissemination of truth, excellence in teaching and scholarship, and the acceptance of social responsibility.

All philosophies of education must rest upon certain presuppositions of faith which ultimately determine the nature of education. It is our conviction that knowledge of reality and of the meaning of life is

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adequate and complete only in the light of the revelation of Jesus Christ by which, consistent with our Christian traditions, all our teaching must be judged.

Some of the most significant and important aspects of higher education can in the long view be maintained only through this kind of education. In Christian higher education spiritual values are made real; and mundane activities become endowed with spiritual significance. All knowledge of the sciences and all enjoyment of the arts are God's gifts to man so that he may have the abundant life of those created in the image of God.

We believe that under God man is free and responsible; that because of the fact of human sin, man's mind and will must be set free if he is to know aright, live in love and be in true accord with God and his fellow men.

The Christian college is a community of teachers and students seeking to know the nature of the universe created by God and the kind of society in which man can live according to God's will. Education in this context enables the student to learn and grow within the framework of a meaning and purpose that unifies and orders his knowledge, illumines his appreciation, and gives direction to his existence. The Christian college offers to our generation an interpretation of the whole of knowledge, a way of life and of learning, and a sense of earthly vocation and eternal purpose, without which sciences and arts, inventions and technology may enslave and destroy mankind.

This Christian conviction of the unity of truth, of the love of God, and of man's nature as a child of God is the surest safeguard of freedom, high ethical and moral standards, and social responsibility. Further, we affirm that this commitment to the freedom of our colleges and universities under God is the ultimate safeguard of these institutions against domination by the state or by other forces within our culture.

For these reasons church-related colleges—upon which this Christian higher education depends—must be maintained at all costs.

Information Service, National Council
of Churches of the U. S. A.

Initiative Brings Progress

A TEACHER often advised his pupils to cultivate some "get up and go." "These are the individuals who accomplish something," he would say. "These are the ones people can depend on, who dream big dreams and then make them come true."

Perhaps this teacher had the right formula for Zion builders. If we are going to redeem God's kingdom, we must have some "get up and go." Maybe that's what the Lord had in mind when he said,

Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Yes, God wants people to work willingly with him—not people who always have to be pushed and coaxed. That's why members of Christ's church should resolve to have some "get up and go" and assume the responsibility of redeeming Zion. Their efforts would not be vain, and the kingdom would not be long in materializing.

EDGAR PILLSBURY

A Four-point Program to Reduce Traffic Deaths

Connecticut Governor Abraham A. Ribicoff has called upon citizens to adopt a four-point program to reduce the annual traffic toll on our nation's highways. One of the nation's leading exponents of traffic safety, Governor Ribicoff put forth his program in the Travelers Insurance Companies annual highway safety booklet, *The Road Toll*.

"First," said Governor Ribicoff, "individually or through your citizens' organizations, make known to your legislators your determination to see a strong highway safety program enacted in your state. Demand the formation of a *working* safety committee which will survey needs, recommend improvements in regulations, and focus public attention on the urgency of the problem.

"Second, insist on a program of safety education which begins in the grade schools and continues through a mandatory program of driver training before young people can be licensed to drive.

"Third, express your support of and willingness to abide by a program of motor vehicle law enforcement without 'fix' or 'favor.'

"Fourth, develop within yourself the habits of care, caution, and courtesy behind the wheel."

Underlining the need for this program, *The Road Toll* shows that highway accident casualties reached a new high in 1957—38,700 killed and 2,525,000 injured. A decrease of 3 per cent in the number of fatalities was more than offset by a 6.6 per cent increase in the number of injuries.

Elsewhere in his message, Governor Ribicoff urged the people to make it their responsibility "to elect officials who will make the road toll a primary target for improvement."

"What makes the tragic killing and maiming on our highways even more tragic is that it is needless and senseless," said the governor. "There is ample evidence that the tremendous cost in lives and wealth can be reduced. In that evidence is a challenge that is a reproach to our society unless we meet it boldly."

Smoke Victims

A recent news dispatch told of a girl's being taken from a burning building. Doctors later discovered she was suffering from "smoke poisoning."

People who are enslaved to the cigarette habit are victims of another type. They, too, suffer from smoke poisoning. This type of poisoning may cause lung cancer and a number of other serious ailments.

EDGAR PILLSBURY

Nonsmoking Adventists Have Little Cancer

Los Angeles, April 27 (AP)—Nonsmoking, teetotaling Seventh-Day Adventist men have only one tenth as much lung cancer in their ranks as the general masculine population, two medical investigators asserted today.

The Adventists are similarly free of cancer of the mouth, throat, and windpipe, and have only a little more than half as much heart disease as other men, the researchers aid.

Kansas City Times, April 28, 1958

Question Time

Question

Please discuss original sin and its essential part in God's plan for the salvation of the human race.

Missouri

Mrs. E. P.

Answer

We will consider this question in its order and first of all discuss original sin.

The original sin is still that which plagues us. That which took place in the lives of Adam and Eve still lives within the hearts of sinful men. A thoughtful analysis of that sin reveals that the partaking of the forbidden fruit was not the first sin but rather a manifestation of the sin that had already ruled their lives. In the same way the sinful acts we commit are but manifestations of the self-centeredness that rules us.

In the beginning of man's relationship with God, man was God-centered. When God commanded, concerning the "fruit of the tree which is in the midst of the garden," "Ye shall not eat of it, neither shall ye touch it, lest ye die,"¹ Adam and Eve apparently did not think to question this command. At that time their lives were only concerned with His wishes and commands. However, Satan came to tempt them. A careful reading of the Scriptures² shows that the real temptation to eat the forbidden fruit was not because it tasted good, but rather that "ye shall become as gods, knowing good and evil."

When Eve saw that it was "a tree to be desired to make one wise," the temptation for self-exaltation was too much for her; it overruled her desire to exalt God in her life by being obedient to Him. In this way God was moved from

the center of her life and self took over. This was her sin, the original sin. This is the same sin which, as a way of life, causes man to commit sinful acts today. The essential reason for our disobedience is found in the fact of our rebellion. We would rather do what we want to do than to do what God would have us do.

The second part of the question asks us to discuss the essential part original sin occupies in God's plan for the salvation of the human race. This seems to presume that God planned for man to sin, and that without man's yielding to original sin there could have been no salvation. If this assumption is intended, I believe it to be a false one.

The generally accepted definition of salvation as known in our modern Christian world is stated by Webster as follows: "salvation . . . The saving of man from the spiritual consequences of sin; especially, deliverance from sin and eternal damnation through the atonement of Christ; redemption."³ Salvation as such was not necessary *until* man sinned, fell from the presence of God, and was lost.

The Restoration conception of salvation does expand our understanding of God and his purpose. To us salvation is not just being saved from sin but being saved to the perfection that will permit us to dwell intelligently and worthily in the presence of God. When Adam and Eve were placed in the Garden of Eden, they were in the state of innocence and as such could abide the presence of God. However, they were not perfect, for their agency was still untested. The perfection God desires of man is not the state of being sinless because it is impossible to be otherwise. God wants man to be sinless because man intelligently chooses to be that way.

Apostle Charles R. Hield has said on many occasions, "There will be no sin in heaven, not because man cannot sin but because he will be too intelligent to

sin—he will know the stupidity of sinning!" Thus, when Adam and Eve were placed in the Garden of Eden they did not need to be saved from sin. They did need to be saved to perfection. It is my firm belief that if they had used their agency to follow God from the beginning, this perfection could have been achieved without man's becoming a sinner. To believe otherwise is to make God an unjust heavenly Father, one who would punish man for doing the very thing that he (God) had planned for him to do.

Although it was not necessary for man to sin, God had planned ahead and was ready for the possibility of man's fall. Alma (19: 81 ff.) explains that when man sinned (rebelled against God) he was driven from the Garden of Eden lest he should also partake of the tree of life and live forever in this sinful condition, "having no space for repentance." This would have been a state of eternal imperfection and, according to Alma, would have frustrated the great plan of God to save man to perfection. It was at this point that the plan of redemption, which could be brought about only on conditions of repentance of men in this probationary state, was placed in effect.

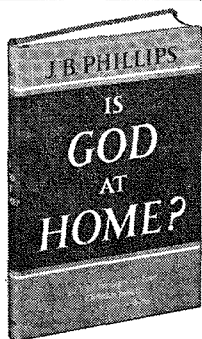
Although it was essential that man be given opportunity to sin, for without this he would have had no agency, it was not essential that he actually sin. Thus, the original sin was not an essential part of God's plan for the salvation of the human race.

RUSSELL F. RALSTON

¹ Genesis 3: 3, King James Version; Genesis 3: 9, Inspired Version

² Genesis 3: 4-6, King James Version; Genesis 3: 8-11, Inspired Version

³ Webster's Collegiate Dictionary, Fifth Edition, page 879



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Bishop Adams to Retire

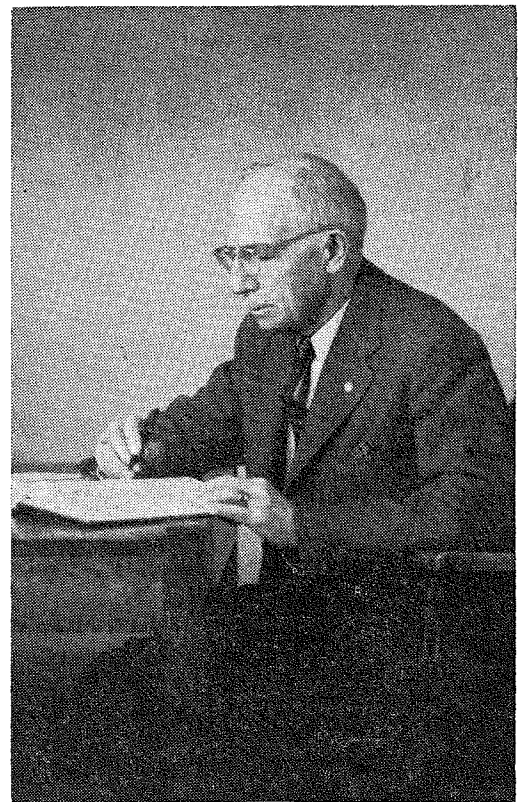
BISHOP William R. Adams of Logan, Iowa, is retiring as bishop's agent of the Northwest Iowa District and also from his post as Harrison County drainage clerk. Brother Adams has been serving as a bishop for thirty years and has been in the service of Harrison County, Iowa, for forty-four years.

A local newspaper recently reported a Kiwanis Club dinner honoring Brother Adams and another long-time county officer. The article noted that he has been asked by the board of supervisors to make up a new auditor's land plat book after his retirement.

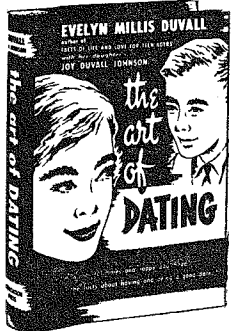
In 1933 Bishop Adams was instrumental in interesting Harrison County farmers in organizing a co-operative creamery which has since developed into one of the largest in western Iowa. He has also served on the city council and board of education.

Brother Adams was ordained a priest in 1904 and an elder in 1906. He served as pastor of the Logan Branch for twenty years. He was ordained a bishop by Presidents F. M. Smith and F. M. McDowell in 1928.

"Under these various callings I feel very humble; they have been the greatest challenge in my life," Bishop Adams said. "I deem a call to the priesthood of this church the greatest honor that can come to an individual."



Book Review



The Art of Dating

By Evelyn Duvall and Joy Duvall Johnson

Association Press
1958

\$2.50

This book is, in the words of the authors, "written for young people—belongs to young people—has come from young people." It is addressed to them and "to adults who care about them."

Its modest purpose is to serve as a guide "for the serious thinking and serious daydreaming that every boy and every girl does about dating and love and sex and marriage."

Just recently off the press, this little volume has already received a clearly deserved recognition as "The Blue Book of Dating." It begins where most treatises on this subject end; that is, with the most frequently asked questions on the part of the teen-agers: (1) "How do you get a date?" (2) "What do you do with a date when you get one?"

The authors have collected, analyzed, and sifted seventeen thousand questions about dating and boy-girl relationships. These questions represent young people

of both sexes, those in high school and college, those in town and country, those in church and nonchurch groups, those in the north, south, east, and west.

Here are just a few of the questions: How do you get a date? How do you refuse an invitation to date? How much should parents have to say about whom you date, where you go, when you get in? What about kissing, necking, petting, and other intimacies? How can one say "No" in the best way? What is right or wrong about going steady? How do you know when you are really in love? These and hundreds of other equally significant questions are considered.

I have devoted most of the years of my ministry to and among the young people of the church—on college campuses, among organized church groups, at youth conferences and camps. I, too, have collected thousands of the questions frequently raised by young people.

It is significant, therefore, that a large majority of these questions are identical with those listed and discussed in *The Art of Dating*. Because of this and because the answers provided in this book are so thoroughly Christian, so clearly and frankly stated, and so obviously motivated by a genuine understanding and affection for young people, I cannot recommend this volume too highly to our own young people and to all the adults of the church who should care.

F. M. McDOWELL

I Had an Experience

(Continued from page 10)

been redeemed from your sins. Come, you are a chosen servant unto me." He took me to sit among a number of disciples, none of whom I recognized, and began to teach us. The vision disappeared, and I heard the intern say, "I see you are awake."

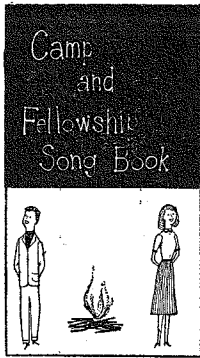
I then remembered a prophecy that Apostle Oakman gave at the Detroit Lakes reunion some years ago. The Lord said there were some illnesses that could be cured only through the faith and prayers of the members of his church. The power to heal was not strong enough in the individual, but the time would come, when the members were united in faith and prayer for each other, that even the worst illness and disease would be rebuked.

I knew that was what happened in my case. It was by the prayers and faith of the church that the Master extended his hand and removed the cancer.

The church has always meant much to me, but now I see it as larger, more beautiful, more precious. I love it as I never loved it before. I owe to it my devotion, my all. My only desire is that I may serve it with dignity and humility.

This is my testimony to the church. My prayer is for God's grace to attend every member of his great church.

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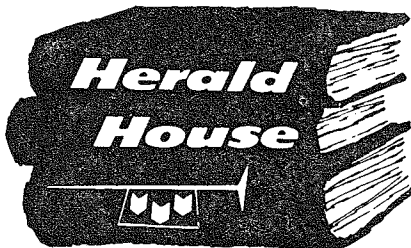
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Youth Camp Schedule

Junior High Camps

June 21-28	Zarahemla (Primitive)	Tule River California	Mayme Blakeman 4455 W. 59th Place Los Angeles, California
June 22-27	Camp Hooluana	YMCA Camp Kokokahi, Oahu	Sylvester Coleman 45-420 Pua Makahala Kaneohe, Oahu, T. H.
June 22-28	Junior High Chrice No. 1	Guthrie Grove Guthrie Center, Iowa	John Booth 217 10th St. Council Bluffs, Iowa
June 28 - July 5	Tri-District	Happy Valley Santa Cruz, Calif.	Normand Slick 1208 Sandra Dr. Bakersfield, Calif.
June 28- July 6	Norsvedan	Enebak, Norway Outside Oslo	Richard D. Andersen Kirkevn. 112 A, Oslo, Norway
June 29 - July 5	Chrice No. I	Guthrie Grove Guthrie Center, Iowa	Russ Pearson 3834 Garretson Ave. Sioux City 6, Iowa
June 29 - July 6	Camp Manitou (Boys 12-14)	Blue Water Reunion Grounds Lexington, Michigan	Robert Burger 31670 Schoolcraft Livonia, Michigan
July 4-11	Kayoco 11-13	Lake Doniphan Excelsior Springs, Mo.	Ray Fisher 617 Fremont Ave. Kansas City, Mo.
July 5-12	Jr. Hi.	Sanford Reunion Grounds Sanford, Michigan	Charles Mundorff 409 North First Street West Branch, Michigan
July 6-13	Michivoix	Park of Pines Boyne City, Michigan	Bill Anderson 315 McKinley Alpena, Michigan
July 6-13	Nebraska Junior High	Fremont, Nebraska	Irl L. Chandler 5630 Frederick St. Omaha, Nebraska
July 6-13	Erie Beach Jr. High	Erie Beach Ontario, Canada	Elroy Hanton 13 Tweedsmuir Ave. Chatham, Ontario
July 6-13	Ne-Nawko-Zhoo (Jr. Hi. Girls)	Blue Water Reunion Grounds Lexington, Michigan	Lillian Dunlap Shabbona, Michigan
July 6-13	Jr. Hi. Boys	Camp Manitou Vandalia, Michigan	???
July 6-13	LaDaSa	Brush Creek Reunion Grnds. Xenia, Illinois	John Wight 4250 N. Grand Blvd. St. Louis 7, Mo.
July 13-19	Wasila	Silver Lake Wash.	John Ganson Route 6, Box 2907 Bremerton, Washington
July 13-20	Jr. Hi. Girls	Camp Manitou Vandalia, Michigan	Mrs. Genevieve Lusha 11501 S. Wallace Chicago, Illinois
July 6-14	Camp Mivaca	Fremont, Nebraska	Irl L. Chandler, Director 5630 Frederick Omaha, Nebraska
July 13-20	Ontagin	Port Elgin Ontario, Canada	E. A. Smythe 5 Templar Dr. West, Toronto 15, Ontario, Canada
July 20-27	Deer Park	New Hope, Penn.	Calvin V. French 114 West Ontario St. Philadelphia 40, Pa.
July 20-27	Sionito	Bandera, Texas	Herbert Smith 2504 Shakespeare, Apt. 6 Houston, Texas
August 3-9	Buckhorn (So. Calif.)	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 3-10	Zion (12-14 yrs.)	Lewis River Camp Gnds. Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 24-30	Tonadoona	Chetek, Wis.	Hollis Olson 469 Crescent Lane St. Paul 3, Minnesota
August 24-30	Canter's Cave		Margaret Barker 5760 North High Worthington, Ohio

Oriole Girl Camps

June 22-28	Oececa, 3rd Session	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
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Specialized Youth Camps

June 19-29	Missionary Caravan (Zion's League)	Independence to Kewanee, Illinois	Robert Taylor 916 W. Lexington Independence, Mo.
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Youth Camp Schedule Continued

Specialized Youth Camps

DATE	NAME OF CAMP	LOCATION	DIRECTOR OR REGISTRAR
June 28 - July 6	Missionary Caravan (18 yrs. & older)	Destination: Columbus, Nebr.	Berneice Anderson, Registrar 916 W. Lexington Independence, Mo.
August 24-30	Youth Music Camp	Camp Manitou Vandalia, Michigan	F. S. Weddle The Auditorium Independence, Mo.

The Senior High and combined Junior-Senior High Camps will appear in the July 7 *Herald*.

Letters

Tribute to Members in Anchorage

I have come back from spending a year in Alaska with fellow Saints, and I feel it would be interesting and inspirational to bring to the attention of members here in the States the tremendous efforts these people put forth in carrying on the Lord's work there in that great northland.

Alaska is fast becoming a modern country, but it still has its rugged rural life and severe winters which present a problem to most people there. During the winter the roads are sometimes impassable, and when the snow is very deep many people have to be dug out in order to continue their daily duties. Our Saints are some of the most determined people in this respect, and none of these inconveniences have weakened their love for Alaska.

In Anchorage, for instance, these people, with the help of the Lord, have overcome the hardships to become a strong, thriving branch. They have an average winter attendance that is quite high every Sunday, and some of these people must travel far to attend these services. In summer the average is much larger. They started with meager means and such a small group of Saints that they met in a member's home. Then finally, after drawing out more and more members, they became large enough to build their own church, a place I have grown to love and shall never forget.

The members are well known and respected in the city of Anchorage and for good reason, too. They are teachers in the city schools; members active in radio and television; leaders in youth movements; and various community helpers.

These people are a shining example of what can be accomplished through *love, faith, and fellowship*.

CLORA M. CLEVINGER

Victorville, California

Finding the Church

In January, 1956, I first came into contact with the Reorganized Church. I met a girl whose father is an elder in the church. One night when I went to visit her, her parents began talking about the Restoration. At first I was very opposed to the church, and I began to study to prove it wrong. I did agree to attend services with them, and I was favorably impressed. As Joseph Smith had done 130 years before, I took the advice of James (1: 5) and prayed for enlightenment. Within a week I was convinced I had found the true church and asked for baptism.

The following summer I attended reunion with the family that had introduced me to the church. Soon after that I became very ill, but I asked for administration and received

relief. I feel that it is only through God's goodness that I am well today.

I ask an interest in the prayers of the Saints that I may be able to withstand the temptations of life and live as I knew the Lord would have me do.

JOSEPH F. LEE

Lancaster, California

News from England

EDITOR'S NOTE: *Bishop M. H. Siegfried has shared with us a personal letter from a busy pastor at Gloucester, England. From it we are quoting:*

I must tell you of my Christmas morning run. With Jim we went to a place called Witcombe about nine miles from home and visited two sisters. They are the oldest members of our branch. One is ninety-one years, the younger is eighty-one years. The older of the two always plays the piano for me—old Latter Day Saint hymns from the *Saint's Harp* from memory. I think she is remarkable. They were pleased to see us, and what joy it gives when we do a ministry of that nature!

Every Whitsuntide Sunday we have a rally day. The Gloucester Branch and the Saints in Wales hire a coach and come to visit us. Then we go down the following year. It is a distance of one hundred and twenty miles. We are thinking this year of going to Broadwell in the Forest of Dean. We have nine Saints living there, and the prospects for more are good. Only this last Sunday I spoke at a Men and Lad's Union of nonsectarian body. My subject was "Meaning and Purpose of the Gospel." I had a good hearing and am asked to come again. President Tom Worth has also spoken there. He says it is a fine opening. If we fix the Rally Day for Broadwell I think good can come of it.

TED SIKES

Grateful for "Herald"

I want to thank all the contributors to our *Herald*. I receive it joyfully each week. Since I am unable to get about much and cannot attend services regularly, I read and reread it. I have been a member for nearly forty years and am still trying to serve the Master.

I was happy to read the article by Eli Bronson. It was he who brought the gospel message to the little town of Fairview, Montana. We heard some of the first sermons he preached, and they were wonderful. Before a year passed he baptized us. I well remember the words of part of my confirmation: "You'll find it hard to tell the gospel story or to express yourself in public, so live what you believe, and in that way you can witness to those around you." I am trying to be an example worthy of imitation. Remember me in your prayers.

Independence, Missouri MRS. ENA SMALLEY

Briefs

Notice to Contributors

We are inviting you to send us only items of church-wide interest, as soon as they happen. These will be run in short paragraph form under place and date headings. It may be necessary for us to further condense news items, since this change of policy will not provide extra space. A sheet of instructions for reporters will be sent upon request.

EDITORS

Hold District Conference

CHATHAM, ONTARIO, CANADA.—District conference was held April 20. The morning began with an adult fellowship hour, followed by a preaching service. Hudson Grundy was in charge of the first, and Elder C. E. Kornman was the speaker at the preaching service. In the afternoon the Chatham players presented a drama, and a business session followed. An ordination service closed the day's activities.—From DISTRICT BULLETIN

Institute on Campus

RIDGEWOOD, NEW JERSEY.—The New York Metropolitan District held a church school-Zion's League institute April 27. The sessions were held in Earl Hall on the campus of Columbia University, New York City.

District President Perce Judd opened the meeting. The Manhattan mission choir presented the music. The worship service was prepared by Ruth Hayes. Elder J. Elwyn Vaughan, district church school director, introduced the principal speaker, Elder Richard B. Lancaster, director of youth for the General Church.

During the second session Brother Lancaster met with the Zion's Leaguers, while Leland and Sadi Negaard presided at a meeting of church school workers.

A buffet supper was served by Ellen Easter and Bob Mortimor. All branches and missions of the district were well represented.—Reported by JACK L. WEST

Add to Building Fund

BEAUMONT, TEXAS.—Seventy John Puckett held a series March 10-23. Services were combined with cottage meetings and home visiting.

Viola May Smith and Betty Ann Thornell were blessed March 11 by Elders Puckett and Van Eaton. On March 23, Elaine Lightfoot and Robert Thornell were baptized by R. V. Sherrell and confirmed by Elders Puckett and Porter.

A rummage sale brought over \$100.00 for the building fund, which now totals \$600.00.

Jack R. Evans, new Southeast Texas District President, visited April 22. There are now fifty-five members in the mission, with an average attendance of thirty-nine for the first four months of 1958.—Reported by J. HENRY PORTER

Recent Baptisms

BOISE, IDAHO.—David Wayne Smith, son of Seventy and Mrs. G. Wayne Smith, was baptized April 27 by his father. He was confirmed by Elders Cecil Gilmore and G. Wayne Smith.

Sherri Kay Dillon was baptized April 27 by Seventy G. Wayne Smith and confirmed by Elders Fred Troeh and Arthur Horner. Sherri is the daughter of Mr. and Mrs. William Dillon, Jr., of Emmett.—Reported by WANDA CARSON

To Have New Church

FAIRFIELD, ILLINOIS.—Apostle D. T. Williams held a two weeks' series, concluding with an Easter service.

District Missionary Al Pelletier held services May 11-18, with good attendance. New members recently baptized are Michael Warren, Kenneth New, Clara Forth, Shirley Bell, and Sue Green.

A new church site has been bought, and a church will be built in the near future.—Reported by ALTA MALONE

Youth Camp in Holland

NUNSPEET, HOLLAND.—On Saturday, April 4, the youth of Holland met at Nunspeet for a retreat. The first meeting was held Saturday evening. A class followed introductions. The subject was "Our Work Plan." Recreation and devotions closed the day's activities.

On Sunday the young people arose early and went to the woods for morning exercise, followed by devotions. At eight o'clock, breakfast was served at the house. The young people shared dishwashing responsibilities. A class on "Workers in the Church" was presented. From eleven o'clock until noon, a service was held.

The whole midday was spent in the woods. Supper was eaten at six. The evening class was on "Our Relationship with the Master Builder."

On Monday, the young people again arose early and had exercise and devotions before breakfast. The two classes that followed were on the subjects "How We Use Our Instruments" and "I Am a Building Stone." After dinner, a trip was taken to Elburg, a very old place with narrow streets. That evening there was a forum consisting of two priesthood members and three young people.

Tuesday was the last day of the retreat. A prayer and testimony service was held, which was very spiritual. At one o'clock the young people started for their homes.—Reported by ANTOON GUERTS

Series in Mission

BLACKGUM, OKLAHOMA.—Harry L. Doty, member of the Presidents of Seventy, held a series at the mission April 27-May 9. The meetings were held in the church building for the first eight evenings, and the remaining five days were devoted to cottage meetings.

The Saints were richly blessed by his ministry.—Reported by DARLENE JOHNSON

Window Given in Memory of Elmer McGuire

OMAHA, NEBRASKA.—In the Highland Park Branch, the RoLaDaSa group sponsored a bazaar and bake sale March 28.

On April 13, infant Robert William Walter was blessed by Pastor Vern P. Gooden-

ough and Elder Harry Niehaus of Lincoln. Robert's four-year-old brother, Charles John, was blessed also by Brothers Niehaus and Goodenough.

Alma C. Andrews was the Mother's Day speaker. He also ordained Gail Shives a teacher. He was assisted by the pastor.

A beautiful stained glass window for the vestibule was presented in memory of Elmer McGuire on Sunday, May 25. Elsie McGuire had charge of the 9:45 service. A special number written by Kathleen and Marleen McGuire, entitled "Father, Dear," was sung by the girls.

On April 25, the choir and young adults presented an evening of songs, skits, and fun. Madeline Scott directed activities.

A mother-daughter and father-son banquet was held May 25. After the dinner the choir sang several numbers.—Reported by FRANCES WALTER

Three Men Ordained

LANSING, MICHIGAN.—Spring conference was held April 27, to elect delegates to General Conference and to ordain three men to priesthood offices. The men were Robert Smith of Holt, Michigan; Ellis Monroe of Jackson, Michigan; and Ronald Freeman of Owosso, Michigan. All were ordained elders.

Apostle D. O. Chesworth and Brother A. J. Dexter were in charge of the meeting.—Reported by LEONORA SMITH

Twenty-two Baptisms in Four Months

JUNIATA, MICHIGAN.—Beginning the church year October 1, Elder Frank Sheuvelt of Owendale was elected pastor, and the following Sunday Janice Cone was baptized and confirmed. The latter part of October, Missionary Al Pelletier was present for a Sunday morning service. He and District President Merle Guthrie spent a day in the vicinity calling on nonmembers. As a result, four children were baptized and confirmed a week later, prior to Communion service.

The last Sunday in November twelve were baptized and they were confirmed a week later prior to the Communion service. Elder Merle Guthrie and Elder Eldon Winters were present for the service.

James Hascall was baptized the last Sunday in December. Elder Herbert Voltmann of Detroit spent two Sundays with the Juniata Saints, and preached two sermons, one on "Zion" and one on "Endowment."

District President Guthrie held a series during January, and four members of a family were baptized. There were twenty-two baptisms within four months.

Apostle Chesworth spoke on February 11. On February 16, the women gave a play, "Some an Hundredfold." It was also presented at Sandusky at the district conference

and at the church in Owendale. The proceeds were used to buy new hymnals.

At the district conference, calls for four young men were approved. They were Russell Grinnel and Laurence Kennard, priests; Emerson Kowitz, teacher; and Oliver Beebe, deacon. They were ordained April 25 by Apostle Chesworth and Elder Guthrie.

Family nights have been held each month, with supper and a prayer service following. Attendance has been good.—Reported by BETTY BEEBE

Hold District Conference

SPRINGFIELD, MISSOURI.—District conference opened Saturday, April 12, at Central Church, with a get-together of priesthood members and their companions. Apostle Jensen was the speaker. Refreshments were served by the women's department.

A fellowship service began the Sunday activities, with District President Harry L. Doty in charge. Apostle D. Blair Jensen was the minister for the morning preaching service. Music was provided by the choirs of Central and Westport. A basket dinner was served in the lower auditorium.

At the business session the following recommendations for priesthood ordinations were approved: Clarence Bailey, Springfield, priest; Allen Stevens, Frisatoes, priest; Rollin Gibson, Mansfield, teacher; Donald Anderson, Mansfield, deacon; Henry Volskay, Westport, deacon. Eight delegates were elected to General Conference. Mary Lou Stobaugh and Marie Larson sang "Beautiful Sabbath," accompanied by Mrs. Shirley Johnsen.—Reported by MRS. ICYLE HUBBARD

Women Contribute to Building Fund

BURLINGAME, CALIFORNIA.—Over \$820.00 has been contributed to the building fund by the women's department since December. The money was realized from the sale of handmade Christmas trees, candy sales, a rummage sale, and a church dinner.

Branch President Clayton H. Condit was recently called for General Church appointment. At a special business meeting on April 27, Elder Victor L. Wilshusen was elected as his successor.

Elder Edward P. Buckley was elected president of the San Francisco Bay District at the spring conference, March 30.

Jennifer Louise Condit was blessed on March 2, by Elders Edward Buckley and Victor Wilshusen.

Currently a prebaptismal class is being conducted for those children who will be baptized on Children's Day.

Male members are planning to attend the annual Men's Retreat at Happy Valley Conference Grounds May 17-18. The women are also planning for their annual retreat at Happy Valley, June 14-15.

The congregation is welcoming back Elder and Mrs. Glen Smith after an absence of three years.—Reported by HELEN WILSHUSEN

Three Baptisms

ATLANTA, GEORGIA.—Three were baptized April 5. They were Billy Clark, Jean Clark, and David Mitchell. Confirmations were held the following Sunday morning.

Alice Euraitai, daughter of Mr. and Mrs. Johnny Gunzel, was blessed April 13.

A branch business meeting was held April 20. Mildred Schneible was elected women's leader, to serve through 1959. The following were elected for the balance of the year: B. L. Griffin, church school director; Juanita Hawley, treasurer.—Reported by MADGE GRIF-FIN

Junior High Camp Helps: NEW FRONTIERS

Prepared by Mrs. Maymie Blakeman. Complete helps to be adapted to local needs for crafts, special activities, religious classes, campfire, and a chart showing the administration organization of the junior high camp. Daily themes: The Guiding Light, The Bread of Life, The Living Water, Fishermen, Kingdom Builders, The Trail Ahead. Herald House

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Dr. Cheville Visits

SPRINGFIELD, MISSOURI.—District Missionary Kenneth Stobaugh held a two weeks' series of cottage meetings January 26-February 9.

Latest building project for the Westport Branch is putting knotty pine on the upstairs. The men donated labor.

A farewell party was given for Brother and Sister C. R. Swich, who moved to West Virginia, on April 7.

The Dorcas Circle met April 10, with Mrs. Sam Hoefgen speaking on "Gardening and Flower Arranging." A garden club is to be organized for west Springfield.

A Communion table has been presented by an anonymous donor.

District President Harry Doty was the speaker on April 20. Eleven from Westport attended district women's meeting in Humansville April 29. Apostle and Mrs. Jensen were special guests.

A special women's meeting was held May 8, with Alice Burgess as speaker. She spoke on homes and children. Theme for the meeting was "We Inherit a Trust—Our Children."

Dr. Roy Cheville was the Mother's Day speaker. His topic was "Covenanting with God." At the close of the service, Henry Volskay was ordained a deacon by Brothers Cheville and Harold Kelley. Henry is in his third year at Graceland College.—Reported by MRS. W. W. BAYLESS

Graduates Honored

MACON, MISSOURI.—The young people, under the direction of Eileen Downey and Thena Jones, presented the Mother's Day program at the morning service on May 11. Elder Carl Weeks gave the address.

Elder Kenneth Simpson of Independence, Missouri, was guest speaker at the morning service on May 18.

Brother Weeks talked to the eighth grade graduates of the church school on May 25, and gifts were presented to each of them at the end of the hour.—Reported by KATHRYN H. BAILEY

Plan for New Church

YUMA, COLORADO.—The annual business meeting was held September 8. Elected were Elder Walter Lutz, pastor; Donald Korf, director of religious education, treasurer, and solicitor; Velma Foos, director of music, and Zion's League leader; Fay Lutz, book steward and women's leader; Forrest Lutz, young adult leader; Frank Buchanan, clerk; Velma Foos and William Hach, auditors; Forrest Lutz and Frank Buchanan, counselors to the pastor.

Norman Page held a series October 13-27. John Jordan held a series January 5-19. Four were baptized.

Thirty-five from Yuma attended district conference at Goodland, Kansas, recently.

It was decided at the business meeting to build a new church. A committee was appointed to make plans.—Reported by RACHEL LANTZ

Church Building Improved

MARLIN, TEXAS.—Three new classrooms have been added, and the education building has been enlarged. Tile has been put on the new floors, and vented heat and air conditioning have been installed.

On February 23, Elder C. W. Tischer from Houston was guest speaker. That afternoon Allen Brunson and Joetta Brunson were baptized. Allen was baptized and confirmed by Elder Earl Allen, and Joetta was baptized and confirmed by Elder Alfred Feldman.

On March 2, Glenda Rose, daughter of B. J. and Dorothy Walker, was blessed by Elders J. R. and Earl Allen.

Seventy H. E. Winegar from Rich Hill, Missouri, was guest speaker March 13.

The women's department held a business meeting April 1. The women have raised \$1,506.00 for the building fund.

Seventy Z. Z. Renfro held a week-long series beginning April 13. There was good attendance.

Youth Leader Herb Smith of Houston met with the Marlin young people April 19-20. Twelve from Marlin attended central Texas youth retreat at Fort Parker State Park May 10-11.—Reported by CORDIE SPICER

Women Hold Meet

MEDFORD, OREGON.—Spring conference was held at Medford April 11-13. Present were Apostle P. E. Farrow, Bishop T. A. Beck, and Elder Robert Seeley. In the district business meeting two were approved for ordination. Joseph Petrie of Grants Pass was ordained an elder, and Wayne Hammer of Coquille was ordained a priest. Brother Petrie was ordained Sunday morning by Brothers Seeley and Noel King.

Meals were served by the women's department. Zion's League activities were supervised by District Leader Frank Tucker.

District women's institute was held at Myrtle Point, Oregon, May 17-18. Guest speaker was Effie Verhei of Portland. Elders Seeley and King were in charge of the prayer services. A banquet was held Saturday evening, followed by a program. The institute closed Sunday with a prayer and rededication service.—Reported by PEARL FORD

Norwegian Visitor to Youth Camp

DU BOIS, PENNSYLVANIA.—A district Zion's League youth rally was held May 10-11. On Saturday afternoon, sixty-five teenagers met at the church for registration and housing. After getting acquainted, they went to the home of Vernon Wilson, Jr., for recreation. Outdoor classes and instruction followed. After a cookout for dinner, Missionary William Clinefelter of Greenville, Pennsylvania (now assigned to the General Church department of religious education), spoke to the group.

At the appropriate hour, a campfire was the scene of skits, singing, and praise. The closing prayer was given in Norwegian by Thor Nilsen of Kragero, Norway. Thor also thanked the district youth for their contribution to the Norwegian youth camps.

On Sunday morning a fellowship and worship service was held, with Missionary Jack Curtis in charge, assisted by Jack Ross and William Barker of Pittsburgh. After breakfast in the church basement, classes and preaching services were presented. After lunch the young people returned to their homes.—Reported by MRS. PAUL SHAFFER



Golden Wedding Anniversary

Mr. and Mrs. Charles H. Johnson of Independence, Missouri, observed their golden wedding anniversary on April 13 by holding open house at their home in the afternoon. They were married on April 13, 1908, in Nevada, Missouri, and have lived in Independence since 1943. Both are active members in the Reorganized Church. Baptized in 1905 at Minneapolis, Minnesota, he was ordained a deacon in 1908, a teacher in 1920, a priest in 1922, and an elder in 1926. He helped to build the church in Minneapolis and served as pastor there for a number of years. He was also president of Minnesota District before moving to Independence, where he was superintendent of the Auditorium buildings for several years. Mrs. Johnson, the former Sarah Emily Dempsey, was baptized in 1900 at St. Joseph, Missouri. In Minneapolis she served as choir director and church school supervisor. At present she is a member of the Community Music Association, the Independence Music Club, the Stone Church Choir, and the Messiah Choir. She teaches a class at Stone Church and is a Gray Lady at the Sanitarium.

The Johnsons have six children: Weston and Mrs. Wesley Elvin of Minneapolis; Mrs. Victor Fisher, Mrs. Wendell O. Kelley, and Elbert of Independence; and Mrs. James Denio of Milwaukee, Wisconsin; twenty-three grandchildren; and two great-grandchildren. A daughter, Mrs. Gaylord Berlin of Minneapolis, died in 1949.

Senior High Camp Helps: MAKE LOVE YOUR AIM

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Bulletin Board

Needlecraft Needed for General Conference

The Social Service Center is urging all women to send whatever they can in needlecraft for the coming General Conference booth.

Last Conference a very generous supply was received, for which we are most grateful. We are looking forward to a like contribution to our booth this year. It helps greatly to defray the expenses of the Center, with which the Needlecraft Organization has merged.

Almost anything hand made is acceptable. We are especially in need of embroidered pillowcases, dresser scarfs, luncheon sets, tea towels, doilies, pot holders, bath towels, hand towels, baby sets, stuffed animals, dolls, and all sorts of toys.

Contributions should be sent to the Social Service Center, 310 North Liberty, Independence, Missouri.

N. E. HIELD, *Mgr.*

Northwest Iowa District Conference

The Northwest Iowa District conference will be held June 22 at Logan, Iowa, beginning at 9:00 a.m. Missionary Elder Russell Pearson will give the eleven o'clock address. The business session is scheduled for after lunch.

MRS. WALTER WELDON
District Clerk

Address Needed

The editors at Herald House need the address of Marietta Schenfield who recently submitted an article titled, "Subtle Losses."

Appointees' Addresses

Fred C. Banta
Maridalsvn 277 D
Oslo, Norway

Jack A. Pray
2513 Jefferson Avenue
Midland, Michigan

New Address of Herald House in Canada

Herald House in Canada, and the office of the Bishop of Canada, is now located at 189 Eramosa Road, Guelph, Ontario. The mailing address, however, remains the same: Box 382, Guelph.

Book Wanted

Margaret Miller, 1323 North Adam, Carroll, Iowa, would like to obtain a copy of the book, *Life of Joseph the Prophet*, by Tullidge. Please state price and condition of the book before sending it.

ENGAGEMENTS

Schneider-Benedict

Mr. and Mrs. Russell G. Benedict of Shenandoah, Iowa, announce the engagement of their daughter, Emilie, to Larry W. Schneider, son of Mr. and Mrs. Walter F. Schneider of Council Bluffs, Iowa. Emilie attended Northwest Missouri State College in Maryville, and Larry is a graduate of Graceland College. The wedding will take place July 20 at the Reorganized Church.

Corrington-Stearns

Mr. and Mrs. Harry Stearns of Seattle, Washington, announce the engagement of their daughter, Beverly Jean, to J. Stanley Corrington, son of Mr. J. P. Corrington and the late Mr. Corrington of Belleville, Illinois. Beverly is a 1956 graduate of Graceland College and is now a senior in Dental Hygiene at the University of Washington. Stan graduated from Graceland, class of 1954, and after serving two years in the Army is now employed by Boeing Aircraft Company as a packaging engineer and is attending the University of Washington. An early September wedding is planned.

Brady-Woodstock

Mr. and Mrs. Lyle Woodstock of Chicago, Illinois, announce the engagement of their daughter, Gail Charlene, to Alfred Lee Brady, son of Mr. and Mrs. Sherman Brady of Kansas City, Missouri.

Gail is a graduate of Graceland 1958, and is now enrolled as a student at the Independence Sanitarium and Hospital. Al will

be a senior at Graceland next year, in the religion curriculum. No date has been set for the wedding.

WEDDINGS

Bradbury-Taylor

Janet Carolyn Taylor, daughter of Mrs. Charles Taylor of Omaha, Nebraska, and Craig Merrill Bradbury, son of Mr. and Mrs. Albert W. Bradbury, also of Omaha, were married in a double-ring ceremony at the First Presbyterian Church on April 20, Dr. Thomas R. Nevin officiating. They are making their home in Lexington Park, Maryland, where Craig is stationed with Navy Air Corps.

Deitsch-Maier

Louann Edra Maier, daughter of Mr. Edward L. Maier of Akron, Ohio, and William Arthur Deitsch, son of Elder and Mrs. Lloyd J. Deitsch of St. Marys, Ohio, were married June 1 in a double-ring ceremony at the Reorganized Church in Akron. The groom's father officiated.

Blaker-Robinson

Peggy Ann Robinson, daughter of Mr. and Mrs. Winfred G. Robinson of Adrain, Missouri, and Harold W. Blaker of Kansas City, Missouri, were married May 31, at the Independence Avenue Christian Church in Independence, Missouri. Elder Milton Kearns officiated.

Herron-Hacker

Evelyn June Hacker, daughter of Mr. and Mrs. Felix Hacker, of Harrisonville, Missouri, was married June 1 to James Kyle Herron, son of Mrs. Darrel Evans of Cimarron, Kansas. The ceremony was performed by a cousin of the bride, Elder Ben Kramer, at the Reorganized Church in Lawrence, Kansas. Both are graduates of the University of Kansas. They will make their home in Kansas City.

Robinson-Anderson

Donna Lee Anderson, daughter of Mr. and Mrs. Paul Anderson of Butler, Missouri, and Guy Petentier Robinson, son of Mr. and Mrs. S. H. Robinson also of Butler, were married May 17 at the Reorganized Church in Butler, Elder Ralph Murdock officiating. They are living on the family "old home place."

DeLong-Schofield

Moyné Annette Schofield, daughter of Mrs. Beulah Schofield of Lamoni, Iowa, and the late Melvin Schofield, was married to John Alvan DeLong, son of Mr. and Mrs. Bert A. DeLong of Blythedale, Missouri, on June 8 at the Reorganized Church in Lamoni, Elder E. E. Gamet officiating. The bride is a 1957 graduate of Graceland. The groom will be a sophomore at Graceland this fall.

Greggry-Davidson

Evelyn Davidson, daughter of Elder and Mrs. James Davidson of Medford, Oregon, and Richard Greggry were married March 1 in the Reorganized Church in Medford, the bride's father officiating. They are making their home in Medford.

BIRTHS

Fred M. and Gwen (Kimball) Howes of Wayne, Michigan, announce the birth of a son, John Christian, on June 1. Both parents were Graceland graduates in 1952 and graduates of the University of Kansas in 1954.

Mr. and Mrs. Lee Brand of Merriam, Kansas, announce the birth of a daughter, Nita Gayle, born May 27. Mrs. Brand, a member of the RLDS Professional Teachers Association, is the former Mrs. Harry Sheffer of the southwestern states.

Mr. and Mrs. Alma Walter of Omaha, Nebraska, became the parents of a daughter on March 1. She has been named LaVon Gloria.

Mr. and Mrs. William Walter of Omaha, Nebraska, became the parents of a son, Robert William, on March 9.

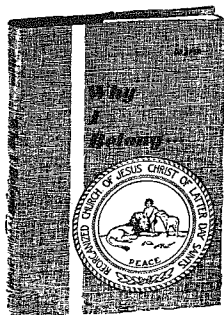
Mr. and Mrs. Delbert Bothwell of Omaha, Nebraska, became the parents of a daughter on March 13. She was named Sheila Suzette.

Mr. and Mrs. Floyd Bradford, Jr., of Columbus, Ohio, became the parents of a

Why I Belong . . .

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son, Keith Floyd, on March 8. He was blessed on April 20 by his paternal grandfather, Elder Floyd Bradford, Sr., assisted by Elder G. T. Glandon. Mrs. Bradford is the former Marguerite Sensabaugh.

Mr. and Mrs. William Wiggins of Omaha, Nebraska, announce the birth of a son, William Eugene, born May 3.

Mr. and Mrs. Clayton Beal of Denver, Colorado, became the parents of a son, Nathan Alan, on April 24. He was blessed on May 11 by High Priest Ernest Crownover, Sr., and Evangelist Robert West.

Mr. and Mrs. Donald L. Crowther, Jr., of Akron, Ohio, became the parents of a son, Clayton Robert, on March 3. Mrs. Crowther is the former Ruth Staley of Independence, Missouri. Both parents are graduates of Graceland College.

Mr. and Mrs. John Lysinger of Des Moines, Iowa, became the parents of a son, John David, on April 30. Mrs. Lysinger is the former Gerry Berg.

Mr. and Mrs. Bob Conley of Butler, Missouri, became the parents of a son, James Lewis, on April 11. He was blessed on May 11 by his grandfather, Elder Laurence Beckham, and great-uncle, Elder Leroy Beckham.

Mr. and Mrs. Kenneth Rogers became the parents of a son, Charles Frederick, on February 9 at Butler, Missouri. He was blessed on May 11 by his grandfather, Elder C. W. Sutton, and great-uncle, Elder James R. Sutton.

Mr. and Mrs. Lyle Lawler of Portland, Oregon, announce the birth of a son, Ronald Scott, born June 1. The Lawlers attend Rockwood mission.

Mr. and Mrs. Ronald J. C. Gleason of Kansas City, Missouri, became the parents of a son, Brian Scott, on April 27. He was blessed on June 1 by Elder Freeman Allen and Elder Fred O. Davies, his maternal grandfather. Mrs. Gleason is the former Velma Davies. Both parents are graduates of Graceland College.

Mr. and Mrs. Floyd L. Chapman of Independence, Missouri, became the parents of a son, Duane Alden, on May 30. Mrs. Chapman is the former Audrey Zion. Mr. Chapman attended Graceland College in 1941-42.

A daughter, Carol Linn, was born May 17 to Mr. and Mrs. H. Davidson of Medford, Oregon.

DEATHS

BEDELL.—Evert M., was born December 15, 1883, in Ottumwa, Iowa, and died May 20, 1958, in the Flaus Rest Home in North Sacramento, California. He had been a member of the Reorganized Church since April 16, 1912, when he was baptized at Tryon, Nebraska. He was never married, and is survived by a brother, William H., and two sisters, Millie Bedell, of Gothenberg, Nebraska, and Mrs. Florence E. West, of San Diego, California.

Funeral services were conducted by Elder Myron Reed Schall at East Lawn Chapel. Burial was in East Lawn Cemetery, Sacramento, California.

AMEND.—James Howard, was born at Mathewson, Kansas, November 25, 1884, and died at the age of seventy-three on May 13, 1958, at the Lakewood General Hospital. He was the son of J. H. and Alice (Sweet) Amend. He married Bertha Elizabeth Daniels on March 19, 1911, in Fort Scott, Kansas. Most of his married life was spent in Montana and Wyoming, but he had lived in California since 1946. He joined the Reorganized Church at the age of ten.

Surviving besides his wife are two sons, Wilbur J., of Hazelton, Idaho, and J. V. (Pete), of Cody, Wyoming; four daughters, Waneta Williams of Bell Gardens, California; Mary Wortman and Dollie Hayes of Bozeman, Montana; and Mrs. William Dale of Long Beach, California; and one brother, William, of Modesto, California. He leaves fourteen grandchildren. (Place of burial not given.)

EASTERDAY.—Martha Alice Harmon, was born at Memphis, Missouri, February 17, 1865, and died at Cozad, Nebraska, May 15, 1958. She was the oldest daughter of Captain John L. and Mary Jane Harmon. Her

father served on the Union side during the Civil War.

She married Alvin W. Easterday on April 17, 1881. They had seven children. The family came to Nebraska when it was new and unsettled. She joined the Reorganized Church in 1895, and was a loyal member. Her husband died October 15, 1928. Two daughters, Mrs. Hallie Link of Eustis, Nebraska, and Mrs. Nellie McElwain of Independence, Missouri, and three sons, George of Elwood, Alvin of Eustis, and Harmon of Buhl, Idaho, survive. Two sons, Donald and John, preceded her in death. Donald died in infancy, and John in 1956. She leaves twenty-five grandchildren, seventy-six great-grandchildren, and seventeen great-great grandchildren, and a sister, Mrs. Nellie Finley, of Blue Mound, Kansas.

This ninety-three-year-old pioneer left 123 descendants. Funeral services were held May 19 at the Evangelical United Brethren Church, with Elders Arthur Gibbs and Walter Fasse officiating. Interment was in the Eustis, Nebraska, cemetery.

CASEY.—Daisy Jane, daughter of Nancy and William Stonum, was born March 15, 1885, at Tunnel Hill, Illinois, and died February 4, 1958, at Neosho, Missouri. She was married on December 23, 1903, to William L. Casey, who preceded her in death on July 14, 1936. She was baptized at Marion, Illinois, forty-three years ago and was a charter member of that branch. For twenty-eight years she was a resident of Maywood, Illinois.

She is survived by a son, William B. Casey of Sturgis; a daughter, Mrs. Lester W. Lutz of Neosho; and six grandchildren. Funeral services were conducted by Elders Cecil Robbins and R. W. Poore. Interment was at Maplewood Cemetery in Marion.

WEEKS.—Lessie Alice, daughter of James and Hannah Puckett, was born April 19, 1882, at Akin, Illinois, and died February 15, 1958, at Oregon City, Oregon. She came to Spanway, Washington, in 1890, and was

baptized into the Reorganized Church when twelve years old. On October 26, 1904, she was married to Eugene M. Weeks. Four sons and one daughter survive. They are Arleigh J. Weeks, Camas, Washington; Francis E. Weeks, Spokane, Washington; Wilbur T. Weeks, Anchorage, Alaska; Robert E. Weeks, Oregon City, Oregon, and Audrey G. Morris, Seattle, Washington. Seventeen grandchildren and eight great-grandchildren also survive. She leaves three sisters and one brother, Grace Ford, Spokane, Washington; Italy Kirkpatrick, Sacramento, California; Stella Jenkins, Seattle, Washington, and Guy Puckett, Potlatch, Idaho.

Funeral services were conducted in Oregon City by Elders Robert Livingston and Reuben Porter and at the graveside in Mountain View cemetery by Elder Reuben Porter.

EMERICK.—George Edward, son of David and Elizabeth Emerick, was born February 5, 1882, in Lancaster County, Nebraska, and died May 24 in Tilden hospital. He came to Antelope County with his parents and lived in the Grecian Bend community almost his entire life until he retired and moved to Neligh.

On December 25, 1905, he was married to Bird Hickman. They observed their golden wedding anniversary in December, 1955, in Neligh. He was a member of the Reorganized Church and IOOF Lodge.

Two daughters, Evelyn Alice and Olive Rae Pick, preceded him in death, as did his wife, a brother, Dave, and a sister, Alice. He is survived by one daughter, Mrs. Vivien A. Yates, of Fort Morgan, Colorado; three brothers, Charles, Martin, South Dakota; Fred R. Wiegand, Clearwater, Nebraska; Asa Keezer, Anderson, California; seven grandchildren, and thirteen great-grandchildren.

Funeral services were held May 28 in the Methodist Church in Neligh, with the Reverend Charles Soderstein and the Reverend C. E. Copley in charge. Burial was in Laurel Hill Cemetery.

Introducing . . .

LLOYD E. CLEVELAND, Aurora, Illinois (page 5), is pastor and former district president of the Northeastern Illinois District. Brother Cleveland was born in southern Missouri in 1915, was graduated from Graceland College in 1938, received his B.S. degree from Butler University in 1947 and M.A. from the University of Chicago in 1950.

His hobbies are travel and photography. Summer vacations are spent in touring with the family. They camp on their travels.

Brother Cleveland taught school as early as 1938 and 1939, then during the war became an airplane engine mechanic (1940-1946). He returned to school, teaching in Aurora in 1947 and is still on the faculty there. He belongs to Lambda Delta Sigma (Graceland), Phi Kappa Phi and Kappa Delta Pi (Butler). He is a life member of N.E.A., member of the Illinois Education Association, and Aurora Education Association, and Council for Social Studies. He served as past president of the latter two.

Brother Cleveland was ordained a priest in 1935 and an elder in 1944, and a high priest in 1954.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVV	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTFR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

QUESTIONS AND ANSWERS

Questions, even good ones, come in the dime-a-dozen class. It is the answers that are costly, painful, long-delayed, and difficult.

Scientists, in their early years, have encountered questions, and they are fortunate if, at the end of their careers, they have found the answers they want. So often the answers merely turn up other and more profound questions.

Many questions come to church headquarters. People want to know this and that. They do not realize the time and toil, or the cost involved, to answer their questions. If an itemized bill were rendered with each answer, some questioners would be astonished.

For example, a recent question sent in by a member cost the church fifteen dollars worth of time on the part of a staff member to produce an answer. This did not include overhead. Some cost more, some less, depending on the amount of research and effort involved.

Honest questions, asked in a genuine desire and need for information, are usually practical and can be answered quickly. They are welcomed. There is a feeling of gratitude for such questioners. . . Other questions, regrettably, are planned as thorns in the flesh.

They are asked in the spirit of the scribes and Pharisees who tried to trap Jesus in technicalities. The answers may require much research and careful consideration, and when they are sent it is doubtful if they do much good. One wonders if it is worth the cost to answer some of the trivial, pointless questions.

Yet questions are important. Patient study and careful consideration must go into the answers. Human dignity has certain inalienable rights, and people's questions bear upon those rights.

The person who asks somebody else to answer his question gets a minimum benefit from the answer. He who seeks to find his own answers is the one who grows and develops.

L. J. L.

BEGINNING OF WISDOM

The simple realization that there are other points of view is the beginning of wisdom. Understanding what they are is a great step. The final test is understanding why they are held.

—Charles M. Campbell

CONTROL POINT

We can't always control what happens to us. But we can control what we think about what happens—and what we are thinking is our "life" at any particular moment.

—Norman G. Shidle

THE HIGH CLIMB

Nothing is too high for a man to reach, but he must climb with care and confidence.

—Hans Andersen

BARGAIN

Preventives of evil are far better than remedies, cheaper and easier of application, and surer in result.

—Tyron Edwards

SCHOOL OF LIVING

Time is the great schoolmaster who teaches the lessons; and the chief necessity is that the pupils be humble and shrewd enough to get the answers right.

—Elson Ruff

GIFTS

Life is the gift of nature; but beautiful living is the gift of wisdom.—Greek Adage

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SAINTS' HERALD

Volume 105 / June 30, 1958 / Number 26

To Have
and to Hold





We'd Like You To Know . . .

J. Floyd Mengel

I BELIEVE the responsibility for carrying out the objectives of the church should not rest primarily on the full-time appointees but upon everyone capable of shouldering part of the load. All of us should have a high sense of calling to serve as ambassadors for God's church and kingdom. This concept, to be effective, must become a way of life and be lived seven days a week."

That is the philosophy of J. Floyd Mengel, a member of the Center Stake High Council.

He adds: "It seems to me that in the larger sense, service to God's kingdom includes being a wise parent, a considerate, helpful neighbor, and a person of good will, understanding, and tolerance in all the associations and contacts of day-by-day living."

Brother Mengel works as head of the Foster Home Department of the Jackson County Juvenile Court. In that position he finds many opportunities to live his philosophy.

He attended Graceland College and Kansas City University where he was graduated in 1949. He received his Master's degree in social work from the University of Kansas in 1957. Before accepting his present position he worked in civil service and with the State Department of Welfare.

Brother Mengel was married to Beatrice Butterworth in 1946. They have three sons: Elliot, nine; Phillip, seven; and Leslie, two. Their home is in Independence.

He is a member of the National Probation and Parole Association, American Association of Social Workers, and the Missouri Association of Social Workers.

He was ordained a high priest in 1956.

COVER PICTURE: By Peter Belshaw. Mr. and Mrs. Brian Entwistle of Wigan, England, leave the marriage altar as man and wife. She was formerly Miss Vera Meadows. The groom's father, Elder W. J. Entwistle, pastor of the Wigan congregation, performed the ceremony.

Colleges and Cities Having Church Opportunities for Students Are Listed

A NEW CAMPUS DIRECTORY is now being sent to pastors, district presidents, youth leaders, and college students.

The directory lists colleges and communities which offer church opportunities. The booklet was prepared by the Committee on Ministry to College People and is available on request to any person wishing to receive a copy.

The forty-eight-page directory contains two listings. The first listing shows colleges in the United States and Canada have more than five church members enrolled as students. Fifty-three colleges are listed in this section.

The second section shows colleges in towns having local church congregations or student groups. This section lists 559 colleges in 257 cities.

Each entry in the directory indicates the agency accrediting the college, the

degrees granted, the source of support and control of the school, and the type of program offered.

Carl Mesle, executive secretary of the Committee on Ministry to College People, said the new directory is to help students not attending Graceland to find a college where they may have church privileges and associations.

Brother Mesle pointed out that the committee now has more than 1300 college students listed who are attending colleges other than Graceland or the "San" School of Nursing.

He suggested that students who would like to have free copies of the directory write to Committee on Ministry to College People, Auditorium, Independence, Missouri.

Another valuable help to college students will be published soon, probably in the fall. It will be a campus leaders' handbook. The handbook is now in the experimental draft stage and is being read by several campus leaders.

New Campus Directory Out

The handbook will be to help the twenty Liahona Fellowships and others who wish to organize in planning, organization, and activities. It will be a "how-to-do-it" book using examples of how successful groups have operated in the past.

Authors in This Issue

Evan A. Fry (page 5), radio minister
Roger Yarrington (page 9), assistant editor

William H. Dawson (page 11), patriarch, Sacramento, California

Clifford Cole (page 12), director of Religious Education

Arthur Oakman (page 15), apostle in charge of European Mission

Mrs. F. L. Edwards (page 16), Monett, Missouri

Ruby Strand (page 17), Creston, Iowa

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Congregational Participation in Church Services

A HERALD READER recently commented in a letter: "I think that too many people leave our church services without actually being conscious of having worshiped God. I think that more active congregational participation should be provided for. . . . It would seem to me that the sermon message should be only a part and not the main feature of a worship service."

This concern for more congregational participation has been voiced before by a number of people. And most pastors are aware of the desire. But they are also concerned with how to accomplish this without moving into a set ritual of congregational prayers and readings. Of course, you may say that most of our services already have a ritualistic form: call to worship, hymn, prayer, response, special music, Scripture reading, offertory, sermon, hymn, benediction, and response. But within this framework the variety of music and spoken word is not predictable—mostly subject to participants as they may be led by the Spirit.

Probably the number of people who in an audible voice question the order of services in a congregation are relatively few (this, undoubtedly, to our detriment). My experience has been that amazingly few members give it much thought. And most people resist change—whether it be for better or worse; they seem to dislike the insertion of any variety in a service. They feel that variety makes them aware of the mechanics of the service and decreases their ability to concentrate on spiritual things. They feel insecure.

Of course, once a new procedure is determined and stabilized, people fall in the "groove" again and develop a pattern of response to the service. It "feels good" again.

If you were a pastor and had the task of establishing an order of worship for your congregation, what would you include? Would you provide for a variety of services? How would your Sunday evening services differ from those on Sunday morning—or would they? And how formal or informal would you make them?

THE Eastern Orthodox and Roman Catholic churches use formal liturgies to dramatize the life of Christ—to recall to the worshiper the importance of Christ in his life. The Roman church especially emphasizes the sacrifice on the cross, and builds every major service around the re-enactment of the Lord's Supper.

The extreme revolt against the formal, planned Mass is found in the Society of Friends—the Quakers. They stress an informal spiritual worship, where the worshipers wait for the Holy Spirit to direct *all* that shall occur in a service. In a Quaker service, people speak only when they believe the Spirit directs them. A Quaker service may continue for an hour without any audible sound, and the members may go home without anything else happening.

In between these two extremes lie most of the present Christian churches, including our own. Along with many others, we place great emphasis on preaching (with full

scriptural support of the Apostle Paul in his comment on the importance of the "foolishness of preaching"). One of our Sunday services each month is devoted to the re-enactment of the Lord's Supper, but in the other seven services usually held on Sunday for worship most of the time is utilized in preaching services.

Out of this situation comes one possible question: How much of each of these seven preaching services shall be devoted to preaching? And two schools of thought emerge with answers: (1) Some feel the preacher should have a full forty-five minutes or more for his sermon; (2) others think he should be limited to 25 to 30 minutes with more time for congregational participation. Personally, I think more congregational participation is needed, and this brings us back to paragraph two of this editorial: how to bring about more of this wanted participation.

IT takes a skillful pastor to steer a path toward congregational participation without bumping into more formal ritual. Responsive readings *can* sound very artificial and formal; so can other group readings and printed prayers. But that is not to say that they can't be effective if used under trained leadership and in a variety of ways and at differing times in the service. A single testimony from a member in the congregation, if well delivered, may also prove to be a spiritual stimulation.

(Continued on page 11.)

Official

Report of Special Council

A special council of the chief presiding officers of the church met at the Auditorium at the call of the First Presidency on Wednesday, June 17. There were present the two members of the First Presidency, the nine members of the Council of Twelve who are in the domestic field (Apostles Oakman, Hield, and Davey are abroad), the Presiding Evangelist, the Presiding Bishopric, the senior President of Seventy, and the President of the Quorum of High Priests.

Agreement was had, in harmony with the law and precedents governing, that the present members of the First Presidency shall direct the affairs of the church, in association with the other officers of the church, pending the selection of a successor to the late President Israel A. Smith.

The Council also concurred in the recommendation of the First Presidency that the next General Conference shall be held at Independence, Missouri, October 5 to 12, as previously announced.

The brethren of the council were saddened by the loss of President Smith. They nevertheless conferred in good spirit, seeking earnestly to observe the requirements of the law, and were happy that clear guidance has been given for such a time of crisis.

We sincerely trust that the Saints will move forward with quiet confidence in our heavenly Father and in the ministry of his Spirit. We earnestly solicit the prayers of the Saints for the church and for those to whom the church must minister and for all who are called to lead.

*F. Henry Edwards
W. Wallace Smith*

W. Wallace Smith Designated

In a statement addressed to the church and to the Council of Twelve Apostles, left in the custody of President F. Henry Edwards, the late President Israel A.

Smith named President William Wallace Smith as being called to succeed him as President of the High Priesthood of the Church.

The statement, which was witnessed by President Edwards and Presiding Bishop G. Leslie DeLapp, will be made available to the quorums and councils of the church, and to the General Conference, when the Conference convenes in October next.

The First Presidency, as now constituted, will preside at the General Conference until the Conference is fully organized. Choice of the President of the High Priesthood, who is also President of the Church, will be the first item of business thereafter. As soon as the Conference is fully organized the chair will be surrendered to the President of the Council of Twelve, or someone else selected by that Council, who will preside while the statement from the late President Smith is considered by the body and action is taken thereon.

The new President of the Church will be ordained by one or more members of the Council of Twelve, assisted by the President of the Quorum of High Priests and the President of the Aaronic priesthood (the Presiding Bishop—Doctrine and Covenants 117:3). The President of the Church will then assume the presidency of the Conference. It is expected that he will present such light as he may receive concerning his counselors, and that action completing the organization of the First Presidency will follow shortly thereafter.

THE FIRST PRESIDENCY

By F. Henry Edwards

THE COUNCIL OF TWELVE

By Paul M. Hanson

Accident Investigation

Following the accident in which President Israel Smith was killed, the Legal Department immediately began an intensive investigation into the facts and causes of the accident. Donald E. Benton of the church's Legal Department, in co-operation with the Independence Police Department, has obtained statements of the persons immediately at the scene of the accident. Chief Louis Howell and Lt.

Lloyd Baer of the Independence Police made a thorough investigation early Sunday morning with the help of Sgt. Norman Eager of the State Highway Patrol, who was the officer on the scene immediately after the accident occurred. Also, Kenneth Raveill of the Audio-Visual Department took pictures at the scene of the accident and of the two cars involved.

Local and state law enforcement officers at the scene of the accident have also been questioned. It is the opinion of law enforcement officers and experts alike that President Smith was in his own lane and was struck head on as the oncoming car cut across his traffic lane.

On the basis of the facts gathered and the statements of experts on the scene, it is the consensus that President Smith was not at fault in the accident.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

Obituary of Israel A. Smith

Editor's note: This was read at the funeral and is published by request. It presents him as the family man and supplements the biographical data published last week. The sermon will be in the next issue.

C. B. H.

ISRAEL ALEXANDER SMITH was born in Plano, Illinois, on February 2, 1876. He was the son of Joseph Smith III and Bertha Madison Smith. The family moved to Lamoni, Iowa, in October, 1881, where Israel grew to manhood. He was graduated from the Lamoni high school in 1895 and attended Graceland for two years. He received a Bachelor of Law degree from Lincoln Jefferson University.

By nature he was reserved and studious. When his father asked him what he wanted to do in life, he said, "I want to be a lawyer." He studied in a local attorney's office to acquire his legal knowledge and to get such training as he could from a practical association, supporting himself through various types of employment during this time.

In 1908 he went to work as an assistant in the editorial department at Herald House and carried on his studies during evening hours. Also in this year he was married to Nina M. Grenawalt of Lamoni. Three years later he was elected to the Iowa legislature. In 1912 he was admitted to the Iowa bar, and the next year he took the examination and was admitted to the bar of Missouri.

(Continued on page 21.)

The Saints' Herald

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Jesus' Rules for Human Relationships

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thow away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5: 38-48 Authorized (King James) Version.

MOST OF THE WORLD'S problems grow out of faulty human relationships. These relationships form one of the most difficult and most important aspects of life, because all of us have to live with and associate with other people, at least to some degree. We are made for God, and for each other; yet very few of us have completely learned the lesson of getting along or maintaining good relationships either with God or with each other.

Some idea of the importance of human relations may be had simply by enumerating certain areas where such relations have noticeably broken down. There is unhappiness and frustration in our homes, between husband and wife, as evidenced by our divorce rate; between parent and child, as is evidenced by our record of juvenile delinquency, and the prevalence of mental illness which psychiatrists say often has its origins in early youth. We point to the oftentimes precarious relations between employer and employee, between capital and labor, between the pastor and his flock. Ask any pastor what causes him most trouble, most heartache, most disappointment, most sleepless nights, and it is quite likely that he will say, "People, and their inability to get along and work peaceably with each other."

Human relations are important between the salesman and his prospect, between the man at the wheel of a car and all the other drivers on the road, between people of different races, between different labor unions which quarrel over matters of jurisdiction, between geographical sections of the country with competing interests, between competing businesses, between churches, and on the broadest scale of all, between nations; for poor human relations on the national and international level produce war with all its attendant suffering, destructive waste, and bloodshed.

One good sign of mental, emotional, and spiritual maturity (among many that might be mentioned) is the ability to get along well with other people. Some people live to be eighty or ninety or a hundred years old chronologically, but still react childishly to the stresses of difficult human relationships. They never learn to get along with other people.

In Spite of Religion . . .

The gospel of Jesus Christ should help us significantly in this important field. It can and will, if we will let it. But many people seem to be able to absorb a lot of religion in the form of churchgoing, sermon listening, prayer meeting, testifying, and doctrinal argument, without ever solving this problem. In spite of their religion, their lives are plagued by resentment, jealousy, fear, hatred, anger, irritation, and rejection. No one likes them; they don't like anybody else. No one enjoys having them around or even joining in conversation with them. They rub everybody the wrong way, even though a part of their duty should be the making of friends to be ultimately won for Christ. Some are even confirmed in their attitudes by the belief that they are being persecuted for their strange beliefs, and that this is what God demands of them—that they shall be at odds with most of the people around them. Didn't Jesus say, "Blessed are ye when men shall revile you and persecute you for my name's sake"? Firm and set and secure (?) in this belief, they have no desire to change.

An Illustration

Many years ago, as a student just out of university, I took a summer job of selling Bibles. In each town my first task was to approach all the ministers and get from them a list of their church and Sunday school workers who might be prospects for the particular brand of teacher's Bible I was selling. In most of the towns I worked, there was no congregation of my own church, so during the week or so that I remained in one place, I made it a point to be friendly with all, to sing or play the organ if they needed it (I was fresh out of the famous 1926 Men's Glee Club of Kansas University which had been very much in the news that year), and to participate in the young people's activities of any church where I found a welcome.

In one town I knew that there was a branch of our own people, but it chanced that I called on the minister of another church first. Gratuitously, out of a clear blue sky and

with no mention having been made of any other denomination, he warned me to stay away from the Latter Day Saint preacher, describing him as cantankerous, irritable, argumentative, unfriendly, hard to get along with, and a trial to everybody's patience. I discounted his report somewhat, but by the time I had gotten the same gratuitous advice from five or six other people from different denominations, I decided that there must be something really wrong. I never did call on our pastor in that town. I was fairly sure that if I did, our relations might not be what they should have been.

Reflected Attitudes

Within certain limits, human behavior is predictable. We cannot absolutely control the behavior of others toward us, but we can certainly influence it. Men will nearly always react in the same way to the same stimuli. It is human nature to retaliate, to give back what we get; and therefore we get what we give. By choosing what we will give to others, we can pretty well control what we receive in return from them. If I walk up to a man on the street with a ferocious scowl on my face, and with my fist doubled up ready to poke him in the nose, his reaction will probably be to double up his fist and poke me first.

This is true not only of human beings but of birds and animals. I once had a friend who had a pet canary. This bird had been taught a trick to amuse his master's friends. When the owner approached the cage with a fierce scowl and menacing gestures, the bird would flutter about the cage and seemingly make frantic efforts to pick out his master's eyes. Of course it was all in fun—but if even a canary can be taught to react that way to the wrong kind of approach, can human beings be blamed for reacting in the same way?

Perhaps this principle is more important than we have realized in the field of evangelism. If we make the basis of our evangelism harsh criticism and ridicule of other churches and their beliefs, we get what we give. It's often just as simple as that. Whatsoever a man sows, that shall he also reap.

Everyday Diplomacy

Of course there are sometimes things that need to be said, but there are different ways of saying the same thing. The truth can be phrased diplomatically and kindly, or bluntly and pugnaciously. I recently heard a speaker give an example of this which, because of its humor, has stuck with me. Suppose, she said, that you have got bored and tired and out of sorts with your wife. She is no longer the sweet girl you married, and her face is a horror for you to behold. You can be blunt about it and say, "You have a face that would stop a clock," and find yourself in the midst of a first-class fight. Or you can use diplomacy and say, quite as truthfully, "My dear, when I gaze into your eyes, time stands still." She will think you are paying her a compliment and will love you for it. As long as you have to live with her, you might as well be diplomatic about it.

Another story comes to mind by way of illustration. In a certain town there was a kindly old man who had got himself quite a reputation by never saying anything unkind or critical of any other man. One day some of the other townspeople decided to test him out and see whether he could be tempted to speak unkindly about someone who richly deserved it. They opened a conversation in his presence about the town ne'er-do-well, a most deplorable and reprobate character, who was seemingly without a single redeeming feature. The kindly old man listened until all had had the critical say. Then he spoke up. "Maybe all you say is true," he said, "but he sure is a good whistler." Who do you think had the best chance of reforming the town reprobate? Yes,

we can largely control the actions of other people by our actions toward them. We get what we give.

Jesus and Human Relations

Jesus said a great deal that may be applied to the field of human relationships. Let us consider at least a few of his sayings or rules for human relations. "All things whatsoever ye would that men should do unto you, do ye even so to them." How do you like to have other people regard and treat you? With suspicion, mistrust, repugnance, contempt, scorn, impatience, ridicule, hatred, harshness, or superiority? No! With trust, confidence, faith, tolerance, love, patience, understanding, kindness, gentleness, humility, and forbearance. Do you like to have someone else pick out your faults and failings and bad points and criticize them, or do you prefer to hear about your good points? Do you like praise or blame? "All things whatsoever ye would that men should do unto you, do ye even so to them." "Whatsoever a man soweth, that shall he also reap."

Another rule laid down by Jesus is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . and thou shalt love thy neighbor as thyself." Right relationships with each other are dependent upon and interrelated with right relationships with God. The two cannot be separated. If our conscience condemns us before God, we try to justify ourselves by finding fault with others—by criticizing and condemning. If we feel guilty because of our own faults, we tend to point out the faults of others in order to take the pressure off ourselves. If we can point to another and say, "See what a bad man he is," that directs attention away from us and from our sins to someone else. Does this make us loved and popular? No, it alienates us from our brethren and our neighbors, and this alienation separates us still further from God. And so we go round and round in a vicious circle.

Suspicious Characters

The critical, irritable, fault-finding person is giving himself away, is proclaiming to the world that he feels insecure and uncertain before God—that he is guilty of something he doesn't want God or anyone else to find out about. An old teacher of mine once illustrated this principle by saying that if a man in a dense crowd yelled "watch out for pickpockets," he was the man to watch. By calling out a warning, he established himself as an honest man, and people would not bother to watch him. Then as each man in the crowd reached to see whether his own wallet was still safe, the pickpocket could observe where the wallets were and be prepared to steal them. So it is often true that the brash, loudmouthed, offensively aggressive type of man is showing not his courage, but his own basic sense of insecurity and his own lack of faith.

Repentance before God and the receiving of God's forgiveness are basic to good human relationships. We love our fellow men because we first love God and recognize all men as God's sons—and therefore our brothers. Good human relationships grow naturally and inevitably out of the application of the concept of the universal Fatherhood of God and the universal brotherhood of man.

Right with God and Man

We have said that right relationships with our fellow men depend on a right relationship with God. On the other hand, right relationships with God depend on our right relationships with each other. We can't get along with God while we are unable to get along with each other.

There is a little incident recorded in Lucy Smith's history which illustrates this. She tells that during the period when

Joseph was working on the translation of the Book of Mormon with Emma acting as scribe, the two of them had a little spat about something or other—we are not told what—about breakfast time. After breakfast, Joseph sat down to the task of translating, but nothing happened. The Spirit of God had fled. He could do nothing until he had made his peace with Emma, and confessed his fault before God. Then the work of translation could be resumed.

Let's get this right down to your own personal experience. Suppose that you were desperately ill and in imminent danger of death. Would you call an elder to administer to you if you knew that he had just finished a knockdown and drag-out quarrel with his wife? Could you have confidence in him to present your desperate need to God?

We are told in the Book of Mormon not to partake of the sacrament of the Lord's Supper unworthily. Jesus said that if we come to the altar and remember that our brother has aught against us, we should leave our gift, go to our brother and be reconciled, then return and offer our gift to God. God won't accept our gift—or our prayers—until our personal relationships are as right as we can make them.

On Reconciling Differences

When two people are estranged, which one bears the responsibility of making the first move to restore fellowship and good will? It is the responsibility of both—equally, or, more exactly, it is the primary responsibility of the one who first becomes aware of the estrangement. "If thy brother hath aught against thee," go and be reconciled. You make the first move. Humble yourself. Apologize for the wrong done, if any. Straighten out misunderstandings. But "If thy brother offend thee, go and tell him between him and thee alone." You still make the first move. Don't tell your grievance first to the neighbors; don't gossip about it so that everyone knows about it, begins to talk about it, takes sides, joins in the fight, and makes it difficult or forever impossible to bring the two parties together. The one who first becomes aware of the difficulty bears the major responsibility for trying to reconcile it.

"Agree with thine adversary quickly." Don't put it off and procrastinate the day of reconciliation while the wound festers and spreads infection through the whole body of the church. On one occasion when I had preached along these lines, a sister came up to me afterwards and said, "I can give you a good illustration for one of the things you said. A brother in the church recently came to me and said that *four years* ago I had said something to offend him, and told me what it was. I couldn't remember saying it; I didn't think I had said it, for I certainly never entertained any such feelings for the man in question. I apologized for any wrong inadvertently done; he accepted my apology, and we are friends. I hadn't even realized that anything was wrong so certainly *I* didn't suffer any; but for four years that good man had wasted his time and his energies hating me. How *he* must have suffered!" "Agree with thine adversary quickly."

Asking for Help

Suppose that you cannot reconcile differences. There will always be some who refuse Jesus' rules for personal relationships and spurn your overtures of reconciliation. If you cannot settle the difference yourself, call for help. Take one or two more with you—still privately—and try again. One helper may very well be a teacher, or if necessary or expedient, some other member of the priesthood. It is a constant source of surprise, wonder, and sorrow to me—and I presume to many other men of the pastorate and the priesthood—that so few people observe this simple principle. They are

either too indifferent, or too careless, or too much ashamed to ask for help. Time and time again I have had a wife or husband come to me and say, "My wife (or husband) is leaving me. Can't you make her (or him) come back?" I say, "How long has the trouble been going on?" "Oh, two, three, five years." "Why didn't you ask for help long ago?" "I didn't want anybody to know we were having trouble." All too often it is too late to do any good before the cry for help belatedly goes out.

When you take "one or two more" with you to help reconcile a difference, do not go with the attitude of using your companions to force your antagonist to come to your opinion. Look upon them rather as counselors to you both. The purpose of taking one or two more with you is twofold. First, the presence of an uninvolved and neutral third party will help both offender and offended to be more objective and perhaps more reasonable. Second, in the mouth of two or three witnesses shall all things be established. If you have taken others with you, and still fail, you have witnesses that reconciliation was sincerely and properly attempted.

If even with witnesses you are unsuccessful in bringing about a reconciliation, then it is time to "tell it to the church"—not to the whole congregation in prayer meeting but to the proper officials. Tell it to the teacher, or to the pastor, that proper and official ministerial labor may be done and court proceedings be instituted if necessary. Then it is out of your hands, and you have done your full duty.

Love—and Forgive

If your brother utterly refuses to be reconciled, continue to love him. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." He told Peter to forgive until seventy times seven—or in Jewish colloquial language, indefinitely, time after time, forever. Of course, full forgiveness is partly dependent on repentance. Luke records this saying of Jesus with a proviso, "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." An offender cannot be restored to full confidence and fellowship unless he does repent, but whether he repents or not, the Lord requires you to forgive. Harbor no hatred, resentment, anger, or grudges, even against the unrepentant. Such feelings and attitudes don't harm him, but they do harm and poison you.

"Forgive us our trespasses as we forgive those who trespass against us." God acted first to forgive us. He has done no wrong; there is nothing in which we need to forgive him. If God forgives us, we ought also to forgive others. Unless we do, we can under no conceivable conditions claim the forgiveness of God for wrongs we may have done.

And Forget

When we forgive, we must also forget. Oh, memory cannot help holding some past image and recollection, but we do not need to nurse and cherish our resentment, hatred, and ill will, because such things harm us vastly more than they harm the one we hate. Such hatred and resentment and anger poison and ruin our relationships with everybody else, not just with those we hate.

Think a moment. Do you know a persistent and expert hater who gets along well even with the people he doesn't hate? If you are guilty of bitterness and contention, of fault-finding, nagging, and criticizing, even your friends don't like you. Every man's hand is against you, and you are against everybody else. Eventually you will become suspicious, jealous, quick to take offense, vindictive, sour, unhappy, frustrated, friendless, and alone.

Of Health and Happiness

The person whose human relationships are in bad repair is not only unhappy but usually in bad health. Human relationships have a definite effect on physical health. Attitudes of mind and spirit are inexorably reflected in the physical body. Ten years ago when I first began to dabble in some readings about psychosomatic medicine (which deals with the relationship between mental and spiritual attitudes and physical illness), I found the doctors saying that 40 to 50 per cent of all physical ills were emotionally or spiritually caused. Now I find some of those same doctors raising the percentage to from 50 to 90 per cent. Let me ask you another question. Think carefully before you answer. Have you ever known a sour, suspicious, faultfinding, jealous, vindictive, hateful, cantankerous, perpetually angry person who was in good health? I have known many afflicted or chronically sick persons who, in spite of their affliction, were happy, and who radiated joy, peace, and inspiration to all about them. But I have never known a chronically *unhappy* and cantankerous person who wasn't also physically sick.

Righteous Judgment

"Judge righteous judgment." We often judge others on partial evidence. We do not know all the facts. We do not know or understand the mind, the heart of the one we judge. We do not know the strength of his temptations. Often our judgment of others is biased by our own sin and the need to divert attention from it. If we judge righteous judgment, we judge as God judges.

An author whom I have recently read prescribes this simple formula for judging righteous judgment. He says to go into a quiet room by yourself for five minutes a day. There try to visualize the person you dislike or hate as God sees him. Then pray for him. If you do this, and do it sincerely and wholeheartedly, your hatred will turn to love, your resentment to understanding and sympathy.

"Whosoever will be great among you, let him be your minister [margin, "servant"]; and whosoever will be chief among you, let him be your servant [margin "slave"]. This is another rule of human relationships. No one loves a proud, imperious, demanding person who insists that his rank be recognized by special or preferential treatment. Many people envy the man with great wealth, great power, or high social position, but they do not love him, and if they can they will shove him aside in order to achieve that position of preference for themselves. But no one envies a servant or a slave. Few want his position. Yet in his unwanted position the servant or slave can endear himself to all by his self-sacrificial labor of love.

Ounce of Prevention

It is better to prevent an offense than to try to patch it up after it happens. Offenses always leave scars, even though they may be forgiven and forgotten. And so Jesus teaches activity, not passivity, in human relationships. There is an old proverb which says: "He who would have friends must show himself friendly." If you want to have friends, you can't sit down and wait for them to come to you; you must go to them. I once heard a woman complaining that she had attended a certain church four Sundays in a row, and that nobody had spoken to her. Well, that's bad. No congregation ought to be that cold, indifferent, and unfriendly. But I wanted to ask her, "And how many people did you speak to?" "He who would have friends must show himself friendly."

Good for Evil

I have said that Jesus taught activity, not passivity, in difficult human relationships. I purposely chose the Scripture for this sermon from the Authorized or King James Version—though I habitually use the Inspired Version in my study and preaching—because I think in this passage the Inspired Version obscures the meaning rather than clarifying it. "Resist not evil" (that is, an evil one, an evil man) does not mean that we lie quiet and passive and let him do whatever he will to us, letting him take command of the situation. The Christian in this difficult kind of personal relationship takes command and keeps control, but he does it by a different and completely unexpected method. The Christian does not react "naturally" to the behavior of others. The "natural" man is carnal, sensual, devilish, an enemy to God and to God's children. When evil is done to him, he retaliates with more evil.

Jesus said, "If a man smite thee on one cheek, turn to him the other also." Seize the initiative. Confuse and confound him by doing the unexpected, and doing it first. Don't wait for him to hit the other cheek: *offer* it to him. When compelled to go one mile and carry the baggage of an oppressor, seize the initiative and confuse your persecutor by offering—of your own free will—to go another mile. Be active, not resentfully passive. When compelled by law to give up your coat, turn the tables by offering your cloak also.

The Christian should be different. When confronted by hate (if he reacts as he should), he loves his enemies; he blesses them that curse him; he does good to them that hate him; he prays for them that spitefully use him. He is active, not passive, in his difficult human relationships.

Zion's Behavior

The kingdom—or Zion—will be made up of people who have learned how to maintain good human relationships. Those who refuse to live by Jesus' rules will be excluded from that kingdom. But don't think for one moment that you will have no more adjustments to make (if and when you arrive in the kingdom) because all the folks who disagree with you or rub you the wrong way are shut out. God isn't going to keep out all the Negroes, all the Jews, all the capitalists, all the Russians, or all the Democrats (substitute Republicans here if you happen to be a Democrat) so that everybody who gets in will agree with you. I imagine that there will be some Chinese, and some Mexicans, and some Indians, and some Japanese, and a lot of other people in the kingdom. If you haven't learned how to get along with them here in this life, it will be pretty late to start then.

Death and the resurrection will not change your nature, your disposition, your ability to get along with people, in the least particular. If you can't get along with other people now, you won't know how to get along with them then. There will be no magical change except the change of the body from mortality to immortality. If you still can't get along with people, do you think God will allow you to enter the kingdom and become a disturbing element for all eternity?

Cultivate the Christian graces. Put into operation the rules laid down by Jesus for good human relationships. Strive—actively, not passively—for good relationships with all men. "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." In that kingdom you will be privileged to extend the circle of your relationships to include all of the great and good and wise and saintly men of all ages who have loved their brethren and their God, and who have learned to live together in peace and harmony and brotherly love.

Thirteen Graduate in Religion

Graceland's first religion graduates plan careers and graduate study

On June 1 thirteen pioneers were graduated by Graceland College. They were the first class to be graduated with a bachelor of arts degree from the college's new curriculum in religion.

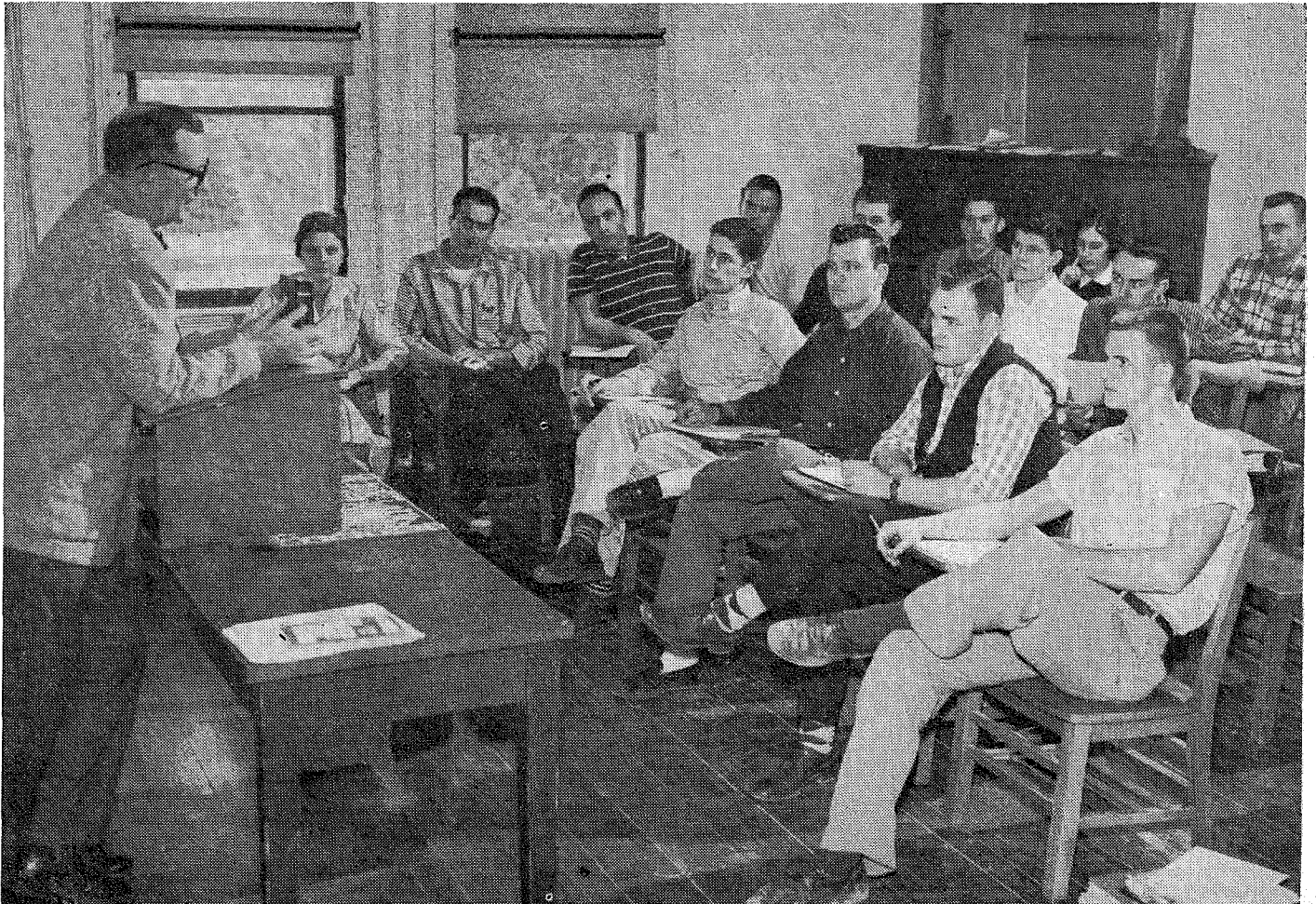
As they stood in the sun on commencement day, the thirteen looked no different than the 270 sophomores being graduated from the junior college curriculum. Yet, underneath the cap and gown, they *were* different because they had pioneered and the venture was successful.

The results of the four-year program in religion were outlined in an interview with Dr. William S. Gould, acting president of the college during the past year. He said: "The curriculum has worked out better than we had any right to expect."

According to Dr. Gould, the religion curriculum was begun because "there was no other place, in or out of the church, where our philosophy was being taught on a systematic collegiate level. The Board of Trustees and the faculty felt we

Dr. Roy A. Cheville leading a senior class at Graceland in a study of world religions

(A Graceland Photo)



could make a significant contribution to the church in this area.

"The nature of a college and its program is determined by the clientele," Dr. Gould explained. "People attend Graceland because it is a church college. Yet in two years at Graceland we are only able to touch the surface in religious activities and classwork. We want this four-year curriculum in religion to train highly motivated young people in theology, philosophy, religious education, and give them some practice in administering religious activities.

"We feel the program has been successful for these reasons," Dr. Gould continued:

1. "We have most of the students who started the program two years ago still with us. This is exceptional in any college.

2. "All of the graduates have good plans for their future. All of them plan some form of advanced study and most of them have definite career plans.

3. "The quality of our campus life has been greatly improved by having upper classmen who can take leadership in social life, student government, and religious activities.

4. "The program has proved to be an extension of what Graceland has done in the past. That is, the type of education and experience we have been able to provide for church young people in two years in the past can now be improved. What we can offer is deeper and of a better quality. And the young people we offer to the church are therefore capable of giving a better service."

The Graduates

Here is a quick rundown of the thirteen graduates and their plans for the future:

Ted Biller of Massachusetts plans graduate study and teaching. He holds the office of priest.

Don Davis of California plans to work and then do advanced study in the field of literature. He holds the office of deacon.

Gerald Davis of Ontario will work and continue his study in Canada. He holds the office of deacon.

George Gates of Nebraska will do graduate work at the University of Nebraska in social studies. He is a priest.

Everett Graffeo of Independence will do graduate work at the University of Indiana in the field of recreation leadership. He holds the office of priest.

Ruth Kuenzi of Wisconsin plans graduate study in social welfare.

Barney Parker of Texas will sell life insurance in Council Bluffs, Iowa.

Bob Speaks of Independence plans graduate study in the field of religion. He is a priest.

Jim Swick of West Virginia will study social service on the graduate level. He is an elder.

Sandra Traver of Massachusetts will do practice teaching in education and teach.

Ted Traver of Massachusetts will do practice teaching in Des Moines this summer and join the school system there as a teacher in the fall.

Darrell Webb of Iowa will study industrial arts at Colorado State as a graduate student and then become a teacher. He is a priest.

G. R. Westwood of Independence will do graduate work in sociology at Iowa State College. He is a priest.

What They Think

Barney Parker is one of the graduates. His story is interesting. He came to Graceland because of a friend. He did not know what church sponsored the college. After two years

of study, he left the college. In 1956 he returned to Graceland. "The kind of people I want to be with are here at Graceland," he said. He entered the four-year curriculum in religion. Later he was baptized.

"I'm convinced that Graceland is one of the finest educational institutions in the country," Barney said. "And I know that my four years here have changed my life. My purpose now is to serve the church and all men, however I can."

Everett Graffeo, another graduate, listened to Barney's testimony and nodded agreement. Everett was pastor of a student group at Graceland. Barney was his assistant. They played football together, too.

Speaking of the religion curriculum, Everett said, "At first I thought it wasn't going to be up to par. The courses seemed easy. But then it began to get stiffer. It ended up really stretching us."

"It nearly broke me in two," Barney commented seriously.

"Our practical experience as pastors and leaders in the student religious program fit perfectly into the curriculum," Everett said. "We had many wonderful experiences and worship services together. All of the seniors in religion had a responsibility with a student group and we all learned a lot outside the classroom as well as in."

Darrell Webb came to Graceland just to take the few courses offered in religion before the four-year curriculum was begun. He stayed on and took the full four years and graduated with the first class.

"These last two years have helped me more than I had ever hoped they would," he said. "I came here to learn so I could serve in a branch. The whole program is geared to help us learn how to do just that. I feel I have grown spiritually and in my capacity for administering and doing church work."

And Girls, Too

There were two girls in the first class of thirteen graduates. Ruth Kuenzi says she took the course because she had so little background in the church and felt she needed a better foundation to build her life on.

"Now I feel better prepared for branch life, home life, and married life," she said.

"Of course," she continued, "it is a little harder for a girl to study religion. For one reason, people seem to have a hard time accepting a girl in religion. Actually, this course is a better preparation for married life than any other course I can think of. I'm well satisfied with what I have received here.

"I hope more girls will take the course in religion," Ruth said. "Girls need this training as much as fellows to be more effective church members and home builders."

It is interesting to note that the religion graduates will have immediate opportunity to use their training in home building. Nine of the thirteen are already married.

Next Year: More

There will be seventeen seniors next year, according to Dr. Gould. Twenty-five students will begin their junior year at Graceland.

As the pioneers before them, they will study in the social sciences, the biological sciences, in the fine arts, and in languages and literature. Also, they will take a certain number of hours in Latter Day Saint history, Bible, history of Christianity, religious education, theology, and practicum. Perhaps a course in our distinctive Scriptures—Book of Mormon and Doctrine and Covenants—will be added. They will be in key roles in student religious activity program.

Congregational Participation in Services

(Continued from page 3.)

And a period of silent mediation may be just the thing that many members would appreciate. Beyond these are prepared tableaux, pantomimes, short dramas, and other variety activities might be used if smoothly blended into the other phases of the service.

Also there are numerous opportunities to include the congregation in emphasizing the ordinances of the church. Sometimes a whole service may be devoted to ordinances; other times only one will be used in a service. There are also special religious days that can include special congregational participation. And you'll probably be pleasantly surprised at the response given to having an occasional prayer and testimony service at 11 A.M. Sunday when the pews are full!

After all is said about the mechanics of services, worshiping God is an attitude beyond mechanics for most people. They find satisfactions and contact with Divinity no matter what the mechanics. But for those who want to be led to an experience and want to be a part of the movement of the service, more concern needs to be given in our congregations toward preparing for services that will let people express themselves. More power to the pastor who leads the way to more congregational participation in the services of the church!

P. A. W.

"Any students who come here for their third and fourth year of college will probably find that they could have had it easier in some other school," Dr. Roy A. Cheville said.

"This is a difficult course. The members of the first graduating class all mastered it, though," Dr. Cheville said. "They have good stuff in them. They are a rugged group of individualists. They aren't the kind who listen to a teacher and accept everything he says. They are inquirers."

"The Acid Test"

Dr. Cheville has played a key role in the development of the four-year religion curriculum at Graceland. He said the students leaving the college have gained:

1. "A perspective of our past religious heritage and how the church fits in.

2. "Also, how the church fits into the world of religion today and the contribution it can make.

3. "They have a realistic picture of the church—its problems and potential.

4. "They have been building a good broad education.

5. "And they have a theology. It is not a finished product, but rather a foundation for contemporary life.

"This year and last were a real educational experience. I believe the basic idea of a four-year curriculum is sound and I am well satisfied with the products that have come out. Now I am concerned that they go to work in whatever locality they find themselves.

"That will be the acid test of the curriculum," he said.

ROGER YARRINGTON

I Had an Experience

William H. Dawson



WHEN I WAS twenty-two years old and a member of the church in Sacramento, California, I was approached by the missionary, a Seventy in charge of what was then called the Pacific Slope Mission and the presiding elder of Sacramento Branch. He advised me the Lord had let him know I should be called to the office of priest and asked, "Will you accept?" I was so surprised I refused but promised I would pray over the matter.

I began fasting one, two, and some times three meals a day (no food or drink) but continued working. After eighteen days of this praying and fasting I decided I would frame a testimony for the church: a man could not find out from God in regard to a call to the priesthood, for no answer had come, and I felt I would break my health if I continued my quest longer.

I was weary and lay down on my bed. While I was thus reclining, in meditation over my struggle to find the information I wanted and to frame a testimony, an audible, ex-

terior voice, clear and plain, right over my bed, spoke to me asking, "Art thou willing to serve me in all things?" To my astonishment an audible voice, not using my vocal chords or my lips, asked of that spirit that had addressed me—spoke right out of my body—my heart, asking "Could I answer that I am?" While I was listening intently to the spirit that had spoken, it said, "Thou knowest that inasmuch as thou servest me, thou shalt be blest in very deed."

What joy and gladness, what peace of mind! God had answered. I am now seventy-seven years old, and my testimony is that God has always remembered what he told me, and he has verified his promise. I accepted the call, and the church voted to approve; I was ordained. Since then I have accepted other calls. God has inspired my mind to give instruction and direction to nearly one thousand of his Saints through patriarchal blessings. I have preached hundreds of sermons, always with the help of my heavenly Father.

A New Church School Curriculum for Children and Youth

EDITOR'S NOTE: *This statement by the Director of Religious Education is of great significance to the membership of the church. We are happy to recommend that the material described be secured and utilized to its fullest extent in developing a more effective religious education program throughout the church.*

THE FIRST PRESIDENCY

There is a new church school curriculum in the making! When October 1 comes, the children and youth of your branch, from kindergarten through senior high, will be introduced to new church school materials written especially for you and them. More than ever before, we have tried to take the home and parents into account in the writing of the materials which will be studied during the year ahead.

Religious education is basically the job of the family. At best, the church school supplements and assists the home in the education and spiritual growth of its members. At church we do in group activities those things which parents can do to help teach the faith and patterns of life which are so important to the development of young Latter Day Saints.

Kindergarten Materials

The quarterly titles for the kindergarten course for 1958-59 are

1. Learning about Our Church
2. Learning about Jesus
3. Learning How Jesus Wants Us to Live
4. Learning about God's Plans for Us

The form of the new material will be considerably different from that of the past. Kindergarten materials will consist of a packet of leaflets each quarter for the parents and children, and a manual for the teacher. In order to keep the parents in touch with the work their children are doing in class, a special leaflet is prepared for parents, which is to be sent home at the beginning of the quarter. Each Sunday every child will receive a special leaflet of his own. These have well-illustrated colored pictures, stories, poems, and other material which the kindergarten child will find interesting and helpful in learning the lesson each Sunday. Kindergarten children depend very heavily upon other persons reading the materials which they themselves have not yet learned to read. We hope that parents will be so interested in the work of the children that they will watch for the leaflets, read them over with their children, and discuss them in the home.

The teacher, too, will have her own valuable resource material for teaching her class in the *Teacher's Manual*.

Primary Materials

The quarterly titles for the primary course for 1958-59 are

1. This Is Our Father's World
2. At Home with Jesus
3. Partners with Jesus
4. Sharing Jesus' Love with Others

Primary children and their parents will have leaflets similar to those for the kindergarten children. Parents will be kept in touch with the lessons of each quarter through a parent's

leaflet which will be sent home at the beginning of the quarter. The children's leaflets have been written in a simple vocabulary which second graders will be able to read. Additional material will be published in *Zion's Hope* each Sunday.

We believe that the experiences of the class and materials which the children study will be helpful to parents in teaching their children. We hope parents will give special attention to the church school work of their children, having the children read the stories from their leaflets, discussing the lessons with them, and helping them save the leaflets and *Zion's Hopes* for future reference.

The teacher will also have a *Teacher's Manual*.

Junior Materials

The quarterly titles for the junior course for 1958-59 are

1. Preparing for the Coming of Christ
2. Jesus about His Father's Business
3. Jesus about His Father's Business (continued)
4. Jesus Lives

The children of the junior division will have quarterlies which are especially written to appeal to their interest. The lessons are written in story form. These will be accompanied by a *Teacher's Manual* which will give resource material and suggestions to help the teacher plan the lessons for an interesting and effective class session.

Junior High Materials

All four quarters of the junior high course for 1958-59 are entitled "Followers of the Way." This is a course dealing with beginnings of the early Christian church.

This division will have pupil's quarterlies for the junior high young people to study, and a *Teacher's Manual* to assist the teacher.

Senior High Materials

Senior high material will be in book form. The material once presented in the quarterly series entitled, "What It Means to Be a Latter Day Saint," by Roy A. Cheville, has been revised and written in a book so it will be more durable and useful to the senior high young person. It will be accompanied by a *Teacher's Manual* which will help the teacher in presenting the lessons interestingly and effectively.

This will be the beginning of a two-year cycle of materials for kindergarten, and a three-year cycle for other children and youth divisions of the church school.

The church school will be enhanced by parents becoming acquainted with the materials and sharing in the home with the children in the lessons which they learn Sunday by Sunday. A recent article states, "A child's birthright is the unearned affection of his father and mother." Few places express this affection more fruitfully than in the shared devotional and educational experiences between parents and children. Love and affection are best expressed together in the presence of God.

It is the hope of the church that the new church school curriculum will provide a more stimulating basis for family study and shared worship during the year ahead.

Memoirs of Clara B. Stebbins

The author as she appeared in 1905



I WAS BORN December 13, 1858, in Sheawassee County, Michigan. My father was William Revers Sellon and my mother Alma Sophia Fletcher Sellon. My patriarchal blessing tells me that I have been saved from danger time and again. It may be that this protection began in my infancy, and I have recognized it at other times, spiritual as well as physical.

My father was at the head of an academy in a small Michigan town. The school was giving an entertainment, and my mother was present with me as a baby. In the midst of the program the floor of the second story room gave way and the audience dropped to the floor below. In the fall the end of a bench bore down across my neck. A man caught the bench and swung it around, and my life was spared.

My father was a lieutenant colonel in the Civil War. The family moved from Michigan to Pittsfield, Illinois, the home of Grandmother Sellon Bush. At the close of the war we moved to Burlington, Iowa.

My mother's mother had been a member of the old church, but the apostasy under Brigham Young held her family from association with any members of it. Finally Brother John Lake came to Burlington, and my mother learned of the Reorganization. She was baptized by Brother Lake.

My father was a shorthand reporter, and once when he was away at court my mother ordered a *Saints' Harp*, the old hymnbook with words only. When he came home she put it in his hand and told him about sending for it. When he saw what it was, he dropped it to the floor. Like many others he wanted nothing to do with Mormonism. My mother explained about the Reorganization and he was mollified.

After a time he offered to go through the church books with her and show her where she was wrong. She could ask nothing better. They read and talked together, and when they had finished the study he was ready to be baptized. He was a faithful member and was fully converted to the financial law. He wrote articles on tithing for the *Herald*.

Brother Lake's daughter, Oracy, in the last stages of tuberculosis, was cared for at our house until she died. Later on, his youngest child, Carrie, eight or ten years old, lived there for some time. The mother had died years before and the girls had lived in different homes.

My mother was a good example and counselor to her children, and she was devoted to the church.

The elders made their home with us when holding services in Burlington. Brother Mark H. Forscutt preached a month's series of sermons there, at the end of which my younger sister and I were baptized. This sister in later years was known as Hortense Sellon Cramer, a writer for the *Herald*. My older sister and her husband entered the church years later.

I WAS SEVENTEEN years old when I came into the church. At once I began teaching in Sunday school and acting as organist for the meetings which were held in the courthouse.

I grew up and received my schooling in Burlington. I have many pleasant memories of it. My health failed before I finished high school. In an optional course I had studied German. I think Latin would have been of more advantage to me because of the derivation of many of our words from the Latin.

I was fortunate in having parents who spoke good English and who encouraged their children to use the dictionary. When any word was in question we went to the dictionary for spelling and definition. All of us were readers with plenty of literature in the house, the church books and papers with the rest. I had read the Book of Mormon and the Doctrine and Covenants before I was baptized.

My father, my sisters, and later my husband, always called me Callie. I accepted this, and in writing I signed Callie B. Stebbins. In later years I was "Aunt Callie" to many.

I WAS MARRIED to Henry A. Stebbins on October 7, 1879, at the home of my parents in Burlington, Iowa. We went at once on our wedding trip to the home of Brother and Sister David Dancer. Arriving in Lamoni, Brother Dancer met us with team and carriage to take us to his home two miles west of town. We had stepped from the train into a cornfield. The station had not yet been built. Ours was the first passenger train ever to enter Lamoni. Only construction trains were coming through while the road was being built.

Brother Stebbins had lived with the Dancers while their home was in Plano, so he was like one of the family. At that time his health was very poor from exposure in the army, and Sister Dancer had been like a mother to him. With them in their farm home was Aunt Libby, Brother Dancer's sister; their youngest son, Walter, and Sister Copis, who was later our good neighbor in Lamoni. They had two married sons living not far from them.

Brother Dancer was president of the Order of Enoch and Brother Stebbins was secretary. Saints from different parts of the country were settled on the colony farms scattered over the southern part of Decatur County, Iowa. Brother Dancer made daily trips to these farms, and Sister Dancer often accompanied him. She was known as the good angel of the colony. In an unobtrusive way she carried gifts to the families, sometimes dress material for the mother, at other times clothing for the children, always with sympathy and interest in their work. They took us with them on their rounds, and we visited in more than thirty homes during our month's stay.

They drove with us straight east from their place into Main Street of Lamoni. On Linden, the cross street, there were a few small houses, a meat market, a millinery shop, a small grocery, and some other buildings, while on the two west corners of Main and Linden two large buildings were being constructed. One was the Tilton store, the other the Teale store. These still stand, and through the years have had only a few changes of occupants. The post office was still in the country, a mile east and one south of town.

AT THE END of our vacation we went to live in Plano where Brother Stebbins resumed his work as assistant editor of the *Herald*. Here our daughter Helen was born. We lived in Plano only one year. At the end of that year we moved to Lamoni to spend the rest of our days.

Brother Dancer had started a lumber and grain business. He offered Brother Stebbins a one-third partnership in the business with himself and Brother Asa S. Cochran. Henry was to keep the books and help with the work in the lumber yard. It was thought the outdoor work would benefit his health, which was not good. It did help him, but he was not satisfied to be out of church work, so he resigned at the end of one year. His share of the profits for the year was one thousand dollars. His brother Roscoe sent him a check for five hundred dollars. This, with three hundred dollars he had saved, paid for our house. Recently it has been priced at five thousand.

Some years before this Henry's brothers had offered to take him into the banking business with them, but he could not think of leaving church work. They had five banks in the West—at Denver, Silver City, and three other places.

We had come back to Lamoni in the fall of 1880, but our house was not built until the next year. We stayed for a time with Brother and Sister Thomas in the original farmhouse of this section where the high school now stands. Later Patriarch Alexander Smith had his office in this house, and still later it was occupied by the Criley family.

We rented a small house southeast of the depot and lived there until our house was ready for us in July, 1881. Just as we were moving into the new house the check came from brother Roscoe. At the same time he sent a walnut bedroom set and a marble top oak sideboard. He was moving with his family from Atchison, Kansas, to New York City and they were disposing of their old furniture. This bedroom set will go to the Mansion House in Nauvoo at my death. Sister McDowell bought the sideboard to include with her antiques in Independence.

THE comfortable feeling that we were assured of a debt-free home (Brother Dancer had given us the lot) made us grateful to God, and we felt that he had opened the way in a time when the church allowances for families was very small. We appreciated the addition of this rare furniture which has increased in value all these years and has been admired by many people. Of these, one was Brother Elbert Smith who made a request for the bedroom set for Nauvoo.

As church recorder my husband brought the big record books into our home and counted his time when he worked on them at twenty-five cents an hour. Later he was given space in the *Herald* building. After that was burned and the new one built in 1907, he was given a large room with adequate space for work on the large books. At home he had spread them on the table, the couch, and the floor in the living room. In the new office Brother C. I. Carpenter was his assistant. He boarded for some months at our house.

In the fall of 1881 *Herald* Publishing House was moved from Plano to Lamoni. This brought with it the men and their families connected with the work of the office. First of these was Brother Joseph Smith and his family. Liberty Hall, the name he gave to his house, was built that year a mile west of Lamoni. His daughters, Carrie and Zaide, stayed with us while their rooms were being finished. With them was Mary Cazaly, who was in the millinery business here for a number of years. Later she married Daniel Garner and lived with him on a ranch near Fresno, California. After getting settled at Liberty Hall, the three girls were our frequent visitors.

In that early time Brother Joseph's eldest daughter, Emma McCallum, her husband and two young sons were visiting at the Hall. One day the boys did something of which their father disapproved. He said: "If you do that again, I'll take a switch to you."

Quickly the boys said: "You can't. There aren't any switches. Zaide said so."

And they were right. There were no trees except along the creek. All the new people were setting out shade and fruit trees, but there was nothing large enough to furnish a switch. The wind had the sweep of the prairies, and it blew all the time. After a while we grew accustomed to it, but visitors would say, "How do you endure the sound of it?"

The home of our next-door neighbor on the east, our beloved Uncle Asa Cochran and his family, was built in 1880. With them lived Mother Morse, Uncle Asa's mother. Next to them were Sister Cochran's parents, Father and Mother Church, and their sons Charles and Eddy; then the Isaac Bogue home and Mother Lysinger's. As the years went on others were added.

THE FIRST MEETING PLACE for the Saints in Lamoni was a house built by Rosalia Dancer. This stood just west of Katie Dancer's home on Main Street and was called Alberta's house. This was to be used as a chapel until the church could be built. Then partitions were put in and it was rented as a family home. Here, at one time, lived the Isaac Carlile family, followed by others. Later this house was moved a few blocks east and south, and where it has since stood. Howard Dancer built a fine large home, later occupied by Max Jones, owner of the drugstore.

Through the years the houses spread west, south, and north to where at the end of Silver Street the Saints' Home was built. For many years Miss Alice Dancer, niece of Brother David Dancer, was the much-loved matron of the Home. Here my husband was always welcome as he ministered to the old people. Other matrons later made him welcome, too.

In the Cochran home were two children, Frank and Clara (she became Mrs. Elbert A. Smith). Wilbur and Cora came later.

Across the street west of us was the house built at the same time as ours by David Dancer for his son Peter, who with his wife Katie lived in it only a short time. He became ill and died at the home of his parents. Katie, with her little daughter Alberta, born after her father's death, lived with them for a number of years. Later Katie married Lewis Gaulter. They lived in her house, where he died. Katie continued to live there until her death in 1953. We were fast friends. Her son Arthur and his wife Elsie lived with her. She had two other sons, Wilbur and Wayne.



“Whoso Is Faithful”

An Appreciation by Arthur Oakman

JOHN WILLIAM WORTH was born in Stepney, London, on May 10, 1873. He was the third of six children, two of whom survive him—a brother and a sister. He left school at the age of twelve, and from then on until he retired from secular employment at the age of sixty-seven, he worked in an iron foundry. He lived in the vicinity of Doctor Barnardo's homes, and early in his life was deeply moved by the Christian influence of this great man. He joined a Young Men's Fellowship and a nonsectarian religious movement at the Edinburgh Castle in London, under the auspices of Dr. Barnardo.

On Christmas Day, 1895, at the age of twenty-two, he married Mary Ann Newton, and through her family he came to hear of the Reorganized Church. He sought diligently to prove the church wrong, but the valiant testimony of the early elders and his own earnestness in quest of the truth finally brought him to the decision for baptism. He was baptized by Elder Thomas Bradshaw on March 21, 1897, at the Bow Common Lane Branch of the church in London and was confirmed on the same day by Elders Richard Clift and Thomas Bradshaw.

On October 30 of that same year he was ordained a priest by Elder James Gerrard, and on July 1, 1900, an elder by Elder William Kendrick.

He was pastor (or president) of the London Branch from May, 1914, until its disorganization in 1926. Subsequently, he was counselor for about ten years to John A. Judd, pastor of the Enfield Branch.

On December 1, 1940, he was ordained to the office of patriarch and evangelical minister by Apostle Arthur A. Oakman, in which capacity he ministered diligently until his death. His first patriarchal blessing was given in January, 1941, and the last during the August reunion of 1956. In all, he was instrumental in giving 262 blessings throughout the British Isles, on the Continent of Europe, in Canada, and the United States of America.

Fulfilling a prophecy of thirty years standing he visited Holland, the United States, and Canada in 1946. He went a second time to the Continent in 1952 with Apostle Oakman.

His wife preceded him in death in July, 1943.

With his passing on March 29, 1958, he left five sons: John, James, William, Thomas, and Albert; and three daughters: May, Violet, and Rose.

Those are the statistical facts in the life of a great man. These facts have a minimal importance in light of the influences which Brother John shed abroad in his life and ministry. He “came up,” as the saying goes, “the hard way.” He labored the major part of his life with his hands, but he was an uncommon laborer. He touched the ordinary things of life, but he was no ordinary man. He met the usual vicissitudes

—joy, sorrow, hope, bereavement, disappointment, and poverty—in an unusual manner. He saw the same things others saw, but he saw them differently, for John Worth was a “seer”! He grew to be this amid these ordinary, usual, and common experiences, because early in life he was really born of the water and of the Spirit, and his birth initiated a spiritual life which grew to maturity in the respect of God. In 1940 he was physically exhausted and lay on what his physicians predicted would be his deathbed. Sixty-seven years had passed over him. But in those years John had built the foundations of a monumental evangelical ministry. So, when the time for the change came, he asked for administration. As the minister talked with him by the bedside the words of promise came clearly: “for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, *are* sanctified by the Spirit unto the renewing of their bodies” (Doctrine and Covenants 83:6c). And thus John was given the choice as to whether he wished then to go to his reward or stay and take up the work for which his experience had qualified him. He chose to stay; and renewed and sanctified, he stayed with his people to minister to them.

He was a man of complete integrity, and this brought a basic insight into the heart of life itself which gave him a great gift of discernment. Nothing ever “got by” John Worth, and he was quite candid and utterly fearless in dealing with problems for which his advice was sought. To him the truth was precious—more to be desired than the regard of men.

He demonstrated that the Zionite life is possible and beautiful in “England's green and pleasant land,” the land of his birth and the land he loved.

He had a simple yet profound philosophy which was once expressed in a large priesthood meeting. “You men,” he said, “do what you *can do* for the Lord, and then what you would like to do and *cannot* for him will be counted to you as though you had done it.”

As a family man his life was beyond reproach. He held sacred all those gifts of God to man and woman which enable them to be stewards over those who come after them, and John's family consists of people of quality and usefulness. His advice and counsel to the young folk who loved him grew out of his own experience of home life, for John was a man of the people.

Something precious seems to be lost when men like this leave us. But is it lost? Is it not rather that “death is an horizon, and an horizon is only the limit of our sight”?

We pay tribute to a great man who has passed beyond the “limit of our sight” and thank God who made possible his greatness.

Democracy and The Church of Jesus Christ

WHAT does the law of Jesus Christ do to us? Does it bind us as individuals? Does it grant us license when it says "truth will make us free"? How does it foster the welfare of the individual and protect his rights as well as protecting society from the undisciplined individual?

The great question in government today is "How can we 'secure the blessings of liberty' and at the same time 'provide for the common defense'?" Twin values of social living are these. Does Jesus Christ guarantee them, and if so, how *did* he guarantee them? If we believe in democracy, and believe also in Jesus Christ, then we must assume that within the gospel of Jesus Christ is the only true democracy. We believe him when he says, "I am the truth and the light." We must, likewise, interpret this to mean that he is the only true demonstration of democracy.

Other similar sayings he pronounced: "Know the truth, and the truth shall make you free" . . . "for my yoke is easy and my burden is light." Aren't these the values guaranteed by the Constitution in the very Preamble? Jesus also guarantees them. The Constitution strives to show the way to attain these privileges of freedom, and Jesus Christ declares the way to attain these same privileges. There is one difference. Men of government *search* for the way as they progress in social living, while Jesus Christ *knew* the way. Does this mean we are not to respect our government? What did Jesus say? "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." He recognized the need for government. Let us find his reasoning if we can.

As we weight the values of government in view of the gospel, we often tend to criticize the discrepancies which are so obvious in government. Should we? It has long been the principle of this church "to render unto Caesar the things that are Caesar's." In time of war our people were told that the church stood for every citizen's subjecting himself to the law of the draft. Where do we stand in this seeming inconsistency? We know the way of peace in which Jesus says to go. The government doesn't always go that way; yet we are told to support it. What should we do?

LET US look with the kind of understanding Paul perceived when he described charity for us. Paul knew through the influence of the Holy Ghost that there was much to suffer, much to be hoped for, much to be humble about within our lives. He knew we might have the full law of freedom or the answer to true democracy without practicing it in full. He knew we could not lead people rapidly, or with force, or with anything but charity and the application of this whole law. He knew we would have to join hands with all classes, kinds, and concepts; and, through the infiltration of the gospel in our lives, we would bring to them the answer to liberty and security. Then the pursuit of happiness would no longer be necessary, as its attainment would come through this fellowship.

It is true that there is a gap between our democracy of government in the United States and the pure democracy of the church in perfect operation. We see also that there is a gap between our lives and the life as proposed by Jesus Christ.

We must first fill the gap in our lives. Second, we must demonstrate the way through participation in this "hoped for" democratic government of ours. We have the gospel which in its restored fullness is "pure democracy." We have a country to which God led our forefathers that we might prove to all mankind the way. As our President of the Church has written "this can be and should be 'the acceptable year of the Lord.'"

Our answer then must be "We will follow Jesus Christ." We will render to Caesar all that we can to prove to those who search for the true democracy that Jesus Christ is the way. The government will rise to the goal of true democracy our forefathers set in sacrifice if we, as the leaven, do not grow stale in our complacency. We shall fall as a nation if the leaven which we are does not foment into action. Here, on this continent, lies our proving ground. Let us render unto God that which is his that we may fulfill our calling to render unto the people of this government that which we are called to render. Then shall the eyes of the world see Jesus Christ as representative of pure democracy, and *all* government shall "be upon his shoulders" at last.

All too often we state a principle of philosophy with great effusiveness without specifically stating what we should do about it. Each of us will nod his head at all that has been said. We believe in Jesus Christ. We believe in democracy. We believe our government grants us the opportunity to search for democracy and be protected while we do so. We believe Jesus Christ has the laws of this pure democracy. We believe we should demonstrate to these seekers outside of the church the way to this true democracy. But the great question is *how*? How this day, this hour, this moment do we demonstrate?

FIRST, with Emerson, let us find a basis for the charity Paul spoke of that we may see ourselves in relationship to all mankind. This he observed; he was capable of all the depravity of all men and capable also of all the love and sacrifice of all men were he to submit to either. All men can be cruel, mercenary, depraved; and all men can be kind, charitable, and all-loving. "We are at home without it all," he says. We think of all things we see or hear, of triumph or greatness, or genius, or success, as unattained but attainable. "Every chemical substance, every plant, every animal in its growth teaches the unity of cause, the variety of appearance. Everywhere is the same and nowhere alike exactly. Why? Because

Home Column

people are the same. The individual need is the same; so, the creation, the landscape, the old, and the new, are the same." What is Emerson saying to us? He is saying that our needs, our desires, our thoughts are so closely related that there is little difference in any of us except in varying talents to express these needs and thoughts.

License is not freedom nor democracy. "Am I my brother's keeper?" Someone wanted to be free, but this isn't freedom. Freedom comes from service, because people respond in our behalf when we serve them, and we learn the joy of complementing each other with our variation of talent.

Discipline for true freedom, we must conclude, is the only answer. Discipline for service is the answer. The six principles let us into the area where we can function with some understanding of service. As our interpretation of them is broadened we see them as the golden rules of democracy.

As we pass into this area of freedom, we must study. We must learn about people that we might better serve them. We should read *all* good books, but first the law. Knowing the law, we continue to read, to develop talents daily. We must serve in our community, state, and nation. We must be not just voters, but intelligent, well-read voters. We can join the League of Women Voters and read its material, contact other sources of governmental information, and read the newspaper thoroughly. We can go to church at every opportunity. The

spiritual food and fellowship strengthens, reminds, and warms us. At home we should begin to understand the value of proper diet in social behavior. Proper use of our finances should be our goal in providing comfort and satisfaction to us and to our friends. We must pray always for guidance in all our areas of behavior.

We must observe caution in the use of these disciplines or facts governing democracy that the facts we know do not rule us. *We* must rule the facts! Some religionists bow to the fact, or the form, or the symbol. The fact, the form, the symbol must be *our* slave. We must utilize *them*. Emerson again says, "If the man is true to his better instincts or sentiments, and refuses the dominion of acts—then the facts fall aptly and supple into their places; they know their master and the meanest of them glorifies him. . . . Every reform was once a private opinion, and when it shall be a private opinion again, it will solve the problem of the age."

Democracy is *individual!* Democracy is social living in the true sense of fellowship. Democracy is truly the abundant life. Pure democracy is the gospel of Jesus Christ in action. It is the task of the church, in a country where freedom of religion is guaranteed, to demonstrate this pure democracy that all the world might come to the fullness of the knowledge of God and learn to dwell in his presence.

Ruby Strand

Lucy Mack Smith—A Woman of Action

DURING recent months I have been rereading the *Journal of History*. My faith in God's great movement has been intensified. The Restoration *is* a movement. It is an active, growing business in which many have engaged since its introduction to the world in these latter days.

One person I have come to appreciate with greater feeling is Lucy Mack Smith, mother of Joseph, the young boy who received the angel's message. We read that she was well fitted to be the mother of a man destined to be the leader of God's great church restored. Her courage and zeal, her unwavering faith and her splendid determination were like a reservoir of strength to Joseph and his brothers. She possessed a high sense of duty, and her standard of morals was unsurpassed. History says, "Perhaps there was a touch of the iron of old New England sometimes in her rebukes," and "Sometimes the rigidity of her discipline of self and others looked severe, but it was not without its affectionate sequence, love of man and love of right."

Lucy Smith was a woman of action, at times taking weighty matters in her own hands, as in the case of the school and meeting-house building in Kirtland. It was left in the hands of Reynolds Cahoon to be completed for meetings. The authorities were called to Missouri. Cahoon felt he could do nothing. Winter came on, and the Saints had no place of meeting. Lucy approached Cahoon. He admitted he could do nothing. She at once started out with a subscription paper, solicited and collected money, and set the carpenter at work. Cahoon, by use of authority, stopped the carpenter. She appealed to her husband. A council was called, and after a sitting of three hours those on the council voted that "Mother Smith," as she was lovingly called, should proceed to finish

the house as she thought proper. History records, "and she proceeded."

One can trace this good woman's impulsiveness by many acts, but she was also conscientious, fearless, and determined. Her hospitality and charity, (her magnificent spirit were to be rocks of strength in the days which lay ahead. Perhaps it may be summarized in the beautiful tribute of appreciation her husband paid her in his last days.

"Mother, do you not know that you are one of the most singular women in the world?" he asked her.

"No," she replied, "I do not."

"Well, I do," he continued. "You have brought up my children for me by the fireside, and when I was gone from home, you comforted them, too. You have brought up all my children and could always comfort them when I could not. We have often wished that we might both die at the same time, but you must not desire to die when I do, for you must stay to comfort the children when I am gone. So do not mourn, but try to be comforted. Your last days shall be your best days, as to being driven, for you shall have more power over your enemies than you have had. Again I say, be comforted."

In May, 1855, Lucy joined her husband, leaving the record of one who loved much, suffered much, and was ever loyal. She was a "woman who had adhered to her own affectionately rigid rules in rearing her family and held the undying love of husband, children, and grandchildren—one who inspired reverence and confidence, though speaking directly and plainly. The memory of her is of a character strong, fearless, clear-minded, and God-fearing."

Question Time

Question

Since Paul was writing of Jesus, the great high priest, in his letter to the Hebrews in chapters 3 through 5: 10 and was making a comparison between Christ and the high priests of the Jews in chapter 5: 1-3, how can we rightly interpret 5: 4: "No man taketh this honor unto himself but he that is called of God as was Aaron," as referring to all offices in the priesthood? The seven men chosen and ordained, usually referred to as deacons, of Acts 6: 1-6, were chosen by popular vote with three qualifications necessary for ordination: (1) of good report; (2) full of the Holy Ghost; (3) full of wisdom.

MRS. M. F. A.

Michigan

Answer

We should be careful to avoid any inference from the cited passage in Hebrews that would mislead us to think that Christ was the last high priest to be called of God. Notice that Hebrews 5: 1 says "every high priest." Further, there is nothing in this Scripture to indicate that the principle applied exclusively to the high priesthood. The setting of the statement in a paragraph by itself may indicate that it was a generalization for a wider application. Observe, for example, that Aaron (Exodus 28: 1) was not called to the high priesthood at this time, but "that he may minister unto me in the priest's office." Thus the meaning of the passage is made to apply to both priests and high priests. And, if we look to other and later Scriptures, we shall find a broader application of the principle of the divine call.

It appears incorrect to say that the deacons "were chosen by popular vote." There is no mention of a "vote." It is

recorded that "the saying [of the apostles] pleased the whole multitude," and "they chose." What they did may be compared with what is done in the church today in business meetings where members may confirm or approve, or withhold approval, of those called to the priesthood.

In the incident mentioned the apostles, confronted with a problem created by rapidly increasing membership, called a general assembly or special conference of the church. With "apostles and elders" (Acts 16: 4) at Jerusalem, we must accept the probability of spiritual leadership, strongly suggested in Acts 14: 21-23. The accounts are brief and incomplete, omitting details we would like to know; but we cannot exclude the probability of divine guidance in the calls to office.

The governing principles in selection of priesthood are two: the divine call, and the approval of the church. A man does not officially, in the church, receive his own call; it is given through another. Aaron's call came through Moses (Exodus 28: 1).

The principle of the call is expressed in Doctrine and Covenants 17: 1 b, concerning the calls of Joseph Smith and Oliver Cowdery as apostles and elders. Section 17: 21 b also mentions as "called of God" the one who is to baptize, which includes elders and priests.

Finally, the whole ministry is included in Doctrine and Covenants 83: 15 a in the words, "all the faithful who are called of God in the church, unto the ministry."

LEONARD J. LEA

Question

What is the teaching of the church regarding the renewing of our baptismal promise when we partake of the Sacrament or Communion?

E. P.

California

Answer

In the *Herald* of January 9, 1950, Brother Charles Fry includes the following paragraph in answer to a more extensive question:

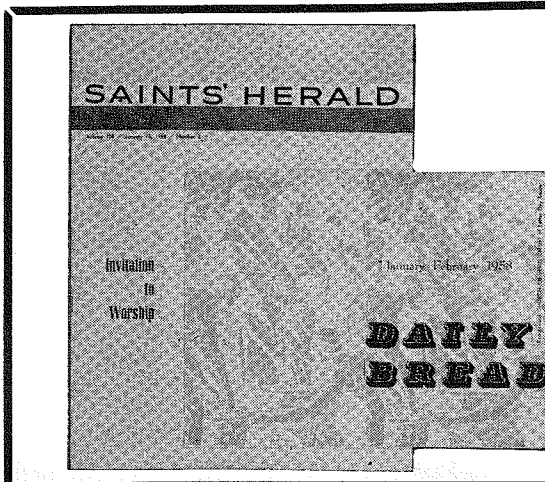
We know of no Scripture which specifically says that partaking of the Communion is a renewing of our covenant with God, though it is often so spoken of in our services. It is not so much a renewal as it is an acknowledgment of the existing covenant and an affirmation that we have done and are willing to continue doing the things our covenant and the law of God require us to do. It is an enacted testimony or a witnessing that we have since last partaking either kept ourselves from those faults and sins which would estrange us from our fellow men and from God, or, having fallen into any such sin, we have followed the law of repentance, and have effected reconciliation, leaving our conscience clear and our souls an acceptable offering to God.

The requirement that the emblems are to be partaken of in remembrance of Christ undoubtedly involves more than keeping in mind the fact of his crucifixion and death, and includes remembering his commandments at all times and places. In partaking we are reminded of our covenant to serve him and keep his commandments.

It is probably rather fruitless to enter into discussion as to whether the use of the word "renewing" necessarily implies that the covenant was broken. This is simply a problem in semantics.

Those who feel that the word means to remake the covenant after it was once broken do not like to use the phrase "renewing our covenant." But those who think of the word as it is used when we say that a tired person is "renewed" after a good night's rest find no objection to this phrase. Perhaps the best thing to do, since the word "renew" has such variable meanings, is to cultivate the habit of using the phrase "to reaffirm our covenant."

L. WAYNE UPDIKE



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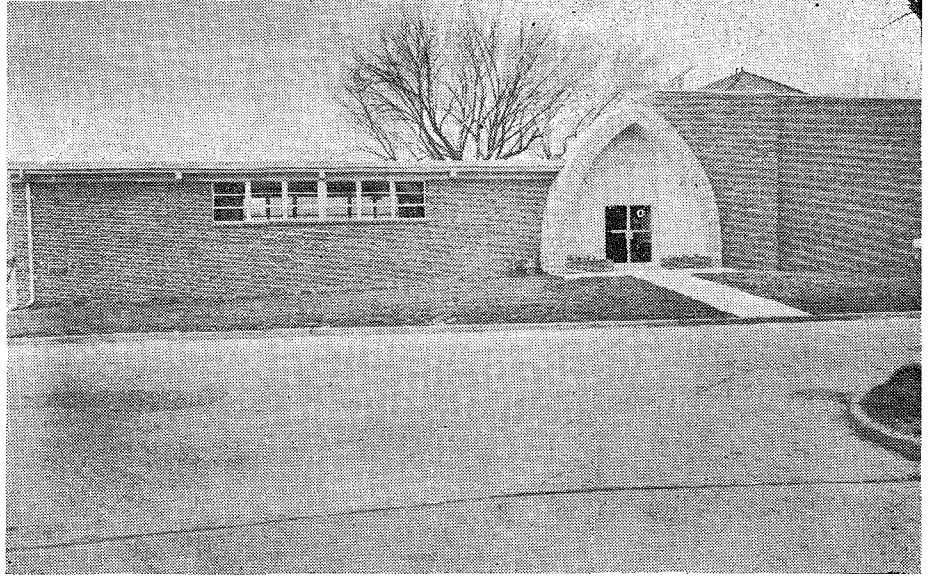
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History of Quindaro Congregation

Photos by Keith B. Stokes



QUINDARO, a town of considerable size and importance in pioneer days, was built on the Missouri River to the north and west of Twentieth and Quindaro Boulevard and Hutchings Street as they now exist in Kansas City, Kansas. Today nothing remains of the town but the name, adopted by Quindaro congregation.

Among those who remained in the vicinity were William and Emily Lewis, staunch Latter Day Saints. Tent meetings were held near the home of Brother and Sister Harrieth in the summer of 1903, and in 1904 by Missionary J. D. White.

The beginning of the Quindaro Branch was a Sunday school organized in 1908 at the Lewis home. Sister Emily Lewis called the neighborhood children together and organized the Sunday school herself.

The organizational meeting of the branch was held February 19, 1911, at Sleigel Hall by Apostle J. F. Curtis and

Center Stake Presidency members George E. Harrington, William H. Harrieth, and M. H. Bond. Elder Daniel E. Hough was elected president. Other priesthood members were John Tucker, a priest; Albert Johnson, a teacher; and Zeno Eason, a deacon. Phoebe Tucker was chorister, Lester A. Fowler secretary, and Leo Lewis librarian.

Elias Etzenhouser organized the branch Sunday school with John Tucker as superintendent. Elder Schearer from Independence held preaching services in the early days of branch organization. Sister Phoebe Tucker tramped the hills of Quindaro, telling the Restoration story to all who would listen. She was a devout member whose work will never be forgotten.

Meetings were held in the Reimers Hall until a church was built at 2815 South Twentieth Street in 1910. Later the little white frame building was sold, and the Saints held meetings for about a year in the Sleigel Hall, until the

church was built at the present address, 2932 Hutchings. The lot was purchased on July 23, 1919, and the cornerstone was laid August 8, 1920.

Cottage gatherings have been an activity of the group. From Quindaro storehouse, although small at times, those in need have received food, clothing, or fuel. For many years the group had an orchestra. A revolving treasury system gave beginners their instruments.

Brother Ammon White once prophesied that if the Saints would "hold together with a steadfast faith, their little frame building would not hold them." This prophecy has been fulfilled.

Charter members include Mr. and Mrs. Daniel E. Hough, John Tucker, Phoebe Tucker, Albert Johnson, Zeno Eason, Lester A. Fowler, William Lewis, Emily Lewis, Leo Lewis, Charles Barron and family, Mr. and Mrs. J. K. Kaplinger, and Emmett N. Palmer and family.

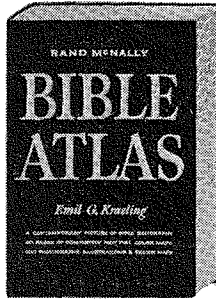
Pastors in the order of service have been Daniel E. Hough, James Kaplinger, John Tucker, Emmett N. Palmer, Wallace Eskridge, Harmon A. Higgins, Charles V. Graham, Lester A. Fowler, Joseph E. Davis, Meredith E. Mader, Lewis J. Richards, Donald L. Graham, Lewis E. Richards, Lester A. Fowler, and Glenn Sivits. Twice, in 1926 and 1948, the Stake Presidency was in charge for short periods.

The first service in the new chapel was held April 21, 1957, with Elder Sivits preaching the sermon.

On November 10 the consecration service and official opening were held. Priesthood members officiating were President W. Wallace Smith, Bishop G. Leslie DeLapp, Stake President Fred O. Davies, Stake Bishop Joseph Baldwin, Pastor Sivits, and his counselor, Meredith E. Mader.—Prepared from material by WILLIAM H. FOX



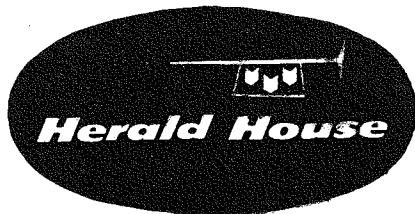
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Reunion Schedule

Reunion Theme: "Jesus Christ Our Heritage and Hope"

DATE	REUNION	PLACE	FOR RESERVATIONS WRITE TO:
June 28- July 6	New York Metropolitan, Philadelphia Metropolitan, Washington, D.C., & Scranton	Deer Park New Hope, Pennsylvania	Jack West 519 Summit Road Ridgewood, N. J.
June 29 - July 5	Western Colorado	Presbyterian Camp Grounds Grand Mesa, Colorado	Charles J. Hoschouer 738 North Fifth St. Montrose, Colorado
June 29 - July 6	Arkansas-Louisiana District	Camp Couchdale FFA Camp Hot Springs, Arkansas	R. L. Morrison Box 453 Rodessa, Louisiana
June 30 - July 4	Servicemen's Conference	Berchtesgaden, Bavaria	Vern Webb Eichstrasse 14a Hannover, Germany
July 2-6	Alaska	Lake Louise, Alaska	Eldon W. Dickens 2514 Cottonwood St. Anchorage, Alaska
July 4-6	West Virginia District	Wood County 4-H Camp Route 14 (12 miles from Parkersburg, West Virginia)	Clyde S. Rice 502 Maple Street Parkersburg, West Virginia
July 5-13	Maine	Camp Winiagwamak Brooksville, Maine	Calvin Crowley Addison, Maine
July 5-13	Owen Sound, Toronto	Port Elgin, Ontario	William Archer 26 Finch Avenue W Willowdale, Ontario
July 6-13	Memphis District	Camp Shelby Forest State Park near Memphis, Tennessee	Duane Couey 1419 Walton Road Memphis 17, Tennessee
July 6-13	Saskatchewan	Sandy Lake McDowell, Saskatchewan	Mrs. D. Cromwell 1525 McTavish St. Regina, Saskatchewan
July 11-19	New York	Allegheny State Park	S. Lee Pfohl 350 Maryvale Dr. Buffalo, New York
July 12-19	Center Stake No. 1	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Mo.
July 12-20	Nauvoo.	Nauvoo, Illinois	Edward Stark 322 North McLean Ottumwa, Iowa
July 12-20	Gulf States	Brewton, Alabama	Ben L. Jernigan 806 Belleville Ave. Brewton, Alabama
July 12-20	Central, South Central, Lansing & Grand Rapids	Liahona, Sanford, Michigan	James C. Phillips 1126 Worden, S. E. Grand Rapids, Michigan
July 12-20	Columbia River	Lewis River Grounds, Camp Israel, near Battle Ground, Washington	J. L. Verhei 3824 S. E. Grant Ct. Portland, Oregon
July 13-20	Utah & Southeast Idaho	Baptist Camp Ground Liberty, Utah (near Ogden)	Glen Johnson 445 E. 17th So. Salt Lake City, Utah
July 19-26	Center Stake No. 2	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Missouri
July 19-26	Spokane District	Ross Point, Idaho	E. Paul Crinzi N. 5506 "G" St. Spokane, Washington
July 19-26	Sacramento & Central California	Happy Valley Conference Grounds Santa Cruz, California	E. C. Burdick 5014 V. St. Sacramento 17, California
July 19-27	Blue Water (Detroit International Stake)	Lexington, Michigan	O. K. Byrn 363 Louise Ave. Highland Park 3, Michigan
July 19-27	Central Missouri Stake	Odessa, Missouri	Willard Becker Box 355 Warrensburg, Missouri
July 19-27	Alberta, Canada	Neutral Hills Reunion Grounds	D. K. Larmour 7916 - 91 Avenue Edmonton, Alberta
July 19-27	Ozark Reunion	Racine, Missouri	Arthur Dixon P. O. Box 451 Miami, Oklahoma
July 21-28	Black Hills*	Bob Marshall Camp Custer, South Dakota	Luther Troyer 2526 Main St. Torrington, Wyoming
July 26- August 2	Kansas City Stake	Lake Doniphan Excelsior Springs, Missouri	J. E. Baldwin 1318 E. 30th St. Kansas City 9, Missouri
July 26- August 3	Chatham, London (Erie Beach)	Erie Beach Blenheim, Ontario	Luther Walkingwood Merlin, Ontario
July 26- August 3	Los Angeles Stake	Camp Buckhorn Idyllwild, California	Francis E. Hansen 3851 So. Grand Los Angeles 37, California
July 26- August 3	Northwest	Silver Lake Everett, Washington	Kenneth Logan 2820 North Mason Tacoma, Washington
July 26 - August 3	Lakehurst Reunion	Lakehurst Reunion Park Maquoketa, Iowa	C. M. Beil, 1128 Keith Court, Clinton, Iowa
July 27 August 3	San Francisco Bay District	Happy Valley Conference Grounds Santa Cruz, California	Don E. Manuel 145 Fiesta Circle Orinda, Calif.

* This reunion ends on Monday

July 27- August 3	Wisconsin, Minnesota	Luther Park Chetek, Wisconsin	O. G. Kimball 190 18th Ave. S. Wisconsin Rapids, Wis.
August 1-5	British Isles Mission Reunion	Enfield, England	
August 1-9	Des Moines	Guthrie Grove Reunion Park Guthrie Center, Iowa	Edward G. Beye 2346 E. 13th St. Des Moines, Iowa
August 2-10	Southern New England	Onset, Massachusetts	Victor J. Witte 1386 Massachusetts Ave. Lexington, Massachusetts
August 2-10	Kirtland	Kirtland, Ohio	Walter Conway RD No. 2 Willoughby, Ohio
August 2-10	Blue Water (Flint-Port Huron & Eastern Mich- igan Districts)	Lexington, Michigan	Almer Sheehy 1209 Miller Port Huron, Michigan
August 2-10	Southeastern Illinois, Central Illinois & St. Louis	Brush Creek (near Xenia) Illinois	Ronald E. Manuel 4250 No. Grand Blvd. St. Louis, Missouri
August 8-17	Far West Stake	Stewartsville, Missouri	F. L. Dickson 517½ Francis St. St. Joseph, Missouri
August 9-17	Oklahoma	Robbers Cave State Park Wilburton, Oklahoma	O. O. Dollins Wilburton, Oklahoma
August 9-17	Western Iowa	Guthrie Grove Reunion Park Guthrie Center, Iowa	E. L. Edwards Woodbine, Iowa
August 9-17	Southern California District	Camp Buckhorn Idyllwild, California	David B. Carmichael 533 North Main St. Orange, California
August 9-17	Northern & Upper Mich- igan Peninsula Districts (Park of the Pines)	Boyne City, Michigan	Rex Stowe 1307 Dakota Ave. Gladstone, Michigan
August 10-17	Lamoni Stake	Graceland College Campus Lamoni, Iowa	L. W. Kohlman Lamoni, Iowa
August 10-17	Western Montana	Deer Lodge, Montana	Harvey Eliason Route 1 Deer Lodge, Montana
August 10-17	Boise District	Hagerman, Idaho	Lysle Gilmore Hagerman, Idaho
August 15-22	Hawaii	Camp Erdman Mokuleia Oahu, Hawaii	Stephen A. Black 1666 Mott-Smith Drive Honolulu 14, Hawaii
August 16-24	Southern Indiana	Riverside Park Mitchell, Indiana	Chester Metcalf 1805 Shelby St. New Albany, Indiana
August 16-24	Arizona-New Mexico	Arizona Church Conference Center Camp Prescott, Arizona (Box 1988)	Robert I. Wakeman 67 Cypress Phoenix, Arizona
August 16-24	Northeastern Illinois, Chicago & N. Indiana	Camp Manitou Route 4 Cassopolis, Michigan	James B. Burdick 2399 W. 107th Place Chicago 43, Illinois
August 16-24	Eastern Colorado	Pine Crest Camp Palmer Lake, Colorado	Ward A. Hougas 480 Marion Street Denver 18, Colorado

Obituary of Israel A. Smith

(Continued from page 4)

His father was now totally blind so Israel, Nina, and son Joseph Perrine, who was one year old, moved to Independence in 1913 where Israel was a constant companion and private secretary to his father until President Joseph Smith died on December 10, 1914. His second son, Donald Carlos, was born at the West Short Street home in 1916.

As a young man "I. A.," as he preferred to be known in his earlier years, was active in sports. He loved baseball and played it quite well. One of his chief forms of recreation of later years was to attend ball games or watch them on TV. He had no hobbies unless his reading could be called that. Most of his reading was associated with his work, whatever that might be. He did not care for fiction but read for enlightenment.

Israel Smith was a home man. He took his boys on hunting trips and the family vacationed together, but it was hard to get him away from his home for a social evening. He was a quiet and meditative man.

His son Joseph died in 1936 while attending Missouri University. It was a hard blow to the parents. In a prayer uttered following his death, Brother Smith said, "We have loved him dearly, and with loving and earnest hands have clung to him. . . . His was a bright and kindred spirit, and if heaven is peopled with spirits such as his, there is where I want to be."

Nina Smith, his talented wife, passed to the world of spirits on October 8, 1950. Since then his son Donald and daughter-in-law Darlene have made their home with him. President Smith had an apartment with a desk and typewriter so he could have privacy as the mood struck him. He did much of his office work in the seclusion of his room. He was fond of his three grandchildren, and found it easy to be considerate of both young and old.

A citizen of broad, humane interests, he was also a great church leader by the standard of righteous living and practical achievements. Besides membership in the Missouri and American Bar Associations, he once held the presidency of the Iowa Pioneer Lawmakers Association, Optimists International, and the Independence Bar Association. He was a member of the American War Dads and a trustee of tuberculosis, Red Cross, and historical societies. He gave much time to his work as President of the Board of Trustees of the Independence Sanitarium and Hospital. Perhaps his outstanding civic service was as a member of the convention which gave Missouri a new constitution in 1944. There he served as chairman of the committee on Public Health, Welfare, and Federal Relations.

Besides his son and family Israel A. Smith is survived by his sister Audentia Anderson of Omaha, Nebraska, and his three brothers, Richard C. of Kansas City, Missouri, W. Wallace and Reginald A. of Independence, many relatives and friends.

Today we lay to rest the mortal remains of a loving father and grandfather. When a good man has passed the four-score milestone, death holds more of hope and expectation than does more years. He had a strong conviction that his loved ones and the redeemed of all ages await him over there. We have lost a father, brother, neighbor, and friend. He has gained those things which "Eye hath not seen, nor ear heard, neither have entered into the heart of man."

Letters

Don't Let This Happen at Your Reunion

Toward the middle of the week he came among them—a young man in the service of his country. He chose to spend his leave from his base in a way that was commendable; he went to a near-by reunion in the hope of meeting and associating with young people of the church. Life had not given him much opportunity to mingle with others of his age and religious belief.

A young man needs to have a feeling of "belonging." Perhaps that is why he loved his branch of the armed services so much—its great *esprit de corps* gave him the feeling that he was a useful member of a great team.

So he went to the reunion, stood around, sat in the services, left before his leave was up. No one talked to him except one or two older men. Young people his age, intent on their own personal relationships, walked by laughing, swinging hands; no one asked him to come along to play, no one said, "Come sit with us at this next service."

Perhaps he did not appear shy, but he was, deeply so. Shy people so often put on an unconcerned, nonchalant air for self-protection.

He went back to his base lonely, disillusioned. Today he writes a letter from a faraway land: "I feel I've reached a low point in my life. . . . I wish I could have

religion and faith, but 99 per cent of my religious teachings don't seem realistic to me. . . . I still believe in a divine power, someone or something that is bigger than I—the One who planned all this. I need Him to lean on, to pray to, but I just don't know how. Some men can turn to their chaplain for help, but he is mortal, and I don't feel as though I could confide in any human being."

A mother wonders at what might have been and begs for your prayers in this young man's behalf and any others like him. But most of all she pleads, "Don't let this happen at your reunion."

ANONYMOUS

God Is Ever Near

God is ever near when we need him. At times I feel unworthy to take the Communion, but all I need to do is talk to my heavenly Father about the things which trouble me, and I find him ready to help. He knows our hearts and understands the meaning of all that happens to us.

Recently I finished reading the Book of Mormon for the second time, and God's spirit was with me as I read each page. Surely no one with a sincere heart could deny its truthfulness.

I also enjoy reading the *Herald* and other church publications. The inspiration that accompanies the reading of God's word is one of the greatest experiences that can come to us.

RUBY TOON

Rio Linda, California

Bulletin Board

Servicemen's Addresses

Fred E. Higgins EN2
USS Trutta—SS 421
c/o F.P.O.
New York, New York

Pfc James C. Edwards
RA 16568936
4th USASA Opns. Co. Box 195
APO 843
New York, New York

Appointee's Address

Howard S. Sheehy
5421 Nimitz Court
Louisville 14, Kentucky

Request for Prayers

Ruby Toon, Route 4, Box 5019, Rio Linda, California, requests prayers for the spiritual and physical welfare of her loved ones and herself.

ENGAGEMENTS

Manglos-Fritz

Mr. and Mrs. Walton Fritz of Boyne City, Michigan, announce the engagement of their daughter, Patricia, to John Manglos, son of Mr. and Mrs. Hubert Manglos, also of Boyne City. No date for the wedding has been set.

Martens-Piatt

Mr. and Mrs. Harry Piatt of El Reno, Oklahoma, announce the engagement of their daughter, Betty Frances, to Harley H. Martens, son of Mr. and Mrs. Johannes Martens of Persia, Iowa. Both Betty and Harley attended Graceland College. The wedding will take place at El Reno on July 2.

Waite-Streling

Mr. and Mrs. A. L. Streling of Pontiac, Michigan, announce the engagement of their daughter, Joan Lorraine, to Claude Lee Walter of Elkhart, Indiana. Both Joan and Claude are 1958 graduates of Graceland College. No date has been set for the wedding.

WEDDINGS

Larson-Alien

Rochelle Allen, daughter of Mr. and Mrs. Gibbs Allen of Portage, Utah, and David H. Larson, son of Mr. and Mrs. Ernest Larson of Walla Walla, Washington, were married May 25 in a double-ring garden ceremony at Walla Walla, Elder Frank S. Wilcox officiating. They are making their home in Walla Walla.

Ary-Arnold

Janet Lee Arnold, daughter of Mr. and Mrs. Douglas Arnold of College Place, Washington, and Elwyn I. Ary, son of Mrs. Everett Ary of Walla Walla, Washington, were married in a double-ring ceremony June 1 at the Reorganized Church in Walla Walla, Elder Frank S. Wilcox officiating. They are making their home in Walla Walla.

Arndt-Diehl

Lois Irene Diehl, daughter of Mr. and Mrs. Fred J. Diehl of Scranton, Pennsylvania, and Donald L. Arndt of Mason City, Iowa, were married in a double-ring ceremony May 31 at the Reorganized Church in Scranton, Elder John R. Jenkins officiating. They are making their home in Norfolk, Virginia, where the groom is stationed.

BIRTHS

Mr. and Mrs. John Schnurer of Gulliver, Michigan, became the parents of a son, Kevin Jon, born May 14. Mrs. Schnurer is the former Jessie Rosebush.

Mr. and Mrs. John W. Caywood of Tulsa, Oklahoma, became the parents of a son on May 23. He has been named John Winston, Jr.

Mr. and Mrs. Royal Rasmussen of Rockford, Illinois, announce the birth of a son on June 13. He was named Mark Joseph.

Mr. and Mrs. Marreld C. Millard of Sioux Rapids, Iowa, became the parents of twin sons, Randall Ray and Russell Wayne on March 12. Randall died the following day. Russell was blessed on June 8 at the Sioux Rapids mission by Elders Elwin Vest and R. J. Miller. Mrs. Millard is the former Donna Ruth Bolie.

Mr. and Mrs. Theodore J. Miller of Opheim, Montana, announce the birth of a son, Timothy Alan, on June 4. Mrs. Miller is the former Colleen Church of Saginaw, Michigan.

Mr. and Mrs. Edward L. Pearson of Gardena, California, became the parents of a daughter, Susan Jayne, on March 26. Mrs. Pearson is the former Barbara Woods.

DEATHS

GOOCH.—William O. was born October 8, 1870, in Paducah, Kentucky, and died June 11, 1958, at the Independence Sanitarium. He spent his early life in Texas and Oklahoma, moving to Independence in 1926, where he first engaged in farming and later entered the grocery business, continuing in that occupation until his retirement in 1938. He was married in 1910 to Elizabeth Rachels, who survives him. He had been a member of the Reorganized Church since his youth. A son, Henry J. Gooch, preceded him in death in 1957.

Besides his wife he leaves a son, Carl H. Gooch of the home; a daughter, Maureen Anderson of San Francisco, California; and one grandchild. Funeral services were conducted at Carson Chapel by Elder Evan A. Fry. Burial was in Mound Grove Cemetery.

MILLARD.—Randall Ray, son of Marreld and Donna Millard, was born March 12, 1958, and died on March 13 at University Hospital in Iowa City, Iowa. He is survived by his parents; a twin brother, Russell Wayne; a sister, Marilyn Ruth; two grandfathers: Christian Bolie and H. Will Millard; a grandmother, Ella Millard; and a great-grandmother, Anna Adams. Funeral services were held at Henry Chapel in Sioux Rapids, Elders Blair Richardson and Ben Fish officiating. Burial was in Lone Tree Cemetery, Sioux Rapids.

IBEY.—Martha Jane, was born April 21, 1899, at Hastings, Ontario, and died June 7, 1958, at Port Arthur, Ontario. She was baptized into the Reorganized Church in July, 1933. Janie, as she was known, was confined to a wheel chair for over fifty years but was always cheerful and uncomplaining. She originated the Happy Handicap Club fifteen years ago; there are now over three hundred members in Port Arthur and Fort William. Until her final illness she was corresponding secretary.

She is survived by her father, George Ibey of Port Arthur, and two brothers. Funeral services were held at Sargents Chapel. Interment was in the Sunset Memorial Gardens.

RAWLINS.—George, Sr., son of Robert and Mary Jane Rawlins, was born August 9, 1880, at Marshalltown, Iowa, and died April 27, 1958, at his home in Independence, Missouri, following a prolonged illness. On July 26, 1926, he was married to Laura L. Rogers, who survives him. For a time they made their home in Lincoln, Nebraska, but in 1946 moved to Independence. He had been a member of the Reorganized Church since March 1, 1937.

Besides his wife he leaves three sons: George Robert, Frederick Dale, and Elmer Lee of the home; four daughters: Rogene of the home; Mrs. Donna Marie Giese of Independence; Naomi Ruth and Mrs. Mary Laura Gaffield of Denver, Colorado; a sister, Mrs. Susie Tabler of Lincoln; a brother, Charles H. Rawlins of Stockton, California; and seven grandchildren. Elder Daniel M. Belcher conducted the funeral service at Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

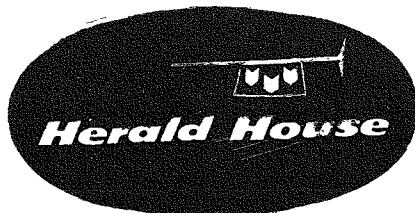
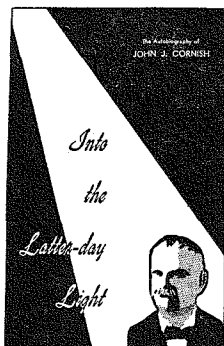
SCHULTE.—George Henry, son of Henry and Elizabeth Schulte, was born October 11, 1879, at North Freedom, Wisconsin, and died May 14, 1958, at his home in Straubville, North Dakota. With his parents he moved to the Dakota territory in 1884 and lived for many years near Brampton. In 1904 he was married to Grace Olson, who preceded him in death in 1912. He had been a member of the Reorganized Church for forty-five years.

Surviving are two daughters: Mrs. Dewey Thompson of Brampton and Mrs. Gordon Stewart of Alhambra, California; two sisters: Mrs. Sophia Burke and Mrs. Hayes Stewart; two brothers: Fred and William Schulte; eight grandchildren; and one great-grandchild. Funeral services were conducted by Elder C. F. Young at the Methodist Church in Cogswell. Burial was beside his wife at Independence, Missouri.

"Into the Latter-day Light"

J. J. Cornish

Reprinted for the present generation, "Into the Latter-day Light" chronicles the life of J. J. Cornish. This glowing account brings to us the story of a devoted life, written in a straight-forward style which is easy to read, so typical of the author. Paper bound; 208 pages. Herald House \$1.50



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Sanscripts

"San" Student Honored

Kay Pinson, freshman student nurse at the "San," was recently honored by the student nurses in the Second District, Missouri State Student Nurse Association. Miss Pinson was elected corresponding secretary of the district association. There are approximately eight hundred members in this association.

Recovery Room Opens

Another milestone has been reached at the "San." On May 28 the first patients were taken to the new recovery room from the operating rooms. Ready to receive them were Mrs. Anna Payton, R.N., and Miss Elsil Hammer, L.P.N., and two student nurses, Janice Roberson of Kansas City, Missouri, and Sonita Smith of Eugene, Oregon.

This room is equipped to give the best possible care to patients recovering from an anesthetic. It is located in the operating room suite, conveniently arranged so that anesthesiologists and surgeons can be obtained quickly if their services are needed by the patient.

Commencement Exercises

Commencement exercises for the graduating Class of 1958 were held on the evening of May 30 in the Stone Church. Elder Charles D. Neff gave a stirring address entitled "Say It with Life." The music of the Cantanina Chorus, with Mrs. Ronald Lentell at the organ, added greatly to the beauty of the service. President Israel A. Smith, assisted by Vida Butterworth, presented the graduating nurses with their diplomas. Miss Gertrude Copeland, superintendent emeritus, assisted by Nelle Morgan, presented a hospital pin to each graduate. The class sponsor, Elaine Mitcalfe, R.N., presented a beautiful red rose to each. Chaplain Ray Ashenburt offered the invocation and Dr. James VanBiber the benediction.

In attendance at the service were the faculty, graduate nurse staff and alumnae, representatives of the medical staff, freshman and junior student nurses, the Board of Trustees, members of the School of Nursing Committee, and a host of relatives and friends of the class members.

Immediately following the ceremony a reception was held in the School of Nursing Recreation Building. In the receiving line with the graduates were Mr. and Mrs. A. Neal Deaver, Dr. and Mrs. M. R. Bay, and Chaplain and Mrs. Ray Ashenburt.

There were thirty-three nurses graduating:

Coleeta Antonio, Torrance, California
Shirley Jean Bailey, Royal Oak, Michigan
Charlene Newport Boos, Independence, Missouri

Helen Mercy Brigham, Madison, Wisconsin
Nancy McVae Brown, Chenoa, Illinois
Marilyn Ruth Carl, Independence, Missouri
Helen Busch Chamberlain, Independence, Missouri

Jeanne Estelle Fuller, Gore, Oklahoma
Barbara Hunting Gayler, Independence, Missouri

Donna Morlene George, Kansas City, Missouri
Nancy Ann Gladden, Flint, Michigan
Linnea Mae Hendrix, Kansas City, Missouri
Jean Elizabeth Hodges, Lamoni, Iowa

Editha Irene Hough, Independence, Missouri
Margo Irvine, Joplin, Missouri
Jean Hisako Ishii, Oahu, Hawaii
Edwina E. Kameda, Honolulu, Hawaii
Jeanette Gerver Livingston, Independence, Missouri

Norene Hisako Mitsuo, Honolulu, Hawaii
Betty Jean Moore, Atchison, Kansas
Earlene Bea Murphy, Trenton, Missouri
Hazel Darlene Needham, Mapleton, Kansas
Eileen Yvonne Oliver, Steubenville, Ohio
Hoang Van Phi, Saigon, Vietnam
Shirley Hayward Phillips, Independence, Missouri

Marlene Ann Powell, Sacramento, California
Nancy Wisemore Powers, Kansas City, Missouri

Cleada Fern Reinosky, Platte City, Missouri
Millicent Huffman Riley, Independence, Missouri

Dorothy Jean Ross, Pittsburg, Kansas
Donna Rae Tower, Mount Morris, Michigan
Lois Marie Ultican, Chico, California
Mary Ann Winston, Lee's Summit, Missouri

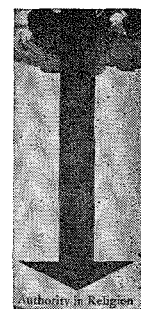
Public Views New Additions

The general public was invited to view the new additions to the Sanitarium on Sunday afternoon, June 15. The conducted tours were preceded on Saturday night by a ribbon-cutting ceremony attended by special guests, persons who worked on the community hospital financial campaign, civic and health leaders, Civil Defense authorities, and volunteer service representatives.

An estimated 1000 persons saw the new facilities on the two occasions. They were guided by Gray Ladies and student nurses. Alumnae of the School of Nursing, departmental supervisors, and their assistants described the equipment to guests. Following the tours, visitors were taken to the new cafeteria for refreshments.

TRACT REVIEW

*Authority
in
Religion*



Here is a sixteen-page tract written by the managing editor of Herald House, Chris B. Hartshorn. Eleven of these pages are devoted to answering questions often asked on the subject of religious authority.

The introduction presents the three major concepts of ministerial authority: (1) the succession of authority view; (2) the Reformation concept including the professional training view; and (3) the restoration of authority directly from God after an apostasy. The meaning of "apostasy" and the place of the Restoration movement in a new concept of ministerial authority are then presented.

Among the questions answered are the following: "Has the minister of one church or denomination more authority to perform sacred ordinances than the minister of another denomination?" "Don't all ministers have authority to baptize those who repent and want to be saved?" "What does a minister do which necessitates a personal call from heaven?" "What do you mean when you say a minister has authority to represent God and administer the ordinances?"

The tract closes with the account of the experience of Joseph Smith and Oliver Cowdery in receiving the Aaronic priesthood, and there is a summary of the biblical Scriptures pointing out the various offices of priesthood.

This tract sells for 10 cents per single copy.

The HYMNAL—now available in three different bindings.

ORDER

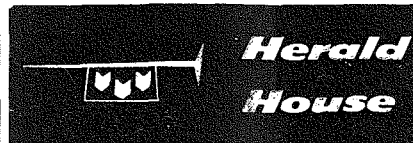
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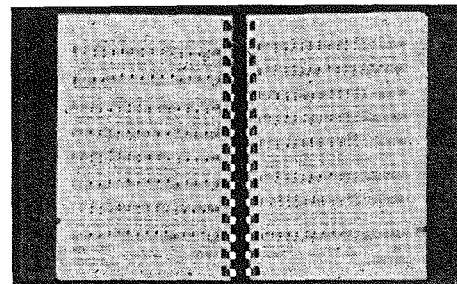
The Hymnal is now available to you in either the leather personal model, the clothbound model for quantity use in your branch, or the handy loose-leaf edition for the piano and organ.

Leather binding	\$8.50
Loose-leaf	\$4.00
Cloth binding	\$2.75



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Illustrated is the looseleaf binder designed for the pianist and organist.

And Finally...

TONGUE TROUBLE

We find many excuses for our lack of self-discipline; yet the fact remains we are responsible for our every act.

A little three-year-old, in trying to assert her independence, had overstepped the bounds of courtesy. Her father, sensing the potential danger in this type of expression, cautioned, "You had better watch your tongue, little girl. Do you think God would want you to talk that way?" She looked a little hurt and didn't answer immediately. Her father's attention was diverted momentarily and he failed to see her facial gymnastics. It wasn't until she began to cry and reach out to him in an appeal for an understanding of her problem that he realized she was still considering his remarks. "But, Daddy, I can't see my tongue. How am I going to watch what I'm saying?"

Jean Hurshman

SILENT PARTNERS

My friend Spot walked me home again one noon last week. He had a friend with him who might have been a relative. He lacked the curly tail and was a wee bit smaller, but he had the same markings. The interesting

thing about this pair was their evident satisfaction in trotting along near by without making a sound nor getting under foot.

Most pets demand and get lots of attention and will let you know they are around if you try to ignore them. In this age of noise, incessant noise, these two were unique, anomalous.

The sage who wrote "Silence is golden" died centuries before the radio, TV, jet plane, and auto horn reached the incubation stage. The young fry would call him a "kill-joy," but I think he had a good idea. Perhaps he liked to hear himself think.

C. B. H.

HOURS SET APART

I have heard a lot of sermons on the Word of Wisdom (Section 86), and I would not underestimate its importance. However, I wonder why I have never heard one pulpit proclamation on the virtues of its counterpart (Section 119:9) ". . . take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind . . ." Of course, popularizing it may lead to as much debate on which hours God set apart as there currently is on whether "hot" means hot or something else.

Chances are, when the Lord gave this advice back in 1887 the Saints didn't have as

much to do as present day members. At the pace we keep, he is going to have not only a tired people but a tired people.

I'm in favor of a thirty-six-hour day to fit our schedule.

N. R.

FREE MEN

The greatest freedom man has is the freedom to discipline himself.—Bernard Baruch

REPENTING

At last some are following a part of the scriptural injunction to "repent in sackcloth and ashes"—they have got as far as the "sack."

A. S.

FOR YOUR REMINDER BOOK

"The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33:27.

CLIFFORD R CRAVEN M
 305 NICHOL LEE, S SUMMIT MO
 8965-2-59



The August issue of *Stride* will present the first installment of a serial feature by Seventy F. Edward Butterworth. It is entitled "Adventures of a South Seas Missionary." It will introduce you to some of the circumstances which face a missionary in the islands of the South Pacific, some pleasant, and others a little less so. Papeete Harbor, pictured above, is the main entry port for the islands. These fishing boats and copra boats represent the two main trades of the entire island chain. You may subscribe to *Stride* and read Brother Butterworth's testimony, along with many other items of interest to young people, for only \$2.50 in the U.S., \$2.75 in Canada, and \$3.00 elsewhere.



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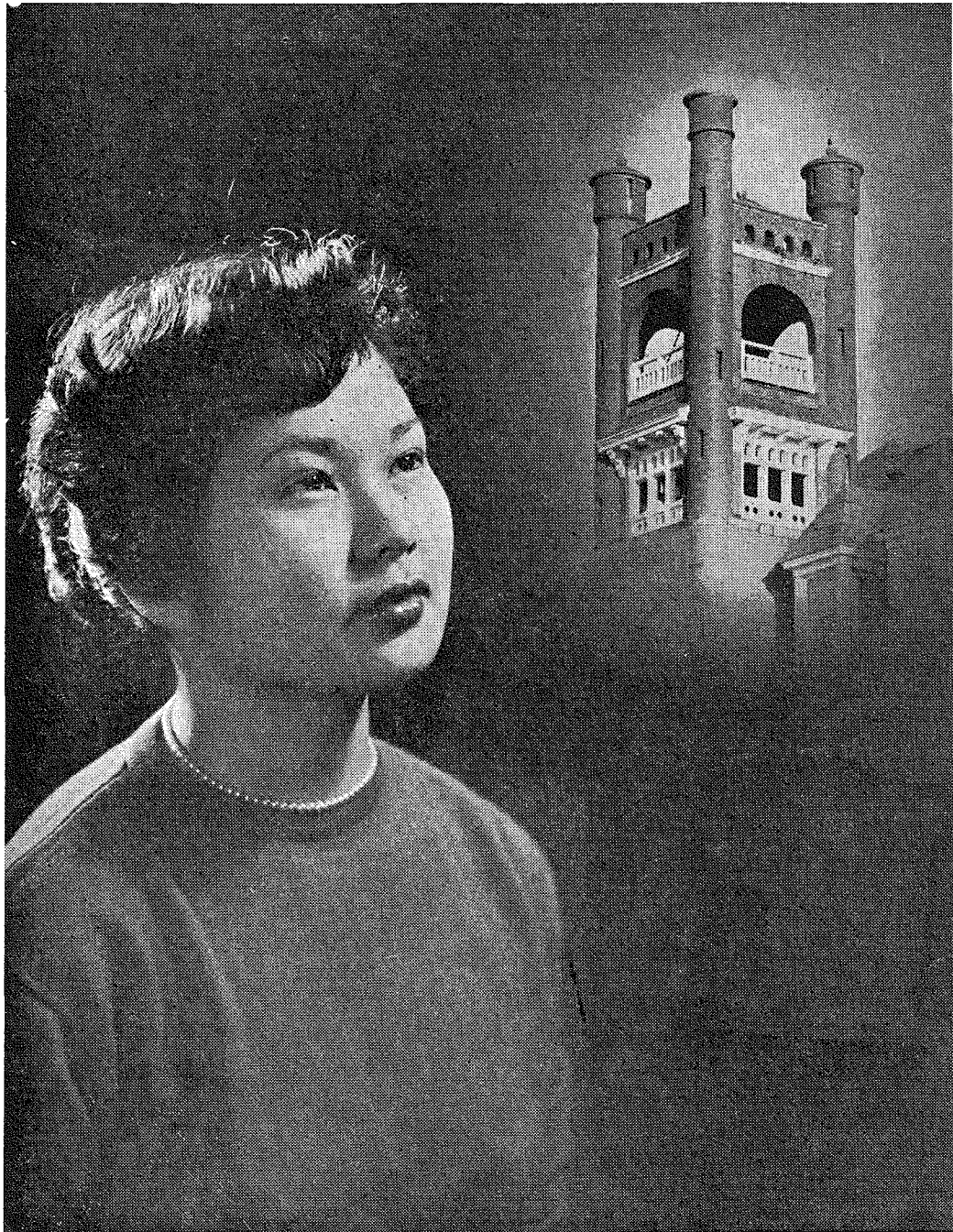
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SAINTS' HERALD

Volume 105 / July 7, 1958 / Number 27

The Case
for Graceland's
World Fellowship
Fund

(See page 8)



A Rod Schall Photo

www.LatterDayTruth.org

We'd Like You to Know

Joseph A. Harrington

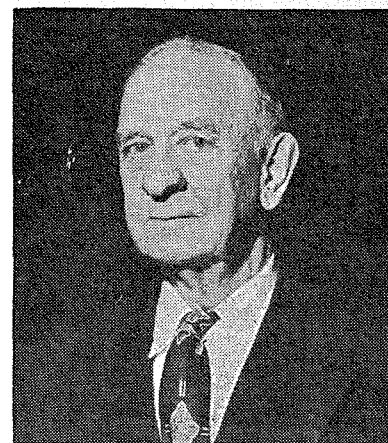
JOSEPH A. HARRINGTON became a beef butcher at Armour Packing Plant in Kansas City at the age of thirteen.

Although his father was an elder, he did not become interested in the church until after he was married to Laura Billinsly in 1899. Later he discovered that his wife had been fasting and praying for him for over a year.

In 1907 Brother Harrington was ordained an elder in the church. He

was ordained a high priest in 1916 and became a member of the Kansas City Stake High Council, an office which he still holds.

"One of the most outstanding spiritual experiences I ever had was shortly after I was married," Brother Harrington said. "I picked up a tract to read about the church. I had only read a few lines when the Spirit of God rested on me in great power for a period of fifteen or twenty minutes. It gave me the



knowledge that this church is the church of Jesus Christ."

Brother and Sister Harrington have four children: Verna, Edgar, Myrtle, and Paul.

Statistics Show a Gain in Filers and Contributors

RECORDS for 1957 show a large increase in the percentage of church members contributing to the General Church.

A recent report by the Presiding Bishopric states that the percentage of contributors in the United States, Canada, and Hawaii increased from 37.1 in 1956 to 42 per cent in 1957. The large number of Auditorium Fund contributors appears to be responsible for the increase, the report said.

The number of contributors in 1957 was 58,562. In 1956 there were 50,608 contributors to the General Church.

Despite this sizable increase in contributors, the report points out that there was only a twenty-seven-per cent increase in per capita giving to the general fund. In 1956 per capita giving to the general fund stood at \$14.66. In 1957 the figure was \$14.93.

Center Stake ranked first in 1957 among the ninety-three stakes and districts shown on the report. The stake had the highest percentage of contributors (62.5 per cent) and the highest per capita contributions (\$35.22).

Far West Stake captured first place in percentage of members filing up-to-date tithing statements. Over 35 per cent of the Saints in Far West filed statements in 1957.

Church-wide figures show that the percentage of members filing tithing statements increased from 16.67 per cent in 1956 to 17.6 per cent in 1957. It is interesting to note that in 1947 the General Church averaged 7.88 per cent in this field.

General Church income in the United States, Canada, and Hawaii for 1957 was \$2,603,796. In 1956 it was \$2,454,458. This excludes surplus consecrated and bequests.

In determining the number of contributors, the Bishopric includes all

persons who contributed to any General Church fund and received an official receipt covering the contribution.

Tithing statement filers are those whose up-to-date accounting is received at headquarters during the year. R. Y.

Bishopric Reports on 1957

Authors in This Issue

Glaude A. Smith (page 5), pastor, Stone Church, Independence, Missouri

Dr. Harold L. Condit (page 8), chairman, Student Selection Committee, Grace-land.

W. N. Johnson (page 9), member of the Presiding Bishopric

Marian Blumenschein (page 11), Mogote, Honduras

Mrs. M. H. Siegfried (page 16), Independence, Missouri

Herbert M. Scott (page 18), high priest, Independence, Missouri

M. H. Siegfried (page 19), bishop, Independence, Missouri

Ten Words That Changed the World

"For he whom God hath sent, speaketh the words of God."—John 3: 34.

IT WAS while the service was going on in church on a certain Sunday morning that something the speaker said suggested that each of the great messages of Jesus could be epitomized in a single word, and the thought came that a few words could be selected and easily remembered that would symbolize the great teachings of the Christian message.

The advantage of such a group of words would be that anyone could remember them and think of them without always having to open the Book to find them. There are times when we cannot carry the Scripture of our faith with us, and must carry our thoughts and ideals in mind if we are to have them with us as a guide.

From this point, it was easy to select a few such words and find the Scriptures from which they are taken. Some people may prefer other words. But the following will at least give us a start for something to remember:

Come. Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11: 29).

Follow. Jesus said: "Follow me, and I will make you fishers of men" (Matthew 4: 18).

Give. Jesus said: "Give to the poor, and thou shalt have treasure in heaven" (Matthew 19: 21).

Do. Jesus said: "As ye would that men should do to you, do ye also to them likewise" (Luke 6: 32).

Pray. Jesus said: "Men ought always to pray and not to faint" (Luke 18: 1).

Repent. Jesus said: "Repent ye, and believe the gospel" (Mark 1: 13).

Believe. Jesus said: "Be not afraid, only believe" (Mark 5: 28).

Serve. Jesus said: "And whosoever will be chief among you, let him be your servant" (Matthew 20: 27).

Love. Jesus said: "Thou shalt love." "Thou shalt love the Lord thy God, . . . and thy neighbor as thyself" (Matthew 22: 36, 38).

Teach. Jesus said: "Go ye therefore, and teach all nations" (Matthew 28: 18).

Ten words that have changed the world in two thousand years—ten messages of God, delivered by the Son. Ten words that have their counterparts in other languages, each standing for a universal idea. These are words of power that have exercised their power in the world by changing the hearts and minds of men and women.

These words are keys that can unlock the richer treasures of life and happiness for all people. They have the power to eliminate cruelty, hate,

and greed, and to control all the destructive aspects of the societies of the world.

These words can change the lives of individuals. They can change you and me, and they can begin to do it now.

These are words of human language, it is true—one human language out of many. In other languages, other words take their places. But back of each word is a universal meaning that can express somehow, more or less effectively, the principle that God wants to teach. The meanings have value for all people, in all times, and in all places.

We know people who have put these words of our Lord to work in their lives. Such lives have been transformed, and the people have known the power and the glory of the gospel through the great meanings of these words.

The world has been blessed more wonderfully—so far as it has been blessed at all—through the great spiritual and social realities that lie back of these words and words like them in other languages around the earth. And millions of individuals have found their way to God through the pathways provided and illuminated by those who have used the words.

For all of us today, here are ten words that can change our lives, and change the world into something beautiful and wonderful as a place in which we and our children and our children's children can live.

L. J. L.

Official

Appointment of Bishop's Agent Central Illinois District

Notice is hereby given of the appointment of Brother Ernest E. Thomas, 300 West Seventeenth, Route 2, Beardstown, Illinois, as bishop's agent of the Central Illinois District, succeeding Brother Glen Henson, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of June and each succeeding month thereafter to Brother Thomas at the above address.

We take this opportunity of expressing our appreciation to Brother Henson for the service that he has rendered in this office.

We shall also appreciate support given by the Saints to Brother Thomas while he serves in this office.

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Approved
THE FIRST PRESIDENCY
By *F. Henry Edwards*

Across the Desk

OF THE FIRST PRESIDENCY

From Apostle Arthur A. Oakman:

News of the selection of Dr. Harvey Grice as President of Graceland College reached me via your kind letter just now. I was instrumental in the calling and the ordination of this good man to the high priesthood. Needless to say the selection, so far as I am concerned, is ideal. Brother Grice has a real Christian ministry to offer. I was with him in two reunions and experienced this ministry in the priesthood classes he taught and was uplifted by his simple yet profound presentation of principle and theory. It is, in my opinion, very fitting that high priestly ministry undergird our college, and that the men and women who serve us there do so under intelligent and conscious sacrifice. Brother Grice will meet every requirement in this

Baptismal Report for March

There were 273 baptismal reports received in the Department of Statistics in March, 1958. This is 29 less than were received in March, 1957.

The total for the first quarter of 1958 is 850. This is 87 more than were received in the first quarter of 1957. Only two other years, 1930 and 1921, show more reports received in the first quarter.

The enrollment of the church at the end of the first quarter of 1958 is 167,575. Stakes and districts from which the five highest baptismal totals were reported in March, 1958 are Center Stake of Zion—17, Eastern Colorado District—13, Oklahoma City District—12, Kirtland District—11, Detroit International Stake and Maine District—each 10.

Branches and missions reporting the five highest baptismal totals in March, 1958, are Stonington, Maine—10; and Fort Wayne, Indiana, Lincoln, Nebraska, and Pueblo, Colorado—8 each; Del-City, Oklahoma, and Sault Ste Marie, Ontario—7 each.

MERLE P. GUTHRIE
Statistician

regard, I am sure, and his experience as a doctor of science in the practical affairs of the business world will give an added value to his college presidency.

Seventy Fred C. Banta writes from Norway just after arriving at his new assignment:

Apostle Oakman, Bishop Compier, and Seventy and Mrs. Richard Andersen, along with other Saints from Oslo, met us at the dock. We were made to feel at home immediately, and an apartment was acquired for us that same day. We were able to move into it about a week and a half later.

Brethren Oakman, Compier, Andersen, and I have spent several days meeting the Saints in Norway and making plans for our work for the next few years.

Jan and I appreciated the Presidency's letter of encouragement we received when we boarded ship for Norway. This letter, and others from relatives and

friends, as well as the fine fellowship we had with Saints in New Jersey before our departure, helped us overcome any anxiety we might have had about the journey. The Lord continues to bless us, and because of this we pray that our contribution in Norway may be significant in his sight.

Brother Banta adds a postscript:

Our three-day Pinse conference had Dr. L. O. Brockway as guest speaker. All of us received an excellent spiritual lift from Brother Brockway's ministry, and all seemed confident that the work of the gospel would progress in Norway and other parts of Scandinavia.

Seventy C. R. Mundorff has just completed a series of services in Grand Rapids, Michigan. He writes:

It was one of the most outstanding missionary experiences of my ministry. The series was launched with an early morning televised service over WOOD-TV, May 4. The pastoral arm of the branch under the leadership of the pastor, James Phillips, did an outstanding job of setting up the cottage meetings and arranging the schedule so as to get the missionary in as many homes of friends of the church as possible.

Six families were united in the faith with two new families being won. Sunday afternoon, June 1, fifteen people were baptized. Five more are preparing themselves by further study and worship with the Saints.

On Sunday, May 25, Elder Alma Dieterman concluded his prebaptismal class, and nine were baptized that afternoon. This brought the total of baptisms during the four weeks to twenty-four.

The Saints are enthusiastic in going forth with the message of the Restoration, and many have been refired in their conviction of the divinity of the work. The area looks very good for further missionary endeavor, and an excellent opportunity for growth is before the church in Grand Rapids.

The Saints' Herald

Vol. 105 July 7, 1958 No. 27

EDITORS: *The First Presidency*: F. Henry Edwards, W. Wallace Smith; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Edi-

tor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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A World-wide Influence for Good

The Funeral Sermon of President Israel A. Smith

Delivered by Glaude A. Smith, Pastor of Stone Church

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold, this is according to the law and the prophets . . . he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come."

"Blessed are the undefiled in the way, who walk in the law of the Lord."

"Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile."

"Blessed is the man who feareth the Lord, and delighteth greatly in his commandments."

"Blessed is the man whose strength is in Thee and in whose heart are the highways to Zion."

"And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God."

"Remember the worth of souls is great in the sight of God."

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

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ and endure to the end, behold, thus saith the Father: Ye shall have eternal life."

In the very expressive words of John Oxenham, the poet:

*This earth is but a school preparative
For higher ministry. . . .*

*There is no death;
To those whose hearts are set
On higher things than this life doth afford.*

"And whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life."

For to the good steward the Lord says, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"And now if Christ had not come into the world . . . there could have been no redemption. And if Christ had not risen from the dead or have broken the bands of death, that the

grave should have no victory, and that death should have no sting, there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ. He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death. Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works, whether they be good or whether they be evil. If they be good, to the resurrection of endless life and happiness."

This anonymous poem brings some wonderful thoughts:

*There is a plan far greater than the plan you know,
There is a landscape broader than the one you see.
There is a haven where storm-tossed souls may go.
You call it death. We, immortality.*

*You call it death, this seeming endless sleep;
We call it birth, the soul at last set free.
'Tis hampered not by time or space. You weep.
Why weep at death? 'Tis immortality.*

*Farewell, dear voyager, 'Twill not be long.
Thy work is done, now may peace rest with thee.
Thy kindly thoughts and deeds, they will live on.
This is not death, 'tis immortality.*

*Farewell, dear voyager, the river winds and turns,
The cadence of thy song wafts near to me,
And now thou knowest the thing that all men learn;
There is no death. There's immortality.*

Because of Jesus Christ our Lord and the victory we have through him, while facing death we talk of life—life eternal, life everlasting. We may speak of paying our last respects to one who has departed from our midst, as though it had to do with something final, something finished, but in the same moment, in our faith we look to God and commend the immortal spirit of our loved one to his care. We may talk of a land from which no one has ever returned, and in the same instant reflect upon the sure and certain hope of the resurrection because Christ *did* rise from the dead. He *did* return; and for forty days he ministered among the men of ancient Judea as their resurrected Lord.

The words of Jesus are very often referred to as the words of life. The words of Jesus *are* the words of eternal life; they have to do with this world and the world to come. They are the eternal words of God—not just spoken but purposefully translated into human living. Jesus declared the words of eternal life. He also personally ministered this life unto men. Christ *in* his followers—this was life brought into their

very being by his word and by his Spirit. It became their hope of glory, and it is still the hope of glory of all followers of Christ. The beloved Apostle John said, "He that hath the Son, hath life"—not a future achievement but a very present reality.

We rejoice in the word of God today as he said, "This is my work and my glory, to bring to pass the immortality, and eternal life of man." We believe in the God to whom our Brother Israel gave his unquestioned allegiance, and whom he served faithfully to the very last. We believe that God is actively, helpfully interested in bringing through his Son and through his church and through the power of his divine Spirit eternal life to us today. This is the belief of the church over which President Israel A. Smith presided. God is actively at work in his world today. By his word and by his Spirit he enters into the lives of men to lift them up to refine their lives and make them spiritual and noble, helpful to all mankind, so that our world may become the kind of world into which God may someday come to abide among his people.

This belief affects all of life. It had great effect in the life of President Israel A. Smith as I saw him as his pastor. This belief gives deep meaning to life, for all of life takes its meaning and purpose from the life which was in Christ and was ministered through him to others. And it continues to be ministered into the lives of men through his church today.

Brother Israel shared much of life with us while he lived here among us—the life of God through his Spirit. We knew him. We saw him coming and going among us. We shared in his wonderful spirit of love and friendship. In his home for over forty-one years he shared all with a good wife, each faithful to the other until death parted them. They had much of joy, but they also had some very deep sorrow. Whether in joy or sorrow they shared, sustaining each other, rejoicing together or sorrowing together down through the years.

IN LATER YEARS, with his son and his son's companion and children in the home, Brother Israel found joy in the love he had for his grandchildren and in the knowledge that they loved him dearly. In the home this man was a Christian husband, father, and grandparent. In the community he was a very excellent friend and neighbor.

A simple little story, but typical of the man, is an incident which occurred the last time I remember seeing Brother Israel A. Smith. I had started to cross the street on my way to the Stake Office from the Stone Church when someone waved a hand and called, "Hi." I looked up as his car went by and saw and answered this man whom I rejoiced to call my friend, and whose love I had known. I can't forget that friendly greeting. Today the remembrance of it means much to me.

If this were something that had to do with me alone, it would not be very significant, just one man's experience. But I talked to someone yesterday who goes to work early each morning. This neighbor told me that while he was waiting for the bus, Brother Israel often came by as he went to his office in the early morning hours, and he would always wave a "good morning" as he went on his way. This neighbor of President Smith then told me how much this meant, getting on the bus to go to work after having this wonderful greeting from this good friend. Brother Israel was always friendly and approachable by all.

In the Stone Church congregation he was one of the most faithful members in attendance, listening to and encouraging the workers there as opportunity offered and frequently coming up to express his appreciation for the ministry we were striving to give. Very often he would speak in en-

couragement to some younger man of the ministry who might be preaching for the first time in the Stone Church. He was not one who liked to push forward. We invited him time after time to come up on the stand with us; but he chose to sit in his usual place. For many years he sat over in the west wing, but toward the last he changed, coming up the east steps and going into the east wing. We were always aware of his presence at our services, usually at the early morning hour on Sunday, faithfully attending, listening, doing everything that he could to encourage us in the local church life.

In civic life, he was interested in that which had to do with the welfare of his fellow human beings. Notice the various organizations of which he became a member, helping in those projects which would contribute to the good of his fellow men. He also entered helpfully into those things pertaining to law and government, and by invitation found his place with those who worked together in forming the new constitution for the state of Missouri. Here is a man respected in his home, in the local community, in his local church, and in civic affairs in his home city, county, and state.

HAVING NOTED ALL these good things, we now give attention to the very important place he held as the presiding head of the church. His influence immediately reached out beyond local limits when he became the head of the church. He visited various countries of the world, some of them beyond the oceans. The meekness and humility of the man and his love for human beings thus reached out to bless many people far removed from Independence. I feel that I am justified in saying what is in my heart and soul today. I believe that this brother of ours, the head of the Reorganized Church of Jesus Christ for the last twelve years, had a worldwide influence for good. As he reached out to the members of the church throughout the world, he stimulated in them a love for God and for their fellow human beings.

He stimulated and inspired in others a desire to unite with the people of God in carrying God's work forward. He made an excellent contribution to the unity and love and forward movement of the church during those twelve years. He was a man who had our respect, and at least part of the reason for that was that he had so much respect for others. The officers and members would be expected to respect and honor him as the president of the church; but he never lost an opportunity to show his respect for others. He has often told someone when we were out together, "This is my pastor—the pastor of the congregation where I attend church." It startled me at first to have him speak that way, but it was his way of showing his respect for the office of pastor and for me as his pastor. I'm sure he has affected others as he affected me, for he always showed a willingness to listen to what others had to say, to give consideration to their opinions and ideas, and to put all those ideas together for the good of all. We learned to respect him even as he respected each man in his office and in his place.

TWO THINGS ARE very important in the work of Jesus Christ our Lord. One has to do with the individual. The other has to do with sociality. According to the word of the Apostle Peter each is to add to his "faith virtue, and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." When this is done we have in our souls that which makes of us the kind of children of God that can eventually inherit the everlasting kingdom. As the Apostle Peter puts it, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ."

It is very necessary that we realize today that there can be no worth-while and effective social order unless the principles of life that have come to us through Jesus Christ—that not only mean abundant life on earth today but also life eternal—shall first bear fruit in the individual.

Brother Israel was moved by this transforming Spirit and added to his faith the Christian virtues. They made him the man that he was. Necessarily, there must first be *many people* who respond to the teachings of Christ, to the words of eternal life, and who bring into their own lives those virtues that were in Christ. Then by gathering all those people together who have thus taken Christ for their guide and leader, who are workers together with him for the accomplishment of his great purpose, and adding to them in their fellowship the guidance of that Spirit which moved Christ to give himself for the good of all mankind, we shall see the growth of a social order among us that will become a power for good for all. Today the greatest need in our world is that all those who love the Lord shall learn to so love each other and walk with each other in all things pertaining to life that the face of our world may be transformed into a place of love and joy and peace because of the righteousness of people. Those who have taken Christ into their lives and are guided by his influence may thus be able to make of our world the kind of place that is safe for everybody.

TODAY MEMBERS of the church everywhere mourn the loss of their leader whom they loved dearly. Today we in the Stone Church, in Independence, and in the Center Stake mourn the loss of one who lived among us, shared intimately with us, was very close to us. We honor him today by considering those things for which he stood which have to do with the transformation of the lives of men and women, that the glory of God may be seen in them. These good stewards of the teaching of Christ will not only apply them in their own lives but will minister them unto others.

And herein is the greatest reason for faith and hope that is held out to men today; for there is something more powerful in this world than atom bombs—something more wonderful, more meaningful than anything that has to do with physical life or death. It is the ministering of eternal life to men who, living in the light of Christ, may learn to control

everything for the good of all mankind. This is vastly more important, more powerful than the destructive forces man can devise. Under the teachings of Christ and by the light and power of his Spirit men can learn to control all life for the good of mankind. Then all the things that come into their hands shall be used for wonderful, helpful purposes.

If I have thrown some of the idealism of the church into this and preached a little, I hope you will forgive me. I feel that Brother Israel A. Smith loved the cause of Christ and desired to see His work go forward that all men might live in Christ, that the fear of death might be taken away and that instead there might be a bright hope of immortality and eternal life.

As we think of Brother Israel and the place he occupies in our hearts, we offer in final tribute of respect the beautiful thoughts in this poem by Rossiter W. Raymond.

*Crowned Son of God! Behold, Thy friend
Departs from us, to bide with Thee. . . .
And by Thy promise sure, we know
That he on whom we leaned in love
Shall stand, as in Thy Church below,
A pillar, in Thy Church above!*

May the God of heaven help us that the vision which moved in the life of Brother Israel Smith can also be effective in us. May the special blessing of the Spirit of God be with our young brother Don and his wife and children, not only to comfort them in this time of need but to inspire in their souls all those things which have to do with life everlasting through Christ, our Lord. May they partake of the wonderful blessings of eternal life which meant so much to this good father, husband, and leader of our church. And may the blessing of God be upon all of these loved ones gathered here today. With some of them we have shared much through the years and have been in their homes many times.

God loves each and every one of you, of this we are assured. Under the power of his Holy Spirit he will guide and direct and help throughout all of your lives if you seek him. We ask God's divine blessing upon you and upon all those loved ones and friends here and everywhere who today share in paying respect and honor to Brother Israel. We ask it all in Jesus' name. Amen.

The last mile — funeral procession entering Mound Grove Cemetery





The Case for the World Fellowship Fund

AT GRACELAND the program entitled "The World Fellowship Fund" has been established to help finance a "Graceland Experience" for young people from other lands. This fund has been the primary source of financial aid for these students. In recent years the major contributions to the fund have been made during the Home-coming activities. However, individuals have contributed money at other times to support our students from other lands. These people have recognized that the church is increasing its missionary activity in other countries. They are helping the college to keep pace by providing finances for young people from those countries. To keep pace with the moving church program, the college must educate greater numbers of young people from other lands. The "World Fellowship Fund" must be widely understood; it must have greater support.

For a long time it has been the American dream to furnish maximum education for all. This meant that there should be no ceiling on the educational opportunity of the American youth. Each year, despite rising costs and a more complex society, that dream has been nearer realization for American youth.

It is important that the members of the Reorganized Church of Jesus Christ with their basic conviction concerning the worth of the individual should be even more concerned with education of youth. We have espoused and been aggressively engaged in programs of education since the restoration of the church. As a part of this drive for education for church members the church has endorsed higher education by its support of Graceland College. The people of the church have aspired to send their children to Graceland, the church college.

Thus far most American youth, with the ability for success, who have wanted to do so have found the finances to attend Graceland. This is not true for students from other lands. The differences in the rate of exchange, the cost of travel, and the limited earning opportunity in other countries make it very difficult for R.L.D.S. young people from other countries to attend the church college. There is a real need for the fine young people from our churches abroad to share in the kind of educational experience that is available only to church youth at Graceland.

For several years the World Fellowship Fund has helped a few of these young people to attend Graceland. It is important that funds be provided for increasing the numbers of these young people to attend Graceland. Some of the reasons are noted here:

- (1) The entire college group as well as the students from other lands has benefited very much from the exchanging of ideas.
- (2) The students have developed a greater understanding of the universality of the church and its mission.
- (3) These students want to serve the church in their home areas. They will be better qualified for this work following a Graceland experience. They will be better able to interpret the meaning and mission of a universal church serving a universal God.

The total mission of the church will be helped as these young people are privileged to come to the church college and study. Their living experience will enrich the quality of their ministry after they return home.

The amount of money received for the World Fellowship Fund each year has been rather constant, while the costs of education have risen. We now need to find wider support for the church youth from other lands who wish to come to Graceland. There are several ways in which such support can be given to the fund. These avenues of help include

- (1) Direct grants of money. Some will desire that this be credited as an alumni contribution. (The Graceland Alumni Council acted last October to allow the World Fellowship Fund to share in alumni contributions.)
- (2) Gifts of clothing, bedding, and other material goods. This kind of help will aid significantly in reducing World Fellowship cash outlay.
- (3) Pledges for personal finances. In recent years several individuals have pledged a small monthly sum to help meet the personal expenses of a student.
- (4) Providing for employment opportunity. This last method is one of the best for helping students. Many of these young people come to our country with the competencies necessary in good employees. It has been our experience that all of them are industrious and anxious to help pay their educational costs.

The Student Immigration Laws allow students to work during the summer vacations. In many instances the students arrive in America in the early spring and have four or five months in which to work before school begins. The education of these students is broadened by the opportunity to live with church families in various parts of the country where they also have a good-paying job. The college favors this program, for the students earn their expense money while becoming oriented to our culture and improving their language facility.

The World Fellowship Fund will be benefited most by non-designated gifts. However, support in any of the ways mentioned will help materially and can be allocated to an individual if this is requested.

It is the dream of those of us who work at Graceland that each qualified young person in the church who makes application to come to Graceland will in some way find the financing to do so. We hope that *this year* funds will be available for many of those who wish to come to Graceland. Several are now awaiting acceptance.

Those who would share in this World Fellowship Program by gifts of clothing, by pledges of financial support, or by work opportunities, should correspond with the Dean of Students at Graceland. The case for the World Fellowship Fund is the case for youth in a world-wide church.

Financial Progress in 1957

THE YEAR 1957 showed continued gains in general church income and membership participation as indicated by the following schedule:

	1956	1957
Number and percentage filing tithing statements	22,758 16.67%	24,544 17.6%
Number and percentage contributing to the General Fund	45,341 33.22%	47,655 34.2%
Number and percentage contributing to all General funds	50,608 37.1%	58,562 42%
Contributions per member to General Fund	\$14.66	\$14.93
Contributions per member to all General Church funds	\$17.98	\$18.69

Twenty Leading Districts

Districts and stakes are ranked in terms of achievement in percentage of membership contributing to all general church funds, amounts contributed per member in tithes and all general church offerings, percentage of membership filing tithing statements. Equal weight is given to the ranking in each category to arrive at a combined ranking for all stakes and districts. The twenty leading stakes and districts out of the 93 rankings for 1957 will follow. The figures in parentheses to the right of the stake or district designated show the rankings achieved in percentage of membership contributing to all general church funds, per capita contributions in tithes and all general church offerings and percentage of membership filing tithing statements in that order. For instance, Center Stake achieved first place in over-all ranking with first places in percentage contributing and per capita contributions and third place in percentage filing tithing statements.

1. Center Stake	(1-1-3)
2. Lamon Stake	(2-11-5)
3. Far West Stake	(9-14-1)
4. New York Metropolitan	(6-7-14)
5. Detroit International Stake	(11-5-12)
(6. Central Missouri Stake	(10-16-3)
(and	
(6. Kansas City Stake	(8-13-8)

8. Miami-Pittsburg	(5-20-6)
9. Nauvoo	(16-17-2)
10. Kirtland	(13-10-13)
(11. Rich Hill and	(12-26-7)
(
(11. Northwest Ohio	(22-4-19)
13. Pittsburgh	(15-15-18)
14. Washington, D. C.	(4-2-46)
15. Owen Sound	(27-34-10)
(16. Lower Florida and	(27-29-20)
(
(16. Columbus	(30-12-34)
18. Philadelphia Metropolitan	(14-22-41)
(19. Northeast Illinois and	(19-9-53)
(
(19. Black Hawk	(24-28-29)

In order to complete the year in the top twenty rankings, a stake or district must rank in the top third of at least two of the three subsidiary rankings.

Outstanding Gains

Thirteen districts gained ten or more places in over-all rankings. Unusually high gains were made by Kansas-Colorado, Southern Ohio, Red River, Youngstown, and Alberta Districts.

Kansas-Colorado made an outstanding gain from seventy-ninth place in over-all ranking in 1956 to fortieth place in 1957. This was achieved by a per capita increase in giving from \$13.05 to \$15.11; a gain in contributors from 19 per cent to 36.8 per cent; and in filers, from 12 per cent to 20.1 per cent.

Southern Ohio gained thirty places over the 1956 ranking. Most outstanding was the gain from 9.9 per cent filing in 1956 to 18.1 per cent in 1957.

The numerically small district of Red River gained 28 places in over-all ranking with an increase of \$8.25 per member in per capita giving to all funds and an increase of over 16 per cent of membership contributing to the General Church.

Alberta District made an excellent gain of 19 places with a nicely balanced increase in percentage filing and contributing as well as per capita contributions.

Lower Florida, with 17 places gained, and Central Texas, with 16, showed most encouraging gains for the year.

Percentage Contributing

The use of Auditorium dime cards resulted in a very marked increase in the number of receipted contributors. A gain of nearly 5 per cent of the total membership was made in contributors to all general funds.

The twelve leading stakes and districts, with percentage of membership contributing to all general church funds, are as follows:

Location	Per Cent
1. Center Stake	62.5
2. Lamon Stake	61.8
3. Scranton	57.1
4. Washington, D. C.	55.7
5. Miami-Pittsburg	55
6. New York Metropolitan	54.8
7. Hawaii	54.2
8. Kansas City Stake	54
9. Far West Stake	53.8
10. Central Missouri Stake	52.5
11. Detroit International Stake	51.5
12. Rich Hill	50.3

The lowest rank of 93 has 18.7 per cent of membership contributing tithing or general church offerings. While this percentage is very low, it should be remembered that in 1947 twenty-two dis-

tricts out of 76 stakes and districts had less than 18.7 per cent contributing to the General Fund, and the lowest rank had slightly under 6 per cent of its membership contributing in that year.

Per Member Contributions

The per member contributions remain disappointingly low. The average annual tithing contribution (General Fund) in 1957 was \$14.93 with oblation, Auditorium, College Day, and Sanitarium School of Nursing Day amounting to \$3.76 for a total of \$18.69 for each properly enrolled member in the domestic field. It is estimated from such stake and district records as are available that an additional two thirds of this total should be added to include all local offerings for budgets, building funds, reunions, etc. This would make a total of \$31.15 per member for each properly enrolled member in the United States, Canada, Hawaii, and Alaska. The National Council of Churches of Christ in the United States of America in 1957 reported an average giving of \$56.74 for forty-one Protestant and Eastern Orthodox churches in the United States, and \$48.27 for churches in Canada. Twelve United States denominations report per member giving of over \$100.00, and one of these reports over \$200.00 as the per member contributions for the year.

The lowest rank of 93 is based on \$4.23 tithing per member and \$1.16 for all other offerings, a total of \$5.39 per member. This rate of giving throughout the church would have resulted in a total General Church income of \$751,000.00. The top rank was achieved with a per capita contribution of \$35.22, which amount on a church-wide basis would have provided \$4,998,000.00 of income. The actual income for tithes and all General Church offerings was \$2,603,796.33 for the domestic field. The twelve leading stakes and districts with the per member contributions to all General Church funds for 1957 are as follows:

1. Center Stake	\$35.22
2. Washington, D. C.	28.86
3. New York	26.99
4. Northwest Ohio	26.17
5. Detroit International Stake	25.65

6. Red River	\$25.44
7. New York Metropolitan	25.18
8. Toronto	24.67
9. Northeast Illinois	24.07
10. Kirtland	24.00
11. Lamoni	23.47
12. Columbus	23.23

Thoughtful church members will raise some pertinent questions at this point as they compare present per member giving with that of other churches.

Are we using comparable statistics? Does our church have a much larger inactive list than other churches? Is the average Latter Day Saint included in the subnormal income groups, and our giving therefore reflects more or less accurately the giving ability of our membership? Is it possible that we have placed such emphasis on tithing that we have come to believe *the one tenth of the increase* will meet all church needs? Is it possible our low level of giving in some areas at least reflects spiritual poverty to a greater extent than it indicates limited economic resources?

A tithepayer in most churches pays \$1,000 tithing on a \$10,000 annual income which tithing usually includes both congregational and general church needs. Most of the one sixth of our members who pay tithing on an accounting basis will contribute between 1 per cent and 3.5 per cent of income as tithing. How many of these devoted members realize that *in order to match the church giving of a tithe-paying neighbor of another church, they must contribute surplus or offerings for local budgets, building funds, reunion, oblation, etc., totaling from two to nine times the amount dedicated to our church as tithing?* Is it possible that Latter Day Saints have so concentrated on the *one tenth of increase* that they seldom stop to calculate the *percentage of income* contributed to the church for all purposes? Is there a need for the church today to give more attention to the stewardship accounting as a means of determining not only the tithe but also ability to contribute surplus, freewill offerings, and consecrations to advance the cause of the kingdom (Doctrine and Covenants 129: 8)?

Tithing Statement Filers

Gains continued to be made in percentage of membership filing up-to-date tithing statements during the year. Sixteen districts and stakes completed the year with over 20 per cent of membership filing tithing statements, and only three districts remained below the General Church average of 7.8 per cent filing in 1947. The twelve leading stakes and districts with percentage of members filing are as follows:

	Per Cent
1. Far West Stake	35.5
2. Nauvoo	34.1
(3. Center Stake and	30.5
(3. Central Missouri Stake	30.5
5. Lamoni	30.1
6. Miami-Pittsburg	27.0
7. Rich Hill	26.9
8. Kansas City Stake	24.3
9. Michigan Upper Peninsula	23.9
10. Owen Sound	23.2
11. Springfield	22.8
12. Detroit International	21.8

With the uncertain economic conditions of 1957 and the measure of unemployment which affected our people adversely in some areas, we have reason to be grateful for the increased participation on the part of church membership and the increased income which came to the church. Very substantial gains in the numbers of church members making their stewardship accounting have been recorded in districts where the Abundant Life Program has been taken into the homes of our members. While the annual gains may appear to be slight, nevertheless over a period of a decade these gains become very substantial indeed and are reflected today in every aspect of the church activities.

Complete statistics are being furnished to all church appointees, stake and district presidents, bishops and bishop's agents. Additional information concerning your own specific stake or district is available from any of these church officers upon request.

FOURTH- AND FIFTH-GENERATION PASTORS

EDITOR'S NOTE: An error occurred in the June 16 Pastor's Issue of the *Herald* due to the misinterpretation of a telephone conversation. The following data correct the pastoral progenitors of Blair Wildermuth and include additional for two of his uncles.

	Location	Father	Grandfather	Great-Grandfather	Great-Great-Grandfather
Wildermuth, Richard E.	Plano, Illinois	Lester O.	Eli M.	Otis Shumway	
Wildermuth, Jerome F.	Aurora, Illinois	Lester O.	Eli M.	Otis Shumway	
Wildermuth, Blair L.	Center Stake	Charles R.	Lester O.	Eli M.	Otis Shumway

Letters from Marian

(The following excerpts are from letters written by Marian Blumenschein since her last article appeared in the February 24 "Herald." Because so much interest has been expressed by Herald readers in the Blumenscheins and their "mission" in Honduras, the editors have requested permission to publish these paragraphs.)

February 12

Everything is looking up. We are moving this week to Mogote, the nearest village to the Suiza. John got the bridge in last week. It is a twenty-foot span, and our wonderful (they really are) new neighbors helped him without thought of pay.

Mogote sits on top of the mountain ridge. It is a clean, beautiful, Swisslike village of forty homes. The homes are red-tile roofed and are well kept. There is green grass, and stone walls and white goats complete the picture. We



The congregation which met at our home for the first service which we held in Spanish. There were twenty-six in attendance.

are happy with our prospects there as the people are equally delightful. We are to have a new address—and we think it will be permanent. It is Mogote, Santa Barbara, Honduras, Central America.

March 16

If people should ask about sending us gifts of food or any packages, please advise them not to. It costs too much on both the sending and receiving ends. The children's school supplies (books and pencils valued at \$8.00) cost us \$2.00 to get them through customs. Also, we know that we are not getting all of our mail, so we think it unwise for anyone to send money as a gift. However, we do truly appreciate the concern of friends and loved ones, and we are thankful for their interest.

It will take a year at least for John to get licensed to practice medicine in Honduras, so the clinic is still in the future. I wonder, though, if he will be pressed into medical work sooner than we expect. This has been our experience in telling the gospel here. Some folks are asking to be invited to our church services, which up to this time have been only in English for our family. John has his Spanish-language materials out that the Saints at Weslaco mission gave him, and although we feel "not ready yet," we are starting services in Spanish next Sunday.

We moved into our cabin on La Suiza March 3 and started school on March 5. We have four students—one

Our neighbors who live in the little village of Orcancito—about a mile from the Suiza.

in the second grade, one in the fifth, and two in the eighth—all named Blumenschein. . . . Our cabin is very small (20 by 10 feet), and our furniture consists of car seats, which serve as chairs and beds, a card table, a built-in kitchen table, and two gas plates with a detachable oven. John and José are digging a well. Our next project is a storage shed, and then we plant garden.

Our land is on a flat, grassy plain with mountaintops rising on two sides. We are halfway between Mogote and the lake—two and a half miles from each. A well-traveled foot-and-donkey road passes our door, and we have many visitors. There is no electricity, but a telephone line is not far away. Our cabin, which John and José put up in four days, has sheet metal walls, screen back and front, and a wooden floor.

Later

We had twenty-six people out to our first church service in Spanish, which was held in our yard. John's Spanish is "rough," but the people are interested in spite of our ineptness. After the service we served a meal to all; menu—rice and chicken, beans, rolls and honey, and water to drink.

All of us are fine.

April 16

This past Sunday we divided our congregation into two parts for classwork—adults and children over eight, and in a separate class, all children under eight. Thus far John's lesson material is being well received. It was prepared by our church members in Weslaco. I am teaching Bible stories of Jesus printed in Spanish by the Evangelical Church.

The front of our church home in Mogote.

My little pupils (one dozen) were very attentive, but in the activity period the boys tried to steal the new crayons. I had to frisk all in the class before I let them go.

Through the week our youngsters "go to school" in the morning, and in the afternoon we all work like troopers building the house. More than half the footings are in now. The walls will be of rammed earth, the floors of Mexican mosaic tile—if money allows—and maybe some flagstone (that's free).

I baked two squash pies this evening, and sometimes I'm up until 8:00 p.m., baking bread. We still are living with only the equipment that we brought from the States in the Volkswagen. We're having the time of our lives improvising—a lard can made into a bread pan, a sieve made from a piece of screen, a large salad bowl from a turtle shell, and a bread plate from his tummy.

April 27

Our services at church last Sunday were really something; we had thirty-five in attendance, and I had so many youngsters I was almost in a panic. José has made five more benches. I will have to give daughter Beth (age twelve) the children under six, and I'll take those from six to twelve. All over twelve will go in John's class. José needs to be in John's class, because John needs his help with the language occasionally.

May 26

The vacant home in which we hold services in Mogote is owned by a daugh-



ter of the Castillo family. It is at our disposal free of charge. Maria Castillo is our best friend here. She has started to read the Book of Mormon. Please pray that she may receive a witness of its truth. Latest word among the Catholics is that the *gringos* are building a house on the Suiza for the children of the Devil.

We have purchased hymnals for the congregation. All services and classes are in Spanish and without benefit of a translator. After laying a foundation of fundamentals from materials prepared by the Latin-American Mission in Weslaco, John is now presenting the Book of Mormon and reading it in class. It's surely too bad that *Between the Covers of the Book of Mormon* has not been translated into Spanish for the benefit of the children who attend.

The garden is in finally and well fenced against the neighbors' pigs. Our relatives and some of the *Herald* readers sent garden seeds from many parts of the United States, so we have the best of seeds and high hopes for an abundance of fresh vegetables. Some of the natives watched us plant. The next morning we had visitors wanting to buy seeds. What they wanted most was radishes!

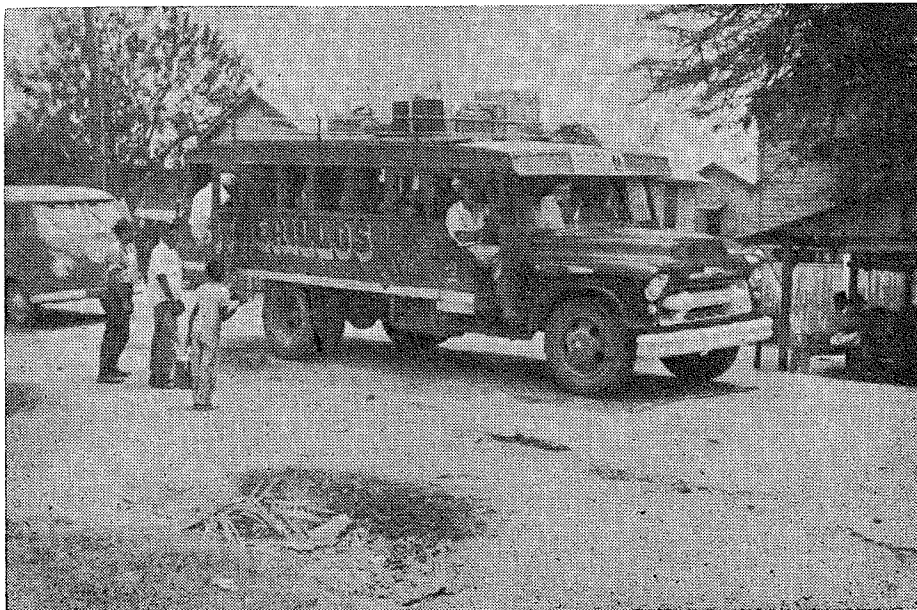
We took a week off school so the children could get enough sand and rock hauled out of the nearest dry creek bed before the rains begin. At this point we are still pouring footings. Manuel Castillo has been hired to help us. One day we saw a bright green snake. Quick as a wink Manuel whipped out a "nigger shooter" I didn't even know he had and shot the snake right in the head. He is fifteen and a really fine boy. Jody said, "Mommy, let's give him an English name and just keep him." We all love him.

The people still come wanting to buy my home-baked bread after being refused time and again. We laugh and say José and I will go in business: he'll make candy, and I'll make bread.

We will have a picture of our cabin on the Suiza in about ten days or two weeks. The roll we had ruined at the studio in San Pedro had pictures of the Suiza, but we tried again. I am enclosing a few photos which you may use if you choose.

MARIAN

The cross-country bus which John and Jose' take to San Pedro. This bus carries all kinds of cargo—furniture, livestock, and people. The passengers often ride on top.



Memoirs of Clara B. Stebbins

FOR SOME YEARS two sessions of General Conference were held each year, one beginning April 6, the date of the organization of the church, the other in the fall. In 1882 the fall conference was held in Lamoni, Iowa. A place was provided for it on the north end of the Herald House lot. An arbor was built covered with boughs hauled from the woods south of town where later the Lamoni Reunion was held for many years.

Meeting under this arbor were the General Church officers, the people of the little new town, and a number from the surrounding country, some of whom came in lumber wagons. President Joseph Smith presided over the business sessions. This furnished a thrill to those who had not met him before.

The prayer meetings were full of interest, as also were the proceedings of the Conference, especially to those of the church. Then there was the pleasure of entertaining the visitors. This was the last semiannual General Conference.

Helen was eight years old when she was baptized. In that year a baby sister brightened our home and made her happy. Ruth was truly a gift from heaven with a smile for everyone and a peaceful outlook on life. She stayed with us only one year. Her going left such a hurt in my heart that Sister Dancer said I never looked the same afterward. She could sympathize. She had lost two baby daughters.

The Dancers had moved to town. They built the large square house, always painted white, three blocks south of Main on State Street where Highway 69 later passed it. This was a familiar place to us where Helen and Alberta played and Henry was at home with his old friends. Sister Dancer came often to our home and was like a mother to me.

Two incidents in Helen's school life made us glad to note her sympathy with other children. One day two little boys in her room were kept in at recess. In a whisper Helen asked the teacher if she might stay, too. Having gained permission she kept her seat while the rest were out. She told me at home that she didn't want to be out playing while the boys had to stay in.

On another day when school was out, the children came streaming down Main Street from the East Side schoolhouse, across Linden and on to where two small boys had their wagon caught in a crack of the old board sidewalk. They swung out around the boys and passed on, all but Helen. When she came to the boys she stopped and worked with them to help them free the wagon. When it was loose they all started on together. The boys soon ran on with the wagon, but Helen didn't mind. Two men, standing in a shop door, observed the incident and told what had happened.

When the wind blew cold while on their way home from school, Helen would bring Laura Kelley into the house to warm and wrap her better for the rest of her way up the hill to her home.

Helen's cousins—Carolyn, Herbert, and Edith Jarvis—visited her at vacation time. Their home was in Burlington, and their father was assistant secretary of the Burlington Railroad. His family traveled on passes and this privilege was often

extended to Helen and me. On this basis we visited them, sometimes when Helen's father was away preaching.

My sister, Mrs. Cramer, lived with us for one year after her husband died. We wanted her to stay longer, but she said, "No more zero weather for me." Her home was in Florida. Earlier, when her children were small, her two daughters, Tonsie and Adore, had visited us. One day while they were here I was lowering the upper part of a window when it dropped suddenly and caught my hand between the two sashes, causing pain. Tonsie was sympathizing with me. Then I got the oil and applied some of it on the bruised part of the hand. The pain was eased and soon it was gone. Tonsie said: "Oh, we do need some of that oil in our family."

With three boys and two girls someone was always getting hurt. I said: "Yes, it is good to have," and then I explained to her how the help comes from the Lord and we must have faith in order to receive it. Her father was not a member of the church, so they had not had the oil in their home.

Sometimes I have had remarkable help with the use of the consecrated oil, but not always, depending, I suppose, on the need and the degree of faith exercised. Thinking about the right to bless the oil, I traced it back to the authority bestowed by the angel who restored the gospel to earth. From then on I thought how it came down through the succession of ordinations to the elder who consecrated our oil, an unbroken line, to bring us one of the blessings of these latter days.

HELEN AND I had happy times at home together. I read Bible stories to her and taught her the Sunday school lessons. She was interested in some things beyond her age; for instance, the return of the Jews to Palestine and the fulfillment of prophecies by Joseph Smith. When ten years old she was much disturbed by Clark Braden when she went with us to hear him lecture in the church. It distressed her when he repeated the name "Old Joe Smith," discrediting his character and his work. On the way home she gave expression to her feelings and she said, "Doesn't he know the rains have come back to Palestine and that Joseph Smith was a true prophet?"

Helen was in Miss Cazaly's class in Sunday school with others of her own age. Once when the teacher was sick, Helen taught the class. Sister Walker, then superintendent, said: "Mark my words, that girl will be a leader." But she did not live to verify the prediction.

There were not many fences in town, and we did not keep ours after it needed renewing. For many years there were no sidewalks. Then we had board walks and later cement walks. At first, even going to church in the little chapel, we had to wade in the mud. Going out to Brother Joseph's after a rain, we had to pick our way, but if we wanted to go we didn't wait long. I remember going out to see if I could help after David, the eldest son, died.

I think we were most grieved for Brother Joseph and Sister Bertha after their six-year-old Azuba died. Her death was caused by a stroke from a ball bat. On the school ground she ran past the boy just in time to catch the stroke as he swung the bat. It was unintentional, but how bad the boy must have felt! This was a shock to the whole family.

On his way to the office Brother Joseph often stopped in to see us. One day some time later he came to bring for Helen Azuba's little white fur muff and tippet, a tender token of friendship from the sorrowing father and mother. It was after this that he wrote "Beneath the Darkest Cloud." Their daughter, Lucy, born some time later, was a great comfort to them.

Still in the home were Carrie and Zaide, Audentia, Fred M., Israel, and Hale. Carrie married Frank Weld; Zaide married Richard Salyards. I kept their little Richard for three months during his mother's illness prior to her death. His Grandmother Salyards then assumed the care of him.

IN 1892 diphtheria took the life of our daughter Helen. One day near the end she said: "Mamma, I am all you have, and I'd like to stay with you, but I think I'll have to die. You have told me that love is the best thing in the world, and now I know it is. The Lord seems so near I feel as if I might reach out my hand and touch him, and if you will stay with me, I'll not be afraid."

I kept smiling on at her in the midst of my grief until she passed away.

Mother Gillen stayed by us to the last. Her daughter Lulu was one of Helen's playmates.

I was much alone the week after the funeral, but I was upheld in the comfort of the Spirit, and I could sing, "O grave, where is thy victory, O death, where is thy sting?"

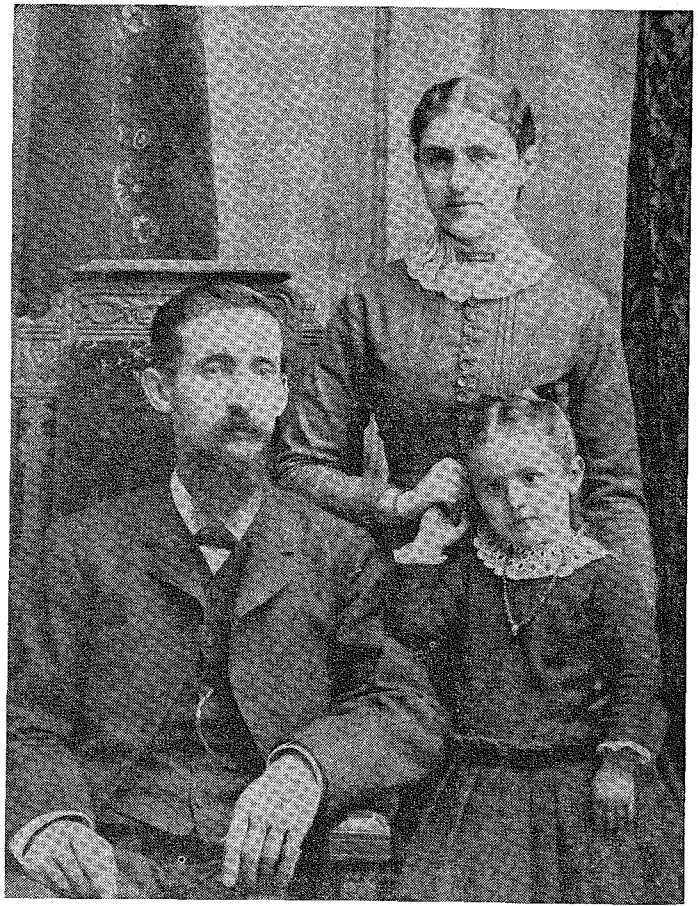
After that I was left more to myself, and I suffered with the feeling that my heart was in a vise under actual physical pressure. That continued for a long time.

That spring we attended the General Conference in Independence, and from there we went on to Glendale, California, to visit my sister and family who had moved there from Burlington, Iowa. We also spent some time in the Daniel Garner home near Fresno. Mrs. Garner, the former Mary Cazaly, was our friend. Before returning home we visited Saints in San Bernardino, San Francisco, and other places where Henry preached. At a two-day meeting in Santa Ana a brother was given a message by the Spirit which he wrote for me. In it I was told to be looking for work that would be opening for me.

Shortly after we returned to our home the Daughters of Zion Society was organized; I was chosen secretary. This opened work for me that lasted for a number of years. I kept on with my work as superintendent of beginners, and in giving myself for others the burden was lifted from my heart.

Helen's death was a hard loss for her father, but he kept on in faith, administering to the sick, and in other ways being faithful to his calling. He and another elder were called to administer, after the first prayer meeting we attended, just after the funeral, and I came back to the empty house alone.

Peter (Albert Pierre) Dancer, was the first one buried on the hill west of Lamoni. The plot was laid out by his brother as a cemetery and named Rose Hill. His monument is in the form of a broken tree trunk with a vine twined around it. From the entrance to the cemetery a driveway runs straight up the hill to the north. Near the foot of the hill a drive branches out each side to go around up the



Henry, Clara, and Helen Stebbins in 1884

side of the hill to the east and to the west. These are bordered by walnut trees. The name Rose Hill, in white letters, appears at the left of the entrance on a long raised mound.

Alex Hopkins had the first furniture store in town. It stood where the drugstore now stands. He bought the first hearse in Lamoni. It was used the first time for our Helen's funeral. Before that a spring wagon had been used.

We attended the wedding of Audentia Smith and Benjamin Anderson, and Henry performed the marriage ceremony in the presence of the family. This was in the parlor at Liberty Hall with the pictures of Joseph's father, and his mother, Emma, overlooking. Here, in later years, the prayer meetings at Liberty Home have been held. In the room next on the north of this one, we have been told, Brother Joseph received revelations for the church.

Audie and Ben and their daughters, Bertha and Doris, born in Lamoni, have been my very dear friends.

SERVICES were held in the basement of the Brick Church until the upper part was ready for use. I remember the first Thanksgiving dinner held in the church. Long tables were placed and chairs brought in. The unfinished west part was used for a kitchen that day. We stepped through the door past the stone foundation onto the bare ground where a stove had been placed. Here Sister Glaud Rodger presided over such cooking as needed to be done. I know we had appetizing hot mashed potatoes, turkey, and gravy. Many of us women were willing helpers. Brother Joseph was present with his family, and the blessing he asked expressed our sincere gratitude that we were to have the satisfaction of worshipping in a real church home.

Graceland Gazette

■ The Acacias have been autographed, and the doors of Graceland have closed for another school year leaving to memory the many activities of commencement week, 1958.

■ The annual freshman class picnic was held Saturday, May 24, on South Campus. After the picnic supper, organized games were played. Skits and other talent features by the students were also presented. To close the campfire theme of "The Old and the New," Dr. Cheville spoke to the group.

■ The same evening the sophomores met for their annual banquet in the Memorial Student Center. Cecil Ettinger, president of the Alumni Association, was special guest of the class. To be admitted to the banquet each sophomore had to produce a letter of expectations and/or predictions concerning his future. This information was sealed in a cylinder to be opened ten years from now. Master of ceremonies for the dinner was Eric Leighton from Detroit, Michigan.

■ Members of the graduating class of 1958 donned their caps and gowns for the Baccalaureate service Sunday, May 25. High Priest John Blackstock, president of Far West Stake, was guest speaker at this occasion.

■ This year the campus picnic and band concert were combined and held Sunday evening. The dinner music provided by the band added a pleasant note to the evening meal. Later faculty and students enjoyed organized games.

■ The women on campus finalized their softball season Tuesday, May 27, with the annual all-star freshman-sophomore games. The freshmen won in a close game with a score of 6-5.

■ The theme for the 7:00 P.M. closing fellowship was "Henceforth I Call You Friends." Officiating were Alma Blair; Dr. Roy Cheville; Pastor Lavern Sivits, North Platte, Nebraska; Gene Painter, Long Beach, California; and Robert Speaks, Independence, Missouri. Jim Nesly of North Platte, was ordained to the office of teacher by Dr. Roy Cheville and Elder Lavern Sivits.

■ Members of the Married Group met together for a final pot luck at North Park. Dr. Roy Cheville led the group of twenty-nine couples and their families in group singing.

A sacrifice offering was taken and sent to the Auditorium fund for the purchase of a seat.

■ A Commencement vesper service was held on May 28 in the Memorial Student Center. The theme, "And in Ages Hence I Yet Shall See," was carried out in testimony by various students representing studentship, athletics, and world service. Apostle Paul Hanson was a special guest for the evening. Four awards were presented: Elbert Harrington, East Moline, Illinois, Silver Seal of Graceland for athletics; Floyd Ayers, Eden, Idaho, Gold Seal of Graceland inscribed "Studentship"; Everett Graffeo, Independence, Missouri, Gold Seal of Graceland inscribed "Studentship"; and Harold Leland, Seattle, Washington, Silver Seal of Graceland inscribed "Student Life."

■ The Graceland Players presented the English Hit, "See How They Run," on May 29 in Zimmerman Hall, under the direction of Miss Celia Schall. This rollicking English farce provided many laughs for the audience. The students particularly enjoyed the performance of Clara Engle who works with James White as assistant to the vice-president-treasurer.

■ The second annual olympic games were held on Friday, May 30. The students participated in such events as tug of war, wheel barrow races, and shotput (balloons filled with water).

■ Saturday, May 31, at 7:30 P.M. the Commencement Concert provided an enjoyable evening for the students and the many visitors who were on campus for commencement. The Graceland Concert Choir, under the direction of Henry Anderson, and the Graceland-Lamoni Orchestra with Harold Neal conducting, presented several beautiful numbers including excerpts from "The Lowland Sea" by Alec Wilder and "In a Persian Market" by Albert W. Ketelbey.

■ Commencement convocation was held Sunday, June 1, in the new outdoor chapel located near the old Patroness building. The Graceland Mothers' Club of Independence, Missouri, donated funds for this permanent structure. The money was raised through a number of projects such as rummage sales, book reviews, and talent funds. At the present time there are three Graceland Mothers' Clubs (Independence, Kansas City, and Joplin District). The college is attempting to organize more clubs. The commencement address was given by Mr. Jesse P. Bogue, past executive director of the American Association of Junior Colleges.

■ The first intercollegiate baseball team at Graceland in twenty years finished the season on Wednesday, May 21, against Penn College of Oskaloosa, Iowa. The Jackets emerged with two victories, and the last game climaxed the season with John Nelson, Independence, Missouri, pitching a no-hitter game. The Graceland ball team finished the season with a record of four wins and five losses.

■ Four of Graceland's instructors will not be returning to the campus next fall. Mrs. Robert Flanders, communication department instructor, will not teach this fall after having taught for three years. Mrs. Flanders is a graduate of Graceland and the University of Michigan.

The political science, history, and philosophy instructor for this year, Dr. J. W. Welle-meyer, will leave after one year of instruction to Graceland students. Dr. Welle-meyer's home is in Kansas City, Kansas.

Leaving to work on his doctorate at the University of Wyoming is Clyde Youngs, who has obtained a year's leave of absence from the college. He has been in the psychology department for three years, teaching general and applied psychology.

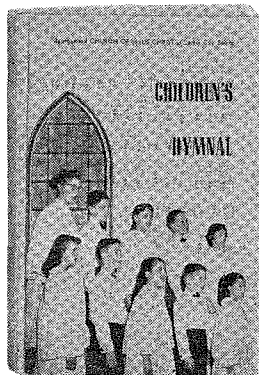
Miss Marilyn Sorden, the college librarian, will be leaving to teach in Germany. She will spend one year teaching in secondary schools in the United States to qualify for appointment to teach dependents of Armed Forces personnel stationed in Germany.

■ Dr. Velma Ruch recently received a scholarship for the Danforth Seminar on Creative Teaching, which is a part of the summer session of Pacific School of Religion in Berkeley, California. The seminar is limited to only twenty-five instructors. Its purpose is to give further insight for understanding and strengthening the role of religion and the place of moral and spiritual values in the enterprise of higher education.

■ Returning to the Graceland campus this fall for their third year of teaching on the hill will be Mr. and Mrs. Tom Nowlin. This fall the couple is returning in the capacity of head residents in Gunsolley Hall. Tom and Kathy, who have their degrees in the physical education field, have taught physical education classes. This summer they are in California to begin work on their Master's degrees at the University of Santa Barbara, an extension of U.C.L.A.

■ Bruce Swoffer of Lexington, Michigan, will join the Graceland faculty this fall to teach in the secretarial science department. Mr. Swoffer is an elder in the church and has been active in youth camp work at Blue Water, Michigan. He is married and has two children, ages nine and eleven.

The ministry of music is one of the most outstanding contributions that children can make in the church. The children's choirs that sing every third or fourth Sunday in some of our congregations are among the most anticipated of all groups whose help is needed in the planning of services. Your own children can help in this fine ministry of song if they are trained in the traditions of good hymnody. The Reorganized CHURCH OF JESUS CHRIST of Latter Day Saints has available a hymnal for children.



The CHILDREN'S HYMNAL is a clothbound collection of some of the greatest musical literature for children ever written. The words and music have been selected without regard to denomination or source, and represent a good cross section of Christian musical contributions. A section at the back is devoted to fun and action songs.

Herald House price \$2.00

10 or more, \$1.75 each

Box 382 Guelph, Ontario Canada

Box 477 Independence Missouri

Summering with the Church in Europe

WHILE in Birmingham we were domiciled in the home of Elder Harold Harvey and his wife, Pearla, who was a guest in our home when she attended the 1948 General Conference. We found them to be as energetic and enthusiastic Latter Day Saints as one could hope to know. What a thrill to meet old friends and to be encompassed with such hospitality that one feels completely relaxed. The British will do that to you. The Harvey cottage lies in an uncrowded locality. There is a fireplace in every room and an electric heater to quickly temper the chill when the fire is not needed. This is an English custom. Pearla's hobby plainly is to see Harold off to his business and church commitments in good order—and not only Harold but also their guests. Harold is the assistant pastor, a quiet, studious man, the only one of his family in our church.

In this home we missed Pearla's mother, Sister Martha Bailey, about whom an inspiring story could be written. We had met her in 1951, but now she has passed on, her life and example remaining as a milestone in the progress of the church work in Birmingham.

This branch seems to have suffered more from emigration than any other in Britain. Those remaining have not wasted time unduly complaining but have perked right along realizing that the hastening time allows for no slumping. The going is hard though when numbers are few and when "actives" leave. There are many small branches in the States which can sympathize for the same reasons. The city of Independence has around 60,000 population. Practically 11,000 are R.L.D.S. which includes a great many who have immigrated from other states or abroad. Success does not always depend on numbers, however, when the truly converted do their best.

Members of the Women's Guild of Billesby, Birmingham, meet on alternate Monday evenings. They are studying the Book of Mormon with Sister Vera Jones, an experienced student and teacher. Light refreshments are served. Bazaars and "jumble sales" are held. The proceeds have been used for rostrum carpeting, linoleum floor coverings, and recurring needs of their church home. They plan outings together. They have sponsored socials and sing in the choir. Occasionally they enjoy an evening at the theatre. Their average attendance is ten.

FOLLOWING the merging of the two districts in Britain into one mission a year or so ago, a change in the organization of the women's department was necessary, and Sister Arthur Mayne (Olive to all) of Stockport became general leader of the women's department in Britain. She with Sister Cyrus Allen (Gertrude—also known as "Pomme") had been leaders of the Northern and Southern Districts respectively; Sister Allen served in this office for about ten years. She has been recognized as outstanding among the women leaders through the years. "I know that she will help me in any way she can," says Olive, "which is a wonderful and comforting thought." Gertrude is a sister of Nellie Arrowsmith, Blanche Mesley, and President F. Henry

Edwards. Her gifts and education are varied. She has a collection of gold and silver medals, cups, and prizes for excellence in drama, music, elocution—with degrees in the latter two. She won a tuition scholarship at the Birmingham School of Music and was chosen by the Birmingham University as one of the students to meet Sibelius when he visited England. Besides being an accomplished contralto singer and voice teacher, she taught general subjects in day school for many years and has also served as visiting music and elocution mistress to various schools.

Sister Allen held annual district rallies for the women in a different locality every year. These continue. Also the local women's groups continue to devote the main portion of class time to study. Sometimes the priesthood or civic authorities are invited to address the classes. "The women also visit places of instruction and interest in their home towns and are quite food and hygiene conscious."

Sister Olive Mayne gives much credit to former women's leaders. She says, "During the war Sister Nellie Arrowsmith, who is living in Canada now, made a contribution which is still talked of. Her example of fortitude in the face of adversity was wonderful indeed." Other general leaders have been Sister Doris Kinee, now living in Canada; Sister Walter Dawbarn (Hilda) of Warrington; Sister Gladys Judd of Enfield; and Sister Arthur Munslow (Lillie) of Stockport, all of whom are remembered with appreciation for good foundation work and are at present counted among the reliables by Sister Mayne.

SISTER JAMES BARRINGTON (Harriett) of Manchester was leader of the Beresford Road women for many years until recently. She has always been a "minute man" and has kept "open house" for R.L.D.S. visitors through the years. When we arrived in Blackpool, England, a year ago this summer, we knew Mark's relatives would meet us at the bus, but what neither they nor we knew was that the Barringtons, having our schedule, would be there, too—peeking round a corner, waiting until our family greetings had reached a climax. Suddenly their arms and voices mingled with ours. That was real fun.

The Barringtons have attended two General Conferences. We were privileged to "live" with them this time and also in 1951 when Apostle Blair Jensen, his wife, Delia, and Brother and Sister Frank Fry were also house guests. A conference of the district was going on. Harriett's table was always crowded and could stretch amazingly when another transient or more happened in. The fireside bedtime chats always will be high spots in our memories.

I was very interested to note that the branches borrow workers from each other. The groups are small and are of mixed ages and they exchange talent to keep everyone active. Stockport, near Manchester, is a thriving branch. At the Christmas "fayre" or sale, which Harriett managed for them, the women earned twenty pounds. (Let's see! Twenty times \$2.80 equals \$56.00. Not a bit bad!) In the States we have the same experience (besides the emigration problems I mentioned). At these bazaars the ladies provide refreshments, purchase each others donations, have a marvelously good time, and turn over the proceeds to the branch funds! All of which keeps the kettle boiling—and that's just fine!

A high spot in our life with the Barringtons was to be participants in a "walk"—which is an annual anniversary celebration, held by any denomination, usually in memory of the organization of their Sunday school or church. Arrangements are made with the city authorities so that no groups which may have chosen the same hour cross each other as they walk. We walked the two miles that June

afternoon with dozens of our people who represented our near-by branches, helping to put Stockport "on the map." The procession was headed by a splendid uniformed band which played all the time, and whenever we stopped here or there at an advantageous corner, it was prepared to accompany us in the singing of our hymns. Usually these bands are hired, but this one contributed its services. The audiences filled windows and yards, received neatly prepared church literature, and heard fitting sermonettes. There was a light mist falling when we started the march, but no one turned back. No rain developed. Leading the procession were several of our men who held high a great purple and gold banner. Ropes from the corners helped balance it against the breeze and movement. On it was painted the name of our church and its location.

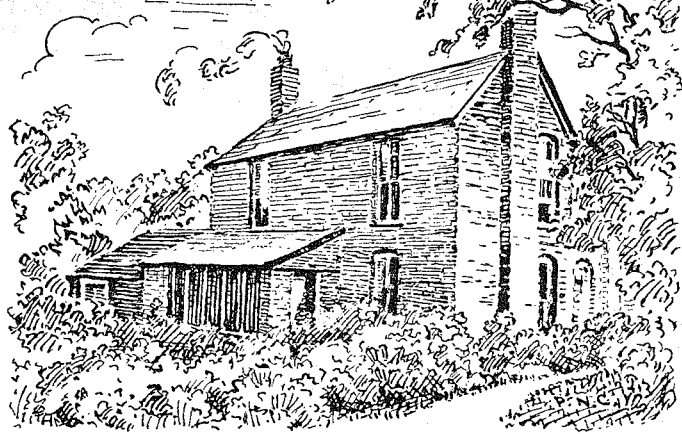
WHEN WE RETURNED to the church the women soon had a tea party going. Beautiful teacakes, sandwiches, and hot tea for all were most acceptable. Prior to *the walk*, the large congregation was seated church-like on the lawn to witness a program where their rose queen was crowned, followed by the crowning of the little rosebud queen. Both queens and their coterie of attendants were costumed in well-styled gowns of lustrous materials. Floral-trimmed ropes circled each group, clasped here and there by the starry-eyed girls. The two groups marched around the congregation giving us all a good "look-see." Proudly they later followed the banner, watchful that their performance add dignity to the occasion. The experience was thrilling to us and was a splendid demonstration of the fidelity of our women in interesting the children happily in a missionary effort.

While we were visiting in Birmingham Sister Nellie Schofield contributed much to the pleasure and comfort of our stay there. We were appalled when word came to us the last part of March that on the twentieth she had been called into "the land that is fairer than day." The Birmingham friends here in Independence mourned, "Whatever will the branch do without Nellie!" She was consistently ready with her little auto, seeing that the stranded or handicapped could attend services or be a part of other church activities. She was trained in a number of the arts—a sweet singer, a song leader, an elocutionist. She loved to work with young voices. She was a business woman of much experience. She was a merry person.

Let us keep her mother, Sister Ellen Schofield, in our prayerful thinking. While she is "acquainted with grief," this experience brings both shock and grief to her for the third time. She and Nellie lived together. They were like youthful sisters. Sister Ellen is known and loved all over Britain for her stimulating example. She is truly an "elect lady."

LATER WE LEARNED of the passing of Patriarch William Worth of Birmingham, and I experienced dismay that he would never see the little tribute to his faith and loyalty to the church which had been included in Number VI of this series. Those who have seen such disciples as he was in action and have known the weight of his influence realize to an extent what a loss his life and counsel will be to the British Mission. However, we all know that when we "keep on keeping on," the Lord of the harvest will keep his promise to prosper our efforts.

Home Column

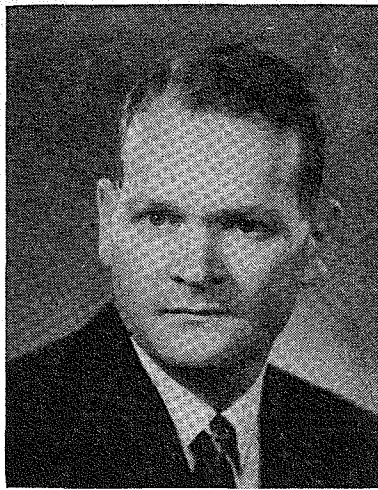


Now to Gloucester, and our hearts grow warm at the very thought of it! I did not know that names ending "cester" are of Roman origin, old Roman localities in Britain. Here we saw the home of Robert Rakes, originator of the Sunday school. The building is still "alive," and I wish we owned it. The Trapps, Bishop Tom and his beloved wife Carrie, lived in Gloucester many years but now have a quiet shaded cottage in Churchdown, which is only a seven-minute train ride away. Their only child, Donald, his wife Vera, and their daughter Carole live in near-by Badgeworth. Brother Don Trapp is the main organist for the Gloucester Branch. His husky frame almost hides the low organ. It is a good instrument and he enjoys manipulating the keys, helping the voices fill the air. Carole is one of the staff at Stroud Hospital, where she is "laying the groundwork for future courses in radiology." In 1951 we made our headquarters with Brother and Sister Trapp and from there traveled hither and yon. We spent several days with them this time too, but that time all the Trapps, the Harveys, and Brother and Sister John Coggen of Nuneaton met our ship at Southampton. Our baggage was stowed somewhere in their autos, and we were all merrily off, stopping at historic Salisbury for lunch. Then on past ancient Stonehenge, the surrounding Cotswolds and home to Carrie who had an American evening meal ready. Imagine her using foods from gift packages sent her from the States, a war time custom with the Trapps. Their home has been headquarters for missionaries and visitors through the years.

I am inclosing a pen sketch of the Trapp cottage made by my brother, Paul. I am sending the original to the Trapps. They attended General Conference in 1948 and stayed the summer. They speak longingly of their memories. Brother Trapp's pride and joy is his garden, while Sister Trapp's potted plants fill the windows of the enclosed porch, which is the cheery entrance to their home.

Don had arranged his affairs so that he could chauffeur for us. We were very anxious to visit Tewkesbury Abbey, and he took us there. It is a magnificent building, erected by the Benedictine monks in the eleventh and twelfth centuries. There are many tombs in this lovely Abbey. It is by far the fanciest one of the sort which we saw, filled with rich carvings, chapels, and altars, yet it is small enough to be homelike. The enchancement to us, however, was the elaborate tomb and cenotaph of Robert Wakeman, last Abbot of Tewkesbury, located in St. Dunstan Chapel. He is a progenitor of Elder Wilford Wakeman of Independence.

Next to seeing Toppesfield, the ancestral home town of the Joseph Smith progenitors (see April 21, *Saints' Herald*), we had hoped to visit the ancestral home of George Washington. This was another of the treats which Don provided us. The fine, spacious old home is well preserved by the Daughters of the American Revolution.



Herbert M. Scott

I Had an Experience

IN HIS autobiography the incomparable pioneer missionary Parley Parker Pratt relates the incident which drew him into the circle of early church workers. An itinerant nondenominational preacher, he called upon the Hamlin family in Wayne County, New York, to extend an invitation to attend services he was conducting in the vicinity. In the exchange of amenities Mr. Hamlin made mention of a new book which had come into his possession. Parley Pratt expressed interest and was permitted to read it the following day.

This is his testimony: "The Spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists." He read all day long, and with but a few pages yet unread his destiny was formulated and crystallized as he turned his steps toward Palmyra to meet and cast his lot with the Prophet Joseph Smith.

As I read the account of the conversion of this great man I was thrilled with his testimony of the divine affirmation which accompanied his first reading of the Book of Mormon, for I, too, had received a similar blessing in my first reading of the ancient record of the Nephites.

My heritage in the Restoration can be traced to the conversion of my great-grandfather in England. I was "born in the church." One evening in 1936 while studying the first chapter of the *Young People's History* of the church, I was impressed that I should not only read about the Book of Mormon but that I should read the book itself. I took my mother's copy and turned to page one and read these familiar words: "I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father . . . having been highly favored of the Lord in all

my days." As I read I was aware of a "Presence" and felt absorbed in a wave of complete and unmistakable heavenly power which burned in my bosom so deeply that I found it impossible to cease reading. I began reading in early evening, continued to read through the night, reluctantly laid the book down while I rested a few hours, then resumed reading to the accompaniment of the enlightening Spirit of God. In that spirit my eyes and mind raced through the pages of Nephi, Mosiah, Alma, Helaman, Ether, and Moroni. When I finished the seven hundred and seventy-seventh page, the finale of Moroni, and held the book in my hand I felt as though my entire being, body and soul, had been bathed in a thoroughgoing, radiant transformation. A new heaven and a new earth, new purposes of life, and a new opportunity for service had been opened to my vision. My destiny,

too, was to preach the message of this divine record.

Prior to this experience the expression "Spirit of God" was but a term, but now it was transformed into reality. No experience in life has equaled it. No criticism of the Book of Mormon by literary scholars has succeeded in minimizing the reality of that heavenly experience; rather the more I read and study the book the more convinced I am of its authoritative message.

"GOOD ENOUGH" PEOPLE

The hardest people to reach with the love of God are not the bad people. They know they are bad. They have no defense. The hardest to win for God are the self-righteous people.—Charles L. Allen in *When the Heart Is Hungry*.

For

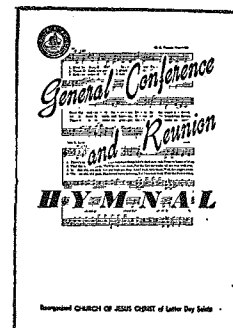
REUNIONS

YOUTH CAMPS

CONFERENCES

RETREATS

GENERAL CONFERENCE



The General Conference and Reunion Hymnal is now available. These books contain the words to 105 hymns, and words and music to 94 more. Prices are: 35c each; 10 for \$3.20; 25 for \$7.25; 50 for \$13.00; 100 for \$23.00; 250 for \$50.00; 500 for \$85.00; and 1000 for \$145.00.



Box 382
Guelph, Ontario
Canada

Box 477
Independence
Missouri

Mark H. Siegfried

BEFORE I joined the church I served my term several times over as a deacon. I was caretaker of our little country church in Illinois for several years. It was my job to clean the church (for we enjoyed no such luxury as a paid janitor) and build the fires on Sundays and week days when the church was used for various purposes. When funerals were to be held it was my job to see that everything was in order so that the church would be properly arranged for such an occasion. I also served as usher.

We lived one and three-quarters miles from the church. There were no automobiles, no hard roads, and not even graded roads in most cases, so it was often quite a task to get to the church in time to have it cleaned and heated for Sunday school, as it was called in those days.

We frequently had very cold Sundays. Rain usually preceded the cold, making the roads too rough for a buggy. My

sister, two years my junior, and I would ride a horse (both on one) leaving home in time to arrive at the church about 8:30 A.M.; this gave us time to get the building clean and warm before Sunday school at 9:45.

Mother was always an inspiration to keep us doing what we had agreed to do, regardless of how difficult the work sometimes seemed to be. She knew also how hard it was to get the fire started so she would dry out the corncobs for us to take as "starter" for the fire. What a help that was! I always had a small bundle of kindling also, which with these very dry cobs formed the basis of our fire.

We would swing our sack of kindling and cobs over the saddle horn. I would climb into the saddle, Clara would get on behind me, and off we would go to our Sunday morning task. (Ask yourself, if you have never experienced it, just how cold and damp a little frame church can be in zero weather after being closed for a week.)

Clara would walk up and down the isles trying to keep warm while I got the fire started. Then I would begin to clean the building, and both of us would dust the seats and pulpit. By time for Sunday school the room was beginning to get warm close by the big stove, but not off in the corners. Classes (there were two or three) would all gather close to the stove. Then following Sunday school came the preaching service, if enough people came to warrant a sermon—and it did not take a large number to warrant a sermon in that community in those days. A half dozen was a congregation. I shall never forget some of the lessons taught me in those days.

I do not wish that anyone should have to travel as we did or go to a church so cold and damp as ours often was. But the fact that I learned to be consecrated to the task I had taken upon myself, regardless of how hard it seemed, has been a big incentive and guide all through the intervening years. We gave ourselves to that humble task with as much devotion as we were capable of giving. We left nothing undone which we could do. That lesson has been a constant guide in all my work in life.

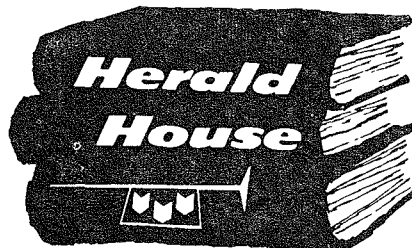
My mother who could not go many times because there was no transportation available, would, as I have said, help us all she could, encouraging us to do our work well. I am sure she stayed home and prayed that our fingers would not freeze before we got fires going and the church cleaned. Her prayers were answered. No harm came to us; but sometimes I wondered whether religion would always be so hard. Then a preacher or teacher would quote something like this: "The race is not to the swift but to those who endure to the end." To me that meant to the time when the job was well done—completed. Then my faith and trust would take on new life, and I would hope that next Sunday I could do a better job than I had done this Sunday.

THE RETURN . . .

of the organization of the church after the martyrdom of Joseph Smith, Jr., is the topic of this newly reprinted edition of the 1952 General Conference address by the late president of the church, Israel A. Smith. It tells of the divine leadership given Joseph III in his assumption in 1860 of the prophetic leadership of the church.

Price 12c

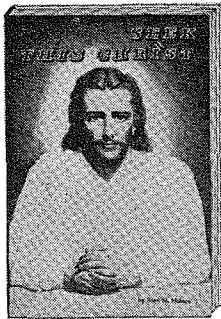
Quantity prices on request



Box 477
Independence
Missouri

Box 382
Guelph, Ontario
Canada

Seek This Christ



This is the injunction to the senior high age youth at the reunions of the church this summer. It is a theme not neglected in the choice of materials for the other age groups to be in attendance. The list and prices of the other materials follow:

Teacher's Manuals

Nursery—Living in Our Heavenly Father's World \$1.00

Kindergarten—Jesus and His Church 85c

Primary—Jesus and His Church \$1.25

Junior—Jesus and His Church \$1.10

Flannelgraph patterns and instructions (primary and junior) \$1.00

Junior High—Follow Thou Me 85c

Texts

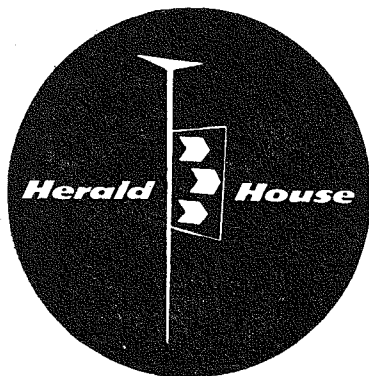
Senior High—Seek This Christ \$1.00

Women—Women Answer Christ's Call 50c

General Class Suggestions—Authority and Spiritual Power, Edwards \$1.75

Faith for New Frontiers, Cole
paper, \$1.50
cloth, \$2.25

The Latter Day Saints and Family Life, Cheville 75c



Box 477, Independence, Missouri
Box 382, Guelph, Ontario, Canada

Youth Camp Schedule

Senior High Camps

<u>DATE</u>	<u>NAME OF CAMP</u>	<u>LOCATION</u>	<u>DIRECTOR OR REGISTRAR</u>
July 21-28	Camp Big Hart	Pensacola, Florida	Ward Serig 68 Norwood Drive Pensacola, Florida
July 27 - August 3	Deer Park	Deer Park New Hope, Penn.	Lloyd Adams 27 Parkway Drive Plainview, N. Y.
August 3-10	Yopeca	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
August 10-16	Tonadoona	Chetek, Wis.	Conon Edwards 2848 Aurene Circle West Allis, Wis.
August 10-17	Doyoca	Lake Doniphan Excelsior Springs, Mo.	Ray Fisher 617 Fremont Ave. Kansas City, Mo.
August 10-17	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 16-24	Starlite	Lakehurst Maquoketa, Illinois	N. L. Preusch 1511 Robeson St. Bettendorf, Iowa
August 17-23	Canter's Cave	Canter's Cave Camp Jackson, Ohio	Ralph Bobbitt 253 West S. St. Jackson, Ohio
August 17-23	Econe	Zephyr Lodge, Liberty Lake, Wash. (Between Spokane and Coeur d'Alene)	E. Paul Crinzi N. 5506 "G" St. Spokane 15, Wash.
August 17-24	Buckhorn	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 17-24	Israel (15-19 yrs.)	Lewis River Campgrounds Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Sionito	Bandera, Texas	Charles Eastham 1806 S. Hackberry San Antonio, Texas

Combined Junior-Senior High Camps

August 10-17	Clemens	Mark Twain State Park Perry, Mo.	Wm. T. Guthrie Rt. 3 Columbia, Mo.
August 22-29	Alleghany	Alleghany State Park New York	R. M. Reid R. F. D. No. 5 Corfu, New York
August 23-30	S. N. E. Camp Junior High and Senior High	YMCA Camp Camp Shepard, R. I.	Victor Witte 1386 Massachusetts Ave. Lexington, Mass.

Junior High Camps

July 4-11	Kayoco 11-13	Lake Doniphan Excelsior Springs, Mo.	Ray Fisher 617 Fremont Ave. Kansas City, Mo.
July 5-12	Jr. Hi.	Sanford Reunion Grounds Sanford, Michigan	Charles Mundorff 409 North First Street West Branch, Michigan
July 6-13	Michivoix	Park of Pines Boyne City, Michigan	Bill Anderson 315 McKinley Alpena, Michigan
July 6-13	Nebraska Junior High	Fremont, Nebraska	Irl L. Chandler 5630 Frederick St. Omaha, Nebraska
July 6-13	Erie Beach Jr. High	Erie Beach Ontario, Canada	Elroy Hanton 13 Tweedsmuir Ave. Chatham, Ontario
July 6-13	Ne-Nawko-Zhoo (Jr. Hi. Girls)	Blue Water Reunion Grounds Lexington, Michigan	Lillian Dunlap Shabbona, Michigan
July 6-13	Jr. Hi. Boys	Camp Manitou Vandalia, Michigan	? ? ?
July 6-13	LaDaSa	Brush Creek Reunion Grnds. Xenia, Illinois	John Wight 4250 N. Grand Blvd. St. Louis 7, Mo.
July 6-14	Camp Mivaca	Fremont, Nebraska	Irl L. Chandler, Director 5630 Frederick Omaha, Nebraska
July 13-19	Wasila	Silver Lake Wash.	John Ganson Route 6, Box 2907 Bremerton, Washington
July 13-20	Jr. Hi. Girls	Camp Manitou Vandalia, Michigan	Mrs. Genevieve Lusha 11501 S. Wallace Chicago, Illinois

Youth Camp Schedule Continued

Junior High Camps

July 18-20	Ontagin	Port Elgin Ontario, Canada	E. A. Smythe 5 Templar Dr. West, Toronto 15, Ontario, Canada
July 20-27	Deer Park	New Hope, Penn.	Calvin V. French 114 West Ontario St. Philadelphia 40, Pa.
July 20-27	Sionite	Bandera, Texas	Herbert Smith 2504 Shakespeare, Apt. 6 Houston, Texas
August 3-9	Buckhorn (So. Calif.)	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 3-10	Zion (12-14 yrs.)	Lewis River Camp Gnds. Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 24-30	Tonadoona	Chetek, Wis.	Hollis Olson 469 Crescent Lane St. Paul 3, Minnesota
August 24-30	Canter's Cave	Canter's Cave Camp Jackson, Ohio	Margaret Barker 5760 North High Worthington, Ohio



Golden Wedding Anniversary

Mr. and Mrs. Frank L. Murrah of Bellflower, California, celebrated their fiftieth wedding anniversary on January 12, 1958. Open house was held at their home, and about sixty relatives and friends called to congratulate them. Their daughter, Mrs. Lua M. Szabo, her husband, Joseph, and son, Kyle, were present.

Mr. Murrah was born at Red Oak, Iowa, in September, 1881, and Mrs. Murrah was born at Maxburg, Iowa, in June, 1884.

They joined the Reorganized Church in December, 1925, at the Quindaro Church in Kansas City, Kansas. They moved to Los Angeles in 1937, to Bellflower in 1955, and now attend with the Lakewood congregation.

Specialized Youth Camps

DATE	NAME OF CAMP	LOCATION	DIRECTOR OR REGISTRAR
August 24-30	Youth Music Camp	Camp Manitou Vandalia, Michigan	F. S. Weddle The Auditorium Independence, Mo.

Briefs

Missionaries Visit Mission

AUGUSTA, GEORGIA.—J. H. Yager recently introduced Myron LaPointe as the new appointee to the area in a week-end series. During the series Barbara Louise Sarratt was baptized by Elder C. E. Cunningham and confirmed by Brother Gerald E. Winship and Brother Cunningham.

Betsy Emilie, daughter of Mr. and Mrs. Henry Frisby, was blessed recently by Brother Cunningham.—Reported by GERALD E. WINSHIP

Mountain Retreat for Study Group

ALBANY, NEW YORK.—On May 29-June 1, members of the Capitol District, New York group, met in the YMCA lodge in the Adirondack Mountains for recreation, fellowship, devotions, and inspiration. Morning classes were held on practical applications of church principles for adults and children. Worship services were held in the morning, and vespers before lights out. Afternoons were divided into work projects and recreation on individual and group basis, with time for "just visiting."

Mr. and Mrs. Stanley Hayes and family of Binghamton, New York; Mr. and Mrs. George Clark of Seattle, Washington; and Mr. and Mrs. Dale Zimmerman of Washington, D. C., added much to the meeting, with Mr. Hayes and Mr. Zimmerman presenting classes and talks.

John P. Thomas has received and accepted a priesthood call. He has been teaching the adult class since the group was organized.

John and June Worlund were presented a gift June 8 as a token of appreciation for

the service given the group. Mr. Worlund is a Lt. Col. in the Marines. They will be located in Santa Barbara, California.

Stephanie Ann, daughter of Mr. and Mrs. Liu Smith, was blessed in March by Alma Johnson of Seattle.

The group has met twice monthly in homes since July, 1957. The women's study group also meets twice a month. Committees are now studying ways to promote growth and to find another meeting site. Any who wish to meet with the group may contact John P. Thomas, 75 Delmar Place, Albany, New York.—Reported by MRS. CYNTHIA A. SMITH

Central Illinois District Conference

DECATUR, ILLINOIS.—The conference held in Decatur, Illinois, on May 17-18 was said by some to be the finest held in the Central Illinois District. On Saturday afternoon Dr. Deam Ferris, of the University of Illinois, Apostle D. T. Williams, Ronald Manuel, and Dorothy Evans of St. Louis taught combined and separate classes. On Sunday morning over 150 people attended the 9 o'clock prayer service, which was followed by service in which Dr. Charles E. Brockway was ordained to the office of high priest under the hands of Apostle D. T. Williams and Ronald Manuel. Brother Williams preached at the eleven o'clock hour. The Decatur choir sang, under the direction of Edith Brockway.

Following the dinner hour, the conference selected delegates to the October General Conference. The body also approved the ordinations of Lawrence Allen, pastor of the Casey mission, to the office of elder; Gilbert Elam of Decatur, and Tom Harris of Casey, to the office of priest; and George Jones of Springfield, James Crum of Beardstown, and Danny Gorden of Decatur, to the office of deacon.

At four o'clock, in a beautiful service, Carol, Nancy, Tommy, and Walter, children of Mr. and Mrs. O. C. Mechtoldt, were baptized by District Missionary John Gorker.

The Sunday evening service of June 1 was set aside for the ordinations of Danny Gorden and Gilbert Elam. Danny was ordained by his father, Carl Gorden, pastor of the branch, and Gilbert by Charles Brockway, district president.—Reported by EDITH BROCKWAY

Small Group Meets

FAYETTEVILLE, NORTH CAROLINA.—On April 13 at the Brewer home a prayer and Bible service was held. Brother C. L. Salter from Pope Air Force Base was officiating minister. It was decided to have a study class each Sunday. It was also decided to meet at the Brewer home each Sunday at two o'clock.

The group is anticipating a visit from a missionary who may be in the area.—Reported by EVELYNE BREWER

Leaguers Have Banquet

HOLDEN, MISSOURI.—The Zion's Leaguers were hosts at a banquet for stake Leaguers April 4 at Holden Church. Attendance was 185. Special guests were Elder and Mrs. Charles Neff and Stake President and Mrs. H. J. Simons.

Elder Garold Barney was master of ceremonies, Carol Smith led group singing, and Elder Marvin Kendrick offered the invocation.

The program after the banquet consisted of a duet, two solos, a pantomime, and two skits. Brother Neff was the speaker. His subject was "Are You a Builder or Are You Tearing Down?"

Decorations were on an Easter theme. The women's department prepared the meal, which was served by the young adults.—Reported by MRS. BLANCHE STEWART

Bulletin Board

Need Addresses of Service Personnel

The church is trying to minister to all of its men and women in the military services. The help of relatives and friends is needed to get an up-to-date address for each one. Please write a card or letter giving the (1) name, (2) military address, (3) branch in which enrolled, and (4) priesthood, if any.

Please send this information to me now—while it is on your mind. Don't wait, thinking someone else will write.

C. D. NEFF
The Auditorium
Independence, Missouri

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the American Legion Hall, 18456 Kedzie Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamont, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Metropolitan New York City

Brooklyn and Queens area: YMCA, 570 Jamaica Avenue, Highland Park; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington, Long Island. For information telephone DE 9-8471 or VI 7-8527.

Long Island Mission: parsonage and sanctuary at 27 Parkway Drive, Plainview, exit No. 36 from Northern State Parkway, Seventy Philip Moore (telephone WE 1-5859). Wilbert Richards, pastor, 14 Oxford Land, Bethpage (telephone WE 8-0456).

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks (telephone CR 7-1054):

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; pastor, Clifford Webb (telephone WOODWARD 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Don Crowell (telephone WEst 4-1879)

Further information, if necessary, may be obtained from the district president, Perce R. Judd, WElls 1-8949.

Manhattan and Bronx area: Leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone, WIndsor 4-3056), or contact District Missionary Loyd Adams. Services at present at 3:00 p.m.

Columbia River District Reunion

The Columbia River District Reunion will be held July 12-20 at the Lewis River Campgrounds, Route 1, Yacolt, Washington. Personnel will include Apostle P. E. Farrow, Seventy James C. Daugherty, Bishop T. A. Beck, Elder John S. Thumm, Elder Robert Seeley, and Sister Madeline Ostertag. Camping facilities are available. Tent reservations may be made with Mrs. J. L. Verhei, 3824 Southeast Grant Court, Portland, Oregon. There is a dining hall, but for those wanting to cook their own meals, camp stoves will be available.

MRS. MORRIS H. STANSBURY

Books Wanted

Joe Copas, Rarden, Ohio, would like to obtain either edition of Elder J. Roth's *Gospel Messenger*. If no one has a copy for sale he will appreciate being allowed to borrow the book.

Appointee's Addresses

Lee R. Oliver
4002 Central Avenue
Middletown, Ohio

James C. Phillips
2107 Sloan Street
Flint, Michigan

Serviceman's Address

SP/3 Donald E. Homer
R. A. 17450727
R. O. C. 97th Signal Bn.
A. P. O. 46
New York, New York

Donald's grandmother will appreciate having members in Germany contact him.

REQUESTS FOR PRAYERS

Eunice L. Faddis, 514 West Broadway, Henryetta, Oklahoma, requests prayers for her physical and spiritual welfare.

Prayers are requested for Mrs. Elmos McDonald, 1327 Elm Street, El Cerrito, California, who has had eye surgery twice and is not recovering well. She feels it necessary to continue her work at the hospital.

Mrs. Orla Johnson requests prayers for her daughter-in-law, Mrs. Arlene Johnson, Nebo, Illinois, who has a stomach disorder and also a kidney infection.

Lila Pearl Simmons requests prayers for her sister, Mrs. Guy H. Bias, who had surgery recently. She is a patient in the hospital at Linthicum, Maryland.

ENGAGEMENTS

Clark-Anderson

Mr. and Mrs. C. I. Anderson of Beardstown, Illinois, announce the engagement of their daughter, Emma Berneice, to Frederick Madison Clark, son of Mrs. Sadie Clark and the late John Clark of Independence, Missouri, formerly of Pleasant Hill, Missouri. Berneice, 1953 graduate of Graceland College, is employed as a stenographer in the First Presidency's office at the Auditorium. Fred served in the Infantry in the South Pacific during World War II and is now employed with the Bendix Aviation Corporation in Kansas City as a model maker. The wedding will be November 9 at the Stone Church in Independence, Missouri.

Harris-Maryott

Mr. and Mrs. Russell G. Maryott of Sioux City, Iowa, announce the engagement of their daughter, LaVonne, to Ronald William Harris, son of Mrs. Eulalia Boomer of Dearborn, Michigan. Ronald is a 1958 graduate of Graceland, and LaVonne has completed her freshman year there. The wedding will take place August 17 at the Reorganized Church in Walthill, Nebraska, after which both plan to enroll at Kansas State Teachers College in Pittsburg.

WEDDINGS

Reynolds-McClaran

Myrna R. McClaran, daughter of Mr. and Mrs. C. A. McClaran of Independence, Missouri, and Charles H. Reynolds of Chugiak, Alaska, son of Mr. and Mrs. Ned Reynolds of Londonderry, New Hampshire, were married June 15 in a double-ring ceremony at the Englewood Reorganized Church in Independence, Elder Harry W. Black, brother-in-law of the bride, officiating. Both are graduates of Graceland College. They are

making their home in Princeton, New Jersey, where the groom will attend Westminster Choir College.

Tripp-Poplett

Sarah Poplett, daughter of Mr. and Mrs. Dale Poplett of Dahinda, Illinois, and Lloyd L. Tripp, son of Mr. and Mrs. Ralph Tripp of Burnside, Illinois, were married in a double-ring ceremony at the Reorganized Church in Dahinda on May 4. Elder Thomas Poplett officiated. The groom is a graduate of Graceland College, class of '54.

Sargeant-Duvall

Oletta Duvall, daughter of Mr. and Mrs. Ray Duvall of Mendota, Illinois, and Burt Sargeant, son of Mr. and Mrs. Royce Sargeant of Williamsfield, Illinois, were married June 14 at the Reorganized Church in Dahinda, Illinois, Elder John Stiegel officiating. They are making their home in Elliott, Illinois. The bride attended Graceland in 1954-55.

Karlson-Bowman

Marylin Bowman and Russell Karlson were married February 16 at the Reorganized Church in Cameron, Missouri.

Carpenter-LaPointe

Sally Anne LaPointe, daughter of Seventy and Mrs. Myron F. LaPointe of Pensacola, Florida, and Clifford Christopher Carpenter, Jr., son of Mr. and Mrs. C. C. Carpenter of Gary, Indiana, were married May 31 at the Reorganized Church in Pensacola, the bride's father officiating. The groom is serving in the Navy.

Northrup-Vincent

Evelyn Kaye Vincent, daughter of Mr. and Mrs. Lloyd Stephen Vincent of Wichita, Kansas, and John Frederick Northrup, son of Dr. and Mrs. J. F. Northrup of Topeka, Kansas, were married at the Reorganized Church in Topeka, June 7, Pastor E. Richard Marolf officiated. They are living in Topeka, attending Washburn University.

Kelley-Chang

Shirley Chang, daughter of Mr. and Mrs. Harry Chang of Honolulu, Hawaii, and Francis W. Kelley, son of Mr. and Mrs. Frank O. Kelley of Topeka, Kansas, were married in a double-ring ceremony at the Reorganized Church in San Francisco, May 31. The father of the groom officiated. They are living in San Francisco, where Francis is attending San Francisco State College.

BIRTHS

A daughter, Kathryn Sue, was born on May 5 to Mr. and Mrs. Jalmer Nelson of Independence, Missouri. She was blessed on June 15 by Elders L. Wayne Updike and William LaGreece at Spring Branch Church in Independence. Mrs. Nelson is the former Cheryl Tripp.

Mr. and Mrs. Harry Eugene Hansen of Independence, Missouri, became the parents of a son, Brent Eugene, on February 10. He was blessed at Walnut Park Church by Elders Ted Parker and Don Pyper. Mrs. Hansen, the former Carol Hodges, is a graduate of Graceland.

DEATHS

DOWNEY.—Lewis Henry, was born July 24, 1865, at Binghamton, Wisconsin, and died June 4, 1958, at Page, Nebraska. In 1898 he was married to Bertha Tavenner, who survives him. A daughter, Elois, preceded him in death. In 1903 he moved to Page where he conducted a general merchandise business for twelve years. He then became salesman for the Marshall Nursery Company of Arlington. He had been a member of the Reorganized Church since August 27, 1893.

Besides his wife he leaves two sons: Ora of the home and Dale of South Gate, California; a sister, Mrs. May Mintum of Independence, Missouri; and one grandson. Funeral services were conducted at Page by Seventy A. F. Gibbs. Interment was in the Page cemetery.

LASLEY.—Amos E., was born February 12, 1871, in Vernon County, Missouri, and died May 16, 1958, in Vancouver, Washington. He moved to Portland, Oregon, in 1903, remaining there until 1932 when he settled in Clark County, Washington. On February 24, 1903, he was married to Mazie M. Witherbe, who

Letters

A Request for United Prayers

The *Herald* is the most valued paper that comes into my home. Through reading it I get a broad view of the far-reaching ministry of the church. The testimonies are a source of strength to me. As I read various articles I receive added light and understanding. The wonderful experiences of such men as R. V. Hopkins and C. Ed. Miller confirm my belief that God speaks to individuals and directs their lives. Leonard Lea's "Ministry of Healing" should help to increase the faith of many and cause them to depend upon the Lord for this great gift.

My husband, a nonmember, is an alcoholic. When the time came that I felt I must leave him, I decided first to fast and pray for three days. God then spoke to me through one of his servants who did not know my problem. I was told to remain where I was and continue to serve. God has sustained me and helped me to be more compassionate and humble. My husband is a good man in many ways. I know that God is trying to reach him, and I ask for prayers in his behalf that he might come to know and accept this gospel of Jesus Christ. I know the solution to his problem can come only through the grace of God who loves all of us so deeply.

Mrs. G.

Note of Thanks

My most sincere gratitude is extended to the many friends who have remembered me in prayer and correspondence during the recent injury and operations on my left eye. The Lord has been good to me all my days, and he has continued to bless and strengthen us during this very trying circumstance. After two surgical procedures, my eye is now rapidly improving.

LEE HART

Los Angeles, California

survives him. He was baptized on October 31, 1899, ordained a deacon in 1903, and a priest in 1908. He served four years as bishop's agent of Portland District and was one of the six charter members of First Church in Portland.

Besides his wife he leaves three sons: Marion of Garibaldi, Oregon; Albert of Vancouver, Washington; and Waldo D. of Klamath Falls, Oregon; five daughters: Mrs. Sylvia Root of Tillamook, Oregon; Mrs. Mildred Munsen of Spokane, Washington; Mrs. Ruth Bevans of Carson, Washington; Edna Lasley of Salem, Oregon; and Mrs. June Crooker of Klamath Falls, Oregon; a brother, William D. of Dederick, Missouri; nineteen grandchildren; and ten great-grandchildren. Funeral services were held at the Vancouver Chapel, Elder Paul E. Fishel conducting. Interment was in Park Hill Cemetery.

WEGE.—Maggie Lou Q., born January 28, 1885, at Shongaloo, Louisiana, died at her home in Topeka, Kansas, May 10, 1958. She had been a member of the Reorganized Church since 1914. Her husband, Herman, and sons, Earl and Irial, preceded her in death.

Surviving are two sons: Norbit O. Wege of Topeka and Lonnie W. Wege of Oklahoma City, Oklahoma; a brother, Oscar Simms, of Anaconda, Louisiana; and four grandchildren. The funeral service was held at Wall-Differderfer Chapel, May 14, Elder Burrell H. Landes in charge, sermon by Elder E. C. Christenson. Burial was in Topeka cemetery.

YORK.—George W., son of Emma and Joseph York, was born June 13, 1872, at Plaistow, New Hampshire, and died June 8, 1958, at Somerville, Massachusetts. On October 31, 1893, he was married to Linnie Maude Steele, who survives him. He united with the Reorganized Church on May 14, 1895; was ordained a teacher in 1902, a priest in 1903, and an elder in 1912.

Besides his wife he leaves two sons: Harry and Everett; a daughter, Geraldine Porter; a brother, Elmer; grandchildren, and great-grandchildren. Funeral services were conducted by Elder Albert L. Fisher at Wilson Chapel in Somerville. Interment was at Groveland, Massachusetts.

WOODS.—Elizabeth, daughter of Elias and Adeline Vancil, was born September 22, 1867, at Murphysboro, Illinois, and died February 23, 1958, at Willow Springs, Missouri. She was married to James E. Woods, who preceded her in death in 1920. She had been a member of the Reorganized Church since 1905.

Surviving are three sons: Nelson and Gusta of Willow Springs and Elias of Yakima, Washington; a sister, Mrs. Catherine Orender of Norwood, Missouri; eleven grandchildren; thirty great-grandchildren; and one great-great-grandchild. The funeral service was conducted by Elder Clinton Fields at Burn Chapel. Burial was in the city cemetery at Willow Springs.

WOODS.—Terri Lynn, daughter of Richard and Jeanie Woods, was born September 6, 1957, at Granite City, Illinois, and died February 11, 1958, at the Children's Hospital in St. Louis, Missouri. She was blessed on December 15, 1957, at East St. Louis by Elders Prosper Carl and W. M. Havelin.

She is survived by her parents and a brother, Ricky. Funeral services were conducted at Davis Chapel by Elders Prosper Carl and Hendrik Compier. Burial was in St. John's Cemetery at Granite City.

DAVIS.—Albert T., was born September 16, 1895, at Sharon, Ohio, and died June 19, 1958, at a rest home in Independence, Missouri. He had been a resident of the Center Place for nine months. During the Spanish-American War he was in military service. In 1893 he became a member of the Reorganized Church in Kansas City, Kansas, and was instrumental in helping to establish the Malvern Hill congregation there. Since 1922 he had held the office of teacher.

He leaves only one immediate survivor, a brother, Marion Davis of Tulsa, Oklahoma. Funeral services were conducted by Elder Glaude A. Smith at Speaks Chapel in Independence.

YEARY.—Fred Ross, son of Mr. and Mrs. John C. Yeary, was born January 23, 1896, in Karnes City, Texas, and died April 23, 1958, at his home in Uvalde, Texas. He had been a member of the Reorganized Church since June, 1941.

He is survived by his wife, the former Onice Applewhite; two sons: Milton of San Antonio, Texas, and Alton of Uvalde; three brothers; four sisters; and four grandchild-

dren. Memorial services were conducted at the Connor-Frazier Funeral Home in Uvalde, with the final service being held in the First Methodist Church at Pearsall, Seventy Wayne Simmons officiating. Burial was in Pearsall cemetery.

LUSHA.—Grace L., was born February 6, 1883, at Cortland, Illinois, and died April 6, 1958, at Chicago, Illinois. She was a member of the Reorganized Church for forty-three years. Her husband, Herbert, passed away in 1953. They lived in DeKalb, Illinois, until the death of their youngest son, Clarence, in the South Pacific during World War II. They moved to Chicago in 1942.

Services were conducted at Carlson's Funeral Chapel in Chicago, Illinois. Burial was at Fairview Cemetery, DeKalb, Illinois. The officiating minister was Elder Lyle W. Woodstock.

Surviving are two sons: Kenneth and Lyn-ton of Chicago, Illinois; three grandchildren: Donald Lusha of Aurora, Illinois; Betty Lusha of Chicago, Illinois; Mrs. Karen Lancaster of Chicago, Illinois, and five great-grandchildren.

FRIEND.—Joe Freeman, was killed in an automobile accident May 13, 1958, near Big Sur, California. He was a member of the Reorganized Church and a veteran of World War II. He is survived by his stepfather and mother, Mr. and Mrs. Allen S. Martin of San Antonio, Texas; two sisters: Mrs. Jetta Graeber of Austin, Texas, and Mrs. Janice Brucks of Hondo, Texas; and a brother, Jack Friend of Caracas, Venezuela. Funeral services were conducted by Samuel Wood. Burial was in the Pacific Grove. El Carmelo Cemetery.

GIBSON.—Ella Laura, daughter of Mr. and Mrs. Samuel Wood, was born at Woodbine, Iowa, in 1877, and died March 11, 1958, at Regina, Saskatchewan. On July 16, 1893, she was married to Newton Gibson at Wheeler's Grove. Since her childhood she has been a member of the Reorganized Church; before moving to Canada she was active in the women's department and choir at Woodbine. In later years she was handicapped by illness.

She is survived by her husband; a daughter, Mrs. H. Burgess of Regina; a son, Floyd Richardson, Saskatchewan; a brother, Roy Wood of Texas; a sister, Mrs. C. McKenzie of Port Arthur, Ontario; and four grandchildren. Funeral services were conducted at Bremner's Chapel in Regina by Elder Keith Harvey. Interment was in the family plot at Regina Memorial Gardens.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hotwell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1450	July 21-25, 9:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	680	Sunday, 10:45 a.m.
ONTARIO, Sault Ste Marie	CJIC	1050	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

VARIATION ON A THEME

The man who will not start with humility will quite probably end with humiliation.

—C. F. Banning

Murmur at nothing. If our ills are reparable, it is ungrateful; if remediless, it is vain. A Christian builds his fortune on a better foundation than stoicism: he is pleased with everything that happens because he knows that it could not happen if it did not please God; and that which pleases God must be best.

—H. Wayland

THAT "UNRULY MEMBER"

I think the first virtue is to restrain thy tongue.

He approaches nearest to the gods
Who knows how to be silent,
Even though he is in the right.

Cato

A WHETTED TONGUE

The Psalmist knew something about the workers of iniquity "Who whet their tongue like a sword" (64:3). Theirs is a common tongue—only one, and it is in the middle of every choice bit of mischief. Some of the ancients saved their cruelist torture for their most hated enemies. They mutilated or extirpated their tongues.

No member of the body is more important to our health and happiness. For communication, taste, and mastication it is indispensable. The gift of song depends on it. Actors and orators would be powerless without this little member. Perhaps James (3:8) was indulging in hyperbole when he said, "The tongue can no man tame; it is an unruly evil, full of deadly poison."

Is your tongue whetted?

C. B. H.

QUOTES

Consider a criticism as a challenge to your ability to be courteous and tactful, and a chance to make a new friend for the church.

Did you know that the dictionary is the only place where success comes before work?
from "Christian Booksellers Advance"

To see what is right, and not do it, is want of courage—or of principle.

—Confucius

DANGEROUS IMAGINATIONS

The soul that imagines it is saved is not even safe!

Arthur A. Oakman

MISGUIDED CONSCIENCE

Most of our sins are those of which we are barely conscious, if we recognize them at all; but they are heinous and terribly destructive, notably when committed under the guidance and with the sanction of conscience. The burning of heretics and witches was an act of conscientious but misguided men. It was as sinful as if it had been done in sport.

Arthur A. Oakman

CLIFFORD R CRAVEN
 305 NICHOL
 LEE'S SUMMIT MO
 8965-2-59



Seventy F. Edward Butterworth, in the August issue of *Stride*, will present the first installment of a serial feature entitled "Adventures of a South Sea Missionary." In this feature, he will present to the young people of the church an account of his experiences as an appointee in the Society Islands. The young man in the picture above is demonstrating one of the main forms of recreation and work in the islands, spearfishing. As the fish of the Pacific supply a good deal of the food of the people, the importance of the fisherman is obvious. Follow the exciting "Adventures of a South Sea Missionary" beginning in the August issue of *Stride*.

\$2.50 in the U. S., \$2.75 in Canada, \$3.00 elsewhere



Box 477 Independence Missouri
 Box 382 Guelph, Ontario Canada

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SAINTS' HERALD

Volume 105 / July 14, 1958 / Number 28

In Green Pastures



A Keith B. Stokes Photo

We'd Like You to Know . . .

Lyman Jones

I AM GRATEFUL for the restored gospel which embraces all truth and appeals to both the emotions and intelligence," said Lyman Jones.

"The ever-changing effect it has on my life is that I must be constantly endeavoring to make improvement in every way. While I have much to achieve, I have, nevertheless, been able to broaden my concepts and my perspectives through the blessings received in and through the church."

Brother Jones is a high priest and has been a member of the Kansas City Stake High Council since 1947. Previously he served three years as pastor of the First Chicago Branch, and later, four years as pastor of Prairie Village Branch in Kansas City Stake.

At present he is paymaster for the Panhandle Eastern Pipe Line Company in Kansas City, Missouri. He has been with the company eighteen years. Formerly he worked for Shell Petroleum



Corporation and Standard Oil Company.

In 1922 Brother Jones was married to Violette Ann Lewis.

Rose gardening is his hobby, but Brother Jones says, "My great desire is to be able to render a useful ministry through visitation when I retire."

1958 General Conference Bulletin Will Feature Straight News Summary

New Conference Bulletin Planned

A new "streamlined" type of General Conference news report is being offered this year by Herald House, according to Kenneth L. Graham, manager.

The *General Conference Bulletin* will replace the old *Conference Daily Edition* of the *Saints' Herald*. The new *Bulletin* will be a compact report of the major Conference news. It will be issued daily, probably in either four or six pages. Page size will be 8½ by 11 inches. The "newsletter" type of publication will be issued eight times during the week-long Conference.

A special feature of the new *Bulletin* will be its pre-Conference issue of about sixty-four pages. This big issue will carry all available Conference reports in one cover.

The daily issues of the *Bulletin* will contain complete reports of the business sessions and other daily activities. It will be basically straight news reporting. There will be no advertising.

Chris B. Hartshorn, managing editor, stated that the new publication will "present the story of the Conference, its business, and program. As far as space

allows," he said, "we will try to show some of the atmosphere of the Conference by mentioning also what goes on outside the quorum and Conference sessions."

The new publication is being presented this year to speed up the reporting of Conference news to church members who do not come to Independence to attend the sessions. Previously the Conference dailies were mailed second class. Many subscribers did not receive their copies until Conference was over.

The *General Conference Bulletins* offered this year will be mailed either first class or air mail. It is expected that subscribers will receive their daily issues as soon as they would a letter from a friend attending Conference.

Persons in the United States, Canada, and Old Mexico wishing to receive the *Bulletins* by mail can have them by first class mail for \$1.50 or by air mail for \$1.75. Air mail rates to other countries are as follows: Australia and New Zealand, \$5.60; England, \$3.30; Germany, Norway, and Holland, \$3.40; and the Society Islands, \$6.25.

Orders should be placed promptly to insure receiving the big sixty-four page pre-Conference issue as soon as it is

available. An advertisement in this issue of the *Herald* provides further information.

Delegates and others attending Conference will receive the *General Conference Bulletin* as a part of their registration. The pre-Conference issue will be included in Conference registration folders.

R. Y.

Authors in This Issue

Dr. L. O. Brockway (page 5), high priest, Ann Arbor, Michigan

Frank Hunter (page 8), Muskogee, Oklahoma

Lee Hart (page 10), missionary elder, Los Angeles Stake

Mrs. S. A. Burgess (page 12), chairman of General Women's Council

Merva Bird (page 12), Nashua, Missouri

Mrs. Hale Miller (page 13), Mobile, Alabama

Myron LaPointe (page 14), Seventy, Pensacola, Florida

Wonza Simmers (page 17), Baltimore, Maryland

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The Ministry of Attendance

Gather my Saints together unto me; those that have made a covenant with me by sacrifice.—Psalm 50: 5.

ELDER SIDNEY DAWBARN of Independence, who came here with the benefit of considerable experience in church work in England, has been doing a fine service in missionary work and evangelistic preaching for congregations of this area. He was reminded, in observing some of the congregations, of a statement by the late Evangelist John Worth of England concerning the importance of "the ministry of attendance."

Accepting the principle that every member has a ministry to perform in this life for which he will be held accountable to God, it may be easily understood that one ministry which attaches to every member of the church is this same "ministry of attendance."

There is no doubt whatever that spiritual power is to be found in those congregations where faithful and devout members are regular in their attendance, supporting the services of the church, giving encouragement by their presence and attention to the pastor, the priesthood, and the visiting officers.

What a joy it is to find, when one goes to a church to preach, a chapel well filled with alert, attentive, and enlightened people. God has already blessed such a people, and they provide the most fertile kind of seedbed for planting of new treasures of truth.

The people who come to church minister to each other by their presence, encouragement and friendship. It takes more than priesthood, more than a staff, to make up the ministerial force of a church. An important part of it is the body of members themselves.

Let no member of the church think he can remain away from services without hurting anybody. First of all, he deprives himself of something he needs very much—the instruction of the church, the inspiration of the service, and the fellowship of the people. Second, he deprives the people of himself, of his presence, his friendship, and his influence. An empty seat at church is a zero that accuses the absent member of dereliction in duty as well as default of opportunity.

THE GREATEST single problem of churches—not only our churches, but all churches—is the mass problem of attendance. There are so many who want the label of membership, for fire insurance or celestial social security, and who want all the advantages of Christian grace and divine mercy, but who seek to avoid the obligations that go with these things. One of the principal obligations is attendance.

Certain churches and their congregations have attained a definite and outstanding spiritual quality, not only because of the men who have served as pastors, not only because of the preachers who have led the worship and delivered the word from the pulpit, but more especially

because of the good and faithful members who are "always there."

THERE ARE certain churches where I have been invited to speak on occasions. When I go there, I look forward with pleasure and anticipation to seeing certain friends and members in the congregation. If they are sick or absent, for some other reason, I have felt a loss. Certainly those good people have ministered to me on the occasions of my visits, and I am sure that they have ministered through the years to the other members of the congregation. This ministry is open to young and old, men and women, priesthood and laity. All have an equal chance in it.

The church is a meeting place. It is not only a meeting place of people. It is the house of God, and it is there that the Father meets with his children. Many spiritual experiences have confirmed this fact to us. If we did not believe it we would be without hope. But we do believe it, and we have hope because of it.

And we might ask ourselves, how does God feel when he does not find his children there, when he knows that they are shivering outside in the spiritually chill winds of a cold world?

How about your ministry—your ministry of attendance? Have you been taking care of it? Have you made a good record? And what record of you will the Book of Life reveal in the Day of the Lord?

L. J. L.

Official

Baptismal Report for April

Four hundred and sixty-eight baptismal reports were received in the Department of Statistics in April, 1958. This is the highest number of baptismal reports ever received in the department in April. It is fourteen more than were received in April, 1957.

The total number of reports received in the first four months of 1958 is 1,318. This is 101 more than were received in the same period in 1957.

In each of the first four months of 1958 more baptismal reports were received than have ever been received in those respective months. However, in March of 1930 and of 1921 an unusually

high number of reports were received so that the first four months in those two years show more reports received than in this past four months.

Stakes and districts from which the five highest total number of reports were received in April are as follows: Eastern Colorado District—35, Kansas City Stake—29, Southern Ohio District—28, Pensacola District—17, and Center Stake of Zion—17.

Branches and missions reporting the five highest totals in April are as follows: Denver, Colorado—16; Colorado Springs, Colorado—14; Nelsonville, Ohio—12; Willowdale, Ontario—12; and the following 9 each: Jonesport, Maine; Phoenix, Arizona; Spokane, Washington; and Sweet Home, Oregon.

MERLE P. GUTHRIE
Statistician

Across the Desk

OF THE FIRST PRESIDENCY

Seventy Robert Fishburn writes from the Nauvoo historic properties:

I have just come from one of my richest experiences in church work. In a service this afternoon (June 8) at Fort Madison, five persons were baptized into the church. These have come as the result of the efforts of many people and the devoted prayers of many Saints.

Mr. and Mrs. Robert McNutt of Payson, Illinois, were formerly members of a Protestant faith. Mr. McNutt is the great-grandson of Zenas Gurley of the early days of the Reorganization. Contacts that began through the Nauvoo guide service several years ago were continued during the past three years and resulted in cottage meetings which began last October. During the winter these folks have searched diligently with faith and explored minutely the authority of the church.

Early in January they mentioned the interest of some of their friends, and these also (Mr. and Mrs. William Queen) were baptized this afternoon. The fifth person baptized is the wife of one

of our Quincy, Illinois, members—Herman Hansen.

All five of these folks are of the finest quality and will be able to give a good support to the ongoing work of the kingdom. Their support and activity in the Quincy mission will be of the utmost help to this new group.

From Sylvester R. Coleman, president of Hawaii District:

Seventy Richard M. Reid, his wife June, and daughter Carol, arrived at the Honolulu Airport on June 6. A number of Saints were there to greet them in the traditional Hawaiian manner—with leis and warm alohas. On the following day the Men's Club sponsored a barbecued chicken dinner, at which time the Reids were officially introduced to members of the district. They were entertained with Hawaiian music and were given more leis. The response to this aloha dinner in behalf of the Reids was very gratifying; approximately 250 persons were served and enjoyed a fine fellowship.

The Reids have been well accepted, and we are looking forward to his ministry in the islands. They are now settled in their home on the windward side, and last Sunday morning Brother

Israel A. Smith

Editorial, *Kansas City Times (Star)*, June 17, 1958

To the 167,000 members of the Reorganized Church of Jesus Christ of Latter Day Saints, Israel A. Smith was the Prophet of God and the spiritual leader whose lovable character set an example to be followed.

Since his ordination as president in 1946 the church has expanded in many directions, for Mr. Smith was the practical builder as well as a guiding spirit. He was driving to a stake conference in Iowa when the fatal motor car accident occurred.

In the community and state Israel Smith was known as the quiet, dignified churchman whose contributions extended far beyond the circle of his denomination. As a member of the Missouri constitutional convention in 1943 and 1944 he was chairman of the committees on public health and welfare and federal relations. Other members recall that he was an influential spokesman for progress and an astute compromiser who could be firm when basic principles were involved.

Tall and young-appearing at eighty-two, Israel Smith was a kindly intellectual. A prophet in his church, he was approachable and considerate as a man, and a force for good in his community.

Reid was installed as pastor of the Kaneohe Bay Mission.

During the month of July I will accompany Brother Reid to each of the branches and missions on the island of Oahu and introduce him to the individual groups.

The Saints' Herald

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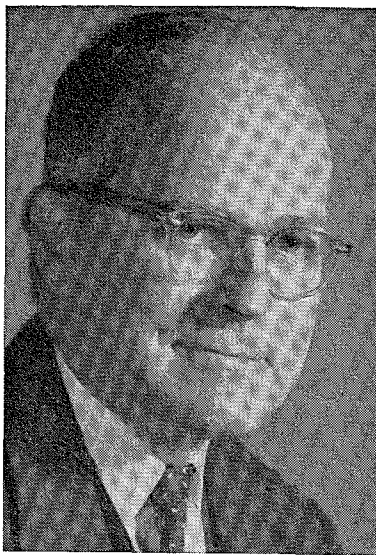
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L. O. Brockway

Men Who Worship God

THE RECOGNITION of Jesus as the Son of God is something which cannot be made by word of mouth, no matter how expressive the mouth, how beautiful the language, for the recognition of Jesus as the Son of God is finally validated only in the life that is patterned upon his.

To the man, the friend, or acquaintance, who has no particular religious convictions, who has no church attachment at all or perhaps a very nominal one, the talk of religion catches his attention only if it meets him at the place of his need. We believe in God because first of all we recognize that man is living in a world situation which is far beyond his own ability to cope with. We don't describe the world situation in terms of international tension and the fears of war, for our world begins with us and our family, our immediate circle of friends; and even that small world has recurring problems which are beyond our wisdom, our capacity to solve by ourselves. Now, if an understanding of my place in my little world can be found, such that I can then in part adapt myself to that world and in part adapt it to me, and then become productive not solely in the sense of turning out more machines but also in the sense of turning out of that little world more of really good living, then I would feel that whatever has made it possible for me to make that adaptation is indeed a good thing. I believe in God because only through an understanding of God have men ever been able over any period of time to cope with their lives.

The God of Convenience Concept

The recognition of this has occasionally led people to suggest that the very concept of God has been invented by men who needed comfort, who were afraid of the complexities of the world in which they lived. I acknowledge that this may be the first contact any person has with God; that out of the depth of misery he has felt the need to be comforted, the assurance that there is a power greater than his which oversees and with which he may so attune himself that he may escape the misery.

I reject as forcefully as may be the suggestion that the existence of God is no more than this type of figment of man's imagination. The God we believe in is far more than any escape mechanism or anodyne for suffering. The God we believe in has much more to do with men than to carry them in his arms until they are comforted and quit crying. We do need comfort—we do on occasion find situations wherein all we need is the encircling of an all-powerful arm which will shelter us. But we don't need to live inside of a shelter all our lives. This sheltering is only one very partial aspect of God.

Creator of Heaven and Earth

By the experiences of men who have tried various principles in guiding their lives, we have come to know that "there is a God in heaven who is . . . the framer of heaven and earth . . . that he created man male and female." That particular bit of language is found in Section 17 of the Doctrine and Covenants. The men who wrote that testimony had a conviction based not on what they read in any book, but on the testimony which was founded on the experiences of their own lives. To those men there came this word from God, not in terms of a formal revelation or prophecy but in the testimony from God that they saw growing and welling up in their own lives. "By these things [that have happened to us] we know that there is a God." And the things that God had set out for them to do, they listed in this particular testimony.

Because He Loves

We believe in a God who has purposes for men because he loves them. We believe in the love of God. We remember the parable of the sheep; and the number of sheep that are mentioned by Jesus in the records of his own lifetime in the flesh is fairly large because he was talking to people all of whom had at least one little lamb running around and many of them were professional shepherds. Thus he met the men of the day when he lived in the flesh; he met men in terms of the things that they lived with. Had we another New Testament based upon the life of Christ in the flesh in the twentieth century, we would find automobiles mentioned in it.

God through his Son has always reached for men where they were, just as he reaches for us where we are now. And he talks about ninety-nine sheep plus one. It may be very hard for the branch statistician to understand that over the one sheep the shepherd sought and found there was more rejoicing in heaven than over the ninety-nine. In terms of congregational administration if we felt that we were effectively reaching 99 per cent, we would congratulate ourselves; we would have a victory banquet of some kind. But not God. For God doesn't love according to statistics; he loves people. Every single one is an object of his love, and he has expressed that love in many ways—in the sending of his Son, the willingness to make himself known.

Revelation and the Will

This is the very basis of revelation, which is inextricably tied up with the love of God. If these did not go hand in hand, then we would not know the kind of God we believe in and worship now. For revelation is the willingness of that

loving God to hold before his children the standards against which they should measure themselves in order that they may have the deep satisfactions for which they were created.

The purposes of God are expressed in words like these: "Men are, that they might have joy." "This is my work and my glory, to bring to pass the immortality, and eternal life of man." "I am come that they might have life, and that they might have it more abundantly." In order that these purposes might be fulfilled, God has given gifts to men, has invested something of himself in every one of his creatures. I would like to emphasize particularly the gift of knowledge; that is, the capacity to find out things, to collect information, to think about that information and correlate it until it becomes knowledge, until it becomes wisdom, until it grows into experience, until it grows into expertness, until it grows into power, the capacity to do things well.

I remember the first time I ever attempted to read a book in Greek and finally gave up and read the English translation. The first line was "All men by nature desire to know." There will be no knowledge in men except that they exercise the gift of curiosity, the desire to know. This is a gift.

The Gift of Agency

Coupled with that is another of the very precious gifts of God that we call the gift of agency. In the English renditions of the Scriptures as we know them, we find this agency mentioned in many places as something which God has invested in men. It is first mentioned by name in the story of Enoch, and that goes back a long way. The most recent mention by name in the Scriptures (the Doctrine and Covenants) is about fifty years ago. The idea permeates all the instructions that we have concerning the relationship of God with man—the gift of agency, the right to choose, the responsibility to abide by the consequences of that choice, the recognition that we can control to some degree what happens to us, according to the choices we make.

This is a very precious idea, and I suggest that in some ways it makes the development of the worship of this kind of God unique to this country. For in modern times we have had the opportunities of self-reliance to a higher degree than in any other country. In the same way it was impossible for the children of Israel under the leadership of Moses to become a self-reliant people, it is impossible for men and women of modern times who have lived in the pattern of blind obedience to an authority outside of themselves to understand the opportunities and the possibilities that inhere in the gift of agency.

The Power to Become

We also mentioned the gift of growth. One of the very best statements of it is found in John: "As many as received him, to them gave he the power to become the sons of God: only to them who believe on his name." It doesn't set any age limit. It just says that to as many as believed on his name at any time, that belief on his name and the trying out of his ways would cause growth. This makes hope in Christianity: the possibilities of improving.

We also note in passing, all of the physical gifts, the cunning instruments, the machines, the tools, the materials and all fabricated products. These also are the gifts of God.

To what does this lead? The idea of God's creating with purpose for the creatures of his hand. The purposes are founded upon the basic principle of his love for men. What kind of men, then, would respond? What does God expect of people in response to this that he has revealed of himself? What kind of men is it who worship God?

The Search for God

First of all, I would like to suggest our belief that our first response to God lies in the obligation to seek for understanding, to seek to know him. The first response to a God who reaches out to us will be a reach toward him. In a partial count I found thirty-seven places in the Scriptures where there is a direct admonition that we should seek God.

To seek God—now what does that mean? The procedure may vary from one person to another. It does not mean going to church. Going to church is good for some things, but this is not the beginning; people come to church only after their interest in finding some spiritual nurture has already been aroused. My personal opinion is that the search for God begins with an attempt to understand ourselves and to find out what we are good for. We see this process going on in a small child. We can see a development of the child in his experiments of how far he can reach. The baby in the crib who has to stretch to find his rattle discovers suddenly that there are ways of getting it other than just crying—that he can sometimes stretch his arm out and, imperfect though the control may be, he can grasp.

The Need to Understand

This goes pretty far back for many of us to think about in ourselves, but we never outgrow the need to understand our own natures. To understand what we are capable of, the fits of temper, the times of patience, the ability to remember, the urge to help someone in trouble. As we look over these things that come into our lives, we begin to understand a little bit of what kind of creatures we are. Part of this search for understanding carries us into the desire to know why we are here, what we are good for.

The beginning of an understanding of God starts with this very question, "What am I doing here?" This is the feeling recalled by an Abner Deen cartoon. Abner Deen is a man of vision, a cartoonist who appears most frequently in the *New Yorker* magazine. The particular drawing I am referring to is the one that shows a poor, thin, lanky man without any clothes on, pumping a handcar on a railroad track across the desert. This railroad track stretches clear out to the horizon and probably beyond. There are the bones of cattle lying out there beside the track. Abner Deen puts in this man's mind the question: "What am I doing here?"

Indeed that is the kind of world some of my friends live in—a wasteland, nothing to show purpose or beauty, just an empty track leading off to nowhere, a life that they manage barely to go through, this pumping up and down one day and then another day, and another day. They see no end in view at all. They feel alone, without resources. Such people need understanding, and it is true that to those who feel this way, who live in this kind of world, there comes from God in many voices (especially in the voice of his Son Jesus) the comfort that if they shall seek him they shall surely find him. If they come to him, they will find rest from their labors. They don't always have to be pumping up and down on a handcar. There is another way of looking at the world when some of the light of God shines into that world. There are other ways, other worlds, in which people live . . . worlds fuller and richer than this desert of Abner Deen's.

A Return Investment

There is a world which is viewed by its inhabitants as having been created for their special benefit and delectations and pleasures. The riches of this world are to be spent in the satisfactions of what seems to them to be a good idea at the moment. This world has other people in it, presumably placed there for the pleasures of these men and women; to provide

them with company and good times and to get out of their way when they are tired and don't want to be bothered. They are the center of a world whose every event is judged according to the way it affects them for good or evil. Such people do not worship God. They have not gone through the experience of seeking for an understanding of their place in relationship to the world. They see the world in relation to themselves. They adjust the world to themselves, not themselves to the world.

The Lord says that those who seek him shall find him, provided they have first been able to extend the range of their sights beyond that which is immediately pleasing to themselves. The problem is that the finding of God has certain conditions with it. It takes more than the idle wish to find something to do because "I'm pretty bored with life as it is." It takes more than the anguished cry that rises to God only in times of desperation. It takes the expenditure of some periods of thoughtfulness and calmness. It takes a return investment of something of ourselves.

A Grasping of Purpose

The promise of God has been expressed by many men who knew him a little in different ages. There are two in particular that I have in mind. One occasion found in the Book of Mormon recounts some of the experiences of the sons of Lehi. Being perplexed and puzzled and wondering why they had been drawn out of the world they knew into a completely strange wilderness, they felt the need for some kind of guidance and understanding—something more before they could go on at all. Lehi, the patriarch, went out and prayed. To his mind was opened some of the vision of what should be, in order that he could see some purpose in what he was expected to do. This grasping of purpose is another way of stating the first thing that God expects in response to what he has put before us. Lehi expressed this to his sons, and they weren't satisfied; sons so rarely are satisfied with what their fathers tell them is so. Nephi went to ask God, for he had been taught the use of prayer, the recognition of something beyond himself. He had been taught that he should turn it over in his mind, to think it out and then, recognizing the shortness of his own thinking, pray for its extension. On this particular occasion he, too, received some guidance and came back and found his brothers quarreling. He asked them if they didn't recall the promise made to them by God that if they would ask the Father, with diligence in keeping with his commandments and with faith, surely these things would be made known to them.

The Will to Experiment

This names the second of the conditions under which we may expect to approach some degree of fullness of understanding; that is, that we commit ourselves to an experiment upon the ways of God. In short, when a man is concerned with his life and what it is good for, it is no idle or trivial matter. It calls for the willingness to commit himself in an experiment to try to see whether it will work or not. I personally believe very strongly that the experimental approach to life and many of its aspects is a response to the call of God—to try it out and see.

God spoke to the Zoramites through Alma: "If ye will awake and arouse your faculties, even to an experiment upon my words." I am glad that this word "experiment" got into the English translation, for it is a word that I can understand. Along with this formless urge that somehow we ought to try to understand our purpose in life must go a willingness to commit ourselves in an experiment. This isn't an intellectual pastime; this isn't something we will think about and then

put away while we eat and work and later draw out again when we have nothing else to do. No. This concern goes clear through our whole lives, and the benefits of an experiment can be realized only by those who commit themselves to participation.

Action That Counts

What is football good for? Why, it is "wonderful exercise," is the first thing they begin to say in justifying football as a part of the university's program. It is a wonderful exercise. Who gets the exercise? Well, eighty thousand people who stand up, sit down, stand up, sit down. But that's not really football. Football is character building. Who gets the character? The man who sits in the stadium and drinks a quart of whisky because it is a cold day? No, the benefits of football come to those who participate.

The benefits of an experiment in godly living come to those who participate in that experiment. Thus, this is a second of the great requirements. We cannot stand on the sidelines by a purely intellectual knowledge and acquaintance with the principles of life and expect to be a part of life with God. God does expect a search for understanding, but along with that must be the commitment that whatever degree of understanding we have now we will incorporate into our lives. This is at the very basis of the lives of men who worship God—the willingness to commit themselves to definite experiments, the approach which says: "I need to know this so that I can try it out and see if it is good."

If you have ever driven an automobile, occasionally you have had an experience with a flat tire. It teaches you self-reliance to change a tire if you have the right tools. After a while you get so you are not afraid to drive out because you know that if you meet tire trouble you can cope with it. Men who worship God learn to change their tires not only on an automobile but on the vehicles of their whole lives. They learn that because they have committed themselves to going in the direction of God's purposes and will abide by the requirements of active participation.

Men who worship God do not stand on the sidelines. The search has been described in other words: "If any of you lack wisdom, let him ask of God." I remind you of all of the verses which go with that quotation from the book of James: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. . . . A double-minded man is unstable in all his ways." "Let not that man think that he shall receive anything of the Lord." Again we see this need for being committed.

With God All Things Are Possible

The result of such experience is that we begin to recognize that God holds before us possibilities of growth and development that we just don't see at all without him. One of the very finest things that committed men learn is that there is no known limit to the capacities of men who worship God; *with* God all things are possible. When I am with God, all things are possible; but when I am only human (the excuse that is so very easy for me to make) no wonder I get in trouble. If I choose to disassociate myself from God, I have a very limited capacity, and I reach it very quickly in almost any direction.

There begins to unfold to the man who is searching for an understanding of the ways and the purposes of God in relation to himself a view of what he may do, of the great projects that he may be a participant in, that is so beyond his imagination when he thinks of himself as being only human that he feels almost like comparing a human being with an angel, perhaps not for goodness but for capacity. This is another thing that comes to men who worship God, the sense

of power, the extension of their human capacities—not by some sudden supernatural power, not by bowing to the omnipotence of God and receiving favors in return for obedience, but rather by giving all that they have and are to the fulfillment of his will. Then they find deep channels of spiritual resources flowing through their lives.

A God-centered World

Men whose souls have been enlarged by a clear view of his purposes find a new view of their world, their brothers. I look upon any man in a new light. There may even be people in this world more important than I am. When I now choose to live in a world which has God at its center and around whose purposes the events of this human world revolve, when I look to him and accept the standards that he sets as the measure for what I am and can be, and when I offer that same opportunity to you and to other people, then we live in a world in which the strongest line, the lifeline, runs out from each of us to this Being at the center. Then we have a God-centered world—a world whose best purposes we recognize only in terms of the purposes of God. In that world we have the same father, you and I; and that makes us brothers. If you and I choose to have the same father, then we begin to learn about brotherhood.

True Brotherhood

Out of this relation springs all of the richness that comes when men learn to love each other. But this love must be more than a duty. Of course, it is more pleasant to love people with whom we feel congenial and who have similar tastes. Outside of the range of those with whom we feel congenial, loving may seem somewhat of a chore; but when the love of men for each other is on that basis, it is a pretty low level. It seems hard to do an effective job of loving every-

body. By the time we have spent what income we have in buying food, clothing, and shelter for our family, there's not too much left; and we can't take care of everybody in that way. But we just don't know what love is until we have learned to pattern our purposes in the light that comes from God, until we have tried to find understanding of him and his purposes. Then there opens up before us a companionship, a partnership which indeed illuminates our lives. Then we are really able to see that there are other people besides ourselves. When two or more of us have chosen to have this same heavenly Father, we understand brotherhood, and our instinctive desire to see the welfare of somebody else is no longer based solely upon congenial personalities.

No wonder Jesus talked about the one hundredth sheep; the 99 per cent didn't encompass the range of his love because the one hundredth one was also created by God. Because the one hundredth is in trouble just now doesn't make him any less an object of concern and love than some of the other people who don't happen to be in trouble.

Push Back the Horizons

No, 99 per cent is not good enough. When we have understood a little bit of the worship of God, we find ourselves living in a world with God at the center, a world filled with our brothers because they have the same father that we do.

As we look for purposes in living beyond the satisfaction of our own desires and wants, we find the horizons of our lives pushed back until they get enriched with views and ranges and experiences and activities that we had no dream of before. We find coming back to us joy and satisfaction and peace and contentment of a kind that we didn't know could be. We find ourselves enriched, enlarged, and enlightened until we begin to know that the world with God at its center is indeed a good place to be.

Youth Music Camp

*Open my eyes, that I may see
Glimpses of truth Thou hast for me.*

PERIODICALLY WE NEED the opportunity to step aside from the routine demands of our normal lives, whether at work or at school, to get a fresh glimpse of the direction in which we are traveling. We need the inspirational awakening to see truths that are even newer and greater than those we presently hold for ourselves. And, finally, we need time for leisure and recreation with those who have like interests in order to restore our mental and physical vigor.

All over the country this summer reunions, workshops, and camps are being offered for just these reasons. One of unique and particular importance to the youth of our church of senior high school and junior college ages is the *Youth Music Camp*, scheduled for August 24 to 31 at Camp Manitou near Vandalia, Michigan. This is one of the very few music camps on a General Church level being held anywhere by any denomination in the country. It has grown from 48 campers in 1956 to 86 in 1957; some 125 youth musicians are anticipated for this summer.

It is the aim of this camp to bring together the music-minded youth of the church for a week of inspirational experience through the study and performance of music in many of its phases. The camp is designed to integrate the music talent and interest of church young people with the needs and opportunities of the church in this field of music. Using the

experience of two previous years' camps, the administration has developed what it feels is almost an ideal course for the church-minded youth with musical talent.

Three courses are required of every camper: (1) "Know Your Church," taught by Maurice Draper, (2) "Understanding Music," by Franklyn Weddle, and (3) "Music for Worship," by Frank Hunter. Then each camper may elect one of the two applied fields of music, either "Orchestra," directed by Dr. Alan Squire, or "Choir," conducted by Frank Hunter. In addition there are three other electives from which the camper may fill out his course: (1) "Conducting" with Henry Anderson or Alan Squire, (2) "Organ" with Bethel Knoche, and (3) "Camp Song Leadership" with Grace Doty.

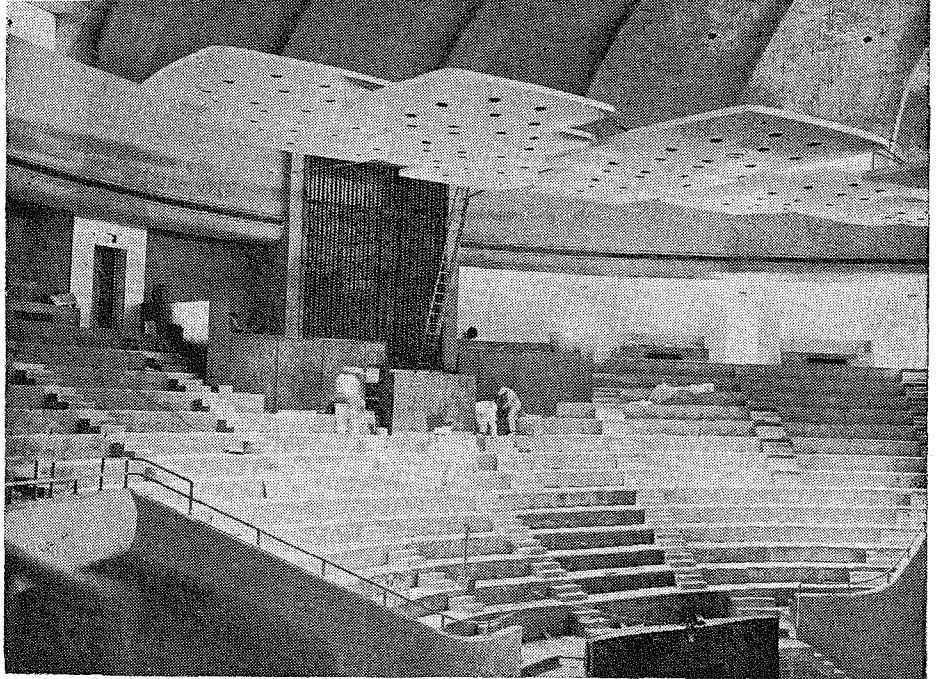
The staff of instructors and councilors has been selected with great care so that every camper may have the opportunity to thoroughly enjoy himself through camp recreation and fellowship with other church youth as well as to enjoy sound spiritual leadership. Camp Manitou is located in a beautifully wooded spot in southern Michigan, with rustic cabins, a lovely lake with water-front facilities, and sufficient modern conveniences to make it a most comfortable resort spot. Each day begins with morning devotions and progresses through classes, good food, swimming, boating, sports, faculty recitals, campfire stunts, and worship to end in individual cabin devotions. The spirit of service to the church using the God-given talent of music constantly pervades the atmosphere of the week's living.

Write to the Department of Music, the Auditorium, Independence, Missouri, for detailed information and registration blanks. Make sure that some young person in your branch has the opportunity to take advantage of this inspirational experience.

FRANK K. HUNTER

Operation Cleanup

Photos by Audio-Visual Department



OPERATION cleanup has been under way at the Auditorium lately, as the huge Conference Chamber nears completion. Large quantities of debris and accumulated remains from the work done are being hauled away, and the vast room is beginning to take on a finished look.

In the first picture, workmen are setting in place the walnut panels behind which the new pipe organ installation will be made. Other pipes will be installed behind the walnut grille at the rear of the main Auditorium. This gives some idea of the size of the instrument which will be set in place early next year.

The first of three walnut panels for the rear of the platform area has been set in position, as can be seen in the extreme foreground of this picture. Notice also the cove above the balcony doors, and the acoustical clouds which house lights and loud speakers for the platform and choir areas.

In the other picture, workmen are cleaning up the floor of the main Conference room. The onlooker is struck by the impressive sweep of the balcony, while high to the right can be seen the area prepared for the antiphonal organ which will be included later with the main pipe organ contract.

Vertical walnut slats blend perfectly with the granite around the walls. At present, plastic sheeting protects these walnut panels until all work is completed. The aluminum doorframes for the new west foyer add a modern effect and will soon be completed also.

In other parts of the building affected by this present contract, similar progress has been made. On the sixth floor, new offices for the Religious Education Department should be ready in a few weeks. At each side of the foyer on the main level, attractive telephone booths are being completed for the benefit of all visitors and users of the building. East and west entrances will soon be finished, and before long most of the work on this main contract should be completed.

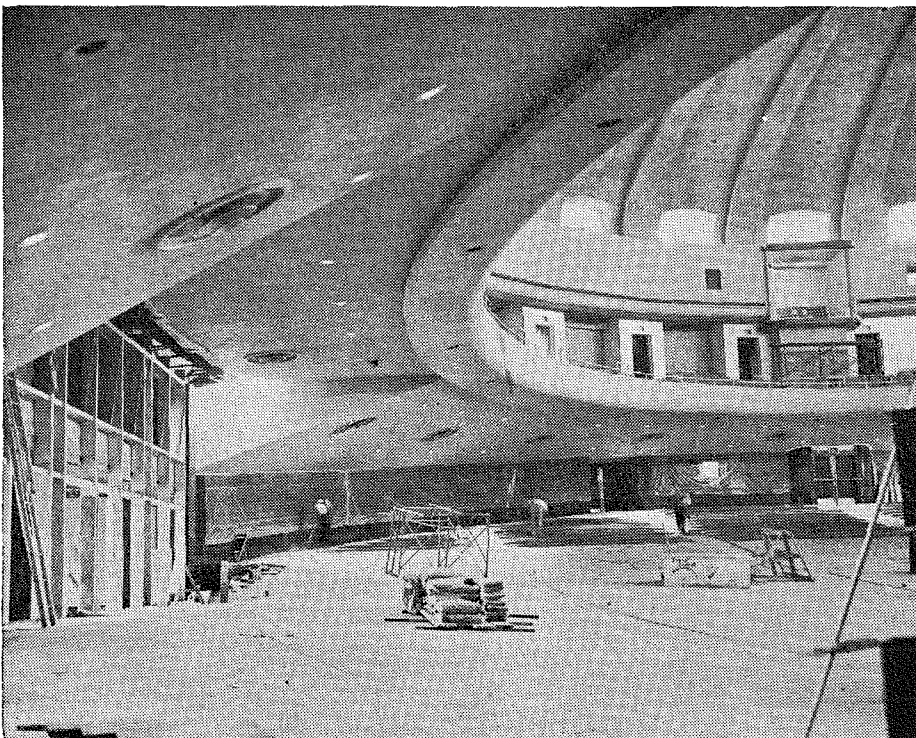
Before General Conference, approximately six thousand seats will be brought in the Auditorium and set in place. Many individuals and congregations have already responded outstandingly well to the recent request for funds for these needed seats. Carpets will also be laid in all aisles and on the platform.

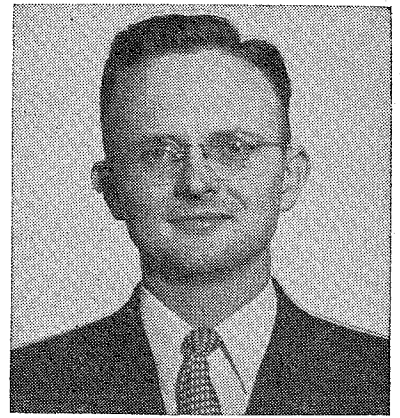
The Conference Chamber and other parts of the Auditorium now under contract are rapidly nearing completion, and the building is becoming the place of beauty and utility which it was intended to be. We feel a sense of pride as operation cleanup reveals the beauty of a newly-finished Conference room.

Please don't forget about another operation cleanup that still remains. Considerable funds are still needed to clean up and complete installation of seats, carpets, and public address system for Conference this fall.

We still need *your* help.

THE PRESIDING BISHOPRIC





Where Is Our Orchard Today?

ONCE upon a time a wise philosopher suggested that if you want to enjoy an orchard today, you have to plant it a long time ago. The church is enjoying today the fruit of its planting of last generation and is reaping the results of its good nurture in some cases and its lack of nurture in many others. Even with some rose-tinted glasses, we can see that the results are not gratifying enough. There are many problems we could reiterate, but here we will concentrate on one only. Where is our desperately needed fruitage of sharp, devoted, teenage young men?

Out of the fifteen hundred young people who enjoyed the Saturday social mixer at last General Conference, the girls outnumbered the boys nearly three to one. This situation is essentially the same in our Zion's Leagues from Saskatchewan to New Zealand.

In a sense this is simply the result of our complex problems as a church, but for this treatise let us think of it as a very real problem in itself. *Why are we not reaching thousands of our young men, and why do we attract so few nonmember young men between the ages of twelve and twenty years?*

Before progressing further let me assure you that I am concerned about the girls of the church as well as boys, and I have never consciously showed more concern in programing for the girls than for boys. But the hard facts remain—our church program meets the needs of our girls more readily than that of the boys. Furthermore, when we are able to “pack in” the red-blooded young men, we will never have a female attendance problem.

It is quite probable that the girls would be the first to give 100 percent support to a new and dynamic emphasis on reaching boys. They are especially sensitive to this need. They would agree with this fundamental premise—we must do something now that we have not been doing.

We are in a fortunate position as a church. The Presidency is vitally concerned about ministry to youth. In the

Council of Twelve are a number of men who take special pains to minister to the needs of youth wherever they are. For instance, many noticed that Apostle R. M. Holmes rose at 4 A.M. last Easter Sunday to minister to the Los Angeles youth at a sunrise service, soon after he had a painful tooth extraction.

We also have a General Church youth leader of unquestionable ability and youth acumen, plus a Religious Education Department director and a staff who give unstintingly of themselves to this and similar problems. In addition, the key positions of directing our camping program and ministry to college and service personnel are filled by men with education and experience in the field of youth work.

WE have the General Church leadership, now we need to solve our problems. However, we see a lack of “followership,” adequate vision, proper emphasis and hard work in many branches and districts.

One deadening cliché of many adults must be stamped out. That is, that our youth are the “church of tomorrow,” and not today. They are as much a part of church today as are we. If anything, they need better ministry than do we adults. They need better songbooks, classrooms, and equipment. Ideally, consecrated elders trained in youth work should lead the Zion's League, the Scout troop, or the Zioneers. A great deal of vision must be experienced by us adults if His “army” is to become “very great,” and if the endowed leadership we must have in succeeding generations shall come forth. Our young men must be given greater responsibilities in the major tasks of the church, accompanied by adequate supervision.

It is paramount that our children have more good group experiences sponsored by the church. Simply one or two hours on Sunday morning, in often rather incohesive and meaningless group relationships, is not adequate. Let me illustrate. The influence of the home in the life of

a child resembles a triangle. Parents and home influence mean everything to the child in the formative years, but as the child grows, this influence becomes minimized, just like the narrowing of a triangle at the top. When the average child is fourteen to sixteen years old, the influence of the home diminishes very rapidly.

Now invert the triangle to rest on one of its points. The influence of the community, the neighborhood children, and the peer group at church is very small. But as the child reaches six to twelve years of age this influence broadens out appreciatively, as does the triangle. In the late adolescent years the “gang” or group to which the youth looks for acceptance and approval becomes extremely important.

We have the God-given responsibility of training our children in the laws and ideals of Zion's home life and the Zion's kingdom. We also have a moral responsibility equally as great to provide, wherever possible, happy productive “gang” or group experiences in church-sponsored programs. Herein has been much of our failure, and we must improve. To be very specific, if our church does not sponsor a good Cub Scout pack, Boy Scout troop, Skylark band, and Oriole circle (or possibly some alternate) we are ignoring our duties to our youth and to Zion.

NOW I AM familiar with most of the problems. I have heard them for years and have worked at them, but many simply will not exist when there are determined parents and one good leader to take the initiative. In some cases it might be wise to provide a good Zioneer Co-Ed program, but not so in most cases. Our children need creative experiences with their own age and sex, at least until they reach the first teen year. A minority of our branches provide that experience.

Brother Richard Lancaster, director of the Youth Division of the General Church Department of Religious Education, will happily correspond with you on solving your problems in the area of

boys' work. Sister Edna Easter of the same department in the Auditorium Building in Independence will do the same on problems in programing for girls. The important thing is to move out with good planning and courage *now*.

In most cities and towns, the national Scout executives are very anxious to find agencies which will sponsor Scouting units. They usually prefer church-sponsorship to that of other organizations for several reasons. All that is required is a few boys in the right age range, some adults willing to take training and work on a weekly program, and facilities for meetings. After organization, the pack or troop *belongs to the church*, not to the National Scout Headquarters, and you will have one of the best tools for service which the church can possibly have.

Look at a few major advantages:

1. The church is more honestly trying to serve its youth, and many immediate results will accrue from this.

2. The church has another area for serving the community, and has *one of*

the best evangelistic means of interesting nonmember boys and their families in the church.

3. The public relations value of a good Scout unit is excellent.

It is difficult to overestimate the value of a group of friendly boys coming weekly to your church home and becoming intimately friendly with young members, their parents, and other good adults. On a monthly or quarterly basis, all these friends come to the church to participate in special meetings or courts of honor.

I have personally heard several Protestant ministers point with pride to numbers of good families who have become associated with the church through the Scout program. Some of our own Scout-sponsoring churches bear the same testimony. No doubt President Frederick M. Smith envisioned these benefits to the church when in 1920 he commended the Scouting program to the church for its adoption as our official program for boys (G.C.R. No. 812).

Quite often good men of our own congregations or branches are actively

engaged in helping some other agency or church run their Scout troop. Although there are some indirect advantages to the church, we still urgently need the direct advantages of their work to remain in the home branch.

A responsible representative of the other church "with the long name" stated in 1954 that in the domestic field of his group nine out of ten boys who were active in his church were also active in Scout units sponsored by the church. An estimate of one out of twenty of our boys of Scout age being active in "our troops" might not be too far afield.

What about our orchard in 1970 and 1990? It depends on our planting it in 1958. Co-operation of parents, pastors, and district or stake officials is all that is needed. The boys are ready and waiting!

This is an important part of our evangelism program which shall be, according to our president, "our slogan and our program." Let's get busy and conserve and win more young men!

Question Time

Question

In the light of Matthew 10: 31, 32 [. . . he who loveth father and mother more than me, is not worthy of me.], where is one's duty when loyalty to God and the church conflicts with one's companion's ideas?

Mrs. F. H.

Michigan

Answer

These verses of Scripture came as counsel to the Twelve as Jesus was sending them on their missions. These words were spoken to offer encouragement that man should never fear to own the name of Christ. The central theme of the Master's teaching was an exemplary life of righteousness to show one's loyalty to God. In our loyalty, we must be willing to suffer persecution to advance the cause of Christ, remembering that faith, virtue, knowledge, *temperance, patience*, brotherly kindness, godliness, humility, and diligence are characteristics of Christian living.

Even though we can never afford to compromise our principles, we must exercise great wisdom and patience in converting others, even our companions, to our high ideals and a better way of life. "Marriage is ordained of God" (Doctrine and Covenants 49: 3), and as such is a covenant with God as well as between

man and woman. The keeping of this covenant is vital in Christian loyalties, and it is a bit hard to conceive of a companion's objection to that which makes for solidarity in the marriage relationship.

One's duty where conflict in the home does exist is to be patient and tolerant, always without compromise of principles, while engaging in mighty prayer to be guided with wisdom of God to bring light and truth to the companion. A godly mother has often been the means of converting whole families. The Lord tells us in Doctrine and Covenants 111:4

It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. We believe that all persons who exercise control over their fellowbeings, and prevent them from embracing the truth, will have to answer for that sin.

Thus we see that an obligation to exercise wisdom and charity with respect to all is placed equally upon the believer and the nonbeliever, the results of which can be rewarding or damaging.

JOHN T. PUCKETT

Question

How does the church seal indicate our Christian beliefs?

Michigan

M. A.

Answer

The church seal is a symbol that represents the gospel teaching that the high-

est good for the world and humanity will be attained with the coming of the kingdom of God in power and glory when the millennium is ushered in. The message of St. John the Divine began with the words "grace" and "peace," and it is significant that the seal uses the legend, "Peace." The prophecies indicate that the peace shall be universal and shall reign in the world and in heaven, among men, and even among the animal creations, including the strongest and fiercest of the carnivores, the lion. Descriptions and allusions to the reign of peace are found in Isaiah 11: 6-11; 65: 17-25; II Peter 3: 13; Revelation 21: 1-7, and other places. Phrases such as these are found: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid . . . and the lion shall eat straw like the ox. . . . And the suckling child shall play on the hole of the asp . . . and a little child shall lead them. . . . They shall not hurt or destroy in all my holy mountain." It is from these sources that the motifs for the church seal have been taken.

LEONARD J. LEA

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.

My Spiritual Stewardship

OUT OF THE MANY thoughts which come to mind as I think of this subject of spiritual stewardship the most important areas seem to be focused under three headings: My Spiritual Stewardship of Self; My Spiritual Stewardship in the Home; and My Spiritual Stewardship in the Church.

Stewardship of Self

Stewardship of self involves mind, heart, and soul. The stewardship principle is this: all that we are and have are gifts of God. The very qualities of our personality stem from his grace—a part of the divinity within us over which we must be good stewards.

I will not try to be deeply psychological but will bring just a few simple thoughts concerning stewardship of self.

From earliest recollection I have been aware of a faith that warms my heart and lightens my life—faith in the sure love and care of my heavenly Father. It is illuminating to ask one's self the question: When did I first experience God in my life—feel him *there*—start on the road of faith? It is difficult to pinpoint any special time or year or moment. It seems he has always been there—a part of my life and heart and mind.

One of my earliest recollections was when I was three years old. I stood on a hill back of our cottage home in Lamoni watching the train carry my father away on his first far mission—to the west coast. I knew we would not see him for a year, but through tears and a sense of loss flowered a definite unquestioning faith that he would be protected and we would be kept safe and secure till his return. This faith brought also joy—that he was chosen to be God's messenger.

But I hope and believe that gift of faith has been nurtured since then and has grown, as I grew through youth and womanhood, and then continued to grow during the rich rewarding years of mature living and service that have been my privilege.

Our stewardship of faith as Latter Day Saint women should have deeper foundation, more definite spiritual certainties, as we walk with God through the years. Sometimes the very hardest, most tragic experiences of our lives but open new vistas of understanding God's wisdom and help us to develop a stronger faith.

You've heard the saying, "Write down one day what your concept of God is and put it away in a secret drawer. Take it out ten years from then and read it. If you have not advanced to deeper meaning, higher understanding, and wider vision of God and his purposes

for you, you have not been a good steward over the precious gift of faith." Someone has said: "The unity of the essence of testimony of thousands of our people in all lands who have had outstanding experience with God brings the conviction that this is a marvelous work and a wonder." With this nothing can separate us from each other and from the work whereunto we are called.

It has also been said that the great soul prays, "Lord, make me big as my problem," while the little soul prays, "Lord, let me off easy." The large soul says, "Lord, give me strength sufficient for a hard day," as the small soul begs, "Lord, let me have a lighter load." The great heart prays, "Lord, let me stand firm, when the fight is hardest;" the craven heart cries, "Lord, let me escape." The crusader soul sends up the prayer, "Lord, stand with me until I finish my task" (*Good Tidings*, Tucson, Arizona Yearbook 1957 - 1958).

My spiritual stewardship of love—

Love is a creative thing, the earth was born from it;
Love is a lengthy thing, life is measured by it;
Love is a kindly thing, peace is found in it.

We have to love and respect *ourselves* before we can warmly love others. We must develop within ourselves *ability* to love. It's like a snowball—the more we love the larger grows our capacity for love and warmth of personality. Love of self and love of our fellows are both rooted in love of God. We can develop from cold, hard persons to loving, out-giving, understanding personalities, but it takes practice. We need to practice the art of love in all our thoughts, associations, and activities.

And remember, to know is to love.

Stewardship in the Home

I hardly dare begin to write about this since I have studied and read and thought and written so much—including three quarterlies—on this subject.

MARTHA HANDS AND A MARY HEART

My heart would choose the better part—

My eager, seeking, questing heart
Would sit with Mary at the Master's feet and hear his word;

But, oh, the tasks that must be done,
So short a time from sun to sun,
My hands must work like Martha's hands swift as a bird

To cook the meals, to scrub and sweep,
To sew and mend while children sleep
To wash and iron, and try to find a moment free

For quiet and deep searching thought,
For inspiration Mary sought
To fill the burning need within that eyes can't see.

My heart desires with a longing deep
To listen, learn, and knowledge reap;
My heart, with Mary, would learn to know My Master well.

But my hands must race with the tireless clock,

Let down a hem of last year's frock,
Wash little hands, tie little shoes
And make some jell.

Though my hands, like Martha's, must busy be,

My Mary heart has a melody,
And my hands may work to the living notes of a song from above—

Mary's song of a kingdom bright,
Of hands that work from morn till night.
My Martha hands and my Mary heart
Both bring you love.

Merva Bird

Here are a few brief high lights on how spiritual stewardship in the home functions. When a wife and mother is developing her great gift—stewardship in the home—what results? There is family worship, a loving, peaceful, yet stimulating home atmosphere or climate, an interchange of ideas, thought, prayer, mutual service, consideration for each other, the support of all for each in every task, challenge, and problem of her daily life. Especially does a woman's spiritual stewardship in the home function in support of her husband in his priesthood. She has no selfish desire that he devote more time to her instead of to God's work.

Stewardship in the Church

My spiritual stewardship in the church must be undergirded with a rich stewardship of self and home. I must develop a life of faith and love to be able to bring to my church the witness and

power and ministry that means creative membership. Also my home and family must be in the process of achievement of a way of life that mirrors high spiritual stewardship. All three areas of spiritual stewardship are co-ordinated in a unity of life and faith and find fullest expression as I work out my spiritual stewardship in the church. I must be aware of my personal responsibility to make my branch or congregation spiritually strong and alive. To fulfill this responsibility I must qualify, where I am, for better service, more creative church membership. I will seek the Holy Spirit and especially cultivate the gifts and fruits of the Spirit in my church fellowship. I will seek to develop the art of living as a fellow member of Christ's church and especially in my women's group seek a high Zionite quality of togetherness in study, work, and worship. I must know my church and develop the art of testimony, know the true inner

meaning of the message of the Restoration and be able to witness by effective telling of the gospel story when that is needed, as well as by my "inner life" testimony.

As active church members we should seek full participation in the total life of the church and not be confined to one narrow specialized field. If we learn to be alert to Christ's call we may be led into various avenues of service such as church school, music, girls' club and camps, youth camps, Zion's League, writing—as well as the work of the women's department. As we move from one area to another at the Lord's call it is a blessed and broadening experience. Thus we develop into women of stature in Christ.

May we answer his call to fulfill our full spiritual stewardship, whenever and wherever directed, in love and humility and with steadfast endeavor.

Mrs. Hale Miller

God Is Bountiful

Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.

—Matthew 6: 38

WE sing God's praises. We teach and learn of him. After a fashion, we worship him. We have so often heard the phrases, God is good, God is love, God is eternal. God is all of these and more. He is also *bountiful*.

But to prove that God is bountiful we must first understand the difference between belief and faith. A banking organization builds up a reputation for being sound and worthy of the public trust. We believe in this soundness because it is the consensus of opinion. Belief in such an organization is sufficient until we are ready to make an investment with it. But when that time comes we investigate the soundness we have heard so much about. Only when we have developed a faith in this institution are we willing to risk such an investment in its care. Our belief has crystallized into a faith.

Likewise, our belief in God must also grow into a living faith before we can experience his bounty. A good way to determine whether we have merely a be-

lief or a faith is to heed the admonition of the above Scripture in which Matthew plainly tells us "to build up the kingdom of God, and establish his righteousness, and all these things shall be added unto you."

We must move out in faith before God can grant these blessings to us. Someone has said, "When we take one step toward him, he runs one mile toward us." God isn't asking us, through this Scripture, to neglect our homes or our families for his sake. He is asking us to become more efficient workers in order that we might have time to share with him.

One busy mother frankly said, "My housework and children require all of my time, therefore I cannot assist with the work of the church school or the women's department."

Another busy housewife hesitatingly stated, "I can help some, but I will have to get back home early to get the work done I have put aside if I give this time to the church."

Another equally busy mother proudly says, "I will be glad to teach the class. I have learned that when I have some work to do in the church, I have more incentive to systematize my work at home. Therefore I seem to have more time to do both without neglecting either."

The third mother, somewhere along the pathway of life, had learned that when she reached out in faith, in a trusting and cheerful attitude to assist in God's work, he reached down to assist her with her work. Her cares were lightened; her chores were lessened. She understood the meaning of God's bounty. Because she had let her belief grow and develop into a vital faith she could say, "God is truly bountiful unto me." She understood what things "shall be added."

"The Lord is my shepherd, I shall not want," and if I but learn to share *willingly* my time, my talent, and my resources with him ". . . surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Home Column

JULY 14, 1958

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I Had an Experience . . .

LIFE IS MADE up of a continual sequence of experiences. Mine have been many and varied, good and bad, joyful and sorrowful, with the usual ups and downs.

Most valuable is the experience that caused me to become a member of the church when I was a boy of thirteen. However, in reality it was only the beginning of new and undreamed continuing experiences.

Love for the church grew rapidly with understanding plodding along through the process of time. The church became the most important thing in my life in those early years, and I believe I can say the same now.

It was at a prayer and testimony meeting, following the sacrament of the Lord's Supper, when I bore a short testimony at our small home branch. It was two years, more or less, after I had become a member. A general church visiting minister arose immediately and spoke to me. The words spoken left those impressions that have continued through the years, . . . "study and prepare yourself for the day will come when the Lord

shall use you in the full-time ministry of his church." There were other thoughts that have been locked in my heart. At that time I did not fully realize what had happened, but the experience lived within me. The brother's name I did not remember until I met him in later years, but I had not forgotten his face or stature.

About three years later, when I was attending a cottage prayer meeting, the appointee in charge made known my call to the priesthood, then he spoke the same thoughts in seemingly the same words as related before. The former impressions were deepened, and other words spoken should yet become testimony.

Time slipped by with a year at Graceland, a lingering depression, marriage, family, lots of hard work, and a growing church responsibility. I turned down two fine work opportunities for fear that they might adversely affect future service in the church.

During this time my wife and I took a group of young people to a youth conference at Lamoni. The week had been spiritually rich. It was at the closing

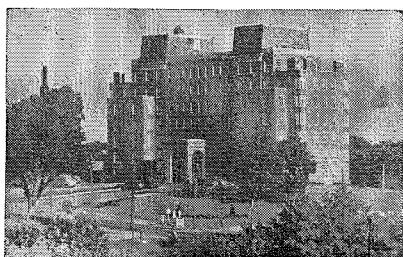
service and during the hymn of dedication when, above the ring of consecrated singing, a Voice spoke with clarity and power, and seemed to rise above the multitude of voices. Again I heard the same words and was given the assurance that all of the experiences along the way were preparations for work yet ahead.

There had been trying times and there were many more "growing pains" to be experienced. But in all and through all the blessings of God were evidenced.

In the years that followed I had another year at Graceland, more varied experiences and responsibilities, with the continued blessings of heaven. However, church appointment seemed improbable.

Where had I fallen short? Surely somewhere I had not measured up. We felt we must plan a continuing church contribution in the way we felt we could offer the most.

Then it happened. When we least expected it the Apostle of the area talked to us about accepting appointment, subject to the normal procedures. Even as this is written the Spirit bears witness of these experiences.



The "San" is a service of the church to the entire community.

VISIT INDEPENDENCE

with this set of slides which illustrate some of the features of Independence which will be of particular interest to church members and tourists. These slides are in brilliant color, and may be ordered from Herald House. An interesting lecture series, with script. \$6.00



Box 382
Guelph, Ontario
Canada

Box 477
Independence
Missouri

Memoirs of Clara B. Stebbins

BEFORE LONG we were holding meetings in the one large room. This was heated by two stoves which sometimes smoked. Several mornings, just as we were ready to open Sunday school, our eyes filled with tears and we went outside to wait until the smoke cleared away through open windows. But that was soon corrected.

Of those who preached there I especially remember Father Lander, Sister Sal-yards' grandfather, and Brother W. W. Blair. Both preaching and prayer services were held there for some years, and week-night prayer meetings were always held there. There were funeral sermons, Christmas entertainments, Sunday school conventions, and even the 1886 General Conference was held there. In course of time the furnace was put in, and the two west rooms were finished. These were occupied by the beginner and primary departments of the Sunday school. The folding doors connecting them were often open for joint services.

I knew more about Conference appointees and visitors in my home where I was busy with help providing meals for the tableful of guests invited each day. I first met J. W. Rushton as our guest, whom we knew in after years as our wonderful speaker and servant of the Lord. At that time he seemed a retiring young man who sat and listened while others talked.

My husband was then church secretary and recorder, and he had been in correspondence with branch secretaries, some of whom attended the Conference. He also had a wide acquaintance with the ministry. We tried to have as many of these friends at the house as possible during the Conference.

ONE YEAR at General Conference time I was very sick. It was thought that my life hung in the balance, and word went out that the end was near. In one of the morning prayer meetings Sister Mollie Brewster spoke by the Spirit. She said I would live. Brother Hilliard met her as they were leaving

the meeting. He said to her, "Now, Mollie, you have put yourself on record." She answered, "It is all right, Brother Hilliard; she will live." By the power of God, in whose name she spoke, I lived.

Brother Pitt and Brother Luff were close friends of my husband. When I was the lowest they and he administered to me and I made the turn toward recovery. I slept and was better. At my request Brother Pitt taught my class of boys the following Sunday.

More than once I have been brought back when close to the end. After the birth of baby Ruth we all thought I was going, but by administration I was restored. Good old Sister Pickle, while praying for me at home in her bed, saw in vision a pair of hands reached out to save me. The next morning when the doctor looked at me she said, "One would never know you had lost any blood."

Truly, by miracle I have received blessings, and in praise to the Giver, I tell about them.

One night in a sudden sickness I woke to feel that I was dying. As I lay wondering, I was conscious of the words "Death—and underneath are the everlasting arms." My soul was filled with peace, and then I prayed. The thoughts that I had at that time are expressed in the following verses, given by the Spirit and written afterward:

When life seemed almost ebbing,
Its duties nearly done,
The peace of God was given
And every fear was gone,
As one his mother comforts,
The everlasting arm
Laid underneath, about me,
Held safe from every harm.

I prayed for strength to finish
A task to me assigned,
For help then quickly given,
I praise the Master kind.
And still my days are lengthened
That I may do his will.
May all my days be ordered
His purpose to fulfill.

Though I can do but little,
Oh, may I faithful prove
To him whose every dealing
Gives token of his love.
My own strength is but weakness,
Alone I faint and fail,
But he has given promise
Of help that will avail.

The Most High is my Shepherd;
He surely will provide.
In pastures green he's led me,
The waters still beside.
And so, this tender Shepherd
I'll trust whate'er betide;
In death I'll fear no evil,
He'll still be at my side.

I was up the next day and continued my work.

SISTER WALKER was our first Sunday school superintendent in the Brick Church. She was followed by Brother George Blair.

Sister Walker soon started a plan for beautifying the church park. She had classes busy planting and tending flower beds during the week. Then bluegrass was sown, and lawn mowers soon were heard. Before long the planting of trees was in order. This was taken over by the branch officers, and soon a beautiful grove was growing, where later picnics and prayer meetings were held. Two reunions also were held there.

I attended the World's Fair in Chicago in 1893 with my sister, Mrs. H. E. Jarvis, and her family. Sister Walker was with us a part of the time. Again in 1934 I was there at the Century of Progress Fair. At that time my niece, Mrs. Edith Jarvis Alden, was living near Chicago and I stayed with her. A friend of hers would go with me down to the city where we would meet Mrs. Alden, and together we would go to enjoy the evenings at the fair. At this late date I do not attempt to comment on the wonders of the fair.

We spent one highly profitable and enjoyable evening at the planetarium, viewing the marvelous movements of the heavenly bodies.

IN FEBRUARY, 1894, Brother Stebbins gave a series of lectures on the Book of Mormon in Independence, Missouri. The lectures were presented on nine successive evenings in the basement of the Stone Church at the joint invitation of the Religio Society and the Sunday school of that branch of the church. There was deep snow on the ground, but the lectures were well attended.

My niece, Carolyn Jarvis, was visiting us that winter. She and I accompanied Henry and were present at all of the lectures. We were entertained in different homes of the Saints.

The lectures were reported in shorthand by Sister Belle Robinson (later James) and their publication was immediately begun in *Zion's Ensign*. Also one thousand copies in paper covers were issued that summer. They were soon sold and demands for them continued to come in. After some years an edition in cloth binding was issued. This contained the lectures revised and enlarged by the author. Quoting from the preface:

The only wish of the author was to get the work before the people, therefore it was given into the hands of the Board of Publication, to be published without profit to him.

The work was well received, apparently filling a place in the advocacy of our cause which [at the time] no other book did, . . . and taking the various colonies in their order, also therewith giving proper proofs from many antiquarians, historians, and scientists, . . . with the synopsis of the story of the peoples that came to America in ancient times.

Since this book was published there have been wonderful discoveries, and much has been written for church readers to keep them informed of developments.

In one of these early years Sister Christiana Stedman (later Salyards) made her appearance in church circles. How little we guessed the greatness of mind and spirit of this unassuming person. She came from Illinois and made her home with Sister Walker, editor of the Mothers' Home Column in the *Herald*, and of the children's paper, *Zion's Hope*. In this home Miss Stedman made the beginning of her lifework in Sunday school quarterly writing. Later her books made a rich addition to church literature; the last one, *The Enduring Word*, was much appreciated by the ministry and other church readers.

Miss Stedman fitted admirably into Lamoni educational work. She taught in the public schools and in our Sunday school. She and I worked side by side for years, she as superintendent of the primary department and I of the beginners. She made one of a group of friends

who often met at Sister Walker's; her niece, Mrs. Lucy L. Resseguie, Mrs. Mary Garner, sometimes Carrie Smith, and I made up the group. It was a sad time for me when Sister Salyards moved to Independence. We corresponded until near the time of her death. No one has ever taken her place, though Sister Hilda Loving was a comfort with the friendship of her family also. I deeply regretted losing them when they moved away. I still hear from them.

Miss Martha Young succeeded Sister Salyards as superintendent of the primary department. In that position she gave such satisfying service that there was sore regret when she had to resign because of failing health. I went to see her in the afternoon of the day when she was honored at her resignation in the morning service at the Coliseum.

I found her at home lying on a couch, feeling that her world was about at an end.

She welcomed me as a fellow sufferer in having to give up the work we loved for lack of strength.

We had worked in rich fellowship in the old Brick Church during the years before I gave out, and our joint work in the reunions was highly gratifying. I remember the time when children wandered over the grounds during the services in the big tent. Some sat with their parents, but others strayed around the edges, looking as if they didn't know what to do with themselves.

ALL THIS was changed when the Sunday school work became better organized and tents were provided for the various departments. Now the children had their own worship homes where together with their teachers they were made happy talking about the way of love and thankfulness. They were led to think of the love of Jesus for them and of the many things God has provided to show his love for us.

One day a group of women happened to come together and we teachers of little children were asked: "How can you bear it to miss the good meetings in the big tent while you are busy with the children?"

It was in the days when Brother E. C. Briggs's "Bless your heart" was familiar to all, and I said: "Why, bless your heart, don't you know that each one gets her blessing where she is doing her own part?" And I am sure they knew we were happy in doing ours.

I had recovered sufficiently so that I gave occasional talks in the children's departments. Also, at times, I addressed young people's or adult classes. I attended Mrs. Hyde's class for a time, and

before that I was in Miss Condit's class at the Coliseum. This was a class with enthusiasm for the teacher and for the spiritual matters discussed. A highlight was a visit from Brother Cheville. He came in one day to talk about the important meaning in the name of the church of Jesus Christ. The name "Jesus" refers to his life on the earth as a man; the name "Christ" to his God nature—a perfect combination inspiring our love and devotion. I remember the influence of the Spirit that remained with us in thinking these thoughts after him.

IN THE COLLEGE YEAR 1903-4 my niece, Miss Carolyn Jarvis, as a member of the Graceland faculty was the teacher of English and Latin. In March, 1904, her mother died at her home in Burlington, Iowa, and Carolyn was called home. I had been there with my sister a short time before she died. After the funeral Carolyn and I returned together, and she went on with her work at the college until the end of the year.

Sister Audentia Kelley (then Miss Hayer) who was in her classes speaks very highly of her ability as a teacher. Richard Kelley substituted for her while she was away. He appreciated her plan of teaching the Latin grammar, which he said he had not had at Iowa University.

For a number of years Sunday afternoon prayer meetings were held in the upper auditorium of the Brick Church. This made a full day with two meetings in the forenoon and one at night. Two thirty seemed to come soon with preparing dinner, often for company, and getting the dishes washed. After the hurry was over, if I thought of staying at home, habit and the incentive were too strong to let me miss the meeting. Sometimes after it started I was so tired I couldn't keep my eyes open. Then I relaxed and kept them closed for a few minutes. After that I could brighten up and enjoy the rest of the meeting. We listened to testimonies that built us up in the faith. The hymns warmed our hearts and brought us near to the Lord. One day we heard the testimony of one for whom we had waited; until recently she had been satisfied in the faith of another church. She told how the Lord had shown her the greater light, and we rejoiced to hear how he works with those who will hearken to his voice.

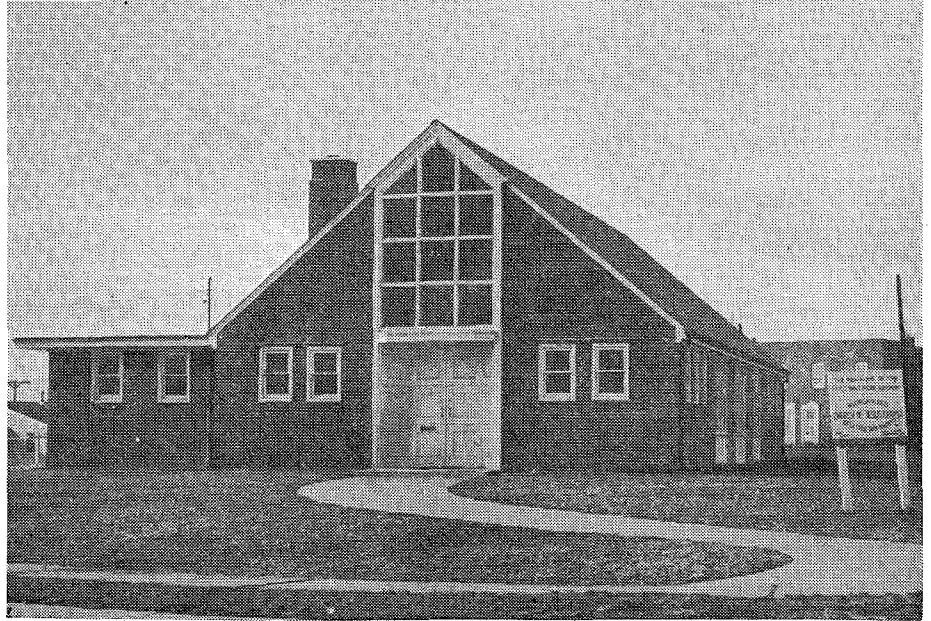
In the meeting far at the back an anxious little daughter arose to ask prayers for her sick mother. She is a grandmother now, still bearing a faithful testimony. We had been told of answers to prayers offered in these meetings.

(To be continued)

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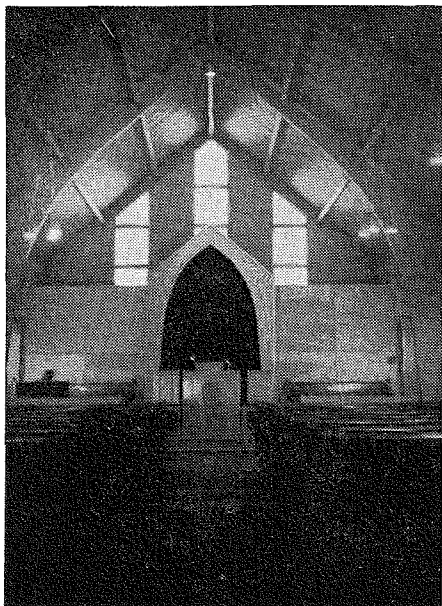
The Growing Church

Baltimore, Maryland Branch



WANDERING from place to place as did the children of Israel, Baltimore Branch has at last come home. We felt on that first day of dedication in the new church home as they must have felt . . . "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

Despite the unfinished grounds and incomplete furnishings, the unpainted walls, and the unvarnished wood paneling, we were in! We could now more fully appreciate the long-suffering patience and constant drive of our leader and pastor of six years, Albert A. Mehlich, whose vision had been for a house of the Lord worthy of the God we worship. We were truly grateful for the untiring efforts of the building committeemen who served faithfully: J. Howard Carr, Jack Keller, J. F. Cassiday, John Edwards, Jessie Glick, Don Ross, Jr., and Bob Simpson, under the capable direction of Dr. Paul M. Edwards.



The group was held together by a faithful few for many years as a Sunday school mission. A great hope was fulfilled through the achievement of a church building designed and built specifically for the use of the Latter Day Saints in this area. Ours was somewhat similar to the joy of the child who receives his first new suit of clothes instead of the old hand-me-downs. Our previous meeting places had been scattered and varied, including a large room over a garage. Now our hearts were glad and we rejoiced, for we knew that God had been with us in our building efforts.

In 1951 we purchased fourteen lots on a main thoroughfare. This took most of our funds, but we felt the location was a good one. We worried about the money for building. Most members had pledged to the utmost; some were engaged in money-making projects, and sacrifice was the order of the day. Shortly after the purchase, the location of our lots was rezoned and a home builder bought them; this gave us enough profit to begin construction immediately with the assistance of a loan through the Houses of Worship Revolving Fund. Other lots were made available to us, a gift of the Bethlehem Steel Company in a locale of newly built homes in the same area. This we believed to be an act of God, an answer to prayer.

A downpour of rain prevented the original plans for ground breaking, but the happy occasion so long awaited was not to be denied us and everything went as scheduled indoors. Dirt was brought from the building site and all were given an opportunity to turn a spade.

On February 10, 1957, the day of dedication, the new building was opened to the public. Many friends and visitors participated; among them were district

president and pastor of Washington, D. C., John T. Conway, and Apostle Arthur Oakman. We followed the winding path to the double white paneled doors, through the foyer to an interior of carefully selected woods, heightened by gothic beams and surmounted by a cathedral-type ceiling. The rostrum contains matched selected chairs cushioned in crimson velvet; the blond mahogany pulpit is ornamented with the church emblem. A Hammond organ lends its voice to the worship of God. Centrally an archway draped with matching crimson velvet opens to reveal the baptismal font. The front and rear walls are enhanced by large glass-paneled windows. A cry room looks down into the main auditorium, separated from it by plate glass.

In the past many of the halls in which we met were cold, damp, and drafty, leaving us with only the restored gospel to keep us fired with enthusiasm. Now our feet are kept warm with a radiant heating system installed in the floor.

The church is located on a sloping lot and surrounded with young sycamore trees which will provide cooling shade in the near future. The seating capacity is approximately 125. The cost of the building, exclusive of furnishings was \$55,000.00.

We had hoped through the years of struggle to see and hear our beloved brother, Elder Adolphus H. D. Edwards, Sr. (age 86), speak from the pulpit of the new church building. The promulgation of the restored gospel in this area and the realization of a proper church home have always been nearest to his heart. His wife died in January,

1958, and it seemed truly fitting that the "mother of the branch" should have the first funeral services to be held in this new building for which she had labored and sacrificed so long. Many times when her husband had been discouraged, she'd say, "Dolphy, you can't give up now; the people are depending on you."

The Baltimore Branch had its beginning in South Wales where a young lad, seeing the changes wrought in an older brother after baptism, eagerly joined the Reorganized Church in 1879. A.H.D. Edwards, Sr., wanted more than anything else a personal testimony of his own. He was called and ordained to the priesthood at the age of fifteen. His life has ever been one of constancy and dedication to the church of Christ and missionary endeavors. Leaving his home and family, he journeyed to America. Wherever he traveled, he preached, for this was his mission in life—to warn his neighbor and to teach the words of Christ. He assisted in the organization of branches located in Cleveland, Ohio; Scranton, Steubenville, Belaire, and Johnston, Pennsylvania. In Johnston he met Lettie Johns whom he married on September 27, 1898.

He journeyed to Baltimore and the steel mills in search of work and remained here where he gathered a small flock, teaching and expounding the Scriptures, nourishing his family and others in the Latter Day Saint faith. Despite hardships of the depression years he continued preaching, with increased missionary duties made possible by extra "leisure time."

Full status as an organized branch was the first sign of growing strength. Organization took place on March 9, 1930, in an Odd Fellow's Hall in Highlandtown, a suburb of Baltimore. For a long time meetings were held in the homes of the members until the group increased in size, whereupon the need of a hall was evident. Various halls were rented, and eventually a small Baptist Church was purchased, but membership continued to increase until the little church was no longer suitable. Its sale marked the beginning of a new building fund.

The branch continues to grow. A Zion's League is striving to fill a need of the youngsters. A La-Da-Sa club brings young married people together for a better understanding of life in the church. Tionas arrange for the young adults to get together for fun and social activities. The Laurel Club for women continues to be a support to the building fund.

At the moment the men are concerned with the interior decorating, which Brother Zepp of Washington, D. C., is supporting with his knowledge and assistance. Already a need is felt for more room, and an educational wing will soon be added.

Many members maintain personal projects to help finance additional costs. Some have made aprons and jewelry. Some sell candy and other items, while others crochet, baby sit, and cut grass. In the past, the Laurel Club operated a gift shop, available rent free in the downtown shopping district during the Christmas month. This brought a profit of almost \$500.

Several have been baptized in the new font, and many young babies have been blessed. Two organ recitals have been held to help finance the organ. Recently the color film "Other Sheep" was presented and well attended by persons interested in learning more of the church of Christ in this latter day. The new building promises to be of great benefit to many people in the community.

When Seventy W. T. Guthrie returned to the pulpit, a promise was fulfilled. He had shared our sorrows and expectations for the future, and as he left

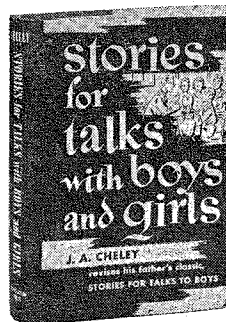
our district to take up duties elsewhere, he promised to return after the completion of our construction. As we listened to him, our hearts were lifted and tears filled many eyes in thanksgiving that God had healed him and allowed him to return after his accident.

In the Communion service of September, 1957, Brother Clyde S. Rice of Parkersburg, West Virginia, spoke to us in pastoral ministry, and the Spirit of the Lord was so abundant that all present were touched. He said, "More has gone into this structure than wood or stone. Every time I have entered these doors, I have felt the Spirit of Christ. This church shall fill the measure of its creation. Men shall be fed and brought into the fold." He cautioned us, "Fulfill the measure of your creation, be a better man, be a better woman, and you shall have a better church."

Though we have achieved a place of worship, we realize this is not the end but only the beginning of increased responsibilities, missionary efforts, better teachers for our church school, a consecrated priesthood, and dedicated Latter Day Saints.

WONZA SIMMERS

BOOK REVIEW



Stories for Talks with Boys and Girls

By J. A. Cheley

Association Press

\$3.95

Stories for Talks with Boys and Girls by J. A. Cheley is an up-to-date revision of a book by Mr. Cheley's father. Containing more than 700 stories embracing 99 themes, the book accomplishes more than it claims. The stories are, to be sure, adapted for boys and girls because they have been tested through actual experience in Mr. Cheley's years of camping experience with young people. However, the book contains the type of story

which can be successfully employed by members of the priesthood for sermon illustrations or prayer meeting thoughts for adult congregations. The stories are of a high moral caliber, given to creative imagery designed to foster character growth, provocative of thought and inspiration.

A typical story deals not in abstractions, but in actual life experiences, quite often from the lives of persons well known to our generation.

This book would be especially helpful to staff campers, pastors, junior church pastors, priesthood members, youth leaders, women's leaders, girls' workers, and Scouters.

Among the themes under which the 700 stories are categorized are these: love, influence, imitation, ideals, enthusiasm, example, sacrifice, self-control, temptation, courtesy, will power, success, prayer, religion, service, habit, duty, education, action, purpose, conviction, and seventy-eight other topics from which to draw illustrations. These are alphabetically listed and cross-indexed for convenience in locating the type of illustration desirable for the occasion.

HERBERT M. SCOTT

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Briefs

Evangelist Visits

JOPLIN, MISSOURI.—Evangelist Harold I. Velt held a series of meetings May 4-18. Brother Velt began by asking all who cared to do so to fast one meal a day for three days, and to pray earnestly for the success of the meetings. These prayers were answered in many ways. At the closing dedication service the Spirit of God was abundantly felt. Many re-dedicated themselves to fuller obedience to the laws of the church.

Brother Velt outlined a program of tract-ing for nonmember friends. He also gave patri-archal blessings while in Joplin. Sister Velt accompanied her husband, and they vis-ited a number of homes.—Reported by MARY COCHRAN

Nineteen Baptisms

WILLOWDALE, ONTARIO, CANADA.—The branch, part of metropolitan Toronto, was organized November 4 by Apostle D. O. Chesworth, with a membership of sixty-two. There has been an average attendance of sixty since.

Elected officers are as follows: pastor, Fred C. Lefevre; counselors, Elders Leonard and George Taylor; recording secretary, Mary G. Clark; treasurer, E. J. Mitchard; church school director, Alex McCormack; women's leader, Dolores McCormack; music director, Robert Richardson; historian, J. Wicksey; book stew-ard, A. Richardson.

There have been nineteen baptisms in the last six months: E. J. Mitchard and daugh-ter Mary Ellen, Mrs. Jean King and daugh-ter Cheryl, George Sayers, Mrs. Hazel White, Stephen Clark, Thomas A. Leonard, Mrs. Shirley Austerberry and daughter Janice, Fred Lefevre III, Mrs. Kathleen Hills and sons Larry and Gordon, Linda Cadieux, Joan and Alfred Jemmett, and Edgar and Ronald Wick-sey.

The women's department has been busy giving dinners, holding bake and rummage sales, and planning a fall bazaar. There are two circles.—Reported by MARY G. CLARK

First Anniversary

PEORIA, ILLINOIS.—The first anniversary of occupying its own church building was celebrated by Peoria Branch on the eleventh of May. The theme for the services was "What Fruit Have You Brought?"

The fellowship service, in charge of Elder Louis Hancock, was well attended. Quite a number of Saints from Galesburg District and some visitors were present at all the meetings.

W. Wallace Smith of Independence, Mis-souri, a member of the First Presidency, was guest speaker at the family night banquet on Saturday night and at the two Sunday preach-ing services. Since it was Mother's Day, President W. W. Smith paid tribute to all good mothers in his Sunday morning sermon.

The Jay Hattons of St. Louis, Missouri, former members of Peoria Branch, were guests on the family night program. Jay played several violin selections accompanied by Mrs. Hatton.

Pastor William H. A. Norris presided at the eleven o'clock meeting Sunday morning. Special music was furnished by the fourteen-voice choir under the direction of Mrs. Louis Hancock and Jay Hatton accompanied by Mrs. Joseph Brady. Mrs. Brady was organist for the morning service and for the anthem sung by the choir.

A basket lunch was served Sunday noon at Bradley Park pavilion.

A short business session was held before the closing service to take care of district business. District President Louis Hancock was chairman, and at this time the call of Paul Brooks to the office of teacher was unani-mously approved.

Elder Raymond Wrigley had charge of the afternoon meeting and Wanda DePriest was soloist, accompanied by Mrs. Louis Hancock.—Reported by GLADYS L. HEGWOOD

New District Formed

ARIZONA DISTRICT.—The Arizona-Western New Mexico area was dissolved on Sunday, May 11, in Phoenix; the nine branches and missions in Arizona were then formed into the Arizona District. General Church authorities from Independence who participated in the organizational services were Apostle D. Blair Jensen and Bishop Henry L. Livingston. Evangelist Keith Rogers of Phoenix and area missionary, Seventy Robert I. Wakeman, also were present.

The theme for the services was "The For-ward Movement of Christ's Church." Apostle Jensen presided over the opening fellowship service. Both he and Bishop Livingston were speakers at the morning worship service. Special choral music was furnished by the Phoen-ix Branch choir under the direction of Marion Blakely.

After a basket dinner served by the Phoen-ix women's department, the organizational business meeting commenced. Apostle Jen-son was in charge; Mrs. Ted Beck of Hayden was soloist. Elder L. D. Weldon was elected district president; his two counselors are Elders Rodney Engel and Robert Wakeman. Other officers elected were Mrs. Russell Wood, secretary; Donald Forsyth, treasurer; Mrs. Richard Kunkle, women's leader; Mrs. John Wolf, leader of religious education; Kay Tsuji, adult leader; Kent Wood, young peo-ple's leader; Mrs. Gladys Williams, children's leader; Mrs. Ted Beck, music director; and Gus Rasmussen, auditor. A five-member fi-nance and budget committee, a 1959 district reunion committee, and also nine delegates to represent the new district at the fall Gen-eral Conference were chosen.—Reported by WALLACE GREENE

Recent Baptisms

ALLIANCE, OHIO.—Evangelist V. D. Ruch conducted a series of meetings January 19-24. He was the speaker at two services on Sunday and at five cottage meetings dur-ing the week. Largest attendance numbered thirty-eight with seventeen nonmembers. He also visited and gave blessings.

February 9, the youth group was host to the group of the Canton-Massillon Branch with their leaders, Mr. and Mrs. James Karr, and the New Philadelphia group with their leader, Charles Voechal. A panel discus-sion on "dating" featured the evening.

Apostle D. V. Lents was the evening speaker, February 16. Also in February the infant daughter of Earl and Georgiana Tay-lor was blessed by Elder Glen Carlisle.

On March 9, the following persons were baptized: Frank Downs, uniting their family; Earl W. Taylor, his wife Georgiana, and their son William; also William Howard Smith, Jr., son of William and Shirley Smith. The pastor, Elder Alba R. Smith, officiated. Con-firmation took place March 23, with District President Harry Black, Elder Glen Carlisle, and Elder Alba Smith officiating.

March 23-April 13, Brother Black con-ducted cottage meetings, using slides to il-lustrate his lectures. There was a fine inter-est with two adult baptisms, Paul Reinhardt and Mrs. Kay Grace, whose companions were already members. Brother Black baptized



Fifty-first Wedding Anniversary

Mr. and Mrs. Thomas Andrew Wilkinson observed their fifty-first wedding anniversary on June 26. They were married on June 26, 1907, by Elder Harry Howlett at the Re-organized Church in Fall River, Massachu-setts. Elder John Sheehy was the best man, and his wife, Elizabeth, the matron of honor.

Mr. Wilkinson was born September 16, 1878, in Providence, Rhode Island, and Mrs. Wilkinson was born January 16, 1889, in Fall River. He is a third-generation member of the church and has held the office of deacon since 1903. She has been a member since her youth.

The Wilkinsons have four daughters: Lil-lian May Carr, Beatrice Purcell, Bertha Young, and Dorothy Cameron; a son, Thomas A. Wilkinson, Jr.; eighteen grandchildren; and eight great-grandchildren. One son-in-law, Melvin Henderson, and a grandson-in-law, Dr. Robert Carr, hold the office of elder.

these candidates. Paul Reinhardt was con-firmed by Elder Glen Carlisle and Mrs. Kay Grace by Elder Alba Smith.

William Howard Smith was called to the office of priest by the pastor Alba Smith on May 3. The call was approved by vote of the branch and confirmed by Elders Glen Carlisle and Harry Black.

Several of the priesthood throughout the district have been recent Sunday speakers.—Reported by LEAFEY M. GORDON

Baptisms for May

BANDERA, TEXAS.—On May 11 and May 18, the Saints witnessed the ordinance of baptism. A total of five united with the church, four of whom were adults. Three of the bap-tisms united husband and wife in the fellow-ship of the church. The baptisms were due in large measure to the cottage meeting efforts of Brother Wayne Simmons.—Reported by LORA E. HUNTER

Baptisms Follow Series

PORTLAND-RACINE, OHIO.—A two weeks' series of meetings was held May 4-16 at the branch. Elder Ralph A. Bobbitt of Jackson, Ohio, conducted the series. At the close, a baptismal service was held. Elder C. W. Proffitt, pastor, baptized three. They were Roy L. Proffitt, Harold Wolfe, and Wil-liam Roush. Brother Bobbitt delivered the confirmation sermon. The new members were confirmed by Brothers Proffitt and Bobbitt.—Reported by MAXINE DIDDLE

Baptisms and Blessings Service

CEDAR RAPIDS, IOWA.—Kenneth Overton, Tommy Overton, Harold Birky, Harvey Kirky, Kim Mortimore, David Condit, and Danny Downing were baptized March 30. Participating elders were Don Cassiday, Robert Condit, Thomas Mortimore, and Carl McGuire from Mason City, Iowa.

Those who confirmed were Patriarch J. E. Nicholson from Bellevue, Illinois; Elder Don Cassiday from Omaha, Nebraska; Thomas Mortimore, Robert Allen, Robert Condit, and Carl Wenholtz.

Debra Kay, daughter of the Darwin Hartsons, was blessed on Easter Sunday by Elders Carl Wenholtz and Robert Allen.—Reported by BARBARA NEWCOM

Introduces New Missionary

KENNETT, MISSOURI.—The women's department, under the leadership of Vera Mae Hays, has made quilts and sold them for \$148.00. Part of this fund has been used to install cabinets and dishes in the kitchen.

Floyd Cleveland was the Easter speaker. He is a former resident of Kennett.

Cottage meetings were held in March by Brother Jack Wight, district president, assisted by Pastor Glen Phillips.

Brother Wight visited recently, to introduce Loyd Adams, new missionary to the area. Brother Wight was given a friendship quilt by the branch.—Reported by CHLOE JOHNSON

Four Young People Baptized

CRESCENT CITY, CALIFORNIA.—The group is meeting in the Adventist Church at Fifth and J Streets. This was arranged by District President Robert Seeley while he was present for two weeks holding meetings. Four young people were baptized. They were Charlene Wittmeyer, Jean Wittmeyer, Marvin Wittmeyer, and Sally Whiting.

The women's department is sponsoring the Oriole and Skylark groups.—Reported by MARJORIE E. MOORE

Recent Events

MEDFORD, OREGON.—On January 12, the daughter of Mr. and Mrs. Ray Woodward was blessed by Elder J. Davidson and Elder Frank Tucker.

A youth snow party was held February 22-23. The evening meal on the first day was served by the women's department. District President R. Seeley was in charge of the activity. Young people attended from Eugene, Grants Pass, Crescent City, Cottage Grove, Myrtle Point, and Medford.

On March 2, Mr. and Mrs. Paul Percell's daughter Paula was blessed by Elders Davidson and Tucker.

On April 11-13, the Southern Oregon District conference was held in Medford, with Brother Seeley in charge and Apostle Percy Farrow and Bishop Beck as speakers.

Joe Petre of Grants Pass was ordained an elder, and Wayne Hammer of Coquella was ordained a priest.

A series of cottage meetings were held April 20-May 11 by Brothers Seeley and Dale Ward.

On May 18, Elder John Tucker of Kansas City was a guest speaker. On May 25, a Zion's League institute was held, with Brother Seeley in charge. Meals were served by the Zion's League, with the women's department helping. Those attending were from Eugene, Grants Pass, Klamath Falls, Bend, and Medford.

On June 4, Elder Clifford Cole was guest speaker.—Reported by MAUDE CORREY

Reunion Schedule

Reunion Theme: "Jesus Christ Our Heritage and Hope"

DATE	REUNION	PLACE	FOR RESERVATIONS WRITE TO:
July 11-19	New York	Allegany State Park	S. Lee Pfohl 350 Maryvale Dr. Buffalo, New York
July 12-19	Center Stake No. 1	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Mo.
July 12-20	Nauvoo	Nauvoo, Illinois	Edward Stark 322 North McLean Ottumwa, Iowa
July 12-20	Gulf States	Brewton, Alabama	Ben L. Jernigan 806 Belleville Ave. Brewton, Alabama
July 12-20	Central, South Central, Lansing & Grand Rapids	Liahona, Sanford, Michigan	James C. Phillips 1126 Worden, S. E. Grand Rapids, Michigan
July 12-20	Columbia River	Lewis River Grounds, Camp Israel, near Battle Ground, Washington	J. L. Verhei 3824 S. E. Grant Ct. Portland, Oregon
July 13-20	Utah & Southeast Idaho	Baptist Camp Ground Liberty, Utah (near Ogden)	Glen Johnson 445 E. 17th So. Salt Lake City, Utah
July 19-26	Center Stake No. 2	Lake Doniphan Excelsior Springs, Missouri	H. W. Cackler 916 W. Lexington Independence, Missouri
July 19-26	Spokane District	Ross Point, Idaho	E. Paul Crinzi N. 5506 "G" St. Spokane, Washington
July 19-26	Sacramento & Central California	Happy Valley Conference Grounds Santa Cruz, California	E. C. Burdick 5014 V. St. Sacramento 17, California
July 19-27	Blue Water (Detroit International Stake)	Lexington, Michigan	O. K. Byrn 363 Louise Ave. Highland Park 3, Michigan
July 19-27	Central Missouri Stake	Odessa, Missouri	Willard Becker Box 355 Warrensburg, Missouri
July 19-27	Alberta, Canada	Neutral Hills Reunion Grounds	D. K. Larmour 7916 - 91 Avenue Edmonton, Alberta
July 19-27	Ozark Reunion	Racine, Missouri	Arthur Dixon P. O. Box 451 Miami, Oklahoma
July 21-28	Black Hills*	Bob Marshall Camp Custer, South Dakota	Luther Troyer 2526 Main St. Torrington, Wyoming
July 26- August 2	Kansas City Stake	Lake Doniphan Excelsior Springs, Missouri	J. E. Baldwin 1318 E. 30th St. Kansas City 9, Missouri
July 26- August 3	Chatham, London (Erie Beach)	Erie Beach Blenheim, Ontario	Luther Walkingwood Merlin, Ontario
July 26- August 3	Los Angeles Stake	Camp Buckhorn Idyllwild, California	Francis E. Hansen 3851 So. Grand Los Angeles 37, California
July 26- August 3	Northwest	Silver Lake Everett, Washington	Kenneth Logan 2820 North Mason Tacoma, Washington
July 26 - August 3	Lakehurst Reunion	Lakehurst Reunion Park Maquoketa, Iowa	C. M. Beil, 1128 Keith Court, Clinton, Iowa
July 27 August 3	San Francisco Bay District	Happy Valley Conference Grounds Santa Cruz, California	Don E. Manuel 145 Fiesta Circle Orinda, Calif.
July 27- August 3	Wisconsin, Minnesota	Luther Park Chetek, Wisconsin	O. G. Kimball 190 18th Ave. S. Wisconsin Rapids, Wis.
August 1-5	British Isles Mission Reunion	Enfield, England	
August 1-9	Des Moines	Guthrie Grove Reunion Park Guthrie Center, Iowa	Edward G. Beye 2346 E. 13th St. Des Moines, Iowa
August 2-10	Southern New England	Onset, Massachusetts	Victor J. Witte 1386 Massachusetts Ave. Lexington, Massachusetts
August 2-10	Kirtland	Kirtland, Ohio	Walter Conway RD No. 2 Willoughby, Ohio
August 2-10	Blue Water (Flint-Port Huron & Eastern Mich- igan Districts)	Lexington, Michigan	Almer Sheehy 1209 Miller Port Huron, Michigan
August 2-10	Southeastern Illinois, Central Illinois & St. Louis	Brush Creek (near Xenia) Illinois	Ronald E. Manuel 4250 No. Grand Blvd. St. Louis, Missouri
August 8-17	Far West Stake	Stewartsville, Missouri	F. L. Dickson 517½ Francis St. St. Joseph, Missouri
August 9-17	Oklahoma	Robbers Cave State Park Wilburton, Oklahoma	O. O. Dollins Wilburton, Oklahoma
August 9-17	Western Iowa	Guthrie Grove Reunion Park Guthrie Center, Iowa	E. L. Edwards Woodbine, Iowa

* This reunion ends on Monday

August 9-17 Southern California District	Camp Buckhorn Idyllwild, California	Roy Ash 2143 Anthony Drive Ventura, Calif.
August 9-17 Northern & Upper Michigan Peninsula Districts (Park of the Pines)	Boyer City, Michigan	Rex Stowe 1307 Dakota Ave. Gladstone, Michigan
August 10-17 Lamoni Stake	Graceland College Campus Lamoni, Iowa	L. W. Kohlman Lamoni, Iowa
August 10-17 Western Montana	Deer Lodge, Montana	Harvey Eliason Route 1 Deer Lodge, Montana
August 10-17 Boise District	Hagerman, Idaho	Lysle Gilmore Hagerman, Idaho
August 15-22 Hawaii	Camp Erdman Mokuleia Oahu, Hawaii	Stephen A. Black 1666 Mott-Smith Drive Honolulu 14, Hawaii
August 16-24 Southern Indiana	Riverside Park Mitchell, Indiana	Chester Metcalf 1805 Shelby St. New Albany, Indiana
August 16-24 Arizona-New Mexico	Arizona Church Conference Center Camp Prescott, Arizona (Box 1988)	Robert I. Wakeman 67 Cypress Phoenix, Arizona
August 16-24 Northeastern Illinois, Chicago & N. Indiana	Camp Manitou Route 4 Cassopolis, Michigan	James B. Burdick 2399 W. 107th Place Chicago 43, Illinois
August 16-24 Eastern Colorado	Pine Crest Camp Palmer Lake, Colorado	Ward A. Hougas 480 Marion Street Denver 18, Colorado

Letters

Appreciates Church Services on Air

While waiting for our own service to be broadcast I heard another church program. I particularly appreciated the familiar hymns used in this service, and through the days that followed I continued to remember these songs and their messages. I find that in times of trouble, prayer and the comfort of hymns help. Fasting is important, too.

I thank God for the beauty of nature and for his wonderful gospel. I ask for the prayers of the Saints that I may have better health and that I may live my life wisely. My prayer is that God will bless all of his children.

JOSEPHINE GREEN

Rock Island, Illinois

Birthdays with Christ

I arose early Sunday morning, June 22, to prepare for church. The rest of the household had not yet risen, and I relaxed for a moment to ponder the happy event of the past evening when about twenty of our relatives gathered in our home for a dinner in honor of our son's first birthday.

It was indeed joyous to witness our son's actions. Throughout the evening I couldn't help silently reflecting on the individuals around the room. There were aunts and uncles, grandparents, and great-grandparents present. Some were members of our church, but most were not. Like all church members, I looked upon our loved ones there wishing that each might have a knowledge of the plan of God, and that in unity we do our part to realize Zion.

The older ones were concerned about their health and their future, looking for something that they might grasp in their remaining years. I wished with all my heart, as so many of our church members do, that our loved ones would share in our dream of Zion. I determined that I must rededicate my life in a greater service to my Master, that I must be consistent in my efforts to present the Restoration story to all within my reach.

My testimony is that it is necessary to stand to our feet often to rededicate our lives in service to our heavenly Father. I am aware more than ever that time is precious in the eyes of God.

Being isolated is no longer a handicap but a joyous challenge, for the Lord has pro-

vided the prospective candidates and has changed the hearts of individuals within our reach. I am reminded constantly that the Lord stands ready to bless and is pleased to pour out his Spirit in abundance that his children might be strengthened, and that Zion shall be more than a dream.

The Lord has given his Spirit to strengthen us as a family. I am thankful that my wife and I are privileged to work together in this great cause, and that our son, David, will witness and be a part of the building of Zion, for "as for me and my house, we will serve the Lord" (Joshua 24: 15).

CARL R. BROOKS

Columbus, Indiana

Peace in the Midst of Turmoil

I wonder at times at the masses of people struggling to get somewhere when actually they are "there." If we—each one of us—would stop right where we are and look around us with the Spirit of God we would see what is needed most and where we fit into that need.

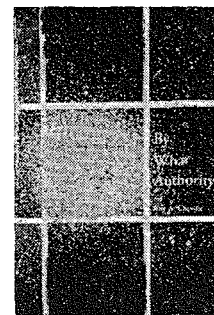
I live in a new housing development and sometimes the noise is more than I can bear when tractors tear into the earth and huge trucks rumble along with their heavy loads of dirt, making the dishes rattle in the cupboard. Then I say a prayer, asking for peace within that I might think clearly enough to continue my duties. After praying I am able to work faster, more effectively, and with a pleasant temperament despite the continued din of "progress" across the street.

Recently I heard a piercing scream, and in a moment of panic I wondered, Is it my child? Is he hurt? Where is he? I ran frantically, praying that none of the trucks had hit a youngster. When I reached the scene of screaming, I found that a small neighbor had not so lightly tapped my two-year-old on the head with a hammer. I soothed him, breathing a prayer of gratitude as I did so. Then I cautioned the lad with the hammer not to hit people. He said, "Okay," and went on with his play. Another crisis had ended peacefully.

How wonderful it is to have God handy. Would I be as quick to answer his call? Would I even hear it? I wonder.

JOAN KERN

Council Bluffs, Iowa



R. A. Cheville

By What Authority

\$1.50

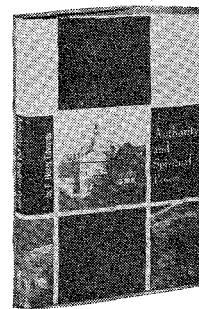
By What Authority, by Roy A. Cheville, is one of a trilogy of books published from notes on a series of lectures given to the Melchisedec priesthood of the Center Stake. It deals at length with the source and bases of the authority of ordained ministry.

\$1.50

F. Henry Edwards

Authority and Spiritual Power

\$1.75



A second member of the trilogy is *Authority and Spiritual Power*, by F. Henry Edwards. This volume explains two of the basic concepts of Christian philosophy, authority and spiritual power. Each lesson is outlined for the use of the teacher presenting the material, or the convenience of the interested reader. \$1.75



L. Wayne Updike

Whosoever Repenteth

The third volume of this series is *Whosoever Repenteth*, by L. Wayne Updike. The definitions and applications of the principle of repentance are all carefully explained, and the implications of the principle as it has applied throughout the ages are also presented. \$1.75



*Differences
That
Persist*

Since 1943 this tract has gone through thirteen printings. Its popularity no doubt lies in the desire of members of the Reorganized Church to inform their friends of definite and distinctive differences between their church and the dominant church of Utah.

The tract was written by Presiding Patriarch Elbert A. Smith, Brother Elbert, as one of the descendants of the founder of the church, has had a great interest in defending the teachings of his grandfather. So out of his research into the deviations of doctrine which appeared in Mormonism after 1844 came this forty-eight-page brochure.

There are five divisions in the tract: an introduction followed by a discussion of "Conflicting Views Concerning God," "The Question of Polygamy," "Secret Temple Rites," and "Prophetic Succession and Leadership."

Two of the subjects covered scantily in this tract are now discussed more completely in separate tracts. "Baptism for the Dead," a secret temple rite is fully discussed in a tract of that name. A new tract, "Succession in Presidency and Authority," has recently been written by Seventy Russell F. Ralston. It is now available and will be reviewed in this column soon.

Differences That Persist has a single copy price of 25 cents. Quantity prices are available. Write to Herald House for a free copy of the 1958 *Tract List* giving quantity prices.

Services in Metropolitan New York City

Brooklyn and Queens area: YMCA, 570 Jamaica Avenue, Highland Park; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington, Long Island. For information telephone PO 7-3942.

Long Island Mission: parsonage and sanctuary at 27 Parkway Drive, Plainview, exit No. 36 from Northern State Parkway. Wilbert Richards, pastor, 14 Oxford Lane, Bethpage (telephone WE 8-0456).

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks (telephone SU 6-2721J).

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; pastor, Clifford Webb (telephone WOODward 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Eugene Deter, 1796 Ridge Road, North Haven, Connecticut.

Further information, if necessary, may be obtained from the district president, Perce R. Judd (Wells 1-8949), Evangelist LeRoy Squire (DEwey 9-8471) or Seventy Phil Moore (Wells 1-8949).

Manhattan and Bronx area: Leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone, WIndsor 4-3056), or contact District Missionary Loyd Adams. Services at 3:00 p.m., Worthington's Studio, 135 53rd Street East.

Appointees' Addresses

Harry J. Simons
127 North Silver Street
Lamoni, Iowa

David Judd
Box 97
Nauvoo, Illinois

REQUEST FOR PRAYERS

Frank Curtis, Concordia, Kansas, asks for prayers. He has been "going through a trial for over a year."

ENGAGEMENTS

Christina-Sheffer

Mr. and Mrs. Everett E. Sheffer of Dearborn, Michigan, announce the engagement of their daughter, Dorothy Juanita, to Marvin M. Christina, son of Mr. and Mrs. Michael Christina of Kansas City, Missouri. Dorothy was graduated from Graceland in 1946. The wedding will take place September 13 in Independence, Missouri.

WEDDINGS

McCaughey-Allen

Shirley LaVonne Allen, daughter of Mrs. Charles Nickerson of Independence, Missouri, and Joseph R. McCaughey, son of Mr. and Mrs. J. D. McCaughey of Kansas City, Kansas, were married May 23 at the Sterling Avenue Chapel in Independence, Elder Charles D. Neff officiating. They are making their home in Kansas City, Kansas.

Lowderman-Spangler

Cynthia Ann Spangler, daughter of Mr. and Mrs. Finley O. Spangler of Independence, Missouri, and Ernest William Lowderman, son of Mr. and Mrs. Lawrence Lowderman, also of Independence, were married June 27 at the Englewood Reorganized Church in Independence, Elder Fred A. Fry officiating. They are making their home in Independence.

Garn-Muir

Mary June Muir, daughter of Mr. and Mrs. J. Neil Muir of Brown City, Michigan, and Richard W. Garn, son of Mr. and Mrs. Marten E. Garn of Charlotte, Michigan, were married June 15 in a double-ring ceremony at the Reorganized Church in Valley Center, Michigan. Elder Ardrey Murray, uncle of the bride, officiated. They are making their home near Charlotte. Both are graduates of Michigan State University.

Rundie-Adams

Arlene Jeanett Adams, daughter of Mr. and Mrs. Forrest Adams of Soldier's Grove, Wisconsin, and Kenneth L. Rundie, son of Mr. and Mrs. John Rundie of New Auburn, Wisconsin, were married in a double-ring ceremony at the Reorganized Church in Soldier's Grove on June 24, Elder Buren Lenox officiating. They are making their home in Bloomer, Wisconsin.

BIRTHS

Mr. and Mrs. Richard W. Martens of Moline, Illinois, became the parents of twins on April 23. They have been named Christine Sue and Craig Richard. Mrs. Martens, the former Elaine Lenox, is a graduate of the Independence Sanitarium School of Nursing.

Chief Petty Officer and Mrs. Raymond L. Baker of Beeville, Texas, became the parents of a daughter, Peggy Sue, on May 31. Mrs. Baker is the former Myralee Neal.

Mr. and Mrs. Richard M. Schick of Hollywood, Florida, became the parents of a daughter, Doris Stanton, on January 12. She was blessed on June 8 at Fort Lauderdale by Elders Ralph Miller and Bill Young. The Schicks formerly lived in Buffalo, New York.

Mr. and Mrs. Elmer Crabtree of Sebewaing, Michigan, became the parents of a daughter, Lori Ann, on May 8. She was blessed on June 22 at Owendale, Michigan, by Elders Clayton Gemmell and Ellis Gardner. Mrs. Crabtree is the former Patricia Knight.

Bishop and Mrs. Hudson P. Grundy of Guelph, Ontario, became the parents of a daughter, Janice Ann, on April 29. Mrs. Grundy is the former Theresa Rohlig.

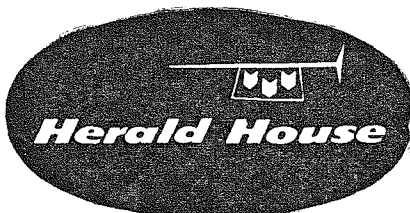
Mr. and Mrs. George T. Mefferd of Wyandotte, Michigan, announce the birth of a daughter, Peggy Sue, born June 16. Mrs. Mefferd is the former Annece Booker. Mr. Mefferd is a student at Wayne University.

A VOICE OF WARNING

A Voice of Warning is a booklet that was first published in Nauvoo in 1839. It was written by Parley P. Pratt, who stated in the preface to the first edition that "this work is intended as a warning voice . . . to all people into whose hands it may fall, that they may understand and be prepared for the great day of the Lord." It has run through a great many editions, and it is useless to try to determine the number of people who have read it and learned at least a little about the Restoration story. Reprinted in 1950, this booklet is a valuable reference work for the library of every Latter Day Saint. It clarifies many of the circumstances surrounding the Restoration of the church of Jesus Christ and the translation of the Book of Mormon. \$1.00

Box 477
Independence
Missouri

Box 382
Guelph, Ontario
Canada



Mr. and Mrs. Donald H. Torrey became the parents of a son, John Neil, on February 21 at Ellensburg, Washington. He was blessed by Elders Glen Petre and Byran Buckingham.

DEATHS

DAVIES.—Addie, was born near Zaleski, Ohio, in 1870, and died April 3, 1958, at Mentor, Ohio, after a long illness. In 1900 she was married to John Davies who died in 1924. She had been a member of the Reorganized Church since 1891 and a resident of the Kirtland area since 1924.

She is survived by four children: Irvin Leslie of Tucson, Arizona; Agnes Martin and Lawrence of Kirtland, and Catherine Franz of Willoughby, Ohio; nine grandchildren; and five great-grandchildren. Elders Earl R. Curry and Kenneth Green conducted the funeral service.

BENSON.—Alice Askwith, was born April 21, 1873, near Columbus, Nebraska, and died April 10, 1958, in Los Angeles, California, which had been her home since 1909. She was baptized at the age of eight into the Reorganized Church by her grandfather, Elder Charles Derry. She began teaching school at the age of seventeen, and taught in Iowa at Council Bluffs and Lamoni. She taught in the Los Angeles city schools until her retirement.

She married Charles Benson at Woodbine, Iowa, December 27, 1899. Brother Derry performed the ceremony. She is survived by her husband. Funeral services were conducted by Elder Herbert R. Blakeman at the Glen Haven Memorial Chapel in San Fernando Valley.

POWERS.—Aileen Hazel (Ward), was born November 1, 1926, in San Bernardino, California, and died February 14, 1958, at home in Torrance, California. She attended Grace-land College in 1946-47. She married Walter T. Powers on August 22, 1947.

Besides her husband, she leaves four sons, Jimmy Gorden, Allan Edward, Ernest Neal, and Larry Curtis. Funeral services were conducted by High Priest Garland Tickemyer at the Church of the Flowers, Forest Lawn, Glendale, California.

SPARGO.—Mary Beatrice (Polly), was born September 15, 1886, in England. She emigrated to the United States in 1911, first living in Minneapolis, and later moving to Mason City, Iowa. In 1934 she moved with her family to Oklahoma City, where she lived until her death on April 23, 1958. She was baptized into the Reorganized Church in her youth.

She is survived by her husband, Simon; a son Frank, Long Beach, California; two daughters, Mrs. John (Ann) Hall, Norwalk, California, and Mrs. Marvin (Irene) Adkins, Mason City, Iowa; seven grandchildren, five great-grandchildren, and a brother, William Occlshaw, of Chicago.

Funeral services were held in Oklahoma City, with Elder E. F. Yerrington in charge, assisted by Evangelist R. J. Jones. In Mason City, at the Colonial Funeral Chapel, Elder Paul Staffeld of Minneapolis officiated. Burial was at Memorial Park Cemetery in Mason City, Iowa.

ROGERS.—John Fredrick, was born January 20, 1884, at Butler, Missouri, and died May 6, 1958. On December 20, 1911, he was married to Ethel May Searfuis. Five sons and one daughter were born to them. One son, Marion, died in World War II. On March 12, 1911, he was baptized into the Reorganized Church, and on November 17, 1912, he was ordained a deacon. He was a charter member of the Butler Branch. Funeral services were conducted at the church in Butler by Elders Leroy Beckham and E. E. Gamet.

STEINBAUGH.—Forest Robert, was born February 2, 1905, in New Philadelphia, Ohio, and died May 24, 1958, at his home in New Philadelphia after five months of illness. On February 22, 1930, he was married to Eva Anna Carlisle, who survives. He had been a member of the Reorganized Church since 1927 and had held the office of teacher since 1951.

Besides his wife he leaves three daughters: Mrs. Vincent (Romaine) Coniglio of Dover, Ohio, Marla Kay and Karen of the home. Funeral services were conducted by Elders William L. Goudy and John D. Carlisle. Burial was in the East Avenue Cemetery at New Philadelphia.

JOYCE.—Mayme Miller, was born July 23, 1889, in Macon, Missouri, and died February 23, 1958, at Santa Monica, California. She had been a member of the Reorganized Church since February 16, 1908, and a resident of Santa Monica since 1950.

She is survived by her husband, Elder I. J. Joyce; two sons: Miller of Santa Monica and I. J., Jr., of Charlotte, North Carolina; and one brother, Fred Miller of Macon. Funeral services were conducted in Macon by Seventy William T. Guthrie, assisted by the Reverend V. B. Skinner of the Macon Baptist Church. Burial was in Oakwood Cemetery at Macon.

STEVENS.—Katie L., daughter of Heber and Mattie Newberry, was born March 12, 1887, at Tryon, Nebraska, and died May 30, 1958, at Independence, Missouri. She was

married on November 1, 1905, to Albert A. Hale; four children were born to them. They made their home in Nebraska until 1937, when they moved to Independence, where Mr. Hale died on April 29, 1949. On September 5, 1954, she was married to James J. Stevens, who survives her. She had been a member of the Reorganized Church since March 23, 1902. A daughter, Caroline, preceded her in death.

Besides her husband she leaves two sons: Cecil Adrain of Bremerton, Washington, and Leslie William of Council Bluffs, Iowa; a daughter, Elsie N. Sutterfield of Independence; a brother, Ray Newberry of Warrenton, Oregon; a sister, Mrs. Frank Payne of North Platte, Nebraska; two grandchildren; and three great-grandchildren. The funeral was conducted by Elders Amos E. Allen and W. E. Wakeman in Independence. Burial was in Mound Grove Cemetery.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WVWH	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVV	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1450	July 21-25, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQJK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

A SPECIAL ANNOUNCEMENT

Beginning in October, 1958, the curriculum for the church school classes will be a series of entirely new materials now being published at Herald House. This new material will serve all ages from kindergarten through high school.

With discrimination and care, the Department of Religious Education has prepared, with the help of many willing authors and artists, a completely new series of instruction materials designed to meet the needs of youth and children in the world today, in developing their relationships with Christ and their fellow men.

And Finally...

EVEN GREATER CRIMES

We have sadly devaluated this splendid word, "repentance." The common idea is that it means a sorrow for sin issuing in ceasing to do evil. Looked at in that way, repentance is a dreary business. We hold that repentance consists in giving up this or that bad habit—and that is all. Woe indeed to him who thus views this principle. Such ceasing to do evil is very often the occasion for committing even greater crimes. I have seen people who have overcome some bad habit such as drinking or smoking become very proud of their achievement and despise heartily those who did not seem to have the power to do as well—in that field of action only. Proud Saints they are, and damned Saints—unless they repent.
Arthur A. Oakman

EITHER—OR

True prayer never comes weeping home. I am sure that I shall get either what I ask, or what I ought to have asked.

—Selected

THE HARD WAY

The mode by which the inevitable comes to pass is effort.
—Justice O. W. Holmes

OUR DESERTS

When we look at what we want and then compare that with what we have, we shall be unhappy. When we think of what we deserve, then of what we have, we shall thank God.

—Christian Observer

DING DONG

Have you ever noticed that most knocking is done by folks who don't know how to ring the bell?

—Cy N. Peace

NOW IS THE HOUR

Many fine things can be done in a day if you don't always make that day tomorrow.

—Tit-Bits

KEY TO SUCCESS

Enthusiasm is the greatest asset in the world. It beats money and power and influence.

—Henry Chester

MATTER OF POSITION

People sitting on top of the world usually arrived there standing up.

—Irvin Carrin

PUT MY NAME ON IT

Recently an appeal was made to buy a seat for the Auditorium. At least one brother sent in his check for thirty dollars and said, "Put

my name on it, please." It would be rather complicated to determine which seat a particular man or family had bought unless his name were on it. It would be even more complicated to use the Conference Chamber for delegates if several people would demand the right to sit in the seats they paid for.

The appeal was to buy seats for the Auditorium and not for a family or for any individual. All of us who have contributed from 1920 on are "owners-in-common" of the Auditorium and not "in fee simple" of a particular stone, panel, or seat. This fine building is "ours," not "mine." Like the disciples of old (Acts 4:32) so far as this joint effort is concerned, "Neither said any of them that aught of the things which he possessed was his own."

C. B. H.

J C STUART
344 MAITLAND ST
LONDON ONT CAN
M APP

Reorganized CHURCH OF JESUS CHRIST of
Latter Day Saints

General Conference Bulletin

Monday, July 14, 1958

More than 160,000 members of the church will not be in attendance at the General Conference of the church to be held this fall at Independence, Missouri. If you and your family are in this category, it will interest you to know that the "General Conference Bulletin," a newsletter to be published daily, will be available on a subscription basis anywhere in the world. The minutes of the business will constitute the bulk of the newsletter, but a few other items of interest will appear each day as the space permits. For \$1.75, you can have the "Bulletin" airmailed to your home if you live in the United States, Canada, Mexico, Alaska, or Hawaii. If you live in Australia or New Zealand, the rate is \$5.60. Residents of the Society Islands will pay \$6.25, the English Saints \$3.30, and in Norway, Germany, and Holland, the price is \$3.40.

The domestic rate for first-class mailing is \$1.50.

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SAINTS' HERALD

Volume 105 / July 21, 1958 / Number 29



A Marion Pease Photo

God Giveth the Increase

Clayton H. Condit

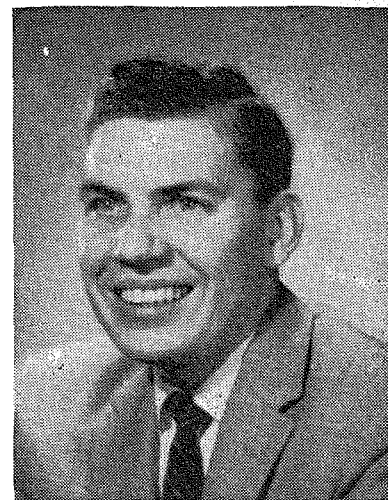
CLAYTON CONDIT is the grandson and great-grandson of missionaries for the Restoration church. Last April he began full-time church appointment as missionary for the San Francisco Bay District.

Credit for his interest in the church must go to his parents, Brother Condit said. "My mother and father always presented the church to their nine children in such a manner that we looked forward to Sunday. We wanted to go to church."

The desire to serve the church as a full-time missionary first came to Brother

Condit at a presiding elders' retreat in 1955. President F. Henry Edwards was in charge. Other powerful experiences developed as Brother Condit shared the gospel with friends. "The more people I told about the gospel the stronger became my desire to share it even more," he said.

The San Francisco area has already known Brother Condit's ministry. He was graduated from the University of San Francisco in 1952. He has served as a church school director, district treasurer, counselor to the district president, and presiding elder of the Peninsula Branch.



Before his appointment he worked as an auditor and a cost analyst. His other interests are photography and outdoor sports.

In 1952 he was married to Joann Howard. They have one daughter, Jennifer Louise, six months old.

Many Workers Are Required to Arrange Housing for General Conference Delegates

A THREE-MAN committee has already been at work arranging housing for General Conference delegates and visitors in October.

Committeemen are Chairman Harold Downey, counselor to the Center Stake bishop; Herbert Lively, counselor to the stake president; and Robert Taylor, stake youth director.

The committee is aided by nearly thirty housing representatives who come from the various congregations in Center Stake. Mrs. Ray Moore is chairman of the housing representatives. These representatives personally visit and check every room offered to General Conference visitors. They check the rooms for location, entrance, appearance, neighborhood, bath facilities, cost, and other items. Each home is entered in a record and later matched with a request for housing.

Brother Downey said application forms for persons wishing to obtain housing during General Conference will be printed in the *Saints' Herald* during the first two weeks of August. Housing assignments will be made the first week in September.

Conference Housing Committee Begins Work

He urged all General Conference delegates and visitors to make their own private arrangements for housing if possible. If persons attending Conference cannot make their own arrangements, he added, his committee will be happy to assist them in finding accommodations in the homes which have been listed.

Brother Downey's committee can also furnish a list of local motels that have been inspected and approved for Conference visitors. The listing includes location and rates of the motels. Only Independence motels are listed, but Brother Downey said people with autos at their disposal could easily stay in Kansas City hotels or motels while attending Conference.

Both member and nonmember homes are used by the committee to accommodate Conference visitors. One nonmember lady wrote the committee as follows after the last Conference:

"The people who stayed with us were lovely, and we enjoyed having them. Thank you for sending them. I am a Methodist, but I enjoyed getting better acquainted with the members of your church."

Brother Downey said some persons have already written to the committee

asking for help in securing housing. He said such inquirers are advised to watch for the application forms which will appear in the *Herald* in August.

The best idea, he said, would be for each Conference visitor to first try to make his own arrangements for housing with friends, relatives, or motels in Independence or Kansas City.

Authors in This Issue

E. E. Potter (page 5), elder, Auckland, New Zealand

Mary Shirk (page 7), Independence, Missouri

Priscilla Kramer (page 8), historian, Hawaii District

Arlene Groesbeck (page 9), Oklahoma City, Oklahoma

Norma Anne Kirkendall (page 10), Columbus, Ohio

Eileen Streling (page 11), Independence Sanitarium

Emma Phillips (page 12), Independence, Missouri

Mrs. Dell Willard (page 13), Carterville, Missouri

Harry J. Simons (page 14), president of Lamoni Stake

“And They Were Scattered Abroad”

IN a recent issue of “Newsletter,” the official church publication for American servicemen, there are several items which are stimulating because of their implications.

One refers to the tract “Hear Our Story” in the Japanese language. Another announces a retreat in Germany, which of course is not the first occasion that such a function has been held in Germany. The interesting point is that it is to be held at Berchtesgaden. In the decade following the catastrophic happening of war in 1939, who would have been brave enough to have prophesied that in Hitler’s stronghold there would convene a retreat for ministers of the Restoration movement on duty abroad.

Another report in the same issue of the servicemen’s letter is headed, “Move toward First Mission in France.” This, too, is being made by servicemen. They are planning to use a chapel in Joan de Arc near Toul.

As we read these items among others of similar interest the statement of the book of Acts came clearly into focus: “And they were all scattered abroad.” The reason for the scattering was the persecution of the Christians which followed the martyrdom of Stephen. One of the chief persons to cause the scattering was none other than the afterwards great apostle, Paul.

We could not help but reflect upon the ultimate results of the dispersion of the Christians in Jerusalem. They fled to places then remote—throughout Judea, to Samaria, Phenice, Cyprus, Antioch, Greece, Rome, and many other places.

Paul and his fellows unwittingly laid the foundation of the Christian movement abroad, and he was later to build upon the results of his own tragic misunderstanding.

God does not cause but does use the circumstances of apparent disaster. Many men drafted from their home branches and consecrated church activity have no

doubt felt that to be drafted to Japan, Korea, or to Europe was an interruption in their work in the church. Events have proved otherwise, for because of their being scattered to the four corners of the earth the gospel is springing up in the lives of men and women of many races and colors.

The causes of dispersion are many. Not only war but economic conditions, health, even men’s being captured and sold into slavery have been the means of the seed’s being planted in far distant places. To those of old time the dispersion was a catastrophe. History sees in it the leavening of the world. Men will yet look back upon our time as one of the most significant in the expanding of the kingdom. We have been told to go. We have not gone. Then we are sent.

CHARLES DAVIES

(Editorial from the *Standard*, March, 1958)

Who Wrote the Epistle to the Hebrews?

MOST careful biblical scholars refer to the authorship of this book as “The writer of the Hebrew Epistle.” The introduction to *The Interpreter’s Bible* says, “Attempts to identify the author of Hebrews all rest on tradition or on inferences from the writing itself; it was anonymous when it came to our earliest witnesses.”

The King James Version carries the heading, “The Epistle of Paul the Apostle to the Hebrews.” This was not “corrected” in the Inspired Version. The English Revised edition (1881) credits it to Paul, but the American Revised Version (1901), done by part of the same group of scholars, does not. The Douay (Catholic) Version (1914) gives Paul as its author, but most of the modern versions do not.

The Westminster Dictionary of the Bible says, “Its authorship has always

been disputed . . . though the canonicity and authority of the book were recognized.” Among the early scholars are found champions for such men as Barnabas, Luke, and Apollos as authors of the book. Origen in the third century said, “Only God knows who wrote it.”

The evidence against Pauline authorship is based on both content and style. Quoting *Westminster* again, “Its language has a large classic element in it, and its style has seemed to most critics unlike the apostle’s, being smoother, often more elegant, and less impetuous. The omission of any address also is unlike Paul’s usage elsewhere.”

The *Interpreter’s Bible* adds this comment, “But it is the structure and the fabric of the thought which count decisively against Paul.” Then it analyzes certain passages in support of this conclusion.

It is not my purpose in this article to give an answer to the question it raises. I am of the opinion, however, that the book will remain anonymous.

To say that Paul did not write it is not to deny nor to doubt what the Scriptures say. The chapter headings were all supplied by editors of modern days. This is also true of the titles of the books. Since the Scripture itself does not identify the author, the questioning of its authorship should not offend those who have been traditioned on the belief that Paul wrote it. I think that anyone who examines all the evidence will conclude that we do not know who wrote it, but we are reasonably sure of some who didn’t.

C. B. H.

Official

Call for Fasting and Prayer

In harmony with our custom, and having in mind the pressing needs of the hour, we request that members of the church shall observe Sunday, September 7, as a day of fasting and prayer. Where wise and possible we suggest abstinence from both the morning and noon meals. In addition thereto we ask that specific time shall be spent by individuals and families in meditation and prayer concerning the needs of the church, the specific business to come before the Conference, and the enlightenment and blessing of the elders and delegates who will be representing the church in General Conference, October 5 through 12.

Let the whole church be united in prayer.

THE FIRST PRESIDENCY

F. Henry Edwards
W. Wallace Smith

Tithing Statement Filer Count

The tithing statement filer count in the domestic field for the first four months of 1958 totals 15,843 as compared with 14,330 for the corresponding period last year.

This is the largest number of members filing tithing statements in the first four months of any year.

A large number of districts show gains over the preceding year, and at the end of four months five districts have equaled or exceeded their filer count for the full year of 1957. These districts are Northeastern Illinois, Waterloo-Clinton, Washington, D. C., Central Mich., and Rich Hill.

THE PRESIDING BISHOPRIC

W. N. Johnson

Baptismal Report for May

There were 299 baptismal reports received in the office of the Department of Statistics in May, 1958. This is 125 less than were received in May, 1957. The five-month total is 1,617, which is 24 less than the total for the same period last year.

The enrollment of the church as of May 31, 1958, is 168,020.

Stakes and districts from which the five highest baptismal totals were received are as follows: Center Stake of Zion and Kansas City Stake—each 17; Detroit International Stake—15; South Central Michigan District—14; and Central Missouri Stake and Northern Indiana District—each 13.

Branches and missions reporting the five highest baptismal totals in May are as follows: Provo, Utah; and Wheeling, West Virginia—each 9; East St. Louis, Illinois—7; and the following 6 each—Bellaire, Texas; Deselm, Illinois; Midland and Muskegon, Michigan; Scarborough, Ontario; and South Bend, Indiana.

MERLE P. GUTHRIE

Statistician

Israel A. Smith

(Editorial from *Independence Examiner*, June 17, 1958)

This is not an attempt to eulogize. It is a statement of facts about a man of simple tastes, a quiet man, a modest man, and a gentle yet forceful man of intelligence and integrity.

Israel A. Smith, at 82, an age when most men have long before retired from their labors, vigorously continued his official duties as president of the Reorganized Church of Jesus Christ of Latter Day Saints, whose thousands of members are found throughout the world. In fact, he was on a mission for his church Saturday when his life was snuffed out in a motor car accident.

Officials of the R.L.D.S. Church and men of other denominations alike will tell you that Israel Smith was of a kindly nature and seemed sometimes to have even a timid demeanor. Yet, when he was approached by a person, he willingly

and enthusiastically gave advice clearly and concisely as would a seasoned lawyer, which he was before succeeding his brother, Frederick M. Smith, in 1946 as the fourth president in the church's long historical span of years.

Israel Smith was a sympathetic man. He listened to people in all walks of life, and his counsel was sought by members of his church as well as by persons of other faiths. He could be firm in his convictions, and he made them known in high church councils. He contributed sage advice in many groups of the community outside his church.

John F. Thice, Independence city counselor, a longtime admirer of the late church leader, said that President Smith contributed outstanding work in the last Missouri Constitutional Convention of which he was a member. State leaders said his services were invaluable.

Bishop G. Leslie DeLapp said:

"My close acquaintanceship with President Smith was one of the most pleasant experiences of my life. He was considerate of others always; was appreciative of the values in other persons; and was able to bring out the best in them. President Smith set many examples for others. He was always at work early, usually before anyone else at the office, and wanted to get the major problems out of the way early in the day. He carried himself with dignity."

Yes, Israel Smith stood tall in his church and the community. Both will miss him.

ISRAEL A.

His work is finished,
And the grief we bear,
I know our Father
Must surely share.
Yet his joy is great
His followers know
It's such happiness
To leave worldly woe.
The friends he has left
Cannot compete
With the joy he shares,
With the ones he'll meet.
His work is finished;
Is that what I said?
Ah, God only knows
Of his work ahead.

Centerville, Iowa JESSIE GILLASPIE

The Saints' Herald

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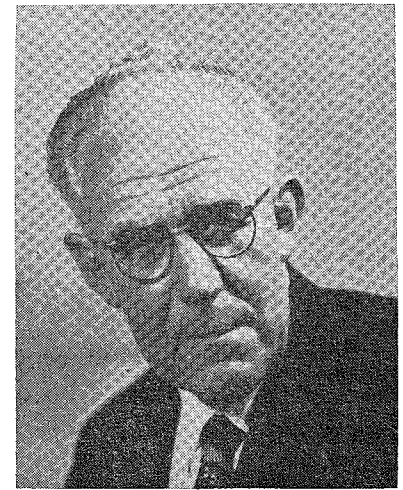
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Historical Evidences of the Book of Daniel



I READ WITH INTEREST the article entitled, "Daniel in the Scholars' Den," by J. W. Bradley in the *Herald* of May 27, 1957. I thought that, while that material was comparatively fresh in the minds of *Herald* readers, the archaeological supports of the book may be helpful.

This book has been torn to pieces by the critics, and in their hands it becomes useless. The critics claim that the predictions of the four kingdoms, usually attributed to the prophecies of Daniel, do not apply to them at all but refer to the Media-Persian kingdom, the Greek kingdom under Alexander the Great, and the Syrian division of that kingdom, ruled by the Sellenid kings. They claim that all of Daniel's predictions were fulfilled during the existence of that kingdom, also that what we call the prophecies of Daniel were not prophecies at all but accounts written in that way after the events transpired. And so, they conclude, the book must have been written at the very earliest at about 300 B.C., but more probably about 167 or 168 B.C., during the persecution of Antiochus IV Epiphanes, King of Syria, who reigned from 175 to 164 B.C.

One of the reasons they bring forward to support this claim is the fact that there are eleven Greek words in the book. Such was their original claim, but eight of these have proved to be Sumerian or Akkadian. These were the early people of the land; the Sumerians seemed to have been the first, and the Akkadians migrated in later (these last were Semitic and from them arose Sargon I who brought them to power). Hammurabi was also of these people, but the Sumerian language was the court language for hundreds of years and did not go out of use until the time of the Persians. These words are proof that the book was written *before* the Persian conquest.

The other three words were kitharos—kitharis (Greek for harp, the same word from which guitar is derived); pesan-terim—psalterion [Greek]; sumphoryah—symphonia).

Of Harps and Palaces

Today we have quite a lot of information on these three words. The kitharis was a seven-stringed harp, invented by Tespander, a Greek poet and musician. "He was the first person," says Strabo, "that used the lyre with seven, instead of four, strings."¹

Tespander's harp was invented in 650 B.C. Assurbanipal, King of Assyria, died 625 B.C. Only twenty-five years elapsed between the invention of the seven-stringed harp and the death of Assurbanipal. The significance of these figures will be seen when it is stated that this harp with seven strings is sculptured upon a monument of Assurbanipal²; we are also informed that one of these instruments was buried with him.

Assurbanipal was a great patron of music. Both he and his father Esarhaddon "were in direct contact with the Greeks; for they mention among their tributaries several Greek kings in the Isle of Cyprus—Ituander of Paphos, Irisu of Sillu; Damasu of Curium, etc."³

Nebuchadnezzar also had a corp of Grecian soldiers fighting for him. Among them was Alcalus, the poet, and also his brother. These Greeks carried their musical instruments with them, so they would have retained their Greek names.

Daniel states that when they arrived at Babylon certain of them were selected to be educated in the language and learning of the Chaldees so that they could take positions of authority. The critics claim that they did not treat captives in such a lenient way.

Archaeology refutes their argument.

It seemed to be almost providential, that one of the first great marble palaces discovered, in the ruins of Babylon, was designated by the builders themselves, as "The Place of Learning;" There captive princes were taught the learning of the Chaldea.⁴

No less dramatic and interesting was the accidental experience of the famed excavator Dieulafoy, who fell into what at first sight would have been called an ancient well. When he was rescued by his companions from his uncomfortable, but in nowise dangerous, situation, they proceeded with their work to the point of identification. The well turned out to be a pit, which was used as an open cage for wild animals, and upon the curb was found the inscription, "The place of execution where men who angered the king died torn by wild animals."⁵

Both of these were in keeping with the times, an inscription by Ashurbanipal, King of Assyria, states:

- I. Saulmagina my rebellious brother, who made war with me, they threw into a burning fiery furnace and destroyed his life.
- II. The rest of the people who had rebelled they threw alive among bulls and lions, as Sennacherib my grandfather used to do. So, again following his footsteps, those men I threw into the midst of them.⁶

The Great Image

Daniel states that Nebuchadnezzar built a great image and called on all to worship it. Light has been cast upon this, not at Babylon, but at Ur.

The temple was indefinitely old. Too little was left of the earliest building to show its form, but from the days of Ur-Nammu at least up to and after those Kings of Kuri-Galzu, that is for more than a thousand years, successive builders had respected and repeated its ground-plan. The small five-chambered sanctuary was a thing apart; it lay at the back of the building and was reached only by a passage which ran round the three of its sides, on the other side of

the passage there were storerooms and priest-chambers occupying the whole of the rest of the temple area and completely masking the sanctuary—it was hidden away and made as difficult of access as might be. I have said that the sanctuary rooms were very small and would hold but few people at a time; taking this in conjunction with its inaccessibility, we are driven to conclude that E-Nunmakh was designated for a secret ritual such as might be fitting in what was really a harem temple, the special quarters of the god as married; only the priests would enter here and in privacy wait upon the twin deities.

This ancient tradition was completely set at naught by Nebuchadnezzar when he restored the temple. The rooms in front of the sanctuary, storerooms and rooms which, as tablets found in them showed, were for the priestesses specially dedicated as concubines of the god who would naturally be at home in this harem building, were swept away, the whole front of the sanctuary was opened up; where the passage had been, was a raised pavement, in the centre of which an altar rose, a statue-base was erected in the anti-chamber of the sanctuary facing the door, and where had been a maze of chambers the wide lower court afforded accommodation for a crowd of spectators. In the old temple everything had been secret; now a numerous public could watch the priest making his offering on the open air altar and behind him could see through the dim sanctuary's open door, the image of the god.

There is no doubt that the remodelling of the building implies such a change of ritual, but how can this itself be explained? The answer is given by the old Testament story of the three children in the Book of Daniel . . . what was there new in the king's act? Not the setting up of a statue, because each king in turn had done the same, the novelty was the command for general worship by the public . . . so striking is the correspondence between the written story and the facts of the ruins, and so completely do they explain each other, that we must needs accept the background of the legend as historical.⁷

Daniel tells of a madness, medically known as sycanthrophy, that came upon Nebuchadnezzar. For seven years he roamed the country as an animal; this was declared to be but a fabrication of a vivid imagination. "It fell to the lot of the great Sir Henry Rawlinsen to find the original document wherein Nebuchadnezzar tells this episode exactly as Daniel had told it."⁸

Succession of Kings

Daniel also stated that Belshazzar was the king when Babylon fell to the Media-Persians. Until recently there was no record of such a king. The last was King Nabonidus. Ancient historians, such as Berossus (c 250 B.C.) and Alexander Polyhistor, claimed that Nabonidus was the last king and did not even mention Belshazzar.

History tells us that after Nebuchadnezzar, Babylon fell on troubled times; he

was followed on the throne by his son Amel-Marduk (562-560), or Evil-Merodach as he is called in II Kings 25: 27. This man was soon slain by his brother-in-law Nergal-Shar-usur (Neriglisar). The latter ruled but four years (560-556) and his son Labashi-Marduk (Laborosardoch) was on the throne only a few months (556) when conspirators made away with him. One of the conspirators, a Babylonian noble named Nabuncua (Nabonidus) then ruled (556-539) as the last king of New Babylonia.⁹

Nabonidus, early in his reign, while engaged in strengthening the fortifications at Sippar, in delving down to strengthen a neglected point, came upon the ruins of an ancient temple, the temple of Samash, which had been built centuries before by Naram-sin, a king that had ruled Agade from about 2488 B.C. to 2450 B.C. He was one of the greatest, if not the greatest of the rulers of Agade. He was the grandson of Sargon I.

This discovery so delighted Nabonidus that he became a confirmed archaeologist from then on. He spent more time in that work than he did in ruling Babylonian.

His eldest and favorite son shared the throne with him from about the time he reached thirty years of age. One cuneiform text states:

He entrusted a camp to his eldest, first born son; the troops of the land he sent with him. He freed his hand; he entrusted the kingdom to him. Then he himself undertook a distant campaign, the power of the land of Akkad advanced with him; towards Tema in the midst of the Westland he set his face . . .¹⁰

The Nabunaid Chronicle contains the following statement:

In the seventh year the king was in the city of Tema. The son of the king, the princes and his troops were in the land of Akkad.¹¹

This statement is repeated for the ninth, tenth, and eleventh year, so it is certain that the son was king in Babylon most of the time.

Testimony of the Clay Tablets

About the middle of the last century some clay tablets were discovered in what was ancient Babylon. These were sent to the British Museum. Dr. Theophilus G. Pinches, a prominent Assyriologist in London, examined many of these tablets. One of them contained the name of Belshazzar; another bore the names of both Belshazzar and Nabonidus, showing that there must have been some connection between these two men. Still another, a contract, contained an oath taken in the name of Nabonidus and Belshazzar. In ancient Babylonian oaths were taken in the name of the reigning king. From this we see that such a man did exist, and that he was actually co-ruler with Nabonidus.

The Prince regent, however, was not able to stand prosperity. He seems to have degenerated into a drunken profligate who spent all of his time in the dubious pleasures of sin. The administration of the kingdom fell on evil days during the brief span of time that Belshazzar was in authority. As nearly as we can build an accurate and credible chronology from the new available records of Babylon, Belshazzar became regent in 541 B.C., and in the year 538 B.C., the Babylonian dynasty disappeared.¹²

Two Stories

There are two records that seem to contradict one another. One said that Darius killed the king, and the other that Cyrus took him prisoner. What happened was that while Nabonidus was away from Babylon, Cyrus the Persian had come to the joint throne of Media-Persia. After conquering the rich kingdom of Sydia, in Asia Minor, he turned his attention to Babylon.

He sent his ambassador to Belshazzar, asking him to submit to him and become part of the Media-Persian Empire. Belshazzar was in one of his drunken orgies at the time and had what he thought was a wonderful idea. He ordered that the ambassador should be cut to pieces, placed in a box, and sent back to Cyrus with a note stating that they would do the same to Cyrus if he came to Babylon.

When this arrived at Ecbatana (capital of Media), Cyrus went wild with indignation. He at once dispatched Darius, the chief of his bodyguard, with an army to besiege Babylon, while he assembled the whole of his army to follow as soon as possible.

Darius advanced rapidly to Babylon, arriving there at night. To his surprise the gates were wide open and the guards drunk. It was Belshazzar's birthday and the whole city was given over to drinking to celebrate the event. The guards also had been given liberal supplies and had forgotten to close the gates.

Darius at once attacked them and, after killing them, left a strong guard there to keep the gates open. Then he advanced to the King's Palace. He very probably was doing this at the time that Daniel gave the interpretation of the writing upon the wall.

Darius killed Belshazzar and then sent Belshazzar's head and a note to Cyrus, stating, "The kingdom is thine. Do thou enter."

Nabonidus hurried to help his son, but when he heard that Belshazzar was dead and Babylon captured, he surrendered.

Cyrus, in his rage against Belshazzar, had his name removed from all the monuments, and so his name was lost to history, except for the one lone voice of Daniel. Darius was made satrap or king of Babylon, the third satrap of the Media-Persian Kingdom.

The Cylinder of Cyrus

The famous cylinder of Cyrus reads in part as follows:

Marduk . . . sought a righteous prince, after his own heart, whom he took by the hand, Cyrus, King of Anshan, he called by name, to Lordship over the whole world he appointed him. . . . To his city Babylon he caused him to go, he made him take the road to Babylon, going as a friend and companion at his side. His numerous troops, in number unknown, like the water of a river, marched armed at his side. Without battle and conflict he permitted him to enter Babylon. He spared his city Babylon a calamity. Nabunaid, the king, who did not fear him, he delivered into his hand.¹³

It was about twelve months after the death of Belshazzar that Cyrus entered Babylon. "The day Cylinder of Cyrus narrates in Babylonian script what took place."

As I entered Babylon in peace, and established my royal residence in the palace of the princes amid jubilation and rejoicing, Marduk, the great Lord, warmed the hearts of the Babylonians toward me, while I for my part devoted myself daily to do his reverence. My troops wandered peacefully widespread throughout Babylon. In all Sumer and Akkad I let no man be afraid. I concerned myself with the internal affairs of Babylon and all its cities. The dwellers in Babylon . . . I freed from the yoke that ill became them. I repaired their houses, I healed their afflictions. . . . I am Cyrus, King of all, the great King, the mighty King, King of Babylon, King of Sumer and Akkad, King of the four corners of the earth.¹⁴

This last statement strikes a familiar note. A number of the prophecies and statements of the Bible seem to be caught up here (for one see II Chronicles 36:23).

The material presented here regarding Belshazzar explains why he said that he would make Daniel third in the kingdom; Nabonidus was first and Belshazzar second.

Alma's Great Challenge

Editor's note: The sixteenth chapter of Alma has been a favorite with many people. The author of this article says, "Verse 151 has been such an inspiration to me it has changed my entire life."

Who, even having a portion of God's Spirit, wouldn't thrill to the wonderful writings of Alma in the Book of Mormon! Alma, through a powerful ministry and keen understanding of human nature, knew both the workings of the Holy Spirit and the tendencies of the natural man. He was seeking for the souls of men with all his might, mind, and strength.

He pleads with us (Alma 16:151), to awake and arouse our faculties, even to an experiment upon God's words, and exercise a *particle* of faith, even if it is no more than a desire to believe, to let this desire work in us, even until we believe in a manner that we can give place for a portion of God's words.

Then he likens the experiment to a seed planted in our hearts. A good seed will grow if we do not cast it out by our unbelief. He pleads that we not resist the Spirit of God so that this good seed can begin to swell within our breasts.

The Inspired Version

The work of Joseph Smith throws added light on this book. In revising the Bible, when he came to the book of the Songs of Solomon, he rejected it as uninspired, yet the Book of Daniel was left in. On the other hand he was told in regards to the Apocrypha:

There are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men.

Verily I say unto you, that it is not needful that the apocrypha should be translated.¹⁵

It is obvious that the Book of Daniel cannot be classed among the Apocryphal books, because Joseph did correct that book. In chapter 5:28, he writes "*apharsim*; Thy kingdom is divided, and given to the Medes and Persians."

The King James Version says, "Peres, Thy kingdom is divided . . ." This word has been one of the problems of the book, so to a degree, Joseph Smith testified to the truthfulness of the book.

1. *The New Bible Guide*, Volume 8, page 248, by Reverend John Urquhart, published by S. W. Partridge and Co., 8 and 9 Paternoster Row, London, England.
2. *Ibid.*, page 249.
3. *Ibid.*, page 249.
4. *Dead Men Tell Tales*, page 322 by Harry Rimmer, published by Van Kampen Press. Used by permission.
5. *Ibid.*, page 326.
6. *Bible and Spade*, pages 176-177, by Stephen L. Caiger B.D., published by Oxford University Press, London.
7. *Ur of the Chaldees*, pages 194-197 by Sir Leonard Woolby, published by Ernest Bewn, Street, London.
8. *Dead Men Tell Tales*, page 331.
9. *Light from the Ancient Past*, page 189, by Jack Finegan, published by Princeton University Press, London. Used by permission.
10. *Light from the Ancient Past*, pages 189-190.
11. *Ibid.*
12. *Dead Men Tell Tales*, page 333.
13. *Light from the Ancient Past*, page 191.
14. *The Bible as History*, page 297, by Werner Keller, translated from the German by William Neil, M.A., B.D., PR.D. Published by Hodder & Stoughton, London.
15. Doctrine and Covenants 88:1 b, c.

We shall know it is a good seed, for it will begin to enlarge our souls and our understanding.

But we must not let the experiment drop there. He continues to plead:

As the tree beginneth to grow, ye will say, Let us nourish it with great care, that it may get root, that it may grow up and bring forth fruit unto us. . . . If ye neglect the tree, and take no thought for its nourishment, behold, it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away, and ye pluck it up and cast it out.

Alma's great heart was urging, through the spoken word—and still urges us today, as it were out of the dust—to have faith in God and experiment upon his words that we might not only save our own souls but have success in bringing others to Christ.

He taught the benefit of humbling afflictions that we might be lowly in heart, that we might be prepared to hear the word, "and if so, blessed are ye, that ye might learn wisdom."

He also exhorts that we have diligence, faith, and patience in nourishing the word that it might take root in us, and by and by we shall pluck the fruit thereof which is most precious, that we might feast upon this fruit even until we are filled, that we hunger not, neither thirst.

These are challenging statements. We know they can find their fruition in our lives and in the lives of others we are seeking to help, if we give heed.

MARY SHIRK



The New Kaneohe Bay Mission Church

IN January, 1950, windward resident members of the Makiki Branch of the Reorganized Church met in the home of Captain Archie Gatrost (Air Corps) in Puahala Village for the purpose of praying and studying together. An invitation was extended to members and nonmembers to participate in these fellowship services. Approximately fifteen formed the group that met from time to time under the leadership of A. Orlin Crownover, then president of the District of Hawaii. By 1953 interest in the group activities had gained sufficient momentum for the establishment of a regular schedule of priesthood members of the Makiki Branch to preside over weekly prayer meetings held each Wednesday evening in private homes on the windward side.

In August, 1954, Mr. and Mrs. Isaac Harbottle moved to Kailua. Nadine had opened a "day care" at 54 Maluniu Street, and this couple generously donated the use of these premises for a regular meeting place until better facilities could be obtained. Elder Stephen Black, who had replaced Elder Orlin Crownover as district president, appointed Elder Elias Kaawakauo to serve as pastor of the group, with priests Henry Inouye, Sr., and Isaac Harbottle as his counselors.

In February, 1955, Apostle Percy E. Farrow organized the group into a district mission, and Brother Black ap-

pointed Brother Kaawakauo to serve as pastor. In October, 1955, Isaac Harbottle, later ordained to the office of elder, was appointed mission pastor.

In August, 1956, Mr. Harold Castle responded favorably to the efforts of Bishop Agent Tsunao Miyamoto, District President Stephen Black, and others in obtaining a land grant upon which to build a chapel. This two-acre location on Kaneohe Bay Drive was obtained. A committee was selected to prepare plans for a building suitable to the needs of the church and in keeping with the standards established by Mr. Castle for homes and buildings in the area.

Mr. John Hutchison, vice-president of a construction firm and a newly converted member, was instrumental in preparing architectural designs, co-ordinating with local city and county officials, and contracting for the erection of the first unit on the site.

Ground-breaking ceremonies on the property were held on July 1, 1956. Apostle Farrow, District President Black, Harry Stroup (public relations representative for Mayor Neal Blaisdell), Seventy Sylvester Coleman (present pastor), and others participated.

In the interim, services were held in the band room of Kailua High School, Kainalu Drive.

On November 13, 1957, Mr. Ward L. Kegin, contractor, began construction on the new building. The first service was held on January 5, 1958, less than two months after the contractor com-

menced work. An impressive Communion service, with Apostle Farrow present, followed the regular church school hour. During the period January 5-17 each evening except Saturday Apostle Farrow conducted an evangelical series to introduce Christ's church to windward Oahu communities.

During Apostle Farrow's recent visit to the Hawaii District, the official name of Kaneohe Bay Mission was approved and adopted. Previous to this time, it had been known as the Kailua Mission.

PRISCILLA KRAMER, *Historian*
Hawaii District

In Harmony

Not long ago I sat in an auditorium and listened to the bands from six grade schools play as one. They had never rehearsed together, but here under one director they did very well. Their directors all used similar methods, and as a result the children were able to follow the single director and sound as one band.

We have church groups all over the world that are taught from the same books and literature. They are taught by the pastors and leaders of their groups. If this teaching has been true, we can go from one group to another and find no conflict in belief; or we can gather in one place, as at a conference, and there under the leadership of our church officials be in accord. Where there is this kind of harmony, God will surely be.

VICTOR H. ELLIOTT

"For the Kingdom of Heaven Is at Hand"

"Come."
"Huh?"
"There is a journey we must take."
"What?"
"A journey."
"Do I know you?"
"Do you not?"
"I . . ."
"We shall be friends."
"What do you mean stopping me on the street like this?"
"Come."
"A journey you say?"
"Yes."
"And where to? Outer space, perhaps."
"If you wish to call it that."
"Will we reach the moon?"
"There and beyond."
"Ah, old man, you joke."
"No, my son."
"Will we go by rocket?"
"The speed and power thereof would not be sufficient."
"Then how?"
"You shall learn. Come."
"I have a business appointment with John Brookman. We're meeting on the corner down here. I do not mean to be unkind, but I cannot talk with you any longer. I am a busy man."
"I see. I noticed your heavy brief case."
"It is quite full."
"Yes."
"Now do not look so sad. I would take this . . . this journey with you, but there are many things that keep me from it. My work . . . just getting started and have to stick to it if I'm going to succeed. My family, friends . . . there are so many things. You understand."
"Too well."
"Excuse me."
"There is no excuse."
"Now look here!"
"You must take this journey."
"Must!"
"You do not like that word. The proud never do."
"I . . ."
"You prefer to think that nothing is required of you, to deny that anything

must or must not be. As a child too soon released from parents, you shape all things into your own desires."
"I resent . . ."
"But you must! Soon or late . . ."
"Well, then later."
"That would not be wise."
"Why?"
"This journey leads not to an end, but to a beginning. Upon it all things wait. And none know when it may be too late to begin."
"I . . . I must . . ."
"But of your own free will."
"Now . . ."
"And of your own choosing."
"Is it a long journey?"
"Not in time."
"Is there danger?"
"Only in delay."
"You seem to know whereof you speak."
"I do."
"And your eyes invite my trust."
"Nor will your trust be broken. Come."
"I'll have to make some arrangements."
"None are necessary."
"Oh . . ."
"Just leave your brief case here beside this tree."
"I couldn't do that. It's full of important papers. I'll take it."
"It must be left, or you cannot go."
"But . . ."
"Beside the tree . . ."
"Well . . ."
"Good. Now take my hand."
"I suppose you know what . . ."
"Lift your eyes and look above."
"How very blue."
"Keep looking there."
"Strange. The sky is drawing nearer."
"Yes."
"We're . . . we're in its midst."
"True."
"We've left the earth?"
"Look below."
"Ah . . ."
"You gasp. What do you see?"
"I . . . green fields, long rivers, mountains of such height, wide and depthless seas. I . . ."

"What else?"
"Life. A multitude of plants and animals without number. Each abiding in its place. And men . . . of every kind. Those called great, those in need, those of virtue, those lost in their conflict. So many faces, striving, sinking, groping. So many souls. So much of life . . . how great a creation . . ."
"Your voice fails and your mind staggers. Yet so little you have seen. Come."
"Farther?"
"Much farther."
"The earth is fading into a distant planet."
"Around it?"
"There are other planets. And beyond them . . . my eyes fail."
"What have you to say of it?"
"The words marvelous, wonderful, magnificent . . . they are not enough . . . do not begin."
"We shall go a little farther."
"It is growing so bright, so intense. We must be close to the source of . . . of all light . . . and life."
"And your heart rejoices."
"Oh, yes."
"Yet how slow you were to come."
"I . . . I know. I would have let all manner of things prevent me. I held them more dear than . . . than . . ."
"Men often chain themselves to earth, even in their wildest efforts to leave it. How do those dear things measure now?"
"They are as nothing. All my days have gone in seeking vain things. Ill has been done. Sin has been allowed. I have gone astray. I have no merit and cannot stay here. My soul will crush beneath its weight."
"Come."
"Back to earth?"
"No, higher."
"I have no strength and can bear no more."
"You must."
"But . . ."
"My hand."
"The light increases."
"And you see it not with your eyes alone."

"No. It is not only without but comes within. It fills my flesh and overflows my heart."

"And does the weight lift?"

"Yes, yes, it is gone!"

"And in its place?"

"Joy. And a strength . . . not of myself. And . . . and so much more . . ."

"We have completed this journey; it is time to return."

"To earth?"

"You are reluctant."

"I would prefer to remain here always."

"Man is on earth to deal with man. So must your purpose be fulfilled. But you may journey here often. In fact, you must do so. Until the path is familiar and well worn."

"I will."

"Good. Then we must be on our way."

"I am ready."

"The earth already draws near."

"A strange journey. So great a distance and yet no distance at all."

"So it is to those who will go."

"There's the street where I met you."

"One moment and we shall be standing upon the same spot."

"Why . . . why there's John Brookman. He's just getting to the corner for our appointment. Look at him. Look how he hurries, how tense his face is. I know all the things that are going on in his mind. How foolish . . ."

"My son, your words are sharp."

"Well, how wrong he is . . ."

"Even as you were?"

"But . . ."

"You have traveled far on the highway of repentance. So must you go to the ends of compassion, or all will be in vain."

"I . . . I will go wherever you lead."

"So be it. But now you must keep your appointment."

"Yes, John is waiting. But I hate to say good-by."

"We will meet often. As often as you wish."

"Good. Then . . . then . . . I better . . ."

"My son, you forgot something."

"What?"

"Your brief case. It is by the tree where you left it."

"Oh, yes. Strange that I should forget it."

"Not so strange, my son."

Norma Anne Kirkendall

Across the Mountains

ONE OF THE BEST sellers and long-to-be-remembered movies of the former decade was *Lost Horizon*. I can easily recreate the scenes which showed the kidnapped travelers struggling through the snowstorms in the mountain passes and finally arriving at a serene and happy land of peace and plenty which was located in a sheltered valley. The name of this much-to-be-desired spot was "Shangri-La."

Most of us at some time have dreamed of our own private Shangri-La. When everyday activities become mere shells of routine, or our petty and not-so-trivial troubles weigh heavily, we dream of a place and a condition which assures rest of body and mind. But to most of us this is merely a dream.

On a recent return visit to Mexico I found a real Shangri-La in San Jose de Perura. From the main highway it is possible to look down into a deep valley and glimpse a few scattered buildings. The signs warn that a steep mountain road awaits the intrepid traveler. But we decided to see for ourselves. The beginning was that forewarned "steep mountain road," but soon we found that it had degenerated into an almost impassable rough stone pathway which had been hewn out of the side of a sheer rock cliff, not protected in any way ex-

cept by a few wispy ferns and tropical trees. Once having started downward, we were unable to turn, so we continued with misgivings . . . down, down, down.

Finally we arrived at the last curve and, rounding it, found this spot of peace. A small hotel is perched on a plateau, surrounded by steep mountain walls of brilliant colors. The tropical growth is lush and varied, and one can revel in the color of bougainvillia or exist on bananas and coconuts. A warm mineral spring feeds two fine swimming pools, and tiny thatched *cabanas* dot the mountainside. A sign assures the traveler that this is the true fountain of youth, sought but never found by Ponce de Leon.

We wandered in awe for many minutes around this spot. There were no sounds except those of nature. The breeze blew through our hair and the ripple of the mountain stream below almost served as a lullaby. We all remarked about the peaceful atmosphere.

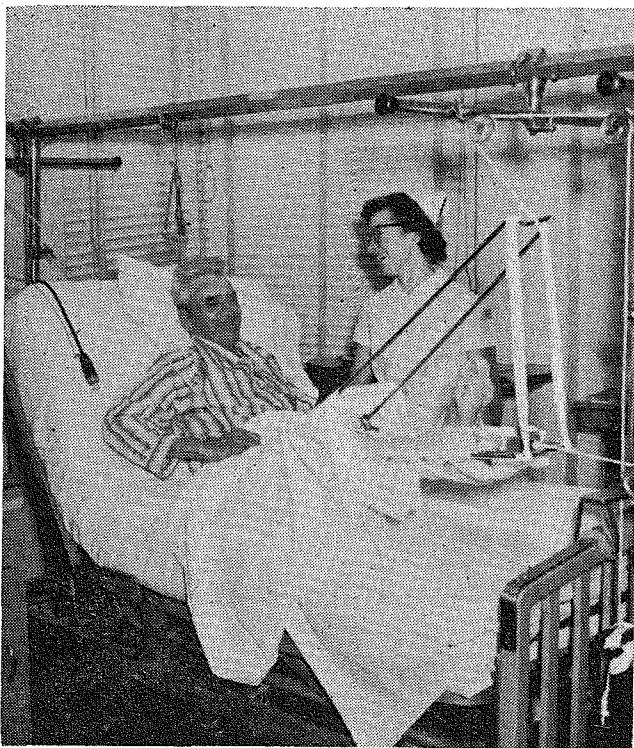
My first inclination was to think of the comparison of having to go through the mountains of life to arrive at the peace of living. And I conjured up ideas for writing an article about this subject. There were no flaws in my argument, for this was exactly what every-

body is seeking—peace and perfect relaxation after hardship.

And then suddenly I realized that there was an error in this thinking, for in spite of the beauty and calm . . . I was becoming bored. I was eager to continue the journey. I had taken my photographs (which will always remind me of this glorious spot) and now had my fill. Somehow the upward trip along that treacherous mountain road did not look so bad as it had coming down.

So I mentally discarded my original manuscript and write these words: "If peace is to consist of inactivity, then I do not seek peace. If peace is beauty alone without participation in beauty, then peace is not for me. If my earned rest is to become a restless longing for more strife, then rest is not my goal."

And now I'm persuaded that heaven is not a spot of Shangri-La qualities but rather a way of living which employs work and satisfaction in accomplishment. And when those hard climbs appear in my path from now on, I don't believe I shall look forward to a valley but rather pray for the strength to follow the path. Peace will come with reaching one summit and starting forward to the next, not with settling in a valley.



Eileen Streling

For I Am a Student Nurse

*I Help the Sick—
My Rewards Are Many*

WITHIN my hand I hold, perhaps, the means by which a life may be lengthened as I pass from room to room carrying a tray of pills.

As I walk down that corridor I answer the call of one in need. I stand at the bedside of a dying man, wishing that the miracles of medicine could once again restore life. My silence expresses to the family the empathy I hold.

I assist the skilled physician as he works a marvelous wonder before my eyes. I see the spark of joy kindle in a mother's face as a bundle of new life is placed in her arms. All these are my burdens, my rewards . . . for I am a student nurse.

My mind absorbs those facts which are necessary to becoming a good nurse. Struggles, to me, are the basis for my growth. I learn and profit by my experiences. My disappointments, at times, are so very great, yet my rewards are innumerable. That extra squeeze of the hand . . . the grateful smile from a gentle old lady . . . the whisper of "thanks" from one of weak physical strength . . . the constant teasing of a patient to see me blush . . . all these make up my day's pay, for I am a student nurse.

Each day brings encouragement as well as discouragement. I worry and wonder if that day will ever come when

I can *confidently* carry out my tasks. It seems far off. And still, it's such a short part of my life to give for the vast returns. I train myself in many fields of nursing. I like some better than others, but this is only natural. My confidence increases as I repeat performance of skills. Repetition, here, brings about the mastering of my skill. That first clumsy attempt to hand the doctor the right instrument weeks later becomes the smooth, automatic reaction to the call for "hemostat." The suture that once became a tangled mass in my

gloved hand, now is neatly threaded and ready for use.

The nights I once lay awake wondering if I would be "called out" for an emergency are now slept, and "call duty" is taken in its stride. The key to confidence is the mastering of these skills. This is expected of me, for I am a student nurse.

My concern for a patient does not end as I walk to my room at night. Constantly they are on my mind. I cannot forget the pus-filled lesions of a bed-ridden man, the shrill cry of a child in pain, the joyful smiles of an amputee who, with his new prosthesis, learns to walk again. At times, my concern becomes a burden, and I realize my need to call on a higher Source of power. I utter a prayer, in hope that I will be able to give the help that is needed; or my plea is for a blessing beyond my knowledge. As I pray my soul is calmed. The power manifested in a few words of prayer is nothing short of a miracle. I hold in my heart a prayer for the precious life in my care. Thus, prayer becomes part of my daily living.

To study, to practice my skills, to give my best to those I serve, to pray to my heavenly Father—all this is required of me—for I am a student nurse.

WHY GIVE?

**I gave—
but grudgingly—
and wondered where
the satisfaction was
in giving.**

**I gave
my all—willingly—
and found the joy
that fills the heart
to overflowing.**

Helen L. Jones

A Faithful Steward

JIM is going to put my typewriter on a chair by my bed, and I'm going to try to peck out the stories with one finger. Then I'll read them over the phone for someone to type so the editors can get them in time."

These were the determined words of Sister Berde Rooney, well-known church author. We were talking over the phone just the day before I was to leave on a vacation. She had not been feeling well for months, and now she believed she had the Asian flu. As usual she was working on an assignment of writing that needed to be done for a church publication. This time it was for *Zion's Hope*.

Two weeks later when I returned home to Independence, Missouri, I learned that Sister Rooney had died on September 7, 1957. Death had immediately followed a stroke.

She left behind many friends in the church and many people who have been influenced and aided by her kindness. "She worked wherever she was needed, and she was needed in many places," declared one leader in the Center Stake. She is and will continue for many years to be missed among those serving the church.

Berde Rooney was a tall, slender woman with a pleasant ever-ready smile and a voice that bespoke her gentle, unobtrusive nature.

For over twenty years she was active in the girls' program of the General Church. The verse "Oriole Girls" in the front of the *Oriole Handbook* was written by her. At various times she served as counselor, storyteller, and instructor. She was a genius in teaching handcraft and nature. The girls with whom she worked were inspired by her enthusiasm.

For over three years she worked on committees preparing vacation church school material for the General Church and for local use in Missouri. Practically all the stories in the primary department material for 1958 were either written or revised by her. Some of the kindergarten stories were also her creations. She wrote many of the stories used for the general assembly service in vacation church school. She did liaison work on this general committee, helping to correlate the productions of the various committees preparing material for vacation church school use. It was necessary for her to attend meetings of these three committees—primary, kindergarten, and general—in order to know the themes being used. Members of the committees would tell her the theme of a lesson and the point they wanted stressed. She would build her story on that foundation. Anyone who has done creative writing will recognize that this is a difficult task.

She attended various reunions in recent years. At times she served as storyteller or counselor. At reunions she also assisted with the projects of her local women's organization.

She had been an active member of the Creative Writers' Guild of the Center Stake since its origin a few years ago. In fact, the organization gained numerical strength because she enthusiastically enlisted new members. She assisted in the setting up of workshops and in organizing classes of

instruction. She was a contributing member of the Stake Council of the organization. Sister Rooney never considered herself above the menial task of going early to a meeting in order to "arrange the chairs." Often she was the congenial hostess who greeted members at the door. She was leader of the *Zion's Hope* workshop and co-leader of the *Stepping Stones* workshop. Shortly before her death she was instrumental in arranging for a class of instruction in writing for children. That class, sponsored by the Guild, is now known as the "Berde Rooney Memorial Class in Writing for Children." She was a close associate of the Herald House editorial staff.

Because of her work in the *Zion's Hope* workshop many people were taught to serve and were given opportunities to serve the church through creative writing. Berde Rooney considered a talent for literary work to be a literary stewardship. She made it an issue to help new authors and to give friendly criticism to established authors. Some manuscripts passed through her hands between author and editor many times before their publication. If an author did not have a typewriter, she typed the manuscript for him. Every monthly meeting of the workshop found her ready to serve, yet she expected no plaudits or praise.

Her writings have appeared in the *Saints' Herald*, *Daily Bread*, *Guidelines*, *Stride*, *Stepping Stones* and *Zion's Hope*. Perhaps she was best known for her *Zion's Hope* material. By using either the spoken or written word, she was able to reach the small children. She also wrote poetry for both adults and children.

HER LIFE on earth was not an easy one. Born Luella Berde Crayne, July 29, 1885, at Lowry City, Missouri, she united with the church there June 16, 1901. When seventeen she married, and several years later the marriage failed.

Sister Rooney was never one to sit back and nurse her sorrows. She had to make a living for herself and two small sons. She secured employment in a restaurant but found the environment there beneath her plan for Christian living. She determined to become a schoolteacher. This meant sacrifice and unlimited effort, for she had not completed grade school. She went back to grade school, where her older son attended. Her mother cared for the younger boy. Grade school completed, she attended night school and summer sessions until she received her teacher's certificate, third grade. And all this time she had to earn her living.

She taught school for a few years. By continuing to attend night schools and summer sessions she obtained her teacher's certificate, second grade. Among the children in a school she taught were three Negroes. When Berde was criticized for letting them put their arms around her affectionately, she replied, "They are God's children, so I should love them as such."

She married again, and another son was born. In this community she served on the school board and was director of it at the time a new school was built. Often the people of their neighborhood met at her home for community "sings" led by Sister Rooney. She attempted and succeeded in working into these programs information concerning the church and its doctrine.

Again she was left alone, this time with three sons to support. She obtained work from a local sports shop, polishing fish spinners in her own home. Pay was meager, but she was with her most valuable possessions, her three sons. At Christmas her sons' only gift were balls that she had crocheted with their names on them. Years later her eldest son said, "Mother met any situation, no matter what it demanded, and she met it through her religion."

ON APRIL 3, 1930, she married James Rooney, now living in Independence, Missouri. I have heard her say frequently, "No person on earth could be better than that man. He's ideal." They had a close companionship. Her sons had an understanding father in him.

Both were members of a group that built up a small mission in Missouri. James Rooney went first to church on Sundays to build the fire, if needed, and to prepare the room of the local schoolhouse where meetings were held. Sister Rooney came later to lead the songs and teach a class.

In James Rooney she found a companion who liked to study and do research, and who recognized the church's need for her creative writing. He encouraged her to serve the church by this talent, often insisting she type while he did the housework.

Berde Rooney was keenly interested in people. She was willing to be a "listening ear" for others' troubles and gave advice with the skill of a trained psychologist. A common expression of hers was "Bless his heart." And to her the expression was meaningful. I recall one time when I was complaining about a certain person with whom we were both working, and she challenged my complaint with, "But in spite of that, hasn't he done a lot of good?" She was a dotting grandmother and considered it her prerogative to "spoil them just a little."

In spite of the hardships of her life, she had an outstanding sense of humor. She schooled herself to find joy and beauty wherever possible. Her sons look back to their childhood and recall incidents when her philosophy and humor made their lives brighter.

She understood and appreciated nature. The *Independence Examiner* carried feature articles about her interest in nature. Flowers, both wild and domestic, grew in the yards of houses where she lived and on the inside window sills. She recognized birds by their songs. It is recalled that in years past a wren built a nest on the back porch of a house where she lived in such a position as to make it impossible for her to get her washboard unless she injure the nest. Until the eggs were hatched she washed on a borrowed board.

Five years ago one of her sons made it possible for her to have a "pass" on an airline. Since then Brother and Sister Rooney had "indulged" once a year in the luxury of visiting relatives in Arizona and California. Each time she came home full of interesting experiences and with a collection of ideas to develop into stories, poems, and articles.

Sister Rooney has gone from us, but her influence is still with us. Her service is missed among church workers in Independence. It will be a long time before people can be found to carry on the many unfinished assignments of this noble woman.

Tithing Our Housekeeping for Service

AS WOMEN, we may well consider our first and greatest talent our housekeeping ability. This is a gift of God, the same as our material possessions, and we should manage time for service to church and community, the same as we account for our tithing.

"A woman's work is never done" is true in a sense, but it is possible to make our housekeeping work for us, rather than our becoming slaves to it. The secret of this is planning. First, though, we must remember that our homes should be places of beauty and comfort. A house is the shell or picture frame for home. Our first thought in planning a house should be, will it work for us, or will we work for it? Will it supply the needs for our home? Sometimes we forget so involved keeping our houses looking nice that we become they are requiring *too much* of us.

If we are lucky enough to be building a new house we can plan for it to require less work. However, in old houses it is usually too costly to remove such hard-to-maintain features as vast expanses of woodwork to be scrubbed.

We often hear the cry: "Oh, if I just had more room," but frequently we have wasted space, so why add more territory to clean when planning better use of the present space can relieve the need?

Well-planned storage solves many work hours if our families are trained to use it. Miles can be cut from kitchen work by good planning, such as group units. We should be able to stir up a cake without walking one step for ingredients. A cart eliminates steps of carrying dishes from dining table to kitchen. A coat closet for wraps by the door is good.

Storage facilities can be fitted almost anywhere and often enhance the decorative scheme. We can use shallow shelf

storage behind extended drapery, which will increase the beauty of the room—especially if the windows are narrow. In fact, the more storage we have the less furniture we need. If our homes are permanent, built-ins can work for us.

We can develop *wantitis* to where our homes become cluttered with unnecessary furniture and bric-a-brac, which indeed require valuable time to care for, as well as detracting from the beauty of our homes.

We should use all the miracle fabrics to cut down on washing and ironing in our homes. Why slave over materials which require work when there are available to us beautiful materials that require little work? Window curtains can even work for us. Pull drapes eliminate the need for Venetian blinds, which seem to require constant cleaning.

In planning our meals we can cut time by cooking them in one pot. Of course this would soon grow old if constantly followed, but if we analyze our cooking methods we would find room for improvement. Wholesome food, attractively served, need not require hours of work.

In buying furniture and appliances, we should analyze how much time they will require for care. Will a portable mixer do the same for us as a large mixer, which has more surface space to be wiped off?

Our families should share responsibility so we aren't the worker for all. Being a good wife and mother doesn't mean we are charmaid, cook, nurse, and seamstress *all* in one.

When we have money to spend on our homes we might ask, "Is what I want going to improve my home for beauty and service and eliminate work?" Maybe an automatic washer would be a wiser choice than a room full of furniture—or even a new room!

It might be well for us to consider our homemaking abilities in the light of tithing.

MRS. DELL WILLARD, JR.

Home Column



I Had an Experience . . .

MOST OF US are unaware of how the intervention of God in the experiences of life lead us to him and his church or to some high and noble purpose which in his mind will be best for us. Such was the pattern of my early life. Never did it occur to me that he was preparing me for service which would come to pass, even as Doctrine and Covenants 85: 18 reveals so clearly, "in his own time, and in his own way, and according to his own will." Although I did not have the privilege of being a member of a religiously inclined family (my mother was an inactive Lutheran; my father and brother were not interested in religion of any kind) I showed, during high school and college, an inclination to want to search for things of a religious nature. At times I attended churches of different denominations but never joined any.

While in college I pursued some public speaking courses and was interested in drama, for no particular reason known to me. After graduation from the university I became an active member of a prominent fraternal order and in that organization held various offices, including that of the chief presiding officer. In all of these various turns of events I had some excellent experiences which were later to become valuable in my service in the Lord's work. I am now convinced that through all of these the hand of God was over me, preparing me for a time of his own choosing.

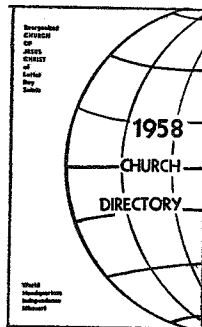
Probably the most outstanding spiritual experience of my life came in late October, 1935. Elder J. J. Ledsworth of Port Huron, Michigan (now an evangelist living in Detroit International Stake), was completing a missionary series in the small struggling branch at Fort Wayne, Indiana. Meetings were held in a one-room store building. It was on a Sunday morning. Church school classes were finished. It was time for the preaching service to begin—the final sermon in Brother Ledsworth's series. Just before the service was to open he arose and said that he felt led by the good Spirit to suggest that instead of having a preaching service the time be spent in prayer and testimony. And so it was. Apparently an unusually fine spirit prevailed, although I was unaware of it at the time. As usual I was sitting near the rear of the room on a chair next to the aisle. Shortly before time to close Elder Ledsworth arose and spoke to the people. Almost immediately it was clearly evident, even to me a nonmember, that he was speaking in prophecy. He spoke for a few minutes to the congregation, after which his words were directed to me. I was distinctly and definitely commanded to go forth and be baptized, being told that throughout my life God had watched over me and preserved me for service in his work. I was further told that he had a special work for me to do, that I would occupy in both the Aaronic and

Melchisedec priesthoods, and that I would be abundantly blessed if I would but give myself in baptism and then offer myself for service.

I went to church that morning with no thought of being baptized—but now there was no longer room for doubt. Under the Spirit which was there, I knew it was a voice from heaven. Many things went through my mind within a matter of a few minutes.

Brother Ledsworth finished speaking. The meeting was in process of closing. The last hymn was being sung. During the singing I motioned for Brother Ledsworth to come back to where I was standing. "I'd like to be baptized this afternoon if it's possible," I told him. He returned to his place with the brethren presiding, made the announcement, and the benediction was offered.

That afternoon I was baptized in the Maumee River at the edge of Fort Wayne with Elder Ledsworth officiating. Never have I regretted it. Always have I been grateful for that experience. As I obeyed the commandment and went forth to be baptized, and as I have endeavored to serve with devotion and dedication since then, the promises of the Lord have been fulfilled. I'm convinced that blessings will come to anyone who endeavors to obey the commandments of God. Truly the function of his holy priesthood in the ordinances of the gospel is the power of God unto salvation to those who will believe and obey.



The Church Directory* Helps

Myron E. Lassen, a serviceman in Iceland, writes, "The Church Directory booklet was my biggest help, I think, while I was in the States. I visited many branches in Ohio, Indiana, Texas, a few in New Mexico and Missouri. I just wanted to make mention of that booklet and the good it is doing. I've benefited greatly by visiting other branches of our church and did it often before I joined the Air Force."

*available at Herald House, 50c

HERALD HOUSE

Box 477, Independence, Missouri

Box 382, Guelph, Ontario, Canada

Memoirs of Clara B. Stebbins

MY FRIEND, Sister Mary Garner, returned to Lamoni after the death of her husband in California. She brought her daughter, Callie, my namesake, then two years old with her. She built a house just north of the west side schoolhouse, where I was a frequent visitor. She did some canvassing to help with their living, and when she was away from home she left Callie with me. Her mother expected her to have a nap in the afternoon, and I tried to see that she got it. She would lie on the couch in different positions, but it seemed increasingly difficult for her to get to sleep. One day I asked her, "Callie, don't you like to take a nap?" "No," she said. "It makes me feel like hitting the world."

But as a rule she finally succeeded. I admired her self-discipline in her effort to heed her mother's wish. If I had known about relaxing as I do now, I might have helped her more. She grew to seem like my own. In 1922 her mother died and then she lived with me, but not for long. She was married in my home, and from here she went to live in Kansas City.

Sister Walker and all my friends who met at her home are gone. Sometime before she died she stayed with me for two weeks. She had a great desire to write a tract on the atonement. She hoped she might do this while with me so I could help her, but her strength was too far spent and she had to give it up. She said: "Well, if I don't do it, someone else will."

She went from here to her daughter's home in Los Angeles, California, where she died. I have the love of her daughters, and Fantie writes me as "Mother's dearest friend."

Sister Glaud Rodger and her daughter Dollie were often with us, helping us over hard places, coming close in sympathy for each other. After his wonderful mission in Australia, Brother Rodger was with them a year while he built for them the one-story square house south of the Barrows' home. After they were settled in their new home he went to

Nevada on his last mission. He died out there, and his faithful wife and children were left to mourn. A monument for him and his wife stands in the Lamoni cemetery.

While Sister Walker was staying with me she received an ovation by the college faculty and students. We had word of their coming, and she sat on the front of the porch while the student body and instructors spread over the lawn. In unison they called, "Greetings to the Mother of Graceland." There was singing and a short address by President Briggs for the college. Sister Walker could respond only very briefly. After a few personal words with Sister Walker, they were gone, leaving a pleasant memory for her few remaining years.

WE NAMED our last baby Alfreda, from Alfred, her father's middle name. She lived only six months. All our hope and care were in vain, and so we have three laid away in Rose Hill Cemetery.

Except while the babies were small I taught in Sunday school. Before Helen was old enough to go with me a neighbor kept her so I could go. I had read in the Doctrine and Covenants, "Who-soever desireth to thrust in his sickle and reap, the same is called of God." I felt this same desire, but I thought the call was to men only. This made me sad until I read that "All are called of God according to their gifts," and I was happy in believing that I was called to this work with little children.

One Conference when Brother Thomas Chatburn was passing through the roomful of children he asked, "Sister Stebbins, are you the mother of all these children?" I answered, "Yes, Brother Chatburn, to the joy of my heart, I am." I felt that I was blest and had been led in my work. When I needed a song to fit my purpose, it was given to me to write one, though I never before had written poetry nor a tune. I was indebted to others for the harmonization. My songs were published in the *Sunday*

School Exponent where I had a department. I gave Sister Salyards some help with primary quarterlies.

As cradle roll superintendent I visited the homes of the babies, talking with the mothers and leaving the cradle roll paper published by David C. Cook. We had a little white cradle in the Sunday school room. When we had word of a new baby we laid a card, bearing the baby's name, in the cradle. Two children from the room touched the cradle lightly while we sang:

Rock the cradle softly,
Sing with tender love
For the precious baby
Sent from heaven above.
May he learn of Jesus,
Like him may he grow,
Love and truth and goodness
In his life to show.

Then we transferred the card to the wall roll of member babies.

For visiting babies we sang:

Welcome to Sunday school, baby dear,
Welcome here, welcome here;
Here where we learn of our Father's care,
We welcome you, baby dear.

On the street one day I came near to Baby Ruth Grenawalt sitting with her mother in their pony cart. She said: "See, Mama, Sunday school baby dear."

Little minds carry more impressions than we realize. It is good to impart pleasant ones to tie them to the church we love and want them to love.

WHEN the Daughters of Zion Society was organized I was made secretary, and I held that office after the name was changed to the Women's Auxiliary. I wrote articles to be read in their meetings. These were published in the *Herald's* Home Column.

I was secretary of the Children's Home during the time of its existence. I worked closely with Sister Marietta Walker, who was the prime mover in its organization. We had received children from many states, but a state law was passed which allowed us to receive children from Iowa only, so the Children's Home was closed.

Sister Minnie B. Nicholson and I were alternately president and secretary of the local women's group. When she was president I was secretary, and vice versa.

For a time the whole Sunday school met in the upper auditorium. After the opening exercises all but the senior classes went to the rooms below. It was found inconvenient for the small children to march down the stairs, so the juniors and all lesser grades met in the large basement room and from there the primaries and beginners passed to their own rooms.

Preaching services were held in the upper auditorium morning and evening on Sundays. Looking back through the years I might say, "How highly favored we in Lamoni have been, as we have been given spiritual food from week to week by men of great minds whose background is the truth of the everlasting gospel restored to earth in these last days!" There was William W. Blair, of benign countenance, who testified of the inspiration in the reorganization of the church after the apostasy. And Joseph Smith III who by revelation came forward to take his father's place as president of the church. One night after he had preached a wonderful sermon I said to his daughter Carrie, "Aren't you proud that he is your father . . . and aren't we happy that he is our 'Brother Joseph'?"

I remember Heman C. Smith's masterly refuting of the misrepresentations by Clark Braden, who lectured in the church. It left the assurance that the Lord's work is invincible, and that Heman Smith was an able defender.

OF the singing in the church, I best remember at the close of one service Brother Joseph's fine tenor voice as he sang the "sweetest carol ever sung, Jesus, Jesus, Holy One."

From early times the Lamoni Branch had a choir. Always there were good voices and there were some members with ability to lead. Of these Brother Amos Chase was among the early ones.

In 1923 when our cousin, Paul Craig, was with the Graceland faculty as a voice teacher, he had charge of the choir. He was succeeded by Miss Mabel Carlile, who served in this capacity for more than twenty years, the last two years as Mrs. Charles Hyde.

The name of the choir was changed to the Lamoni-Graceland Oratorio Society. This Society became famous for its rendition of the great oratorios, *Elijah* and *The Messiah*. At one time the members of the society numbered one hundred and eighty-five. Those were

great occasions when *The Messiah* was given in a Christmas concert. At times during the summer months the choir was directed by Sister Wallace Blair or by Sister Cyril Wight.

IN the upper auditorium of the church there was a balcony across the east end and part way up the sides. Raised seats were provided for the choir across the west end, extending from the back of the speaker's platform high against the west wall. Choir members met in the rooms below and came to their places by the stairway on each side. In General Conference time these seats were occupied by the leading quorums of the church.

After the church burned in 1931 the singers occupied the balcony in the Coliseum. For the concerts they were seated on the rostrum. Guest soloists added to the enjoyment of the concerts.

For some time after the upper auditorium in the church was ready, the General Conference was held alternately one year at Independence and the next at Lamoni. The seating arranged for the choir was good for the Conference.

Members of the First Presidency were seated on the speaker's platform, the Presiding Bishopric in the choir seats just back of them, the order of bishops at the left, the high priests at the right, the Seventies at the front in the body of the church; other quorums farther back, delegates and other members on the sides.

This was an orderly arrangement, and the Conference was presided over with dignity and fairness for many years by President Joseph Smith, succeeded by his son, President Frederick M. Smith.

In April of 1901 the Lamoni Stake was organized. This included Lamoni Branch and Decatur District, of which Lamoni was a part. John Smith, an Englishman from the East, was the first president. He had been in Lamoni for some time and was highly esteemed in the new office. He was followed by John F. Garver, whose life and work are known and appreciated throughout the church. Cyril Wight was ordained president of the stake when Brother Garver was called to the office of Apostle. Cyril threw himself wholeheartedly into the work of his office until other obligations caused him to resign. Wilber Prall, who had been his counselor, was his successor. He became pastor of Lamoni Branch, which office is included with that of stake president. Brother Prall won appreciation then and later.

Stake organization provides for two counselors to the president, and for a

high council composed of twelve men. With this fuller organization the church is better prepared to advance the work of the Lord. Succeeding presidents of the stake have been R. A. Cheville, T. S. Williams, David Dowker, Blair Jensen, D. B. Sorden, E. J. Gleazer, Jr. and Robert S. Farnham.

A notable event in the old Brick Church in Lamoni two years before it burned was the marriage of Nelle Weldon and Roy A. Cheville. It was the more notable because everyone was invited. This was unusual at the time. Since then, in the new church, it has become a pleasant custom.

Other weddings had taken place in the church after the morning preaching service, when those to be married stood in front of the pulpit. The people were surprised and pleased, and the ceremony was impressive as always. The congregation was there, but it had not been invited.

There was widespread interest in this young couple, not only at the college where he was teaching and she was college nurse, but throughout the branch because of his church activities. They had been observed during the time of their engagement, and now their many friends were invited to share in the happy occasion. The invitation warmed every heart.

The people gathered in the afternoon at the time appointed and the beautiful marriage ceremony was witnessed. The happy pair as they left were followed with sincere congratulations and good wishes.

ONE YEAR for a Christmas entertainment in the upper auditorium of the church we trimmed a Christmas tree, placed at the right of the speaker's platform, with silver-winged fifty-cent pieces. (All contributions were put into fifties.) These were to be sent to the Presiding Bishop for the Sanitarium, which was new at that time. The children as well as adults were enlisted with sympathy for the sick, and a talk was given during the program in regard to the purpose. The shimmering wings of the silver pieces gave the tree an attractive appearance.

Much thought and planning were given to our Christmas entertainments in which all ages took part. I was especially concerned with the small children, and we had happy times practicing together. Some of those children, now with grandchildren of their own, remember those times with pleasure and the parts they took.

(To be continued.)

12,000 Attend Campus Series

TWELVE thousand persons attended the week-long missionary series preached by Apostle E. J. Gleazer in Independence June 8-15.

"A Revealing God" was Brother Gleazer's subject for the annual Campus series. More than four hundred nonmembers heard his sermons.

Seventy Eugene A. Theys, director of missionary work in Center Stake, presided each night. Herbert C. Lively, a member of the Center Stake presidency, was in charge of the music. A new Baldwin organ was a definite contribution to the success of the series.

Apostle Gleazer preached with power and spiritual insight in the missionary series. His preaching was appreciated by both the members and nonmembers. A great spiritual uplift has been given

to the Center Stake members. Apostle Gleazer's preaching inspired them to greater activity and fuller devotion to the cause of Christ. The effect of this missionary series should be felt in Center Stake in the months and years ahead.

Almost \$2,400 offering was taken during the week. All money over the expense for the series will go to a missionary revolving fund to help new congregations get started in the stake.

Preparations for the series included a mailing of invitations, door-to-door canvassing by the members of all twenty-two congregations, and advertising in newspapers, on signboards, and radio.

Six weeks prior to the series Brother Theys and his missionary corps met to plan and organize the series. About four weeks before the series, five hundred

priesthood members met in the Stone Church Education Building to hold a special prayer meeting for the success of the series. The series was also the point of emphasis for many congregational prayer meetings in the weeks before it began.

Never in history have so many members of the church in Center Stake joined together in such a complete coverage for a missionary series. The many missionary teams in the stake have already organized and are now in process of conducting cottage and patio meetings with the assurance that many persons who attended the series will soon become members of the church. A number have already reached a decision and have asked for baptism.

CHARLES V. GRAHAM

Question Time

Question

How could it be possible that Lehi of the Book of Mormon was of the tribe of Joseph (Ephraim and Manasseh) when all of the house of Israel were carried into Assyrian captivity about 721 B.C., at which time *only* the tribe of Judah remained in Jerusalem prior to the Chaldean captivity in 604 B.C.?

D. F.

Michigan

Answer

Not all the people of Israel were carried into captivity in 721 B.C. We are informed in *William Smith's Bible Dictionary* (Teacher's Edition) that the "greater part of Benjamin, and probably the whole of Simeon and Dan, were included as if by common consent in the kingdom of Judah" (page 270).

Also in an article on "Manasseh" the same source informs us: ". . . half of the tribe of Manasseh settled east of the Jordan. . . . They, first of all Israel, were carried away by Pul and Tiglath-pileser and settled in the Assyrian territories (I Chron. 5: 25, 26). The other half tribe settled to the west of the

Jordan, north of Ephraim (Joshua 17)" (pages 377-378).

We find also: "No doubt many of the kingdom of Israel joined the later kingdom of the Jews after the captivity, and became part of that kingdom." (page 271)

Lehi, a descendant of Manasseh, left Jerusalem before the Jews were carried captive to Babylon, which, according to Josephus, was 589 B.C., *not* 604 B.C. as stated in the question. (See *Ibid.*, page 761, article "Zedekiah.")

See the following Scriptures for evidence that people of Benjamin, Ephraim, Manasseh, Simeon, Ashur, and Zebulum mixed with Judah: I Chron. 9:3; II Chron. 15:9, 10; II Chron. 30:11; I Kings 12:21; and Luke 2:36.

HAROLD I. VELT

Question

The Book of Mormon states that Jesus "commanded the multitude" to "kneel down . . . and bowed himself to the earth." It further states, "As I have prayed among you, even so shall ye pray in my church, among my people who do repent and are baptized in my name." (See III Nephi 8:14, 16, 48, 20, and 28.) Do these verses mean we are to use his words as we pray, or that

we should kneel as he did? We understand that he is our example.

E. E. M.

Missouri

Answer

The key to this situation is found in III Nephi 8:56, "have commanded that ye come unto me, that ye might *feel* and *see*." Feeling and seeing in a spiritual sense involves the communion of the total man with God. Kneeling may be an instinctive responsiveness to the leading of the Spirit. However, there are many occasions on which prayer is very desirable, but which may not permit the kneeling stance. The fact that we do not always kneel should not preclude the act of prayer.

Jesus meant for all people to have the experience of intercessory prayer. These Scriptures portray Jesus searching the hearts of the people and petitioning for their needs. We would not use his words unless we could express them meaningfully. As we allow the Spirit to minister to us, we may discern the needs of our fellow men. Perhaps this is the best expressed in Romans 8:26, "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us."

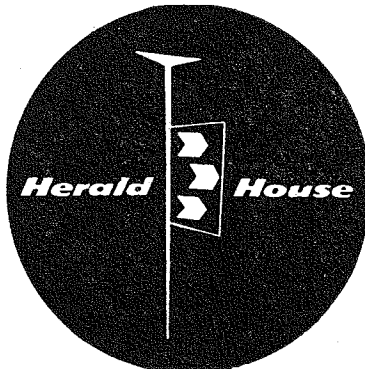
DUANE E. COUEY

General Conference Bulletin

To keep in touch with the business of the church as transacted this fall at Independence, subscribe to the "General Conference Bulletin" at the low rates listed below. Airmailed daily to your address, this newsletter will keep you informed.

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Briefs

Baptisms Follow Series

SAGINAW, MICHIGAN.—Elder George A. Njeim held a series of meetings April 13-24. Two weeks previous to the services the priesthood of the branch combined efforts, canvassing homes and giving out tracts. The average attendance was one hundred and fifty-five, with nonmembers numbering seventy-three. At the close of the services, ten persons were baptized, with three more to be baptized at a later date.

Ten children are attending the prebaptismal classes.

On May 15, the South Central District met in the Midland Church to bid farewell to Elder and Mrs. Warren H. Chelline, who are taking up their work in Florida soon. He was district president, and Jack A. Pray is replacing him in the district.—Reported by MRS. RUSSELL BRANDT

BELLAIRE, TEXAS.—The women's department, under the leadership of Grace Boyd, assisted by Dorothy Haviland, has had an active year. Proceeds from a progressive dinner, a smorgasbord, a spaghetti dinner, a Restoration banquet, and several potluck dinners have been rewarding.

The Zion's League, directed by Margarite Crooker, has also been busy. League officers are Dana Arnold, president; Marilyn Vandel, secretary-treasurer. League commission heads are Herb Smith, Shirley Smith, and Phyllis Banta, worship; Dottie Davies, Pauline Skidmore, and Evelyn Burke, service; Dorothy Haviland, James Wright, and Lela Wright, recreation.

Besides regular weekly programs and monthly activities, the League has a monthly newspaper, and is active in district youth activities.

Six were baptized April 27. Janice Parks and James Parks were baptized by Clayton Crooker; Carol Boyd, James Boyd, Pearl Boyd, and Jim Boyd were baptized by Beuron Boyd. Janice and James Parks were confirmed by A. V. Arnold and Roy Vandel; Carol and James Boyd were confirmed by Clayton Crooker and Glenn Haviland; and Pearl and Jim Boyd were confirmed by Roy Vandel and A. V. Arnold. The remarks were by Pastor Glenn Haviland.—Reported by MARGARITE CROOKER

Seventy Fisher Visits Area

MINOT, NORTH DAKOTA.—The branch was visited by Seventy Luther Troyer April 2-7. He held a series of services illustrated by slides.

On Easter Sunday the young people had an early morning prayer service. After the service they had breakfast at the home of Mr. and Mrs. Virgil Smith.

Seventies Luther Troyer and Kenneth Fisher visited on May 18. Brother Fisher is to replace Brother Troyer in the area.—Reported by VIRGIL D. SMITH

Word of Wisdom Supper

NATIONAL CITY, CALIFORNIA.—At a recent business meeting, the members voted to purchase a house adjacent to the church property for use as church school classrooms.

The congregation presented offerings at a potluck dinner. The menu was based on the word of wisdom. The offering totaled \$435.00.—Reported by EILEEN SHOEMAKER

Recent Baptisms

ROCKFORD, ILLINOIS.—Cottage meetings and preaching services were conducted by Seventy Barnett Berridge. A baptismal service was held May 13. The candidates were Joan Jones, Margaret Sartwell, Paul Sartwell, Walter Sapp, and Royal Rasmussen. They were confirmed on May 18.

Gary Robert, infant son of Mr. and Mrs. Kenneth Robert Jones, was blessed May 11 by Elder John Longsdorf and Seventy Barnett Berridge.

The ground-breaking ceremony for the new church was held June 7 on the church lot.—Reported by NORMA JEAN ISOM

Annual Easter Pageant

WICHITA, KANSAS.—The annual sunrise Easter pageant was given again in Maple Grove Cemetery. Mrs. Kathryn Slawson is the instigator and director of this inspiring presentation.

About thirty young adults attended a retreat in April. The theme was "We Lead the Way." Frank Westwood, Jr., supervisor, was assisted by Ernie and Fay Forman in planning activities. The retreat was held at the Wagon Wheel Ranch near Santa Fe Lake, west of Wichita. Athol Packer, a member of the Department of Religious Education, and James Menzies, Kansas District missionary, were instructors.

In April the adult basketball team won the South Side City Church League championship and placed third in the city-wide tournament. Budd Larkin is coach.

The annual spring music festival was held May 16. The Cherub, Junior, and Adult choirs participated. Doris Foster is music director.

Members from the branch conducted a youth retreat at Quaker Haven, near Arkansas City, May 16-17. The theme was "Walking with God." Eighty-four young people and seventeen adults attended. Instructors were William Landers, Wichita pastor; James Menzies, Francis Vicery, Burl Allen, and Frank Westwood, Jr. The Wichita youth supervisor is Dell Menzies; she is assisted by Jerry and Marie Houser.—Reported by EVALINA GUSTIN

Children Baptized

CHETEK, WISCONSIN.—On June 1, District President and Mrs. Wesley Elvin worshiped at Chetek, and Brother Elvin gave the sermon after the Communion service. A potluck dinner was held at the church in the afternoon, and Brother Elvin had a round-table class.

The women's department had a rummage sale at the church on Saturday. They also sold lunches. Proceeds were nearly \$150.00. This will be applied to the furnace debt.

On Children's Day the children gave the devotional service at the beginning of church school. In the afternoon the following were baptized: Gary Parish, Allene Trowbridge, Gail McFarlane, Sharon McFarlane, Barry McFarlane, Rosalie Atwood, and Lyle Sergeant. Darold Rundel was baptized on the following Friday evening.—Reported by LEDA COLBERT

Five Baptisms

GULLIVER, MICHIGAN.—Elder Glenn E. Johnston, district missionary, spent the month of April in the Gulliver-Germfask area, holding cottage meetings and preaching services. Five were baptized at the conclusion of this effort.

Brother Glen Goff, West Branch, Michigan, was a guest speaker on May 11.—Reported by CRYSTELLE REID

Deselm Branch Changes Name

KANKAKEE, ILLINOIS.—At a recent business meeting, the Deselm Branch passed a resolution to change the name of the branch to Kankakee, in view of the location in Kankakee.

Evangelist E. Y. Hunker spent a week giving patriarchal ministry and conducting evening preaching services.

On May 25, the annual business meeting was conducted by District President Harvey Grice. The following were elected: president, Russell Rogers; counselors, Earl Rogers and James Elledge; church school director, David K. Chobar; secretary, Mrs. Jerald Newton; treasurer, Mrs. Russell Rogers; women's leader, Mrs. Richard Lidberg; youth leader, Norman Pement; music, Mrs. Norman Pement; publicity, Mrs. William Green; auditors, V. L. Rogers and Richard Lidberg; building committee, Reginald Jones, Frank Loverin, Norman Pement, William Green, and Richard Lidberg; solicitor, Reginald Jones; recorder, Mrs. Reginald Jones; book steward, Mrs. Richard Lidberg; historian, Marven Jones. Elder James Elledge has been appointed missionary co-ordinator, and Jerald Newton counselor to the youth leader.

A recent guest speaker was Clifford Tucker, pastor of Forrest Branch.—Reported by BONITA PEMENT

Ten Baptized

BELL, CALIFORNIA.—A missionary series was held in the Bell congregation May 12-21. Elder Blaine Bender and Bishop Francis Hansen were the speakers. Ten have been baptized. On May 25, Pierre Delissalde, Mavis Delissalde, and Brenda Delissalde were baptized by Elder Lee Hutchins and confirmed by Elders Lee Hutchins and Marvin Moore; William James and Marie Painter were baptized by Elder Leroy Hamilton and confirmed by Elders Leroy Hamilton and Blaine Bender. On June 1 Charles Howard DeBinder was baptized by Elder Marvin Moore and confirmed by Elders Marvin Moore and Lee Hutchins; Delbert Eugene James was baptized by Elder Marvin Moore and confirmed by Elders Lee Hutchins and Marvin Moore. On June 8 Jerry Edwin McIntyre was baptized by Elder Leroy Hamilton and confirmed by Elders Marvin Moore and Leroy Hamilton; Eileen Grace McIntyre was baptized by Elder Leroy Hamilton and confirmed by Elders Leroy Hamilton and Marvin Moore; Nancy Lou McIntyre was baptized by Elder Leroy Hamilton and confirmed by Elders Lee Hutchins and Marvin Moore.—Reported by BERNICE KALER

Anonymous Gift to Church

OTTAWA, ONTARIO.—A new Hammond spinet (an anonymous gift) was installed in the church in time for the Easter Communion service. The women's department painted the church kitchen and tiled the floor during April. The Men's Club helped with the work involved in this project.

Elder James Phillips gave the exhortation at an early morning prayer service on April 20. Apostle D. O. Chesworth spoke at the morning and evening services. Saints from Kingston, Northbrook, Cornwall, Montreal, and St. Regis joined the Ottawa congregation for the day. Lunch was served in the lower auditorium. During the afternoon a panel discussion was conducted, with Elders Chesworth, Phillips, and Carpenter participating.—Reported by B. MARIE FARROW

Three Weeks' Series

EUGENE-SPRINGFIELD, OREGON.—On February 23, G. Wayne Smith, assisted by

District President Robert Seeley and the standing ministry, opened a series of lectures and cottage meetings that lasted three weeks. Impressive colored slides were used in all of the meetings. On March 16, Mark Ekstrom was baptized by Elder Ephraim Barnhart, and confirmed by G. Wayne Smith assisted by Elder Barnhart.

The Southern Oregon District teachers' institute was held at Eugene from Friday evening to Sunday, June 1. Clifford Cole, of the Department of Religious Education, was present, and was the speaker for the Sunday morning service. Meetings were well attended.

On Children's Day Sue Ellen Whittington, daughter of Allen D. and Rena Whittington, was baptized by Elder Robert Seeley, and Patricia Ann Myzell, daughter of Mr. and Mrs. Wallace L. Myzell, was baptized by Elder Ephraim Barnhart. During the following service Sue Ellen was confirmed by Elders Seeley and Barnhart, and Patricia Ann was confirmed by Brothers Barnhart and Seeley. Music director Joy Esgate featured her children's choir for the first time in their new choir capes. Their timely rendition was as pleasing as their appearance.

Joseph Raymond and Paula Marie, son and daughter of Mr. and Mrs. Lynn G. Akey, were blessed by Elder J. C. Ford, assisted by Elder E. N. Barnhart and Elder Robert Seeley, assisted by Elder Wendell Fullerton, on June 22.

The southern Oregon youth campers returned home in time to attend church services June 22. Those who attended camp said it was a huge success, an experience long to be remembered by all in attendance.

Brother Eugene Barnhart is serving in the U.S. Navy.—Reported by MYRTLE JACOBY

Organized into Branch

PASCO-KENNEWICK, WASHINGTON.—Friday, June 6, was a memorable day for the Pasco-Kennewick mission when at a meeting in the Richland Church, the group was formed into a branch. For the past five years the mission has operated under the guidance of the Richland Branch. Membership increased to the place where the original meeting place of the Lewis and Clark basement was not large enough, so in February the group moved to the IOOF hall.

Apostle Percy Farrow was in charge of the service. He spoke on the preparation for the organization of missions into branches, of the requirements a mission must have to become a branch and that it must be sufficiently strong to proceed on its own without the aid of the branch.

Paul Crinzi, president of the Spokane District, was in charge of the short business meeting which followed. A charge was given to the Pasco group at that time.

Wayne Rodgers, pastor of the Pasco Branch, gave a history of the group. He reported that the mission was organized June 18, 1953, with twenty-four members. The late Steve Bowerman was elected pastor at the time and served in that capacity for two years. Hank Chapman reported on the activities of the priesthood. Mrs. Albert Piert gave a resume' of the women's work and the church school. Miss Janice Rodgers reported on the Zion's League activities for the past five years.

A reception was held in the church basement, with refreshments furnished by the Pasco women.—Reported by IRENE BOWERMAN

Recent Ordination Service

JACKSONVILLE, FLORIDA.—The women of the mission sponsored a spaghetti supper to raise money on May 8. The program "A Trip around the World" was a part of the affair.



GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. C. W. Brooner of Carterville, Missouri, observed their fiftieth wedding anniversary on May 18 by holding open house at their home. More than ninety guests were served punch and cake from a lace-covered table decorated with sweetheart roses, golden candles, and two large wedding cakes. Present for the occasion were the couple's three children: W. H. Brooner of Valley Center, Kansas; C. F. Brooner of Wichita, Kansas; and Mrs. S. P. Ogrzylo of Toronto, Ontario. Also in attendance were their grandchildren; Mr. Brooner's brothers: Ray Brooner of Mountain View, Missouri, and Jesse Brooner of Columbus, Kansas; two sisters: Mrs. Edward Edison of Willow Springs, Missouri, and Mrs. John Graham of Fort Scott, Kansas; a sister-in-law, Mrs. Harry Brooner of Fort Scott; and Mrs. Brooner's two brothers: George Stepp of Welch, Oklahoma, and David Stepp of Versailles, Missouri. The couple received many gifts, including a "money tree."

Both Mr. and Mrs. Brooner are members of the Reorganized Church.

The William Scott and Earl Brown families were presented hymnals by the Saints of the mission. The Scotts will go to Hawaii, and the Browns to York, Pennsylvania.

Mr. and Mrs. George Blain from Kansas City, Missouri, have moved to Jacksonville to make their home.

Iris Travis presented a Communion bread tray to the mission. She also gave a set of flags for the rostrum. A wine service was presented by the Friendship Circle.

Brother O. C. Hansen, appointee to the area, was in Jacksonville June 4-8. During his stay Donald T. Inouye, Sr., was ordained an elder.

Donald Richard, son of Joseph and Betty Weeks, was blessed on March 30 by Elders Derryl McCall and N. J. Lessard.—Reported by MARTHA W. INOUE

Missionary Visits

SAN DIEGO, CALIFORNIA.—On Sunday, June 22, the branch had as guest speaker Seventy Albert A. Scherer, missionary supervisor of Kansas City Stake. Many of his personal experiences in missionary services were related to a very attentive group.—Reported by LEE HAAS

Three Recent Baptisms

CHARLEROI, PENNSYLVANIA. — On June 15, Judith Ann Savadeck, daughter of Mr. and Mrs. Mike Savadeck, was baptized by Wilford Gaskill.

Cathy Lou, David George, and Edward Charles Miller, children of Mr. and Mrs. George Miller, were baptized by Clarence Winship. Following the baptisms, a program was presented by the children for Children's Day.

The following Sunday, Bruce Laughlin, son of Mr. and Mrs. Jack Laughlin who have just returned from service with the Armed Forces in Germany, was baptized by Clarence Winship and confirmed by Ben Cooper.

Vacation church school was held the week of June 15, and was well attended, with 50 per cent of the pupils nonmembers.

The Lock Four Branch held the annual business meeting June 25. Elected were Wilford Gaskill, pastor; Dolores Bollinger, secretary; James Bollinger, treasurer; Donald Winship, church school director; Eugene Coven, young adult leader; Thomas Cooper, young people's leader; Margaret Raisbeck, book steward; Lillian Cooper, church historian; Edith Winship and Ben Cooper, Sr., auditors; Edith Winship, branch recorder and music director; Morrie Mills, librarian; Mary McGuire, custodian; Richard Raisbeck, solicitor. Counselors to the pastor are Ben Cooper, Sr., and Clarence Winship.—Reported by LILLIAN ZOLLARS

Infant Blessed

BOISE, IDAHO.—Donald Lee, infant son of Mr. and Mrs. James Sutherland, was blessed June 22 by Elders Cecil Gilmore and Fred Troech. Donald Lee was born May 6, 1958.—Reported by WANDA CARSON

Branch Organized

SAND SPRINGS, OKLAHOMA. — The Sand Springs mission was formally organized into a branch May 23. The Saints gathered together for a covered dish dinner on the

grounds, after which special services were held with fifty or more in attendance. Apostle D. Blair Jensen from Independence, Missouri, declared the mission a branch, and assisting in the services were District President Earl L. Harder, Tulsa Pastor Melvin E. Francis, and Sand Springs Pastor J. L. (Roy) Bullard. Present mission officers were sustained for the remainder of the year.

The mission was organized in October, 1952, with meetings being held in the IOOF Hall. Later a lot and building were purchased at 920 North Garfield Street.

Recognition was extended to the following Tulsa Saints for their work in the Sand Springs mission: Brother and Sister W. J. Sherman, Brother and Sister Harley G. Chaburn, Brother W. R. Yeubanks, and Brother and Sister J. L. Bullard.—Reported by MAY BLOSS

Sunshine Circle Buys Equipment

BAKER, OREGON.—Julie Bessonette was baptized February 25 by her father, Tom Bessonette, and confirmed March 2 by Elders W. T. Furgeson and Gomer Condit.

On April 6 Ed Miller was confirmed by Elder John G. McKee.

The Sunshine Circle, women's group, has held three cooked food sales, with all proceeds going toward the purchase of kitchen equipment. Ethel Kennedy donated a clock to the mission in the name of the circle.

In February the senior and junior Leagues held a candy sale, making a profit of \$30.00 to go toward slides for the projector. The slides are used in homes and mission services.

Paul Sargeant, Russel Fishel, and Dick Darby from the Oxbow and Brownlee Dam area have assisted recently in Sunday services. Cecil Gilmore and Fred Troech officiated in services April 20.—Reported by PHYLLIS WIGLE

Missionary Activities

LAS VEGAS, NEVADA.—Apostle Maurice Draper was guest speaker on Easter Sunday.

Seventy Houston Hobart, Salt Lake City, presented missionary sermons April 7-8.

On April 9, Seventy Keith Kinart, Redlands, California, began a missionary endeavor in the area. He will work in the area every other Wednesday and Thursday through June.

The Zion's League sponsored an overnight camping safari to Nelson Landing April 26-27. Twenty-five participated in the outdoor worship services and swimming and boating.

Mrs. Robert Hampton acted as chairman for the annual May Fellowship Day, sponsored by United Church Women.

Sunday evening services will be a study of *Authority and Spiritual Power* by F. Henry Edwards.—Reported by JANE BRUNSON

Seventy Landon Visits

OWENDALE, MICHIGAN.—The Zion's League youth rally was held April 26-27. The banquet on Saturday evening, served by the women's department, was attended by 106 young people. Elder Lyman Edwards was the speaker at the eleven o'clock service on Sunday.

A Children's Day program was presented June 8, and the film "When Jesus Was Twelve" was shown.

Vacation church school was held June 7-15. There were sixty-four students and eleven teachers and helpers enrolled. During the church school hour on June 15, the children gave a short program and received certificates. Pastor was Elmer Andrews, and Mrs. Glen Cummins was leader.

On June 16, Seventy Don Landon was guest speaker for the north end of the district. He was assisted by District President Merle P. Guthrie and Elder Calvin Carpenter of Ottawa, Ontario.—Reported by ELMA N. SEVERN

District Officers Elected

FARGO, NORTH DAKOTA.—The annual reunion of the Red River District was held at the Rossman school at Detroit Lakes, Minnesota, June 8-15. The theme was "Jesus Christ, Our Heritage and Hope."

Officers elected were C. F. Young, district president, with C. R. Rotzien and Archie Peterson as counselors; Irene Rotzien, secretary; Obert Nelson, auditor and recorder; K. O. Schiebold, treasurer; Ferne Nelson, women's leader; Earl Rotzien, young people's leader; C. R. Rotzien, nonresident pastor; Mamie O'Neil, correspondence course; Ina Peterson, musical director; Winnifred Negaard, director of religious education; Glenn Weidling, bishop's agent (sustained), and Alta Kimber, historian.

The reunion grounds committee consists of Hilary Tester, Raymond Negaard, Howard Fisher, Julius Stabnow, and Otis Phelps. K. O. Schiebold and Glenn Weidling are ex-officiis.

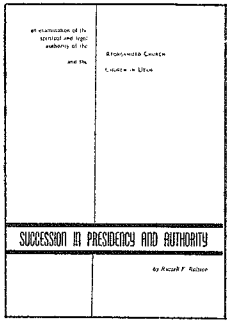
Delegates to General Conference were chosen.

Speakers and teachers included Apostle D. T. Williams and Bishop Earl Higdon, Elder Louis Zonker and wife Betty, Howard Fisher, and Lois Van Fleet.

The color film "Other Sheep" was shown.—Reported by IRENE ROTZIEN

Four Baptisms


EVANSVILLE, INDIANA.—During the missionary series by James Renfroe, district missionary, four were baptized on June 8. They were Sharon Harding, Rickey Harding, Charles Tanner, Sr., and Mrs. Mary Wilson.—Reported by LESTER A. CAMPBELL



Succession in Presidency and Authority

This timely message by Russell Ralston is presented to the church through Herald House, and was published early in 1958. It deals thoroughly with the problems and principles involved in the verification of the authority of the priesthood orders of the Reorganized Church and the church in Utah.

25c



Youth Camp Schedule

Prayer Services Started

SANTA ANA, CALIFORNIA.—At the morning service on April 13, two ordinations and five baptisms took place. Joseph Hammer was ordained a deacon, and William Kloosterman was ordained a priest. They were ordained by Elder Wayne Hewes, the pastor, with Elders Roy Hewes and James Clark assisting.

Following the ordinations was the baptismal service. Susan Quick, Julia Haverty, and Katherine Haverty were baptized by Brother Oliver Quick. Sandra Naylor and Raymond Naylor III were baptized by Elder Wayne Hewes.

Mary Elizabeth Calkins was baptized June 8 by Evangelist Louis J. Ostertag.

Wednesday night prayer services have been started in the Newport Beach-Costa Mesa area. There has been an average attendance of sixteen. Donald Nimmo has assisted the pastor in conducting these services.

At a recent church dinner, Apostle Reed Holmes was the honored guest and spoke to those in attendance about the progress the church is making in other countries.

The branch has approved enlisting the services of Culver Heaton, architect, to begin work on the site analysis for the new church.—Reported by ALICE KLOOSTERMAN

West Virginia District News

MOUNDSVILLE, WEST VIRGINIA.—A youth conference was held June 14-15. Elder John Treiber was in charge as district youth leader. Guest speaker was Elder Roy Hanes, pastor at Waterloo, Iowa.

An inspiring fellowship service was followed by talks by Leona Oliver on "How Can I Share," Beverly Zonker on "What Do I Expect of the Church," and Shirley Martin on "Youth at the Bargain Counter." Music was under the direction of Neil Nixon, district music leader.

A women's institute directed by Mrs. Laurence Phillips was held at Clarksburg, West Virginia. The theme was "Women Testify." Mrs. Ethel Squire was guest speaker. She is a member of the General Church Council of Women, from New York.

A baptismal service was held at Central mission in which the following candidates were baptized: Wesley Barr and wife; Mary Barr, their granddaughter; Cul Hartman, Lillie Hartman, and Bonnie and Diane Hartman.

Neil Steven, infant son of Mr. and Mrs. Neil Nixon, was blessed June 8 by Elders John Treiber and Otto Melcher.—Reported by LEONORA NIXON

Blessings of Babies

MACON, MISSOURI.—Cheryl Lynn, daughter of Mr. and Mrs. Richard Dawson, was blessed at the morning church service on June 22 by Elder Carl Weeks.

Margaret Robin, daughter of Mr. and Mrs. Robert Parks of Elsberry, Missouri, was blessed at the morning church service also by Brother Weeks.—Reported by KATHRYN BAILEY

First Vacation Church School

MOLINE, ILLINOIS.—Vacation church school was held June 9-13, with June 5 as registration day. It was the first attempt at a vacation church school in the branch for many years. Twelve attended from nonmember homes. There were twenty-three workers, including one in charge of the refreshments each day, and some who helped only for the worship period. Some also helped part time.—Reported by MRS. RAY MARTENS

Senior High Camps

<u>DATE</u>	<u>NAME OF CAMP</u>	<u>LOCATION</u>	<u>DIRECTOR OR REGISTRAR</u>
July 21-28	Camp Big Hart	Pensacola, Florida	Ward Serig 68 Norwood Drive Pensacola, Florida
July 27 - August 3	Deer Park	Deer Park New Hope, Penn.	Loyd Adams 27 Parkway Drive Plainview, N. Y.
August 3-10	Yopeca	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
August 10-16	Tonadoona	Chetek, Wis.	Conon Edwards 2848 Aurene Circle West Allis, Wis.
August 10-17	Doyoca	Lake Doniphan Excelsior Springs, Mo.	Ray Fisher 617 Fremont Ave. Kansas City, Mo.
August 10-17	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 16-24	Starlite	Lakehurst Maquoketa, Iowa	N. L. Preusch 1511 Robeson St. Bettendorf, Iowa
August 17-23	Canter's Cave	Canter's Cave Camp Jackson, Ohio	Ralph Bobbitt 253 West S. St. Jackson, Ohio
August 17-23	Econe	Zephyr Lodge, Liberty Lake, Wash. (Between Spokane and Coeur d'Alene)	E. Paul Crinzi N. 5506 "G" St. Spokane 15, Wash.
August 17-24	Buckhorn	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 17-24	Israel (15-19 yrs.)	Lewis River Campgrounds Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Sionito	Bandera, Texas	Charles Eastham 1806 S. Hackberry San Antonio, Texas

Combined Junior-Senior High Camps

August 10-17	Clemens	Mark Twain State Park Perry, Mo.	Wm. T. Guthrie Rt. 3 Columbia, Mo.
August 22-29	Alleghany	Alleghany State Park New York	R. M. Reid R. F. D. No. 5 Corfu, New York
August 23-30	S. N. E. Camp Junior High and Senior High	YMCA Camp Camp Shepard, R. I.	Victor Witte 1386 Massachusetts Ave. Lexington, Mass.

Junior High Camps

July 20-27	Deer Park	New Hope, Penn.	Calvin V. French 114 West Ontario St. Philadelphia 40, Pa.
July 20-27	Sionito	Bandera, Texas	Herbert Smith 2504 Shakespeare, Apt. 6 Houston, Texas
August 3-9	Buckhorn (So. Calif.)	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 3-10	Zion (12-14 yrs.)	Lewis River Camp Gnds. Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 24-30	Tonadoona	Chetek, Wis.	Hollis Olson 469 Crescent Lane St. Paul 3, Minnesota
August 24-30	Canter's Cave	Canter's Cave Camp Jackson, Ohio	Margaret Barker 5760 North High Worthington, Ohio

Specialized Youth Camps

<u>DATE</u>	<u>NAME OF CAMP</u>	<u>LOCATION</u>	<u>DIRECTOR OR REGISTRAR</u>
August 24-30	Youth Music Camp	Camp Manitou Vandalia, Michigan	F. S. Weddle The Auditorium Independence, Mo.

Letters

Concerning the Lord's Prayer

Not too long ago I asked through the Question Time of the *Herald* why the Lord's Prayer was not corrected in the inspired translation of the Book of Mormon plates if the testimony of David Whitmer were true. Today I read a statement by Elder Isaac N. White in *Journal of History*, Volume 10, pages 205-206 that gives a new thought to me. It reads as follows:

"During this time I ordered an Inspired Translation of the Bible. In perusing it I ran across what I thought at the time was a 'snag.' In the Lord's prayer it reads, 'Suffer us not to be led into temptation'; while the King James Version has it, 'Lead us not into temptation.' In this particular the Book of Mormon and the King James Translation were in agreement. I was unable to account for this. I took the matter to the Lord in fasting. After beginning the fast I retired the second night without an answer, but soon after retiring I was awakened. The room commenced to fill with light and two personages stood before me, neither of whose feet were touching the floor. The one next to me had a Book of Mormon in the left hand, and I perceived at once the book was my own. The messenger stretched out the hand that held the book toward me and said, 'Isaac, doubt not this book; it is of God. God suffered it to agree with the King James Translation in some places that he might bring a just condemnation upon the Gentiles, but in the own due time of the Lord all things will be made right.' The messengers then departed."

DR. S. C. BARROWS

Lamoni, Iowa

Suggestions for Sermon Delivery

Men of the priesthood are called to preach the gospel of Christ. They are admonished to "lift up your voices as with the sound of a trumpet." If a speaker does not speak plainly, or speaks so loudly that he cannot pronounce his words distinctly, he does not get his message across to the listeners. On the other hand, if he speaks so softly that the listeners cannot hear him, he does not get his message across, and the hearers fail to get the full meaning of his statements. The minister who screams in one sentence and drops to a whisper in the next is difficult to listen to. These extreme pulpitisms are confusing, for when a few words in a statement are missed, the meaning of the whole discourse may be distorted.

Many of our ministers are addicted to some of these faults, and it discourages the hearers. If anything should be plain, it should be the preaching of the gospel.

Another thing that a speaker should do is try to make his voice reach to all present. This should be done in a medium tone of voice and with clear enunciation. I have been discouraged, disappointed, and disgusted by poorly delivered sermons. We have a right to hear, and the speaker has a responsibility to talk plainly.

JOHN W. GILBERT

Resthaven
Independence, Missouri

Note of Thanks

We want to thank all who helped us to get our new church. We know that many prayers were offered for the Marengo mission. Our opening date is Sunday, July 27. We hope that our friends will join us for this occasion.

MRS. LUCILLE ANTHONY

Sulphur, Indiana

Bulletin Board

Correction in Reunion Notice

The Southern Indiana Reunion will be held August 16 to 22 (rather than 16 to 24) at Rivervale Park (not Riverside Park) in Mitchell, Indiana. Reservations should be made with Lyle Gatrost, Vine Grove, Kentucky.

"Crusade with Christ"

During the period September 7 through September 21, 1958, the members of the Chicago Brainerd Branch and its two missions, in co-operation with the officers and members of the Chicago District, are conducting the first concerted missionary activity in the Greater Chicago District. Seventy A. M. Pelletier is scheduled to be the speaker for the two weeks "Crusade with Christ."

For this purpose we have engaged the Auditorium of the Calumet High School, 8200 South May, with a seating capacity of 1800, greater than the total membership of the Chicago District.

In recognition of the tremendous challenge that this area has for us and our desire to further the work of Christ in this area, we humbly solicit the prayers of the Saints all over the world for the success of this Crusade.

ELBERT M. BOREN
Pastor, Brainerd Branch

REQUEST FOR PRAYERS

Mrs. A. W. Millham requests prayers for her mother, Mrs. Garnet F. Sames, who has been ill four weeks in the Orange County Hospital in California. No mail please.

Mrs. J. H. Bundy, 3127 Willow Road, San Pablo 10, California, requests prayers for her husband who is ill with a kidney infection.

Books Wanted

D. O. Chesworth, Lamoni, Iowa, would like to purchase copies of *Infallible Proofs* by Alvin Knisley and *A Marvelous Work and a Wonder* by Daniel McGregor. Please write him concerning the price and condition of the books before sending them.

Servicemen's Addresses

PFC Robert Mortimore
US 55612712
Det. 1, 6004 S. U.
Ft. MacArthur, California

Pvt. Robert L. Livingston
US 56299672
Hq. Co. 6th U.S. Army
Presidio, San Francisco, California

Appointee's Addresses

Luther S. Troyer
1903 N. 16th
Boise, Idaho

Lloyd Adams
511 Larkin Avenue
Ferguson, Missouri

ADOPTION

Elder and Mrs. Dale Swall of Baumholder, Germany, announce the adoption of a daughter, Karin Maile. She was born June 25, 1957, in Baumholder. Mrs. Swall is the former Marian Robinson of Independence, Missouri.

ENGAGEMENTS

Anderson-Wofford

Mr. and Mrs. Louis Wofford of Seattle, Washington, announce the engagement of

THE CHILDREN'S HYMNAL

The Children's Hymnal is a collection of fine hymns for the growing youngsters in your home and branch. Designed to meet the needs of the church in the field of hymns for children, this is the latest addition to the family of hymnals published by the Reorganized CHURCH OF JESUS CHRIST of Latter Day Saints.

\$2.00 each 10 or more, \$1.75 each



their daughter, Marianne Lee, to Robert Anderson, son of Mr. and Mrs. Herbert F. Anderson of New Windsor, Illinois. No date has been set for the wedding. Miss Wofford is a graduate of Graceland College, class of '56.

Oatsvall-Nance

Mr. and Mrs. Troy H. Nance of Sacramento, California, announce the engagement of their daughter, Marlene, to Gary D. Oatsvall, son of Mr. and Mrs. W. Guy Oatsvall of St. Clair Shores, Michigan. Both attended Graceland College. The wedding will take place next summer.

Mawhiney-Stafford

Mr. and Mrs. Faron Stafford of Macks Creek, Missouri, announce the engagement of their daughter, Donna Jean, to Ronald Wayne Mawhiney, son of Mr. and Mrs. Evertt Mawhiney of Preston, Missouri. The wedding will take place August 17 at the Oak Grove Reorganized Church in Cross Timbers, Missouri.

Clark-Weable

Mr. and Mrs. Maurice Weable of Eagleville, Missouri, announce the engagement of their daughter, Janet Maureen, to Wayne A. Clark, son of Mr. and Mrs. Arthur Clark of Haven, Kansas. Maureen attended Graceland College and is now a student at the Independence Sanitarium School of Nursing.

WEDDINGS

Forehand-Irving

Greta Suzanne Irving, daughter of Mr. and Mrs. Howard Irving of Inglewood, California, and Frank Charles Forehand, son of Mr. and Mrs. R. M. Kunkle of Phoenix, Arizona, were married in a double-ring ceremony by R. M. Kunkle on May 9, 1958, at the Reorganized Church in Venice, California. They are making their home in Inglewood, California. The groom is stationed at Playa Del Rey at the Nike Guided Missile Base.

Hughes-Settles

Jo Ann Settles, daughter of Mr. and Mrs. Arnold J. Settles, and Charles L. Hughes, son of Mr. and Mrs. Rea Hughes, were married June 14, at Aurora, Illinois, by High Priest Lloyd Cleveland. The groom is a Graceland graduate and the bride attended the University of Colorado at Boulder. He is continuing his studies at Northern Illinois University.

Cox-Sigle

Marilyn Rae Sigle of Joplin, Missouri, and John Douglas Cox of Manhattan, Kansas, were married May 18, at the Reorganized Church in Joplin, Elder John T. Leslie officiating. Marilyn was graduated from Graceland in 1956, and both she and John were graduated this spring from Kansas State Teachers College. They are living in Pensacola, Florida, where he is stationed with the Navy and she will be teaching in the fall.

Burgess-Leathers

Jeannie Leathers, daughter of Mr. and Mrs. Pearl Leathers of Johnsonville, Illinois, and Charles Burgess, son of Mrs. Opal Burgess of Flora, Illinois, were married at the Brush Creek Reorganized Church in Zenith, Illinois, on June 13, Elder Lewis Deselms officiating. They are making their home in Flora.

Walters-Henson

Virginia Henson, daughter of Mr. and Mrs. Alva Henson of Zenith, Illinois, and Pete Walters, son of Mrs. Rada Walters of Mount Erie, Illinois, were married June 21 at the Brush Creek Reorganized Church in Zenith, Illinois. Priest Bradley Henson, brother of the bride, officiated. The groom is a student at Carbondale.

BIRTHS

Mr. and Mrs. Carrol Farmer of Cisne, Illinois, announce the birth of a daughter, Melonee Gay, born June 4. Mrs. Farmer is the former Karen Sue Henson of Zenith, Illinois.

Mr. and Mrs. Richard L. Harbstreit of Flint, Michigan, became the parents of a son, Duane Lee, on November 13, 1957. He

was blessed on May 11, 1958, by his paternal grandfather, Elder Z. M. Harbstreit. Mrs. Harbstreit is the former Catherine Morningstar, R.N.

Bishop and Mrs. Francis E. Hansen of Arcadia, California, announce the birth of a daughter, Cheryl Faye, on July 2. Bishop Hansen is assigned to the Los Angeles Stake.

Mr. and Mrs. Damon Hillery of Seattle, Washington, became the parents of a daughter, Brenda Louise, on March 27. She was blessed on Easter Sunday by Elders Del Coleman and Halley Smiley. The father attended Graceland in 1956-57.

Mr. and Mrs. Alfred H. Frey of Fairbanks, Alaska, became the parents of a daughter, Beverly Lynn, on April 17. She was blessed in May by Elder Bernard Hurshman and Seventy Eldon Dickens.

Mr. and Mrs. Kyle Conway of Independence, Missouri, announce the birth of a daughter, Elizabeth Anne, born June 5. Mrs. Conway, the former Anna Marie Smith, received her Master's degree from Northwestern. Mr. Conway will receive his Bachelor's degree from Central Missouri State this summer.

DEATHS

HOGUE.—Carrie, died June 11, 1958, at her home in Sand Springs, Oklahoma, at the age of seventy-eight. She is survived by her husband, William Hogue. Interment was in the Sperry, Oklahoma, cemetery.

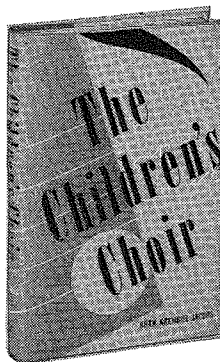
MAYMON.—Harvey C., was born in February, 1886, at Sulphur, Indiana, and died June 21, 1958, at his home in Zenith, Illinois. He had been a member of the Reorganized Church for fifty-seven years and held the priesthood.

He is survived by his wife, Grace; two daughters: Mrs. Correne Munter of Salem, Illinois, and Mrs. Lillian Neaville of Mount Pulaski, Illinois; a son, Harvey, Jr., of Princeton, Indiana; two brothers: Joe and Will Maymon of Indiana; a sister, Mary, of Independence, Missouri; six grandchildren; seven step-grandchildren; and four great-grandchildren. Funeral services were conducted by Elders Charles Wesner and Alva Henson at Brush Creek Branch; a second service was held in Sulphur. Interment was in the Old Harmony Cemetery.

Correction

DAVIS.—Albert T., was born September 16, 1865, rather than 1895 as it appeared in the *Herald* of July 7.

BOOK REVIEW



The
Children's
Choir
By Ruth
Krehbiel Jacobs

Augustana Press
Rock Island, Illinois
1958
\$4.95

Here is a book that every children's choir director will want in his library. It is a comprehensive work in the nature of an encyclopedia with an abundance of material on every phase of the children's choir. It is both inspirational and practical. There are detailed "sample" programs, numerous games with specific explanations for choir parties, minute descriptions of rehearsal techniques, lessons in sight reading, and quantities of equally helpful material on other subjects. There are apt illustrations to make the excellent suggestions more graphic.

Besides many practical aids the book includes some very refreshing, inspirational messages that give new thoughts and vision to the choir director. Unusual story material relating to music and the Christian religion should be most valuable.

I believe this to be the best book of its type on the market. It should indeed be a significant aid to the children's choir director. ALETA RUNKLE

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1450	July 21-25, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQJK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1290	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCBE	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

COUNT DOWN

The following verse appeared in Tokyo Mail-sack:

At Christmas Island
And in Siberia
And in Bikini
And in Nevada
Scientists count seconds:

"ten"
"nine"
"eight"
"seven"
"six"
"five"
"four"
"three"
"two"
"one"
(then)
"ZERO"

In heaven
Methinks Gabriel must have trumpet to lips
And God be counting;
I hold my breath—
Aye, the whole world holds its breath.
Will God be soon saying,
"Zero"?

—Evangelical Press

CORRELATION

The chief of the U.S. Public Health Service, Dr. Leroy E. Burney, has announced a government educational drive against excessive cigarette smoking. He says that there is conclusive evidence of a close correlation between heavy smoking and lung cancer. It is well to sound the tocsin against this habit-forming product. We hope he discovers the close relation between light and heavy smoking. One does not set the control and have it produce "light, medium, or heavy" smokers as a toaster does toast.

If I might have a second hope it would be that he will also discover the close correlation between drinking—light, medium, or heavy varieties—and death on the highways. He may disclaim responsibility on the grounds that it is not a matter of health when a person is dead. But the maimed and debilitated road accident victims outnumber the fatalities by some two million annually. Mr. Chief, that's a matter of health. Surely you can correlate that to your job. C. B. H.

THINK FOR YOURSELF

A man may be a heretic in the truth; and if he believes things only because his pastor says so, or the assembly so determines, without knowing other reasons, though his belief be true, yet the very truth he holds becomes his heresy.—Milton

I WON'T

Obstinacy is the strength of the weak.

WHAT'S YOUR SCORE?

The test of tolerance comes when we are in a majority; the test of courage comes when we are in a minority.

FOOL'S GOLD

If silence be good for wise men, how much better must it be for fools.—The Talmud

SERIOUSLY!

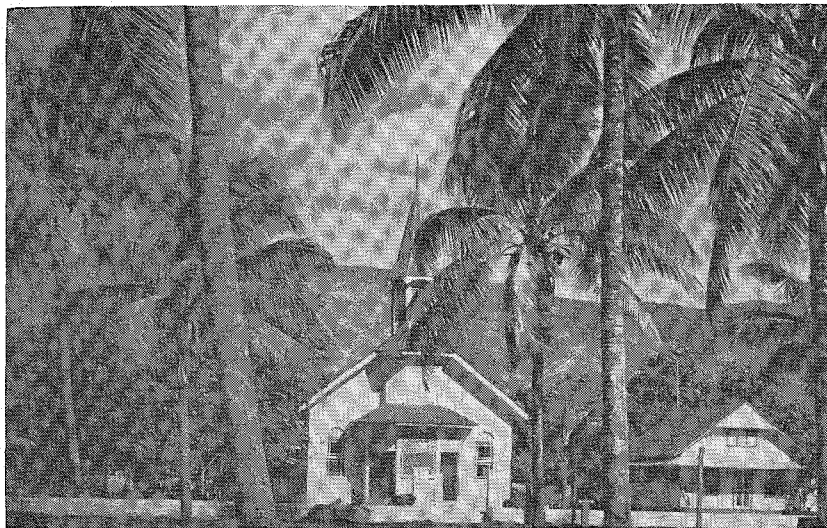
If you are too busy to laugh, you are too busy.—Walter Winchell

CHEAPSKATES

Criticism is a study by which men grow important and formidable at very small expense. —Samuel Johnson

J C STUART
344 MARLAND ST
LONDON ONT CAN

H APP



The R.L.D.S. Church in Papeete, Tahiti, illustrated above, is one of the loveliest church homes in the world, set in the idyllic background of the South Seas. A serial feature dealing with the Saints who worship here, and elsewhere in the islands, will begin in the August issue of *Stride*, the magazine for youth. Seventy F. Edward Butterworth, recently returned from a tenure of service to the islands, is the author of this interesting series of articles, to last almost one year in presentation. *Stride* subscription rates are:

U.S. \$2.50 Canada \$2.75 elsewhere \$3.00



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SAINTS' HERALD

Volume 105 / July 28, 1958 / Number 30



Photo by Keith B. Stokes

Voice of Youth

Center Stake Youth Choir—Richard Clothier, director; Irene Wolfe, organist

www.LatterDayTruth.org

William S. Bennett



WILLIAM S. BENNETT joined the church in 1949. Two years later he was ordained an elder. In 1955 he was ordained a high priest and became a member of the Kansas City Stake High Council.

These events represented a radical change in Brother Bennett's life. The change began when he met Floy Lorene Roberson one summer at the University of Missouri.

"Her way of life came to mean much to me," Brother Bennett said. "On one occasion during our early acquaintance, I asked her to sing some of the songs of her church. She sang 'Redeemer of Israel' and 'The Old, Old Path.' The message of these hymns impressed me deeply.

"Even though I had earlier held considerable prejudice against the Book of Mormon and the Doctrine and Covenants, I felt I owed it to myself and to my wife to know something about the contents of these books. As I read them I became aware that they reinforced the

truths I had learned from the Bible and that there were instances of fresh emphasis which were rewarding to me in an intellectual as well as a spiritual way. As I studied these books I came to believe them."

Five months after his baptism, Brother Bennett was asked to be church school director. It was a responsibility he was well suited for. He had been a school administrator for seventeen years.

In 1924 he was graduated from Springfield, Missouri, State College. Later he earned a Master's degree in secondary school administration at the University of Missouri. He has also done graduate work at Columbia University in New York.

In 1941 Brother Bennett became a supervisor for the State Department of Education in Missouri. Later he served in the U. S. Air Force and then worked for the Veteran's Administration in Kansas City. Now he is a claims authorizer for the Social Security Administration in Kansas City.

The Bennetts have one daughter, Martha, fourteen.

"My acceptance of a new way of life and my work in the church have enriched our home immeasurably," Brother Bennett said. "We recognize a closer and finer companionship as we work in our various church assignments, each helping or sacrificing, often praying, for the others as the need is sensed. It is good to feel that we as a family are one in Christ.

"I am thankful to God and his many servants and witnesses who showed me the way to greater usefulness and a happier way of life."

Youth Camps - 1958

EIGHTY YOUTH camps are being held this summer, according to Carl Mesle, director of youth camping. The same number of camps were held in 1957.

From the camps held last year the youth camping office has assembled the most comprehensive survey of youth camping ever made in the church. The survey shows 4,550 young people attended camps in 1957. They were guided by 1,338 staff members. Among the campers were 572 nonmember youth.

The report notes that in one junior high camp of fifty-three campers, twenty-two nonmembers attended. As a result, three young people were baptized at camp and three more were ready for baptism soon after camp closed.

At one senior high camp of sixty campers, twelve nonmembers were in attendance. One fourth of the campers at

another senior high camp were nonmembers.

Camp Norsvedan in Norway had sixteen campers, fourteen of whom were nonmembers.

New camp helps are being used this year by both junior high and senior high leaders. They were planned for use by staff members in organizing and conducting youth camps. They include materials on organization, schedule, classwork, devotions, recreation, and crafts.

The 1958 Senior High Youth Camp Helps are entitled "Make Love Your Aim," with daily themes on "What Kind of Love?" "Marks of Christian Love," "Our First Loves," "Who's in Love?" "How Big Is Our Love?" and "Growing in Love."

The Junior High Youth Camp Helps for 1958 are titled "New Frontiers," with daily themes on "New Frontiers,"

"The Guiding Light," "The Bread of Life," "The Living Water," "Fishermen," "Kingdom Builders," and "The Trail Ahead."

Authors in This Issue

Glenn Johnston (page 5), missionary elder, Upper Michigan Peninsula District

Edgar Pillsbury (page 6), Fall River, Massachusetts

William Rounds (page 7), assistant to bishop of Far West Stake

Arthur Dempsey (page 9), elder, Council Bluffs, Iowa

Myron Thomason (page 10), priest, Louisville, Kentucky

Fred Young (page 11), executive secretary to the First Presidency

Mrs. Mark H. Siegfried (page 12), Independence, Missouri

The Spirit of Cain

Cain rose up against Abel his brother, and slew him. And Cain gloried in that which he had done— Genesis 5: 17, 18.

THE CRIME of murder (a premeditated homicide) is as old as the human race. It is the fruit of ugliness—jealousy, covetousness, and hatred. The Scriptures reveal that this first murder was motivated by the desire to get gain. Cain coveted the flocks of his brother.

Many of us fall into easy generalizations and declare that the world is getting worse. We may offer as evidence that murder is on the increase. Even allowing for the great increase in the population, and the increased facilities for reporting the news, there is statistical evidence that crime has mounted out of all proportion. J. Edgar Hoover, chief of the Federal Bureau of Investigation, says that major crimes in the United States have increased 52 per cent over the last eight years. In 1956 it was shown that 46 per cent of the arrests for major crimes involved persons under eighteen years of age.

In my youth I was greatly impressed by the pulpit references to the warning of Paul to Timothy (II Timothy 3: 1-13). He declared:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God. . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived.

Some may choose to pass this off as one of Paul's moods or bad days.

Some have no faith in the doctrine of the second coming of Christ and a day of Judgment. However, Peter believed in it and warned that "in the last days there shall come scoffers, walking after their own lusts. Denying the Lord Jesus Christ, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things must continue as they are, and have continued as they are from the beginning of the creation" (II Peter 3: 3, 4).

WHETHER PAUL AND PETER were prophets and speaking according to the spirit of divine revelation, each person must decide. But the facts seem insurmountable that human life is not regarded as sacred by many people today. Murder is the climax of many movies, TV shows, and stories. You and I are opposed to this social menace, but we tolerate it. We join the chorus of those who say, "What can I do to change the commercially profitable exploitation of crime? *They* ought to pass a law . . ."

Laws are never passed against entrenched business without an aroused public conscience which will not be silenced. Attempts to stop the flow of crime literature are denounced as an abridgment of the Constitutional guarantee of freedom of the press. Isolated protest against the frequent portrayal of homicide is answered with the claim that these are chapters from the book of life. The people demand this type of stimulation, and producers obligingly supply it.

Assuming that Paul was right when he prophesied of our day that men shall be "lovers of pleasures more than lovers of God," it may

not be of much consequence now to call attention to Scriptures. Yet there is no better counsel; no verdict can be more final. Those who premeditatively take human life are forever barred from heaven. When an individual puts his trust in a gun or other lethal weapon, he should reckon with the possible outcome. John said, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him" (I John 3: 15). Revelation 21: 8 says: "murderers, and whoremongers, and sorcerers . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death." The latter-day prophet declared (Section 42: 6), "And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come."

Let it be made clear to those we can influence: a human soul is precious to our heavenly Father. After giving the parable of the lost sheep, Jesus said, "likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance."

THIS IS NOT pretty writing; it will offend the tenderhearted. Adults have to deal with some ugly facts. Murder is the venom which overflows from the hearts of hate. There is a very active political cult today which spreads the doctrine of hate, and it will murder to gain its ends. The only antidote for this poison is the gospel of love and service. Neither more laws nor war will heal the nations. The love of God can.

C. B. H.

Across the Desk

President W. Wallace Smith writes from Jonesport, Maine:

We closed the Maine Reunion yesterday afternoon (July 13). There was a large attendance. Our experience at Deer Park the week before was good. From what I could learn, the attendance was the best yet.

We are spending a day here before going on to the west New York reunion at Alleghany Park.

Word has been received that C. L. Olson, general counsel for the church, is continuing his convalescence in the Royal Prince Alfred Hospital in Sydney, Australia.

Brother Olson suffered a heart attack early in May on his trip to the South Sea Islands and was taken to Sydney for treatment and convalescence. Brother Olson's progress was very satisfactory until the last week of June. At that time he suffered a slight setback causing him considerable pain in his shoulder, a condition which often follows heart attacks.

Brother Olson stated, however, in recent correspondence that the pain had now diminished, that his heart has returned to normal size and appears to have completely recovered, and that he is sitting up and walking around without any difficulty or pain.

He stated that he will be in the hospital approximately two more weeks and then, following a brief period of convalescence in the home of Apostle and Sister Roscoe Davies and pending final approval by the doctor in Australia, he will be released to continue his trip to Tahiti to attend to at least a portion of the business for which he was sent.

William F. Horn, Netherlands Mission President, writes of the annual institute held June 14 and 15 at Zwaagwesteinde, Fr. Holland:

All of the branches and groups in the mission were represented this year. The total attendance was approximately one hundred and sixty. It is worthy to note that among those attending, there was a

large group of young people. There were also three visitors from the United States: Brother and Sister L. O. Brockway from Michigan, and Sister Omohundro from Washington, D. C.

We were fortunate to have as special ministers Apostle A. A. Oakman and Dr. L. O. Brockway. They were ably assisted in classwork by Sister Oakman, Bishop A. Compier, and Brother P. Laban, mission youth leader.

Among the people of Zwaagwesteinde who worked in preparation for the institute were H. Postma, S. de Hoop, D. Henstra, W. Postma, Sister B. Steringa, members of the women's department, and many others.

Early Sunday morning Pastor W. Postma baptized a person, completing another of our church families. On Sunday afternoon A. Mosterdijk and Y. Hoekstra ordained Wim Pije to the office of deacon. After learning of the death of President Israel A. Smith, those in charge of the institute closed it with special prayers for the guidance of the church.

HOUSING ACCOMMODATIONS FOR GENERAL CONFERENCE

October 5 - October 12
inclusive

1. The Housing Committee advises that it is highly preferable to make private arrangements for sleeping accommodations.
2. As in past years, the Housing Committee will strive to assist those visitors who cannot make private arrangements for rooms. The next issue of the "Herald" will contain an application blank for the request of accommodations.

GENERAL CONFERENCE
HOUSING COMMITTEE

Auditorium Acoustics

Some time ago when in Detroit we had the privilege of visiting the Ford Auditorium with Brethren Blair McClain and Kenneth Byrn. We learned that in the building there were some problems with acoustics. Since that visit, Brother Ralph Moore has favored us with reports of steps taken to correct the acoustical difficulties. Just recently he sent us a newspaper clipping from the *Detroit*

News of Thursday, July 3. This was a report on the plans developed to correct the acoustical problem. The newspaper article stated:

"According to preliminary designs made by the famous acoustical firm of Bolt, Beranek and Newman, of Cambridge, Massachusetts, the shell will extend the width of the stage, will be 30 to 35 feet high, and will weigh approximately 75 tons."

We thought it would be interesting to our church members to know that the firm of Bolt, Beranek and Newman, to which the article refers, is the same firm that we employed to design the acoustical treatment of our Auditorium. This same firm did the United Nations Building at Lake Success, New York.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

School of Nursing Again Receives National Accreditation

The School of Nursing received a letter from the National League for Nursing on July 11 announcing that the School of Nursing remains fully accredited by the National Board for Accreditation of Schools of Nursing.

The school first received national accreditation in 1955. In February of this year a surveyor visited the school to check up on the status of the school and to determine progress. The National Board did not meet until June. Students, faculty, and administration have waited anxiously for the report from the Board. Miss Morgan, Director of Nursing, said, "Of course we thought we would remain on the fully accredited list, but the school never knows until it receives the formal report from the board."

There are one hundred and nine students in the School of Nursing. Having their school nationally accredited assures them that it has a high standard of progressive faculty and administration. The School of Nursing Day, which each branch observes annually with moral and financial support, has made it possible for the school to achieve this national status.

A. NEAL DEEVER
Administrator

The Saints' Herald

Vol. 105 July 28, 1958 No. 30

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Glenn E. Johnston

Help Them See the Need

*I was glad when they said unto me, Let us go into the house of the Lord.
Our feet shall stand within thy gates. . . . Because of the house of
the Lord our God I will seek thy good.—Psalm 122: 1, 2, 9.*

*And let us consider one another to provoke unto love and to good works;
not forsaking the assembling of ourselves together.—
Hebrews 10: 24, 25.*

SCRIPTURE INDICATES that going to church regularly is one of our greatest duties to God, ourselves, and others.

Even Jesus himself went to the synagogue consistently on the Sabbath day. It was a part of his early training received from his parents. Later, after beginning his divine ministry, Jesus said, "I will build my church," and he did. The church was one of his great concerns, a living part of him. The Apostle Paul once said: "Christ . . . loved the church, and gave himself for it" (Ephesians 5: 25).

Jesus prayed for the people of his church "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17: 21).

And the reason he prayed for unity was "that the world may believe that thou hast sent me" (*Ibid.*).

Reasons—and Excuses

There are many good reasons why we need to attend church regularly: 1. The strain and stress of our modern way of life alone demand some resources that are beyond ourselves. 2. Our families and neighbors need the good influence that radiates from the church in its people. 3. We also need the consistent fellowship of the Saints, for strength can be received from the lives of others. 4. Perhaps one of the most important reasons is the fact that each member has made his covenant through baptism to follow Christ and his church to the utmost of his ability. To neglect this vow is nothing short of betrayal. 5. Our support in attendance, prayers, offerings, and personal talents is also needed. 6. The church with its message works toward a better community life that can eventually spread to make a more desirable world. 7. The church itself stands as a force of righteousness against that which is evil. 8. It also provides in many ways the religious training needed for mature living. 9. Because the church is a living organism composed of people seeking to do God's will, its very existence depends on the loyalty of its members.

However, it seems as though some people can think of more excuses for not attending church than for any other activity they might wish to avoid. Some become real experts in the art, and it often takes patient counseling to help them

remove the debris (excuses) that has gathered around them for years and see why they need to go to the house of the Lord.

One who is trying to win an inactive member back to active participation must demonstrate understanding and friendliness in his treatment of the situation. It may be that the inactive person hasn't really seen himself or his spiritual needs for a long time and may be unaware that he needs help.

Examples

The following are examples of typical excuses the church worker often hears as he makes his rounds and some answers that may be helpful in knowing what to say in reply.

Excuse

I don't like to go without my husband, so I'm waiting until he makes up his mind to go with me.

Answer

I see. But while you're waiting for him to make up his mind, you are depriving yourself of the opportunities and spiritual food which the church provides. I'm sure if you will start going to church yourself you will find it easier to influence him to follow.

Excuse

I'm really too tired to go to church any more. It just seems I never feel well when Sunday comes around.

Answer

Many times our physical tension, nervousness, and ailments are brought about because of spiritual starvation. Most doctors agree this is true. There are times when physical rest and all the pills money can buy won't give us what we really need. They can never take the place of the church with its people singing hymns that minister to the soul, or the word of God as it is preached by his servants, and the satisfaction of knowing that we've done what God wants us to do. Let's be honest with ourselves. We all need to go to church for the ministry of good health, spiritual and physical.

Excuse

We send our children when we can. Of course it's rather hard sometimes to get them to go. Seems they would rather stay home and play.

Answer

Perhaps they feel that if mother and dad don't need to attend church, they don't either. Children are much more effectively influenced if parents will take them to church and be with them as a family instead of just sending them. The Christian example found in good parents will long be remembered and felt in the maturing lives of children.

Excuse

I simply can't find the time to get to church any more. It's my work and responsibilities here on the farm. The chores are important, you know, and must be done.

Answer

I believe the big problem here is not finding the time, but rather arranging your work so that opportunity for church attendance will be available. The church has many farmers who are some of its most faithful members. Some are priesthood members, even pastors, who carry great responsibilities. I'm sure you will agree that most of us find time to do the things we really want to do. Some attend the Saturday night movie, whether it's good or not, and the yearly carnival when it comes to town. And to others, hunting and fishing come before everything else. We need to make sure that the activities of greater worth are not excluded. The things God has asked us to do mean the most in life and bring the greatest blessings.

Excuse

Well, I don't care for old Brother and Sister ————. They have that "holier than thou" attitude at church, but you

ought to hear their tongues waggle in gossip when they're home or visiting someone!

Answer

Perhaps they are doing wrong. I won't argue that fact. But your rejecting fellowship is also committing a wrong. Two wrongs don't make a right. I admit there are imperfections among church attenders, but your duty to God, his church, and yourself should come first in spite of what you may not like in other people.

Excuse

I feel I can live a good life without going to church—as good as any member who goes regularly.

Answer

You should be careful before making a claim like that, for you don't really know the lives of others as God does. It is wonderful, however, to hear that you do live a good life; but I'm sure you can see that Jesus Christ is the standard of life, not men who might be good or not so good. None of us have achieved all the highest qualities in living. Therefore we are never "good enough." The church needs the good influence you can give, and you need the influence of the church to help you toward the highest ideals found only in Christ. Jesus himself was a churchgoer. In fact, he organized the church and admonished all to come and learn together.

Excuse

All right, you win, I'll go—but I just happened to remember . . . I don't have a way to get there!

Answer

My wife and I will stop by and pick you up each Sunday and bring you home again. It will be a pleasure.

Edgar Pillsbury

God's Masterpiece

WHEN GOD MADE man, he reached the zenith of creation. Since then any imperfection besetting the human race can be charged to man.

A famous painting, the masterpiece of a genius of art, had been admired for centuries. A dark overtone brought out the mood of the scene, thereby seeming to make the difference between a mediocre picture and the superior workmanship of a great artist.

Eventually the curator of the museum where the painting was displayed decided to have the masterpiece cleaned. The cleaner was greatly surprised when he discovered the dark overtone vanishing as he worked. Alarmed, he thought he had somehow injured the painting. Reluctantly, not knowing what else to do, he resumed his work, timidly cleaning another small portion of the picture's dark area. His heart leaped and his breath came in short gasps as more of the painting seemed to be spoiled. "I've ruined the painting," he mumbled plaintively. "I must have carelessly used the wrong cleansing agent." But then, as he clasped his moist palms together and wrung his hands, his wretched feeling began to subside. "What's this?" he asked, spying a bright color which appeared to be filtering to the surface. As he rubbed away a little more of the dark surface, a bright red appeared. "I have it," the man said excitedly, explaining

the riddle. "That dark surface which seemed to be a part of the painting is only dirt which must have accumulated over the centuries. No wonder it came off as I cleaned it." Then in a sad tone, which also seemed to smack of disgust, he continued, "So this is nothing but an average painting, which had the good fortune of being covered with dirt in such a way as to make it look impressive."

But another surprise was in store for the man. As he exposed more and more of the hidden color, the painting took on new beauty until finally, when his task was completed, there stood revealed a greater work than it was ever known to be. The dirt, although it seemed to add a certain charm to the painting, had really done nothing more than hide the real work of the artist and deceive viewers.

When God made man, he created his masterpiece. He had high hopes for his creation, set him in the world, and awaited the day when man would fulfill his mission. However, during the centuries, man has become entangled with sin and become filthy. Even so man has remained God's greatest creation. But the human race has become so accustomed to sin that mankind is hardly aware of it. If we would pause to learn of the high aspirations God has for us and then, through repentance and righteous living, clean sin from our lives, we would expose our better selves—God's real creation—and then would far surpass anything we are at present.

We Visited the Blumenscheins

By William J. Rounds



The author with his wife and two sons standing beside the family car in which they made the trip to Honduras.

IN THE *Herald* of last October 14, we observed this heading: "Blumenscheins to Latin America." This was our first knowledge of a venture which, in our humble opinion, may well prove to be one of the most significant steps taken since the early days of the Restoration.

As we read of their hopes and goals—"to bring the good news of Zion to Central America"—and their assertion that "as a doctor and teacher we feel we have something to offer to the Indians of Central America, and we feel we have a call to minister to them," we found ourselves thrilled by the very fact that there are still Saints today who are willing to give up many of the physical pleasures and comforts (which we have almost convinced ourselves are necessities) in response to the commission of Jesus Christ, "Go into all the world." Here were Saints who evidently believed Jesus meant just what he said then, and also when he challenged, "If any would be my disciples, let them deny themselves . . . and follow me."

We avidly read their reports in the columns of the *Herald* throughout the winter months, and one day as we were discussing them someone said, "Wouldn't it be wonderful to visit them and see firsthand just what they are doing?" My wife and I had enrolled in an extension course in Spanish from Northwest Missouri State Teachers College, and the prospect of such a trip gave real purpose to our study.

So it was that on May 10 this year we headed south in the family car. Letters had been exchanged with the Blumenscheins, and we told them we hoped to see them soon. Some thirty-five hundred

miles and eleven adventuresome and spine-tingling days later we entered Tegucigalpa, the capital of Honduras. The Blumenscheins had told us to wire them when we had come this far, and having done so we headed out over the last hundred-odd miles which, like so many of the previous miles, were either up or down. The Central American countries are very small by our standards, but we decided if it were possible to spread them all out on the level, they would be a great deal larger.

Finally in the dark and rain, we found the Agua Azul Restaurant and motel on Lake Yojoa, which the Blumenscheins had mentioned in their *Herald* articles. Next morning at sunup we had our first view of Lake Yojoa. It was every bit as beautiful as Marian had described it. Certainly what Central America lacks in bridges and roads and road markers (there are none) is more than compensated for by some of the most beautiful scenery to be found anywhere.

After breakfast we began discussing plans to find "La Suiza," the name of the old Spanish land grant where the Blumenscheins had located. Our host informed us that it would be impossible for us to drive there in our car because of recent rains, so eventually we hired a boat to take us several miles across the lake to the tiny village of Perdenales. There we hoped to hire a native guide to take us the remaining five kilometers (about three miles) over mountain trails to La Suiza. Our first view of Perdenales was certainly not inspiring—just a small collection of mud huts with pigs in the yards and street and most of the ladies of the village down at the lake shore doing their family laundry. In the vil-

lage we met Francisco, a cheerful fellow who agreed to show us the way to the home of the "Gringo doctor with the long beard." We could only assume and hope that this meant Dr. John Blumenschein. The day was warm and humid, and our guide soon proved to be in better shape physically than were we.

After frequent rest stops and what were undoubtedly the longest three miles in history, Francisco indicated we were getting near to our goal, and suddenly we could hear voices through the trees. Even in Spanish those voices had a Missouri accent, and we knew we had arrived. Our weariness forgotten, we hastened into the clearing and were soon shaking hands with the seven Blumenscheins and their friend and co-worker, Brother José Lopez.

Any misgivings we may have had about our welcome were soon laid to rest by the friendly hospitality these good Saints extended. We inspected their temporary living quarters and then moved over to see the site for their permanent home where they had most of the foundation footings already laid. This home is being planned so that it will be large enough to accommodate a number of people. Perhaps others, such as Graceland students, will want to go down during the summer months to work on the various agricultural projects envisioned, and in time do missionary work in the surrounding areas.

We saw the garden area which the Blumenscheins were busy fencing and learned that an earlier planting had been eaten up by the livestock which runs free range in the area. The custom there,

we learned, is to fence livestock out rather than in. All kinds of fencing materials are used—log, stone, and brush fences predominate. A small tractor and necessary implements had been secured, and as fast as they can fence in well-drained areas in their narrow valley, they plan to bring them under cultivation and to experiment with various crops which may be used to better the economic conditions of the region.

One of their first and most necessary improvements was the digging of a well. This of course required a great deal of hand labor, but a satisfactory water supply was provided. This well is quite a curiosity to the neighbors who still carry all their water from streams and springs. They observe the Blumenscheins pumping the well and want to know where all the water comes from.

Their temporary house is a 10 by 20-foot floor area with a roof of corrugated sheet iron sloping in from the floor to a sharp peak. At noon we all crowded into this small area, where Sister Blumenschein fed us most royally. They assured us that because they didn't have a calf, they had killed the "fatted goat" in our honor. We ate our first bite with some trepidation but found that it was quite delicious. So were the avacados, mangos, and other dishes Marion had prepared. When we learned that she bakes all the bread for eight people, does their laundry on a washboard, tutors the four oldest children in their daily "school," and still finds time to help haul sand and gravel from a near-by creek for their new house, our admiration and respect for her grew by leaps and bounds. And a similar schedule holds true for the rest of the family.

There was no forty-hour week here, we decided.

In response to our questions we learned that Dr. John cannot as yet practice medicine. He must first pass an oral medical examination in Spanish. He hopes his Spanish will be adequate by the end of this year to enable him to do this. Then he would like to build a little clinic where he can provide some much needed medical ministry to the area. At present the nearest doctor and hospital is some thirty miles away over roads which are untraversable a great deal of the time.

We were thrilled to learn that the Blumenscheins have been holding regular church services since March. They live about an equal distance from three small villages and were then having the services in the village of Mogote, which is also their mailing address. One of the influential women of the village had provided a building for their use and was encouraging her neighbors to attend. Truly it would seem that God had led them to this place, for already attendance was running from thirty to thirty-five each Sunday. They have only two classes with Marian and daughter Beth teaching one class for everyone under twelve years old, and Dr. John teaching the other for all above twelve years.

They expressed their great thankfulness to Seventy Clair Weldon who had provided them with some teaching materials in Spanish which were most helpful. They of course still feel very limited by their meager Spanish, although to us, as we listened to them talk to some neighbors, they sounded quite fluent. All members of the family seemed happy and cheerful, secure in the

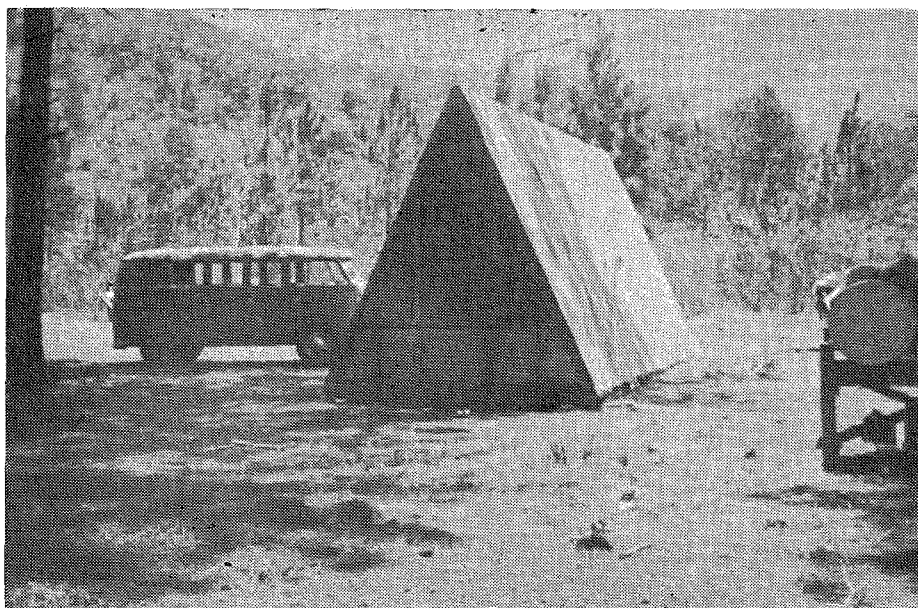
knowledge that they are doing the work to which their heavenly Father has called them. Knowing this more than compensates for the lack of electricity and running water and all the modern conveniences which they must do without.

All too soon the day passed, and it was time to walk back to the lake where we had made arrangements for our boatmen to return and pick us up. The Blumenscheins and José walked with us all the way back to the lake, just so we could continue our visit on the trail.

As we said our good-bys on the lake bank our hearts were made sad by the parting, and yet we rejoiced at the prospects evident for the furthering of the purposes of God among these Lamanite descendants in Central America.

I know there are those who think the Blumenscheins are very foolish to give up all the comforts of their fine home and a lucrative medical practice for their expressed purpose of taking "the good news of Zion" to Central America. No doubt there were also those in King Mosiah's day who thought his sons were foolish to give up their father's kingdom to "go up among the Lamanites to preach the word." But the Lord said to Mosiah, "Let them go up, for many shall believe on their words, and they shall have eternal life" (Mosiah 12: 11). Certainly we believe that the prayers and faith of the whole church should be united on behalf of these modern "sons of Mosiah" that many might also "believe on their words" and thus come to know the true God and Christ of the Restoration.

Temporary home of the Blumenscheins on La Suiza.



Passport to Paradise

Verily I say unto thee; Today shalt thou be with me in Paradise.—Luke 23: 44.

HOW THESE WORDS shine out amid the gloom of the spectacle of Jesus, the spotless one, being forced by wicked and brutal men to become the companion of criminals in suffering and ignominious death! On the wings of these words of Jesus there develops out of this dark scene the unquenchable spark of the gospel's power, even in the midst of Satan's seeming victory. A humbled and repentant companion in suffering and death proclaims his Master's innocence as well as his own guilt (for which he willingly pays the penalty) and, applying the faith of a true convert, becomes His companion in life eternal.

Thousands, perhaps millions, of the professed followers of Jesus Christ who are familiar with the story of the last few hours of His life here on earth would have been thrilled to hear him direct this statement to themselves. Instead, these outstanding words carried their wealth of blessing to one classed as a criminal and therefore an outcast from among his people. Convicted of the felony of stealing, he was condemned to pay the penalty in the form of one of the most awful kinds of death ever devised by man. By our present standards this penalty was unnecessarily brutal and heavy for mere thievery, but, whatever the crime, this particular victim acknowledged his guilt and claimed his punishment just (Luke 23: 42, I.V.). Whatever his past might have been he had become contrite and humble and, like the publican of our Lord's parable, he abased himself and asked consideration of his Lord (Luke 18: 13).

This incident has provoked much controversy down through the years. Perhaps some have thought, "If a thief can get to paradise why not any other criminal?" and "Why must I (who am no criminal) take such pains to prepare myself for the life to come?" Moreover, this episode has been used to support the idea of all kinds of deathbed repentance, and, doubtless, in the case of cynics, it has been twisted into another excuse to dismiss the whole Christian philosophy.

FOR the earnest seeker after truth there is much to satisfy him which is not at first apparent but nevertheless is highly rewarding. To those who love real justice, it blossoms out in the kind provisions of our heavenly Father and his Son.

As indicated before, it will not do to infer that the thief may have been the victim of a miscarriage of human justice or false accusation, for he acknowledged his fault.

As to "deathbed repentance" it would be erroneous to state that there is no such thing. It is actually a type of such repentance but of the kind that was clearly acceptable by our Lord. Absolute sincerity and honesty is a first requirement in dealing with Him who knows the "thoughts

and the intents of the heart" (Doctrine and Covenants 6: 7; I Chronicles 28: 9; II Chronicles 6: 30; John 4: 26, I.V.). Hence a nominal deathbed repentance based *not* on godly sorrow but on a selfish sorrow due to the sinner's time having run out on him cannot possibly be of any value. *This* thief was sincere; he acknowledged his guilt and expressed the conviction that he was paying a just price for his error. Besides this he displayed a faith in and knowledge of the Lord and his kingdom beyond that of many of his fellow citizens.

Many have believed that because this thief indicated such a faith and knowledge of the mission of Jesus he must have been a believer at one time and perhaps even one of the seventy which, of course, would also mean that he had been baptized. The question also arises whether or not the thief could have been inspired as was Peter when he said, "Thou art the Christ, the Son of the living God." One thing stands out plainly in this connection; he called Jesus, "Lord." "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Corinthians 12: 3). But let us leave off speculating and turn to the salient and essentially true aspect.

ONE UNDENIABLE FACT stands out boldly; Jesus *did* promise the thief that on that very day the latter would not only be in paradise but would also be in companionship with his Lord therein. Who could ask for a greater blessing? Here was a man who, by present day standards, was suffering an excessive penalty for thievery. (Apparently no loss of life was involved in his misdeed.) Regardless of all our speculation, however, it is clear that *he* felt he was paying a just penalty for his sin. If that is not true repentance, I don't know the meaning of the word. Repentance is not *only* saying, "I am sorry," but also restoring or making good whatever damage had been done by the sinner. In this case, taking the thief's life on the cross did not restore stolen goods, it is true, but as in the case of all public punishment of malefactors, the witnessing of such things by the public tends to deter at least some who otherwise might become predatory toward their fellow men. At all events the penalty paid was lawful for those times.

Here was a case of true repentance plus an appeal to the Head of the kingdom with faith in that kingdom's grand provisions (the gospel plan), and it brought instant and sure response from Him who said, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14: 6).

Now what about this paradise? What did the repentant thief actually attain in his Divine assignment? To begin with whatever the characteristics of it, it is for those who overcome evil and weakness, and they who enter may eat of the tree of life (Revelations 2: 7). Also the companionship of

Christ is assured (Luke 23:44; John 17:24; John 12:26; John 13:36; II Corinthians 5:8). This is about the extent of descriptive references to paradise as found in the Bible. The Book of Mormon is more complete in the matter, although both books tell us that at death the spirits of all men return to God who gave them life (Ecclesiastes 12:7; Alma 19:43). The prophet Alma then goes on to say that the spirits of the righteous at death enter into a state of happiness called paradise, there to enjoy rest and peace, with complete absence of all care and trouble and sorrow. (Alma 19:44). This is a temporary or intermediate state (Alma 19:56).

For whom was paradise created? Certainly not just for nominal Latter Day Saints of either priesthood or laity, nor for Christians of any stripe who are long on profession but short on performance, nor yet for many thousands who would be counted worthy by mere human judgment. Who among the milling throngs present at the Crucifixion of our Lord would have thought the thief a candidate for paradise? Paradise is for all those who have demonstrated by their *works* and *desires* their complete loyalty to that which they felt was right. No others can attain to it, because no others can be trusted with the virtues and powers of such a celestial abode. *Works* or *effort* is indeed the real criterion of faith and desire in any department of life. So in paradise there will be all those who have *worked* to the limit of their capabilities under the gospel banner in all ages. There will also be those who never heard of the gospel in their earth lives but have lived up to all the light they had at the time (*Church History*, Volume 2, page 16). What more *could* they do, and, being what they are, how could they fail to apply the gospel principles as soon as they came in contact with them, whenever and wherever that might be. They have demonstrated

that they are the kind of people who naturally incline to the way of righteousness in *all* cases according to their understanding. Among them will be former heathens, savages, pagans, and perhaps a large number who rated as criminals among their earthly companions. Of necessity they all have this in common; i.e., the principles of their beliefs actively carried out in their lives according to their best understanding, being basically honest and sincere, zealous, fearless, full of love for all truth and godliness, and *very teachable*. Whatever educational forces are met in paradise will be appreciated and applied, for the rebellious cannot enter there.

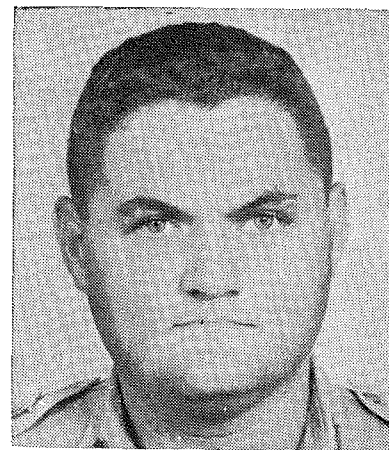
And what of the prison house or hell? Is it just for murderers and adulterers, and other criminals who knew better than to commit the crimes they did? Is it just for the filthy of mind and spirit? Or does it receive nominal Christians of all denominations including Latter Day Saints who are always "going to" do so much tomorrow and who allow themselves to be deceived by refusing to study and show themselves "approved unto God" and waste their time of probation in folly and even worse? (Both hell and paradise are temporary according to Alma 19:47, 56.)

While this article will not cover all the details of the subject, a number of Scripture references indicate a possibility of various divisions in the prison house, and possibly there are some gradations in paradise. Our knowledge is limited, and no attempt is made now to be exhaustive. Certainly God is just and merciful, and we can well rely upon that as the anchorage in our searchings for more light, remembering that God's ways are higher than ours (Isaiah 55:8, 9).

One thing seems sure. *This* life will determine whether we go to paradise or prison. When we die, the glory we

(Continued on page 16)

Capt. Myron Morgan Thomason



I Had an Experience

ONE DARK afternoon recently I was aboard a nonscheduled United States plane bound for Redstone Army Ordnance Arsenal, Alabama. Our group was traveling to witness the building of the Army's satellite launcher and other types of modern weapons of war. The trip began in fog and darkness, but our weather report was that better air lay ahead. After an hour, however, the darkness and fog closed in; then came the rain, and later the wings iced over. Our small plane began to pitch and toss, and of the forty-five on board, forty-two were soon air sick. As plane commander, I held out as long as possible to set a good example, but the elements were against me, and I followed the rest. Then the full storm broke, and our plane dropped eighteen hundred feet on two occasions. The pilot and his crew were wet with the exertion of their labors, and I was afraid. I have been

afraid before—in Korea, on the ocean, and at other times—but this was a desperate fear.

I turned to God and reminded him of my prayer as we took off on this trip, again asking that we be kept safe from harm. I heard a still small voice reply, "Oh, ye of little faith, would I have sent you had it not been safe? Do ye not believe me?" Then the voice was gone, but I had my answer.

I wish I could say that the storm ended immediately and that the sun was warm and bright and assuring, but it was not so. Still, the wind did seem less rough, and what was more important to me, I was calm again. I know God is with us when we ask him to be. My wish is that all who have need can indeed believe in him.

(The pilot of this plane said this was the worst trip he had made in twenty-four years of flying. He said, too, that he thought God must have been with us.)

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Prayer Reveals Our Nature

WE REVEAL OURSELVES to those about us as well as to God when we pray. The observant listener in our prayer services can tell what we are, what we think, and what we hope for from what we say as well as from our attitude when we pray.

Christ pointed this out to those about him in Luke 18: 11, 12 when he related the incident of the Pharisee: "The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men, extortioners, unjust, adulterers; or even as this publican. I fast twice in the week; I give tithes of all that I possess." The Pharisee revealed a nature of self-centeredness. His entire prayer pointed out how much he thought of himself.

The publican revealed a contrasting nature: "But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner" (Luke 18: 13). The publican revealed a nature of one who is humble and feels his unworthiness for what he has received.

Lehi in I Nephi 1: 13 demonstrated his great love for God as a result of the love and mercy which God first showed toward man. "Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth; and because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!"

Nephi revealed an inquiring spirit in I Nephi 5: 71. He had been commanded to build a ship and had need of material to build it when he prayed, "Lord, whither shall I go, that I may find ore to molten, that I may make tools to construct the ship?"

DURING THE SERMON of King Benjamin, the people were moved upon by the spirit of repentance. As a group they cried aloud as with one voice, "O have mercy, and apply the atoning blood of Christ, that we may receive forgiveness of our sins, and our hearts may be purified: For we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men" (Mosiah 2: 3, 4).

Alma was preparing to baptize in the waters of Mormon and felt his unworthiness to perform the ordinance. He revealed his need for more cleansing power, of God's Spirit, when he prayed, "O Lord, pour out thy Spirit upon thy servant, that I may do this work with holiness of heart" (Mosiah 9: 43).

After the death of King Benjamin, there were many adults who were small children at the time of the great conversion under King Benjamin. Many of these adults had turned from the way of their parents. They revealed their nature by the fact that they did not pray. "And they were a separate people as to their faith, and remained so ever after, even in

their carnal and sinful state; for they would not call upon the Lord their God" (Mosiah 11: 109).

Alma revealed his great dependence on God for strength and at the same time his desire to serve God by serving his people. "O Lord, have mercy and spare my life, that I may be an instrument in thy hands, to save and protect this people" (Alma 1: 88). He was fighting with Amlici and knew that he could not do the Lord's work without His help.

The Lamanite king in Alma 13: 52, 53 revealed his great yearning to know more concerning the reality of God, of whom Aaron had been telling him. He prayed, "O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee, and that I may be raised from the dead, and be saved at the last day."

Nephi, the son of Helaman, was in great despair shortly before the time for the coming of the Lord as a child into the world. He preached, but no one would listen. He disclosed his great despondency, "If my days could have been in [those] days, then would my soul have had joy in the righteousness of my brethren. But behold, I am consigned that these are my days, and that my soul shall be filled with sorrow, because of this the wickedness of my brethren" (Helaman 3: 8, 9). The very fact that he prayed revealed to unbelievers who saw him that he was a man who depended on God for strength.

CHRISt revealed his nature by the prayers he offered. He was concerned about the welfare of people and knew the greatest gift that could be given the Book of Mormon people at the time of his visit was the abiding comforter. "Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen" (III Nephi 9: 20).

I heard the prayer of a young lady in a prayer service in Central Church in Kansas City that was offered with such a spirit of sincerity that I completely forgot what was said, but I could never forget the way it was said. It revealed to me that the intent of this person was to worship God in spirit as well as in truth.

Since prayer is a manner of revealing ourselves, we might then ask, What do we reveal to those who hear us pray—the humility of the publican, the love for God of Lehi, the spirit of inquiry of Nephi, a need for repentance of the people of King Benjamin, a need for more of God's Spirit as did Alma, or a lack of concern or desire by not praying as did the people in the time of Alma?

We cannot reveal something that we are not. We sometimes try harder to hide our true natures from ourselves than from others—and with a good deal more success. However, we pray from what we are. If our soul is full of concern for others it will naturally reveal itself.

It might be well for us to recount what we have said in our prayers and evaluate it against what we ought to be. This will be the beginning of our seeing what we are, and the first step toward being something different.

If we want to reveal a different nature than we have, our next step is to determine what we want to be. This will find its way into our prayers, which in turn will help us to reveal a different person than we have been in the past.

Christ has given us as our goal to reveal the nature of God.

Our prayer experience offers an excellent opportunity to assist in that mission of revelation when we develop "unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4: 13).

Summering with the Church in Europe

Part VIII

THE WOMEN of our church in Gloucester, England, have had an active organization for over twenty-five years. Their first leader was Sister Edith Jarvis, who served eighteen years. She was converted from an active life in the Methodist church. Her leadership included a five-year period during World War II when, through bazaars and various type sales projects, efforts of the women's department were climaxed by the payment of the debt on the Gloucester church building. "The stresses and strains of life were heavy upon us," says Bishop A. T. Trapp, who gives the women's department its full share of credit.

Sister Trapp (Carrie) led the women for the next five years, during which time they raised funds to buy a good organ, draperies, and carpets for the aisles and the rostrum. Through the postwar years that was a great accomplishment. These women have been able to interest their nonmember friends, who attend classes and help in financial projects. One has been baptized. "We appreciate the interest shown in us by the General Women's Council," says Sister Trapp, and "We rejoice in the wonderful blessings we have received from the Lord." The Trapps attended the 1948 General Conference and were guests of Sister Doris Oakman. They spent several months in Independence and made many lasting friendships.

Another of the Gloucester women who has attended General Conference is Sister Elizabeth Harris. She has attended three Conferences and has spent a part of the following summers in Independence, so she has a really wide acquaintance in the States.

Near Gloucester is a small settlement called Maisemore; it is lovely and timeworn. Here, in a cozy rambling brick cottage, live Sister Trapps' bachelor brother, James Young, with his two sisters, Beatrice Young, and Annie with her husband, Elder Ted Sykes. The other member of the family, their daughter, Shirley Sykes, left home a year or so ago and is a practicing registered nurse. She sent us flowers on our fifty-first wedding anniversary, which was spent with the Trapps at "Coal-Wharf," Maisemore, the distinguishing name of the Sykes-Young homestead, which is situated right on the banks of the poetic River Severn. I could hardly believe my eyes—such beauty, quietude, and peace, flowers, and cherished old china! The appreciation of the antique is congenial with Britons; but with the Trapps and the Youngs, it is a love. The "Coal-Wharf" buildings adjoin the Sykes home and house the coal for the vicinity. The county has built a splendid rock wall which separates the business from the home. A fine modern cement bridge has been built across the Severn and seems like part of their premises, for it joins the passing highway.

Living in quarters in the Gloucester "church home" are the Harry Youngs. After service get-togethers occur often in this hospitable home. A new churchlike front has been added to the building, and the women keep the interior cheery and inviting. The "Coal-Wharf" folk are part of the Gloucester congregation. In fact, Borthor Sykes has been pastor for many years.

The church at Nuneaton is similar in size, and here again we found a very active group of members and nonmembers. Brother and Sister Frank and Zeta Fry live in Nuneaton in the same house which they occupied when under European appointment for several years, prior to 1951, where we visited them. This time we were domiciled with them as were also Franklyn and Doris Weddle of Independence. This comfortable church-owned house has three rooms downstairs and three with a bathroom upstairs. Brother and Sister John and Ann Coggan live in Nuneaton, too, but not in the same house where we were their guests in 1951 and spent those wonderful weeks with them when we traveled part of England and Wales together in their auto; we also took a week's bus tour of the Lake Country of Scotland together. Their present home is a pretty, modern cottage with a large living room and a talking parakeet!

At that time Ann was in much better health and was leader of the women's guild, taking the place of their daughter Florrie (Sister Ted Parker), who with her husband and children, Madison and Maribeth, had just emigrated to Independence. In fact our ships passed in mid-ocean one late afternoon. We had left our countries on the same day. Imagine our excitement when a radiogram was delivered to us from them. It seemed eerie. We rushed to the ship's deck and there was the pretty greenish blue "Corona," cruising along between us and the horizon—it and the Parkers so close, yet we'd have to wait until our return home to meet them!

BACK to the guild. At that time Ann had the assistance of Zeta Fry at the organ. The women's class was keeping a steady pace studying and raising money to beautify their church home. Although they were and still are mostly older women all have continued doing their part. We were happy to remember their faces six years later. Ann served as leader for about four years; John has been their faithful pastor for a long time.

Sister Parker, Ted's mother, succeeded Ann as women's leader and has been followed by Sister Brown. Now again they have Zeta's fresh outlook and personality to spur their efforts. The majority of the guild members are not Latter Day Saints, but through the years they have been faithful to classwork and have supported the sales projects, doing handwork all year, which includes rug making, for the annual bazaar. The guild looks after all the needs of the auditorium. It keeps a supply of light bulbs on hand, has purchased all new chairs for the auditorium and the rostrum, and has carpeted the aisles and rostrum.

As in most of our churches abroad, the Sunday school brings in the children from the neighborhood, and some parents follow them. Nuneaton's light shines brightly through the co-operation of its women. One of the converts of this group is now living in Independence. As Irene Adams she emigrated in March, 1952. She became a doctor's receptionist within three months, which position she has held until recently. In July, 1954, she married Brother Paul Christiansen. Together they toured Europe and England last summer. Paul, Jr., arrived last April 2. Now he weighs fifteen pounds, and "Rene" says that going to the grocer seems like an outing these days.

One evening when we were in Nuneaton this time Brother Tom Worth and Betty drove the thirty miles from Birmingham

ham and joined the Coggans, the Weddles, and us to drive to Stratford-on-Avon, some forty miles farther. Stratford always has occupied a fairly tale place in my heart. We played around the beautiful area a while, dined, and then went into the Shakespeare Memorial Theatre and saw "Julius Caesar." That was a once-in-a-lifetime thrill to us from the States. One other day we enjoyed a launch ride with the Worths on the tranquil Avon. The flocks of tame white swans and the exquisite private gardens, cultivated down to the water's edge, are pictures never to be forgotten.

I KNOW that the women of England have been looking forward to the coming of Apostle and Sister Arthur Oakman. We have heard of their pleasure in having Elva with them and of her ministry to them. They thirst for contacts with the church over here, and of course the Oakmans are a special treat to them.

The women of the Wigan Branch have Sister William Entwhistle (Margaret) for their leader, which means that they *work*. They, too, have fund-raising campaigns, parties which take the form of "bring and buy" sales, an art gallery, where they feature pictures of people and places they know or have known, mock campfires, "fancy dress parties," bazaars, and so on. They have furnished the linoleum for the church floors and have carpeted the main auditorium and aisle in blue. They paid for one of the new stained glass windows, and *dedicated it to all of the women of the church, past and present*. The upper floor is one commodious room, which has various uses and which will be further adapted as time goes on.

These women furnish the pulpit flowers, as is usual with our oversea women's organizations. The Wigan women send the flowers to the sick and the absentees. They have a very special program on Mother's Day, which was repeated last year by request at the Methodist Church. They were highly complimented and the pastor commented, "You have a beautiful name for your church," as he invited them to come again. The Entwhistles have attended two General Conferences and stayed in the States quite a while each time. Their children, Brian (now married), David, and Judith Ann, accompanied them. We stopped at their home one day when driving with the Barringtons and were the only ones surprised to find a dinner party ready; it was a most enjoyable occasion, full of cheer and reminiscence.

IN THE March 24 *Herald* I told of the London-Enfield Reunion, but omitted a third women's class which was taught at this time by Seventy Eric Rowe. Sister James Everett (Ardis) offered a sweet and humble prayer. She and her husband and little girl, Mary Lynn (two-year-old Randy stayed at home with "Grandma" Fossum) had come from their mission in Oslo across the North Sea by ship to England and then by train to London. Brother Rowe is well known in the States, since his mission among us. He is a practical man and likes to speak from experience, so he is known for his visits in homes and his understanding of family problems. His talk was good for us.

We especially enjoyed being cared for again at the home of Brother and Sister Franklin Schofield. He is now Bishop of the British Isles. (In 1951 we had been their guests for about a week. Part of that time they had to be out of town

and left the house to us and the Frys. Together we "did" the British Exposition and rode the Thames down and back from famous Kew Gardens.) Brother Franklin and his brother Fred (now deceased) had been our guests during the 1951 General Conference. Being with Freda Schofield, leader of the Enfield women, was a real privilege. President F. Henry Edwards was a guest also, and instead of "fireside talks" we enjoyed "the President at the breakfast table." Fun every morning.

The work of the Enfield women is notable. The group numbers around forty out of a branch of one hundred and fifty members. They meet on Thursday afternoons except for once a month, when they gather on the first Tuesday night for the convenience of their business and professional women. Two of the afternoons are spent in the study of the Doctrine and Covenants and of "I Am Aware," by the General Women's Council. The other two programs are arranged by members who schedule talks by the priesthood, socials, and readings or discussions on various subjects (picture appreciation for instance). There is a catering committee of three, which serves all branch and group affairs, and a social committee which plans the social and fund-raising events. There are five friendly visitors, who are outstanding in visiting the sick and the absentees. The women raise at least one hundred pounds (money!) at their annual bazaar, for which they knit, sew, and embroider all through the year. Non-member contacts are made and lasting friendships are formed by these means in our European and British Missions.

I WANT to pass on a few highlights from Brother Tom Worth's talk to the women at the Enfield Reunion. The Reunion theme was "The Way, the Truth, and the Life." I quote: "Jesus described his relationship to us when he said, 'I am the way, the truth, and the life . . . I am the vine . . .'. It is one thing to know the fact of these statements but another to experience their meaning in one's own life. . . . To discover God's purpose for us in life, and to conform to it, is the primary duty and business of living. . . . Christianity is more than a religion. It is a revelation. It is *the* revelation, the revelation of God. . . . As we see Jesus we see God. . . . As the Way, the Truth, and the Life, he demands loyalty and allegiance, our declared intention to renounce evil. He removes the old barriers which sin has erected between heaven and earth and invites us to share his life. . . . John experienced his companionship and exclaimed, 'The word was made flesh, and dwelt among us, and we beheld his glory; the glory as of the Only Begotten of the Father, full of grace and truth' (John 1: 14). . . . Nothing but this view of him is satisfactory: the image of the invisible God. . . . He invites us to this fellowship. He invites us to partake of his divine nature which he imparts to us. . . . He requires our obedience and our worship. . . . The heart of his invitation is the true spirit of his fellowship—I call you not to be servants but friends.' . . . This work of God has to be translated into the language of everyday living—we are to be not hearers but doers of it. . . . To refuse to follow him is sin! . . . The more we fill our minds with an understanding of God's purpose in us, the clearer becomes our place of service. . . . He doesn't have to shout at us. His influence is quiet and compelling. . . . In him our names are written in the Lamb's Book of Life. What of him whose name is not there! . . . This theme—*The Way, the Truth, the Life*—carries an appeal and an invitation. What is our response?"

(To be concluded)

Home Column

Wellston, Ohio

Church Consecrated

THE new church was consecrated on Sunday, January 26. Apostle Arthur Oakman delivered the consecration address to a capacity crowd of about 230 persons.

Elder John W. Blackstock, Southern Ohio District president, was in charge of the service. Other officials participating included Elder Ralph Bobbitt, who gave the call to worship; Elder Kenneth Kriebel, former pastor, who gave the invocation; Evangelist Floyd T. Rockwell, who gave the prayer of consecration; and Pastor Evan W. Ervin, who gave the benediction.

Special music was provided by the choir under the direction of Mrs. Homer Summers, Jr., with Mrs. Evan Ervin and



Mrs. Carl R. Dickerson as soloists. A Hammond organ was obtained to use for the service.

Preceding the consecration service, open house was held from 1:00 to 3:00 P.M. At 5:00 P.M. ten children were baptized and two babies were blessed.

As the building now stands, it is the result of the devotion and labor of many

people. Several nonmembers as well as Saints donated money and labor. The building was purchased in August, 1956. Elder Robert Smith was pastor at that time.

Architects for the remodeling were Bryan Cassill and Sons.

EVAN W. ERVIN
Pastor

Question Time

Question

By what right do we refer to the hill in New York state as hill Cumorah?

I am referring to the last paragraph of the answer by Harold I. Velt, *Herald* of April 28, 1958, page 17 (401)

I have failed to find any authentic reason for referring to the hill, where the Prophet obtained the plates, by that name.

A. D.

Michigan

Answer

We do not know definitely by whom and by what authority the name "Cumorah" was first given to the hill in New York State where the plates of the Book of Mormon were revealed.

There are vague statements issued long after the Book of Mormon was published, such as David Whitmer's reported statement to Orson Pratt and

Joseph F. Smith in 1878, concerning the "old man" who disappeared mysteriously after saying, "No, I am going to Cumorah." This was in answer to David Whitmer as he, Joseph Smith, and Oliver Cowdery were journeying to Fayette. Nothing in the statement suggested where Cumorah was located.

There is also a statement by the Prophet's mother in her book, *Joseph Smith and His Progenitors* (Lamoni Edition 1912, page 113), to the effect that Joseph referred to the hill as the hill Cumorah in a conversation with his father. This was in respect to a rebuke he had just received from the angel while visiting there, before obtaining the plates for translation.

We are not unmindful that this was written many years later, and that Sister Smith's emphasis was upon Joseph's experience, while the name of the hill was merely incidental—and that, after a great many years of its having been called Cumorah by the Saints.

It seems evident that the name "Cumorah" was applied by church members from very early times to the hill in New York State. This was doubtless because of records having been deposited there as Mormon had deposited records

in the original hill Cumorah, whether or not they believed it to be the same hill. Many apparently did believe it to be the same hill, as did Oliver Cowdery, according to statements ascribed to him; though there was nothing in the angel's message to Joseph, as recorded, to indicate such.

Apparently, then as in later times, many overlooked the fact that the Book of Mormon plates had not been left in the original hill Cumorah with the rest of the plates deposited by Mormon, but were carried away from there by Moroni after the last Nephite battle (see Mormon 3:8, page 701; Ether 6:83; Moroni 1:1-4).

HAROLD I. Velt

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.

Memoirs of Clara B. Stebbins

THE HOME of my grandfather, Hugh Fletcher, was in Erie County, Pennsylvania. I have heard my mother and her sisters tell of their wonderful peach orchard overlooking Lake Erie.

Solomon Spaulding of mistaken Book of Mormon fame lived in this Pennsylvania neighborhood. He had borrowed money of my mother's two uncles, Erastus and Ciprion Rudd. He was writing a story about the Indians of Ohio and Kentucky.

I have heard my mother speak of the near-by Conneaut Creek where, in his story, Mr. Spaulding placed a cave in which ancient records had been hidden. He hoped, when finished his story would bring him an income, and then he would repay mother's uncles the money he had borrowed of them.

Naturally they were interested in his story, and as he wrote it, chapter by chapter, he would come to spend the evening and read to them what he had written.

My grandmother and her two brothers, Erastus and Ciprion, were members of the early church, and they were believers of the Book of Mormon, having no idea that the Spaulding story would ever have any connection with the Book of Mormon.

In his story Mr. Spaulding mentions Conneaut River. Near the river he found a shallow cave or excavation in which were twenty-eight rolls with writing in the Latin language. He translated this into English and then wrote of the wars between neighboring tribes, also of their progress in ways of civilization.

Mr. Spaulding died, leaving the manuscript of his story with a printer in Painesville, Ohio. The contents of this printing office, with a lot of books and manuscripts, were sold to Mr. L. L. Rice, who later took them to Honolulu. The President of Oberlin College, while visiting there, learned of the Spaulding manuscript. The paper wrapper was marked, "Spaulding Story, Conneaut Creek."

This manuscript was placed in the care of President Fairchild to be held in the library at Oberlin College. Some time later, under the direction of President Fairchild, a verbatim copy of the story was made for Bishop E. L. Kelley with permission to have it printed. This has been published and has been available since 1885.

For more than fifty years representatives of the Latter Day Saints Church had to meet and refute as best they could the story that the source and inspiration of the Book of Mormon was the Spaulding Story. Elder Mark H. Forscutt, grandfather of Roscoe Faunce of the Graceland family, was for many years a church appointee and had this claim to meet. Three of our family were baptized by him.

ONCE when he was in Burlington he heard of the early experiences of the family in Pennsylvania with the uncles and Solomon Spaulding when some of the family were members of the church and believers of the Book of Mormon. Brother Forscutt thought this would be good evidence to refute the Spaulding story as the basis of the Book of Mormon. He asked that an affidavit of the story be secured for him for use whenever the Spaulding story might be presented to him.

After the publication of *Manuscript Found*, of course that seldom was necessary; still the story kept cropping up and had to be refuted.

Brother C. Ed Miller tells of the time when he killed a chicken while his little daughter was with him. When it kept flopping around the child said: "The chickie doesn't know it's dead, does it, Daddy?" He thought, "Like the Spaulding story, it doesn't know it's dead."

Among the women who came to Lamoni, Iowa, with the Herald Publishing House were some who had been members of the Mite Society in Plano. They soon decided there should be a Mite Society in Lamoni. The society

was organized in 1882. One who came at that time was William Deam, son of one of the original members of the Reorganization. His wife was the daughter of William Marks, counselor to Joseph the Martyr.

Mrs. Glaud Rodger, who was the first president of the Mite Society, was the wife of our missionary to Australia. Mrs. Phoebe Smith was the vice-president, and Mrs. Viola White the secretary. Mrs. Katherine Gaulter was the first treasurer; later she became secretary-treasurer. After serving for a number of years, she gave up the job and I became secretary.

Mrs. William Marks was a very efficient helper. Her experience with the work in Plano added to her fitness as an adviser.

From the start the purpose of the society was to aid the needy and contribute to the church. It began with few members and no money. At first the women sewed rags for carpets or rugs. They did sewing or mending for needy families. Then they made sunbonnets and aprons. The sale of these articles gave them a working fund. Later they took up quilting, and their price is still one and a half cents a yard for the thread used. Through the years they have had expert quilters, and their work has become famous. Quilts to be quilted have been sent to them from California, Minnesota, Florida, and even from Honolulu.

When the old Brick Church was built, they paid for the bell that called Saints to worship for over forty years. Also they paid for the board sidewalk from the depot to the church. After some years they bought a building and had it moved to its present site at the corner of Linden and Eighth streets.

MEETING AT FIRST in the homes of the members, they increased in numbers and met for a time in the Herald building. Then in their own commodious building they expanded in numbers and amount of work and were recognized as a force for good in the community. They paid for the cement paving

on two sides of their building, contributed regularly to the church, and in two years, while the new church was being built, they turned in \$600.

The Mite Society is now affiliated with the women's department of the church, as a unit of the general organization. The name Mite Society has never been changed, and its members' work has always been a labor of love. They turned over their building to the church, and it is now occupied by the Commodity Shop. The Mite Society is conveniently located in the kitchen of the new church where cupboard space is accorded them for the storage of their materials.

For a number of years I was a regular attendant of the Mite Society, serving as secretary, conducting the devotional program, and reading books and articles to them.

Numerous clubs of good purpose have engaged the attention of many of our women, but the Mite Society and our women's group meetings have been sufficient for my time and strength. In late years I have been a shut-in most of the time.

When my husband was president of Decatur District, he often made the rounds of the branches, and I sometimes went with him to places where he preached. Lucas was an old established branch with many good members. Henry enjoyed his work among them. A number of young men he worked with there later became active in the ministry of the General Church. I visited with him there and we made friendships that have lasted through the years.

Allendale was another place where we often went. This was a small branch

where the faithful few kept the work going against strong opposition; they were glad for Henry's help. The branch grew and in later years many of our ministers labored there.

At Lone Rock (with the Charley Jones family), at Davis City, and at Pleasanton we made lasting friends. At Allendale there was one hotel kept by Sister Hunt, and we were given a room in it when we went there. I think of that room as a place where I received a blessing. One night I was suffering from a strange nervous condition, distressing to endure. Henry administered to me, and soon I was free from the affliction; I had wonderful peace of body and mind. We were there to help others, and the Lord was mindful of us.

WE ATTENDED different General Conferences in Independence, staying once in the Mark H. Siegfried home with my cousin Madge; and at other times in other homes. In 1891 we attended Conference in Kirtland, Ohio. In a program at that time I read a paper written by Miss Anna Stedman (later Salyards).

At one time I was in the Independence Sanitarium for a minor operation, staying before and after with my good friends, Brother and Sister Clifford R. Smith. Tessie's mother had been my dear friend and close associate in the Daughters of Zion work.

On one of our trips farther from home we visited several places in Wisconsin. I remember members of the DeLapp family. In different homes we were made welcome and were kindly cared for. This we have remembered with appreciation. We visited Brother and Sister W. A.

McDowell, parents of F. M. McDowell. In Janesville we were made to feel at home with Sister Effie Hield, my Daughters of Zion associate and mother of the Hield brothers who are now giving wonderful service to the church.

Some miles out in the country was the home of old friends of my husband, the family of Ormond Dutton, father of Jasper. Years before this, Henry had attended business college in Janesville and had spent much time with the Duttons. They had made him feel like one of the family, and now they accepted me in a similar way.

When Henry was president of the Northern Illinois District his work sometimes called him into Wisconsin and earlier his relatives had lived in this state, so it was familiar ground to him.

At a later time, when he was staying at the Duttons without me, he became very sick with a throat infection. It was so serious they feared he would die, and they sent for me. I was in Sandwich, Illinois, where Brother F. G. Pitt lived; he went with me to the Dutton home. No elder had been in reach, and if needed Brother Pitt could administer to him.

When it had seemed that his breath would be cut off, before we got there, he was healed. He told us he thought how he had laid his hands on the heads of others and they had been healed. He put his hands on his own head and asked the Lord to do the same for him, and instantly he was healed. When we came in he was breathing with ease, and he told us how the help had come.

"The Lord is a present help in trouble."

(To be continued)

Passport to Paradise

(Continued from page 10)

attain will have been determined (Alma 16: 228-236). There may be divisions and gradations within the various glories. We cannot yet be sure about that, but at death the main boundaries of our future state shall be set, whether it be celestial, terrestrial, or teletial (or no glory at all, as in lake of fire and brimstone). It is comforting to know that the death of the righteous shall be sweet unto them, but the wicked shall find their death bitter (Doctrine and Covenants 42: 12).

Thus we have one more evidence that the righteous need have no fear of death

nor of that which comes after death. Neither should we think the price of godliness too high. We are persuaded that it is ridiculously low. In the words of Micah 6: 8, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" And in Doctrine and Covenants 59: 5: "In nothing doth man offend God, . . . save those who confess not his hand in all things."

Now what about that thief on the cross? Whatever men may think, he was celestial material developed through the process of faith and repentance with complete honesty in spite of past errors. Whatever discipline intense suffering develops, he had doubtlessly absorbed that also. At any rate who would dare say the Lord was deceived in him and

erred in consigning him to paradise? Here is another case among many wherein the only answer to various queries concerning it must come by way of the words and acts of Jesus. Whatever our judgment might tend to be in this episode, Jesus consigned a condemned criminal to the abode of the spirits of the righteous. We have no choice but to conclude that the Lord saw in him that which the average human failed to see; namely, the basic characteristics of a citizen of Zion, the city of God.

In all of our blunderings and perplexities may we learn to append to our own feeble judgment, always and without fail, the wisdom that comes from the careful observance of that which Jesus *said* and *did*. How else can we receive a passport to paradise?

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Church Man in the News

Arthur McMurdo

C.P.R. Trainman Appears in Court as Lawyer



A SON OF Saskatchewan who combined railroading with his legal studies to achieve his ambition of becoming a lawyer was recently introduced in Queen's Bench Court. He is Arthur Campbell McMurdo, of the legal firm of Rees, Reynolds, and Shmigelsky. He is also trainman on the Canadian Pacific Railroad passenger run to Wilkie.

Arthur was born at Weyburn in 1925, and received his early education there. He began working for the C.P.R. as trainman in 1944, a job he has held since that time with the exception of a year in the Royal Canadian Navy.

In his spare time, this ambitious young man arranged to attend Brandon University, where he received his B.A. degree in 1949. Then he turned to law, attending the law school of the University of Saskatchewan. He received his degree from there in 1954.

In October, 1956, he joined the firm of Rees, Reynolds, and Shmigelsky, and was admitted to the Saskatchewan bar on January 2, 1958.

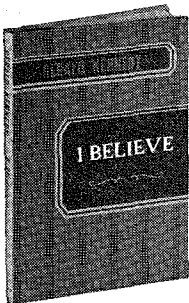
He was baptized in 1939 and ordained a priest in 1944. In 1952 he married Muriel Gore. They are parents of four children: Larry, five; Kim, four; Sharon, three; and Beth, one year.

In a letter to the editor, Sister Lottie Clarke Diggle wrote, "He is an excellent speaker in the pulpit and a loyal church man. To realize his ambition, he worked two nights and one day each week as a trainman, with little rest between attending classes and studying."

Brother McMurdo now has an appointment as Crown prosecutor and assistant to the attorney general of Saskatchewan. The family will live in Prince Albert.

ALICE CROSSAN BAYNE

Book Reviews



I Believe

by Gerald Kennedy

Abingdon Press, 1958

Price, \$1.25

This is the first book in an inspirational series by well-known religious leaders. Other titles in the series will include *I Believe in God*, *I Believe in Jesus Christ*, *I Believe in Immortality*, and *I Believe in the Holy Spirit*.

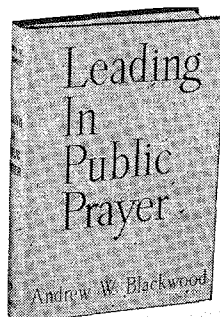
Gerald Kennedy is bishop of the Los Angeles area for the Methodist Church. He is the author of other books and a frequent contributor to religious periodicals. This book on "belief" is like a series of devotional talks on what a Christian believes, why he believes, and the enrichment faith can bring to life. This book is purposely written in simple language and directed toward helping any Christian answer questions about his beliefs and to aid in strengthening his faith.

Dr. Kennedy points out that the first step in our spiritual life is to acquire a belief in God. When we have gone far

enough to say "I believe in God," we stand at the beginning of life's great adventure. He speaks as one who is humbly seeking the goal toward which the Christian faith would lead us. One of his summary paragraphs reveals his point of view.

"I believe in the Christian faith. I believe it is the ultimate truth about God, man, and life. I believe that Jesus Christ is the truth. I believe that the history of the Christian faith proves that it comes from God. I believe that every event of the past two thousand years supports what the Christians have said. I believe that God in Christ saves men and saves the world. I believe the gospel is not one way among many, but *the Way* to the good life. I believe the gospel is the answer to the most profound questions man can ask, and it gives enough light for him to live by."

JOHN T. CONWAY



Leading in Public Prayer

by Andrew W. Blackwood

Abingdon Press

Price, \$3.00

Many sincere prayers bring spiritual ministry to our people throughout the church. Unfortunately, however, we often offer public prayers that do not meet the needs of the waiting congregation. Many times they become an uninspired collection of overused phrases. Or they do not express the aspect of worship which a particular point in the service calls for. Thus the invocation becomes a pastoral prayer; and the benediction becomes a resumé of the sermon.

Leading in Public Worship is a book to help ministers grasp the importance of public prayer, appreciate the different types of worship prayers, and inspire them to make the preparation necessary for the effective utterance of these verbal offerings to God.

Parts of this book will be of very little help to ministers of the Reorganized Church, except, perhaps, to give them some insight into the forms of prayer which the more liturgical churches use. Nevertheless, a careful reading of other parts will benefit greatly the serious priesthood member who wants to improve his ability to serve the church through the offering of more effective public prayers.

HERBERT LIVELY

Letters

Note of Thanks

I desire to express my deepest appreciation for the many letters and cards, and especially for the many prayers offered in my behalf during my recent critical illness. It is indeed comforting and reassuring to know there are so many faithful friends and Saints who, in this busy world, take time to remember those who are in need to our heavenly Father. Their compassion and devotion have been appreciated ever so much.

O. C. HENSON

Flora, Illinois

Help Wanted—in the Nursery

As I read the article, "Don't Let This Happen at Reunion," I thought of the statement of a disappointed sister last year who said, "I'll never volunteer again." It seems she offered her talents for one evening in the nursery and three days' assistance to the teacher of the eight-year-olds. Each day the teacher needed an assistant, but only this one sister came to her aid. There were far too many children for the size of the staff of nursery assistants, so this sister stayed on. (The men's and women's classes each morning were crowded with able-bodied people.) Pleas for more help went unanswered. Some of the sisters had not heard one morning or evening sermon. Is this fair?

This year you moms, dads, and teen-agers offer a day or two of service as assistants. Don't leave it up to a few. You can be blessed by a combined prayer of the five-year-olds as well as the ministry of the priesthood.

A SISTER IN FAITH

My Daughter Was Baptized Today

Today one of the fifth generation of my family united with the church when my daughter was baptized and confirmed.

At the time neither my daughter nor I realized the extent of this marvelous event. For this generation has received a greater blessing than all of the former ones. We have been endowed with the privilege of caring for four daughters. In the past there has been one lone woman in each generation who has remained strong and steadfast in the faith of the church. Only a few of the men have united with the church and become active in the priesthood. Of these none have left any direct descendants.

What a truly great responsibility and opportunity has come to me. If I remain faithful to my heritage the opportunity for me in this generation is limitless. If my children can become aware of the tremendous

tasks that lie before them and are willing to work diligently in the building of the kingdom my cup of joy shall be filled to overflowing.

In the past I have prayed for a son that I might be able to help strengthen the priesthood. I realize now that I have an even greater responsibility in these, my daughters. I thank God daily for the incentive he has given to me, and I truly realize he has blessed me beyond my fondest hopes and dreams.

As my children establish their homes and become a part of the kingdom, I shall know of a surety that greater work hath no woman than this, that she give her life for the building up of Zion.

SHIRLEY JOHNSON MORFORD

Pontiac, Michigan

From a Friend in Iran

It is a great joy for me to receive the *Saints' Herald* which started coming to me a few months ago. Maybe someone of the Saints (probably Brother R. L. Amsberry) took it upon himself to help me in this way. Thank you all. May God bless you to help more earnestly in establishing Zion through this useful instrument.

It is my desire that the people over here will someday have the opportunity to hear the gospel as it is in the unchangeable Christ.

DAVID THOMAS

Kermanshah, Iran

A Plea for Rescue Missions

I have been thinking for some time about writing my testimony to the *Herald*. I was baptized last November at San Diego, California. We were visiting our daughter there at the time Apostle Holmes was holding a meeting. We did not miss a one of his sermons.

I have been very happy since coming into the church. Since my baptism it seems God has opened the windows of heaven and poured out many blessings in health, employment, in other ways.

I was reared by good God-fearing parents back in the Ozarks of Missouri. My father, a musician, was a member of the Church of God (not Pentecostal). My mother died when I was a small boy. When I left home I went a long ways in sin. I never found happiness in anything I did.

I would like to say to the young folks, Seek the Lord in your youth and start working for him. It will save you many heartaches, and, oh, the happiness in a life of service for the Master! My greatest regret is that I did not find and accept the gospel in my youth.

While I was working up in the big woods of Oregon, one Saturday I went to Portland. While there I decided to call a friend. I

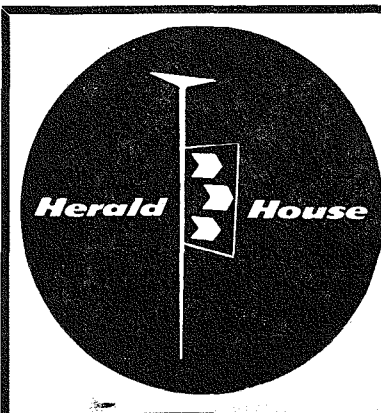
looked for a phone and noticed one in a building. I went in to ask permission to use it. The man in charge not only said I could use it but also asked me if I needed money to make the call. Then, after I made the call, he asked me if I would have a bowl of hot stew (the weather was cold and damp). I thanked him and said, "No," but I became interested in just what kind of place this was. It had a long table where people ate, beds for folks to sleep in, a storeroom with clothing for the needy, and a chapel where one could rest, read, or pray. There was preaching every night.

I went back to my work in the woods, but I kept thinking of this place. I was sure Christ would approve of it, for he said, "Do good to all men." This old man was trying to help everyone. He seemed to have time for all who came to him, no matter what was wrong or how low they had gone in sin. He said, "They all have a soul to save, and God wants me to help them." When I had another day off I went back. I liked it—the singing, the music, the prayers. My soul was so starved for Christ and the gospel that the more I went the more I wanted to go. God was with me, and I went to the altar and prayed. I "accepted Christ," as the Protestant church put it. I asked God to help me cleanse my life of everything I was doing that was not right—and I was doing many things which were not pleasing in his sight. I know he helped me, for I could not have given up the habits I had if he had not come to my rescue. I was completely delivered from the habits of tobacco and drinking. I was happy and wanted to go out and tell the whole world what God had done for me.

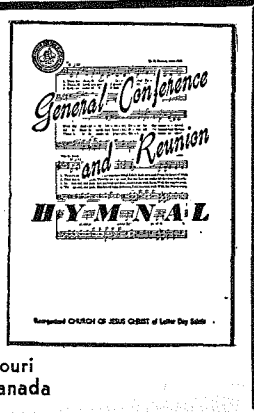
I had done a lot of reading in my Bible, and I did not seem to agree with the churches, so I got ministerial papers with a nondenominational organization that issued licenses to preach. I went out and preached Christ to the people. I was happy in a way, but I felt that there was something missing. I know now that it was the gospel. You see, I had Christ preached to me, but not the power of God unto salvation. I did not know I could talk to someone about Christ and still not give him the gospel. In I Corinthians 15: 3, 4 Paul says, "For I delivered unto you first of all that which I also received." As a witness for Christ one must see to it that those who are being helped have a clear understanding of the gospel. I can see now what the Bible means where it says, "Many are called, but few chosen." I had been called but not chosen. Now I feel that I have been called out of darkness unto a marvelous light. I will always praise God for leading me along until I found the truth, but how much better it would have been if I had found his church in my youth! The old man was doing all he could for the people, and I know he will in nowise lose his reward, but he was not preaching the full gospel.

Now there are a lot of things I don't understand about the church. It has many auxiliaries in it—Sunday school, young people's department, women's department, men's clubs, but no downtown rescue mission like the one I found in Portland. What I'm trying to say is this: If it had been our church mission I would have found the church sooner, and how do we know that others would not have found it, too? Don't we have anyone in the church who wants to minister to the down-and-out person? I believe if Christ were here we would find him right down on the skid row helping the people who are not able to help themselves.

Now I hear someone say, "They should not be in that condition." We are not to judge. Christ said we would always have the



35c each; 10 for \$3.20; 25 for \$7.25; 50 for \$13.00; 100 for \$23.00; 250 for \$50.00; 500 for \$85.00; 1000 for \$145.00.



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poor with us. Everyone of us has a soul to save, and we are to take the gospel to people not just out in the residential section but everywhere—the man that is passing by, the young boy away from home with no friends in town, the young girl who needs a helping hand, the family that lives in a hotel room and doesn't have the right kind of clothing to wear to the big church but could cross the street almost every night and listen to the songs and the message in a downtown mission. I know how their souls are starving for the word of God. I was like that. But are they getting the wrong message as I did?

Don't we have any mission-minded people in the church who would be willing to go downtown once a week or month and stand on a street corner and tell the story of the gospel as it should be told? Are we ashamed of Him? If so, he will be ashamed of us (Mark 9: 38). These people need the gospel to free them, for they are held in the snares of Satan, being drawn to spiritual death. Are we going to help them? I sometimes think of Amos 6: 1, "Woe to them that are at ease in Zion," and also "They that are whole need not a physician; but they that are sick." "I came not to call the righteous, but sinners to repentance (Luke 5: 31, 32).

In my missionary work of about twenty years, I preached in churches and missions in almost every city in the United States, but not one time did I find a Latter Day Saint rescue mission. I help to open many missions, helped to organize seven, and was superintendent of a Baptist rescue mission in Phoenix, Arizona, for a while. These institutions are doing a good work in helping materially, but we know they don't give people the fullness of the gospel, and that is what they need.

I don't believe we can be saved in our sins. Christ came to save us from our sins, and I believe I could fall from grace. I did not make many friends among the church people because of my beliefs. I remember on one occasion I was asked to deliver the message at a certain church at the eleven o'clock service. There was a large crowd of nice-looking people. I believed in just opening my mouth and letting God fill it. In a few days the pastor came to me and told me that I had just about torn up his church. Well, I still say sin is sin no matter where we find it.

I'm just "eight months old in the church," and have a lot to learn about this great Restoration movement, but I know God is no respecter of persons and that if I come to him in faith he will guide me into all truth.

I'm asking for every one of you to pray for me that God will have his way in my life, and that if the time ever comes when the church is led to open rescue missions I will be permitted to have a little part in it. My heart goes out to these poor people who can't help themselves. I would be willing to spend the rest of my life working in such a mission. I know we have lots of people now in the church who would gladly do this kind of work, but they are waiting to be sent out. There is a great price on one soul—the lost sheep (Matthew 18: 12).

We are isolated members living forty-seven miles from the church. I work seven nights a week and don't get to be in the services often. I'm thinking of making a change where we will be close to a branch. Pray for us that we will not make a wrong move and that we will go onward and upward to the mark of the high calling.

L. D. HUTCHINGS

P. O. Box 332
Picacho, Arizona

Briefs

New Missionary in Area

TOLEDO, OHIO.—Elder Donald Winquist, the pastor, was ordained a high priest recently by Apostles Oakman and Lents.

Since the first of the year, six have been baptized, and four babies have been blessed. Dawnalee McKenzie was baptized by her father, Howard McKenzie. On May 17, Ruth and David Justice were baptized by the pastor.

On Children's Day, the children furnished the program, under the direction of Clara Winquist. Wayne Crandall gave the sermon. Three children, Aleta Justice, Joan Moore, and Eloise Wilson, were baptized. Elder Harry Larche was the officiating minister.

Cottage meetings are being held throughout the city.

Helen and Maurice Green are Zion's League leaders. They have sponsored several projects, including a car wash. Four of the Leaguers plan to attend Graceland this fall. Patty Reed won a scholarship in the band section of a state-wide music contest. She plays saxophone. She will attend Interlochen, Michigan, institute for two weeks of study.

Pearl Emahiser is women's department leader. The women meet twice a month. One meeting is devoted to making pads for the Cancer Society. The worship service and prayer circle has brought unity which extends into all the church activities.

Many nonmembers attend the monthly suppers sponsored by the women.

Clara Winquist was principal of a vacation church school, held June 23-29.

Kenneth and Shirley Green, formerly of Kirtland, Ohio, are the new missionary couple in the area.—Reported by MARIAN WILLMARTH

Nine Baptized

SACRAMENTO, CALIFORNIA.—A one-day district conference was held in Yuba City March 29.

The Sacramento and Arcade branches met at a local park for an Easter sunrise service. A pageant was presented, and Elder Myron R. Schall gave the sermon. Services at the church began with Communion. An Easter play, written and directed by Jewell Dawson, was presented in the evening.

A weekly class in public speaking for priesthood members and teachers was conducted for six weeks by Brother Schall.

Work on the new classrooms and junior chapel is to begin in July. A "Country Fair" was held in April for the building fund, in addition to a successful rummage sale and many bake sales.

Rodney Brian, son of Albert and Arlene Cardosa, was blessed by Evangelist W. H. Dawson and Brother Schall recently. Mrs. Cardosa is the former Arlene Whitaker. Gary Marcus, son of Adam and Ruth Meier, was also blessed recently by Brother Schall and Elder Eli Bronson. Mrs. Meier is the former Ruth Swaney.

Nine were baptized at the evening service on Children's Day. They were Debbie Smith, Sandra and Vickie Heath, Leslie Lytton, Annette Ogden, Linda Howard, Chrissy Lessing, Gayle Clark, and Jack Graham. Brothers Schall, Kelly Winsor, and Neils Olsen officiated. A confirmation service was held June 11.

Brother Eli Bronson has been hospitalized, but is now much improved.—Reported by LENA SWANEY

Baldwin Organ Provided for Church

DENNIS PORT, MASSACHUSETTS.—Maynard Cummings, a recent high school graduate, was recently baptized by the pastor, Elder George E. Armeson.

In April, Seventy Lester I. Tacy spent a week with the Saints. He preached twice and visited with different groups.

The purchase of a Baldwin electronic organ has been made possible by a memorial fund.

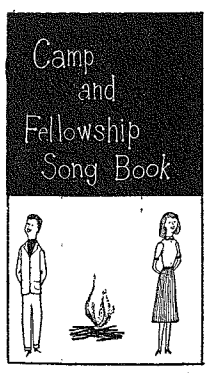
The women's department, under the leadership of Madeline Dunford, has had many worth-while meetings and projects. New combination screen and storm windows are to be installed as a result of the labors of the Helping Hand Society.—Reported by SARAH BERRY

Small Group Builds New Church

ATKINSON, NEBRASKA.—A small group of Saints has accomplished the herculean task of building a church. The twenty-five members held special services on Sunday, May 18, and an open house introduced the church to the community of Atkinson. Approximately three hundred from the community and surrounding towns attended the opening.

Construction began last fall, under the direction of a building committee. Most of the labor was donated by members. The site is adjacent to U. S. Highway 20 in the north-east part of Atkinson. Anticipating growth, the members provided the chapel with pews for seating 110 people, and it will accommodate about 150 with the addition of chairs. One wing of the L-shaped building will house the church school department.

District President Arthur F. Gibbs was in charge of the opening service, and Emery Jennings, president of Far West Stake, was guest speaker. The mayor of Atkinson, Willard S. Linville, presented a brief welcome on behalf of the community. Ralph Schrank, mission pastor, offered the invocation. Others participating in the opening service were John




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Herald House

F. Schrunk, Jr., Fred R. Horne, Jr., Mrs. Vera Paddock, Mrs. Lois Ries, and Miss Verna Pruss.

The building committee which spearheaded construction included Roy L. Ries, Charles R. Peterson, Fred R. Horne, Jr., Vera E. Paddock, and Ralph Schrunk.—Reported by **MIS-
SION REPORTER**

Baptismal Service Held

RIVERSIDE, CALIFORNIA.—On June 8 the branch held a baptismal service in the San Bernardino font. Elder Wilson Ritchie was in charge of the service.

Elder Paul Moore gave the prayer, and Elder Bert Grosfield gave the Scripture reading. The sermon was also by Brother Grosfield. Rex Moore performed the baptisms.

The following were baptized and confirmed: Brenda Dumas, Lynn Gallup, Pamala Hulburt, Judy Long, Raymond Moore, Cathy Ann Staszak, and Caren Gillian. Brenda was confirmed by Brothers Moore and Grosfield. Lynn was confirmed by Brothers Ritchie and Moore. Pamala was confirmed by Brothers Grosfield and Ritchie. Judy was confirmed by Brothers Ritchie and Moore, and Raymond was confirmed by Brothers Moore and Ritchie. Cathy Ann was confirmed by Brothers Grosfield and Moore, and Caren by Brothers Ritchie and Grosfield.—Reported by **VIOLET
M. STEELE**

New Pastor Chosen

DE KALB, TEXAS.—Since the death of the pastor, B. F. Pollard, in January, a business meeting was called by District President Richard M. Reid. Elder T. B. Sharp was elected pastor.

The branch has just finished paying for the furniture in the new church. The money needed to complete the payments was donated at an ice-cream and cake social on June 13.

The guest speaker in May was Elder Derryl Bush of Winthrop, Arkansas. J. T. Morrison, Jr., of Shreveport, Louisiana, was the speaker on June 22.—Reported by **ZELLA
POLLARD**

Women Meet for Evangelism Institute

ALVA, OKLAHOMA.—The western Oklahoma Regional District Women's Institute was held April 20. The theme was on building the church through evangelism. Women attended from Alva, Canton, Enid, Seiling, and Woodward.

The institute opened with a worship service under the direction of Enid, with Harriet Womack giving the devotional, assisted by Gerry Bingham and Velma Graves. A special number was sung by Jeanetta Wells, accompanied by Billie Johnson of Alva.

Reports were given by Irene McAlester of Alva, Luella Long of Canton, Ida Feely of Enid, and Esther Van Dorn of Woodward.

At the regular church hour, Elder Melvin Rittenhouse of Woodward was speaker. His sermon was entitled "Ye Are His Witnesses." Pearl Harrison sang "The Stranger of Galilee," accompanied by Patsy Van Dorn. Both were from Woodward.

A covered dish luncheon was served to ninety-two, with Alva Branch in charge of the serving.

In the afternoon, Amy Mooney gave a report on standards of health and nutrition. She is from Woodward.

A panel consisting of Liby Stites of Alva; Eileen Day and Esther Van Dorn of Woodward; Ida Feely of Enid; and Luella Long of Canton discussed the following topics: Importances and Methods of Evangelism; Gains through Leadership; Respect for Authoritative Priesthood; and Financial Activities.—Reported by **ROBERTA RITTENHOUSE**

Children Blessed

HOBBS, NEW MEXICO.—Erich Ziegenhorn, born October 17 in Independence, Missouri, son of Mr. and Mrs. Howard Ziegenhorn, was blessed by his grandfather, Elder Forrest Ziegenhorn, pastor of Hobbs mission, and Elder Charles Brown of Eunice, New Mexico, recently.

Terry Lynn Brown was blessed by Elders Brown and Ziegenhorn the same day. Both blessings occurred soon after the mission was organized, early in 1958.—Reported by **BRANCH REPORTER**

Mrs. Wallace Smith at Women's Retreat

WALLA WALLA, WASHINGTON.—All departments of the church school took part in the Easter service.

A special meeting was held April 27, and Mrs. John Miller was chosen as vacation church school leader. The same Fair booth committee was decided upon for this year. Elder John Fletcher was accepted as solicitor, to replace Mrs. Charles Miller, who resigned because of illness.

Sally Jo and Susan Gail, daughters of Mr. and Mrs. Hurshel Fleenor, were blessed May 4 by Elders Frank Wilcox and John Fletcher.

Seventy G. Wayne Smith began a series May 4. He presented slides at the church on Sundays and Wednesdays, and the rest of the two weeks was devoted to cottage meetings. Four were baptized at the close, on May 18. They were Linda Reger, Melissa Henley, and Mr. and Mrs. Hurshel Fleenor.

Brothers Smith, Wilcox, and Fletcher officiated at the confirmations, and each received a *Church Member's Manual* from the pastor.

Assisting during the series were Elder A. M. Crownover of Richland, Washington; Paul Crinzi, district president of Spokane, Washington; and Hollis Yarrington of Milton-Freewater, Oregon.

New officers for the Liahona Circle are Mrs. Stewart Croft, secretary; Mrs. Brant Hill, treasurer. At the meeting on May 19, a farewell gift was presented to Mrs. Paul Gerstel, who went with her children to join her husband in California. Study material was "I Will Be Aware." Plans were made for the retreat May 24-25.

Eleven members and two visitors attended the retreat, where Mrs. Wallace Smith taught classes. At the evening banquet, Sister Smith told some experiences in Europe and England.

At the dedication service, Mrs. Smith and Mrs. H. C. Hight, district women's leader, lighted candles which were used to light the candles of all women present.

On the return to Walla Walla the group stopped in Waitsburg to help celebrate Jennie Dell's eighty-ninth birthday.—Reported by **ELAINE SARGENT**

Two Recent Baptisms

LANCASTER, OHIO.—A priesthood retreat was held at Canter's Cave Park June 22.

On June 8, Ruth Dickson (Mrs. R. B.) and Kaye Schmidt were baptized by E. E. Campbell and H. D. Koontz. Elders officiating in the confirmation service were E. L. Smith and E. H. Caldwell.

On June 29, E. E. Smith of Columbus, Ohio, was the morning speaker. A picnic was held at the pastor's farm home. Elder George Howdysshell is pastor.

Ronnie Howdysshell plans to attend Grace-land this fall.

Mrs. E. E. Campbell is women's department leader.

The building fund is slowly climbing to its goal.—Reported by **MRS. CORA STONE-
BURNER**

Blessings Performed

ATHERTON, MISSOURI.—Kelvin Warner, son of Mr. and Mrs. William Hall of Saskatoon, Saskatchewan, was blessed April 6 at the Atherton church by Elders D. R. Hughes and O. A. Clark.

Tamela Sue, daughter of Mr. and Mrs. Noel Ewing of Independence, was blessed by Elders Hughes and Kenneth Rich on May 11, at the Atherton church.

Dana Lu, daughter of Mr. and Mrs. Lloyd Graybill of Atherton was blessed by her uncle, Elder Vivian Graybill of Kansas City, and Elder Hughes on May 25.—Reported by **BRANCH REPORTER**

HERALD HOUSE BOOK CATALOG-1958

The 1958 edition of the Herald House Book Catalog is now available. It lists and describes books offered to the church public under the recommendation of the General Church and Herald House. Book Stewards, pastors, and appointees receive this catalog automatically. Others may receive copies at no charge on request.



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GUELPH, ONTARIO
CANADA

Reunion Schedule

Reunion Theme: "Jesus Christ Our Heritage and Hope"

DATE	REUNION	PLACE	FOR RESERVATIONS WRITE TO:
July 19-27	Blue Water (Detroit International Stake)	Lexington, Michigan	O. K. Byrn 363 Louise Ave. Highland Park 3, Michigan
July 19-27	Central Missouri Stake	Odessa, Missouri	Willard Becker Box 355 Warrensburg, Missouri
July 19-27	Alberta, Canada	Neutral Hills Reunion Grounds	D. K. Larmour 7916 - 91 Avenue Edmonton, Alberta
July 19-27	Ozark Reunion	Racine, Missouri	Arthur Dixon P. O. Box 451 Miami, Oklahoma
July 21-28	Black Hills*	Bob Marshall Camp Custer, South Dakota	Luther Troyer 2526 Main St. Torrington, Wyoming
July 26- August 2	Kansas City Stake	Lake Doniphan Excelsior Springs, Missouri	J. E. Baldwin 1318 E. 30th St. Kansas City 9, Missouri
July 26- August 3	Chatham, London (Erie Beach)	Erie Beach Blenheim, Ontario	Luther Walkingwood Merlin, Ontario
July 26- August 3	Los Angeles Stake	Camp Buckhorn Idyllwild, California	Francis E. Hansen 3851 So. Grand Los Angeles 37, California
July 26- August 3	Northwest	Silver Lake Everett, Washington	Kenneth Logan 2820 North Mason Tacoma, Washington
July 26 - August 3	Lakehurst Reunion	Lakehurst Reunion Park Maquoketa, Iowa	C. M. Beil, 1128 Keith Court, Clinton, Iowa
July 27 August 3	San Francisco Bay District	Happy Valley Conference Grounds Santa Cruz, California	Don E. Manuel 145 Fiesta Circle Orinda, Calif.
July 27- August 3	Wisconsin, Minnesota	Luther Park Chetek, Wisconsin	O. G. Kimball 190 18th Ave. S. Wisconsin Rapids, Wis.
August 1-5	British Isles Mission Reunion	Enfield, England	
August 1-9	Des Moines	Guthrie Grove Reunion Park Guthrie Center, Iowa	Edward G. Beye 2346 E. 13th St. Des Moines, Iowa
August 2-10	Southern New England	Onset, Massachusetts	Victor J. Witte 1386 Massachusetts Ave. Lexington, Massachusetts
August 2-10	Kirtland	Kirtland, Ohio	Walter Conway RD No. 2 Willoughby, Ohio
August 2-10	Blue Water (Flint-Port Huron & Eastern Michigan Districts)	Lexington, Michigan	Almer Sheehy 1209 Miller Port Huron, Michigan
August 2-10	Southeastern Illinois, Central Illinois & St. Louis	Brush Creek (near Xenia) Illinois	Ronald E. Manuel 4250 No. Grand Blvd. St. Louis, Missouri
August 8-17	Far West Stake	Stewartsville, Missouri	F. L. Dickson 517 1/2 Francis St. St. Joseph, Missouri
August 9-17	Oklahoma	Robbers Cave State Park Wilburton, Oklahoma	O. O. Dollins Wilburton, Oklahoma
August 9-17	Western Iowa	Guthrie Grove Reunion Park Guthrie Center, Iowa	E. L. Edwards Woodbine, Iowa
August 9-17	Southern California District	Camp Buckhorn Idyllwild, California	Roy Ash 2143 Anthony Drive Ventura, Calif.
August 9-17	Northern & Upper Michigan Peninsula Districts (Park of the Pines)	Boyne City, Michigan	Rex Stowe 1307 Dakota Ave. Gladstone, Michigan
August 10-17	Lamoni Stake	Graceland College Campus Lamoni, Iowa	L. W. Kohlman Lamoni, Iowa
August 10-17	Western Montana	Deer Lodge, Montana	Harvey Eliason Route 1 Deer Lodge, Montana
August 10-17	Boise District	Hagerman, Idaho	Lysle Gilmore Hagerman, Idaho
August 15-22	Hawaii	Camp Erdman Mokuleia Oahu, Hawaii	Stephen A. Black 1666 Mott-Smith Drive Honolulu 14, Hawaii
August 16-22	Southern Indiana	Rivervale Park Mitchell, Indiana	Lyle Gatrost Vine Grove, Kentucky
August 16-24	Arizona-New Mexico	Arizona Church Conference Center Camp Prescott, Arizona (Box 1986)	Robert I. Wakeman 67 Cypress Phoenix, Arizona
August 16-24	Northeastern Illinois, Chicago & N. Indiana	Camp Manitow Route 4 Cassopolis, Michigan	James B. Burdick 2399 W. 107th Place Chicago 43, Illinois
August 16-24	Eastern Colorado	Pine Crest Camp Palmer Lake, Colorado	Ward A. Hougas 480 Marion Street Denver 18, Colorado

* This reunion ends on Monday

Recent Ordinations and Baptisms

OKLAHOMA CITY, OKLAHOMA.—District conference convened June 8, at Robbers Cave State Park, Wilburton, Oklahoma, to recommend for ordination three Oklahoma City men, and to elect General Conference delegates.

Richard E. Jones was recommended to the office of elder, Charles Vickrey and James Dean Sierman to the office of deacon.

A fellowship service began the Sunday activities, with Apostle D. Blair Jensen in charge, assisted by District President O. O. Dollins and Elder Clifford Gaither, counselor.

The Oklahoma youth camp again met at Robbers Cave State Park on June 8, immediately following the conference. One hundred and twenty-five young people and twenty-four leaders were present for the week of activity.

Vacation church school was held June 2-14 under the leadership of Lindell Gough and Goldie Hatfield, with others assisting them.

The branch is remodeling the upper sanctuary and plan to have it finished for the annual branch conference. When completed, the church building will be officially dedicated. Most of the work is being done by local members.

Robert G. and Irene Pugh were baptized and confirmed on Sunday, June 22.—Reported by ETHEL B. DILLON

Stewardship Program Presented in Homes

LANSING, MICHIGAN.—Because of growth in the branch, the Delhi mission was organized February 2, under the direction of Elder L. E. Miller, Lansing branch president, and District President Alva J. Dexter. Elder George Whitmore is the presiding elder of the mission, which meets at the Miller Road community hall, 5118 Currey Lane, in Lansing.

Seventy George Njeim held a two weeks' series of missionary sermons March 30 - April 13, using an Easter theme.

The "Abundant Life" program is being presented in the three congregations of the Lansing Branch during the summer months. The goal is to visit and present this stewardship plan to all families in the Lansing, Delhi, and Charlotte congregations.

On June 8 at Charlotte congregation, Harry C. Carlisle was ordained to the office of elder by Elders Donald Richards and L. E. Miller, and Clarence W. Sanderson was ordained to the office of elder by Evangelist E. R. Carter and Elder L. E. Miller.

On June 29 at Delhi congregation, John O. Fiscus, Jr., was ordained to the office of priest by Elders Miller and George Whitmore, and Forrest I. Walters was ordained to the office of deacon by Elders Whitmore and Edward Premoe.—Reported by SHIRLEY FISCUS

First Vacation Church School a Success

LUCASVILLE, OHIO.—The week beginning June 16 will be remembered by both workers and students because it was the first time vacation church school had been held in Pleasant Valley Branch. The school was a success. There was a daily average attendance of seventy-four, with many visitors on the final day.

Staff members were Charles Parks, director; Violet Crabtree, principal; Fairy Altman, junior teacher; Doris Hiles, primary teacher; and Cora Fee and Evelyn Robinson, kindergarten teachers. Many others also assisted.

A picnic for all was held June 20.—Reported by CHARLES PARKS

Sanscripts

Seniors Meet the "Alums"

The Alumnae Association gave a banquet for the graduating class on the evening of June 18. The party was held in the Veterans of Foreign Wars Hall.

After the delicious turkey dinner, graduates were introduced to the "Alums" present by Estella Hansen, membership chairman. After introducing them, Miss Hansen invited them to become members and assist in carrying on Alumnae projects for the improvement of the school.

The program for the evening was planned by Margaret Elser and her committee. Mrs. Stella Earnshaw, Alumnae president, presided over the evening activities.

The "Alum" traveling the longest distance to attend the banquet this year was Mrs. Beulah Harning Schafer, class of 1943. Mrs. Schafer and her family now reside in Ponchartrona, Louisiana.

Student Nurses Enjoy Swim

The Rockwood Country Club of Independence has extended the privilege of the use of its swimming pool to the School of Nursing. The student nurses had their first swimming party of the season there on June 21. Lacschia Swetnam of Hady, Arkansas, sports chairman, was responsible for arrangements for the party.

Reception for Ashenhurst

Chaplain Ray Ashenhurst performed his last duties as chaplain at the "San" on Sunday, June 29.

In the afternoon of that day, hospital employees and medical staff gave a reception for Chaplain Ray and his family. Approximately three hundred guests came to bid the family farewell and extend their best wishes.

Mr. Deaver, Hospital Administrator, spoke for the group, expressing regrets and wish-

ing the Ashenhursts the best of everything. He introduced Lee Ralston, Hospital Comptroller, who presented gifts to them which will be useful to them in their new assignment. Melvin Knussmann, X-Ray Department, and John Mayne, Maintenance Department, assisted Mr. Ralston.

Elizabeth Rittenhouse, Communications Department, headed the committee which planned the reception. Cora Resch of Information, and Marion Beining, nutrition instructor, were responsible for the beautiful flower arrangements. Barbara Forster of Medical Records furnished the music for the afternoon.

Dr. and Mrs. Charles F. Grabske and Mr. and Mrs. A. Neal Deaver were in the receiving line with the Ashenhursts. Mrs. Otto Elser and Mrs. Lee Ralston presided over the tea table.

Convocation for "New" Chaplain

On June 30, Brother Robert Farnham began to fulfill his assignment as chaplain at the "San." On July 2 two services were held to introduce Brother and Sister Farnham to the hospital staff.

Bishop H. L. Livingston represented the Board of Trustees in presenting the Farnhams. Music for the occasion was supplied by student nurses Carrah Hendrix of Independence, Sharon Sturgeon of New Albany, Indiana, and Betty and Shirley Worthington of Alpena, Michigan. After brief talks by Brother and Sister Farnham, Brother J. E. Martin (acting chaplain) offered a prayer of dedication. Mr. A. Neal Deaver was in charge of the service.

Miss Butterworth to School

Vida Butterworth, Educational Director of the School of Nursing, is in New York City this summer attending Teacher's College, Columbia University. Miss Butterworth is taking courses in school administration. Anyone wishing to contact her may do so by writing her at Whittier Hall, Columbia University, New York City.

Bulletin Board

Services in Quincy, Illinois

A mission was organized recently in Quincy, Illinois, and services are being held in the YMCA Building at Fourth and Jersey Streets. Church school begins at 9:45 and morning worship at 11:00. Visitors may contact Pastor E. A. Carpenter at 17 Brennan Drive (telephone Baldwin 3-7646).

Appointees' Addresses

Warren H. Chelline
14 DeLuna Drive
Pensacola, Florida

Robert M. Seeley
2176 Harris Street
Eugene, Oregon

REQUEST FOR PRAYERS

Mrs. Juanita Taylor, 1506½ Jule, St. Joseph, Missouri, requests prayers for her father, Basil Sturgis, who is making a slow recovery from surgery.

ENGAGEMENTS

Johnston-Gabriel

Mr. and Mrs. Paul E. Zellers of Columbus, Ohio, announce the engagement of Mrs. Zellers' daughter, Connie Sue Gabriel, to William Lawson Johnston II, son of Mr. and Mrs. W. L. Johnston of Westerville, Ohio. The wedding will take place August 16 at the Reorganized Church, North Congregation, after which both bride and groom will return to Graceland College.

Hillson-Dobson

Mrs. Gertrude Roddick of Lancaster, Wisconsin, announces the engagement of her daughter, Dorothy Arlene Dobson, to Merle T. Hillson, son of Mr. and Mrs. Gerhard Hillson of Blooming Prairie, Minnesota. Dorothy is a graduate of Graceland College and Drake University. Merle attended St. Olaf College and is now studying agronomy at Iowa State College. The wedding will take place at Lancaster on August 17.

WEDDINGS

Qualls-Carpender

Gloria Carpender, daughter of Mr. and Mrs. Paul Carpender of Independence, Missouri, and Duane F. Qualls, son of Mr. and Mrs. Wayne Qualls of Kansas City, Missouri, were married June 29 in a double-ring ceremony at Stone Church in Independence, Elder Charles Neff officiating. Both are graduates of Graceland College. They are making their home in Independence.

Larson-Allen

Rachelle Allen, daughter of Mr. and Mrs. G. Allen, and David E. Larson, son of Mr. and Mrs. Ernest Larson, were married May 25 at the Reorganized Church in Walla Walla, Washington, by Elder Frank Wilcox. They are making their home in Walla Walla.

Gorden-Doty

Nancy Dee Doty, daughter of Seventy and Mrs. Harry L. Doty of Miami, Oklahoma, and Jerry Lee Gorden, son of Mrs. Clarence Wickens of Lamoni, Iowa, were married June 1 in the assembly chapel at Graceland College. Elders Ned L. Jacobsen and Wayne R. Small, uncle of the groom, officiated. Both Nancy and Jerry are 1957 graduates of Graceland. They are making their home in Underwood, Iowa, where Nancy will teach school.

BIRTHS

Mr. and Mrs. Victor H. Lancaster of Lamoni, Iowa, announce the birth of a daughter, Talitha Gale, born July 12 at Toledo Hospital in Toledo, Ohio.

Mr. and Mrs. Roy W. Rupp of St. Charles, Missouri, announce the birth of a daughter, Jill Sue, born July 5. Mrs. Rupp is the former Sue McCoppin of Maysville, Missouri.

Elder and Mrs. Charles Mundorff of West Branch, Michigan, announce the birth of a

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United States, Mexico, Canada, Alaska, Hawaii	\$1.75
England	3.30
Norway, Germany and Holland	3.40
Australia and New Zealand	5.60
Society Islands	6.25

Regular

1st Class, United States only	1.50
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Box 477	Box 382
Independence	Guelph, Ontario
Missouri	Canada

son, Charles Ralph, born July 10. Mrs. Mundorff is the former Joyce Cleaver of Cameron, Missouri. Elder Mundorff is missionary to the Central Michigan District.

Mr. and Mrs. Leo Parker of Owendale, Michigan, announce the birth of a daughter, Susan Kay, born June 16. She was blessed on July 6 by Elders John Abbe and Olson McCallum.

Mr. and Mrs. Robert Speaks of Independence, Missouri, became the parents of a son, Robert Bradley, on March 2. Mrs. Speaks is the former Nancy Hynden. Both parents are graduates of Graceland College.

Mr. and Mrs. Jim E. Turner became the parents of a son, Brent Edward, on June 2 in Bremerton, Washington.

Mr. and Mrs. Ray Tompkins became the parents of a daughter, Raylynn Patricia, on June 15 in Bremerton, Washington.

DEATHS

CLISBY.—Rose, daughter of James Hiram and Eleanor Hopkins Van Eaton, was born November 22, 1894, in Spanaway, Washington, and died July 3, 1958, in Seattle, which had been her home since 1925. In 1920 she moved to Saskatoon, Saskatchewan, where she was married to John R. Clisby, who survives her. Until her retirement a year ago she was a clerk at the King County Welfare Department. She had been a member of the Reorganized Church since October 25, 1903.

Besides her husband she leaves two daughters: Mrs. James MacDonald of Pontiac, Michigan, and Mrs. Al Swayne of Seattle; two sons: John Hiram and Keith Clisby, both of Seattle; two sisters: Dr. Claire Van Eaton and Mrs. Ben Nutley, both of Yakima; three brothers: Dr. Ben Van Eaton of Yakima; Dr. Harry Van Eaton of Wenatchee, Washington; and James G. Van Eaton of Eatonville, Washington; and twelve grandchildren. Funeral services were held at Columbia Chapel, Elder Charles Powers officiating. Interment was in Evergreen Cemetery, Seattle.

HANSEN.—Edith Gertrude, daughter of Nettie and Craif F. Newton, was born November 27, 1903, at Tina, Missouri, and died May 30, 1958, at Maryville, Missouri. On May 17, 1924, she was married to Lehman W. Hansen, who survives her. She had been a member of the Reorganized Church since September, 1927.

Besides her husband she leaves three sons: Lehman, Jr., of Council Bluffs, Iowa; Paul F. of Maryville; and Dr. E. R. Hansen of Omaha, Nebraska; two daughters: Mrs. Jean Davis of Emerson, Iowa, and Mrs. Joyce Bell of Maryville; a sister, Mrs. Roy Stratford of Cedar Vale, Kansas; a brother, Leland Newton of Tulsa, Oklahoma; and eleven grandchildren. Elders Conrad Johnson and Raymond Jensen conducted the funeral service at Bedison. Interment was in Rose Hill Cemetery at Maryville.

MILLER.—DeWayne Louis, son of Frank L. and Leah Miller, was born July 17, 1918, in Madison, Wisconsin, and drowned June 13, 1958, in the Applegate River near Medford, Oregon. He was graduated in mining engineering from the University of Wisconsin in 1939, worked in Alaska for three years, and then entered the service of the United States Geological Survey, remaining with it until his death. He was baptized into the Reorganized Church at the age of nine and was ordained to the office of elder in 1952. He served as pastor at Oregon City until he was transferred to Medford in 1956. On July 24, 1937, he was married to Isabelle Kalland, who survives him.

Besides his wife he leaves two sons: Robert and Darrell; and five daughters: Marlene, Jo Carol, Judy Kay, Raine, and Lana, all of the home; his parents of Medford; three sisters: Mrs. Ora Pankow, Mrs. Charles Sweeney, and Mrs. Donna Lohr, all of Madison; and a brother, Merlin, of Urbana, Ohio. Funeral services were conducted by Evangelist Miles Whiting and Pastor James Davidson. Interment was in Siskiyou Memorial Park in Medford. Elder J. L. Verhei gave the graveside prayer.

HEAVILAND.—Alvin Lawrence, was born March 1, 1918, in Flint, Michigan, and died July 5, 1958, at his home in Independence, Missouri, after four months of illness. On April 8, 1938, he was married to Muriel M. Kinsfather, whom he met at Graceland; three children were born to them. He was baptized into the Reorganized Church at the age of eight, was ordained a deacon on October 13,

1940, a teacher on October 26, 1945, and an elder on March 26, 1950. In 1949 he was appointed bishop's agent in the South Crystler congregation, which office he held until his death. He also served as a member of the building committee and was active in Scouting; for several years he was institutional representative and later, neighborhood commissioner. For the past eight years he was employed by the Westinghouse Corporation as a departmental inspector.

He is survived by his wife; a daughter, Brenda, and two sons, Gary and Brent, all of the home; his parents, Mr. and Mrs. Edward Heaviland of Detroit; a sister, Mrs. Harry Randall, also of Detroit; and six brothers: Lloyd of St. Joseph, Missouri; Clarence and Ralph of Detroit; Leon of Eau Claire, Wisconsin; Carl of Milwaukee, Wisconsin; and Lewis of Mountain View, California. Funeral services were held at Speaks Chapel in Independence, Elder Grant Dobson, Floyd Hirst, and Dr. F. M. McDowell officiating.

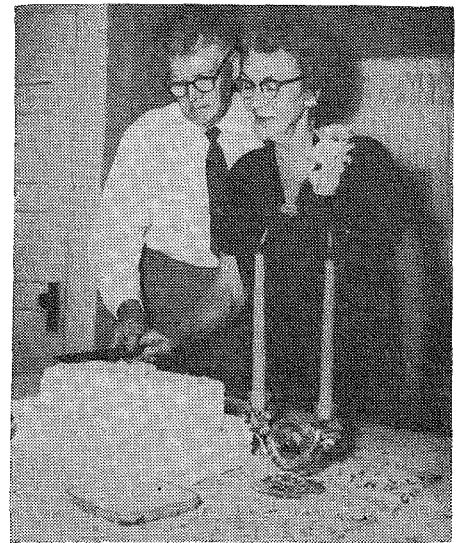
RUNKLE.—Leroy Franklin, son of Frank and Chloe Sherer Runkle, was born April 16, 1909, at Pisgah, Iowa, and died July 8, 1958, at his work as a switchtender for the Sante Fe Railway in Argentine, Kansas. He grew to manhood in Pisgah, but following the death of his father moved to Independence, Missouri. It was here on June 4, 1944, that he was married to Pauline Flowers, who survives him. At the age of eight he became a member of the Reorganized Church, and on January 17, 1954, he was ordained to the office of priest. At West College congregation he had served as junior church pastor, Boy Scout committeeman, and branch solicitor.

Besides his wife he leaves two daughters: Bonnie and Joyce, both of the home; his mother and a sister, Aleta, of Independence; and a brother, Jerry, of Lamoni, Iowa. The funeral was held at Speaks Chapel in Independence, Elders Chris Hartshorn and Herman Chelline officiating. Burial was in Mound Grove Cemetery.

WEIR.—Florence Mable Kelmel, was born October 18, 1922, at New Milford, New Jersey, and died March 25, 1958, at the U. S. Army 98th General Hospital in Neubruecke, Germany. She was married on October 23, 1947, to John C. Weir, an elder, at Sacramento, California. She had been a member of the Reorganized Church since August 8, 1948. She leaves her husband and a daughter, Carolyn.

Correction

The list of survivors in the James Amend obituary (June 23 issue) should be as follows: his wife, Bertha; two sons: Wilbur J. of Hazelton, Idaho, and J. V. (Pete) of Cody, Wyoming; four daughters: Waneta Williams of Bell Gardens, California; Mary Wortman and Dollie Hayes of Bozeman, Montana; and Bertie House of Rupert, Idaho; two sisters: Mrs. A. J. Moore of Bozeman, Montana, and Mrs. William Dale of Long Beach, California; one brother: William of Modesto, California; and fourteen grandchildren.



Golden Wedding Anniversary

Mr. and Mrs. J. L. Conyers, Cameron, Missouri, quietly celebrated their fiftieth wedding anniversary on June 20. As all members of the family were unable to be present on that day, a dinner was held on Sunday, June 15, at the home.

James Leroy Conyers was born on April 19, 1886, at Pisgah, Iowa. Mrs. Conyers, the former Margaret Josephine McCutchan, was born in Richmond, Missouri, on January 22, 1886. They were united in marriage on June 20, 1908, in Cherokee, Oklahoma. Many years of their married life were spent in Oklahoma, and they also lived in Arma, Kansas; Independence, Missouri; and Lamoni, Iowa; before moving to Cameron in 1942. Both are members of the Reorganized Church and Mr. Conyers has been an elder for many years.

They are the parents of three sons: Rex Conyers, University City, Missouri; Roland Conyers, Independence, Missouri; and David R. Conyers, Brookfield, Missouri. There are seven grandchildren and three great grandchildren.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1450	July 21-25, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1230	Sunday, 2:00 p.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

THE SAVINGS

It's not what you've lost, but what you have left that counts.—Harold Russell (who lost both hands in World War II)

CURTAIN TIME

Life has no rehearsal days in it. Each day must be filled up with its appointed work.
—John Wanamaker

FOR YOUR REMINDER BOOK

An expert may be a man who knows all the ways a thing can't be done. He will be surpassed by some amateur who keeps on trying.
—L. J. L.

FOR YOUR REMINDER BOOK

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that

knocketh it shall be opened."—Matthew 7: 7, 8.

DIVIDED INTERESTS

The Scripture brings out some interesting life situations as hypothetical questions. This one may strike you as tragic or funny according to the side of the shield facing you.

The Sadducees asked Jesus about a woman who had married seven men, all brothers, and one at a time (Matthew 22:23-28). "In the resurrection whose wife shall she be of the seven?"

This sect did not believe in the resurrection from the dead. They were trying to confound Jesus or hoping to ridicule his answer. However, the Master treated the question seriously and gave them an unexpected reply: "You do err, not knowing the Scriptures. . . . For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Like many modern Sadducees they were not concerned with right living in their time, but were speculating on otherworldly things. Having one's mind on things which might happen

after this life is over, speculating on the meanings of things which the Lord has not seen fit to reveal, and probing the "mysteries of the kingdom" are interesting diversions; but they do not build character nor the kingdom. Concern over whose wife she shall be in heaven is as unprofitable as reading cartoon strips or crossword puzzles in a geometry class.

C. B. H.

ROTTED FOUNDATION

The deterioration of any government begins with the decay of the principles on which it was founded.—de Montesquieu

NEVER SAY DIE

The cost of living has gone up, but so far it's still worth it.—"Kiwanis"



The Psalms of David *

An unusual and very effective recording, just recently made available, is *The Psalms of David*, composed and played by Ralph Hollander and recited by Agnes Moorehead. The reading of these Psalms against the music of Mr. Hollander's solo violin is sensitive and dramatic and altogether effective and appropriate. Mr. Hollander's music creates poignant and tender moods for the words. The music is more than mere accompaniment, it is rather an intensification of the words in a dialogue where voice and violin have equal status. A speaking chorus is also used in four of the Psalms in the second cycle (Side 2 of the record).

The recording is by LYRIC ARTS and is acoustically and electrically of excellent quality.

Mr. Hollander and Miss Moorehead have done a most skillful and beautiful work. I wholeheartedly recommend their recording to all who would appreciate those marvelous outbursts of the human spirit which were the basis of Hebrew worship long before Christ, and are even yet the basis of a large percentage of contemporary musical worship, *The Psalms of David*.

FRANKLYN S. WEDDLE

*This 12-inch, 33 1/3 rpm long-playing record is available at Herald House, Box 477, Independence, Missouri (\$5.95); or Herald House, Box 382, Guelph, Ontario, Canada (\$7.40).

CLIFFORD R CRAVEN H
 305 NICHOL
 LEE'S SUMMIT MO
 89965-2-59

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SAINTS' HERALD

Volume 105 / August 4, 1958 / Number 31

South Crysler
Church
in Center Stake
is completed

(See page 14)



Photo by H. Tupper Smith

Glenn Sivits



A member of the Kansas City Stake High Council, Glenn F. Sivits has served in this position since March 16, 1947.

Brother Sivits was born May 22, 1908, in North Platte, Nebraska. He was reared "in the church" but, he comments, "When I was younger I never realized that it meant much to me." It wasn't until he reached adulthood that the significance of the church dawned upon him.

After graduation from Iowa University he secured his first position as a school-teacher at Merna, Nebraska. There his religious experience in the small country

town directed him back to the church. Of this experience he writes: "In the town there were only two churches. Teachers were expected to show a good example by attending church. So my wife and I would attend one, then the other. Finally it dawned upon me that what I wanted most of all was to be located where my own church had a group. For a year and a half, my wife and I prayed continually that God would help us locate in such a place. God answered our prayers.

The answer came when Brother Sivits was employed in the school system of Kansas City, Kansas.

The Sivits family includes Sister Sivits (formerly Violet May Coakley); a daughter, Jo Ann, and a son, Dennis Lee. Brother Sivits, in addition to being a graduate of Iowa University, is a graduate of Graceland College. He has taught school since 1935, and has served as pastor of three different congregations in Kansas City.

Construction Work on the Headquarters Building Will Be Completed This Summer

Auditorium Visitors Will See Chamber

VISITORS at the Auditorium this summer will be able to see the new General Conference Chamber, according to G. Everett Berndt, supervisor of the guide service.

Construction work on the huge room is nearly completed. As soon as the construction workers finish, installation of the new seats will begin. Brother Berndt said the seats should be in by the end of August.

The carpeting on the platform and aisles of the chamber will be laid as soon as the seats are installed. This will probably be the last step in the completion of the present work and should be done around the first of September.

Visitors will be able to view the General Conference Chamber from several vantage points, but most visitors will not be allowed on the main floor of the room because work will still be in progress there.

The guide service is expecting to receive many visitors at the Auditorium

this summer. At the end of April this year over 2,000 more persons had visited the headquarters building than during the first four months of 1957.

The construction work presently under way at the Auditorium is credited with the increased number of visitors. Brother Berndt said many persons from the surrounding area have stopped at the Auditorium to see how the work is progressing. He expects the number of visitors to keep increasing as summer vacations begin and persons from more distant areas have an opportunity to come to Independence.

Visitors this summer will also see the new porticoes and the shops area at the Auditorium. The new offices for the Department of Religious Education will not be included in the guided tours.

The first service to be held in the new General Conference Chamber is scheduled for the second Sunday in September.

Brother Berndt suggested that Auditorium visitors utilize the parking spaces

available on the lot northeast of the building and enter through the front foyer. A receptionist is on duty in the foyer during the weekdays and the guide office is located there to assist visitors in seeing the building.

R. Y.

Authors in This Issue

Dr. John Blumenschein (page 5), elder, Mogote, Santa Barbara, Honduras
William Searles (page 7), pastor, Fawn Grove, Pennsylvania

Millard Payne (page 7), priest, Houston, Texas

Roger Yarrington (page 8), assistant editor

Courtney Hunter (page 10), Columbus, Ohio

Everett McGuire (page 11), priest, Independence, Missouri

Dr. F. M. McDowell (page 15), evangelist, Independence, Missouri

Richard Lancaster (page 15), director of youth division

The Upswing in Evangelism

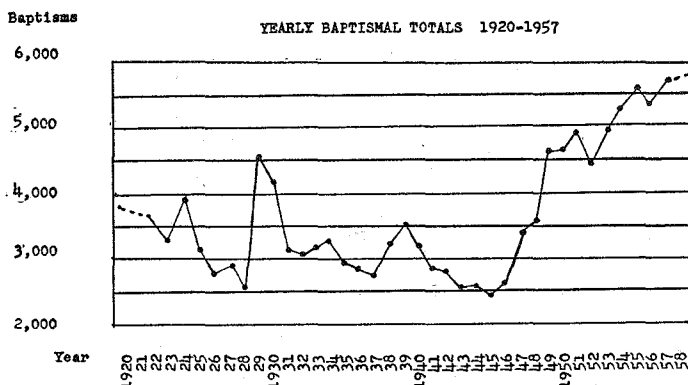
It's time to point out the great strides forward that are being made by missionary-minded members. Under the leadership of the missionary quorums of the church (especially the Seventies), a period of emphasis on training local missionary workers is beginning to produce good fruit.

Of course, the church leaders have always known that the motto "Each one win one" was a *must* in any major advancement in membership; but only in the past ten to fifteen years has the know-how been successfully passed on from full-time missionary to local member. There is, of course, a long period of training still ahead; the trained personnel in the local churches is still small. And many areas have not been touched. But results are beginning to show in statistical reports.

Below is a chart summarizing the yearly totals of baptisms over the past thirty-eight-year period. All the figures except for the year 1921 rather accurately reflect the missionary trend. (The year 1921 includes some cumulative reports which had been relayed from foreign missions after World War I.)

1920—3,827	1939—3,540
1921—5,477	1940—3,238
1922—3,640	1941—2,834
1923—3,349	1942—2,721
1924—3,944	1943—2,512
1925—3,181	1944—2,531
1926—2,853	1945—2,491
1927—2,973	1946—2,674
1928—2,584	1947—3,489
1929—4,665	1948—3,706
1930—4,208	1949—4,738
1931—3,188	1950—4,771
1932—3,072	1951—4,952
1933—3,197	1952—4,462
1934—3,358	1953—4,906
1935—2,987	1954—5,308
1936—2,887	1955—5,554
1937—2,798	1956—5,345
1938—3,375	1957—5,705

Placing these figures on a line graph brings into focus the picture of our years of acceleration and deceleration. It becomes quite clear why our progress numerically during the past nearly forty years has moved in "jerks" instead of steadily.



The mid-twenties saw a period of internal strife in the church which took its toll on our increase, then the church made an all-out effort in evangelism just prior to the Centennial Conference of 1930. But the depression cut our full-time missionary force drastically; baptismal figures skidded down quickly and remained low during the thirties. They were just beginning to build up again when World War II hit. Down went the baptismal effort again, with the low point being hit in 1945. Since that date the missionary arm of the church has grown steadily in a period of church unity and relatively stable world peace.

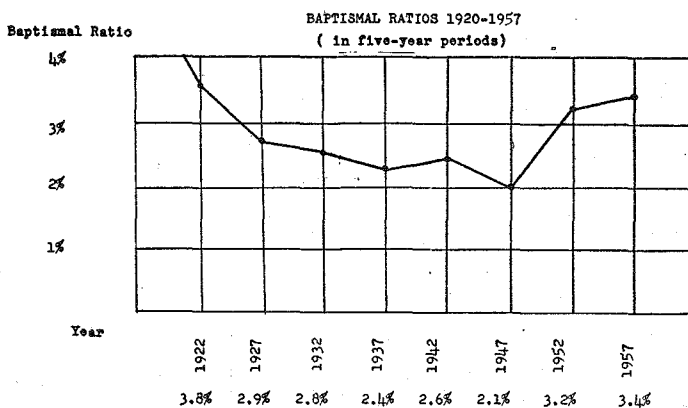
The full-time appointee ministry has in the last two years reached about the same total that was under appointment prior to depression days. It now surpasses two hundred in number. But the ratio of baptisms to full-time ministry has raised from an average of 17 new members per appointee prior to 1931 to 25 new members per appointee during the past ten years. If you consider only the year 1957, this ratio goes on up to approximately 29 new members per appointee.

But this doesn't mean that today's full-time missionary is necessarily any more skillful at getting decisions than yesterday's. Rather it means that the average

branch is doing a better job of "setting the scene" for his entry into the local missionary endeavor. It also means that these trained local men and women are using more individual initiative in pressing missionary efforts while the full-time missionary is out of their midst.

Local people are taking advantage of materials and techniques available and adding these helps to their desire to win people to Christ. "Know-how" is overcoming many feelings of frustration in doing missionary work.

The chart below shows the ratio of baptisms to total church membership during this same thirty-eight-year period.



In 1920 our baptismal increase ratio was about 4 per cent. This decreased to 1.9 per cent in 1945. But in 1957 the ratio had increased back to 3.4 per cent. It has been said that a "living" church must maintain more than a 3 per cent increase in baptisms. Recently we've begun to "live" again!

The call is being made each day for more volunteers to join the ranks of the local missionary training corps. You are invited to be one of them. The upswing in evangelism will continue, but it needs your help!

P. A. W.

Official

No Older Young People's Conferences Labor Day Week End

There will be no church-wide older young people's conference on Labor Day week end this year. This is due to General Conference being held in early October, and the involvement of General Church personnel in Conference preparation. Plans are being made for the resumption of the older youth conferences in 1959.

We would like to encourage those who are interested to plan district or regional conferences this year to include older youth. Suggestions for a theme and its development are to be found throughout the *Pastor's Handbook*; additional helps and ideas may be obtained from the Youth Division of the Department of Religious Education.

RICHARD LANCASTER

Director, Youth Division

Department of Religious Education

Approved

THE FIRST PRESIDENCY

By F. Henry Edwards

Tithing Statement Filer Count

During the first five months of 1958 a total of 18,465 members in the domestic field filed tithing statements. This compares with a count of 16,617 for the same period last year, a gain of 1,848 filers.

Sixty districts and stakes have a larger total of filers at May 31, 1958, than had been achieved at the same date last year. Eleven of these sixty districts have already exceeded the total count for the full year of 1957. These districts are Eastern Colorado, Northeastern Illinois, Miami-Pittsburg, Washington, D. C., Central Michigan, Lansing, Joplin, Rich Hill, Columbia River, Utah and Southeast Idaho, and Seattle.

Waterloo-Clinton, erroneously reported last month as being in this group, is only one filer below the 1957 total, and several other districts have almost equaled last year's count at the end of the first five months of this year.

These figures are most encouraging, and ministry and leadership on the part of priesthood members should enable the church in the domestic field to maintain the substantial gains already made this year.

THE PRESIDING BISHOPRIC

By W. N. Johnson

Appointment of Bishop's Agent Eastern Nebraska District

Notice is hereby given of the appointment of Brother Randall D. Collins as bishop's agent of the Eastern Nebraska District succeeding Brother Emerson Link, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of July and each succeeding month thereafter to Randall D. Collins, 3321 T, Lincoln, Nebraska.

We take this opportunity of expressing our appreciation to Brother Link for the years of service that he has rendered in this office.

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

THE PRESIDING BISHOPRIC

By W. N. Johnson

Approved

THE FIRST PRESIDENCY

By F. Henry Edwards

Proposed Amendments to Rules and Resolutions

Delegates to General Conference Missions Abroad

The basis of representation at General Conference is set forth as follows:

CHURCH ARCHITECTS AND ENGINEERS ORGANIZE

The First Presidency is happy to call attention to the announcement by Brother Larry Smith concerning the organization of a church association for engineers and architects. This appears on page 20.

Each stake and district shall be entitled to one delegate for every one hundred members of said stake or district, and one vote in Conference for each delegate.

Regularly organized branches of the church not included in a district shall be entitled to at least one delegate, who shall have the same privileges as other delegates. When the membership of such a branch exceeds one hundred, that branch shall be entitled to one delegate for each one hundred members. The selection of these branch delegates shall be made in regular branch business meetings or in special business meetings of which due notice shall have been given as to time, place, and purpose.

The enrollment upon which representation at General Conference shall be determined for the various missions, stakes, and districts, and for the branches in unorganized territory shall be the total membership thereof as indicated by the monthly balance in the office of the Department of Statistics two weeks prior to the date of the conference at which delegates are to be elected.

—“Rules of Order” 24:

Rules and Resolutions, page 16.

In missions abroad, where no district organization exists, the spirit of the rule here set forth seems to require that delegates to General Conference shall be selected as though the mission was organized as a stake or district. This interpretation is emphasized by the inclusion of the term “missions” in the third paragraph quoted above. However, missions abroad are not included in the first of these quoted paragraphs. To make this matter clear we recommend:

That the first paragraph of Section 24 of the Rules of Representation be amended by the substitution of a comma (,) for “and” between the words “stake” and “district” and the insertion between the words “district” and “shall” of “, and mission abroad not otherwise organized,” and that after the second “stake” and before the second “district” a comma (,) shall be substituted for “or” and after this word “district” there shall be inserted “or mission abroad not otherwise organized” so that this paragraph shall read:

Each stake, district and mission abroad not otherwise organized shall be entitled to one delegate for every one hundred members of said stake, district, or mission abroad not otherwise organized, and to one vote in Conference for each delegate.

THE FIRST PRESIDENCY

By W. Wallace Smith

(Continued on page 20)

The Saints' Herald

Vol. 105 August 4, 1958 No. 31

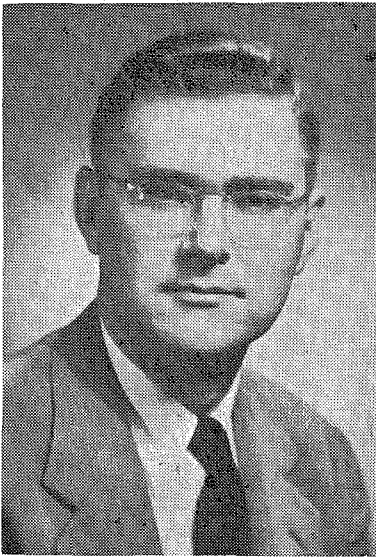
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John Blumenschein, M.D.

Becoming a Healthier People

A venerable prophet, who gives us our first recordings of God's will, spoke forthrightly the words of the Lord, and not the least of the commandments issued in that day are two which apply now. Those simple words, "be fruitful and have dominion upon the earth," are directives for the use of his gifts, that which we survey and our own living substance. These commandments come echoing down to us through the times of man, and when the Lord speaks now the tones have changed. There is a note of chiding, "He that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned" (D. and C. 58: 6).

It is as if we expect to be spoon-fed all our lives even though sources of enrichment are at every hand and each has been given talent to reach out.

So it is in the area of health. Longer life, more joy in living, and greater ease of accomplishment in life's tasks lie ahead for us if we take his commandments willingly and search with wisdom the way of abundant life. Rightly directed efforts in this field will bring their reward; conversely, we cannot always expect to ride in the arms of the Lord with our eyes closed or we will come to a rude awakening.

In any venture certain rules must be observed. If they are not observed the goal is never reached. So before moving out in the hope of health more abundant let us lay the ground rules before us. These rules give us our bearing.

1. God is the ultimate source of all good gifts.
2. God is a God of law and order.
3. His laws have the quality of being constant, therefore they are always reliable for our use.
4. His body of laws governing good health have not been wholly revealed.
5. The means of revelation has been both direct and by study.
6. The body of laws governing health are interrelated and depend on each other. To single out but one law as our whole guide is foolishness.
7. The laws of health are but a part of those forces that have to do with the well-being of man, so it will benefit us to have a background of God's other laws.
8. One must acknowledge the Giver of the law. That is to say the dividends of following his laws—abundant life—necessarily shall be given to his service. If they are used to selfish ends they become negative forces.

Specific Problems

BIRTH

One would like to think that a new life is perfect, that perfect health is had at the time of birth, if at no other, but alas

the heritage is not perfect. The parents have broken health laws and the new life has not had perfect shelter. Each new life carries at least some defect, some handicap, some lack of resistance. Each is born with the Achilles heel that will bring him to his grave.

It is not a happy thought, but it sets us to thinking. We are made to realize that health is not just a personal problem but will have its reflection on our progeny. In fact there are a few who might ponder as to the wisdom of having children (such as the man who is a hemophiliac). Should two who are diabetics marry and have children? There are laws of inheritance here that operate dependably, and anyone confronted with such a problem should understand fully the laws that govern lest he be foolhardy. Everyone should seek good health, for there is some correlation between healthy parents and healthy children. A heritage of good health is to be coveted, something to be passed on to our children's children. There is hope if our eyes are open to the problem.

THE EARLY YEARS

The early years of life are those of rapid growth and at the same time the years of dependency. A foundation of good health and good health habits must be laid in these years or the productive years will be lean. Any young couple should be aware of the part they play in the future of their children. Out of love they will improve their own health habits and cultivate better ones; example is an admirable teacher. They will seek competent counsel as a means of preventing childhood diseases, many of which are crippling. They will regard parenthood as a prime task and will devote time and study that they might better practice that task. Parents who provide a healthy atmosphere at home because of the love they have for their children are only doing their Christian duty.

THE YEARS OF ADULTHOOD

At some age most of us will have the God-given task of decision making. Many decisions concerning health matters are made in the course of a lifetime. How these problems are answered will in part be the measure of our capacity in all areas of life, so a critical look at some of the common health decisions that beset us is not amiss.

When should I see the doctor?

If in doubt, always. Most people accumulate some medical judgment with passing years and can apply common-sense home remedies to run-of-the-mill problems such as colds, abrasions, and mild sunburns. Seeing the doctor is not necessary if

return to normal is rapid and one is sure the remedy applied will do no harm. But if one doesn't recognize the disease or the "cold" is not quite true to form, or a symptom lingers, or if questions are running around in his mind, he should consult a good doctor.

Who is a good doctor?

A good doctor is one who has a good knowledge of the human body and the healing arts. This means he should have at least four years of formal training in a medical school and a continual part-time study program thereafter. He is morally sound and can be trusted. It may take some time to find this man, but find him. A family physician is your friend and his medical training will guide you through most of your illnesses.

Should I have surgery?

You probably can't rely on your own knowledge but will defer to a competent physician whom you feel you can trust to say "yes" or "no." It is best to know the man and to have had previous dealings with him if possible. Otherwise a second entirely separate consultation may be advisable. A call to your county, medical society may help you find competent counsel if you are at a loss as to where to go for a good judgment.

Remember that surgery is an acceptable or an only method of treatment for some diseases. Somewhat akin to the surgical method is the throwing of a rotten apple out of the barrel or replacing the broken slat in the bed. We accept these curative practices, and surgery is very much the same.

When should I call for administration?

Call the elders if there is an affliction of some gravity and if there is the abiding faith that God's knowledge excels that of man. When and how often to call the elders requires wisdom. One shouldn't flog the Lord into making man's way His way, for the way of earthly mortals can be wrong at times. Wise application of the principle of laying on of hands will bear fruit physically and spiritually. And don't forget that if you are doing all that is earthly possible, His beneficent smile is easier for him to give.

Should I be vaccinated?

Yes, if the vaccine is one that provides good protection, has been proved safe, and the disease to be vaccinated for is a threat where you live or travel. Some examples of safe, effective vaccines are tetanus, diphtheria, whooping cough, smallpox, poliomyelitis, yellow fever, and typhoid. Smallpox vaccination alone has saved thousands upon thousands of lives in the United States because so many of its citizens have been immunized that this massive plague killer cannot find fertile enough ground to become virile and spread like wildfire. The true Christian will co-operate, not only because he wants to protect his own life, but also because his being immune in some measure protects the lives of others in his community.

What foods should I eat?

There are certain general rules that are quite reliable for selecting food.

(1) Have a variety of foods. This not only adds to the delight of eating, but also is some insurance against missing out on some valuable substances to good health. Remember there are vitamins that we still don't know about. And don't be ensnared by the food faddists who preach "nothing but whole-wheat bread" or "alfalfa tea is the elixir of life." Most of

us wouldn't like to be thought of as lopsided, so let's be sensible. The Scriptures say "reasonable."

(2) Let the staple food in the diet be of high quality, that is to say those foods that have a good variety of the substances necessary to support life.

Two excellent staples are whole wheat and milk; two fair staples are brown rice and beans; two poor staples are corn and potatoes.

(3) Fit the menu to the energy needs. The secretary can eat lower calorie foods, such as salads, to advantage. The lumber jack can utilize high calorie foods such as sardines in oil.

(4) In either serious or chronic illness seek competent nutritional advice, for the food needs are often very different from the normal. Food supplements may even be advisable to make up for deficiencies. Normally a good diet fills the bill.

(5) Use wisdom where you find it, and that includes Section 119 of the Doctrine and Covenants and your state extension agent as well as Section 86. Be sure to read Section 86 with wisdom, or you'll end up saying that the Doctrine and Covenants says, "Don't drink carbonated beverages" or some other unwarranted assertion. Let us not pervert the words of the Lord.

(6) Eat everything with a sprinkling of enjoyment and thanksgiving, the two best condiments.

Can I be a factor in promoting good health in my community?

Yes, there are opportunities that arise occasionally. Vote affirmatively for such health measures as fluoridation of city water (now amply proved effective and safe after twenty-five years of careful study) and adequate sewage disposal plants. Make a donation to the community health center if it is feasible. Do active battle against the common health sins of society such as keeping late hours, eating too much, smoking, developing drug habits (e.g., laxatives). Promote outdoor games and activities rather than acquiesce to the hypnotism of TV. Be well informed by including *Today's Health* in your magazine list, and you will be less likely to pass on shoddy health advice. Help the poor in your community to have adequate medical care. See that they have opportunity for rehabilitation.

This enumeration of ideas may touch you at some point and help you in becoming a positive factor for the good health of your community.

What advice do I give if a son or daughter is thinking about medicine as a career?

The answer is simple. Say neither aye or nay, but help your boy or girl to gain insights in the field of medicine as compared with other vocations. Maybe a summer's work as a nurse's aid or an orderly will give proper perspective. Some have been guided by personal acquaintance with nurses and doctors. After he or she ponders and looks at the question from all sides, the decision is his or hers. If the answer is yes to a medical profession, then gently urge him or her to gain competency and hold fast to Christian ideals, for there are battles to be won by Christ's church in the field of medicine; it needs leaders. As a side light, remember the church has a good school of nursing with a devoted and competent staff.

A Mission to Fulfill

This sampling of problems that often confront us in some measure should convince us that we, as a "chosen" people, bear some responsibilities in the field of health if we are to become vigorous, full of joy, fruitful. A blight can settle upon us, His church, if we choose to be slovenly servants. God wants to find a people who will be the salt of the earth. Let us fulfill our mission and be a light unto the world.

www.LatterDayTruth.org

The First Fact of Salvation

OUR SOCIETY has become enthralled with the panacea of group activity. As a result, we have become unmindful of certain facts. For example, aims, ideals, and achievements of any group of people accrue only from the aims, ideals, and achievements of individuals encompassed by the group. Our civil law declares that a corporation is an artificial man set up by law. Regardless of lawful status, or of the *esprit de corps* that a group may possess, it has not a soul of its own.

Christ said, "I will build my church," but he did not give it a soul. The church has life only as the Spirit of Christ gives its members—"the lively stones built up"—life. Jesus knew men could not be raised from sin en masse. Though he dealt with and taught his disciples as a group, he ministered to them as individuals. The church, then, is God's family group similar to an earthly family group, not having a soul of itself but a composite of individuals. It is the receptacle that shields God's work and preserves the atmosphere in which the Holy Spirit can move and work in the souls of men.

The world can produce technicians and hire teachers, but by its own admission it has not the dynamo that produces creative scientists and citizens. Likewise, the church can produce numerical membership and an atmosphere conducive to valiant Christianity—but not discipleship. Discipleship is produced in the individual souls of men by the indwelling spirit and a growing Christlikeness.

One of man's greatest gifts is his plasticity, reformability, moldability, and capacity for regeneration. When a man becomes "crusty" and "stiff-necked," he is surely lost. God, out of love for man, drove Adam and Eve from the garden, preventing them from eating of the tree of life and living forever in sin; thus he preserved man's opportunity and capacity for

regeneration. This act of love reserved to man a day of salvation.

The church of itself cannot recreate or regenerate as some have supposed. It depends wholly upon the Creator of the souls of men—the power of God, the Father; the mediation of Christ, the Son; and the gift of the Holy Ghost. The church must ever be viewed as a medium, an avenue, and never as an end in itself.

You and I should be thankful that the Holy Spirit never lets the full weight of the Devil's power bear on us, or we would be completely crushed. How foolish are some who systematically withdraw from the holy shield and are engulfed in the filthy flood.

Woodrow Wilson stated, "Liberty belongs to the individual, or it does not exist—the individual is the first fact of liberty." By extension, then, salvation belongs to the individual, or salvation is not in the church. As God is the first fact of creation, so is the individual soul the first fact of salvation. There are helps, guards, ordinances, and administrations in the church, but they or the members collectively are not the ultimate factors in man's relationship with God. Salvation is his gift to mankind through his Son. Man alone can be the recipient and faithful user of that gift. "Be ye converted and turned about. Be ye doers of his word." Then and only then is the church edified, the gospel preached, and the kingdom built.

In Christ was the kingdom come, as he expects in your life as his disciple it shall come. The power of the church in your private world begins with your relationship with God and ends in a relationship between God and you. Salvation is not a destination or a condition but a lifelong and growing sonship under God.

Second-Mile Saints

IT IS COMMON TO HEAR people say, "I just love pickles," or "I really love that Southern fried chicken," when they actually don't love these things at all. This general abuse of the word "love" in our everyday conversation helps bring man's noblest feeling down to the ordinary and commonplace.

In a very forceful sermon Priest Herbert Smith recently illustrated the need today for us to take stock of ourselves and see if we fully understand what Jesus meant when he said, "Love God and love one another." In the highest meaning of the word, love is a giving thing, a placing of ourselves last in relation to our concern for others. This form of love becomes complete when an interaction takes place and love is returned to the giver. A pickle or a piece of fried chicken, no matter how tasty or well prepared, can never respond to our love and affection.

On the other hand, our neighbors and friends will usually respond to a heartfelt "good morning" or something so completely simple as a smile. It comes natural to an outgoing person to be friendly and interested in people. For the shy individual such friendliness may require real effort, often accompanied by some embarrassment. How much greater is

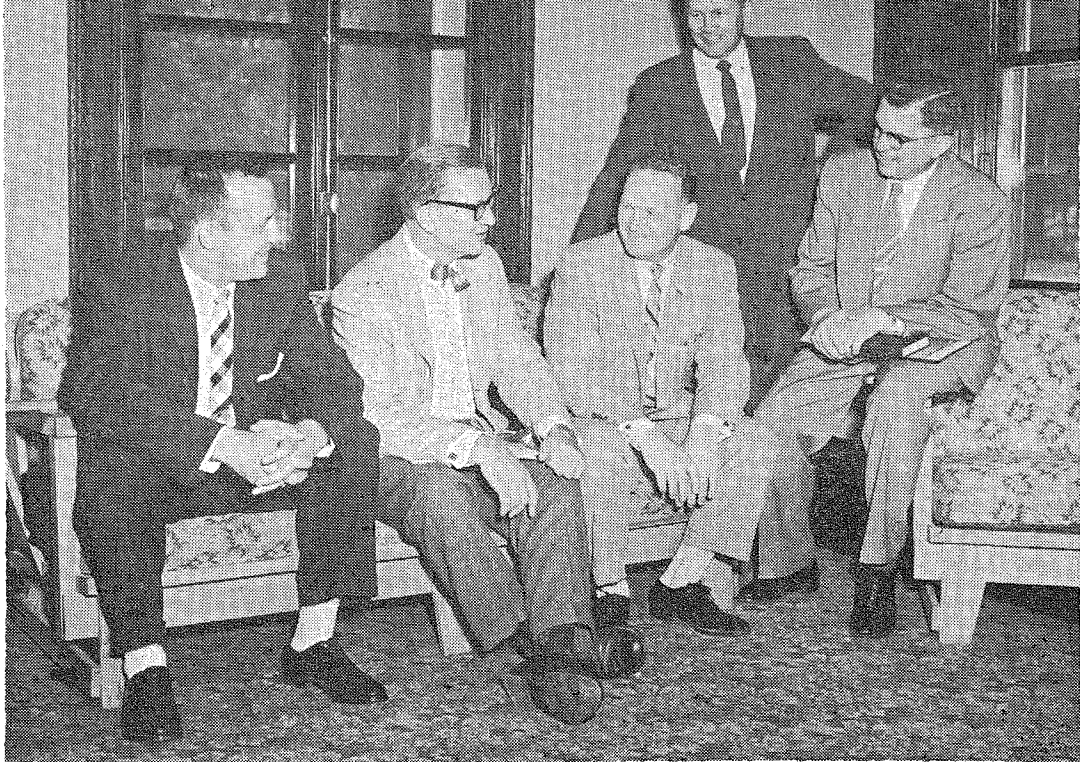
this expression of love because of the conscious effort made to give it.

A real love for our fellow man, the kind of love that Jesus spoke of, requires us to "bear one another's burdens," "to go the second mile" when we are required to go only the first. Walking the second mile is not always easy, but it is the place where duty ends and service begins. Our Lord set the supreme example for us as he struggled the last bitter steps to Calvary. There, nailed to a cross and burdened under our sins, he offered the ultimate sacrifice—with nothing but guileless love and incomprehensible forgiveness in his heart. Here is love as Christ wishes us to love, and here is giving as only true love can give.

The road to the kingdom of God on earth is hard only because our Savior wishes us to share the joy and gladness that comes from complete giving, to know the sweetness of victory after the dark hours of conflict. If we would enter the rest that he has promised we must become "second-mile Saints," and only love can overcome the trials that bar the way.

MILLARD PAYNE

Photographs by
Audio-Visual
Department



Faculty members at the School of the Restoration hold a conference during a break in the recent summer session. Standing is L. Wayne Updike, director. Seated left to right are: William Clinefelter, Roy Cheville, Herbert Scott, and Alfred Yale. Not pictured are Ann Barnard and Harley Morris, who also served on the faculty.

School Takes on New Tone

Third Summer Session Is "Best Yet" At the School of the Restoration

George Vermeulen of Canada registers for a class at the 1958 summer session. At right is Karen Oliver, registrar.



A new tone seems to be developing at the School of the Restoration, according to L. Wayne Updike, director.

"The school seems to be taking on a more collegiate atmosphere," he said. "The June 16-28 summer session was the best session yet. The quality of classes was excellent. The level of work done was definitely on the college level."

Fifty-six students from Missouri, Iowa, Pennsylvania, and Canada attended the summer session this year. Seven courses were offered: Book of Mormon, Old Testament, Life of Jesus, Life and Letters of Paul, Basic Beliefs, Child Development, and English Composition for Speakers.

Instructors at the third annual summer session were Roy A. Cheville, William Clinefelter, Herbert Scott, Alfred Yale, Harley Morris, and Ann Barnard.

1,350 Students

The summer session lifted to 1,350 the total number of students who have studied at the School of the Restoration. About half of that number have studied by correspondence.

Brother Updike said the most popular courses at the summer session proved to be Life of Jesus taught by Dr. Cheville and Book of Mormon taught by Brother Scott.

Brother Clinefelter, who taught at the school for the first time this summer, said he is very much interested in the progress of the School of the Restoration.

"I definitely feel the school is a step in the right direction for our church. It is needed very much," he said. "Our people should take full advantage of the school's offerings. The only disappointment to me was the small attendance at the session. More people should have received what was offered this summer."

"The school has an excellent place for its classes to meet. We couldn't ask for a better place. There is no reason why the school can't become a marvelous thing for our people."

Promising Future

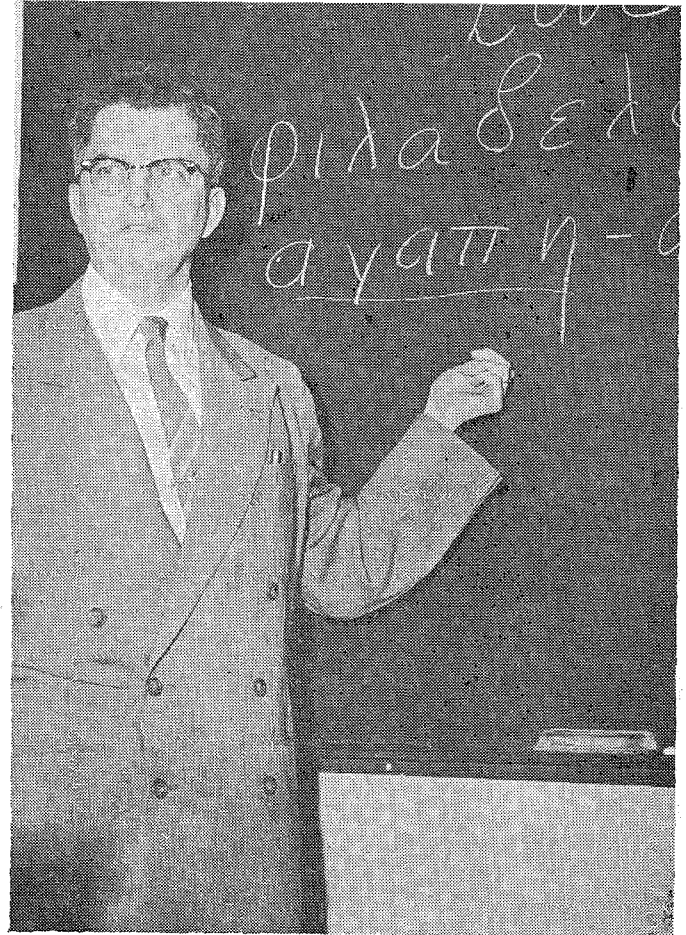
Brother Scott, who has taught Book of Mormon at the school several times previously, said, "I think the school has a promising future. It seems to be exactly what the church needs. The courses have been carefully prepared by Brother Updike, and he has done a fine job of choosing a college-level staff also. The physical plant is beautiful. I'm very enthusiastic about the school."

The next session of the school is scheduled to begin September 8. Classes will be offered one evening a week for twelve weeks during the fall session. Plans already call for classes in German, Spanish, and Book of Mormon. Others will be added later, Brother Updike said. He hopes to see classes offered in all seven of the school's departments. They are communications, education, history, practicum, psychology, Scriptures, and theology.

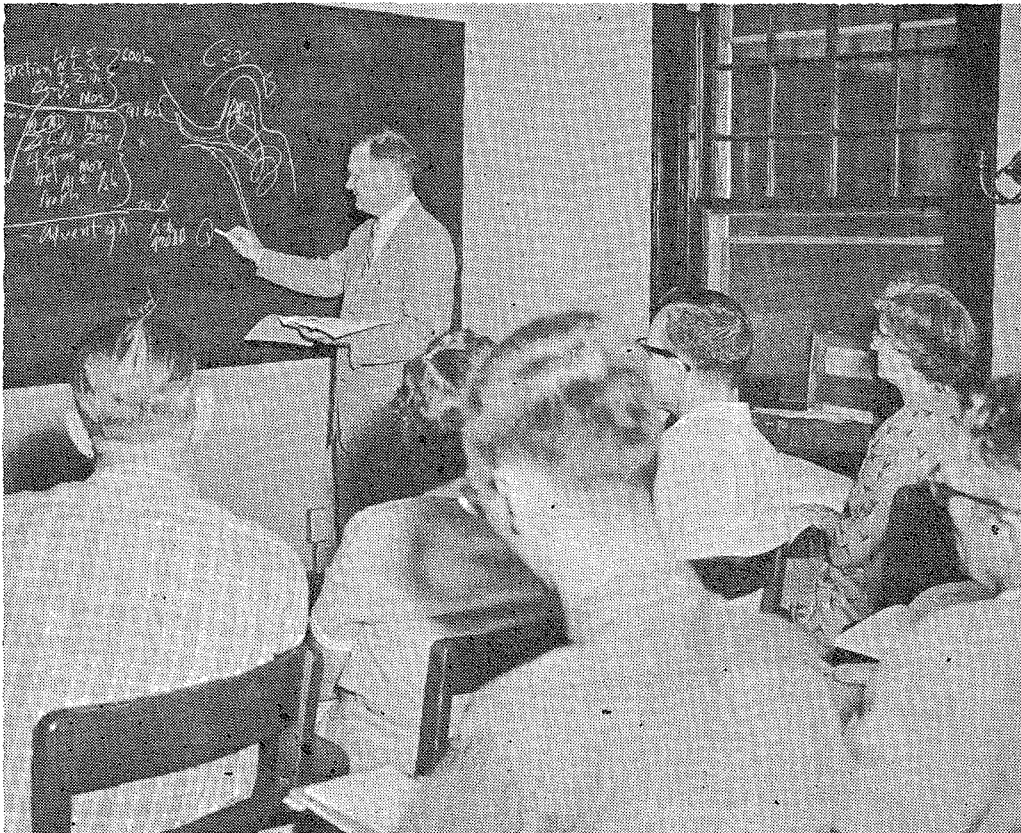
August 10-22 has already been set aside for the school's summer session next year. During the summer sessions, classes meet daily for two weeks.

Further information concerning the School of the Restoration and its residence sessions or its home study program can be secured by writing to the School of the Restoration, 9900 Winner Road, Independence, Missouri.

ROGER YARRINGTON



Alfred Yale taught a class on the Life and Letters of Paul and another class on the Old Testament.



Herbert Scott leads a class in Book of Mormon. His class was one of the most popular and has already been scheduled for the fall session beginning September 8.

The Aesthetic Needs of Society

Within the Zioniac Structure

PRIMITIVE man's first drawings on the walls of his cave, perhaps to depict the huge animal he had slain, were tangible expressions of what he felt when he recalled an event. Primitive man's first attempts with simple rhythmical patterns, perhaps clapping his hands and stamping his feet, pleased some basic sense within him; soon was born the first musical instrument—the drum. From his beginnings man has released his inner feelings through some form of what we call artistic expression.

In these modern times contemporary artistic expression of civilized man still is the product of inner feelings; however, through exposure to education, refinement, technical "know-how," and cultural pressures, art today reflects its own civilized status.

Excellence of quality within any art medium demands two things of the artist: certain inherent faculties or gifts plus his attainment of varying degrees of instruction or education in his specialized field. These are essential in our modern critical evaluation of artistic expression. For example, with or without instruction in linear design, perspective and color harmony, I cannot draw or paint. I have spent several years going to choir practice week after week and my innate sense of direct musical expression does not extend far enough for me to carry the alto part of a hymn alone. I have a friend who plays the piano well and composes "serious" music. This necessitated long years of study plus a feel for the expressional medium of music. A young person with a flair for creating figures from a clay lump will enhance his work immeasurably with a study of the anatomy of the human form.

Excellence of quality in all major art mediums—architecture, literature, poetry, drama, the dance, music, painting, sculpture—requires of the artist a recognition of his talent and the pursuance of technical skill in his chosen medium.

Appreciation of the Arts

Most humans do not fall into the category of artists as discussed above. Despite their inability to express themselves directly, academically, or technically in the arts, they do possess the ability to appreciate or to enjoy. They are highly capable of being emotionally touched and stimulated and refreshed by their perception and their awareness of the objects created by the artists. Ideally, they are able to experience a communication with the inner feelings of the artist.

It is this indirect facet of expression through appreciation that I want now to champion, foster, and defend, if necessary, because I feel clearly that society has a very basic and fundamental need of both creative art and the appreciation of it.

I am going to base this need on the theoretical concept commonly accepted in modern medicine that the structure of man's personality is composed of three major areas. One of these areas, identified as "id," we could characterize as being the animal or the strictly physical part of us. There are only two things this part of us is interested in: (1) being loved, (2) being aggressive (the primal urge to live). This part of us is not even vaguely interested in the Ten Commandments, let alone the higher law of Christ.

The second area of the personality I would like to use is called the "ego." It is the part of me that you recognize as me.

It is the part of you that I know as you. It is the part that causes me to love my parents, my husband, my children, and the members of the church which I attend. It is the part of you that others recognize as you—your interest in and your activity and love for the Church of Jesus Christ.

Id vs. Ego

The first or id part of ourselves is continually throwing and bombarding the second, or ego part with needs that demand to be satisfied. It isn't the least bit considerate of ego; it has only one thought: *I want this! You get it for me!*

This puts ego on a terrific spot, for ego likes to do things rightly and properly. Ego must satisfy those wants thrown to it by our unconscious selves, but only on a basis that is acceptable by society. It is the extent to which ego is successful in finding socially acceptable ways of expression that determines our relation or our level of communication with God.

The highest form of love expressed by ego is that for our creator and our fellow men. This love causes men to try to translate God and mankind's nobler efforts into human terms and understanding. This expression of love takes many forms, such as dedicated lives in the fields of medicine, religion, science, economics, education, and family. They are deliberate intellectual approaches. If this expression of love should take the form of artistic expression, then it is an imitation of life as the artist feels it—an intuitive approach. In case you are tempted to class "imitation of life" as second best or as a poor substitute for the real thing, remember that our very lives are patterned after the Christ and at best are a poor imitation of God.

These two approaches to life are forms of knowledge that we use to express our basic motivations in acceptable ways. "It has been said that there are only two forms of knowledge, the intellectual and the aesthetic. The highest form of intellectual knowledge is science, the affirmation of universal concepts. The aesthetic form of knowledge is intuition or the imagination."¹

I was very much interested in the following statement made by Nehru, political leader of the Indian government. "It may

be that the scientific method of observation is not always applicable to all the varieties of human experience. . . . When both science and philosophy fail us, we shall have to rely on such other powers of apprehension as we may possess. For there appears to be a definite stopping place beyond which reason, as the mind is at present constituted, cannot go.”²

The Need for Aesthetic Expression

So perhaps we cannot always express our basic motivations by reason or the intellect and so express ourselves in another manner—aesthetically. Then our basic motivations clear through the channel of our conscious selves and give expression in created art forms. I feel that this is a highly legitimate reason for the need in a Zionite community of aesthetic expression.

Oddly enough, in our scientific age, aesthetic expression is probably less socially approved than any intellectual approach we have so far mentioned. Artists are often dubbed as queer, rebels, bohemians. Those who voice appreciation for the arts are called long hairs, squares. Why?

Just for a moment let's delve into the history of graphic art for a partial reason. During the Middle Ages and later during the Renaissance, art had been commissioned by the church or state to serve a religious or social purpose. Gradually with the growth of science and the capitalistic structure, Europe went through a long period of social and economic readjustment. Art was no longer thought of as integrated with the life of the community, and slowly it became more and more separated from the general public and society. During these centuries the artist moved from the center to the periphery of life. This withdrawal of the artist reached its culmination about the time of World War I. Caught in their tight little circles, bitter because of their separation from society and its largess, many artists took off on tangents deliberately designed to confuse the viewer. This social exclusion of the artist, coupled with another reason I feel is much more prevalent and dangerous, makes of all forms of art an ignored stepchild.

Society's Responsibility

This second reason is the laxity and reluctance of the general public to understand and appreciate the good art that is produced. It is a public which encourages the indoctrination of our youth with low-grade “body” music. It is a public which patronizes the recent national mushrooming of so-called “art” theaters that depict womanhood in its most degrading aspects. It is a public with a tremendous apathy to the trash published in comic books and on sale at the corner newsstand. It is a public succumbing to basic motivations with scarcely a thought for social acceptance based on the laws of God.

Noble efforts are being made to redeem art. At one time even governments stepped in to help. Some years ago Mexico subsidized native artists to develop the famous Mexican mural art for the sole purpose of educating the masses. This government interest was apparent during the Roosevelt administration when the New Deal Art Relief Projects and the New Deal Mural Program were begun. Art is being used more and more by industry to advertise business. Museum attendance is growing. The magazines that find their way into many of America's homes, such as *Life* and *Look*, devote much space to the subject of art. Basically, the concept of art is changing to that of a service and not just a luxury for the rich and educated.

Art and Religion

This then is the principle which I feel will be present in the aesthetic nature of the Zionite community. Art of all forms will function as a service and yet lower none of its aesthetic standards. “. . . every form of art—the poem, painting, temple, novel, dance, or musical creation—was intended when first created to serve a useful purpose and second, that the simplest

craft object becomes a work of art when its creator has added to it the transcendent quality of imagination.”³

Back in the 1830's some Latter Day Saints had a desperate need of a temple for worship. To this need they added imagination and love and created the most distinctive art creation of the early Restoration—Kirtland Temple. This was great art as a service. Consider the broken china in the mortar, the nocturnal weeping over the unfinished temple walls, the inspiration of the architect who designed those unique priesthood pulpits. Would you agree that “great art may be defined as that art which deals with the deepest human emotions and appeals to the greatest numbers over the largest period of time”?

As a young church we are slowly building our aesthetic distinctives. The recent additions to *The Hymnal* express succinctly and beautifully our doctrine and our message. We have a deep need for Latter Day Saint art forms in every medium. Last Communion Sunday I sat in the service with closed eyes waiting to be served the emblems. I was aware of the faint musical tinkle of the wine glasses as they passed from hand to hand. I knew then that someday one of our people would express artistically this feeling we have for the Lord's Supper.

Not only as a church but as individuals we need to be building our own aesthetic distinctives. Franklyn Weddle says, “A beautiful Zion can be established only by people who know and appreciate beauty—people of culture. A culture which is not superficial, but one which is deep and genuine and basic. We must become a people able to discriminate between the good and the noble, the ordinary and the cheap. We must become intimate with the good and the uplifting. The abundant life includes an appreciation of the fine arts and the ability to actively participate in artistic endeavors.”

1, 2, 3—*The Yes and No of Contemporary Art*, George Biddle, Harvard University Press

The Church Is Positive and Dynamic

IN A WORLD of turmoil, doubt, fear, and confusion the church stands like a rock in a weary land. Like the pyramids it is ancient, yet it is as new as the morning newspaper. Its principles are the same yesterday, today, and forever; this is true no matter where it is or what language men speak. Its articles of faith and philosophy are based upon the teachings of Jesus Christ which are true and about which there is no uncertainty—no question.

The church is positive, affirmative, creative. It reconciles, constructs, and encourages manly dignity and uprightness. Its victories are over selfishness, vice, apathy, and indifference. It will be content when men are free from sin, love God and their fellow men with all their heart, and labor for the uplift and salvation of mankind.

Can we not say that out of convictions comes a feeling of self-respect, assurance, and mutual confidence from which flow powerful spiritual and mental energies? These undergird and direct the forces that make for progress and civilization, enlightenment, and culture.

The church is positive and dynamic evidence that the Spirit of the living God is at work in the hearts and minds of men to bring about the kingdom of our God.

EVERETT MCGUIRE

FEED MY LAMBS

A Message for the Older Women of the Church

Part I

MOST OF US at one time or another have expressed deep concern about the children of this generation. Juvenile delinquency alarms us as mere babes destroy public and private property, commit holdups, and even murder. The news of their escapades screams from the front pages of our newspapers.

While we concern ourselves about the wayward youth, we should not forget the many good youngsters who strive to grow up righteously, and who reach maturity as fine young men and women.

The Master was concerned about the children even in his day two thousand years ago. After his resurrection, Jesus appeared to his disciples on one occasion and, after a miraculous draught of fishes, sat down to eat a meal of fish and bread with them.

Having eaten, Jesus said to Peter, "Simon, son of Jonas, lovest thou me more than these?" Doubtless Jesus indicated with a sweep of his hand the great catch of fishes which meant a livelihood to Peter. Peter answered, "Yea, Lord; thou knowest that I love thee." Then Jesus said simply, "Feed my lambs."

All children, the good and the bad, the docile and the headstrong, the obedient and the rebellious, the tidy and the tousled, member and nonmember, all are the lambs of the Master.

Was this commission to "Feed my lambs" given to Peter only of the generation in which Peter lived? No, the summons is to every begotten son and daughter of the Lord in whatever age they live.

For the older woman to "feed the lambs" she must understand the modern child. She cannot serve one she does not understand and for whom she has no sympathy.

It has been said that a problem child is a child with a problem—a problem which he does not understand, lacks the experience to solve, and which is too big for his frail shoulders to carry. As a result he strikes out, tries to get even and to find compensations.

TODAY'S child is a by-product of the times. The normal life of the average child tends to create problems. The TV and movies acquaint the child with the seamier side of life, with glimpses into experiences beyond his understanding. The modern theory that a child must not be crossed lest he become frustrated has taken a horrible toll as children who have never been denied anything suddenly come upon a situation which demands an emphatic "no."

There is a lack of what the older woman calls "old-fashioned discipline," or the learning early in life that a misdemeanor carries a sure punishment. Too many homes rely solely upon the church school to provide the religious training that a few generations ago was learned at mother's knee. City children in particular have too few chores; there are few routine duties which absorb time and give the child a sense of being needed.

Then there are the working mothers. I have heard many women condemn the working mother, saying, "If she'd just stay at home and take care of her child and not be so concerned with the extra money."

But I present to you the fact that mothers have always worked to supplement the family income. The pioneer mother spun the wool, wove the cloth, knit the socks, and even tanned hides to make clothing for her family. Were they not working mothers supplementing the family income?

Later the working mother helped to buy the extras in the home with her butter and egg money or income from her vegetable garden. Often she made and sold wild fruit jelly or hearth-baked bread. Now the working mother goes off to the office or factory. She, too, augments the family income, but the difference lies in the relationship between her work and her children.

The working mother of fifty years ago took her children with her as she fed the chickens, weeded the garden, picked blackberries, shelled peas, or pitted cherries. As she stirred a cake in the mixing bowl, the child and mother talked to the rhythm of the mixing spoon. A day-by-day companionship was experienced as they did these duties together.

Now a vegetable garden needing to be weeded is rare as are cows and chickens that need to be fed and watered. Peas and cherries come in cans rather than being hand shelled and pitted. The automatic washer not only washes the clothes but dries them as well, and the vacuum cleaner makes quick work of the dust. Whole meals come frozen, ready to pop into the oven to be heated just before dinner is served. And can you imagine any shared confidences while the electric mixer beats up a box cake?

THE CHILD FINDS himself with a big commodity on his hands which he does not know how to use. He has *time*, which must be occupied so it does not drag and become bore-some. When the child wants companionship, or to ask a question, or just wants to talk, his parents who must rush off to work too often say, "Some other time," "Run along now," or "Hurry up, what is it you want to say?"

A child thinks slowly. His experience with words is new. His vocabulary is small. He finds it difficult to express the thoughts of his mind, the feelings of his heart, and the longings of his soul. While the child has an excess of time, his parents

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are confronted with exactly the opposite problem, that of having very little time. One of the greatest needs of the modern child, who has so much time of his own, is the time of someone who is mature. *Time Is Most Essential.*

Against the whirr of the mixer, the hum of the vacuum, the hullabaloo of the TV or radio, the child is no match. He succumbs to outside elements and bottles up within him that which should burst forth. No one has time to listen to him unburden himself, except perhaps other children who are not equipped to share his problem. As a result the child has mental tensions, pent-up feelings, smothered ideas, unreleased emotions, misunderstood taboos, and stifled imaginations. All of these are bottled up, corked tightly, and the slightest added tension may cause the inevitable explosion. Then people wonder what happened when the child attempts to find release for the tempest within him.

It is easy for us of two or more generations ago to say, "When I was young, he'd have been taken on a trip to the woodshed." However, just as we are a product of our generation, so also is the modern child a product of his. None of us would really want to go back to the old way of rearing children, when—right or wrong—father's word was law enforced by the hickory stick or razor strap, any more than we would want to go back to the cistern pump in the kitchen and outdoor plumbing.

What can we older women do about the situation? We can say, "We must do something," and be agreed. However, except for preachers and editors who mean "I" when they say "We," the ordinary person who says "we" generally means "we" as the other person. So we will not say, "We must do something." I point this straight at the "I" that is in each of you.

YOU HAVE YOUR OWN grandchildren. You love them. You want for them all the things you did not have and could not even give your own children. And you, as grandmothers, tend to create a problem for your own grandchildren by your very concern over these things. You tend to spoil them properly. Yes, you love your grandchildren, and you want to "feed" them, but you cannot stop with them. Jesus did not say to Peter, "Feed *your* lambs." He said, "Feed *my* lambs," which includes all children.

All of us are surrounded by children—our own, our grandchildren, the neighbors' youngster. Many of them need desperately to be fed the food of life of which Jesus was concerned.

Perhaps we ought to consider first that which you, the older woman, cannot do concerning children.

First: You cannot give the children lectures on proper behavior, responsibility, honesty, and the like. No one likes to be lectured, and lecturing the youngsters will only earn for you the title of "the crabby old woman up the street."

Second: You cannot make decisions for them and their families. You cannot decide whether or not the mother works, what time the child should leave for school, or make other decisions concerning family life.

Third: You cannot tell the parents how to rear their children. You cannot even tell your own offspring how to rear your grandchildren. The best you can do is to give advice when it is asked for, and even then it is absorbed in very small doses. And to try to tell a neighbor how to rear her child is but to invite the moniker of "old busy body."

Fourth: You cannot ignore children as though they did not exist. They are with you and they will make their presence known. Too often people put a fence around the yard to keep children out when they ought to put a plate of cookies on the porch and invite them in.

Sometimes the older woman has not many pressing duties. She has time to grow flowers, time to make afghans, time to piece quilts, time to crochet tablecloths, time to visit, and time to just reminisce. She is blessed with experiences, with stories of "way back when," and "long, long ago." She has an understanding of God and of the universe. She is able to look back over her life, see God at work, and know that many times even misfortunes were blessings in disguise.

I HAVE SEEN OLDER people spend hours in gardens, producing iris, roses, and peonies. They find pleasure in watching a tight little bud unfold to the beauty of a rose which blooms for a few days and then fades. Sometimes I wonder at all the work they put in on a few flowers.

Now I have no quarrel with anyone who follows these hobbies, for didn't Jesus say, "Consider the lilies of the field?" But he also said, "Lovest thou me more than these?"

I present to you older women the challenge of the thrill to watch the life of a child—a lamb of the Master—unfold and bloom. Just as we know the mess and confusion of a garden for which God alone has cared, so is the life of a child with none but God to care for him. And God loves them, every one.

Cultivating a child to the blooming stage is a long, long process. But we don't expect a rose to bloom overnight. We expect to fertilize, water, and cultivate it, even to baby it a little. We loosen the earth around its roots periodically and prune it carefully. All this takes time and loving care. Of course, results are seen in a season, whereas the cultivating of a child takes a generation. But I am wondering how God sees time. As we see the seasons in our lifetime and watch the growth and ultimate blooming of a rose, I cannot help thinking that in such a way God looks upon the lifetime of a child as just a season in eternity.

Before us lies all the things we value in our lives. And Jesus says to us, "Lovest thou me more than these?" The request, "Feed my lambs," brings the protest quickly, "But children make me nervous!" Of course they do. Their overabundance of energy shows you up. They make you nervous because—if you will really admit the truth—you are selfish and think first of yourself and your own needs and wants rather than of the needs and wants of the child. Children make you nervous because you don't love them. When you really love people they don't get on your nerves. You understand, you sympathize, and you share when you really love.

OFTEN I HAVE HEARD people testify that they want to do "all I can" for the Master and his work. Do they really mean it? Do they truly set out to find out what they *can* do for the work? The work of the Master is going to depend, a generation from now, upon those who are children now, and if these lambs aren't fed the time will come when there will be no sheep!

Do you love the work enough to give some time-starved boy or girl some of that which you have in abundance—*time*—which is not required for the pressing things of life?

Do you love the work enough to give fifteen minutes a day, or an hour a week to cultivate, to fertilize, to prune the life of a child so it may bloom into the richest, most colorful, most beautiful maturity?

(To be continued)

Consecration Service for South Crysler Church



Photo by Keith B. Stokes

IN the fall of 1944, several members living southwest of the boundaries of Independence, Missouri, city limits, petitioned President Frederick M. Smith to start a new congregation in that fast-growing community. Results of a survey showed 135 members residing in the area.

In January, 1945, forty-four adult members met at the home of Mr. and Mrs. O. C. White for a discussion of the survey results. It was agreed to organize a new (then the thirteenth) congregation in Zion. The grounds and building committee members were Roy A. Thrutchley, chairman; O. C. White, J. Harry Paxton, L. Z. Pritchard, Harry W. Blake, and Russell E. Resch.

On March 4 an organizational meeting was held at the Roy Thrutchley home with twenty-four members present. Elder Glaude A. Smith, representing the Stake Presidency and Bishopric, presented the names of Roy A. Thrutchley for pastor, O. C. White for bishop's agent, and Lela B. Eskridge for women's leader. The vote was unanimous to install these members to head the new South Crysler congregation.

Brother Thrutchley stated that three lots had been purchased for the church site at Thirty-first and Crysler, at a cost of \$1,980.00, by the bishopric. Brother White added that \$800.00 had already been subscribed toward repaying the bishop. Shortly thereafter three members of the building committee and the women's department each contributed one fourth of the amount needed to buy the fourth lot adjoining on the south.

A large open-air shelter was erected at the rear of the grounds for preaching services and other gatherings. Many projects to raise money were carried on by the women's department. A number of family contributions and anonymous donations were also received.

When cold weather came in the fall of 1945, services were moved indoors to the home of Mr. and Mrs. Kenneth Thompson, who offered their recreation room for use.

On Sunday, August 11, 1946, President Israel A. Smith led the group in ground-breaking ceremonies at the building site. Some materials were already on the grounds for the foundation

of the building. Construction continued through the fall, part of the work being volunteer labor.

On Sunday, June 8, 1947, in the basement of the home of Mr. and Mrs. Thrutchley, adjoining the church property on the south, regular church services were started, beginning with the first church school, at which fifty-nine persons were present.

In October, 1947, the lower level auditorium—including a large kitchen, a regulation size gymnasium, and an upper floor with eleven church school classrooms, including an assembly—was completed. Soon after this the congregation moved into the building. Equipment for the kitchen, enough to serve three hundred guests at one time, was donated anonymously. This included cooking utensils, dishes, silverware, linens, tables, chairs, and other necessary fixtures.

Meanwhile, there was an increase in baptisms and attendance, and more members complied with the financial law and increased payments to the General Church.

In January, 1947, a loan of \$26,800 was received from the General Church, which provided for the first stages of construction. In December of 1953, this debt was completely paid, and the congregation was free to turn its attention to the completion of the sanctuary.

More than \$71,000 was raised for local needs from January, 1954, to December, 1957. Of this amount, \$44,852 was raised for the building fund alone. At this same time, \$74,000 was contributed to the General Church. During 1957 more than \$45,000 was raised for both local and general needs. This achievement came not only from direct contribution, but also from the efforts of the Zion's League and women's department.

In the spring of 1955, more than two hundred seats were obtained from a Topeka, Kansas, theater. These were installed in the basement section, where worship services were held over the construction years.

Today the congregation has a new sanctuary, an excellent kitchen and gym, a new font, a pastor's study, a fine pipe organ, adequate class space, and a beautiful edifice representing an investment of more than \$182,000.

Plans for more classrooms and additional parking space are already being made. The Saints hope that the O. C. White Memorial fund will continue to increase until a carillon can be placed in the tower.

Pastors have included Roy A. Thrutchley, 1945-1949; Samuel G. Balsler, 1949-50; Arnold E. Ellsworth (deceased), 1950-51; Orville L. Hiles, 1951-54; and H. Grant Dobson, pastor since 1954.

Assistant pastor at present is Reginald Smith. Counselors are Floyd W. Hirst, Roy Thrutchley, and Gilbert D. Gordon.

Other current officers are Kyle K. Conway, church school director; Leo Taylor, junior church pastor; Charles Church III, music director; B. C. McFadden, institutional representative; Stanley Withee, youth leader; Elsie Townsend, Zion's League supervisor; Edward R. Williams, director of home ministry and recorder; Ernest Rauh, missionary co-ordinator; Beulah Pimblott, girls' leader; Merrill G. Phillips, Boy Scouts; James W.

Fairbanks, Cub Scouts; Roy Thrutchley, custodian; Maxine Pritchard, vacation church school principal; Phyllis Carlson, women's leader; John and Wandeen Willis, young adult leaders; Majel Smith, secretary; Virginia Phillips, publicity agent and historian; John and Ann Abreo, adult leaders; Marion Pike, Daughters of Zion leader; James Chadwick, book steward; Charles Horne, assistant; Cliff Smith, supervisor in maintenance of grounds and building.

Building committee members were Charles V. Graham, Harold Cackler, Grant Dobson, Alvin Heaviland, Lloyd Soper, Ruth Blake, Cliff Smith, Floyd Hirst, James Van Biber, Kenneth Pearson, Reginald Smith, and Roy Thrutchley.

From material prepared for the Consecration Service

F. M. McDowell and Richard Lancaster

The Half Has Never Yet Been Told

Did you know that:

The Boy Scout program was launched fifty years ago by Sir Baden-Powell.

Forty-eight years ago the Scouting movement in the U.S.A. was formally incorporated by an act of Congress—February 8, 1910.

Forty years ago W. O. Hands, of the Stone Church, became the first Scoutmaster west of the Mississippi River.

Forty years ago the first brochure on Scouting in our church was prepared and printed.

Thirty-eight years ago Scouting was approved by action of General Conference as the official program for boys—April, 1920.

One of our church boys, Dudley Smith, established many years ago a record for starting fire by friction—that record still stands.

At the present time there are 591 Scouts, 617 Cubs, 200 Scouters, and 110 den mothers under church leadership in Center Stake alone.

Our church was among the first to put into operation the God and Country program and have such approved by the national organization.

These and similar facts are of great significance and interest. But what happened during those years is even more significant. Much of that history has never been told, and when it is, it will undoubtedly reveal stories of devotion to the church, to Scouting, and above all, to the boys of the church. Stories of leadership, stories of sacrificial devotion, stories of heroism, stories of honors achieved and awards granted, of achievements that remain to this day unrecognized and unheralded.

Information Needed

Now we propose to tell the story. In this we shall need the help of *Herald* readers.

We shall need the names and addresses of church men, including appointees, local administrative officers, pastors, and

departmental leaders who have made a significant contribution to the Scouting program of the church. This list will undoubtedly include church men who have been Scout leaders and officials, who out of their devotion to boys and their sense of responsibility to their communities, have given years of sacrificial service in promoting Scouting. Such a list would also include church men who, as a part of their responsibility to the church and to the boys of the church, have come to recognize the work of Scouting as a legitimate and most important aspect of their ministry.

Such a list would include the names and addresses of church boys with a story of their achievements, of honors and awards earned, merit badges. Also those who have become Eagle Scouts, and those who have achieved the God and Country Award.

We shall therefore welcome any information which our readers feel will help us in getting an accurate and interesting history of Scouting in the church.

Nominations in Order

It would be helpful if you would nominate Scouters and Scouts whom you know to have made a significant record in Scouting, so that we may prepare and publish a roll of honor of Scouts and Scouters in our church. With your nominations we should be provided an account of the activities of the individual thus nominated, which in your opinion justify his name being placed upon the honor roll.

Finally, we would like to receive copies of pamphlets, brochures, newspaper and magazine clippings, pictures, programs, and the records of successful projects carried forward under the inspiration and leadership of the Scouting program in our church.

Please mail all such information to Youth Division, Department of Religious Education, the Auditorium, Independence, Missouri.

Memoirs of Clara B. Stebbins

ONCE I HAD A LESSON that served to remind me that it is better not to boast. Sometimes, if Brother Stebbins urged me to be on time for an appointment, I would say, "Well, I never have been late at Sunday School, and I never missed a train."

Then one morning in Burlington we were to take the seven-thirty train from the union station. We walked over from my sister's home to my cousin's where we could get a streetcar that would take us to the station. Cars left that corner at fifteen-minute intervals. We were in good time, but as we waited I found that I had left my handbag at my sister's. My husband went back for it. We took a later car that might just get us down in time for our train. When we left the car we walked hurriedly through the station and out to the yard just in time to see our train pulling out. It was not important that time, for we could take a later train, but I could never again say, "I never missed a train."

I received my patriarchal blessing in 1908 during the time I was writing for the *Exponent* and the *Herald* Home Column. A certain amount of copy was due at a stated time each month. At times when I was writing, my mind would go blank. I couldn't remember what I had thought or what was to follow. I would lay down my work, go to my room, and on my knees pray for help. Each time my mind would clear, and I would finish my work before the deadline. As these experiences were repeated I thought they might result in a breakdown. I mentioned it to no one, but I thought the Lord knew if I ever needed a blessing it was then.

I fasted and prayed and I asked Brother Joseph Lambert to give me my blessing. He came to our home, knowing nothing of my condition. From the first I felt that he spoke by the Spirit of the Lord. After the opening paragraphs he said: "I bless thee that thou mayest continue thy work. When thou hast been

weak in body and weak in mind, He has quickly answered thy petitions because of thy desires to do good. . . . He will sustain thee until thy work is accomplished."

This has helped me to realize more and more as the years have come and gone how our every thought and desire is known and recognized of the Lord. His Spirit is always present with us.

I kept on without more trouble with that writing until the *Exponent* was discontinued, and other changes made my work unnecessary.

My blessing also contained this promise: "In the darkest time that will come He will not forsake thee, but . . . will lead thee lovingly, wisely and safely."

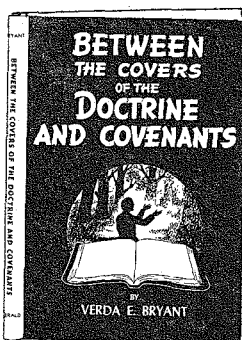
IN 1918 I had the flu. This was followed with slight paralysis of my left side, and my heart was affected. I could move slowly about the house, but I could not leave home. As this condition continued I saw it meant the end of my Sunday school and women's work. This was a heartbreaking realization. One night as I prayed and wept I said aloud: "I guess there will be no more leading," for the work in which I had been led was gone. Then the Lord, in an audible voice said, "Has he forsaken you?" I said, "No." "Then will he lead you?" I said, "He surely will. If one part is true, the other must be, too."

Then I was made to feel the melting tenderness of the love of God. I was gently reminded of the verses that had been given me, and as I said them through, the words, "And so this tender Shepherd, I'll trust what'er betide," added to the wonderful comfort already received, and I slept in perfect peace. And now I can say, I know that God lives and that he cares for his children.

*This God is the God we adore,
Our faithful, unchangeable friend.*

A short time before this when I had questioned whether I had received the abiding Spirit promised, the Lord made me realize the presence of his Spirit so

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I knew he had not forsaken me, but nothing has ever equaled that realization of the love of God.

After I found that I could not serve away from home, I prayed earnestly that if there were anything I could do, the Lord would show me and help me to do it. Then one day Brother Kueffer came to our home. I had not met him before this, and I was surprised when he asked me to write the stories for the hymns of the Reorganization. He said he had read my writings in the church papers and he had talked with Sister Salyards who had recommended me. I gladly agreed to undertake the work. Here was something I could do at home. Here was the answer to my prayer, and I was blessed in doing this God-given work.

My husband had been failing in health for quite a long time, but at the last he was sick only four days. I was alone the first days, but friends came in and were kind. Relatives were here, and Brother Luff came from Independence. Henry had preached many funeral sermons. A young man who had heard him often remarked after one of his sermons, "Someday there will be a big funeral when he will not preach." And it was so. The church was full, and his voice was silent. Brother Luff preached (and now Brother Luff is gone).

Henry had many friends because of his interest in them and the help they felt he had given them. He was always ready, night or day, near or far, to go to administer to the sick, and many were healed under his hands. He always noticed the boys in their homes or on the streets. Sometimes he would stop and talk with them.

After his funeral service, an unusual scene occurred in front of the church where the hearse was waiting. A number of small boys gathered around and waited until the casket was placed within and carried away for burial. This was a silent tribute from his young friends.

We went again to Rose Hill, and now the earthly tabernacle of the father of my three daughters lies there with them, and I am left alone without his love and thoughtful care. I turned to the Lover of my soul, and He has been my unflinching support.

AFTER HENRY'S death, church support was continued for me. In 1931, with the Civil War pension and some other income, I felt that I no longer needed the help from the church. I wrote Bishop DeLapp and asked him to stop my allowance. He did this and he wrote asking me to let him know if ever I felt I had need.

In 1954 I wrote him reminding him of his offer. I said that now with less income I should be glad if I might re-

ceive fifty dollars monthly from the church. He willingly agreed. So now, once more, my name is on the allowance list. It was Henry's wish that our home property should finally go to the church. This has been arranged in accordance with his desire.

I HAVE held sacred my stewardship in the use of money and have counted it a duty and a privilege to comply with the financial law of the church. As a rule, I have considered carefully and conscientiously each expenditure, and yet in some instances I have been beguiled by unprincipled salesmen into investing in something that proved unsatisfactory. Naturally trusting, I accepted what seemed a good opportunity to be seized at that time, when calmer thought with prayer would have saved what I saw later as the Lord's money unwisely spent. This caused me unhappy periods of repentance.

My last error of this kind was in buying a small hearing aid to replace a larger one which was not satisfactory. The new one seemed to be exactly what I needed, and I felt it was justified. The agent did not come back, and try as I could with competent help, I could find no batteries for it. The money was spent in vain. Then followed real repentance and deep regret for not having sought the guidance of the Lord.

After my husband died I had different people staying with me. One was Hallie Gould, then proofreader in the Herald Publishing House. We became fast friends and since have been regular correspondents.

In 1924 Brother and Sister Fred Shepherd came from England; finding a room in my home, they lived with me for three years. The latter part of the time Fred was working in Chicago. Their first baby, Malcolm, was born while they were with me. When he was eight months old he with his mother joined his father and they still live near Chicago where his father works.

My cousin, Emma Lacey, was a brave, intelligent, spiritual woman. We were like sisters, so I knew her struggles with sickness and other misfortunes. She made the best of trying circumstances and gave of herself in many ways to others. I believe she came through as one of the purified, ready for celestial glory. Her daughter, Ethel A. Lacey, has lived with me ever since her mother's death in 1933. We recognize this as an ideal arrangement because of our common church interests and our mutual needs.

ETHEL had to give up secretarial work in the railroad office in Burlington because of cataracts. She had the cataract removed from one eye, after which she was able to serve as stake secretary here in Lamoni. This work was interrupted by the need for a change of glasses too long delayed, and then by neuritis in her arm. Just as her eyes were recovering, an accident broke open the scar from the cataract operation, leaving her practically blind. She has only slight vision in the other eye from which the cataract could not be removed.

(To be continued.)

Be sure to read

"EXPERIMENT IN LEARNING"

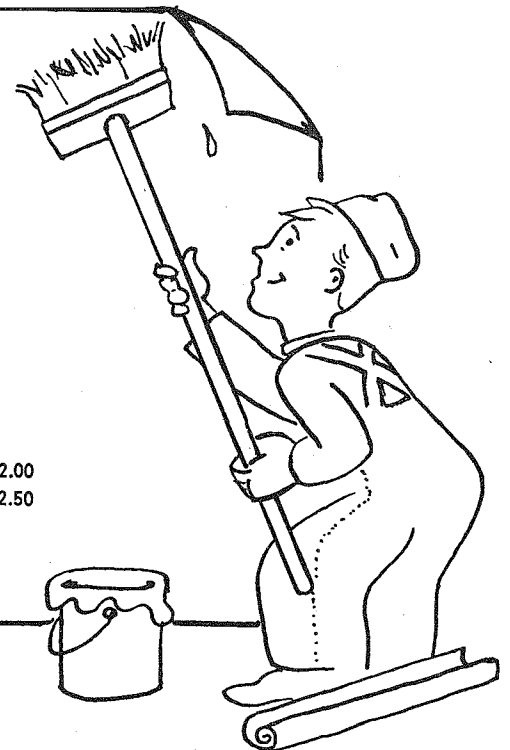
by Morris and Olive Mortimore

in the September issue of

GUIDELINES TO LEADERSHIP

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Question Time

Question

At Christ's coming what happens to the wicked that are alive?
Ohio

C. E. P.

Answer

The voice of prophecy, as recorded in the Book of Malachi, pictures at Christ's second coming a time of judgment on the wicked and a time of blessing on the good. This, however, is not to be confused with the final judgment. We read:

For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.—Malachi 4: 1-3.

The Master defines the position of the wicked during the millennium in his parable of the faithful servant. In it man's responsibility is delimited in terms of his knowledge of right and wrong, his possibilities, and his responses. We take note of the infinite love and wisdom of Christ in his purpose to rehabilitate and save in righteous judgment. We read:

And that servant who knew his Lord's will, and prepared not for his Lord's coming, neither did according to his will, shall be beaten with many stripes. But he that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few.—Luke 12: 56, 57.

We are told in latter-day revelation that Christ in his second coming will come in a cloud with power and great

glory, that all nations shall tremble, and that great destructions await the wicked (Doctrine and Covenants 33: 1, 2). The revelation in Doctrine and Covenants 85: 30 indicates that, while the power of Satan will be bound during the millennium, there will be those persons who will not respond to the gospel of Christ but will choose a way that leads inevitably to commensurate suffering or lesser glory. There will still be need for the cry of repentance during the millennium.

JOHN R. DARLING

Question

Will there be children born during the millennium?
Ohio

C. E. P.

Answer

There are various New Testament scriptures which indirectly support this position, and latter-day revelation gives a direct answer in a description of the millennium:

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.—Doctrine and Covenants 45: 10.

JOHN R. DARLING

Question

Matthew 24: 33, I. V., seems to conflict with Matthew 24: 18 "no, nor shall

ever be sent again upon Israel." From verse 33 it appears that these things will come again upon Israel.

Also, with Daniel 12: 7, I. V., and "when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

Is this a contradiction?

S. W.

Ontario

Answer

Not necessarily, though it is possible that certain emphases intended to be made both by Daniel and by the Lord Jesus have been lost through language changes and the handling of the Scriptures. This quotation being from the Inspired Version suggests to us that the answer is not to be found in such changes but in the reconciling of the texts.

Jesus does not say exactly what is involved in the "great tribulations on the Jews, and upon the inhabitants of Jerusalem" in Matthew 24: 18. We know that what actually happened was not only the "abomination of desolation" in which the temple was desecrated, but world-wide persecution and indescribable tribulations.

It is entirely possible that something similar to the desecration of the Jews' religious center could occur again, without the extent and severity of the former tribulations being repeated. In such a case there would be no conflict between these passages.

M. L. DRAPER

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.

1958 General Conference Bulletin

on-the-scene reports of General Conference happenings
published and airmailed daily to
Saints throughout the world

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United States, Canada, Alaska, Hawaii, Mexico	\$1.75
Australia, New Zealand	\$5.60
Society Islands	\$6.25
England	\$3.30
Germany, Norway, Holland	\$3.40

For those who live within 300 miles of Independence, first class mail in most situations will be as fast as air mail. The weekly rate for these subscriptions is \$1.50.

The Migration of the Yemenite Jew

THE recent political alignment of the small nation of Yemen with the Egyptian-Syrian federation recalls a story that has come out of the Near East concerning some of the Jewish people who until recently populated Yemen. Many centuries ago, probably during the days of King Solomon, a number of Jews became residents of the area now Yemen. It was the traditional home of the Queen of Sheba, and probably these Jews had been sent there to work on products to be used in building the Jewish empire and temple. When the glory of the Hebrew kingdom faded, these Jews became lost from their homeland. For thousands of years, and despite pressures and periodic persecution, they maintained their religious identity. Their Torah contained only the five books of Moses, which suggests that their departure from Israel preceded the time of the prophets.

Then came electrifying news to them: the state of Israel had been established again. To the Yemenite Jews this meant that the "Messiah" was at hand. This was the long-awaited sign. The news filtered quickly across the countryside, and a mass movement unparalleled in modern times began. Jews from all over Yemen trekked for miles across desert and mountain to Aden, a British protectorate and the nearest point of civilization. There they found Israeli airplanes waiting for them. The flight was dubbed "operation magic carpet." The Yemenite Jews accepted the planes without question, for hadn't the Bible described how God had borne the children of Israel on "eagle wings" (Exodus 19: 4) and could he not do so again?

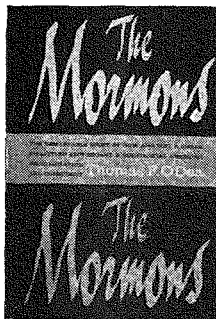
Although death had taken a heavy toll of these undernourished refugees, over 50,000 Yemenite Jews migrated to Israel. Planes normally carrying 47 passengers carried as many as 127, and scarcely a plane landed without a number on board having died en route. The average weight of an adult was only about 70 pounds.

The typical response of Yemenite Jews upon landing in Israel was to fall on their faces and kiss the "sacred" soil. Their tradition produced great devotion for the Holy Land. Today these Yemenites are settled in a new life in Israel.

A Yemenite Jew in his new home, with an even newer lamb.



Book Reviews



The Mormons
by
Thomas F. O'Dea

University of
Chicago Press, 1957

Price, \$5.00

The Mormons, written by Thomas F. O'Dea, associate professor of sociology at Fordham University, is the first complete treatment of the subject of Mormonism on the historical, philosophical, and sociological levels. It will be read with special interest by persons desiring a deep insight into the values and social meaning of Mormonism.

The extensive bibliography attests to the thoroughness of the non-Mormon authors' preparation for his writing. The 289-page book traces the development of Mormonism from a small embattled sect to a substantial American denomination and community. References to the Reorganized Church are few but fair and highly significant. He refers to the court decision support of the claim of the Reorganization to true succession and says, "The latter still maintains its claim to revelation in a form reminiscent of the first years under the Prophet Joseph." Reorganization members will not appreciate the author's undocumented assumption that Joseph Smith was a polygamist.

The first seventy-five pages of the study deals with the history of the church to the time of the exodus from Nauvoo. The remainder of the book is devoted to the history of the church in Utah with an examination of the Mormon beliefs and values and the Mormon

ecclesiastical and community structure. It is unfortunate that the author did not extend his research into a closer examination of the Reorganization movement. He could have rendered a service to students of Mormonism by contrasting the diverse trends that have taken place in two movements having a common origin. These differences are undoubtedly rooted in sociological factors and reflect the influence of the personalities of their leaders, Brigham Young and Joseph Smith III.

Experiments of the Mormons with the United Order and other co-operative efforts designed to give practical application of Zionism ideals are reviewed. The period from 1890 marked a change in emphasis characterized by compromise and integration into the Gentile community and withdrawal from social experimentation. This trend is described as reflecting a growing conservatism characterizing an aging leadership that was enjoying the fruits of financial success. That the tradition of co-operation remained alive in the Utah church is evident in its recrudescence in the depression years of 1936 in the Welfare Plan.

The pin-pointing of the sources of strain and conflict in Mormonism today is revealing. A laissez-faire economic philosophy based on an agrarian system must be accommodated to the complexities of modern industrialization. The greatest problem is the influence of modern secular thought, and the suppression of liberal interpretations. Utah Mormonism is described as providing a basis for a satisfying life to the great majority of its followers. Only the questioning intellectual is unhappy.

The author is generally optimistic with respect to the ability of the church to adapt to the demands of a new age but is doubtful of this being accomplished without loss of the sense of security that conservative Mormons now enjoy in their literal interpretations of latter-day revelations. We do not commend the book for its historical accuracy but rather for the author's penetrating insight into the significance of historical events and his analysis of present day events and problems.

G. E. TICKEMYER

Indians of the Southwest

by Mary Jourdan Atkinson

Harper and Brothers

Price, \$7.50

Indians of the Southwest, by Mary Jourdan Atkinson, will probably appeal to those persons who are more than superficially interested in Indians, who are willing to spend some time learning the cultural variations among the tribes, yet who have only a nodding acquaintance with Indian lore. The book is interestingly written in nontechnical language for the most part. However, it contains a wealth of detail—as much as could be expected in a work that tries to discuss so many tribes.

Reorganized Latter Day Saints should not expect the book either to support or to refute the Book of Mormon. The period of time it covers is roughly from Columbus' arrival to the late 1800's. Only oblique references are made to those cultures and times with which we have been more concerned, the Aztec, Maya, and Inca civilizations. The barely initiated R.L.D.S. layman will probably find these values in reading the book:

It gives information on peoples we have generally neglected in our thinking.

It shows dramatically the complexity of Indian culture and warns us not to make hasty generalizations. Indians differ from each other as much as do the English and French, for example.

It stimulates thought by presenting factually based hypotheses somewhat at variance with those suggested by other authorities in and out of the church (for example, the source and function of the plumed serpent).

It provides a springboard through its facts and theories for further thought, reading, and research.

ALMA R. BLAIR

AUGUST 4, 1958

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(Continued from page 4)

Notice of Motion General Conference 1958

At the conference of the San Francisco Bay District held Sunday, November 17, 1957, the following resolution was adopted for transmission to the First Presidency for presentation to the General Conference of 1958:

WHEREAS, The sanctity of the home is universally acknowledged by all believers in Christ as essential to the molding of Christian character and to the perfecting of the kingdom of God on earth, and

WHEREAS, Increasing marital problems in present day society have resulted in a large number of broken homes and family disorganization, with many ramifications of unhappiness and misery to society, and

WHEREAS, Our church, prior to 1900, did address itself by General Conference Resolutions to the interpretation of church law pertaining to certain aspects of the problem of divorce and remarriage (see General Conference Resolutions 66, 272, 412), and

WHEREAS, The intervening period has brought to light new knowledge, information, and insight concerning the marriage relationship and the problems of divorce and remarriage; therefore, be it

Resolved, That we request the General Conference to request the First Presidency to study and make recommendations with respect to marriage, divorce, and remarriage, such findings and recommendations to be published for distribution for further consideration and action by the General Conference.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

Certification of Delegates

The "Rules of Order" (Section 26) provide that:

Delegates shall be entitled to act upon registering with the Credentials Committee. This Committee should be supplied with a certified list of delegates, bearing the signatures of stake or district president and secretary; or bearing the signatures of the branch president and secretary if they represent branches in unorganized territory.

The Credentials Committee shall certify delegates to General Conference, up to the number to which the stake, district, or branch is entitled, in the order in which delegates are registered with the Credentials Committee.¹

Some question has arisen concerning the meaning of ". . . the order in which delegates are registered . . ." We are therefore advising that stake, district or branch officers reporting to the Credentials Committee concerning selec-

tion of delegates shall list these delegates in the order of the votes received by each of them when they were selected.

At the General Conference of 1958 it is our purpose to recommend that the statement on Certification of Delegates above cited shall be amended by the insertion between "delegates" and "bearing" of the words "arranged in the order of the votes cast for their selection." The sentence involved will then read:

This Committee should be supplied with a certified list of delegates, arranged in the order of the votes cast for their selection, bearing the signatures of stake or district president and secretary; or bearing the signatures of the branch president and secretary if they represent branches in unorganized territory.

THE FIRST PRESIDENCY
By *F. Henry Edwards*

¹ *Rules and Resolutions*, page 17.

Across the Desk

OF THE FIRST PRESIDENCY

For All Engineers and Architects

We are happy to announce that the Engineers and Architects of the Church are getting together to organize a professional association. The first question that may arise in your mind when you read this is "What will be the purpose of this association?" Well, at first there were numerous ideas as to what our purpose should be. But, through much thought and counsel, we have consolidated all these ideas into these four basic purposes:

1. To define, evaluate, and implement the basic relationship of the architectural and engineering professions to the aims and basic program of the church.
2. To enrich the spiritual and ethical values of our church members in the architectural and engineering professions.
3. To build mutual concern and fellowship between people of like interest.
4. To explore the possibilities of our professions in the church as related to the gathering.

By working together as an active professional group, we can provide several distinctive services. One such service would be to compile and distribute a directory of our members. This directory can serve the members and the church in many ways. One way would be to provide contacts for employment information in various parts of the country. Another service that our professional association will provide is to give

guidance and counsel to students and to the church administrative officials when such professional needs arise. Of course, our organization is very young, and we are open for new and constructive ideas.

In an association of this type there always arises the controversial question of who should be permitted to participate in a professional group such as this. We have given much thought to this question and have had the opinion of many of our charter members. These members have voted to list the qualifications as follows:

Graduate of recognized school of engineering or architecture; registered professional architect or engineer; responsible engineering position and ten years of experience, such as engineering design or chief engineer, supervising at least five employees; or chief draftsman; and others as the membership committee may approve.

We plan to meet as a group at General Conference. There will be an informal banquet the Saturday before Conference and a meeting during the week. Be sure to look for the time in the Conference Bulletin.

LAWRENCE F. SMITH
Publicity Chairman

This group expects to share a booth with several of the other professional groups. Anyone desiring more information may write to the R.L.D.S. Professional Engineers and Architects, the Auditorium, Independence, Missouri.

The following has been received from Elder W. E. Connell at Peshawar University, Pakistan:

We recently had letters from the Gideon family in Delhi. Brother John wrote, "We thank God for the wonderful fellowship we had with you and Sister Ruby. Our only regret is that it was too short. If we had a reading room, a prayer room, and a small press in a big city like Delhi or Agra we could attract people. People here are fond of reading newspapers and magazines. What do you feel about it?"

"We need the prayers of Saints so that with God's help we may extend his kingdom among the four hundred million people in India.

"We are anxious to have a regular place of worship in Delhi. We are spreading the Restoration message by personal contacts and by lending pamphlets which you gave us."

Youth Camp Schedule

Senior High Camps

<u>DATE</u>	<u>NAME OF CAMP</u>	<u>LOCATION</u>	<u>DIRECTOR OR REGISTRAR</u>
August 3-10	Yopeca	Lake Doniphan Excelsior Springs, Mo.	Robert Taylor 916 W. Lexington Independence, Mo.
August 10-16	Tonadoona	Chetek, Wis.	Conon Edwards 2848 Aurene Circle West Allis, Wis.
August 10-17	Doyoca	Lake Doniphan Excelsior Springs, Mo.	Ray Fisher 617 Fremont Ave. Kansas City, Mo.
August 10-17	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 16-24	Starlite	Lakehurst Maquoketa, Iowa	N. L. Preusch 1511 Robeson St. Bettendorf, Iowa
August 17-23	Canter's Cave	Canter's Cave Camp Jackson, Ohio	Ralph Bobbitt 253 West S. St. Jackson, Ohio
August 17-23	Eccone	Zephyr Lodge, Liberty Lake, Wash. (Between Spokane and Coeur d'Alene)	E. Paul Crinzi N. 5506 "G" St. Spokane 15, Wash.
August 17-24	Buckhorn	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 17-24	Israel (15-19 yrs.)	Lewis River Campgrounds Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Sionito	Bandera, Texas	Charles Eastham 1806 S. Hackberry San Antonio, Texas

Combined Junior-Senior High Camps

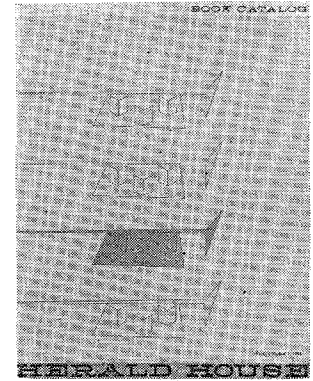
August 10-17	Clemens	Mark Twain State Park Perry, Mo.	Wm. T. Guthrie Rt. 3 Columbia, Mo.
August 22-29	Alleghany	Alleghany State Park New York	R. M. Reid R. F. D. No. 5 Corfu, New York
August 23-30	S. N. E. Camp Junior High and Senior High	YMCA Camp Camp Shepard, R. I.	Victor Witte 1336 Massachusetts Ave. Lexington, Mass.

Junior High Camps

August 3-9	Buckhorn (So. Calif.)	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 3-10	Zion (12-14 yrs.)	Lewis River Camp Gnds. Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 24-30	Tenadoona	Chetek, Wis.	Hollis Olson 469 Crescent Lane St. Paul 3, Minnesota
August 24-30	Canter's Cave	Canter's Cave Camp Jackson, Ohio	Margaret Barker 5760 North High Worthington, Ohio

Specialized Youth Camps

<u>DATE</u>	<u>NAME OF CAMP</u>	<u>LOCATION</u>	<u>DIRECTOR OR REGISTRAR</u>
August 24-30	Youth Music Camp	Camp Manitou Vandalia, Michigan	F. S. Weddle The Auditorium Independence, Mo.



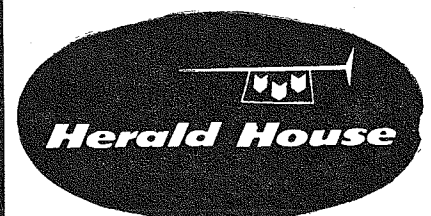
1958 Herald House Book Catalog

free upon request

64 pages of titles,
prices, and descriptions of
books recommended by the
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Herald House,
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of the Reorganized
CHURCH OF JESUS CHRIST
of Latter Day Saints

Includes book listings for
priesthood
church members
leaders
church workers
young people
children

fiction, non-fiction,
religious, general reading



Bulletin Board

Services in Metropolitan New York City

Brooklyn and Queens area: YMCA, 570 Jamaica Avenue, Highland Park; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington, Long Island. For information telephone PO 7-3942.

Long Island Mission: parsonage and sanctuary at 27 Parkway Drive, Plainview, exit No. 36 from Northern State Parkway. Wilbert Richards, pastor, 14 Oxford Lane, Bethpage (telephone WE 8-0456).

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks (telephone SU 6-2721J).

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; pastor, Clifford Webb (telephone Woodward 6-0443).

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Eugene Deter, 1796 Ridge Road, North Haven, Connecticut.

Further information, if necessary, may be obtained from the district president, Perce R. Judd (WELLS 1-8949), Evangelist LeRoy Squire (DEWEY 9-8471) or Seventy Phil Moore (WELLS 1-8949).

Manhattan and Bronx area: Leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone Windsor 4-3056), or contact District Missionary Loyd Adams. Services at 3:00 p.m., Worthington's Studio, 135 53rd Street East.

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the American Legion Hall, 18456 Kedzie Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamon, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Home-coming at Cross Timbers, Missouri

Home-coming will be observed at the Cross Timbers Branch (Oak Grove) on Sunday, August 10. Services will begin at 10:00 a.m., and a basket dinner will be served at noon. All members are invited, and a special invitation is extended to those who have ministered in the branch. Priest Paul Holt is pastor.

ELDA STEVENS
Publicity Agent

Correction in Date of Southern Indiana Reunion

The date of the Southern Indiana Reunion, August 16 to 22, which appears in the reunion schedule is incorrect. It should be August 16 to 24.

Serviceman's Address

JCSR Robert L. Breshears
520-94-71
Company 283
Recruit Training Center
Great Lakes, Illinois

Book Wanted

Myrtle Louderback, 229 West Southside Boulevard, Independence, Missouri, would like to obtain a copy of Hanson's *Jesus Christ Among the Ancient Americans*. She wants to know the price and condition of the book before receiving it.

REQUESTS FOR PRAYERS

May Thompson, 525 South Pleasant, Independence, Missouri, requests prayers that she may be healed of arthritis and other afflictions. She also asks prayers for a sister whose home life is unhappy.

Mrs. Lucy Rushton, Box 15, Springhill, Nova Scotia, requests prayers that she may not have to undergo surgery.

Mrs. James T. Knight, Box 243, Mulberry, Arkansas, requests prayers for the spiritual and physical welfare of herself and her family.

ENGAGEMENT

Eliason-Easter

Mrs. John William Easter of Independence, Missouri, announces the engagement of her daughter, Ellen, to Robert Eliason, son of Mr. and Mrs. H. B. Eliason of Sandusky, Michigan. Both Ellen and Bob are graduates of Graceland and the University of Michigan. The wedding will take place August 30 at Stone Church in Independence, after which they will make their home temporarily in New York City where Bob is a graduate student at Manhattan School of Music, and Ellen is employed as a research technician at Sloan Kettering Institute for Cancer Research.

WEDDINGS

Schwensen-Heide

Florene Heide, daughter of Mr. and Mrs. John E. Buffalo of Independence, Missouri, and A/2c David Schwensen, son of Mr. and Mrs. Walter Schwensen of Overland Park, Kansas, were married June 15 at the Audabon Terrace Church in Spokane, Washington, Elder Lee Abrahamson officiating. Both attended Graceland College. They are making their home in Spokane where the groom is stationed at Gieger Air Force Base.

Etcheson-Lewis

Janet Marie Lewis, daughter of Mr. and Mrs. Glen Lewis of Oak Grove, Missouri, and John Maurice Etcheson, son of Mr. and Mrs. Robert E. Etcheson of Flora, Illinois, were married June 14 in a double-ring ceremony at the church at Oak Grove, Elder Lawrence Martin officiating. Both Janet and John are graduates of Graceland College. They will make their home in Decatur, Illinois, where John will continue his education at Millikin University.

Taylor-Jagers

Mr. and Mrs. Ed Jagers of Wiley, Colorado, announce the marriage of their daughter, Kathryn Lucille, to Robert Lane Taylor, son of Mrs. Hazel Barnes of Lamar and Mr. O. C. Taylor of Cimarron. The wedding took place December 20 at the bride's home, Elder Conrad Graybill officiating.

BIRTHS

Mr. and Mrs. Eldon Hart of Independence, Missouri, announce the birth of a daughter, Joyce Jeannine, born July 11 at the Independence Sanitarium.

Lt/jg and Mrs. Howard S. Sheehy, Jr., of Orinda, California, announce the birth of a daughter, Lisa Florine, born July 2. Both parents are Graceland graduates, class of '53. Mrs. Sheehy is the former Florine Cline.

Mr. and Mrs. Ernie Jorgenson of Clarkston, Washington, became the parents of a daughter, Becky Jo, on April 10. She was blessed on July 13 by Elder John Rodley, her maternal grandfather, and Elder Jess Beloit.

Mr. and Mrs. Tom Jagers of Wiley, Colorado, became the parents of a daughter on May 23. She has been named Shana Gail.

ADOPTION

Mr. and Mrs. Charles Crabtree of Deepwater, Missouri, announce the adoption of twin sons, John Lester and James William. They were blessed on April 27 by Elders N. P. Gard and E. M. Stevens at Warrensburg, Missouri.

DEATHS

AVES.—Clara, daughter of J. F. and Martha A. Reed, was born July 16, 1885, in Newark, Missouri, and died March 6, 1953, in Puyallup, Washington, which had been her home for thirty-five years. She was a member of the Reorganized Church.

She is survived by her husband, James; two sons: Claude F. Wheeler of Tacoma, Washington, and Dale F. Wheeler of Seattle, Washington; a daughter, Mrs. Elmer Cousineau of Puyallup; a brother, Pearl Reed of Mountain View, Missouri; a sister, Mrs. Emma Holmes of Independence, Missouri; and seven grandchildren. Elder William C. Haden conducted the funeral at the Wrigley-Clements Chapel in Puyallup. Burial was in Woodbine Cemetery.

GOOLD.—Jessie, daughter of William and Martha Baker, was born November 23, 1903, at Minneapolis, Minnesota, and died June 23, 1953, at Independence, Missouri. She moved with her parents to Independence in 1922 and on September 4, 1926, was married to Walter A. Goold. She had been a member of the Reorganized Church since the age of eight.

She is survived by a son, William H. Goold of Belton, Missouri, and a daughter, Dorothy Mertell, of Independence; her mother; four brothers; and two sisters. Funeral services were conducted by Elders R. D. Weaver and Arlon Chapman at Carson's Chapel in Independence. Interment was in Mound Grove Cemetery.

WIXON.—Charles P., son of Edgar and Adelia Wixon, was born September 6, 1892, in Dennis Port, Massachusetts, and died February 25, 1953, at his home in Dennis Port after a long illness. He had been a member of the Reorganized Church since his youth. In 1922 he was married to Edith Fitz, who survives him.

Besides his wife he leaves three children: Paul of the U. S. Army, stationed at Ft. Ord, California; Stuart of Dennis Port; and Phyllis Mortati of Dennis Port; a sister, Mrs. Frederick Thatcher of Yarmouth Port, Massachusetts; a brother, Nathaniel of Dennis Port; and nine grandchildren. Funeral services were held at the Howland Chapel in West Harwich, the Reverend Otis Lee Monson and Elder Clarence Rogers officiating. Interment was in Swan Lake Cemetery.

WOODIN.—Oral A., was born November 11, 1882, at Farwell, Michigan, and died July 13, 1953, at McLaren Hospital in Flint, Michigan. He was baptized into the Reorganized Church in April, 1907, and on December 25 of the following year was married to Anna McGuire, who survives him. Until his retirement several years ago he was an employee of the Grand Trunk Railroad.

Besides his wife he leaves a daughter, Mrs. Carlisle Mulholland; a son, Kenneth; and three grandchildren. Funeral services were conducted at the Dodds-Dumanois Chapel by Elder Arthur H. DuRose. Burial was in Sunset Hills Cemetery.

LEWIS.—Jennett Sophia, was born October 31, 1865, at Brigham City, Utah, and died at her home in Stewartsville, Missouri, on June 4, 1953. Her husband, Jesse E., and a son Milton Blair, preceded her in death. She had been a member of the Reorganized Church for about eighty years.

She is survived by a daughter, Luella A. Mauzey of Stewartsville, and a granddaughter, Margaret Sanders of Independence, Missouri. The funeral service was conducted by Elders John W. Newhart and Emery E. Jennings at the Summerfield Chapel. Burial was in the Stewartsville cemetery.

ELDER.—James Samuel, was born July 2, 1873, and died (date not given) in Magnet, Indiana, at the home of his wife's brother-in-law and sister, Pastor and Mrs. William E. Miller, who had cared for him and his invalid wife for some time. In 1921 he was married to Mollie Gruver. In 1930 he became a member of the Reorganized Church. Until age and ill health forced him to retire he was a very successful farmer. Funeral services were conducted by Elder Robert Glenn at the Huber Chapel in Cannellton. Burial was in Connor Cemetery near Derby.

WILLIAMS.—William H., son of Edward E. and Mary Hopkins Williams, was born August 26, 1874, at St. David, Illinois, and died June 29, 1953, at Independence, Mis-

souri. He was married on August 29, 1901, to Nancy M. Lower, who died April 12, 1953. A son, Ralph, preceded him in death on August 30, 1911. He had been a member of the Reorganized Church for sixty years and held the office of deacon.

Surviving are two sons: William C. of Independence and Richard P. of Hickman Mills, Missouri; two daughters: Thelma F. Cox, with whom he made his home, and Virginia F. Henry, both of Independence; nine grandchildren; and six great-grandchildren. Funeral services were held at the Englewood Reorganized Church, Elders Charles V. Graham and Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.

BUCHTER.—George Hyden, son of John and Sarah Buchter, was born April 19, 1876, and died at the Weston County Memorial Hospital in Newcastle, Wyoming, on July 7, 1958. In early manhood he made his home in northwestern Iowa where on July 1, 1897, he was married to Ellen Calhoun. He had lived in Weston County, Wyoming, since 1932 and for the past seven years had resided in Osage. He had been a member of the Reorganized Church for thirty years.

He is survived by his wife; a daughter, Mrs. Harry Spargur; a sister, Mrs. Henry Hartman; three granddaughters; and ten great-grandchildren. Funeral services were conducted by Elder Forrest C. Julius at the McCauley Chapel in Newcastle.

DAVIS.—James Elmer, was born May 4, 1892, in Michigan, and died July 1, 1958, in Port Huron, Michigan, after six years of illness. He was widely known as a businessman and a church worker. He had held the priesthood since April 22, 1923, and was active in his ministry. For many years he served on the finance committee of the Port Huron Branch and gave much labor and money in developing the Blue Water Reunion grounds.

He is survived by his wife, Florence; three sons: Roy, Willard, and Delbert, all of Port Huron; a daughter, Mrs. Richard Throneberry of Chicago, Illinois; numerous grandchildren, and several great-grandchildren. Funeral services were conducted at the Reorganized Church in Port Huron, Elder A. W. Sheehy, Apostle D. O. Chesworth, and Evangelist John R. Grice officiating. Burial was in Lakeside Cemetery, Port Huron.

AUSTIN.—Ruby C., daughter of Mr. and Mrs. William D. Roberts, was born May 27, 1892, at Independence, Missouri, and died July 13, 1958, at her home in Independence, after a long illness. She had been a member of the Reorganized Church since the age of nine.

She is survived by her husband, Fred; a sister, Mrs. J. A. Holsworth; and a brother, Earl D. Roberts, all of Independence. Funeral services were held at Speaks Chapel, Elders Glaude Smith and Charles Graham officiating. Interment was in Mound Grove Cemetery.

SUTHERLAND.—Ida May Morgan, was born September 6, 1880, at Fort Scott, Kansas, and died July 11, 1958, at Independence, Missouri. She was married on September 24, 1896, to George H. Sutherland, who survives her. Three of the five children born to them also survive. She had been a member of the Reorganized Church since December 20, 1891.

Besides her husband she leaves two sons: Albert E. of Kansas City, Missouri, and Floyd H. of Independence; a daughter, Ada Johnson of Independence; six sisters, one brother; fourteen grandchildren; thirteen great-grandchildren; and two great-great-grandchildren. The funeral service was conducted by Elders Hyrum Robinson and Ammon Badder at Speaks Chapel in Independence. Burial was in Mound Grove Cemetery.

PASCO.—Richard, Sr., was born in Ontario, Canada, May 25, 1866, and died June 17, 1958, in a hospital at Searcy, Arkansas. He moved to Michigan when he was fourteen, and on November 12, 1886, was married to Gertude Johnson, who survives him. He had been a member of the Reorganized Church since August 20, 1905. He also belonged to the Masonic Lodge.

Besides his wife he leaves a son, Richard, of Bald Knob, Arkansas; two daughters: Mrs. U. P. Gay and Mrs. W. G. Whitworth of Bald Knob; a brother, George Pasco of Grand Rapids, Michigan; a sister, Mrs. Jennie Russell of Travis City, Michigan; five grandchildren; and five great-grandchildren. Elder Dale Edwards conducted the funeral service. Burial was in Shady Grove Cemetery.

YARRINGTON.—Alvah James, was born May 10, 1866, in Garner, Iowa, and died June 26, 1958, at Resthaven in Independence, Missouri. He was married on April 8, 1889, to Rhoda Amelia Rogers, who preceded him in death on April 9, 1957, one day after their sixty-seventh wedding anniversary. They lived in Dunlap, Woodbine, and Lamoni, Iowa. In Lamoni he was ordained an elder and then a high priest and served fifteen years in the stake bishopric. He was also a member of the stake high council for many years. He was in the real estate and insurance business and was also a justice of the peace. In 1956 he and his wife entered Resthaven.

Surviving are two sons: Hollis V. of Milton, Oregon, and Byron of Lamoni; a daughter, Edith Sumption of Harrisonville, Missouri; four grandchildren; and ten great-grandchildren. The funeral was held at the Reorganized Church in Lamoni, Bishop G. L. DeLapp and Elder Wilbur Prall officiating. Interment was in Rose Hill Cemetery at Lamoni.

LANE.—Edwin H., died July 2, 1958, at the home of his son near Diagonal, Iowa, at the age of seventy-eight. He is survived by his children. The funeral was held at Marsh Chapel in Lamoni. Interment was in the Rose Hill Cemetery at Lamoni.



Golden Wedding Anniversary

Mr. and Mrs. Ovid H. Bagley of Independence, Missouri, observed their golden wedding anniversary on June 15 by holding open house at their home in the afternoon. They were married on June 10, 1908, in Charleston, Missouri. For the past six years they have made their home in Independence, where they also resided for twelve years before moving to Hammond, Indiana. Both have been members of the Reorganized Church since 1914, and Brother Bagley holds the office of teacher. Sister Bagley has served as women's group leader, a teacher in the church school, and supervisor of girls' work.

The Bagleys have one daughter, Mrs. Eugene G. Brown of Independence, and a son, H. R. Bagley of Cedar Lake, Indiana; six grandchildren; and one great-grandchild.

Gene Was the Man . . .

whom I went to as a shy eight-year-old to ask for baptism and confirmation into Christ's church restored,

who came and with another of God's servants placed his hands upon a mother's head in a time of need, and offered supplications to One above for her life and the life of her newborn,

who offered kind and diligent support through the growing years of a young child and youthful woman, as a pastor, a friend, and a counselor,

whose memory lights a bright candle in the mind's eye, and makes the day a gladder one,

who will live forever in the hearts of those who knew him for what he was and for the good he did.

CARLEE WILSON

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMPR	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WVHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1450	July 21-25, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

ATTITUDES

To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old.—Oliver Wendell Holmes

LOOK UP!

God gave man an upright countenance to survey the heavens, and to look upward to the stars.—Ovid

GIVE US THIS DAY

One of the illusions is that the present hour is not the critical decisive hour. Write it on your heart that every day is the best day in the year.—Emerson

NOW IS THE HOUR

Don't fret over what you'd do with your time if you could live it over again—get busy with what you have left.—Martin Vanbee

FROM A TO Z'

Maybe you heard about the young man who got his college degree, rushed out and shouted, "Here I am, World! I have my

A.B.!" The world calmly replied, "Simmer down, son, and I'll teach you the rest of the alphabet."

SQUARESHOOTER

If you are on the square, you can't be a rounder. And as long as you are on the level, you aren't apt to go down hill.

INDULGED?

What on earth will today's younger generation be able to tell their children they had to do without?

BROADENING

Best thing about a college education is that it equips you to worry about things not just at home but all over the world.

—Above quotes from "Kiwanis"

ORGANISM OR ORGANIZATION?

There's a heap of difference between people in an organization all working together, and all of them just working at the same time.

OUR MOTTO

I have made a ceaseless effort not to ridicule, not to bewail, not to scorn human actions, but to understand them.

—Christian Bookseller Magazine

OPINIONATED

Gravest error you can make is to mistake opinions for thinking.—Oren Arnold in "Kiwanis" Magazine

FOR YOUR REMINDER BOOK

This day will bring as much good to you as you bring to it.

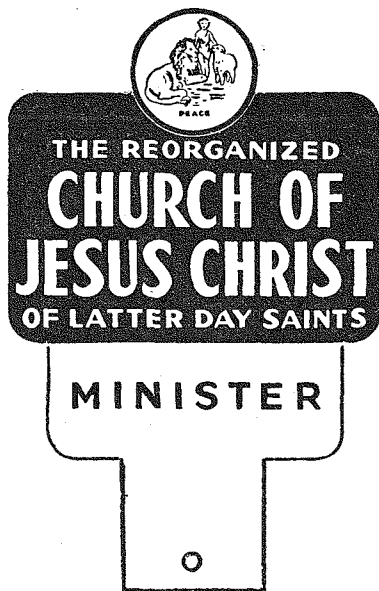
NOTICE

Because of a labor strike at the paper mill which supplies the paper for the "Saints' Herald," this issue is being printed on a substitute sheet of different quality. It is expected that our regular supply of paper will be available again within the next four to six weeks.

CLIFFORD R. CRAVEN
 SOS NICHOL
 LECT'S SUMMIT MO
 09905-2-59

For Ministers

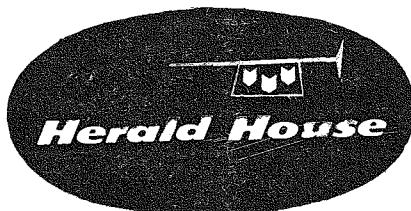
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SAINTS' HERALD

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The One
That Didn't Get
Away

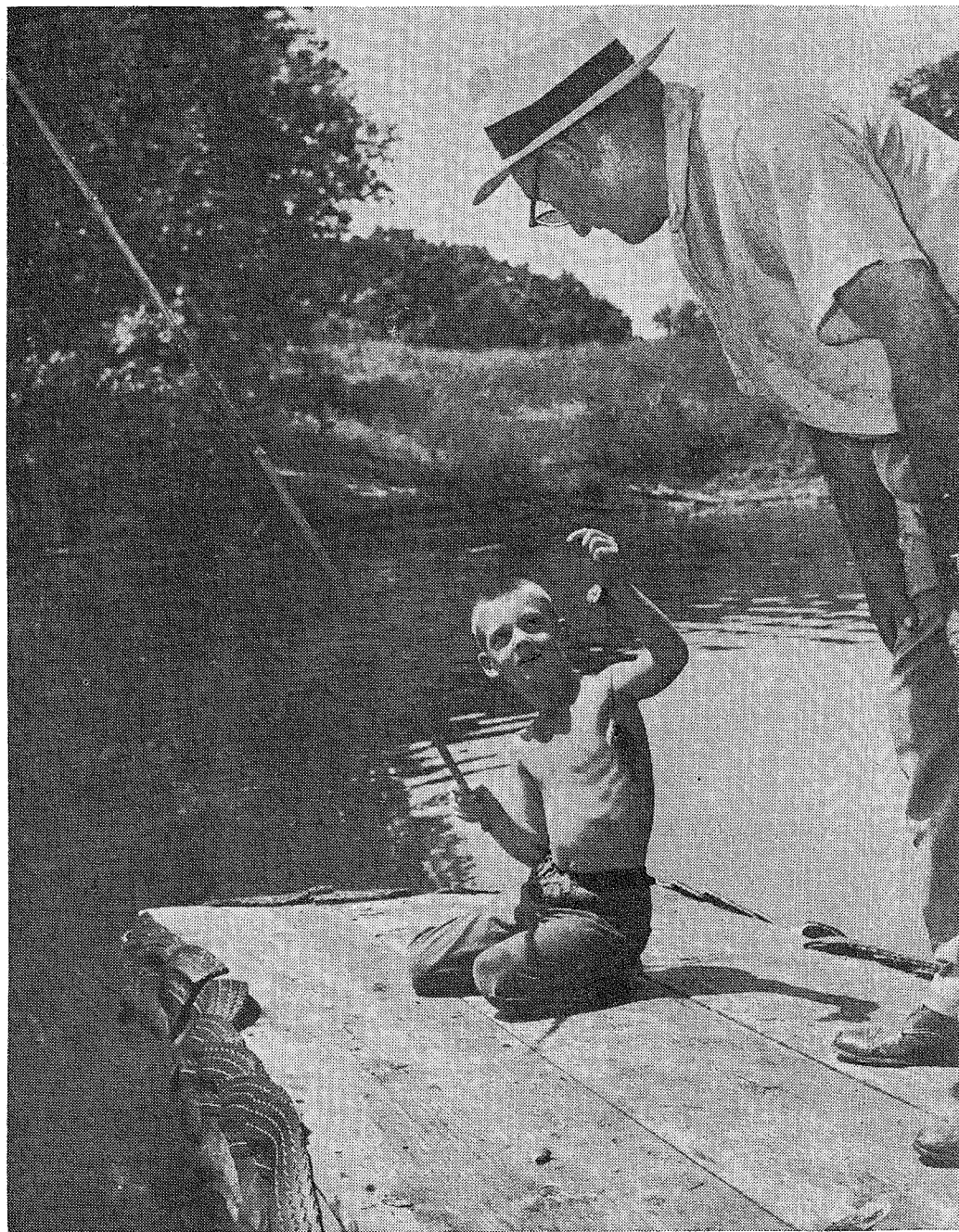


Photo by Marion Pease

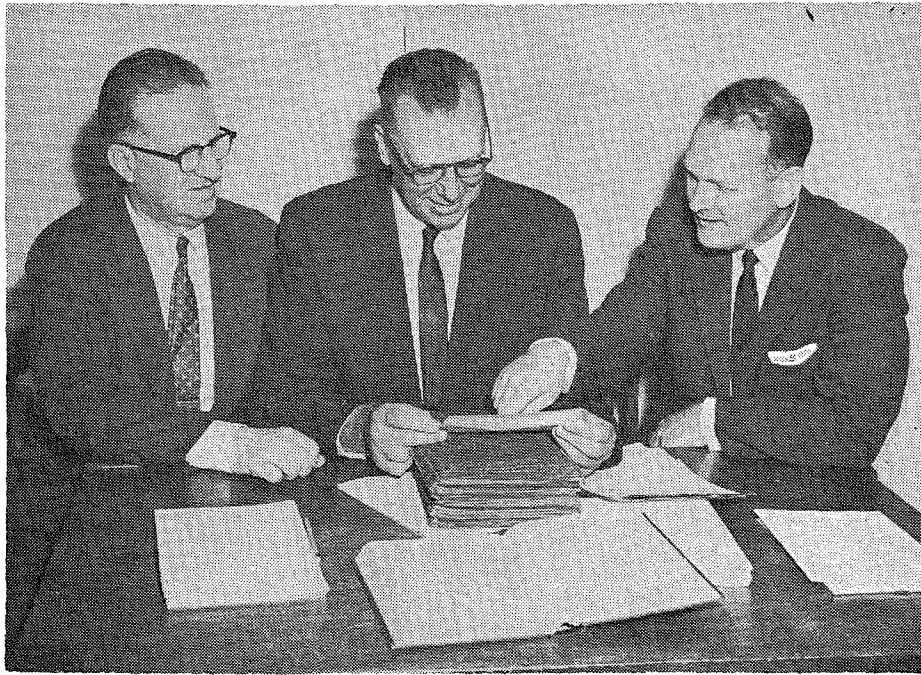


Photo by W. T. Glenn

Leonard J. Lea, Evan A. Fry, and Herbert Scott of the Committee check photostatic copy of the original Book of Mormon Manuscript

Recommendations to be presented at General Conference

Book of Mormon Committee to Finish Work

THE committee to consider the possibility of a "reader's edition" of the Book of Mormon has about finished its work, according to Evan A. Fry, chairman.

A resolution passed at the 1956 General Conference requested the First Presidency to appoint a committee to "consider wherein and if its [the Book of Mormon] language and wording may be improved."

The First Presidency appointed a five-member committee to make such a study: Evan Fry, Russell Ralston, Leonard Lea, Mrs. Elva Oakman, and Herbert Scott.

An advisory committee of the following members was also appointed: Melvin Fowler, Garland Tickemyer, James Wardle, Roy Cheville, Evan Shute, Mrs. Alice Edwards, Maurice Draper, Charles Hield, and Roy Weldon.

The five-member committee has met eight times. The advisory committee has received copies of the minutes of each meeting and has corresponded with committee members.

Brother Fry said the committee members expect to meet together one more time before Conference, probably in September when Sister Oakman has returned from Germany.

"We have made no attempt to go through the Book of Mormon word by word or comma by comma and make a revision," Brother Fry said. "Rather, we have taken samples of various kinds of revisions which indicate the forms or methods that could be used in printing a 'reader's edition' of the book."

Brother Fry indicated that by "reader's edition"—a term the committee has used—he means an edition of the Book of

Mormon that would contain corrections and helps which would make the book easier to read and understand today.

The committee has interpreted its commission as a request to study the advisability of such an edition, not actually to prepare a revision. Even this type of study is difficult, Brother Fry pointed out. Although the committee members have met only eight times, he said, they have each worked many hours in studying the problems involved.

The committee will have a definite resolution to present to the Conference, Brother Fry said. The resolution will probably recommend the continued use of the authorized edition of the Book of Mormon and also the provision of a new committee and an appropriation to prepare the actual editorial work of a reader's edition.

Brother Fry said that if such a committee is appointed it will need to be a full-time committee and the work of preparing a new edition of the Book of Mormon can be expected to take years.

"It will be up to the Conference to decide if the church wants to spend that kind of money and effort for a new edition," Brother Fry said.

R. Y.

Authors in This Issue

Merva Bird (page 10), Nashua, Missouri
 Ward Weldon (page 11), priest, Kansas City, Missouri
 Verda Bryant (page 12), Independence, Missouri
 Mrs. S. A. Burgess (page 13), chairman, General Department of Women

The Letter of Instruction

concerning "the position, privilege, and duty of the Quorum of the First Presidency in its several parts contingent upon the death or deposition for cause of the President of the Church, denominated in the law as the President of the High Priesthood."¹

EARLY in 1912 President Joseph Smith III sent to "a considerable number of the leading minds of the church"² a request for "their personal views upon the topic presented"¹ in twenty-eight questions listed by him. He asked that those consulted should answer "without consultation or discussion with anyone"² and said that his inquiries were preliminary to the preparation of an "article for the *Herald* a sufficient time prior to the ensuing April Conference for the subject to be understood by the members of the church who take the official organ, in order that the ex officio members and delegates to Conference may be prepared for action should action be required . . ."²

The article which President Smith had in mind appeared in the *Herald* of March 13, 1912, and was reprinted in the *Heralds* of March 10, 1915, and September 6 and 13, 1954.

This "Letter of Instruction" was considered by the Quorum of Twelve, and the Quorum adopted the following resolution:

"Resolved, That while we do not commit ourselves to the terminology nor all the conclusions contained in the 'Letter of Instruction' referred to, we concede and pledge ourselves to the following cardinal points involved in this question:

"To uphold the surviving members of the Quorum of the First Presidency who shall act in conjunction with the Quorum of the Twelve in caring for the interests of the church in such emergency contemplated in said Letter of Instruction, until such members are released in a lawful manner by the church in conference capacity.

"That whenever it may be necessary for the church to take action in this matter, the Quorum holds it to be the inherent right of the Conference next ensuing the event alluded to, to so act observing all the customary amenities pertaining to such action . . ."³

When the time came to consider the successor to President Joseph Smith III, Apostle Francis M. Sheehy addressed the General Conference (1915) and began: "According to the instructions of the Quorum of Twelve, I have been designated to formally make this motion, following out the Letter of Instruction from the late President covering procedure of this kind . . ."⁴

No action was taken by the Seventy as a body in reference to the Letter of Instruction. However, the Council of Presidents of Seventy accepted the letter as "opportune counsel"⁵ and their action was approved by the First Quorum of Seventy⁶ and the Second Quorum of Seventy.⁷ A Third Quorum of Seventy, with only ten men present, considered the resolution but took no final action.

In a letter addressed to the First Presidency under June 26, 1958, and signed by Elders Z. Z. Renfroe, senior president to Council of Presidents of Seventy, and Elder Russell F. Ralston, secretary of this council, the brethren say:

"Inasmuch as there were only ten men present to act for the third quorum of Seventy and these did not take action to disapprove the resolution of the Presidents of Seventy, and inasmuch as the Council of Presidents of Seventy, the First Quorum of Seventy, and the Second Quorum of Seventy did approve the resolution, we feel that we can justifiably say that the majority of the Seventy did accept and adopt this resolution as their position in relation to the 'Letter of Instruction' presented by President Joseph Smith."

General Conference has never taken formal action on the Letter of Instruction. This is probably because so much of the language used is explanatory, and avoids the usual terse phrasing of Conference Resolutions. Nevertheless President Israel A. Smith properly presented the situation when the "Letter" was published in 1954. He wrote:

"This 'Letter' has been accorded general recognition as a correct statement of the law as to the selection of a successor 'in the case of the death of a president of the church, or his removal for cause,' and has guided the procedure and action of general church officers and the General Conference . . ."

President Smith concluded:

"I remember clearly that the author of this 'Letter,' in his last illness, expressed his satisfaction that he had anticipated the need of the church for such instruction."⁸

THE FIRST PRESIDENCY

J. Henry Edwards
W. Wallace Smith

1. First paragraph of "A Letter of Instruction"
2. Quoted from the Questionnaire
3. Minutes of the Quorum of Twelve, April 2, 1912
4. General Conference Minutes 1915: 2050
5. April 8, 1912
6. April 9, 1912
7. April 12, 1912
8. *Saints' Herald*, September 6, 1954

Official

Rescinding of Resolution Proposed

Pursuant to action of the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric on March 18, 1957, the following will be presented to the forthcoming General Conference:

WHEREAS, The centralizing of financial reports of stake, district and branch funds at headquarters and the giving of individual credit for all local offerings would constitute a large and expensive volume of work without appropriate values accruing therefrom and

WHEREAS, The exercise of initiative, local autonomy and efficient management of local finances should be encouraged throughout the church, therefore be it

Resolved, That Resolution 905 be hereby rescinded, and be it further

Resolved, That we request stakes, districts, branches, missions, reunion associations and other church subdivisions to follow the policy of operating on an approved financial budget submitting an audited financial report to the business meeting concerned for approval, and be it further

Resolved, That in the interest of maintaining a more accurate record of individual offerings, local treasurers be requested to issue official local church receipts for all offerings made in the interest and support of local church work, and be it yet further

Resolved, That we recommend the adoption of the duplex envelope system, or a similar system, for the collection and recording of both general and local contributions in the congregations, branches, and missions of the church.

THE FIRST PRESIDENCY

By *W. Wallace Smith*

THE PRESIDING BISHOPRIC

By *G. Leslie DeLapp*

Report on Auditorium

While all reports for the Auditorium income are not in for the month of July, those that have been received indicate that we will reach our goal and that the money for seating will be in hand when the seats are installed and the contract completed. This will include the organ (which, however, cannot be installed until after Conference).

There are many additional needs looking toward completion of the building. The ramps and lower auditorium are yet to be finished; stonework and finishing of the office wings are still ahead of us. We are proceeding to have plans and specifications drawn for the completion of the ramps and lower auditorium. By the time of General Conference, we will have fairly accurate figures as to the cost involved for the additional work yet to be done.

We ask for the continued support of our members to meet the quotas assigned for the year 1958. We appreciate the splendid support given in the past months which has made possible the completion and seating of the General Conference Chamber.

THE PRESIDING BISHOPRIC

By *G. L. DeLapp*

Baptismal Report for June

There were 672 baptismal reports received by the Department of Statistics in June, 1958. This is 152 less than were received in June of last year and the lowest number of reports received in June in the last five years. We are not yet able to determine whether this loss is the

Attention Conference Visitors
The General Conference Housing Accommodations Form appears on page 9.

result of less effective missionary work or simply that fewer children have arrived at baptismal age.

The total number of reports received in the first half of 1958 is 2,289 which is 176 less than were received in the same period last year.

Stakes and districts from which the five highest total number of baptisms were received in June are Center Stake—45; Central Michigan District—31; Maine District—23; and Lamoni Stake and Southeastern Illinois District—each 21.

Branches and missions reporting the five highest baptismal totals in June are London, Ontario—14; Beals, Maine; Council Bluffs and Des Moines, Iowa—each 13; and Escatawpa, Mississippi—11.

The enrollment of the church as of June 30, 1958, is 168,589.

MERLE P. GUTHRIE

Statistician

Notice to Professional People

All those who have not returned the vocational questionnaires sent to them in the past few months are urged to complete and return them as quickly as possible to the Committee on Ministry to College People, the Auditorium, Independence, Missouri. It will be necessary to wind up this pilot project regarding the professional people of the church in the next few weeks so that a report can be made to the First Presidency.

MARGARET L. CHRISTENSEN

Secretary for the Committee

Across the Desk

OF THE FIRST PRESIDENCY

From Robert V. Turner, Weslaco, Texas:

Recently the Latin-American mission at Weslaco, Texas, had one of its most outstanding experiences. On the eve-

(Continued on page 20.)

The Saints' Herald

Vol. 105 August 11, 1958 No. 32

Editors: *The First Presidency*: F. Henry Edwards, W. Wallace Smith; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Edi-

tor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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THE LETTER OF INSTRUCTION

This "Letter" was first published over the signature of President Joseph Smith in the "Saints' Herald" of March 13, 1912. It was republished in the "Herald" of March 10, 1915, and again in the "Heralds" of September 6 and 13, 1954. It is here reproduced in part, the sections omitted having no bearing on our present situation,

Introduction and Premises

In presenting the following letter of instruction to the readers of the *Herald*, I have deemed it advisable to do so by a series of questions, having in consideration the subject matter of the position, privilege, and duty of the Quorum of the First Presidency in its several parts contingent upon the death or deposition for cause of the President of the church, de-nominated in the law as the president of the high priesthood. In answering the several questions the following premises should be remembered and observed.

First: Priesthood, delegated authority, is conferred for the expressed purpose of accomplishing, by human means, the work of the divine mind for the benefit of mankind.

Second: Office in the priesthood is intended to designate the general and specific work that the individual called, chosen, and ordained to the office is to do.

Third: Office in the priesthood is not conferred to increase the importance of the individual or as a means to self-aggrandizement or personal emolument.

Fourth: All offices in the priesthood are equal in honor before God, the honor of each as to the individual holder resulting from the manner in which the duties of the office are performed.

This is evident from a consideration of the statement made by the Apostle Paul: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: . . . That no flesh should glory in his presence" (I Corinthians 1: 26, 29).

Fifth: It is equally essential to remember that in using the terms "called," "appointed," "chosen," and "ordained," referring to any person chosen and ordained by the body to any office in the priesthood, the worthiness, fitness, and qualifications to act in such office should be understood and conceded without a constant repetition of these terms.

Sixth: It is the axiom of the church that persons ordained to office in the church are so ordained because they are called of God by revelation.

This follows the injunction of Paul to the Hebrew brethren, "And no man taketh this honor unto himself, but he that is called of God" (Hebrews 5: 4).

Questions and Answers

1. *In the case of the death of a president of the church, or his removal from office for cause, what would be the position of his counselors?*

To reply to this question intelligently it is necessary to ascertain to what office they have been called and ordained. Doctrine and Covenants 104: 11 reads thus:

"Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."

In Section 17: 1, Joseph Smith and Oliver Cowdery were called and ordained apostles. In Section 87: 3, it is stated that Sidney Rigdon and Frederick G. Williams¹ were equal to the president in "holding the keys of this last kingdom."

By provision in Section 99: 6, the three high priests who were chosen as the Presidency of the church are rated as equal in authority to preside over the high council. In Section 68: 2, these three presiding high priests are distinctly authorized to officiate in the ordination of those who are called and appointed to act as bishops in the church, either of the order of Aaron or by virtue of holding the office of high priest.

In the church articles of incorporation, Article 1, in the government of the church, there is provision made that the church should be presided over by a First Presidency, consisting of a president and two counselors. We have already seen how these counselors are chosen.

From what is given from the authorities cited above, it is clear that in authorizing the organization of the church the Lord provided an ample safeguard against imposition upon the people from the improper aspiration of any of the leading authorities of the church, by establishing three quorums as checks and counter checks upon each other, the three being equal in authority in matters of importance, neither one of the three being paramount to overriding the authority of the other two. It is therefore reasonable to suppose that in case of a vacancy occurring in either of the quorums, unless such vacancy was of such a character as to reduce the membership of the quorum below the permissible majority provided for in Doctrine and Covenants 104, where it would be impossible to secure an undivided quorum, such quorum in

which the vacancy occurred would still hold its unity of power, a majority existing, providing there was a unity in the remaining members of the quorum. Or in other words, that a quorum broken by death or by deposition, providing a majority still remained, would hold its quorum authority intact, and could not be deprived of its quorum authority and privileges unless it should be overruled by a unanimous decision of the other two quorums. It would not therefore be reasonable to suppose that the Quorum of the First Presidency would be so completely broken by the death or removal from office for cause of the president of the high priesthood that such quorum would cease to exist, as a quorum, or its duties to the body as a quorum cease upon the death or removal of the president. The provision is an ample and wise one, as anyone can see by examining the proposition devoid of prejudice, the result of wrongdoing in the past.

It would then seem clear that the members of the First Presidency who would survive the death of the president would still hold the office of presiding high priests over the high priesthood and be authorized to act in such duties of the presidency in a similar manner that they may do during the life of the president, restricted only by the exceptions found in the law, the most important of these perhaps being the restriction as to the right of receiving revelations and presenting them to the church for the government and guidance thereof. It would further seem reasonable that, as these officers were high priests, those whose priesthood warrants the belief that they might receive revelations from God, it would not be impossible that the Lord might speak through one of those who remained in the quorum after the death of the principal, or his removal from office for cause, as it is the privilege of the Lord to speak through whom he will. There could be no danger of the church being misled by such revelations, these revelations being subjected to the same scrutiny by the quorums as those given by the president himself.

2. *When would their term of authority cease, and what would be the extent of their duty pending the appointment of a successor?*

Their office as counselors merely would cease at the death of the president, for obvious reasons; but their office as members of the First Presidency to which they had been ordained after being called and chosen would not pass until a successor to the deceased or deposed president was chosen, upon which choice properly made by the body a re-

organization of the Quorum of the Presidency would be requisite, their office passing at their report and laying down their office, awaiting the action of the body.

3. *Would their right to act as presidents cease at once upon the death of the president or would they be authorized to continue to act as presidents until a successor was chosen?*

Being chosen and ordained as presidents of the high priesthood forming a quorum, and not as counselors only, they would be authorized to continue to perform the perfunctory duties of presidents until a successor was chosen or other provision made for an acting presidency. This is agreeable with Doctrine and Covenants 107:39: "I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church."

This shows clearly that the intention of the Great Organizer was to create a quorum, and not simply to institute two men as counselors with no responsibility attaching to them, in case of the absence by death or deposition of the president. It would seem that divine wisdom would not so loosely form a threefold cord, like that made by the three quorums, the Presidency, Twelve, and Seventy, that one of them would cease to exist if one of its members was to be removed, leaving the other two intact to perform quorum duties. It is safe to assume that when these three forming the Presidency were appointed by revelation, and chosen and ordained "as three presiding high priests," they would be qualified to perform the necessary duties attaching to their office as members of a quorum, with equal authority under the law.

4. *Should they report the death of their principal officially to the Quorum of Twelve through the presiding officer of that quorum?*

Yes. They should not only report to the Quorum of Twelve, but also report to the Quorum of Seventy through its president, these quorums holding concurrent jurisdiction in matters of decision. This they should do, not only as a matter of courtesy but as a matter of right.

5. *Or should they report to the next ensuing session of the Annual Conference and continue to act as presidents until such Conference convenes and their report be made?*

They should report to the next ensuing Conference and should continue to act

in their office as presidents of the high priesthood until the successor of the deceased president should be chosen, and the First Presidency as a quorum reorganized. They should consult with the presiding officers of the two quorums, Twelve and Seventy³ and if upon such consultation it would be deemed advisable to call a special session of conference, they should make report to such special conference, in conjunction with the officers of the quorums referred to.

6. *Would either of them be eligible to be chosen as president to succeed their principal by virtue of their holding the office of the high priesthood to which they had been ordained as counselors?*

Yes. The same as they were eligible to be chosen as members of the First Presidency when such presidency was formed by their accession to it.

7. *If the death of the President should be reported by these counselors to the Twelve, would it be the duty of that quorum to at once assume the care and direction of the affairs of the church?*

The Quorum of Twelve would not be authorized to traverse outside of their duties as "a traveling, presiding high council," and take absolute direction and control of church affairs, if the remaining members of the Presidency were in agreement and showed no disposition to assume arbitrary control, without proper recognition being given to the two other quorums holding concurrent jurisdiction in matters of decision. Should there be disunity among the remaining members of the Quorum of the Presidency, and confusion and strife as to authority arise between the counselors, the Quorum of Twelve should then be recognized as authorized to secure a proper unity of action in the church in connection with the Quorum of Seventy, holding equal authority in matters of decision. It is not in accordance with sound reason that either quorum would have the right of absolute dictation over the authority and jurisdiction of the other two ruling quorums, these all three having been made equal by organic law. The assumption of arbitrary power and control by either one of these three bodies, declared in the organic law to be equal, would give rise to opposition and active protest, and confusion would inevitably result.

8. *Or should they await the sitting of the next ensuing Annual Conference to which report should be made by the counselors and then assume the direction of affairs and proceed to secure nomination and election of a president to fill the vacancy created by the death or removal from office for cause?*

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They should await the action of the ensuing Annual Conference unless by agreement referred to above an earlier conference is called, at which report of the death of the president should be officially made, when their right to assume temporary control should be accorded them through their presiding officers, subject to voice and vote in the usual form of opening Conference.

9. *What should be the course of procedure in securing such choosing and sustaining of one to fill such vacancy?*

Conference should be opened in the usual manner by choosing a president pro tempore and the necessary secretary, by nomination and vote,⁴ whereupon the report of the remaining members of the Quorum of the Presidency should be presented by them, and the Conference proceed to act upon said report, or to set an hour on that or a succeeding day, at which the report would be taken up and acted upon. The setting of an hour, as suggested, would give time for the appointment of credentials committee and the hearing of their report,⁵ that the Conference might be fully prepared to vote viva voce or by a yea and nay call of delegates. There would be no need for friction, if there was a disposition upon the part of all to grant the courtesy and rights to others that they would make demand for themselves, in the spiritual understanding that it is not for the purpose of self-aggrandizement or self-laudation that they are met, but to do business which will conserve the safe interests of the entire body.

10. *Should the Quorum of Twelve by one or more of their number by virtue of their office preside at the Conference next ensuing after vacancy in the Quorum of the First Presidency occurred?*

No person has the right, either in custom or law, to demand the prerogative and rule of authority to preside over the Conference of the church when met for business, at a stated period, and arbitrarily assume control without the choice of the assembly obtained by nomination and vote.

11. *Or would it be legal or expedient for the Conference to choose some one to act pro tempore by usual nomination and vote?*

It would be lawful for the Conference to choose by nomination and vote any qualified person holding the Melchisedec priesthood to preside pro tempore, but Paul's adage, that "all things are lawful unto me, but all things are not expedient," would be in force in such instance, and the wiser and safer course would be

that the president of the Quorum of Twelve or some one of the quorum, or other, whom he might suggest, should be chosen to preside until the First Presidency as a quorum was reconstructed.

12. *Could one of the counselors be so chosen by nomination and vote and preside until the vacancy referred to was filled?*

Yes. The rule of expediency suggested in the answer to the preceding question would be of force and value in this issue. The remaining members of the Quorum of the First Presidency would be persons directly in interest in the pending business of choosing a successor to the removed president, and the same propriety that causes a presiding officer to vacate the chair when matters in which he is in interest are being considered would suggest that neither of these counselors would desire to preside, under the circumstances governing in the case. If adverse criticism or opposition be made touching the work of these counselors during the interim between the death of the president and the convening of the Conference, they should be left free from presiding responsibility, to meet such conditions free from other responsibility. It would seem safe to infer under such conditions that the counselors would decline to accept the duty of presiding, while the matter of succession was being considered.⁶ Not until the Quorum of the Presidency is reconstructed would the position of these remaining members be definitely ascertained, as they may or may not be chosen to succeed themselves, and the will of the body may otherwise dispose of them, as to their office.

13. *Would it be considered imperative that such vacancy in the Presidency should be filled at the next ensuing Conference after such vacancy has occurred?*

It would not be imperative, but the rule of expediency would require that if such vacancy could be filled in the spirit of peace and good will it should be done. It would be advisable that the church should know as soon as practicable who should assume definite control of the affairs of the church, for if there should be friction, by reason of contention between individuals as to rights and prerogatives an interim without the choice being made would only serve to sow distrust and disaffection in a wider field. In this as in many other things, precaution is the parent of safety. It is safe to presume that under the ordinary circumstances of church work the conference assembly would be as prepared to act at such ensuing session as they would be at any succeeding period of time, and

the risk of unavoidable difficulties occurring would not be incurred.

14. *If not, would the Quorum of Twelve in their organized capacity direct and administer in the care of the church until such time as a successor was chosen?*

The office of the counselors as members of the Quorum of the Presidency not expiring until the quorum is reconstructed, they would continue to act as stated in answer to question two, and the Quorum of Twelve justly could not take arbitrary control of the affairs of the church outside of their office work as a traveling high council, except upon agreement between the three quorums involved, accepted, and acquiesced in by the voice of the Conference. If such agreement was reached and the Quorum of Twelve so installed the counselors would at once cease to act, leaving the quorum vacated, as if their office as counselors expired at the death of the president, they could not hold office as counselors to either a president pro tempore or to the Quorum of Twelve. If they did not exist as a majority of the Quorum of the Presidency their identity as active officers would be lost to the church, except they should act by sufferance or by courtesy. Strenuous contention as to the rights and prerogatives would be out of place and incongruous under such conditions, and the church has a right to expect that such will not occur.

15. *Does the statement, your priesthood hath remained with Christ in God, as given in Doctrine and Covenants 84:3, given to the elders of the church by revelation, taken with other passages of Scripture and the revelations found in Doctrine and Covenants, justify the belief in the right of the sons of those acting in the offices in the priesthood to succeed their fathers who have been or are acting in offices of the priesthood?*

The clear understanding of this passage is that the priesthood had remained latent, "hid with Christ in God," but the office in such priesthood depends upon the manner of call by revelation, choice, and ordination. Call, choice, and ordination presume worthiness, fitness, and qualification.

16. *Does the law of primogeniture inure to the first born?*

Yes. The church, however, is dealing with living entities and the eldest living son is, so far as church work is concerned, to be considered eligible as the first born.

17. *Are such first-born sons eligible to be chosen to succeed their fathers, other qualifications of fitness to act in the office being equal and satisfactory to the church?*

Yes, without question.

18. *Do the terms occurring in Doctrine and Covenants 104:18, wherein the office of patriarch is mentioned, refer to the priesthood as other officers included in the priesthood called Melchisedec, the words being, "This priesthood was conferred to be handed down from father to son"?*

The words "this priesthood," occurring in the section referred to, apply to the Melchisedec priesthood and not to any office in the priesthood. The patriarch is an office or an order in the priesthood. There is a division of labor under different offices in the priesthood, but no division in the priesthood is created when a person is ordained to an office. One of the earliest teachings of the church, and most substantial, is that there are but two priesthoods. The multiplication of the offices could not create an additional priesthood.

19. *Is this priesthood referred to in this paragraph the same as that which appears in Section 104:3, wherein the provision for the choosing of a president of the high priesthood is given?*

Yes. The quotation referred to makes it clear and decisive that the priesthood from which the presiding officers are to be chosen is the Melchisedec priesthood, and not from any specific quorum or office in the priesthood.

20. *Is there just reason for believing that the words designating the class and number of such class of officers refer to and include only the members of the apostolic quorum?*

The value of this question will be seen when it occurs to the reader that there is an organized body professing belief in the priesthood as given by revelation to the church, who construe the language occurring in Doctrine and Covenants 104:11, designating the class of officers from among whom the three presiding high priests constituting the Quorum of the First Presidency are to be chosen as applying to the apostolic quorum only, assuming that the words "three presiding high priests" mean only those who have already been chosen and ordained as such presiding high priests. Acting upon this interpretation of the language, they have assumed the right to

confine the choice and ordination to the Presidency to those who have previously been ordained apostles of the Quorum of Twelve.⁷

The term "three presiding high priests" who were to constitute the Quorum of the First Presidency applies to the three chosen and ordained after such ordination has taken place to the office of three presiding high priests over the Melchisedec priesthood, and by no means indicates that the appointment by revelation from God, and the choice and ordination by the church, are to be confined to the apostolic quorum only.

21. *Or is the number there referred to inclusive of all the members holding and occupying in offices of the high priesthood?*

The choice by revelation is at the disposition of the Lord. He has the right to designate whom he may choose; but when the matter is left to the action of the body, those holding the high priesthood, known as Melchisedec, whether members of any quorum or not, would be eligible.

22. *Do the revelations given in the Book of Doctrine and Covenants justify the belief that a son of a president of the church, duly called by revelation and ordained and sustained by the church, is eligible to succeed his father as president, other qualifications of fitness being equal, with other members of the high priesthood? Do such revelations justify a belief that such a son should be chosen to succeed his father as President?*

Following the legendary teaching of the eldership and the precedent established in the reorganizing of the church, based upon the revelations which were accepted and on record at the death of Joseph and Hyrum Smith, the eldest living son of a president of the high priesthood acting as president of the church would be eligible under the considerations named in the question.

Unless such action was contravened by revelation directing otherwise, such son should be chosen. This would be in harmony and consistent with the precedents of history and the legendary teaching referred to.

23. *Do the revelations point out with sufficient clearness that such a son is appointed by revelation as the proper one to be chosen and sustained as successor to his father, his father having died in office while being sustained by the faith, confidence, and prayers of the church?*

Yes, unless such action upon the part of the church is prevented by revelation directing otherwise.

24. *Or do such revelations require that such a person to succeed should be appointed or named by the incumbent prior to his death in order to justify the church in making such person their choice of successor?*

In the absence of direct revelation otherwise the church would be justified in choosing and ordaining such a person to succeed a president removed by death under conditions named in the question.

25. *Would the church be justified in choosing and electing such a person under the direction of present and existing revelations or does the spirit of revelation and wisdom in the various quorums and members of the priesthood sufficiently point out or designate such person as should be chosen to fill the vacancy in the Presidency caused by death, without such previous designation being so made by the existing incumbent in the office of president?*

In view of the subject thus presented, as shown by the precedent, established in the choosing of a president of the church in 1860, it would appear clear that the church would be so justified; for the reason that the spirit of revelation and wisdom as manifested to the one chosen in 1860 and to the members and officers of the church then in partial organization, there was sufficient coherence as to justify the action of the church upon that occasion. There is now, as there was then, evidence of a supervising Spirit working upon the different members of quorums and workers in the church, pointing to such a consummation, should the occasion arise demanding action upon the part of the church.

26 and 27. *By whom should the nomination for the choosing (and electing) of a successor to fill the vacancy in the Presidency by death at the Conference meeting to choose such successor be made? Would such nomination be confined to the Quorum of Twelve in their capacity as a quorum under the provision of the law which says, "They shall regulate and set in order," etc., as found in Doctrine and Covenants 104, on priesthood?*

When the Conference has assembled and has been duly called to order, and the business properly stated, the common rule would permit any member of the assembly entitled to voice and vote to make such nomination; but a custom of courtesy having been established in the church, a priority of privilege should be cheerfully accorded to the one holding highest office by ordination; and if there should be two or more holding office alike in this regard, seniority in point of

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Housing Accommodations for General Conference

October 5 - October 12

age should be considered, and by common consent he be privileged to make such nomination. If, however, the question should have been considered in quorum capacity by the leading quorums of the church and an agreement reached by such quorums as to the person to be nominated, it would be proper for such nomination to be presented by the Quorum of Twelve by the president of that quorum, by consent of the quorum or by some person to be named by them, either from among their own number or one from either of the quorums holding the Melchisedec priesthood.

This course of procedure in nominating would prevent any disturbing question of right or priority from occurring, the end to be reached being the good of all and not the gratification of any personal self-interest.⁸

1. The original publication had the name of Oliver Cowdery at this point. This does not conform to Doctrine and Covenants 87: 3 nor to the facts of history. In the *Herald* of March 20, 1912, President Joseph Smith explained that the name should be Frederick G. Williams. Unfortunately the error was repeated in the republications of 1915 and 1954.

2. Official reports of the death of President Israel A. Smith were sent on June 16, 1958, to the Presiding Evangelist, the President of the Council of Twelve, the Senior President of Seventy, the Presiding Bishopric, and the President of the Quorum of High Priests.

3. This consultation was had in a council of the First Presidency, Presiding Evangelist, Council of Twelve, Presiding Bishopric, Senior President of Seventy, and President of the Quorum of High Priests held Wednesday, June 18, 1958. The Council concurred in the recommendation of the First Presidency that General Conference dates remain as already announced—October 5-12, 1958.

4. In 1915 the remaining members of the First Presidency were chosen to preside. President F. M. Smith being absent through illness, President E. A. Smith "suggested that others be associated with the Presidency as presidents of the conference to act until the arrival of President F. M. Smith." The President of the Quorum of Twelve and the Presiding Evangelist were so selected (General Conference Minutes 1915: 1948). In 1946 "The First Presidency and the President of the Quorum of Twelve [were chosen to] preside over this Conference in all of its meetings, and have power to complete the organization," (*Saints' Herald*, April 27, 1946, page 7; see also *Rules and Resolutions*, page 14, paragraph 18).

5. The report of the Credentials Committee is now available at the opening of General Conference and is usually adopted without delay (see General Conference Resolution 617).

6. In 1915 President E. A. Smith surrendered the chair to the President of the Quorum of Twelve while the President of the High Priesthood and of the Church was selected (General Conference Minutes 1915: 2049). In 1946 President I. A. Smith stated: "In harmony with the law and precedents of the church, at this juncture [during the selection of the President] we turn the Presidency of the Conference over to the Quorum of Twelve in the person of President Paul M. Hanson."

7. Since 1844 six counselors in the First Presidency of the Church of Jesus Christ of Latter-day Saints have served without prior ordination to the Council of Twelve, as follows: John W. Young, John R. Winder, Jedediah M. Grant, Daniel H. Wells, Charles W. Nibley, and J. Reuben Clark, Jr.

8. The remainder of the "Letter" is chiefly concerned with matters of history and has no significant bearing on the present situation in the Church. It is omitted so as to conserve space but may be studied in the complete versions already referred to.

The Housing Committee advises that it is highly preferable to make private arrangements for sleeping accommodations. As in the past years, however, the Housing Committee will strive to assist those visitors who are unable to make private arrangements for rooms. Therefore, those who desire the Committee to make arrangements for rooms should make a form and fill in the blanks down to item 1 below at the earliest possible moment and mail to the General Conference Housing Committee, the Auditorium, Independence, Missouri.

Name of each person in party, age, sex _____ Day of arrival in Independence: _____

_____ Day of departure from Independence: _____

_____ Are you a delegate to Conference? _____

Return Address of Applicant: _____ Number of rooms desired: _____

_____ Number of beds: double: _____

_____ single: _____

Do you have a car or other means of transportation while in Independence? _____

Do you have any physical disability? _____ Explain: _____

Other pertinent information: _____

1. Accommodation within one to four blocks of the Auditorium can be promised only to the aged or handicapped. However, many good rooms are available within walking distance of the city bus line (the bus stops one block from the Auditorium).
2. The Committee cannot provide accommodation for only one night (overnight) nor for any time beyond the Conference period.
3. If you are coming alone, you may be expected to share a room with another Conference visitor.
4. In most cases, you will be expected to pay a reasonable amount for the accommodation provided. The rate is determined by your hostess.
5. Do not be concerned if you do not receive immediate notification of your housing assignment. Specific housing assignments will not be announced until the week beginning September 8.
6. In the past years a large number of people have asked the Housing Committee to secure facilities for them and then at the last minute have made other arrangements and failed to keep their appointments. Please do not ask for housing unless you are reasonably sure that you can meet the responsibility your request entails. Emergency cancellations should be wired immediately.

For your convenience, we are listing hereunder the names and addresses of the motels in the immediate Independence area which are members of the Independence Chamber of Commerce. All of these motels are within four and one-half miles of the Auditorium.

- Beauty Rest Motel—1524 Holder Road, Independence
- Great Western Motel—15912 East 24 Highway, Independence
- Holiday Inn—40 Highway and Noland, Independence
- Moonlite Motel—24 Highway, Independence
- Queen City Courts—11402 East 24 Highway, Kansas City

Typical daily rates are approximately as follows:

Bedroom for one person	\$ 5.00 - \$ 7.00
Bedroom for two people	6.00 - 9.00
Bedroom for three people	7.50 - 11.00
Bedroom for four people	10.00 - 12.00

Nashua Congregation

Nine Years Old

Photo by Keith B. Stokes

APRIL 10, 1949, was a day to live long in the hearts and memories of church members in the Nashua area. That beautiful Sunday nine years ago marked the beginning of the Nashua congregation as well as the dedication of its little white church home.

Nashua, Missouri, a small community located in Clay County, is situated in the angle between Highway 169 and 71 by-pass about twelve miles north of Kansas City. At this point 71 by-pass constitutes the line between Kansas City Stake and Far West Stake.

Late in 1948 Kansas City Stake purchased the old Baptist Church in Nashua to make a church home for members scattered throughout the area. The property was secured for \$1,400.00, and an additional \$1,600.00 was spent for remodeling the building and installing a new furnace.

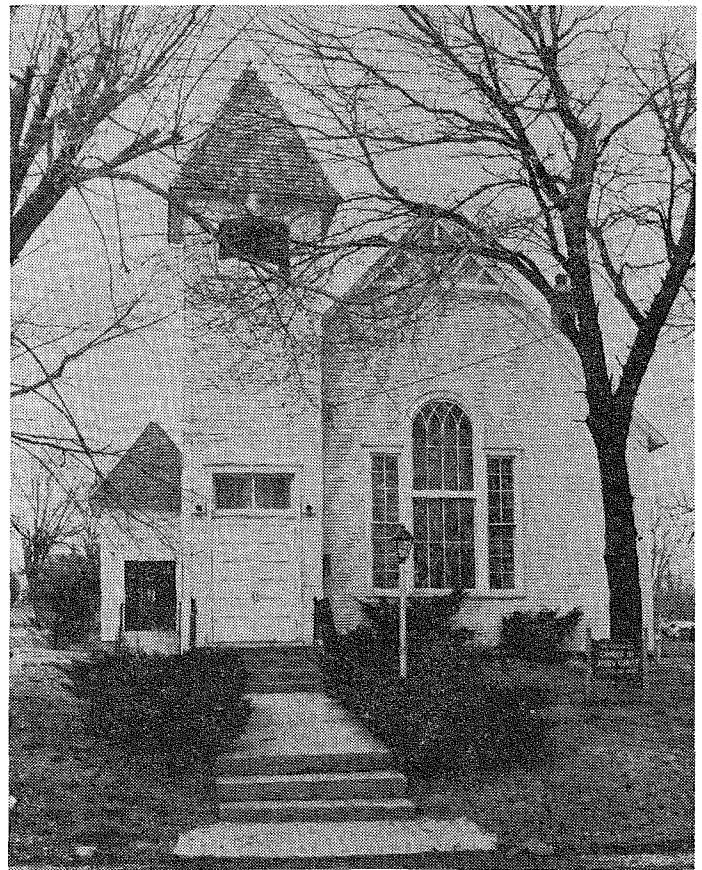
Since no organized group existed in the area at that time, the purchase was made from the Kansas City Stake building fund and presented debt free to the Nashua congregation by Kansas City Stake Bishop L. Wayne Updike at the time it was officially organized.

Prior to this time a number of Saints had incorporated in buying land to form a community near Nashua. Havenwood, established with Zionistic ideals in mind, was composed of members from various congregations in Kansas City Stake. They, as well as other members living in the area, continued to drive to the individual churches they had attended before moving out of Kansas City. Some went to Bennington, others to Grandview, Kansas; Malvern Hill, Quindaro, Van Brunt, and Liberty, Missouri. The need and desire to meet together in a common local group had begun to be felt and discussed when the Baptists voted to build larger, more modern facilities and offered the white frame building for sale. It certainly seemed to the Saints that the Lord was extending his hand to provide the desires of their hearts at this time, and as soon as the transaction was completed they made enthusiastic plans for remodeling.

Stake President J. D. Anderson and Bishop Updike frequently conferred with the members as they met night after night to reconstruct the interior. On one occasion Brother Updike remarked, with reference to the local community, "You know you can't drive darkness out of a room by fighting it, only by bringing in a light."

The members themselves did nearly all of the work of remodeling, and gradually through their loving, consecrated efforts and the blessings of God as all worked together, the interior of the old building was transformed into a place of worship, beautiful in its simplicity.

Mr. David B. Runnels, well-known Kansas City architect, generously gave counsel and advice on several aspects of the



work, and the church members gratefully acknowledge their appreciation for his help. It was at his suggestion that a system of indirect lighting was installed to replace the ceiling lights of former years.

The walls were finished in pale green, which was set off beautifully by the natural finish wood paneling across the front and back of the chapel and along the rostrum. Wood paneling also covers the lower half of the entrance hall. More recently the ceiling has been refinished with ivory insulating tile. Pews of various shapes and sizes were remodeled to fit the seating arrangement. All were refinished to give the appearance of natural wood; the piano and organ were given the same treatment. All painting was under the direction of Brother Cecil Ainsworth, who is a painting contractor.

Upon entering the auditorium one's attention is drawn immediately to the large print of Sallman's "Head of Christ" that hangs on the wall behind the rostrum. Maroon velvet drapes and pale gray center carpeting add finishing touches.

Working steadfastly in this common effort drew the members together in close bonds of fellowship that could have been achieved in no other way. Surely the Master was made glad to see the spirit of joyful devotion that prevailed.

Finally all was in readiness for the opening service April 10. Stake President J. D. Anderson made the formal dedication, and the opening sermon was delivered by Radio Minister Evan A. Fry to the crowded church. High Priest David France was appointed by the Kansas City Stake to supervise the work of this new group, and Elder C. S. Hawker was chosen to be his associate. Other members of the priesthood were Elder J. W. Dunagan, Priest Ivan E. Bird, and Deacon Cecil Ainsworth. Thus a new congregation was added to Kansas City Stake. Although it had a small beginning with only twenty-four members in 1949, the group has grown steadily through the years until now the enrollment totals one hundred and forty four members. Recently the growth has been more marked, due in part to the rapid increase in population in this vicinity.

As the congregation grew, the need for additional classroom space became more acute. In 1954 plans were approved for an addition to the church to provide the necessary space. Again the work was undertaken by the men of the congregation; it was finished in 1956 at a total cost of \$7,500.00.

The new addition provides a junior auditorium, a well-equipped kitchen, and rest rooms. Many of the kitchen utensils, cutlery, utility tables, a high chair, and a play pen have been acquired by pooling the savings stamps received by members of the congregation. At present all available space is in use for church school classes, and it is apparent that the group may again be faced with the need to expand facilities.

Through the years Nashua has had a number of ordinations, baptisms, blessings, and weddings, as do all active, growing congregations. There are now sixteen priesthood members, with another ordination to take place soon. David France served as pastor from 1949 to July, 1956, when he was released from heavy local responsibility to give his time more fully to the work of the stake high council, of which he is a member. The present presiding elder is Ivan Bird, and his associates are C. S. Hawker and Emil Dunagan.

(Sister Cecil Brady, branch historian, supplied much of the material used in this brief overview of the history of the Nashua congregation.)

MERVA BIRD

Ward Weldon

The Good Things of Zion

A grandmother I know went to visit her son and daughter-in-law. When she arrived at the house there was nobody home except her small grandson. She told the boy, "You probably don't remember me, but I'm your grandmother on your father's side." He replied, "Well, I can tell you right now that you're on the wrong side."

The bickering and marital strife which motivated the little boy's remark is one small example of the evil and destructive things that go on around us and within us. We need Zion to help us get rid of these evil things, but we need Zion even more because of the good things that it will make happen in our lives. Here's a partial list of the good things that Zion will bring to us.

1. *Good Companions*

We will have the chance to become very well acquainted with other people who put Christ and his work first. These people will be interesting and lovable. Living in the same community with them will be a pleasure.

2. *A Christian Education for Our Children*

Our children spend very little time in Sunday school classes. Most of their education comes from teachers who have no knowledge or concern about Christ and his church. In Zion children will have the chance to learn about Christ in school as well as at home and church.

3. *Inspired Leadership*

Economic and political decisions in Zion will be made by men who live close to God. These men will be given divine help in their planning. We can expect God to provide the spiritual gifts of discernment and prophecy to both the residents and leaders of Zion.

4. *A Closer Personal Relationship with Christ*

In Zion we will be working directly with Christ in his job of helping all people to become worthy to live with God. Every worker in Zion will have added dignity and will feel greater satisfaction because his job is essential in Christ's plan.

A Joint Venture

We Latter Day Saints talk a lot about Zion. Our fervent desire for a Christian community here and now is one of the big things that make us different from other church groups. Zion is the way God has chosen for teaching large groups of men how to live with *him*.

We Need Zion Now

This means much more than the negative righteousness of refraining from doing evil deeds. Zion is a joint venture between God and man. He needs us just as urgently as we need him.

A minister visited a farmer in his cornfield and remarked how well God had made the corn grow. The farmer replied, "Don't forget that I had a hand in it, too. This field was just a patch of weeds before I came along." The fine corn crop was a joint venture between God and the farmer. God provided the raw materials of soil, water, air, and sunshine. The farmer selected and planted the seeds and then cared for the plants. We would have Zion now if church members would learn to co-operate with God as well as the farmer did.

Three Delaying Compromises

There are many kindly and righteous individuals in the church, but we still don't have Zion. Here are three compromises that keep us from living together in a community under Christ's direction.

1. *We Compromise with Money and Material Things*

Like the rich young ruler, we obey all of the commandments, but we decide not to follow Christ because we are too concerned with money and material things.

2. *We Compromise with Prestige and Social Position*

Like Nicodemus, we come to Jesus only secretly. Nicodemus was a wealthy and powerful man among the Jews. He was a good man who recognized Christ's power and had sense enough to go to Christ with his question about salvation. The whole history of the church might have been different if Nicodemus had sacrificed his prestige and social position and openly followed Christ. One of the reasons that we don't have Zion now is the compromise that good men today make for the sake of prestige. We come to Jesus only after a busy day of striving for more social approval.

3. *We Compromise with Ignorance*

Both Nicodemus and the rich young ruler were good men who went to Jesus to ask questions. Both decided not to follow him. But most people then and now don't care enough to even ask the questions. We don't take the time and trouble to find out what following Christ means. We could find out by Scripture study and by a close prayer relationship with Christ, but we don't. When we stop compromising and begin to follow Christ, we will have Zion. The first step is getting in touch with Christ through prayer and Scripture study.

FEED MY LAMBS

Part II

OFTEN it is just little things which cause a child, upon reaching the fork of the road, to take the road to the right rather than the one which leads to degradation.

Last winter when I was in California I was disturbed by a little pushmobile auto that stood in the yard next door to where I was staying. In childish writing—probably using fingernail polish—such names as “Sally, Judy, and Diana,” and such phrases as “Hi there, baby,” were scrawled all over the body, fenders, and hood of the little car. Though I did not see the boy during my ten days’ stay, I learned he was about nine years old. I could readily foresee that some ten years from now he would probably be driving a well-decorated hot rod down the streets of Los Angeles, unless some other influence entered his life from the outside. Apparently this tendency he was displaying was encouraged, or at least condoned, by his parents.

Who might have an influence which would cause this potential hot-rodder to take the turn to the right at the fork of the road? And a nine-year-old is getting pretty close to the fork of the road! Might a neighbor, who takes an interest in him, be the one to guide him aright?

If you were his neighbor, what might you do for him? To begin, a plate of cookies and a glass of cool milk would invite him over on a hot day. If the cookies are good, he’s likely to hang around for an extra one, and one or the other of you has to say something during the process.

You could pray for him, his parents, and his companions. You could pray that you might have the wisdom, knowledge, and understanding to help in some way to guide him toward the right fork in the road.

Perhaps after a few casual visits there will be opportunity for a story, a “way back when,” or a “long, long ago” story. All children love stories, and they are particularly enthralled by true stories of an earlier day, of the wilds of pioneer times, of the time when “this part of town was way out in the country.” Then there are the hero stories of the Bible, the Book of Mormon, and church history, which can be adapted for use even with the child of nonmember parents.

You could do things with him. You know, some of the things you did for your own children. What modern child

has ever made a corn husk doll, corn cob bubble pipes, newspaper hats, willow slip whistles? Yet you as a child knew how.

Sometime invite him in to help make a batch of cookies. It is a fallacy to believe that boys are not interested in cooking. A lot of talking and exchanging confidences can be indulged in while waiting ten minutes for each batch of cookies to come out of the oven.

AS THE CHILD becomes interested and better acquainted, you may relate your own experiences with God. Such stories should always be within his understanding and related only as they maintain his rapt attention. Never force such experiences upon another unless he is anxious to hear them. Only as the child has understanding and confidence in you can he accept stories of your relationship with God whom he cannot see and perhaps does not even know.

Teach him the joy of service. Would he go with you to carry a basket of fresh bread to a shut-in? Then while there, forego the usual “old-lady” chatter and give him some attention. Let him see the joy of the recipient. Let him feel the glow of doing something for others. Open other opportunities of service. Be appreciative of every little thing he does for you. Help him to learn that the greatest happiness comes in making others happy.

Talk over current events, particularly those involving teenagers. Discuss the problems which were caused, for example, by the fourteen- and sixteen-year-old couple who eloped, and were gone more than a month before they were found. How did the parents feel? Was it fair that the taxpayers had to stand the expense of the month’s police investigation? Why was it necessary for the police to be in on the situation? Help him to see—through the problems of others—how the thoughtlessness of youth can cause untold difficulties. Perhaps with such a background of knowledge he may think twice before he does some such stunt.

Listen to him. Don’t do all the talking. Listen to him as you sit on the porch crocheting, or piecing quilts, or as you weed your flower garden. Let him get the pent-up feelings off his own chest. The most valuable confidante is the one who is an active listener.

As a listener you must never be shocked at anything that is said; you must never criticize, never blame—just listen. As the child talks, gradually he will come to wonder if he has done the right thing, and then to criticize and blame himself.

He will come to look upon you as a confidante, and adviser, someone pretty special. He is most likely to bring his pals around for you to know, and to know you, because you are not “the crabby old woman up the street” but the “nice old lady who understands.”

THEN YOU BEGIN to enlarge your influence. Perhaps you can branch out into a weekly story hour for his friends and the neighbor children. You can set up a simple little worship center, consisting of a picture and the Bible, with a few flowers from your garden. Or you may get one of the children to help you prepare this worship center.

You can find ways of illustrating your story, using pictures cut from magazines, flannelgraphs, or pipe cleaner figures. You may invite other of your friends, perhaps even your minister, to tell of their experiences from time to time.

And do the children make you nervous? Oh, no, you look forward to the hour you spend with them, because you are concerned for them, because you have prayed for them, because you love them. While they will tire you, it is a tiredness that brings joy you never before knew as you attempt to comply with the Master's summons, "Feed my lambs." There is a special little heaven right here on earth for those who look into the rapt faces of children and see trust, confidence, and love.

You might even find yourself jotting down your own experiences and perhaps even sending them in to the editor of *Stepping Stones* or *Zion's Hope*. Then you may find you need some training in writing, and you go on and on from one step to another, as one door after another is opened to you to serve in the work of the Master you love.

Berde Rooney did not really begin to write in earnest until about the time she reached the "social security" age. Because of her love for children, her earnest desire to do something for her Lord, in her declining years she became one of the important writers of children's stories in the church. She became a storyteller known by nearly all the children of Independence, as she never said "No" to a request to tell a story at church school worship, at junior church, at reunions, or just to the child next door. Because of her humility, her anxiety to "do all I can," in her senior years she became a loved personality who touched the lives of many of the Master's lambs.

The next time you have a problem concerning a child, when one drops a bottle in the middle of your sidewalk, drives his bike through your iris bed, or throws a ball through your win-

dow, when you want to shout, "There ought to be a law . . ." will you stop for a minute? Will you consider that standing close by your side, striving to get your attention, is the Master and Savior, Jesus, calling you by name and saying, "Lovest thou me more than these?" As you humbly answer, "Yes, Lord, thou knowest that I love thee," realize that the Lord is saying to you, of that particular problem child, "Feed my lamb."

Will your actions prove to the Lord that you do love him more than you love "these things"? Will you honestly be able to repeat and mean the words of this prayer? (It may be sung to the tune of "O Master, Let Me Walk with Thee.")

The Master walked beside the sea,
Questioning Peter, "Lovest thou me?
If you love me," the Savior said,
"See that my little lambs are fed."

The Master calls in words so clear,
The summons falls upon my ear,
"This day a shepherd thou shalt be,
Go, lead my little lambs to me."

O Lord, that not a lamb should stray
Far from the straight and narrow way,
Help me that I may know each need,
That I thy little lambs may feed.

Give me thy patience, Lord, I pray,
Teach me what I should do and say.
I'll heed the call that's come to me
To bring the little lambs to thee.

Mrs. S. A. Burgess

The Family Prays Together

EXCEPT a man and woman pray together habitually and often they will lack full achievement of the kind of marriage, home, and parenthood that is possible for them. For without doubt success in this highest and holiest task of life depends on the presence of Christ in the home; he is the all-important third member of the marriage covenant. For marriage, especially to those of our faith, should be a covenant *with each other and with God*, one of the sacraments of the church. That God has made man and woman only a "little lower than the angels" is perhaps most evident when they are working together *with God* to meet the great challenge of Zion's home and parenthood. The potentiality of good Latter Day Saint motherhood and parenthood cannot be overestimated.

If a family prays together, first a family altar must be set up. This involves deciding on some definite time and place to have family worship. If it has started with the first days of marriage these problems of how, when, and where become very simple. And as years go by adjustments and changes to meet varying situations and a growing family are made without much difficulty. Out of the daily worship period in the home come the intensely interesting and exciting developments of teaching the child to pray and helping him to experience God firsthand for himself. So the family goes on from faith to faith. Family worship is not just a beautiful sonorous Scripture and prayer but a real experience of Divine Presence, not a wholly adult service but a family service.

One young mother asked, "How can I teach my children to pray when I've never prayed aloud in my life?" Such a mother

needs to begin at once practicing the art of vocal prayer. She soon finds that if her heart and mind desire something earnestly of the Lord—and especially for her family and her church—it is not too hard to articulate that desire. The Lord admonishes, "I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret; in public as well as in private" (Doctrine and Covenants 18: 4 a).

So the members of a family grow together and grow up to higher levels of prayer and spiritual life. They learn out of this mutual worship experience to "pray in faith and pray unceasing." Children, youth, and parents share their experiences of answer to prayer. They seek earnestly together for wisdom and power to do those things each day which need to be done by them. Children and young people see more clearly their school problems and assignments and are enabled at times to do two hours work in one hour. They find doors opening in high school and college to fine opportunities to go on in their learning and study.

In times of financial loss or stress the praying family finds reassurance and comfort in their united faith and prayers. And often in answer to their prayers, God gives them food, clothes, healing, and protection from disaster.

Family worship can stabilize the home and the lives in that home as they become anchored in the sure faith of Jesus Christ.

Memoirs of Clara B. Stebbins



The Author in 1930

ETHEL does wonderfully well caring for herself and the house and for me. She needs some help from one who can see, and this help I have been glad to give, as for instance in making her checks and in keeping the bank account. It is a joint account, but I keep two books. She has been able to type her letters, but at Christmas time she wrote too many and her arm warned her to do only a little at a time. She has written for *Daily Bread* as she has been able. I proofread for her to catch an occasional bit of "pi." I read to her as my eyes permit. They are not very good. I have need of her answering the telephone and to hear at other times when I cannot hear.

Mabel Shepherd's mother died in England after she came over here, and she calls me her American mother. While she was living with me our Australian friends, C. George Mesley and George Lewis, were attending Graceland College. We had them over for an English dinner on Christmas Eve. This was the beginning of a lasting friendship with them and their wives.

Mabel has visited me once or twice each year, and I hear from her by letter and through my niece Edith Alden, who is secretary of the Burlington Railroad. Both wrote me of the approaching marriage of Mabel's daughter, Barbara, born when Malcolm was four years old. Mabel used to bring the children with her while they were small when she came to see me. Later they were away at school or working, so I have not seen much of them. Malcolm was married in the fall of 1953.

I began with a bay window full of house plants; but I kept reducing them until now I keep only ferns. The first fern we had was a gift from Sister Yarrington's "fluffy ruffles" fern when Ethel was in the stake office where Brother Yarrington had a fern. From this one we started others, and every now and then we could divide with someone. My ferns, two or three of them grown large, form a background for my chair where I have had to sit so much of the time in later years. They bring a little freshness into the house, and they keep in mind our lasting friendship with the Yarringtons.

Our good friends, Gene and Judy Closson, have cheered us with lilies at Easter time and poinsettias at Christmas time. These have been brought to us by one or the other of them or by one of their sons, keeping up the family feeling of friendship. My niece, Edith, and other friends have sent potted plants. Some have come from my college daughter, now Mrs. Edith Peterson of Beaverton, Michigan.

Bishops McGuire and Carmichael helped me with financial matters after the death of my husband. Other bishops who have given financial counsel have been Brethren Yarrington, J. F. Wildermuth, and T. A. Beck.

Ministrations through the years by E. J. Gleazer, Jr., J. A. Gunsolley, and L. G. Holloway have been much appreciated. More recently I have profited by the counsel of Bishop Earl T. Higdon and Evangelist Roy A. Cheville. Robert S. Farnham has given encouragement in pastoral visits; Wilbur Prall and David Gamet as assistants to the branch president have given most acceptable service.

Our doctors, E. E. Gamet and G. W. Swanson, have given double service as servants of God administering to the sick as well as being physicians for the body.

In the fall of 1951 I was able a few times to go to our group prayer meetings, the first in years. In 1952 I attended the Communion service in the new church, also a union prayer service, and I have been present there at three weddings.

Through trying sick spells, and during other needs, we have found Sister Luella Campbell a devoted friend and helper to whom our gratitude is due.

We had many fine spiritual visits at Lone Rock in the country home of Brother and Sister Charley Jones and their family. He was famous for his readiness to talk gospel under any and every condition where there was an opening or where others might see no opportunity.

When their son, Charles, was a young child, the family with Brother Holloway and others witnessed a very remarkable case of healing when he was restored after being at the point of death.

Once when Brother Holloway was preaching in a northern state, he saw Brother Jones in his Missouri home, on his knees, praying for him. Brother Holloway was feeling great need of help from the Lord. The petition was answered with liberty in his preaching.

EACH YEAR for a number of years I had one or two college daughters whom I remember with pleasure. Some of them remember me with letters or cards at Christmas time. Our interest in Graceland students brought many of them, both boys and girls, to our home where we took pleasure in serving them with occasional meals or between-time lunches. It is with regret that because of the frailties of age and other health conditions we are no longer able to do this, but we welcome any from the college who call on us.

I remember the first time I met Sister Lester and her two daughters, Carrie and Martha. It was the day before our baby Ruth was born. Carrie was a shy little girl. Martha was a few years older. We were friends through the years. Carrie married Randall Robinson and they have three sons with families of their own. Martha prepared herself for teaching, and became our famous fourth grade teacher. Recently she was

honored at the fiftieth anniversary of teaching the same grade. Parents and grandparents of her present pupils who had been in her classes joined in the celebration. And still she goes on teaching. She is a member of the Robinsons' household.

Randall was a son of Brother and Sister W. P. Robinson who for some years were the highly appreciated superintendent and matron of our Children's Home. A recent visit from their daughter, Helen Robinson Knight, has given us much pleasure. She was here to attend the funeral of Clarence Lester, brother of Martha and Carrie.

Roscoe and Grace Faunce have been our faithful friends in sickness and at other times, and their youngest son Billie has been our stand-by for odd jobs. Each Christmas Eve they have come in with the whole family, three boys and Janice, to sing carols for us. As shut-ins we have been favored by many carolers from the college, the high school, and the grades. At some other times a whole roomful of children would come to sing for us.

Our group, Number Two, always remembers us at Christmas with a basket of fruit and some caroling. One cold time they all came into the house to sing around the decorated dining table. The juniors, primaries, and beginners are sometimes brought into our home for talks and singing.

The neighborhood children have given us much enjoyment with their brief visits. The children of Brother and Sister Deam Ferris have come often. We have had some serious talks with Tary who likes to talk about her spiritual life. We have been pleased when she has told us of times when she felt the influence of the Holy Spirit.

THE LAST prayer meeting I attended in 1952 was in the new home of Brother and Sister William Gould that replaced the frame house where Bishop E. L. Kelley and his family lived before they moved to Independence. The following week the meeting was in the Chevillie home, and we were planning to go.

I had a pan of bruised peaches that I wanted to prepare for canning the next day. They were the last that fell from a tree of fine large peaches that would be picked the next day, and I wanted to get done with the bruised ones. A little after five o'clock as I sat down to work with them there came to me a gentle prompting of the Spirit to let them wait until the next day. I thought, "I have plenty of time to finish these and rest awhile before getting ready to go to the meeting."

I had eaten no supper; I would eat some of the bruised peaches and let that be my supper. The doctor told us later that that fruit on an empty stomach would cause nausea, but I did not know it then. And how little did I realize what I was doing in not heeding the kind advice I had received.

I finished the peaches, put them in the refrigerator, and put away the work things. I sat with Ethel long enough to have our *Daily Bread* lesson and prayer. Then I lay across the foot of the bed till I thought it was time to be getting ready for the meeting. When I arose I became dizzy and fell, bumping my forehead. I got up, reached for the camphorated oil, and rubbed the lump that already was forming. I lay down again and Ethel came to care for me, for the nausea was severe. When that was over, she helped me undress and get to bed where I stayed for six weeks or more. It was three months before I left my room.

The blow caused severe pain in the back of my head, neck, and shoulders, which gradually grew less, but left some effects for a long time. At times I cried with the pain, but that was not as hard to endure as the suffering in my mind and heart. I thought, "Oh, what have I done to my dear Savior and friend?" I had been so assured of acceptance with God, and so happy in the comfort of the Spirit. My blessing tells me that the directing influence of the Holy Spirit will be given me "more and more." This that I received was in fulfillment

of that promise, and I failed to heed. In a moment, by my fall, I saw my nothingness. How dared I prefer my own judgment? Perhaps I was too confident to sense my danger. How could I ever ask to be forgiven? I found that the Lord can and does forgive, but he cannot save us from the consequences of our wrong choices.

MY WRONG choice this time involved not only myself, but my cousin, Ethel, who was constant in her attentions; Nellie Newlin, our faithful helper; and my niece, Edith Alden, who came from Chicago to help care for me. With night travel she came seven successive week ends, and others at longer intervals, going into office work at once when she got back Monday morning.

I was weighted down with remorse. One day I read in the Psalms: "Blessed is he whose transgression is forgiven." I wondered if mine would ever be forgiven. I had received evidence that I had not been "forsaken," but though I truly and deeply repented, it was hard for me to believe that I had been forgiven, and the remorse continued. When I read the Twenty-third Psalm I prayed that the time might come when I could say, "He restoreth my soul."

After I was able to leave my room I sat with my cousin to resume our Scripture talks. We read one day that after giving faithful service one's whole life through, one is still an unprofitable servant. We wondered how this would accord with "Well done, good and faithful servant." We reasoned it out to our satisfaction.

The next morning I awoke early and in the light of these Scriptures I was going over my problem. I wondered if any kind of approval could ever be spoken to me.

As I pondered I was conscious of sweet music filtering into my brain. It was not in the room. I was not hearing with ears. As it kept on I got the tune and then the words:

The sweetest voice e'er known
Says, Child, am I not with thee,
Never to leave thee alone?

That was the end—just the message to me. When the music stopped, the Spirit remained in a measure. I had feared I might never again receive it. When it receded, as I tried to take in what had been given to me, I said, "He restoreth my soul." This was the answer to my prayer. The shadow was lifted and Ethel said I had a different look from that time on.

O hope of every contrite soul,
O joy of all the meek;
To those that fall, how kind thou art,
How good to all who seek.

HOW COMFORTING this experience was, and how gracious to me what I had lost. Oh, the happiness that would have followed my compliance with the heavenly direction. The weather was beautiful all that fall, and I might have been in the group prayer meetings if I had not fallen. I did not walk far, but I had walked across the street and on to the church entrance for forenoon services. I had attended three afternoon weddings in the church and one evening union prayer meeting.

Soon after getting around this time I took the flu and had three months more in my room. Now I move about very slowly in danger of falling from weakness. This may not be strange at my age (I write in my ninety-fifth year). Still I think it partly the result of my one hard fall. I tell this story of my loss in the hope that it may cause some others to be very careful to heed the promptings of the Holy Spirit. I am sure they are always given in wisdom and love.

(To be continued.)

Question Time

Question

I have a historical account of the opening of the far west entitled *Men to Match My Mountains* by Irving Stone. This book states on page 219 that Brigham Young married a widow of the prophet Joseph Smith whose name was Augusta Adams, and the following year married a second of his widows, Olive Frost.

What does our church have to say about such a record?

California

MRS. E. D.

Answer

Both the *Utah Genealogical and Historical Magazine*, Volume 11, page 54, and *Pictures and Biographies of Brigham Young and His Wives* list Augusta Adams as married to Brigham Young on November 2, 1843. If this date for her marriage is correct, then she could not have been the "widow" of Joseph Smith, who lived until June 27, 1844.

Both this date and her marriage to Joseph Smith are highly questionable. Augusta Adams was born in Massachusetts in 1802. There is evidence that during her residence in Nauvoo she was married to a man named Cobb. She was still known by the name of Cobb in Utah, being listed as Augusta A. Cobb, a native of Massachusetts, age 49, in the 1850-1851 United States Census of Utah. At this time she had a daughter, Charlotte, age fourteen. In the 1860 Census she is listed among the wives of Brigham Young residing at his home with her daughter, then age twenty-four. This would indicate that the marriage to Young was performed some time after 1851, rather than in 1843 as alleged.

In the *Nauvoo Neighbor* for November 8, 1843, there is an obituary for a

child named Brigham Cobb, age five months and twenty days. The obituaries of this issue are for people who had died during the week ending October 30, 1843. Presumably this was Augusta's son. If so, it is hardly likely in those days of formal mourning periods that she would marry Brigham Young less than a week after the death of her son, especially since Brigham had returned to Nauvoo from a four months' absence on October 22, 1843, less than two weeks before his "marriage."

Information about Olive Grey Frost is still more meager and contradictory than in the case of Augusta Adams. Andrew Jenson, historian for the Utah Church, includes her in a list of Joseph Smith's wives but gives no date for the marriage. Brigham Young's Pedigree Chart in the Genealogical Archives in Salt Lake City lists Olive Frost as one of Young's plural wives, with a notation, "Probably married to Andrews." Olive Grey Frost was in Europe with her sister and brother-in-law, Parley P. Pratt, between the fall of 1840 and April 12, 1843, and was still single at the time of her return to Nauvoo. The date of her marriage to Brigham Young is given as February, 1845. The *Nauvoo Neighbor* for November 8, 1843, carried an obituary for a Mr. J. A. W. Andrews, age thirty-three. Whether this was the husband of Olive Andrews is not clear.

I can find no clear evidence as to whether Olive Grey Frost and Olive Andrews were the same person or two different persons, except that different birth dates are given and that Olive Frost died October 6, 1845, while Olive Andrews is reported in the *Nauvoo Temple Record* (a Utah document) to have been married to Joseph Smith "for eternity" and to Brigham Young "for time" in January, 1846. The book *Pictures and Biographies of Brigham Young and His Twenty-six Wives*, authorized and published by him in Salt Lake City, does not list an Olive Andrews and gives the

date of Young's marriage to Olive Grey Frost as February, 1845.

On such fragmentary, inconclusive, contradictory evidence as this we are asked to believe that these women were the "wives" of Joseph Smith.

EVAN A. FRY

Question

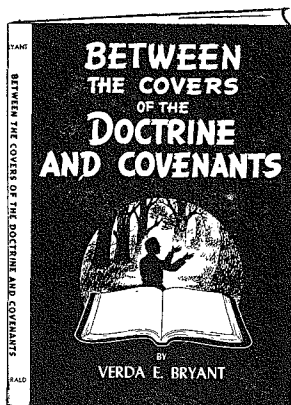
I have noticed that many churches have dedication ceremonies for every article of furniture or equipment placed in their building, ranging from Communion equipment to heating systems. What is the attitude of our church in regard to this? Is a pastor remiss in placing anything, say a Communion tray, in circulation without first dedicating it?

Australia

D. H. J.

Answer

There is nothing in our church law nor in the customs of our people that would require dedication ceremonies for every article of furniture or equipment placed in the building. If such were the case we might find ourselves in the position of not only requiring dedication of a Communion tray but of also dedicating serving glasses purchased to replace broken ones. Whether or not an item of equipment should be dedicated is a matter for local officers to determine. Normally, it would include only major items such as new pews, a new organ, a new pulpit, or any other addition representing the product of special efforts of the congregation. It might include something to which sentimental value is attached, as in the case of a memorial to some individual whom the congregation desires to especially honor. Even in the case of special gifts, however, donors should not feel that their gifts should be dedicated. A simple statement printed in the bulletin or orally expressed, acknowledging the gift, will usually be all that is necessary. Such gifts may also be



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acknowledged with thanks in the branch business meeting so that they will be permanently recorded.

GARLAND E. TICKEMYER

Question

Where in the Scriptures does it state specifically John the Baptist's authority to preach and to baptize?

H. N.

Alabama

Answer

While the actual ordination of John the Baptist is not recorded in the Bible there are several references indicating his authority to preach and baptize. John was of priesthood lineage since his father was "of the course of Abia" and his mother "being of the daughters of Aaron" (Luke 1: 5). His authority was first announced to his father, Zacharias, by an angel who said, "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. Thou shalt have joy and gladness; and many shall rejoice at his birth; for he shall be great in the sight of the Lord" (Luke 1: 13-15). Luke 1: 58-78 of the Inspired Version gives additional information concerning John's authority which is not in the King James Version.

His authority to preach and baptize is related in the writings of Mark: "As it is written in the prophets. Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1: 1-3). Jesus recognized the authority of John: "and it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Mark 1: 7).

The exact time that John was ordained to this authority is not recorded in the Bible. However, we should keep in mind the above Scriptures which indicate he did have authority.

The foregoing approach to the question has been from the Bible only. In Latter Day Saint thinking the term "Scriptures" includes the Book of Mormon and Doctrine and Covenants as well as the Bible. In Doctrine and Covenants 83: 4e we read "for he [John the Baptist] was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power."



Girl Guide officers congratulate June on her receiving the Gold Cord

R.L.D.S. Girl Guide Receives Gold Cord Award

Fifteen-year-old June Northey of Ottawa, Ontario, recently received the Gold Cord achievement award. Officials in this district of the Girl Guides Association believe she is the only girl in Canada to be awarded the Gold Cord who holds a blue first class certificate.

Left with partial paralysis in her left side following meningitis at the age of two-and-one-half years, June was not able to obtain certification in swimming and three other standards in the criteria for a first class certificate. Other qualifying tests, equally difficult, were offered her as alternatives, and she passed them successfully. The award of a blue first class certificate signified her ability in skills for which she is not handicapped.

Most of her badges were earned in home craft and outdoor activities. She proudly wears the Religion and Life badge on her tunic.

June is the daughter of Mr. and Mrs. Bruce Northey whose philosophy in-

cludes the wisdom that God gives one compensating factor for another and whose cheerful devotion to June and her small brother, Bruce, Jr., has won the admiration of all church members in Ottawa since their arrival from Guelph, six years ago. June joined a Brownie pack at the age of eight years in Guelph, Ontario. At twelve years she became a Girl Guide. Now a company leader, she has served two years as a patrol leader and camp group leader. After she is sixteen she hopes to teach and test little Brownies, adding wistfully "perhaps some day in our own church."

Elder Calvin Carpenter, pastor of the Ottawa Branch, was asked to speak at the ceremony which took place at City View United Church. A meeting of the women's department was canceled so that members could accept June's invitation to attend.

PHYLLIS GRAVELEY

Such authority is passed from one to another by ordination. Read Hebrews 5: 4; Numbers 3: 10 and 27: 18-23; John 15: 16; Doctrine and Covenants 17: 12. Therefore it is safe to postulate that John the Baptist had been properly

ordained and thus possessed the authority to preach and baptize.

SYLVESTER COLEMAN

Briefs

A New Mission Is Organized

SIoux RAPIDS, IOWA.—On June 8, the group met in the library basement to be organized into a mission. Elder Howard Seeley of Morehead, Iowa, represented the district presidency in presiding over the meeting.

Missionary Elwin Vest brought greetings from the district. Chris Plain was chosen pastor. Other officers are Donald Haynes, church school director; Anna Wood, secretary-treasurer; Bessie Hill, women's leader; Rosalyn Green, music director; Marie Green, auditor; Marrel and Donna Millard, statisticians. Bishop W. R. Adams has since appointed Marie Green solicitor.

Two former pastors and their families, the R. J. Millers of Linwood, Kansas, and the Ben Adams of Cherokee, Iowa, were present.

The Millard family presented the standard on which the church sign is mounted for use on the library lawn, in memory of Randal Ray, twin to Russell Wayne.

Brother Seeley was the speaker at the 10:30 A.M. service. At noon a contributed dinner was shared by forty-three members and friends.

Steve Green, Robert Haynes, and Ronnie Wood attended Senior High Youth Camp June 15-21. Harold Vanderpool and Jimmy Younggreen attended Junior High Camp June 29-July 5. Charlotte Wood was a staff member. She and Kenneth Green were the two Graceland graduates from the group at Sioux Rapids.

Women's institute for Mallard and Sioux Rapids was held June 24. Women registered from ten towns. LaVerne Directo, from Hawaii, a student nurse at the San, was also present.

Bishop W. R. Adams, was the speaker June 29.—Reported by ANNA WOOD

Use New Baptismal Font

WENATCHEE, WASHINGTON. — The branch was host to the priesthood and women's department institute held May 4. The local group held the worship service, with Byron Buckingham and Rita Gilstrap in charge. Seventy W. Haden and Mrs. Mary Coleman taught the women. The priesthood members met in the lower auditorium. The "Elite Ladies" prepared and served dinner, and Brother Haden conducted a joint class in the evening.

Mark Denny, son of Bronson and Lois Denny, was blessed May 11 by Elders Vernon Pratt and Ronald Smith.

Rita Gilstrap directed the sacred musicale held May 18.

A baptismal font has been built in the lower auditorium. New draperies for it and the windows have been made. There are also

new draperies for the nursery and church classrooms. The church has purchased forty feet adjacent to the church for parking.

June 8 marked first usage of the baptismal font. James French, Nancy Peart, and Duane Peart were baptized by Elder Vernon Pratt. Melvin Chapman gave the address. Confirmations followed, with Elders Chapman, Pratt, and Ronald Smith officiating. Brother Buckingham gave the message.

Vacation church school was held June 9-13, with Beverly Whitaker as director. Assisting were Evelyn Morehouse, Eileen Chapman, Alberta Pratt, and Lois Denny.

Prayer services are increasing in size, and there is increased church school attendance.

Lois Adair Denny was baptized by her brother, Elder Carroll H. Freltz, on June 22. He was assisted by Brother Pratt in the confirmation.—Reported by REA M. KEENER

Twenty-six Recent Baptisms

GRAND RAPIDS, MICHIGAN.—Elder Charles Mundorff held evangelistic services during the entire month of May, starting with a televised program on May 4. Preaching services were held each Sunday, and cottage meetings were held during the week. Fifteen baptisms resulted.

Those baptized were Mary Noffsinger, Thomas Noffsinger, Sally Blett, Robert James Blett, Edwin Huizenga, Dale Sietting, Milton Sietting, Clyde Wade, Rose Marie Wade, Douglas Bush, Joyce Bush, Nancy Krause, Jake Gilson, Linda Blyerveld, and Kenneth Coates. Lawrence E. Seeley and Joan Lee Seeley were baptized two weeks later.

Nine children who attended the prebaptismal classes were baptized May 28. They were Marla Lee Johnson, Claude Evan Johnson, John William Smith, Shelley Ann Griffin, Janice Elaine Lindgren, Chari Lynn Berkeley, Marcia Jo Sherwood, Harry J. Dieterman, and Richard Dee Shotwell.

By action of the recent joint council, Grand Rapids Pastor James Phillips was appointed to serve as pastor of Flint, and Elder R. Melvin Russell was appointed to serve as pastor at Grand Rapids. On June 18 the appointment was accepted by the branch and a service of installation followed.

Recent blessings include Kerry LaDon, infant son of Mr. and Mrs. Kerry Krause, and Norman, infant son of Mr. and Mrs. Roger Norris.—Reported by LAVINA HOOPER

Memorial Gift for Long-time Pastor

PROTON, ONTARIO, CANADA.—Anniversary services were held June 22, with good attendance. Elder Gordon Farrow gave the prayer service address at 9:30 A.M. Elder Fred McLean presided then and at the worship hour. The morning worship speaker was Elder Lorne White, missionary co-ordinator for London District. At the afternoon service, Elder Ed Batchelor presided. Special

numbers were sung by the choir, Mrs. Mel Long accompanying at the electric organ.

At the worship service, a set of flags was donated by John McLean in memory of his father and mother, Mr. and Mrs. James McLean. Brother James McLean was pastor of Proton Branch for over fifty years. Members of the family include John, Samuel, Thomas, Mrs. Hazel Arland, Mrs. Adeline Bell, Mrs. Melissa Cowie, Mrs. Eva Stewart, and Mrs. Marjorie Gillies, recently deceased.

Eight young people attended youth camp at Port Elgin.

Recent speakers have included Elders George Moore and Lloyd Belrose of Owen Sound, and Brother Rod McLean of Toronto.

Tile has been put on the church floor. The women's department has redecorated the basement. A new pulpit was made by Elder George Furness of Owen Sound. It was used for the first time at the anniversary service.—Reported by DELL BLACK

Blessing of Infants

PERRY, IOWA.—John Merrill, infant son of Pastor Eugene Crandell and his wife Mary, was blessed July 16 by Missionary Vivian Sorensen. Cindy Lou, the daughter of John and Merlyn Harkrader, was blessed by Elder E. E. Kibby.

Recent baptisms were those of Mr. Charles Baker and David Paument, son of Mr. and Mrs. Howard Paument.

The last few months have seen improvements made in the church that lead to greater convenience and beauty.—Reported by EDITH HARKRADER

Officers Elected

CAMERON, MISSOURI.—Branch officers were elected as follows: pastor, David Coffman; counselors, Page Bruch and David Gamet; church school director, Glen Sherman; assistant, Doyle Sindt; Zion's League leaders, Mr. and Mrs. Gerald Davis; women's leader, Mrs. Fletcher Bruch; music director, Mrs. Vernard Schnack; recorder, Gerald Davis; secretary, Anna Lee Grover; librarian and book steward, Mrs. Milbert Constance; treasurer, Darrel Feddick; historian, Lillie Whitaker. The budget of \$5,965 was approved.

Other women's officers are as follows: assistant, Mrs. Pearl Clark; secretary, Mrs. Fernin Bowman; treasurer, Mrs. Richard Jordison.

There are three high priests, eight priests, eight elders, four teachers, and five deacons at Cameron.

There have been seven baptisms in 1958. Seventy-five were enrolled for vacation church school, with fifty attending daily.—Reported by LILLIE WHITAKER

Ordinations and Blessing

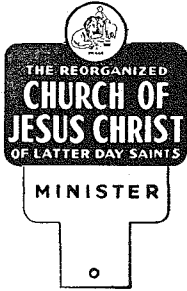
ESCONDIDO, CALIFORNIA.—Robert Martin was ordained to the office of elder by Elders Kenneth Arkley and Falice Cunningham.

Jackie R. Phillips of Oceanside was ordained a priest by Elder Arkley, assisted by Elder Paul Hampton.

Robin Lynn, daughter of the Paul Hampsons, was blessed on April 13 by her grandfather, Elder Robert Hampton, from Las Vegas, Nevada.—Reported by MARY PHILLIPS

Two Ordained

PORTLAND, RACINE, OHIO.—On June 25, an ordination service was held. Roy Proffitt was ordained to the office of priest, and Thomas Diddle was ordained to the office of deacon by District President John W. Black-



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stock and Elder C. W. Proffitt, branch pastor. Brother Blackstock preached the sermon.—Reported by MAXINE DIDDLE

Successful Vacation Church School

COLORADO SPRINGS, COLORADO.—First services in the main chapel of the new church were held April 6. Easter, Communion, and the church's birthday helped make the service impressive.

Fourteen were baptized, and since that time, three others have been baptized.

Vacation church school was held June 16-27. Bessie Nolan and Dorothy Nell Brown were in charge. Average attendance was sixty-two, and thirty-five had perfect attendance. The children agreed that their offering go to the building fund. On achievement night, thirty-five dollars was given the pastor, Harold N. Schneebeck.

From Fort Carson, the following have attended services: Ronald Harper, Bill Blue, Gordon Smith, Ronald Tyree, and Robert McCartney.

Six Leaguers attended youth camp at Romoca in June, and gave reports June 29.—Reported by MYRTLE R. STEPHENSON

Successful Vacation Church School

KANKAKEE, ILLINOIS.—Guest speakers the past month have included Seventy Cecil Robbins, District Missionary Erle H. Wildermuth of East Cleveland Branch, and District Missionary Co-ordinator W. B. Gray.

The youth League, under the leadership of Norman Pement, recently voted to purchase a Communion service set for the church.

Mrs. Cora Olson, ninety-eight years old, having recovered from injuries in an auto accident, now has a broken hip and is recuperating at St. Mary's Hospital in Kankakee. Clinton Rogers is also in that hospital following major surgery, and Mrs. William Green is now recuperating at home.

Vacation church school accomplishment program was held June 15, with twenty-one pupils receiving certificates. Marven Jones, church school director, assisted by Mrs. Clinton Rogers, conducted the week's activities. Teachers were Mrs. Harvey Grice, Mrs. Richard Lidberg, and Mrs. Russell Rogers. Mrs. Rimmell Rogers and Mrs. Norman Pement assisted with the nursery and music.

On June 29, a service of blessing was held by Elders Harvey Grice and Russell Rogers. Infants blessed were Karen Lee, daughter of Mr. and Mrs. Donald Pement, and Lori Faye, daughter of Mr. and Mrs. Norman Pement. Richard Keir and his wife Faye provided music.

Elder Rogers and his son, Dick, attended junior high camp at Camp Manitou. Kankakee was host to the Northeastern Illinois District conference on June 22.—Reported by BONITA PEMENT

New District Officers

MIAMI-PITTSBURG.—A business meeting for the district was held July 6 at the reunion grounds near Racine, Missouri.

B. F. Kyser, Miami, Oklahoma, was elected district president, and C. D. Wilson, Fairland, Oklahoma, and T. W. Bath, Pittsburg, Kansas, were approved as his counselors. Arthur Goettel, Miami, was elected district church school director to fill the vacancy caused by the resignation of Myron Cadwell.

Approval for ordinations was obtained for Jake Floyd Simmons to the office of priest and Charles Edward Smith and Charles Alfred Harper, Jr., to the office of deacon. These men are from Nowata, Oklahoma.—Reported by BETTY KYSER

Sixteen Baptized

COLUMBUS, OHIO.—Sixteen were baptized following recent baptismal classes and cottage meetings. They were Patty Owen, John Yoder, Judy Burshnell, Sharon Burkett, Tommy Johns, Bonnie McLaughlin, Carol Browning, Mike Patton, Dian Singer, Ruby Dohmen, Walter Dohmen, Linda Johnson, Joyce Drake, Lynn Miller, and Bonnie McLaughlin.—Reported by FLOYD F. BRADFORD, JR.

Seven Baptisms after Series

DOWAGIAC, MICHIGAN.—The mission held a one week's series of missionary meetings, with Brother Earl Bert from Fort Wayne, Indiana, as speaker. Brother Ed Barlow was music leader. At the end of the series, five were baptized. Paul Mills followed his two sons, Dennis and Richard, into the waters of baptism. They were baptized by Brother Wilbur Mieser. Dennis and Jeff Himes were baptized by Brother Barlow. Four weeks later, Bonnie Banks and Joey Ashby were baptized by Brother Mieser.—Reported by JOYCE MITCHELL

Mission Adds Members

OLATHE, KANSAS.—On June 8, eleven new members were added by baptism. Four completed family circles in the church.

The service was held at a lake setting on the Cecil Jenks farm, near Olathe. A basket dinner followed the service.—Reported by ALYCE B. PERRY

Children Blessed

WILEY, COLORADO.—Mr. and Mrs. Wayne C. Myers of Lamar, Colorado, became the parents of a son, Dale Wayne, November 21, 1957. He was blessed on December 20 by Elder Conrad Graybill, assisted by Elder George Fletcher, in the home of his maternal grandparents, Mr. and Mrs. Ed Jagers, of Wiley.

Debra Faye, daughter of Mr. and Mrs. Tom Jagers of Wiley, was also blessed December 20 by Elder Conrad Graybill in the home of her paternal grandparents, Mr. and Mrs. Ed Jagers.—Reporter's name not given

Six Ordained

CHICAGO, ILLINOIS.—At First Chicago, Apostle D. O. Chesworth was guest of honor and speaker at the anniversary banquet on February 8 and for the services the following day.

David Nelson, director of religious education, has been ably assisted by Lydia Wight. They have instituted a teacher training class attended by approximately twenty. Many are now teachers and assistant teachers.

At the district priesthood institute held at Palos Heights, Illinois, February 15-16, First Chicago was represented by the largest num-

ber of priesthood members attending from this area.

On Children's Day Philip McCaig and Michael Lillie were baptized. The evening before this, David Lillie, father of Michael, was baptized in services at the church.

Six were ordained June 22. Robert O. Brown became an elder. Earl Johnson and Edward Kohn were ordained priests. Elmer Gelhorn and Herbert Thompson were ordained teachers, and Troyce Wheeler a deacon.

A supper was held June 22 for Clifford and Harriet Gooch, who moved to Evansville, Indiana. Recordings of the *Messiah* were given, as well as the Three Standard Books. Both were active in music at First Chicago.—Reported by JOHN EDSTROM

Ordination and Baptism

HILL CITY, KANSAS.—Norman A. Gordier was called and ordained to the office of priest on May 11. He was ordained by Elders Steve Bullard and Lawrence Hedge. Norman was formerly from Onaway, Michigan.

Jerry Hedge, daughter of Elder and Mrs. Lawrence Hedge, was baptized and confirmed by her father on June 22. Assisting were Norman Gordier and Clarence Stauber.—Reported by BARBARA HEDGE

Plan for Church Building

NASHVILLE, TENNESSEE.—The Nashville mission continues to grow in size both by baptisms and by members moving to the city.

Recently the group purchased a lot for a church building. The lot is located in a new subdivision of Woodbine, a suburb of greater Nashville. Plans are under way and are nearing completion for beginning work on the building.

The group has been hard at work to add funds for the building of the church. The women's department, with the co-operation of the Zion's League, has been quite successful with sales of various kinds. The most outstanding of these projects was the sale of handmade stuffed toy animals. Local department stores have been receptive and co-operative with the projects.

Responsibility for Sunday evening church services is being shared. Commission chairmen from the Zion's League have been responsible for some very fine services. The music director has directed the group in learning new hymns.

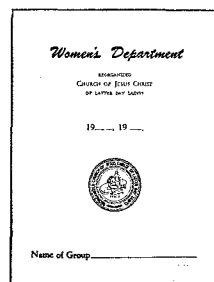
On May 25 Brother Gene Music was ordained to the office of priest by Elder H. E. Jennings, mission pastor, and Elder Jack Wyatt, missionary for the Memphis District. Also on May 25 the mission was visited by the district president, Elder Thomas Gough, who spoke at the Sunday evening service.—Reported by ROBBIE SALMON

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Across the Desk

(Continued from page 4)

ning of July 16 eleven Latins were baptized into the church. The decision of five others had been given, but they were unable to participate in this service for various reasons. They will, without doubt, be baptized in the very near future.

Of those baptized and of those who have given their decisions to be baptized, ten are able to speak both English and Spanish. Nine of them are students in either high school or grade school. The occupations of the adults baptized are those of farmer, housewives, store owner, and salesman. Two of those baptized live in Matamoros, Mexico, and are related to members of another family who were baptized at the same service and live near Weslaco.

Ten other Latin-American people have been baptized into the Weslaco congregation before this date and since the first of this year. We are very happy that we have been able to participate in such experiences as these.

Some of those already baptized, and those with whom cottage meetings are being held, were contacted through church members and by a letter-writing and visiting program. A series of three or six tracts and accompanying letters were sent to about a total of eighty Latin-American homes. A follow-up visiting program was carried on by the two appointees assigned to the Latin-American work. We feel that this method of approach helped us to meet the people on a better basis than just a door-to-door program. This idea was not original with us but was patterned after a program similar to one planned for the Gallatin, Missouri, congregation by Brother William Rounds.

We sincerely feel that the Lord has "given the increase," and that he has opened up many doors of opportunity for the Latin-American work near the area of Weslaco.

Theme for the 1959 Pastor's Handbook

Editor's Note: We get occasional inquiries concerning the themes for the *Pastor's Handbook* for 1959. These come frequently from someone in the women's department who is trying to make up the yearbook;

therefore we are showing below these monthly themes.

General Theme

THE GOSPEL OF SALVATION

- January: The Saving Power of Stewardship
February: The Saving Power of Revelation
March: The Saving Power of Love
April: The Saving Power of the Restoration
May: The Saving Power of Scripture
June: Priesthood: Agents of Power
July: The Gospel: Strength of Nations
August: The Saving Power of the Ordinances
September: The Joy of Many Souls
October: The Church as the Minister of Salvation
November: The Gospel Proclaims Zion
December: Emmanuel—God with Us

Letters

Notes of Thanks

I want to thank the Saints for their prayers for James Sneed who suffered a nervous breakdown. He is well now and at home.

MRS. MAUDE DAVIS

Glencoe, Oklahoma

This is a note of sincere thanks to the generous sister in Iowa who sent me a copy of *On Memory's Beam*. I would like to write to her, but I have misplaced her name and address.

VERNES COLLINS

108 N. Indiana Street
Mooresville, Indiana

Paying Tithing

The other day I was challenged more than I have been for some time in regard to paying tithing.

I called upon an aged sister in her ninety-first year. She is one of my responsibilities as a minister; when she leaves this world of things, I shall have the funeral service. Quite suddenly she took double pneumonia and the doctor did not give her much chance of recovery. I was at Port Elgin Reunion and advised of the situation by long-distance telephone. We had special prayers. As soon as I returned I called on her. She was too weak to talk much, but she wanted to tell me something. I suggested that I come back again when she would be stronger, but she insisted on talking.

She said, "I am so thankful I had my tithing paid up until the end of August." The dear old soul! I did not think she owed any tithing. After coming through this severe

illness, she rejoiced that her tithing had been paid up to date. There were tears of joy in her eyes as she told me. Struggling for more breath she said, "Why doesn't everyone pay tithing? It would mean so much to the individual, and the church would go ahead so much faster."

I go to minister to this sister quite frequently, and God has been good to her, but she also ministers to me. I hope I shall never forget her gospel fervor and her firm faith in God.

B. H. HEWITT

Toronto, Ontario

Honest Dollars

I wish to mention some things that we as workers and businessmen, in order to gain friends and make more money, are prone to do which we would be much better off if we did not do.

These are such things as joining organizations which involve us in unchristian conduct; overinsuring for security; overbuying on installments; the production, use, handling, or selling of detrimental things such as liquor, tobacco, questionable literature, toy pistols for children, and games involving chance; speculation leading to lotteries and gambling; things involving unnecessary Sabbath labor; and the putting of large fruit on top of the basket, or other schemes to get extra money. Even if the income is used for tithes or offerings, such practices are not good.

I wish to bear my humble testimony born of experience and deep conviction. The fellow who will avoid these things, continuing in good works, will be rewarded a hundred-fold within reasonable time; he will not lack in his share of friends and customers or necessary money to pay for every essential requirement according to his circumstances in life. The Lord will protect him from many expensive losses and disasters and in other ways make his honest dollar go as far as ten dollars of ill-gotten gain.

DAVE SCHMIDT

Stewartsville, Missouri

One in Spirit

I may be among the very few church members who feel led to claim three church homes. The Dow City Branch has been my home congregation since my baptism in 1914; here I find joy and contentment and inspiration. Here is where I found solace and true friendship when I lost my companion in 1956.

Since then I have spent some time in Missouri with my daughter and her family. Each time I visit her I enjoy associating with the Saints at Mansfield mission. Leave-taking always brings regrets, and I look forward to returning.

Last winter I spent two months with my youngest daughter and her family in southern California and attended the Anaheim Branch. I soon became a part of it and enjoyed the same cordial greetings from old and young alike. When I left for home, there were expressions of regret.

The uplift I received by attending the mid-week prayer services in these two places cannot be overestimated. I was especially helped by the prayers and testimonies of the young people. Attendance was not large, but God's spirit was there. This commonality of purpose can be observed throughout the church, whether it be in a branch on the west coast or a mission in the Ozarks.

BESSIE PEARSALL

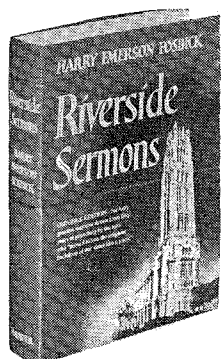
Dow City, Iowa

Reunion Schedule

Reunion Theme: "Jesus Christ Our Heritage and Hope"

DATE	REUNION	PLACE	FOR RESERVATIONS WRITE TO:
August 8-17	Far West Stake	Stewartsville, Missouri	F. L. Dickson 517½ Francis St. St. Joseph, Missouri
August 9-17	Oklahoma	Robbers Cave State Park Wilburton, Oklahoma	O. O. Dollins Wilburton, Oklahoma
August 9-17	Western Iowa	Guthrie Grove Reunion Park Guthrie Center, Iowa	E. L. Edwards Woodbine, Iowa
August 9-17	Southern California District	Camp Buckhorn Idyllwild, California	Roy Ash 2143 Anthony Drive Ventura, Calif.
August 9-17	Northern & Upper Mich- igan Peninsula Districts (Park of the Pines)	Boyne City, Michigan	Rex Stowe 1307 Dakota Ave. Gladstone, Michigan
August 10-17	Lamoni Stake	Graceland College Campus Lamoni, Iowa	L. W. Kohlman Lamoni, Iowa
August 10-17	Western Montana	Deer Lodge, Montana	Harvey Eliason Route 1 Deer Lodge, Montana
August 10-17	Boise District	Hagerman, Idaho	Lysle Gilmore Hagerman, Idaho
August 15-22	Hawaii	Camp Erdman Mokuleia Oahu, Hawaii	Stephen A. Black 1666 Mott-Smith Drive Honolulu 14, Hawaii
August 16-24	Southern Indiana	Rivervale Park Mitchell, Indiana	Lyle Gatrost Vine Grove, Kentucky
August 16-24	Arizona-New Mexico	Arizona Church Conference Center Camp Prescott, Arizona (Box 1986)	Robert I. Wakeman 67 Cypress Phoenix, Arizona
August 16-24	Northeastern Illinois, Chicago & N. Indiana	Camp Manitou Route 4 Cassopolis, Michigan	James B. Burdick 2399 W. 107th Place Chicago 43, Illinois
August 16-24	Eastern Colorado	Pine Crest Camp Palmer Lake, Colorado	Ward A. Hougas 480 Marion Street Denver 18, Colorado

Book Review



Riverside Sermons

by Harry Emerson Fosdick

Harper and Brothers,
1958

Price \$3.95

I am amazed at Mr. Fosdick's ability to interpret the Scripture and make practical application to daily living. In a larger sense this work attempts to prove that the gospel will meet every human need. Clarity, relevance, and conciseness are marked achievements in his approach to human needs, needs of the church, and the individual relation to both.

Those familiar with the message of the Restoration will be impressed with his concept and approach to the social gospel. His treatise of "man's deepest need, the sense of community" reminds me of our own ideal of Zion. He points out that the gospel is for all men; peace, security, and brotherhood can be achieved only as men learn that brotherhood comes through sonship.

Mr. Fosdick indicates that human life is caught between two contending currents: unifying forces that create proximity and disruptive forces that prevent community. How great distances once seemed between nations! Now, how countless forces crowd us together! Thrown together by some forces, disrupted by others, we cannot unscramble ourselves. We cannot go back to isolation. Our only hope is to go forward into community.

A missionary of our Lord Jesus once said, "if there is anything virtuous, lovely, or of good report, or praiseworthy, seek after it." I believe this book to be praiseworthy.

LEE R. OLIVER

The ministry of good reading may be had in your home, through your subscription to *Daily Bread*, the *Saints' Herald* or both.



Daily
Bread

Daily Bread is a bimonthly compilation of daily devotional readings, Scriptures, and hymns for family and individual worship.



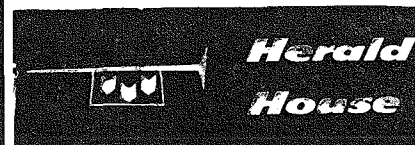
Saints'
Herald

Saints' Herald is a weekly magazine published by the church which contains features, columns, official news from the Auditorium offices, and news of the Saints all over the world.

Saints' Herald	\$4.00
Canada	\$4.25
elsewhere	\$5.00
Daily Bread	\$1.50
Canada	\$1.65
elsewhere	\$1.85
Combination offer to one address	\$5.00
Canada	\$5.40
elsewhere	\$6.35

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AUGUST 11, 1958

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State Board Examinations

Thirty senior student nurses spent July 24 and 25 in Columbia, Missouri, taking State Board Examinations. Every graduate professional nurse must pass these examinations to secure her license to practice and her legal title of R.N. (Registered Nurse).

Fellowship Service

The student nurses held a special fellowship service on July 21 to honor the senior class. The evening began with games and sports on the East Lawn under the leadership of Lucresha Swetnem of Hardy, Arkansas. Supper was served out on the lawn under the management of Dorothy McCown of Benton City, Missouri. The fellowship service around the campfire was led by Marjorie Doig and Mildred Carter of Independence, and Sharon Sturgeon of New Albany, Indiana. Chaplain Farnham talked to the group. Prayers were offered for peace and calmness to be with the seniors as they approached the State Board Examinations.

New Residence Supervisor

Miss Gladys Duffey of Independence has joined the staff of residence supervisors. She is on the night tour of duty. Student nurses, their guests, and alums find Miss Duffey a gracious hostess at the Nurses' Residence during the evening and night hours.

Dr. Saunders Entertains

Many alums of the School of Nursing will read this item with a feeling of nostalgia. On July 16, Dr. and Mrs. Everett Saunders entertained the senior class with a lawn supper. This has become an annual event to which student nurses look forward with anticipation.

Services in Huntsville and Decatur, Alabama

Meetings are held each Sunday at the home of John Gunzel, 311 Ridgcrest Street West, in Huntsville (telephone JE 6-9559). The leader is William Rollings, 307 Bradley Avenue, Huntsville (telephone JE 6-6774). Services are also held each Sunday in the Court-house in Decatur. The leader is Dr. Ed Farmer, 215 Fifth Avenue Northwest, Decatur (telephone EL 3-4402). Members and friends living in these areas are urged to worship with these groups.

J. H. YAGER

Appointee's Addresses

Ray Ashenhurst
1911 B - 33rd Street S.W.
Calgary, Alberta
Canada

F. Edward Butterworth
327 Ontario Street
Stratford, Ontario
Canada

Old Publications Wanted

James D. Wardle, 424 South State Street, Salt Lake City 11, Utah, wants the following to complete his set: *Journal of History*, Volumes 1, 8, 11, and 16 (or parts thereof) and miscellaneous issues of the *Priesthood Journal*. Please contact him before sending them.

ENGAGEMENTS

Loeding-Drader

Mr. and Mrs. John Drader of South Bend, Indiana, announce the engagement of their daughter, Grace Ilene, to Robert Loeding, son of Mr. and Mrs. Howard Loeding of Dowagiac, Michigan. A spring wedding is planned.

Renbarger-Moore

Mr. and Mrs. Ronald Moore of Osceola, Indiana, announce the engagement of their

daughter, Priscilla Gay, to Keith D. Renbarger of Galien, Michigan. Keith is a graduate of Graceland College and Western Michigan University. No date has been set for the wedding.

Snively-Wadhams

Mr. and Mrs. Frank H. Wadhams of San Mateo, California, announce the engagement of their daughter, Elaine Frances, to Larry D. Snively, son of Mr. and Mrs. Ralph Snively of Lamoni, Iowa. Both Elaine and Larry are graduates of Graceland, class of '54. The wedding will take place September 6 in San Mateo.

WEDDINGS

Thomas-Ashenhurst

Patricia Bell Ashenhurst, daughter of Mr. and Mrs. Raymond J. Ashenhurst of Calgary, Alberta (formerly of Independence, Missouri), and Gerald Dale Thomas, son of Mr. and Mrs. Gerald W. Thomas of Independence, were married June 23 at the R.L.D.S. Gudgeon Park Church in Independence, the bride's father officiating. Patricia attended Graceland one year, and Gerald will be a junior at Central Missouri State College. They are now making their home in Independence.

Lee-Snow

Frances Manon Snow and Claude LaRue Lee were married March 8 in Newkirk, Oklahoma, by Elder Russell Towry. Both are graduates of Graceland College, class of '56, and are now attending the University of Wichita where Claude is vice-president of the student body and on scholarship with the Ford Foundation.

Schneider-Benedict

Emilie Ruth Benedict, daughter of Mr. and Mrs. Russell G. Benedict of Shenandoah, Iowa, and Larry Walter Schneider, son of Mr. and Mrs. Walter F. Schneider of Council Bluffs, Iowa, were married in a double-ring ceremony at the Reorganized Church in Shenandoah on July 20. Elder Gene Currie, uncle of the groom, officiated. They are making their home in Council Bluffs. The groom, a graduate of Graceland College, will enter the service in August.

Sanders-Lay

Shirley Ferne Lay, daughter of Mr. and Mrs. Melvin Lay of Pearcy, Arkansas, and Orval E. Sanders, son of Mr. and Mrs. H. E. Sanders, also of Pearcy, were married May 24 at the Reorganized Church in Hot Springs, Arkansas. Elder Carroll Donathan, pastor of the church and uncle of the bride and cousin of the groom, performed the double-ring ceremony. The bride, a graduate of Graceland, will complete her work at Henderson State Teachers College in August.

Meier-Gregory

Betty L. Gregory of Plano, Illinois, and DeWayne C. Meier, son of Mr. and Mrs. Charles Meier, also of Plano, were married in a double-ring ceremony at the Reorganized Church in Plano on July 2, Elder Richard E. Wildremuth officiating. They are making their home in Plano.

Lampley-Colvin

Ada Raye Colvin, daughter of Mr. and Mrs. Ed Colvin of Flora, Illinois, and Richard Lampley, son of Mr. and Mrs. Dale Lampley, also of Flora, were married June 15 at the Reorganized Church in Flora. Elder Lewis DeSelms, uncle of the bride, officiated. The groom is a student at Carbondale.

Donnell-Capps

Miss Joann Capps, daughter of Mr. and Mrs. Gerald Nally of Jasper, Missouri, and Don J. Donnell, son of Mr. and Mrs. Clarence Donnell of Jasper, were married July 25 in Miami, Oklahoma, Elder B. F. Kyser officiating. They are making their home in Joplin.

Ballinger-Graham

Janet Beverly Graham, daughter of Mr. and Mrs. Charles V. Graham of Independence, Missouri, and W. Clarke Ballinger, son of Mr. and Mrs. Wesley R. Ballinger of

5th edition of F. Henry Edwards'

A Commentary
on the
Doctrine and
Covenants
\$4.00

An up-dated book with Brother Edwards' newly added comments on the revelations given during President Frederick M. Smith's administration. A new feature of this edition is the 64-page study guide section printed at the back of the book. Previously it was a separate booklet. Herald House



Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

Stewartsville, Missouri, were married June 6 in a double-ring ceremony at Stone Church in Independence, Elder Donald L. Graham officiating. Both are graduates of Graceland College. They are making their home in Excelsior Springs, Missouri.

BIRTHS

Mr. and Mrs. Jack Larson of Saginaw, Michigan, became the parents of a daughter, Susan Kay, on May 17. She was blessed on July 6 at the church in Saginaw by Elders Lynn Henaley and Howard Zimmer.

Mr. and Mrs. Kormelis (Kess) Compier of Del City, Oklahoma, became the parents of a daughter, Karen Ann, on June 17. She was blessed on July 6 by Elders Hendrik Compier and Harold Fowler. Mrs. Compier formerly lived in Germany and Mr. Compier in Holland.

Mr. and Mrs. Keith Ballantyne of Ashland, Ohio, formerly of Lamoni, Iowa, became the parents of a son, Clark Keith, on June 22. Mrs. Ballantyne is the former Betty Todd. Mr. Ballantyne is a graduate of Iowa State College, class of '57.

Mr. and Mrs. William Ashbaugh of St. Marys, Ohio, became the parents of a son, Alan Dale, on February 27. He was blessed on June 8 by Elders Robert Galusha and Walter Wirebaugh.

Mr. and Mrs. Marshall Dunn of St. Marys, Ohio, became the parents of a daughter, Bobbie Sue, on April 24. She was blessed on June 8 by Elders Robert Galusha and Walter Wirebaugh. Mrs. Dunn is the former Beverly Holdren.

Mr. and Mrs. Robert Speaks of Independence, Missouri, became the parents of a son, Robert Bradley, on March 20. Mrs. Speaks is the former Nancy Hynden. Both parents are graduates of Graceland College.

Mr. and Mrs. Paul Hein of Shenandoah, Iowa, announce the birth of a son, Stephen Paul, born July 10.

Mr. and Mrs. Budd Revell of Shenandoah, Iowa, announce the birth of a daughter on June 7. She has been named Rosemary Kay.

Mr. and Mrs. Arthur S. Timson of Raytown, Missouri, became the parents of a daughter, Nancy Gladys, on December 17, 1957. She was blessed on July 6 by her great-uncle, Elder Lloyd Siebert, and Elder Raymond Armstrong at Liberty, Missouri.

Mr. and Mrs. Jerry Wagner of Liberty, Missouri, became the parents of a daughter, Julie Ann, on February 28. She was blessed on July 6 at Liberty, Missouri, by Elders Raymond Armstrong and Morris E. Worden.

Mr. and Mrs. Ronald Cooper of Fort Wayne, Indiana, became the parents of a son, Richard John, on May 6. He was blessed on July 13 by his grandfather, Elder John Drader. Mrs. Cooper is the former Nadine Drader of South Bend, Indiana.

Mr. and Mrs. John Ronald Davis announce the birth of a daughter, Paula Denise, born July 20 at the Aberdeen Proving Ground Hospital, Aberdeen, Maryland. Mrs. Davis is the former Alice Eastwood of Independence, Missouri. Mr. Davis is serving as a physical anthropologist at the Army Chemical Center, Maryland. Both parents are graduates of Graceland College and the University of Kansas.

Mr. and Mrs. Klaas Kaat of Tampa, Florida, announce the birth of a daughter, Cynthia Darlene, born July 20. Mrs. Kaat is the former Beverly Jane Knight of Akron, Ohio.

Mr. and Mrs. Donald Anderson of Mansfield, Missouri, became the parents of a daughter, Mary Kathryn, on June 23. She was blessed on July 6 by Elders Kenneth Cady and Kenneth Stobaugh.

Mr. and Mrs. Robert H. Dow of Denver, Colorado, became the parents of a daughter, Katha Lynn, on March 3 in El Paso, Texas. She was blessed in Attleboro, Massachusetts, on July 13 by Elders Earle Bradshaw and Herbert Moore. Mrs. Dow is the former Lois Bradshaw of Attleboro.

Mr. and Mrs. Alvin (Mick) D. Christensen of Ames, Iowa, became the parents of a son, Dwane Dale, on June 16. He was blessed on July 6 in Ames by his maternal grandfather, Elder George D. Gates, Sr., and Elder Charles

M. Emslie. Mrs. Christensen, the former Bonita Gates of Lincoln, Nebraska, is a graduate of Graceland, class of '53. Mr. Christensen is a student at Iowa State College.

Mr. and Mrs. Thomas Pyle of Nevada, Missouri, announce the birth of a daughter on July 14. She has been named Kathy Lynne.

Mr. and Mrs. R. L. Coberly of Bayside, Virginia, announce the birth of a son, David Lorn, born July 3. Mrs. Coberly is the former Lucille McCormick of Independence, Missouri. Both parents are graduates of Graceland College.

DEATHS

WERST.—Warren A., son of John and Mary Werst, was born February 21, 1896, at Wabash, Indiana, and died July 5, 1958, at Winter General Hospital in Topeka, Kansas, after several years of ill health. He attended Wabash Business College until he was called into service in World War I; after his discharge he became a student at the Agricultural College in Fargo, North Dakota. On September 30, 1923, he was married to Lillian Hazel Clemenson; eight children were born to them. He had been a member of the Reorganized Church since December, 1929. His oldest son, John, was killed during World War II.

He is survived by his wife; three sons: Everett A. of Springfield, Missouri; Kenneth E. of Kansas City, Missouri; and Floyd A. of the home; four daughters: Marcelene Bruns of Nevada; Naomi Cox of Independence, Missouri; Juanita McClellan of Wichita, Kansas; and Delores of the home; and seven grandchildren.

BROWN.—Addie G., daughter of Thomas and Emma Evans Cooper, was born January 3, 1882, at Sand Run, Ohio, and died May 2, 1958, in Martins Ferry, Ohio. Her husband, H. P. Brown, preceded her in death in 1924. She had been a member of the Reorganized Church since August, 1897.

Surviving are two sons: Charles W. of Smithfield, Ohio, and Ralph C. of Poulosbo, Washington; a daughter, Mrs. Grace Johnson of Rayland, Ohio; five sisters: Mrs. Elizabeth Williams of The Plains, Ohio; Mrs. Lenna Riegle and Mrs. Bertha C. Ledge of Smithfield, Ohio; Mrs. Muriel Winner of San Antonio, Texas; and Mrs. Manon Latto of Orlando, Florida; three brothers: Charles, Harry, and Eugene Cooper of Smithfield, Ohio; and five grandchildren. Elders Samuel Zonker and Otto Meicher conducted the funeral at the home. Burial was in North-east Cemetery, Smithfield.



Golden Wedding Anniversary

Mr. and Mrs. W. V. Pancoast of Freedom, Oklahoma, were honored on their fiftieth wedding anniversary by open house held by their daughters at their home. A cafeteria dinner was served at noon. Elder Sherm Moreland of Alva offered the prayer, and Mrs. S. A. Burgess of Independence, Missouri, a girlhood friend of Mrs. Pancoast, sang the songs her parents sang at their wedding.

Mr. Pancoast was born February 15, 1879, near Redfield, Iowa. In 1902 he homesteaded near Freedom. Mrs. Pancoast was born in Ashgrove, Missouri, on January 27, 1892, and moved with her parents in covered wagons from Topeka, Kansas, in 1901.

They were married on May 5, 1908, at the home of the bride's parents, Elder and Mrs. M. G. Moreland, Elder A. M. Chase officiating. Both are members of the Reorganized Church. They have two daughters: Mrs. C. R. Young of Oklahoma City and Mrs. Paul Hepner of Freedom; four grandchildren; and five great-grandchildren.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1280	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1290	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVJ	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1450	July 21-25, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

TEN COMMANDMENTS FOR TEN-AGERS

1. Trust and obey your parents.
2. Don't let your parents down—they brought you up.
3. Be humble enough to obey; you may be giving orders yourself someday.
4. Don't shove off when driving. If you want to race, go to Indianapolis.
5. Choose a date who would make a good mate.
6. Go to church faithfully. God gave you seven days, give him one.
7. Choose friends carefully. You are what they are.
8. Avoid following the crowd. Be an engine and not a caboose.
9. Even if you get off the track, be your own engine.
10. Remember that love, faith, and works are the pillars of Zion.

Vera M. Hunter

TROUBLEMAKER

Keep your nose to the grindstone. The shorter it is, the less trouble it will get you into.

"A BEAUTIFUL NAME"

It has been said that the name which sounds sweetest is your own. Yet I have known a few people who did not like their names. They insisted on nicknames, or even had the courts change their names. Uncle Sherm used to say, "I don't care what they call me, unless they call me 'Too-late-for-dinner.'"

Many of us have been bothered with the length of the name of our church. It seems so much simpler to have a short name such as the Methodists or Lutherans have. The members of the dominant church in Utah have with increasing frequency referred to themselves or have accepted the term "Mormon" for the same reason no doubt.

At the 1956 General Conference considerable time was spent discussing a change in the name of our church. The point at issue was raised by those who thought the term "Reorganized" should be changed to "Restored." Just before the vote was taken to keep the name we have, a rider was tacked on deploring the shortening of the name or use of initials, R.L.D.S.

All of this leads up to an observation made by a Methodist pastor in England. Members of the women's department of the Wigan Branch had presented a Mother's Day program in his church. Mrs. M. H. Siegfried relates that the pastor complimented them on

their program and added, "You have a beautiful name for your church," as he invited them to come again.

Think it over and say the name, Reorganized Church of Jesus Christ of Latter Day Saints, reverently and softly. It is poetic, and it is beautiful. C. B. H.

INSTRUMENT OF COMPASSION

Paderewski, in Carnegie Hall, at the close of World War I, declared: "We shall save the world, not with passion but with compassion." The world's largest instrument of compassion today is the United Nations with its magnificent programs for children, health, food, labor, and research.

Frank C. Laubach, "The World Is Learning Compassion" (The Fleming H. Revell Company)

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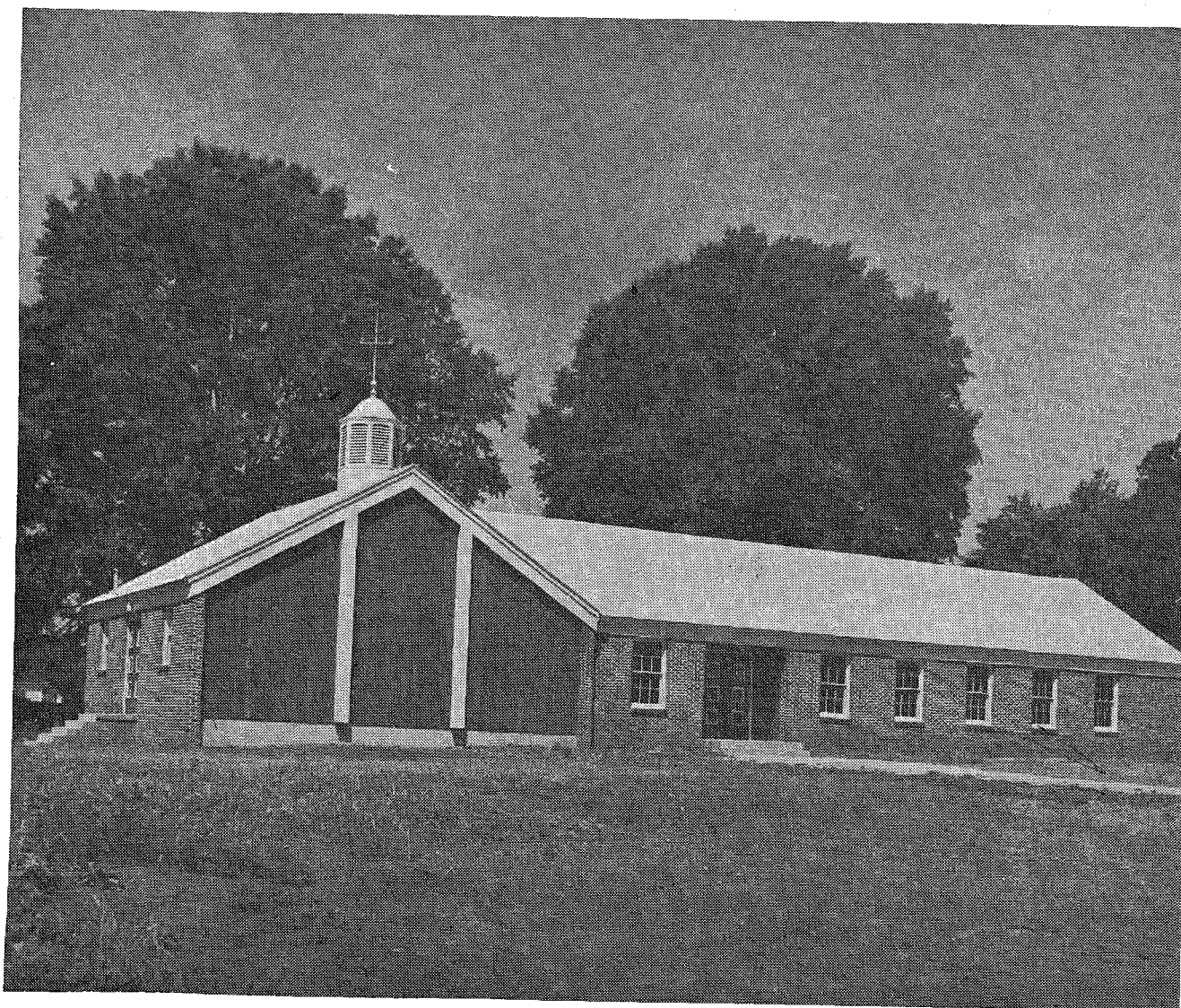


Photo by V. R. Chandler

A New Church for Birmingham, Alabama

(See page 18)

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Justin James and Elder Connell

Elder W. E. Connell Looks Forward to Baptism of Second Pakistani

JUSTIN AZIM JAMES, the first convert to the Reorganized Church in Pakistan, was baptized June 9 in a canal near Peshawar by Elder W. E. Connell.

The baptism came after a two-year period of friendship and instruction during which Brother Connell conveyed the message of the Restoration to Justin.

Brother and Sister Connell and their family are living in West Pakistan while Brother Connell is teaching at the University of Peshawar as an exchange professor. Their home was formerly Fort Collins, Colorado, where Brother Connell was on the faculty of Colorado A and M College.

When they arrived in Pakistan nearly two years ago, Mrs. Connell started a Sunday school class for the five kindergarten-age American and Canadian children who lived on the Peshawar University campus. Brother Connell began teaching an adult Bible class with five or six persons attending. One of the members of the class was Justin James, a university student who was already a Christian.

"We spent many hours on Sundays and evenings talking about the kingdom of God and the Restoration," Brother Connell recalls. "Justin's religious background was Roman Catholic, but he soon accepted the full gospel of Christ."

On the day of the baptism the Connells, Justin, his mother, and two sisters, drove to a large canal where Justin was baptized. The party then returned to the Connells' home for the confirmation service.

"We felt the presence of the Spirit during this service, and I noticed Justin wiped tears from his eyes as he took his seat after the confirmation prayer," Brother Connell wrote.

First Pakistan Member Baptized

The next Sunday Justin partook of his first Communion emblems in the restored church.

Brother Connell also reports that Justin's cousin, Elwin Iftikhar James, also desires baptism but is now working at a distant city and could not be present for the first baptismal service.

Justin James has been accepted as a student at Graceland College for the fall term of 1959. He hopes to be able to attend through the assistance of the Graceland World Fellowship Fund. He has had an article published in *Stride* (October, 1957), which was a testimony of his regard for Brother Connell and the church. Justin has also translated the tract "The Great Restoration," by Elbert A. Smith, into the Urdu language.

The first baptism in Pakistan came just two months after Brother Connell drove to Delhi, India, to baptize six members of the Gideon family—the first native church members in India (see the *Saints' Herald* for June 23, 1958, page 8).

R. Y.

Authors in This Issue . . .

- L. S. Wight (page 5), evangelist, Skokie, Illinois
 George A. Njeim (page 8), president of Seventy, Temple City, California
 Leonard J. Lea (page 9), contributing editor
 David Judd (page 10), missionary elder, Nauvoo, Illinois
 Edward R. Carter (page 12), evangelist, Lansing, Michigan
 Mrs. Mark Siegfried (page 14), Independence, Missouri

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God's Will and Common Consent

The first in a series of editorials concerning General Conference

AT THE HEART of General Conference lies our concept of common consent.

To exercise common consent it is necessary to have a method of expression—a Conference. Legislating the business of the church through common consent is the central purpose of General Conference.

This year as the delegates and visitors gather to Independence on October 5-12 for Conference there is good reason for them to do so in a spirit of expectancy and confidence. There are important things to be done. Yet we can expect guidance through the gift of the Holy Spirit. Because of our concept of common consent we can also expect harmony and unity in what is done.

Perhaps our best instruction on how the business of the church is to be conducted is found in the Doctrine and Covenants, Section 27:4c: "neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."

IT IS important to note in this revelation given to Joseph Smith in 1830 that there are four points to observe in conducting the church's business:

1. Nothing shall be done that is contrary to the law previously received by the church.
2. All things must be done in order, as prescribed by the law of the church, of the land, and the dictates of saintly conscience.
3. All things must be done by common consent in the church.
4. Prayers of faith are to help us discern what is to be done.

Through this revelation and the others that mention common consent—and still others that refer to it indirectly—it is plain the Lord made an effort to guarantee that the church conduct its business through the exercise of democratic principles.

The term "theocratic democracy" is frequently used to describe our church's government. The term is correct in that it means God stands at our head and we look to him for active leadership. Conference Resolution 849 reads: "This

church, as defined by the late Joseph Smith, is a theocratic democracy—not man-made, but of divine appointment and origin."

God *has* affirmed and reaffirmed the need for common consent. We have no reason to assume common consent was put into the church law as a courtesy. God gave us the principle to use.

COMMON consent involves sainthood. To use the principle in the spirit in which it was given we must remember that God gave it to *his* church for the transaction of *his* business. Therefore it must be used in *his* spirit. That is the spirit of love and divine purpose.

Common consent involves our whole way of life. It can be made effective only if the members of the church have grown accustomed to living in the spirit of unity, co-operation, and consent to the will of God and to the will of the majority of their brothers and sisters.

Common consent implies compromise as well as co-operation. Every effort is made to arrive at God's will in a spirit which will permit the support of all. In democratic action there is the right of the minority to try to become the majority. However, that right fades when the vote is taken. When the issue in question is passed it ceases to be an issue. It becomes the law of the church and should receive the full support of all until General Conference takes action.

We believe God works with this church today through the power of his Holy Spirit and that a share of his divine wisdom rests with each person that seeks him.

If members of the Conference and the church attend to their responsibilities and seek God's will, and if their actions are in harmony with the law and all safeguards have been utilized to insure the will of the majority, we can expect the Conference legislation to be in harmony with God's plans. It is then logical to expect the consent and support of the church at large of the Conference actions.

If our concept of God's will and the principle of common consent are correct, then the legislative process of General Conference should be the highest expression on earth of God and men at work together.

THE FIRST PRESIDENCY

Official

Tithing Statement Filer Count

A total of 20,486 members in the domestic field filed tithing statements during the first six months of 1958. This reflects a gain of 1,700 over the first six months of 1957.

Eighteen districts have exceeded their total count for the full year of 1957. Districts in addition to those previously reported are San Francisco Bay, Central Illinois, Waterloo-Clinton, Grand Rapids,

Northern Plains, Western Oklahoma, and Philadelphia Metropolitan.

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Olson on Way Home

Bishop DeLapp reports that a dispatch from Carrol Olson in Sydney, Australia, says that he leaves on August 8 to return to America. His condition is much improved, but it was thought that a stop in Tahiti now was not advisable. He will be in the States August 18 or 20.

Across the Desk

OF THE FIRST PRESIDENCY

The following document is a copy of the resolution adopted by the Board of Trustees of the Independence Sanitarium and Hospital at its July 23 meeting:

President Israel A. Smith gave many years of service to the Independence Sanitarium and Hospital, having served as a member of the Board and as secretary-treasurer from June 16, 1920, to January 30, 1925. He served again at a later period from November 2, 1938, being elected president of the board May 1, 1946. In this office he served until the time of his death, June 14, 1958.

The excellent contribution that he made in this capacity has had far-reaching effect in the life of the institution and certainly in the lives of every member of the Board of Trustees, the administrator, and all who came in contact with his gracious personality. He served with efficiency, with dignity, and always with an appreciation of the services of the members of the board, the administration, and all those who make up the personnel of this institution.

We of the Board of Trustees pay tribute to him and express our sincere regret in the great loss which has been

felt in his death. We wish to express our sympathy to his son Don, and family, and to his brothers and sister.

Reports of outstanding reunion experiences are being received from areas through the United States and Canada. Elder Charles Graham, president of the Center Stake, reported a total of over twelve hundred people attending the two reunions of the stake. He adds, "We feel that as a result of our fine experience at the reunions this year the work in the Center Stake certainly should go forward with greater acceleration and that our reunion experiences will pay great

dividends in our work here in the months that are ahead."

Apostle D. O. Chesworth reported that the Port Elgin, Sanford, and Detroit International Stake, reunions were excellent experiences with excellent teamwork among the members of the staffs.

Elder James Daugherty wrote concerning the Spokane, Washington, Reunion, "There were over two hundred registered. All seemed to feel it was a lovely experience."

Elder Fred O. Davies, president of the Kansas City Stake, reported that six hundred and forty people attended that stake's reunion. He adds, "We had a group of loyal and co-operative workers, and the general reaction seemed to be that 'It was a wonderful experience.'"

Apostle E. J. Gleazer recently returned from his mission reporting that Memphis, Tennessee; Brewton, Alabama; and Arkansas-Louisiana reunions were of high quality.

THE FIRST PRESIDENCY

Seventy Allen Breckenridge writes from Tahiti, French Oceania:

On the evening of July 18 the Saints here conducted a reception in honor of both Apostle Hield, who was leaving the next Sunday morning, and Bishop Donald A. Alberts, who had arrived that same afternoon from Australia. They were well received by a large assembly in a characteristic Tahitian manner. As usual there were a number of welcoming addresses and songs by groups from the various branches and missions.

Over the years the people have become rather well acquainted with Brother Hield and have a deep appreciation for his ministry and devotion to the work. There were many genuine expressions of regret that he must leave at this time.

While the Saints are not yet acquainted with Bishop Alberts, they appreciate the fact that he has come to assist them in the construction of their new church building.

GENERAL CONFERENCE HOUSING ACCOMMODATIONS BULLETIN

1. Prospective visitors to the 1958 General Conference are again urged to make private arrangements for rooms if at all possible.
2. The Housing Committee advises that final assignments to Independence homes will be mailed to applicants beginning with the week of September 8.

GENERAL CONFERENCE HOUSING COMMITTEE

The Saints' Herald

Vol. 105 August 18, 1958 No. 33

EDITORS: *The First Presidency*: F. Henry Edwards, W. Wallace Smith; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Edi-

tor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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Theocratic Responsibility



GOD'S PURPOSE in man is clearly and simply stated in Doctrine and Covenants 22: 23 b: "This is my work and my glory, to bring to pass the immortality, and eternal life of man."

God's greatest privilege granted to man is the right to choose whether or not to share that eternal life with God. This fact is plainly stated in Doctrine and Covenants 12: 3 a, b: "Seek to bring forth and establish my Zion. Keep my commandments in all things; and if you keep my commandments and endure to the end, you shall have eternal life; which gift is the greatest of all the gifts of God."

It should be noted that while eternal life is God's greatest gift to man, the terms on which this gift is given are provisional. In other words, man can enjoy this gift only in proportion to what he does to earn it. The above quotation clearly lists three such provisions:

1. Seek to bring forth and establish my Zion.
2. Keep my commandments.
3. Endure to the end.

Then, and then only, can God's greatest gift of eternal life become available to man.

In order to make these provisions most effective in man's life, God gave him the freedom to choose for himself what he would do. The story of this is best told in God's explanation to Moses recorded in Genesis 3: 1-5, I.V.

And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning.

And he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor.

But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency

of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down; and he became Satan.

Yea, even the devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

The Great Difference

It is interesting to note here the difference in attitude in Satan and Christ toward man's agency. God had given Satan the right to choose what he would do. He had also given Christ the same right to choose his course of action.

Yet Satan would in turn take away from man his right to choose. He (Satan) would force man to be "saved." He would guarantee to bring all men into a saved condition, whether man wanted it or not. Then he would demand all the credit for a 100 per cent job by insisting that all honor and glory be given to him for his accomplishment. Here we see the evidence of his self-centered thinking.

As against this we see Christ's willingness to recognize God's will first and to protect man's agency so that man could have the full benefit of making voluntary choices to do God's will. His thinking was God-centered.

Here is an expression of the difference between the wrong method which would force man to react in one way only in the exercise of his right to choose, as shown by Satan, and the right method which allows man to express his right of choice in following the divine plan, as shown by Christ.

Divine Yardstick

In the expression of his God-centered thinking, Jesus established a divine yardstick which man would be well advised to use in his own expression of the God-given right of choice.

Man has failed almost constantly to make the proper use of his yardstick.

Christ came as a man among men to set up the machinery (his church) through which and with which man could more easily and effectively share in God's purposes. Man, because of wrong choices, permitted God's church to go into complete decay. Man could have averted the Dark Ages if he had been willing to make right choices.

When the gospel was restored there were many beautiful and wonderful experiences for those who sincerely tried to recognize their theocratic responsibility. But because too many were concerned more for their democratic rights to gratify personal desires, the leaders were taken and the members were scattered with loss to all. It then became necessary for those who were trying to choose correctly to reorganize the Restoration movement.

The Responsibility of Right Choices

Man's refusal to use his agency to make right choices brings continued darkness. In other words, the right of choice carries with it the responsibility of making right choices. This is plainly indicated in Doctrine and Covenants 90: 5 c: "Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light."

The analysis of this by President Edwards in his *Commentary on the Doctrine and Covenants* is enlightening:

Every man possesses something of the light of truth. By this intelligence men are able to discern between right and wrong. If they could not discern this difference they would have no actual choice, for one way would seem as good as another. Since men know the difference between right and wrong, they become responsible for their choice of one or the other, and herein is their agency manifest. The condemnation which rests upon the world is that men, knowing the light, so frequently chose darkness.

The responsibility to use his agency has been put squarely on man's shoulders. This is clearly shown in Doctrine and Covenants 58: 6 c, d:

For, behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves.

President Edwards' comment on this, too, is very significant:

There had been a tendency among the Saints to inquire of God regarding trivial things, and this wore out Joseph, cheapened the idea of revelation, and tended to vitiate the self-reliance of the Saints. This instruction was therefore extremely timely. The Saints need to remember that no man is justified in asking for divine guidance until he has made full use of the intelligence which God has already given him.

"But Ye Would Not"

God and Jesus have been patiently waiting, and unfortunately still find it necessary to wait, for slothful man to make up his mind to choose to do those things which will build the kingdom of heaven. Jesus expressed his disappointment in Matthew 23: 37: "O Jerusalem! Jerusalem! Ye who will kill the prophets, and will stone them who are sent unto you; how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not."

Three times in the Doctrine and Covenants the Lord has expressed hope that man would choose, and expressed disappointment that he has not chosen, correctly or fully. There is promise in Doctrine and Covenants 3: 15 e: "I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come, they may, and partake of the waters of life freely." This promise is repeated in Section 28: 1 a: "Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer." And then his disappointment is shown in Section 43: 6 b: "O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not."

True, these statements are addressed to the world at large, but they are applicable to us today, in our own little spheres. The application is obvious.

Inescapable Responsibility

If we as a church, but particularly as individuals, had always exercised our agency correctly we would be much nearer our Zion goal. Section 140: 5 has probably been quoted more frequently than any other since it was received.

a. The church is admonished again that all movements toward Zion and the gathering and temporalities connected therewith are within my law, and all things should be done in order,

b. the advice and counsel of the elders and of the Bishop and his council be sought and honored when received, as before enjoined, though of necessity their counsel when given is not intended to dictate or to deny any man his agency.

c. The work of preparation and the perfection of my Saints go forward slowly, and Zion conditions are no further away nor any closer than the spiritual condition of my people justifies,

d. but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure.

It definitizes responsibility *now, today*. Zion will not be, nor will the kingdom of heaven be built on earth by us unless we choose correctly. Paragraph "a" emphasizes the need to do things in order; "b" protects man's agency; "c" tells us that Zion conditions are no nearer than we make possible; and "d" emphasizes again that God's plans will not fail.

If I fail to be a part of those completed plans it will be only because I have neglected or refused to make right choices on how I minister to others in my area of work. I can't escape that responsibility.

The Church

Jesus said, "I will build my church," and with the help of his disciples and a continuously increasing number of followers he did build his church. But because men failed to choose to invite the Spirit of God to continue to work in their lives Christ's church gradually became a man-made institution until, in self-defense, the Spirit fled and left man to his own devices.

Many men, openly dissatisfied with what they felt was the lack of God's directing force, made frequent and varied attempts to bring back a church which could be God's church.

Then when a young man, sincerely desirous of learning what should be his relation to his God, asked for light the answer came in the restoration to earth of Christ's church.

Theocratic Democracy

Just what is Christ's church? The answer to this question is most clearly given on page 9 of the 1957 edition of

Rules and Resolutions, "Rules of Order," as follows:

The church, as defined by the late President Joseph Smith, is a theocratic democracy—not man made, but of divine appointment and origin. It was brought into being by command of God, is guided and administered by his authority, is sustained by the light of his Spirit, and exists for his purposes; but notwithstanding the primary rights of Divinity in his church, our heavenly Father has committed to the Saints an important share in the responsibility of governing his church.

"Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—Doctrine and Covenants 27: 4 c.

The government of the church is by divine authority through priesthood. It should be noted that the government of the church is *through* priesthood, not *by* priesthood. The distinction is important. Ministers must first of all be disciples. They must learn the will of God and make this their own. In no other way can their claim to divine authority become rich and meaningful.—*Rules and Resolutions*, page 9.

"Theocratic democracy" is *not* listed as "democratic theocracy." Theocratic democracy means a divine plan originating in and coming from the divine Mind. God suggests, but he also gives man the democratic right (agency) to accept, reject, or substitute the divine suggestion. It is therefore not difficult to see that theocratic responsibility does take precedence over democratic rights in putting first things first.

Common Consent

The use of the words "common consent" in the previous quotation from Doctrine and Covenants 27: 4 c suggests that we should thoroughly understand what they mean. Webster tells us that the word "common" means "1 a. To communicate or make common; to impart or share. b. To confer or converse about; discuss. 2. To have something in common. To enjoy or exercise a right in common."

And the word "consent" is defined as follows: "1. To agree, to be in harmony or concord, especially in opinion, statement, or sentiment, to be of the same mind. 2. Voluntary accordance with, or concurrence in, what is done or proposed by another."

The second definition of "consent" should be more fully understood in our church affairs. Since it specifically means "voluntary accordance with, or concurrence in, what is proposed by another," there should be no hesitation on our part to ask branch and district officers to suggest plans or grouping of personnel for administrative work. Our "common con-

sent" right to concur in or make changes in such suggestions gives us full protection of our democratic rights.

Leaders are in a better position than others to know who will fit in where, to keep administrative work in balance. When we recognize this we also recognize the importance of our theocratic responsibility.

Choice and Consequences

Theocratic responsibility is more important than democratic right, but man has the privilege to choose to give his democratic right priority over his theocratic responsibility if he desires. However, the freedom to choose carries with it the responsibility of his choice as well as its consequences.

Jesus faced this choice when he faced the cross. He had the democratic right to refuse to go on. But he had a deeper feeling of theocratic responsibility to which he yielded. *He chose to fulfill his mission.*

What have we done? Would it have been necessary for God to rebuke the world by saying, "How often I would have gathered you," if men had always chosen to put theocratic responsibility ahead of democratic right? Would it have been necessary for him to warn us, in his own church, that "Zionite conditions are no further away nor any closer than the spiritual condition of my people justifies," if we in the conduct of our own lives as well as in the conduct of our church business had always been concerned to put theocratic responsibility ahead of democratic rights?

Yet often in our insistence on our democratic rights we blunder along, holding up progress Zionward. Sometimes this is because administrative leaders prefer not to suggest plans or personnel, and sometimes because we insist on our democratic rights instead of being first concerned about our theocratic responsibility.

Democracy in Action

A good example of our democracy in action was shown in a branch business meeting at which a certain vacancy was to be filled. I nominated a man for the job, and then the presiding officer advised that this would conflict with other duties of this man. We then asked the members of the branch presidency to make a nomination. They were in a position to know who could best fill the job, and getting together on the platform they agreed on a man who was now ready to take his share of branch work. It was a fine choice, and we exercised our right of common consent by supporting this nomination unanimously.

Our democratic rights were fully protected in the privilege of expressing our common consent by agreeing to that which was suggested by those who were in the best position to make an intelligent nomination. In this action we were more concerned about our theocratic responsibility than in our democratic rights.

At another time in a district business meeting I supported a motion of another man to sustain all district officers for the coming year. His purpose was to save time-consuming actions of nominations, motions, and voting. But there were certain complications which made such a move unwise without previous planning and notice.

It did give me a good chance to bring out the principle that in such common consent our democratic rights would be fully recognized and protected. As arguments against the motion developed, however, it became more and more evident that many were more concerned about their democratic rights than their theocratic responsibility. The motion was voted down of course, as it should have been, for other reasons than democratic processes, but there were some who thought it was necessary to vote down the motion in order to protect their democratic rights.

What would have happened to the world if [at Calvary] Jesus had been more concerned about his democratic rights than his theocratic responsibility?

The Right to Say

A fine example of what I am trying to say here, I believe, was the action of the delegates at General Conference in 1956 in setting up the permanent Women's Department organization. Members of the Presidency had been instructed at the previous Conference to present the new plan with nominations for members of the council. In presenting the plan they left one nomination open, apparently for the purpose of obviating any criticism.

In the resulting action the delegates spent one hour and thirty-five minutes in right-arm calisthenics and an attempted rearrangement of the alphabet just to prove their democratic rights. After all that time loss the plan was adopted with only one incidental change. A good friend of mine after the session said he hoped they would never again permit the delegates to waste Conference time in the selection of members for the women's council. What he failed to recognize was that the action of the delegates was entirely legal. They

had the right to do with the nominations whatever they chose. It reminded me of the statement of Voltaire who, referring to the views of certain individuals, said, "I don't believe a word they say, but I'd fight to the death to protect their right to say it."

In that Conference action the record shows that the legal expression of their democratic rights by the delegates did disrupt the entire balance of the Conference program. If they had been more concerned about their theocratic responsibility in the situation than in an expression of democratic rights much valuable Conference time would have been saved and the accomplishments of the Conference would have been greater.

Our understanding of correct expression of democratic rights does need clarification. For instance, I have seen many people who seem to resent some suggestions from administrative leaders suddenly change to an insistence that that same leader can do no wrong when he presents names for ordination.

For Greater Effectiveness

In the district business meeting I referred to I saw that sudden change of attitude. First it was a rather noisy insistence on protection of democratic rights. Then, when the presiding officer suggested the time had come to present names for ordination, an immediate hush came over the congregation. We were about to hear an expression of the divine will through properly constituted representatives in the selection of men to assume priesthood responsibility. But after these men have been set apart, and one of them is selected for administrative responsibility, there are some who seem to believe that their democratic rights must be given precedence if the presiding officer attempts to suggest who should be chosen for the group administrative team. Isn't it reasonable to assume that if the divine Mind can properly direct the selection of a man, his Spirit can also direct the mind of this man in any planning in connection with his specific responsibility?

We do have much to learn to make our church work more effective. As ever, it is necessary to use a dependable yardstick for our decisions. And what better yardstick can we find than Jesus? I wonder what would have happened to us and to the world if, when Jesus was faced with the decision of what to do when his time had come, he had chosen to be more concerned about his democratic rights than his theocratic responsibility?

Yes, I wonder.

The Empty Chair

THE EARLY PART of March, 1946, found me engaged in a series of meetings at Lansing, Michigan. The presiding elder of the congregation was Edward Carter, and I was his house guest for the two weeks' series extending over three Sundays. Brother Carter was blessed with a wife who was a devoted companion, a consecrated member of the church, and a gracious hostess. It always was a pleasure for me to visit at the home of this couple.*

After the first Sunday morning service, at which I was the speaker, we returned to the Carter home for dinner. After dinner we retired to the living room and talked about the thing we loved dearly, the church. The indebtedness which had curtailed our activities was gone. The war was over, and young men were entering the services of the church. There were still problems connected with Zion and the Gathering, foreign missions, and church administration. When we touched on Zion and the Gathering the conversation took on a serious nature. Though world conditions were improving after the war was over, the Saints were looking toward Zion more than ever. We wondered if there would be a setback to the hopes of the people at the forthcoming General Conference, or a more definite step taken toward the Gathering.

Brother Carter is a good conversationalist. Between Ed and me, Sister Carter had no chance to say a word. We were seated in a triangle, Brother Carter and I on the davenport and Sister Carter in a chair facing us. As the conversation came to a sudden stop I took a look at Sister Carter and found tears in her eyes. At first I thought that we might have said something in the course of our conversation that had offended her kindly nature. Then Brother Carter looked at her and said: "What is wrong, Mom?" She noticed our concern and said: "Nothing, nothing wrong; I just have had the most beautiful vision. It was wonderful." As we listened to her she related what she had experienced.

She saw Brother Carter and herself in the Auditorium at Independence. There were many people assembled, and they were all talking as they waited in anticipation for the opening of the meeting. Immediately she discovered that it was General Conference, but the two o'clock customary time for opening the service had passed. Those who usually occupy the rostrum were there. The only one who was missing was the president, and the chair he usually occupies was conspicuous in its emptiness because the two chairs of his counselors were filled. The commotion which associates itself with a large gathering had subsided, as they saw the time for opening had

* Sister Carter has since passed on to her reward.

passed. The eyes of the people were focused on the doors to the sides of the rostrum to see when the president would come in, but he did not appear. Then suddenly Sister Carter looked toward the empty chair and saw an unknown individual standing behind it with his hands placed on its back. As she took another look at the stranger she discovered that he was Christ.

As Sister Carter related her experience I felt the sacredness of the vision as it was confirmed to me. Both Brother Carter and I came to the conclusion that the forthcoming Conference would be an outstanding one. We felt that whatever problems we had as a church would be solved, and the prophet would be able to receive divine instruction to set the machinery moving for the accomplishment of the tasks yet ahead. It was a moving and marvelous experience.

One evening toward the last of the second week as we were sitting down to eat dinner we heard the sad news over the radio of the passing of President Frederick Madison Smith at Independence. The news came as a bolt out of a clear sky. The president had not been well for years, but no one suspected that he was seriously ill. I don't remember whether we had church that night or not, but the news was confirmed by two other persons as they listened to it over the radio. One thing, however, I can remember very clearly was my sadness and concern.

I loved Fred M. as a father. He would always write or say a kind and encouraging word to the younger men whenever the occasion required. I felt lonely that night. My concern came over the one to succeed him. Who would it be? As I thought of those who might succeed him I drove sleep away. It was after midnight when I finally went to sleep. The next morning I woke up with the thought of Sister Carter's vision on my mind. Immediately I discovered that Brother Carter and I had interpreted it wrongly. The president never came to his chair, but Christ was behind it to fill in the vacancy.

As we sat at the breakfast table I told Brother Carter of how wrong we were in our interpretation. He, too, was able to see it. It was a comforting and strengthening experience. My sadness and concern were removed. Christ is the president of the church.

I relate this outstanding experience because so recently we received the news of the passing of Israel A. Smith, the successor to Frederick M. All of us were shocked by the manner of his death and saddened at his departure. His successor has been named. He is one whom we have learned to love and respect. There could have been no better choice. Certainly Christ is still standing behind the chair as he was in 1946.

Progress of the Church Under President Israel A. Smith

EVERY INSTITUTION is what it is because good men and women have given their lives to it. Even the church, which bears primarily the marks of the hand of God and the imprint of the personality of Christ, also bears ineradicable marks left by those who have served it.

While we mourn the tragic death of President Israel A. Smith, our grief would be fruitless if it were grief alone. At this very time we can find comfort in appreciating the contribution he made personally and as a leader to the development of the church, its institutions, and its people.

As with many another leader, President Smith's life in these later years ceased to be simply a private matter and ran a parallel course with the current history of the church. What he did, too, was no longer a course of personal endeavor. His value to the church lay not so much in any thing or group of things that he did; his significance lay in what he led others to do.

So as we view his career we must enumerate many things in which he had a share but in which were involved also the labors, the hopes, the plans and the sacrifices of many other officials and members of the church. We say nothing of personal credit; we are remembering what we did together, with his help and encouragement.

Under the guidance of President Israel A. Smith the church has enjoyed during these last twelve years a period of peace and good will. It has been a time of harmony in which the church had a climate and a framework where men could go ahead and do the work they were fitted to do and make the contribution to the church for which they obviously had been called into its service.

During this time the church carried on an accelerated building program that has brought splendid results: In the Auditorium, the completion of a beautiful foyer, the Council Chamber, the Music Room and all of its associated technical equipment, the expansion of offices and improvement of facilities, and finally, the finishing of the General Conference Chamber, of which we can already see the outlines of beauty and which will be ready for the use of the coming fall General Conference. The pity is that he who cherished this project so much is not permitted to be here to enjoy its use with the people.

Also parts of the great building program of the church in this period have been the erection of Resthaven, the added buildings at Graceland College, and the construction of many beautiful houses of worship in this country and in others. The recent important additions to the Independence Sanitarium and Hospital have been effected through the Board of Trustees of which President Smith was chairman.

Among the progressive achievements of the church must be counted the great development of the missionary program, missionary literature, and the development of the Audio-

Visual Department which has contributed so much new help to the missionary effort.

In harmony with our world-wide mission, the church has made significant progress toward strengthening its forces in missions abroad. The work has been opened in Alaska. Full-time ministers have been assigned to Scandinavia, strengthened in New Zealand and other countries of the world. The quality and number of ministers has shown significant growth.

We have seen great progress in education in the following lines: in the development of religious education and its literature; in the School of the Restoration; and in the continued service and development of Graceland College.

The development of the priesthood program, allied to the field of education, with its intensive training efforts and meetings, has brought great good to the church in the study and improvement of worship in the congregations.

In this time the church has gone forward also in the development of its music, its musical literature, and its encouragement of study programs for young musicians. Along with this there have been other cultural advances in the church.

Important progress has been made in studies and management of church institutions and properties. These have been established upon the best known principles of management and science for the conservation of church resources and the protection of the interests of the people.

Important studies have been made in church law, court procedure, and administration, for stakes, districts, and branches as well as for the General Church. A body of literature on these subjects of permanent value has been produced and is being increased.

Naturally we wish that Brother Smith might have lived to see, in these coming weeks, the completed work on the General Conference Chamber, and that he might have been with us at the fall Conference. This great happiness is denied to us and to him by an accident that seems to us both cruel and useless. Yet we recognize that we cannot know all things nor fathom the ways of destiny.

But as we see the work and the contribution of President Israel A. Smith, we have no feeling of incompleteness, no observation of anything left undone. Little things—chores and tasks—remain, of course, and staff members take care of such things.

This period of church history is rounded out. We are ready to enter into the next stage, and the new Presidency will be ready to take up the expanded work of the church as it comes. We are thankful, in the midst of such conditions, for God's blessings, and we believe as we work together that we can feel the touch of His hand upon ours and the warmth of his Spirit in our hearts.

Taking Stewardship into the Home

By David Judd



The author discusses "The Abundant Life" in a church home

On September 12, 1956, the General Church launched the stewardship emphasis program which has been titled "The Abundant Life." A great deal of time and thought have gone into the development of the material for this program, and we are pleased to report that approximately 75 per cent of all the stakes and districts of the church have been covered. It was intended that every home be visited and the material presented which has been developed to teach the principles of stewardship in the home. Possibly this has been the most extensive church-wide program to be developed; a great deal of planning was necessary in order to organize this work in each of the various districts. Several men have spent a good deal of their time working on this program. The increase in filers speaks well for the work of these men and of all the priesthood members who have participated in this church-wide program.

In January, 1957, David Judd accepted full-time church appointment, and his initial assignment was to assist in carrying this stewardship emphasis program into many of the stakes and districts of the church. We felt that it might be of interest to have a firsthand report from Brother Judd, as he has traveled many miles and visited many homes in connection with this program.

THE PRESIDING BISHOPRIC

Traveling Ministry

Almost a year and a half ago we began our work for the Presiding Bishopric, taking the stewardship education program into the various stakes and districts of the United States. This work has taken us into several hundred congregations in many different parts of the country—from Ohio to California, and from Florida to Chicago. During this time I have visited almost two thousand homes and been in more than half of the forty-eight states, which involved more than 40,000 miles of travel. What have we been doing? Let me try to explain.

The Stewardship Education Program

At the General Conference of 1956 it was felt that we should make some concerted effort throughout the entire church

to visit every home and teach some of the basic facts of stewardship and the financial law. Many good men worked together on this project and came up with some excellent material. Our responsibility was to take it out onto the job. The most important "tool" prepared is a small educational chart entitled "The Abundant Life for You"—named thus because of our firm conviction that our heavenly Father desires that all of us enjoy a more abundant way of life. All his laws exist for that reason.

A motion picture was also produced to be used in conjunction with this chart. Entitled "The Center Place," this movie portrays vividly the efforts that have been made thus far to build the earthly kingdom, beginning at the place designated by divine revelation as the Center Place for all this activity.

Shirley, my wife, has helped in every way she possibly could. It has been good to work together as a "team" in this way. Quite often she has operated the projector for the showing of the movie, and she has spent many hours preparing "kits" of materials for men of the priesthood to use in their home visiting. I appreciate very much her excellent co-operation and support. We have come to think in terms of "us" and "our work" rather than "me" and "my work." Our experiences have been many and varied, but we have appreciated very much this opportunity to view our church work in various parts of the domestic field. We have met many fine people and feel that we have benefited greatly from our associations with them. It has been the kind of experience which should prove most helpful and which should give us a broader view of the over-all work of the church.

Stewardship Education in the Homes

The actual taking of the message of the "Abundant Life" into the homes is by far the most important and effective part of the program. Time and again it has been our experience to work with men who have never done this kind of visiting before. This leads me to feel that the area of ministry in the home is perhaps the most neglected in the entire ministry of the church. As we have gone into homes, the comment has frequently been, "This is the first priesthood visit we've had in eight years." One lady told me it was the first visit she had received in twenty-five years! Why this neglect?

Sometimes our members feel that unless the pastor himself visits them, they haven't been visited. This is unfortunate, and these folks need to understand that pastoral ministry comes from many men as they function in their callings. However, it is probably also too true that many of our ministers have been very lax in this area, and most of them are aware of it. These are the men who appreciate receiving this kind of material such as the "Abundant Life" chart. They have gone to work with great interest and enthusiasm and have enjoyed it.

It might be interesting to note that some places have recognized their weaknesses with regard to ministry in the home and have therefore taken this opportunity to institute a regular home ministry organization with specific topics selected and prepared for presentation at each visit. The very fact of having a topic chosen and having some material prepared seems to help tremendously. Thus, men who previously felt that they lacked the necessary confidence or know-how have taken this "Abundant Life" chart and made a very effective presentation. This seems to verify something which I have felt for a long time—that home visiting is probably the best way we can bring ministry to people at the point where it will help them most. Such ministry is also rewarding, and many who could never be outstanding preachers or public ministers can be particularly effective in the homes.

The Need for Education

The response to this message as it has gone into the homes has been very good in the majority of cases. Numerous families have told us that this was the first time anyone had talked to them about this particular aspect of their duties as members of the church. Apparently, many of our missionaries have not said much about tithing and stewardship in the past, although this is usually discussed *before* baptism these days. Even now, however, there are still some men who hesitate to mention anything having to do with the pocketbook, when really anyone who is fully converted to Jesus Christ wants to give all he can. This leads me to believe that our main problem is simply one of education. That, of course, is the purpose of the stewardship education program. Most members are anxious and willing to do all they can. Our goal is to understand more about stewardship and to have more of our people know about it.

Stewardship is a wonderful concept, and I am continually amazed and impressed with the beauty of this teaching. It is one of the distinctive teachings of the Restoration movement and can make

a tremendous difference to one's attitude toward life. It is an interesting subject for much more investigation and exploration.

Compliance

Perhaps something should be said about compliance with the financial law of Christ's church. As far as I can see, our two worst enemies are laziness and procrastination, and those are closely related I suppose. It is too easy, even with the best of intentions, to put things off until a later time. Here is something that is closely connected with the exercise of agency, too. It would be much easier to just tithe one tenth of income, and quite likely we would have a higher percentage complying if this were our practice.

To me, the most appealing thing about the tithe of increase is the right of agency which is involved. Each steward must make his own decisions about which expenses are necessary and which are not. Yet many of us have a tendency to shy away from decision making and would rather be told what to do, or have some cut and dried formula to follow. This would hardly fit into the eternal Father's plan for our individual growth. He knows that we grow by decision-making, and he expects us to use our agency and figure some things out for ourselves.

Sometimes we become very concerned about which items are necessary and which are tithable. We must not forget that *all* we have is a sacred trust and stewardship. The nine tenths remaining after our tithe is equally as sacred a trust

as the first tenth we return to God as a tithe. Out of this nine tenths come many things, including our offerings. Our compliance is not limited merely to the payments of tithes. All of the Scriptures indicate that we should give tithes *and* offerings. Notice the connecting word—it is "and," not "or." There is also the matter of consecration of surplus.

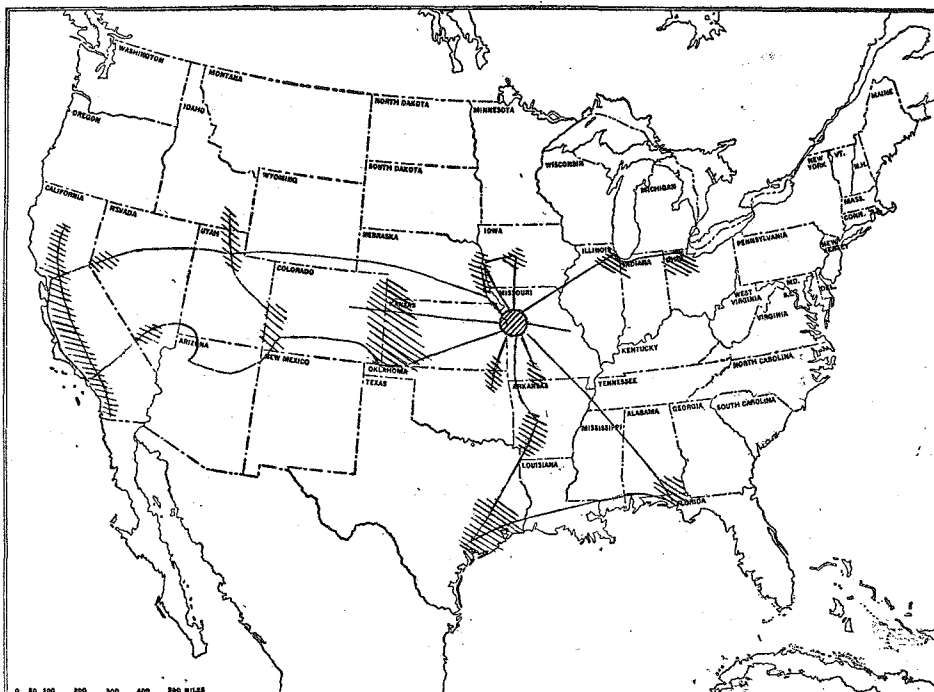
Accounting

Some folks readily accept tithing (it is abundantly clear in all the Scriptures) but will not accept the principle of accounting (although this too is clearly shown in the Scriptures). There is sometimes a hesitancy to accept the authority of a bishop to receive the accounting. It would appear rather inconsistent to accept the authority of other offices (for marriage, baptism, administration to sick) and yet deny the authority of the holy office of bishop.

But so much for the problems. I personally have felt greatly encouraged by the excellent response of our people all over the country. Of course, a complete overnight revival cannot be expected. On the contrary, this is a matter of education, and education can be a slow process. But it is rather amazing to think that ten years ago the percentage of members filing their accounting was less than half what it is now. We should be agreeably surprised to see what happens after say five years of educational ministry such as we are trying to make available now.

Perhaps I may be permitted to make some observations regarding other points I have noted in my travels. There are

Areas in which the stewardship education program has been presented



three matters which stand out as pressing needs today.

First: The church school hour is not always as productive as might be. It could be said that church school is the church at school. Thus it ought to be a place and time of learning. Some excellent materials are available, but careful stewardship of time by both teachers and students will enable them to provide more time for study and preparation. Some places have experimented with written examinations or tests, and these can provide an excellent incentive as well as help the individual student to evaluate his strengths and weaknesses.

Second: Our church music still needs attention in many places. Perhaps I am particularly aware of this because of having worked in this field for many years. Generally speaking, I feel that our congregational singing could be far more evangelistic and much less somber—that

is, with more spirit and fervor. Good leadership, especially at the piano or organ, helps tremendously. Here is the challenge to further effort in the area of stewardship of talents, to qualify through cultivation of the needed skills and abilities. In many places I have met people who are struggling along under great difficulties. Always there is the demand for further preparation.

Perhaps more time could be devoted to "hymn sings" and learning new hymns. Many congregations might also benefit greatly by singing *without* piano or organ for some hymn-singing sessions.

Third: Despite great improvement in the last few years, we still have a long way to go in improvement of our church worship. Many times we act as though we have met together to visit each other, rather than to meet our heavenly Father. One church we visited had a sign suggesting that worshipers talk to no one but God, and pointed out that con-

versation with him could be silent, thus avoiding the likelihood of disturbing other worshipers. Improved architecture (cry rooms, foyers for visiting) contributes to improvement in this matter.

My Testimony

I should like to testify briefly about my convictions arising out of what I have seen in these travels. I believe that we are moving ahead. Although some areas may have lost ground, the over-all picture suggests growth and development and continued effort to press forward to the accomplishment of our task.

The stewardship education program is playing a significant role in our movement, and I am extremely happy to have been able to help on this venture. I look forward to further church-wide educational programs, and with you, I look forward to the realization of the goals which lie before us.



Edward R. Carter

ON December 12, 1934, I left Escanaba, Michigan, by train for a business trip to Lansing. After retiring to my berth I spent some time in studying the Doctrine and Covenants and was blessed with an outstanding spiritual influence. This same spirit was with me when I awoke the next morning and continued to be with me after I changed trains in Chicago. This train was crowded, and people were standing in the aisles. I thought it strange that no one took the seat beside me. Continuing my study I felt impressed that there was a personage at my side; the Spirit of the Lord was with me in abundance.

On arrival in Lansing I went to the Kerns Hotel, where I had stayed many times on trips to that city. I was assigned to a front room on the third floor. Because of an affliction with my ear, which was impairing my hearing, I called Elders Gordon Brown and John Luce to come to my room to administer to me. During that administration the Spirit rested with each of us, and we were greatly blessed. After retiring for the night I spent time studying the Book

of Mormon, and the same spiritual influence was present. About five a.m. I was startled by my bed being shaken. As I awoke there stood between my bed and the wall a personage in white, and the room was filled with a bright light. This personage said, "Take your books and leave the room quickly." As I looked about me, I saw that the floor of my room was on fire. A terrible commotion was in the halls; persons were screaming, and I was aware that the entire building was on fire. I prayed God to save my life, and there flashed in vision before me my wife and young daughter in the front room of our home in Gladstone. The personage spoke again, "Leave the room." I dressed hurriedly and took my books to the window. As the smoke cleared I could see that firemen had a net below my window and were calling for me to jump. I threw my book satchel out and jumped, for the flames had already ignited my clothing. As I jumped I felt myself being carried out over a railing and turned about. I landed in the net unharmed.

Two weeks following this experience I met my old seatmate of the Legislature

in the House. He had not known that I was in the burning building and had begged the firemen to move the net to a window where another friend was being burned; the firemen seemed to be frozen in their places until I landed. I was the only person saved in a net that night; thirty-seven persons burned to death.

The day following the fire I returned to my home and found my wife and daughter in the front room, just as I had seen them in vision in that burning hotel room.

Many times during my travels I had prayed that God would spare my life and that I might not die away from home. Certainly the Lord was with me on this occasion. This experience increased my desire to be more faithful and diligent in my preparation for greater service to the Master. Some years following I was ordained to the office of high priest and later to the office of evangelist.

My testimony today is that God continues to walk and talk with men, guiding and directing his servants in every unit of his church where preparation has been made for divine expression.

I Had an Experience

Question Time

Question

1. Genesis 50: 25-29 talks about a seer being raised up like Moses, which I thought meant Joseph Smith. Others tell me that it is a Joseph yet to come (see verse 33). Please explain.

2. Also, verse 25 says that the Messiah will be made manifest unto them in the latter days. Is this the time that Christ visited America following the ascension or does it refer to the present day?

J. S.

Pennsylvania

Answer

These questions are answered as we read this Scripture and consider the chronology of events noted.

Verse 25 speaks of a portion of the seed of Joseph being broken off and "carried into a far country." (See also, Genesis 49: 22.) This undoubtedly refers to Lehi and his descendants who came to America just prior to the Babylonian captivity. In the promise concerning the Messiah the terminology, "in the latter days," refers to the era of time in which we live. It is significant that the Scripture reads, "He shall be made manifest unto them." This indicates that he would be revealed through another rather than manifesting himself unto them. The reason for this manifestation would be to bring them out of darkness and free them.

Verse 26 promises that a "choice seer" from the fruit of the loins of Joseph would be raised up. Verses 27 and 28 tell us that this "seer" would be given commandment to do a work for the seed of Joseph and that he would bring them a knowledge of the covenants God made with their fathers. Verse 29 states that this "choice seer" would be great and compares him to Moses.

The verses thus far refer to Joseph Smith, Jr., through whom God restored the church and the gospel. The Book of Mormon is ample evidence of this, for it is specifically "to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ" (page iii, Book of Mormon).

Joseph Smith, through the Restoration, did bring light into a world of religious darkness and made it possible for men to be freed from the ignorance of apostasy. Early in this work the

command was given specifically to take this message and the Book of Mormon to the descendants of Joseph who had come from Jerusalem so many centuries before.

If there is still any doubt that this "choice seer" was Joseph Smith, Jr., this blessing given him through his father who was the presiding patriarch of the church should remove it. I quote, "... and in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old" (*Millennial Star*, Volume 15, page 620).

It seems evident that this "choice seer" was Joseph Smith the martyr. However, beginning with verse 30 we have *another* seer introduced. This one is *not* Joseph Smith, Jr. This seer is to be given power "not to the bringing forth of my word *only* . . . but to the convincing them of my word *which shall have already gone forth among them in the last days.*" This seer will reveal new truth but also bear witness and convince men of the word already gone forth. Since the word had not gone forth in the last days prior to Joseph Smith, Jr., this seer would have to be one who would come later; it could not have been he.

Verses 31 and 32 refer specifically to the coming forth of the Book of Mormon, its relationship to the Bible, and its purpose. (See also Ezekiel 37: 15-20, and Isaiah 29: 30-32.)

Verse 33 further describes this "seer." From this description it seems clear that this refers to Joseph Smith III. Certainly his name was Joseph "after the name of his father." We also sincerely believe that the Reorganization of the church and its quorums, the return to the City of Zion, etc., which took place under his leadership are evidences that the thing the Lord brought forth by his hand "shall bring my people unto salvation."

In summation we can then say: (1) Joseph Smith, Jr., was the choice seer referred to in Genesis 50: 25-29, (2) Joseph Smith III was the seer referred to in Genesis 50: 30-33; and, (3) verse 25 speaks of the Messiah *being made manifest* to these people in the last days or the era of time in which we live.

RUSSELL F. RALSTON

Question

In the ordinances of our church we do not accept the other faiths on religious baptism or blessings of children, yet we accept the authority of the ministers to marry. Why? Isn't this a sacred ordinance of God, too? What is our

stand on the authority of a justice of the peace?

Mrs. K. B.

Indiana

Answer

In marriage it is the relationship between a man and a woman that is sacramental in the sight of God. It is not the *exclusive* province of the church to be involved in this covenant relationship. On the other hand, the church is always involved in the ordinances of baptism, blessing of children, and confirmation. Therefore, the authority of the ministers is of primary importance in these.

The church is vitally interested in marriage, however. For this reason the church strongly recommends that a marriage be solemnized in a "public meeting, or feast prepared for that purpose" and that a priest or elder officiate. Supporting the belief that such "church" weddings are preferred but not demanded is the statement that we should not prohibit "those persons who are desirous to get married of being married by other authority" (See Doctrine and Covenants 111).

We recognize any legal marriage whether by our ordained men, ministers of other churches, or by a justice of the peace. It is an added spiritual help when such union is made under proper church ministry. Nevertheless, when a marriage union is made, such union is sacred and binding between the couple and God regardless of how seriously the persons involved may take it.

HERBERT C. LIVELY

Question

In the twenty-ninth chapter of Isaiah (Inspired Version) the poetry and eloquence which is a distinguishing mark of this book is notably missing from verse 11 to 25 inclusive, which is the portion mainly interpolated by Joseph Smith. The remaining verses have the literary excellence of the Authorized Version, but the interpolation is more reminiscent of Book of Mormon language. Why?

D. H. J.

Australia

Answer

The literary excellence of the Authorized Version commonly referred to as the King James Version, is not of necessity a reflection of the literary excellence of the original writer but, in the process of translation in the hands of the direction of the King of England, the language would of the very nature tend to reflect the "literary excellence" of the scholar.

mals took their parts also. It was a mid-summer night's dream in reality.

Summering with the Church in Europe

WE SEEMED TO HAVE much the same itinerary as did President F. H. Edwards, for we met him again in Birmingham, where a special service was held one evening in honor of Apostle E. J. Gleazer of Independence (who was the speaker) and of President Edwards who introduced him, and whose youth had been spent in Birmingham. Apostle Gleazer was born in Ireland; Jean, his wife, is English by birth. The three were visiting their childhood locales as well as the church abroad—a treat for all concerned.

President Edwards was visibly affected to be spending time in his home branch and with his relatives. The church building itself was new to him, a rather recent purchase, so we were equally interested in its potentialities, sizable grounds, neighborhood, and devoted, thriving membership.

Not far from the church live Seventy T. E. Worth and family, with whom we spent part of a day. They occupy a church-owned home, half of a large two story frame house with spacious grounds, trees, and gardens which had been overgrown from long neglect when they took possession. Brother Worth's home-comings between travels had been the signal for Betty and their three boys to be ready to lose no time co-operating in the use of paint, garden tools, and carpentry. Rampant trees, shrubbery, and grasses had been disposed of. An Englishman's pride and joy is to beautify the earth around him, and no doubt this home will continue to be a beauty spot in the neighborhood. The indoors is a model of quiet good taste in neatness and use of

color—an example of their personal "do-it-yourself" prowess for the most part.

Before we reached England, we had traveled from Switzerland, Germany, and France to Denmark, Sweden, and Norway. In Copenhagen we met President Edwards again. We had mutual friends there—Sister Orla Tinning (formerly Ellen Larsen, sister of Edward Larsen of Independence) and her genial husband. Edward married a daughter of President Frederick M. Smith (Lois), as did President Edwards, whose wife is Alice. We spent a week in Copenhagen. (My mother's father, when a youth of twenty-two years, emigrated from there to Zion.) I doubt there is a finer host than Orla Tinning. He chauffeured us around the countryside every day but one. Ellen and their "one and only," a charming teen-age daughter, Lotta Lisa, came too. Our pleasures were doubled because the Tinnings speak English.

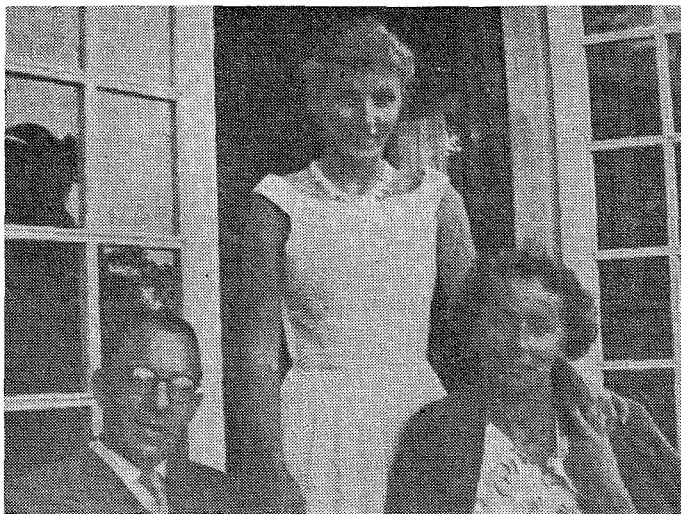
That one day alone found us taking an hour bus ride to Frederickssund to witness the Viking pageant, "Amlid," which was being presented every night during Viking Festival Week, June 15 through 28. The Danish "Amlid" precedes the Shakespearian "Hamlet" in age, we were assured. Suffice it to say that the treat was a rare one. We sat in the open and feasted our eyes on authentic costuming and acting. A Viking ship sailed into the distance and unloaded its cargo of shouting warriors. Sometimes whole rooms would glide from behind heavy greenery onto the lawn stage, propelled in some way from one side of the amphitheater or the other, housing the characters in spirited action. Live ani-

President Edwards had a room at our hotel for his one day and night in Copenhagen, and we all had dinner the one evening together. One of two especially enjoyable drives with the Tinnings took us to their summer home in a rural lakeside locality. They have landscaped with special plantings of trees, shrubs, and flowers. A brook rustles through the grounds at the foot of the slope, atop which sits their spreading low-roofed cottage. Winter finds them in their apartment at Gudenaave I, Copenhagen. Ellen's health has not been very good, but she has been helped through administration and with the summers in their cottage. She loves the Latter Day "work" passionately and has fond memories of her one visit to Independence.

The Tinnings have only one Latter Day Saint family to "neighbor" with, Brother Jan Blume, bishop's agent for Denmark, and his good wife, Karen. Both once lived in the States in the central west. They own a farm about twenty-five miles out of Copenhagen. We spent a day with them—the other special drive with the Tinnings. We roamed their gardens and rock farm buildings, enjoyed watching the herd of beautiful fat cows and Lotta Lisa driving the tractor! We did not see another home like this one. It was built in 1804. The roof is heavily thatched. All the buildings are joined, including living quarters, and reach around four sides of a great court. A wide arch through one side gives entrance to the court yard, where our car was parked and where we were greeted at the vine-draped library door. The Blumes have a guest book in which we read the names of many of our missionaries and church leaders, past and present. Such contacts are "food and drink" to the isolated. This was a wonderful week, full of bewitching experiences, thanks again to saintly Saints.

Orla, Lotta Lisa, and Ellen Tinning of Denmark

Elder and Mrs. Jan Blume, also of Denmark



En route to Oslo, Norway, we noticed that several cars of the long railroad train were full of children from Germany on their way to the north countries for holidays and summer training in home and field arts. (The same custom prevailed in Iceland we learned during our stay with friends there at the beginning and end of our journey.) A motherly woman was in charge of every five or six children. There seemed to be a group led by its nurse, always in the aisle, going from car to car. We toured the train and pitied the tired little ones napping, and the sober, thoughtful teenage boys. More resourceful were the larger girls, who cuddled and "combed" the little ones. Groups with their nurses were dropped off here and there as we traveled through Sweden and Norway.

In Oslo there were no church services at this time nor any hotel rooms because of an international temperance convention being held in the building in which our church rents space. However, we were scheduled for the youth camp that week end, which experience came and went all too soon. We did have a delightful home, however, most unexpected and highly appreciated—a furnished apartment which had been readied for the coming missionaries, newly married Richard and Wanda Andersen of Independence. James and Ardis Everett were enthusiastically awaiting their arrival. Ardis and Wanda had been girlhood friends and would be located only a five-minute walk apart.

The women of Oslo were organized over thirty years ago when Seventy V. D. Ruch and Sister Ruch (Zella) revived the work there. However, then the families were included in the gathering and a member of the priesthood taught the lesson. There were entertainments and refreshments after class, "always lots to eat—and the eating hasn't changed a bit," I was informed. In 1955 the group was reorganized, this time trying to conform to the standards set up in the General Council of Women's *Handbook*. (Prior to 1955, during a lapse period, the women met only occasionally for a "talking-strengthening" session.) Their meetings are weekly and at night. They have studied "*I Witness for Christ*," and "*The Woman Beautiful*." Every fourth meeting is "hobby night." Last year they were planning to make a sacrament cloth and to have a Christmas bazaar. They made the flag which was used at the youth camp last summer, a three-cornered purple one featuring

NORSVEDAN in gold letters, church colors. "Norsvedan" means Norway, Sweden, and Denmark. The women also furnished much of the food for the youth camp, including cookies and more cookies!

The officers are Mrs. Olav Kristiansen (Edith Fossum), leader; Karen Stople, assistant; Anita Hoff, secretary; Martha Karlsen, treasurer. Sister Inga Kristiansen is the oldest member of the group—just in her seventies—and is lovingly described as "a very sweet lady who can really bear her testimony for the church." She and her son Olav are the only ones of her family who have been baptized. The youngest member of the group is Karen Stople's daughter, twelve-year-old Ellen. She sings well and is used as a soloist at church and at women's meetings. Karen plays a unique instrument called the *citar*. It is flat, wooden, and about two feet square, having twelve sets of strings (three in each set). It chords much like a guitar but has deeper tones. With it Sister Karen accompanies the singing when meetings are in homes where there is no organ or piano.

We were happy to meet a number of the church folk, among them Brother Olaf Fossum, present and long-time pastor of the flock in Oslo, and his wife, Sister Mimmie. They are well known to us through the *Herald* and otherwise. Their daughters Ragnild (Ronnie) and Edith spent two years at Graceland, and we were happy to meet them again at the youth camp where Ronnie interpreted for Mark when he addressed the group. Ronnie is in Independence now for a year to learn more English and more church in order to be a more efficient teacher and translator when she returns home. She has been an interpreter for the missionaries in Oslo and also has translated our materials for church school and for women's work.

There were campers from Denmark and Sweden at the youth camp. To reach the site we rode a bus along a scenic fiord, forest, and resort route for one and one-half hours, then walked down a winding road to a lake where a skiff awaited us. We were rowed for a half hour past water lily fields and swamp grasses, in and out, then away out in the middle of what seemed to me a great lake, but the natives called it "the pond." Tall timber edged the pond, casting lovely shadows into the clear depths. A footbridge connected the camp proper with a neighboring pine-covered slope. Its trees hid the playground clear-

ing beyond. The camp buildings are rented and are right at the water's edge—all most lovely. Paths through the brush lead to the worship and lecture clearing on a back shore. There are logs to sit on and an improvised cross to mark the speaker's stand. A serene water view greets the young campers as they listen and ponder. The waters are deep, but the children swim well; there are boats which they handle well also. I saw a little girl skimming away alone in one. And often I think of the husky boy who had to forego the hike-swim party and return for repairs. Someone had stepped on his ingrown toenail. The toe was swollen and red and his eyes glistened suspiciously as the teen-age camp doctor bandaged the bleeding toe. We were leaving the camp soon and the lad felt privileged to help row our skiff, to moor and secure it, and to help us onto the shore—compensation to a brave soldier.

We met Bishop Anton Compier again at this camp. We had been together at the Hannover Conference. He was interesting to watch, both as a temporal and spiritual adviser to youth and as a physical laborer about camp. Sister Compier ("Jo") has written me of the women's work in Rotterdam. We attended church there in 1951, and I can still see the Saints worshiping in their little rented quarters. They have an active women's department with Sister M. Van Erdel as city-wide leader and Sister A. de Wild as local president. They have a good nonmember attendance at church school and at church. They study the Book of Mormon in class, and occasionally they have a church history lesson taught by one of the priesthood. They have a cradle roll department and a visiting program for the sake of the sick and the absentees. They have their own collection "bag" into which extra money is placed. At the end of the year the bag is opened and the money is used to purchase something new for their church. They also have fun at disposal sales among themselves.

The future should bring a splendid success story from Oslo. It is a beautiful, fascinating city that is fast becoming a modern metropolis. We owe lasting gratitude to missionaries James and Ardis Everett who organized a wonderful week for a couple of "old folks."

Now comes parting time again, for I seem to have just returned from the three months with the church overseas. When mail began to reach us, we were amazed to read, "Thanks for the visit" . . . "thanks for the visit"! Then we became doubly thankful for this evidence that the "satisfying Spirit" had enveloped us all in our effort to serve each other.

THE END

Home Column



The author in 1950

Memoirs of Clara B. Stebbins

DELMAR GOODE AND HIS WIFE, Anita, have kindly taken us to the reunion and to group meetings. A musical family, they and their children, Louita and Denny, have sung favorite hymns for us.

Three young girls from Norway, students at Graceland, came to see us and sang very sweetly for us. They had a book of hymns in the Norwegian language; the words were fitted to the familiar tunes of our hymns. This translation was made for their people by our missionary, V. D. Ruch. These girls attended our 1953 reunion. With tears they said they wished so much to bear their testimonies, but they could not do it in English.

At different times Brother and Sister Wilbur Prall have taken us to the reunion. We deeply appreciate his service as assistant pastor of the Lamoni Branch, and his wife Beth, his assistant.

In 1950 I attended some of the meetings of the Lamoni Reunion, sitting in the car drawn up near the big tent, by the kind permission of the pastor. I did not feel able to sit in the tent.

One morning near the close I woke early with a strong impression of the Spirit that I was to bear testimony before the close of that reunion. That morning it was rainy and the car could not come up near to the tent. I waited and the next day Brother Farnham, the pastor, was at the house. I told him about my impression about the testimony, and he said, "I will arrange for you to give it." Sunday morning he sent the microphone to the car, and Brother Shedd, in whose car we rode, held it while I gave the following testimony:

COMING INTO THE CHURCH I believed with all my heart that this is God's Church, restored by the angel, and I wanted to do his will. I went along for a time seeing as "through a glass darkly," but I believe the Lord was watching over me, awaiting my development.

I read in Doctrine and Covenants, "The Holy Spirit is given in answer to prayer," and I made that my prayer. I was uncertain whether I had received the promised gift because I could not distinguish between my own good feelings and the influence of the Spirit, but this was made plain to me later on. I had faith in the promise, "Seek and ye shall find," and I want to say to the young people, "Do not be discouraged. Keep on seeking. The promise is true. It has been fulfilled to me." The Lord says, "I will be found of them that seek me," and he is true and faithful.

I received my patriarchal blessing in 1908. I was writing for the Sunday School *Exponent* and for the *Herald Home Column*. A certain amount of copy was due at a stated time each month. At times when I was writing, my mind would go blank. I couldn't remember what I had thought or what was to follow. I would lay down my work and go to my room and on my knees pray for help. Then my mind would clear, and I finished my work in time. This experience was repeated. Each time the Lord came to my help. I thought this might be unwise, and if continued it might result in a breakdown. I mentioned it to no one, but I thought the Lord knew that if I ever needed a blessing it was then.

I fasted and prayed. Then I asked Brother Joseph Lambert to give me my blessing. He came to our home, knowing nothing of my condition. I felt from the first that he spoke by the Spirit. After the opening paragraphs he said: "I bless thee that thou mayest continue thy work. When thou hast been weak in body and weak in mind, he has quickly answered thy petitions because of thy desires to do good. . . . He will sustain thee until thy work is accomplished." This has helped me to realize more and more as the years have come and gone how our every thought and desire is known and recognized of the Lord. His Spirit is always with us. I kept on with that writing without more trouble until the *Exponent* was discontinued, and other changes made my work unnecessary.

My blessing contained this promise, "In the darkest time that will come, he will not forsake thee, . . . but will lead thee lovingly, wisely, and safely."

In 1918 I had the flu. This was followed with slight paralysis of my left side, and my heart was affected. I could move slowly about the house, but I was unable to leave home. As this condition continued, I saw it meant the end of my Sunday school and

women's work. This was a heartbreaking realization.

One night as I prayed and wept I said aloud, "I guess there will be no more leading," for my work in which I had been led was gone. Then the Lord, in an audible voice of his Spirit, said, "Has he forsaken you?" I said, "No." "Then will he lead you?" I said, "He surely will. If one part is true, the other must be too."

Then there followed the melting tenderness of the love of God that filled my soul. I was gently reminded of the verses given me some time before:

And so this tender Shepherd
I'll trust whate'er betide;
In death I'll fear no evil;
He'll still be at my side.

I was filled with peace, and now I can say, I know that God lives, and that he cares for his children.

MY LIFE HAS SHOWN a succession of marvelous evidences of the goodness and power of God to help in times of extreme need. All this calls for praise beyond my power to express. Another case of healing has been added to the long list: Preceding my ninety-fifth birthday, I had an attack of the virus prevalent here at the time. The effect was in my right arm and hand; I could not hold my pen. This was relieved. My eyes and ears were affected, and I suffered in various ways. I began to improve, and it seemed I was getting well. Then a reverse set in; the doctors reported I was gradually getting weaker, and it seemed the end was near.

My cousin, Ethel Lacey, has been my constant attendant, and Nellie Newlin has given us faithful service. Kind neighbors and friends have given night help.

As Ethel watched my breath growing fainter and my voice weaker, she called Brother Higdon who administered. She had asked the doctor if she should call my niece, Edith Alden, from Chicago. He said, "Yes, but tell her not to be

disappointed if Callie is not here when she gets here."

But by morning I was wonderfully revived, and I knew my niece when she came.

Ethel said she could not pray selfishly for my recovery; but in accord with the word of the Lord, she asked that my life be spared "if it be expedient." She said she was amazed at the change that took place, as was everyone else who saw it. Our good doctors, Gamet and Swanson, said I embarrassed them, my sudden recovery being so contrary to their prediction, but all knew it was the marvelous work of the Lord. I was beyond exercising faith at the time, but I had placed myself in the hands of the Lord to do with as he knew would be for my good and his glory, and this was his answer.

LYING SO LONG made me too weak to stand alone, but I can walk when supported. I have had much time to think, and in my mind I have revised some of the hymns. I love the one beginning, "Jesus, the very thought of thee with sweetness fills my breast." But I say of Jesus not "my only joy," but as another hymn has it, "my chiefest joy, enhancing all the rest." Then I go on thinking of him as my healer, my teacher, my abiding comfort, my Redeemer and my Lord. With all his power and glory, how can it be that he cares for a humble child like me? And yet I know he does, and he invites me to put my trust in him so he can bless me.

These thoughts lead to a review of his earth life, his love, his wonderful sacrifice for us, his continued love, and the assurance that "because he lives, we, too, shall live."

THE LAMONI REUNIONS for 1953 and 1954 were housed largely in the Graceland buildings. The general prayer meetings and the preaching services were held in the Student Center Building. In 1953 I was able to attend. Delmar and Anita Goode took us with them in their car. The following year Edith was here. She and Ethel rode with Beth Prall in the morning and with the Goodes in the evening. I was mostly confined to my chair. Knowing I could not be at the prayer service, I wrote my testimony. Our pastor, Robert S. Farnham, brought the tape-recording machine, and I recorded my testimony.

It was read in the prayer meeting on Tuesday. The theme for that day was "He has given me a testimony of the gospel." The spiritual gifts are part of the blessings of the gospel. Of some of these I have had testimony, and of much else.

Healings are listed with the spiritual gifts. James tells us to send for the elders, and the prayer of faith shall save the sick. The prayer of faith has saved me.

I have had the rare experience of receiving the gift of faith for the removing of a tumor. When Doctor Gamet examined my breast he said he thought he could remove the tumor. I said, "Yes, but I think I have the gift of faith that it will disappear." After some days there was a little softening in the edges of the wide-swollen part. The gift of faith was with me unwavering for months while the imperceptible but sure lessening of the tumor took place. When only a little of it remained Dr. Swanson told Ethel that I had received a wonderful blessing. To me he said that the little of it that was left would never bother me. I said: "Maybe not, but I look for it to be completely removed. The gift of faith assures me of this." And the process continued.

THERE IS FAITH that comes by hearing; there is faith that must be nurtured from a very small beginning; there is faith that seems natural, as if inherited; and there is the gift of faith listed with spiritual gifts.

After referring to my faith for a long time as the gift of faith, I wondered if I could be mistaken. Then one day I received the witness of the Spirit that I was right in calling it so. It was indeed "the gift of faith by the same Spirit" as the other gifts.

I have held as a very choice bit of Scripture Philippians 4: 6, 7, 8, and 9. To a cautious person the first words, "Be careful for nothing," may seem unreasonable; what this means is "be not filled with care." Taken with the advice that follows, it is recognized as wholesome counsel. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

If we do as this tells us, not failing to give thanks for the good we have received, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." What a reward! And it is sure. I have tested it at different times of anxious care.

Then when the mind is free from anxiety it is ready to think on more profitable things, as reasoned by Paul.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. . . . And the God of peace shall be with you."

DURING MY SICKNESS friends came at night to watch over me. Ethel usually stayed close by too. After I was able to sit in my chair in the living room, Ethel had Nellie's half day of help. She started with me in the morning things Ethel couldn't see to do, getting me up, giving me the bath and alcohol rub, then she was free for work in my room and to do other housework until noon.

Ethel says I am her stewardship, and that there is nothing else she would rather do than take care of me. Sometimes her own physical condition makes it difficult, but she is brave about enduring the pain. I could not have a more dependable, loving helper than she has been.

My cousin, Edith Jarvis Alden, resigned as secretary of the Burlington Railroad in May, 1954. She spent more time with me than usual that summer.

During the following fall and winter she was with us part of one week in each month when the weather permitted. She always gave us wonderful help wherever we needed it.

My deepest desire for God's children is that each of them will test his promise, "I will be found of them that seek me." It has been true for me.

THE END

GOD'S CREATION

I think all men feel small
Within the vastitude of earth;
Unlimited the sky—the waters—
The myriad phenomena of birth;
Yet men are little less than angels
At creation's cycle-wheel,
Dominion written on their brow
And fang of serpent at their heel!
Sensitivity to good or bad,
To beauty or neglect,
To freedom or to bondage,
Pursues the men elect,
For in their hands, reflecting,
Hangs the balanced scale
That weighs their own life first
With merciless travail.
And if, in this soul-searching,
Exposed are feet of clay
God's man in judgment on himself
Will turn his face away
From all the graces he may know,
The beauty of his soul—
The well-framed body, cultured mind,
That was creation's goal!

Frances Hartman

GENERAL
CONFERENCE
BULLETIN

This year, the Conference of the church will be covered as in past years by a daily newsheet to be published and distributed by Herald House. However, 1958 will see the introduction of a streamlined, revamped daily news-letter called the "General Conference Bulletin" complete with new style and format. For those who register at General Conference, their registration fee includes a subscription to the "Bulletin." And for the folks at home, the "Bulletin" may be mailed, either first class or airmail, depending on location, and will be sent each day all over the world. Rates are

First Class

(regular letter rate)

United States \$1.50

Air Mail

United States, Alaska, Hawaii, Canada, Mexico \$1.75

England \$3.30

Society Islands \$6.25

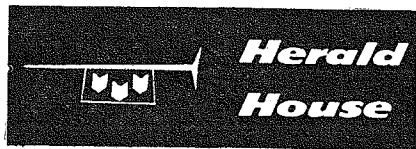
Australia, New Zealand \$5.60

Norway, Germany, Holland \$3.40

Box 477 Box 382

Independence Guelph, Ontario

Missouri Canada



Birmingham, Alabama, Church Officially Opened

On Saturday, April 12, at 7:30 p.m., a reception for members and visitors from parts of Alabama, Florida, and Georgia, marked the official opening of the first Reorganized Church in Birmingham. Later in the evening there was group singing. Bishop G. Leslie DeLapp spoke following the singing, giving high lights of his world tour.

Sunday activities began with a well-attended prayer service at 9:30. An inspiring message from Bishop DeLapp was delivered to an overflow crowd at the morning worship hour. A basket dinner was served at noon by the women's department to local members and visitors from Montgomery, Mobile, McKenzie, Decatur, Auburn, and Tuscaloosa, Alabama; Milton and Pensacola, Florida; and Atlanta, Georgia.

A second preaching service was conducted at 2:30 p.m., with Patriarch A. D. McCall of Milton, Florida, as speaker. Other visiting members of the priesthood who assisted in the consecration services were Seventy J. H. Yager, Pensacola, Florida; Elder H. Hale Vickrey, Montgomery, Alabama; and Elder E. P. Farmer, Decatur, Alabama.

Brother Yager prepared for a missionary series with contacts in the area. He visited in the homes of members from April 13 to 19, then held a missionary series April 20-27 with a baptismal service at the close.

The educational building houses an auditorium which seats one hundred and fifty. There are also classrooms, a social hall, a kitchen, a soundproof cry room, a choir niche, and a baptismal font. The sanctuary will be added at a later date.

The Birmingham group was first organized under the direction of W. D. Bullard on December 14, 1924. It started with a membership of ten and functioned under the leadership of Presiding Elders C. J. Clark, Verne R. Chandler, and Marvin L. Salter.

The first church in Birmingham was organized October 7, 1951. Meeting places were at various community centers and more recently the YMCA. The presiding elders during the period were J. Henry Porter, James W. Odom, and Marvin L. Salter. Brother Salter is the pastor at the present time.

JUNE M. GORDON

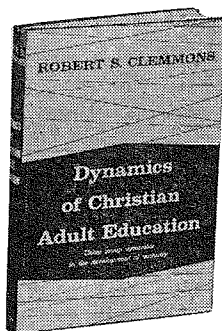
Book Review

Dynamics of Christian Adult Education

By Robert S. Clemmons

Abingdon Press, New York

Price \$2.50



Adults—fifteen million of them—have joined forces in the educational enterprise of the churches. They are "seeking a new quality to their lives." They will not be satisfied with more gadgets; "they want to be something, more mature Christians." To meet this challenge the church is summoned to the task of developing men and women to their full maturity as spiritual beings.

This book is a "how-to" book. It concerns itself with practical ways and means of guiding adults as they seek to achieve spiritual maturity—"the measure of the stature of the fullness of Christ."

Methods and procedures of achieving this objective, according to this author, are based upon certain basic principles:

1. Adults are to be considered "dynamic—in motion, changing, capable of self-determination." As such they are to be guided, not merely manipulated.

2. "People change as they participate." Remaining inactive they do not change.

3. Such growth involves new disciplines. Adults must be self-disciplined.

4. Requisite to this growth in spiritual maturity is "a living relationship between man and God, between man and the deep recesses of his soul."

5. Reliance must be placed upon the Holy Spirit to guide growth.

6. The adult group in the church school must "become a laboratory in which we test the power to create the good and to redeem human life."

Successive chapters of this splendid little book deal in turn with these basic principles and with ways and means of applying them in putting into operation the program of Christian education for adults.

Of special interest in connection with our renewed emphasis upon evangelism is the chapter which discusses "Communicating the Gospel." We communicate the gospel not so much by talking about it to others as by sharing its insights and practicing its relationships among those we live with and those we would reach and win.

This excellent book is recommended for those who are responsible for providing leadership of adults—certainly one of the more difficult and vital areas of religious education.

F. M. McDOWELL

Briefs

Outstanding Priesthood Institute

XENIA, ILLINOIS.—Vacation church school was held June 2-13. The attendance was good. Earl Sloan was pastor, and Ethel Jones supervisor. Teachers were Pansy Fatheree, Jeanette Dean, and Shirley Burgess.

Priesthood institute was held June 6-8. This meeting was blessed with the gift of tongues and the interpretation of tongues, and the gift of prophecy. New missionary to the district is Seventy Al Pelletier.

Three were baptized in June. They were Alma McGlassan, Darrell Burgess, and Versa Kay Dean.

Visiting speakers included Seventy Cecil Robbins, Francis Cleveland, and George Wolfe, pastor of Centralia Branch.

Indiana youth camp was held at the reunion grounds the week of June 15.—Reported by BRANCH REPORTER

Missionary Visits

PRINCE GEORGE, BRITISH COLUMBIA.—On June 10, Missionary Raymond W. Hugget paid a visit, bringing Evangelist Sam G. Clark with him.

After two weeks of ministry, three were converted and baptized. Many were enlightened by hearing the gospel preached.—Reported by EUGENE D. HOLT

Scout Honored

LEON, IOWA.—Dennis D. Anderson was ordained to the office of priest on June 22 by Elder Clarence L. Bohall, pastor, and Elder W. H. Eliason, his wife's father.

On June 29, a special service was held in which John Hansell, son of Mr. and Mrs. Edgar Hansell, received his God and Country award in Scouting.—Reported by DORIS MARSHALL

Baptisms During Series

BATON ROUGE, LOUISIANA.—Missionary J. H. Yager of Pensacola, Florida, held a series April 3-10. Lynda Kay Frazier and Loretta Goff were baptized. On April 8, William Cleon Berry was ordained a deacon, and Buford Earl Wilson was ordained a priest. The two baptismal candidates were confirmed by Brothers Yager and Byrd.

Shanon Leah, daughter of Mr. and Mrs. Buford Earl Wilson, was blessed on Easter Sunday, and the following Wednesday night Lamar, son of Mr. and Mrs. Edward Goff, was blessed.

The Harold Phillips and Madison Phillips families have joined the group. They are from Monroe, Louisiana.

Pastor is D. A. Byrd, 147 Napoleon. The Saints meet at Painters' Union Hall on South Twenty-first at Spain.—Reported by SYLVIA DICKERSON

Women Discuss Evangelism

GREENWOOD, NEW YORK.—The New York District held its annual women's institute June 29. Sister Douglas Brown, district women's leader, supervised.

Guest speaker was Mrs. John Pycok of Toronto, Ontario, Canada. She spoke on "Frontiers of Evangelism." This was followed by group discussion, with groups divided as follows: wives with nonmember husbands, mothers, grandmothers, and professional women.

The afternoon program gave all branches opportunity to take part. The day was climaxed with a talk from District President S. Lee Pfohl of Buffalo, New York. A dedication service followed.—Reported by FLORENCE KENNEDY

Educational Fund Established

SCRANTON, PENNSYLVANIA.—An educational scholarship fund program got underway June 22, with approximately \$300.00 pledged or donated by members and friends of the branch. Seventy J. V. Pement delivered a plea for a "sacrifice offering" and those present responded well. The fund was established to promote educational opportunities for the youth of the branch who otherwise might not be able to attend church institutions.

The following men were ordained: from Scranton, Ralph Green, Sr., Walter Buntz, Daniel Watkins, and Ralph Green, Jr., deacons; from the Montoursville group, Weldon Hostler, priest, and Norman Burgoyne, deacon. Brother Pement officiated.—Reported by RUTH MELUSKI

Hold Annual Election

ST. MARYS, OHIO.—On June 8, Margaret Rose Gray, Darlene Sue Germann, Irene Jean Germann, and Delight Kay Felver were baptized by Elder Albert Prueter. On June 29 they were confirmed by Elders Lloyd Lynn, Albert Prueter, and Robert Galusha.

Recent guest speakers have been Wayne Crandall, Harry Larche, Clifford Buck, Donald Lents, Kenneth Green, and Wetzel Hardin.

Annual election of officers was held July 20, with District President Lloyd Lynn presiding. Officers are Albert Prueter, branch president;

Lloyd Deitsch and Wilbur Sawmiller, counselors; Wilbur Sawmiller, church school director; Robert Deitsch, assistant; Mary Jo Ashbaugh, women's leader; Francis Winget, music director and Zion's League leader; Delcie Gray, publicity; Harold E. Dicler, Jr., librarian; George Winget, treasurer; Bernadine Sawmiller, secretary; Goldie Slye, children's leader; Lloyd Deitsch, Harold Dicler, Sr., and Wilbur Sawmiller auditors.

James Cable is solicitor and Scoutmaster. Harold E. Dicler, Jr., is church school secretary, and Gladys Soellman and Ethel Dietsch are in charge of flowers.

The Zion's League gave the branch a projector and the women's department gave Communion linens.

Women's department officers are Delcie Gray, president; Alma Dicler, secretary; Gladys Soellman, treasurer; Mary Jo Ashbaugh, program chairman; Delcie Gray, social chairman; Gladys Soellman, Martha Felver, Bonnie Mallory, and Ethel Deitsch, friendly visitors; Goldie Slye, reporter and cradle roll; Gladys Soellmann, ways and means; and Alma Dicler, membership and music supervisor.—Reported by DELCIE GRAY

Brewton, Alabama, Reunion

BREWTON, ALABAMA.—The Gulf States have just completed one of the most successful reunions ever held in the area. The success of this experience was a result of the highest type of co-operative effort on the part of those attending.

Apostle E. J. Gleazer was the minister in charge. Assisting were District Presidents John R. Darling, Marvin L. Salter, and Warren H. Chelline. Others of the official personnel were Evangelist A. D. McCall, Seventy J. H. Yager, and Elder W. F. Steiner.

Pauline Arnsen taught the women's class, which totaled over one hundred and twenty-five students. Mrs. Ben Jernigan has served for a number of years as co-ordinator of the women's work at the reunion.

Brother Gleazer taught the general class, and the men's class was taught by Brother Chelline, newly appointed to Pensacola District.

Elder James Grace of Mobile served as junior pastor, and Miss Irma Tillman and her corps of workers worked under his coordination and direction.

Mrs. Hale Miller taught the teacher training class. Others assisting were Evangelist McCall and Elder Sam Dixon of Milton, Florida, and Elders R. L. Booker and John Darling of Mobile, Alabama.

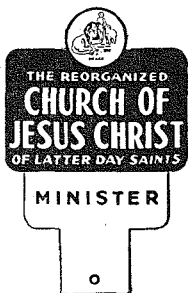
The choirs of the three districts were directed by Mrs. John Darling. Mrs. Warren Chelline and Barbara Miller assisted at the organ.

A Notice to R.L.D.S. Ministers:

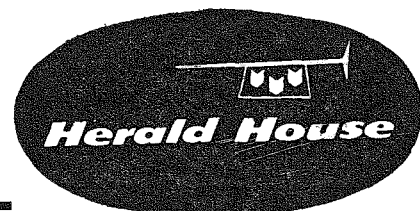
Herald House has now in stock an emblem for your car. It fits conveniently on the license plate, an attractive blue and yellow die-cut tag which will identify you with your church. 5 1/2 inches high, and punched with a hole for mounting.

Box 477, Independence, Missouri

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price \$1.00



Recreation was directed by Hale Miller. Stella Tillman was Herald House representative. Mrs. Albert Troyer directed the evening feature. Ancil Jernigan supervised the dining hall and concession stand. The women of Atmore, Alabama, directed by Mrs. S. L. Hammond, served meals.

There is a new dining hall and lounge facilities, and the grounds have been improved. Much credit goes to Brother Jernigan for this.—Reported by MRS. HALE MILLER

Seven Baptized in June

EVERETT, WASHINGTON.—The Everett Branch sponsored a vacation church school the second week in June. Mary Duffy, serving as principal, led a corps of willing and enthusiastic teachers and a daily average of twenty-eight children. The theme was "Jesus, the Everliving Savior."

On June 17 seven people were baptized into the church by Priests Joseph Skoor and Richard Moore. William Richards, Calder Heggen and James Duffy, husbands and fathers of church families, completed the family circles of three homes. Greta Huntington, Mary Frances Duffy, Marilyn Kemp and her son Patrick are added members in the families of the congregation.

Eugene Behner was ordained to the office of priest on May 11, by Seventy William Haden and Elder Elliott Gilberts.—Reported by HELEN GILBERTS

Two Recent Ordinations

DUNLAP, IOWA.—Vacation church school was held June 9-13. The achievement program was held Sunday night, June 15. This year children from Dow City also attended. There was a total enrollment of forty-five. Teachers were Donna Weiss, kindergarten; Nadean Probasco, primary; Doris Sturgill, junior; Wanda Kauffman, music and worship. Those who helped with handcraft in the various classes were Florence Belle Frazier, Beverly Custer, Belva Thompson, Florence Green, Carol Weiss, and Colleen Argotsinger.

Two were ordained July 6. Claude Black was ordained to the office of teacher by Pa-

triarch Elvin Baughman and Elder George Smith. Dennis A. Sturgill was ordained a priest by Elder Francis Harper, Sr., and Brother Smith. Communion followed the ordinations. During the afternoon, the history of the branch was reviewed, with Brother Baughman in charge.—Reported by DORIS HOTZE STURGILL

Youth Camp and Recent Baptisms

SCANDINAVIAN MISSION.—Norsvedan, the third annual youth camp, was held June 28 - July 6, fifteen miles outside Oslo, Norway, at Enebakk. Eight campers (three members and five nonmembers) between the ages of eleven and fifteen were present for the full week of typical and enjoyable camp activities. Three girls and four boys came from Norway, and one boy came from Sweden. The campers were served by six staff members, three from Norway and three from America. Though camp was small, it was successful.

On Sunday, July 6, after the conclusion of the regular camp activities, an outdoor baptismal service was held, at which Seventy Richard Andersen baptized three candidates, Reidar Hessling, thirteen, Stockholm, Sweden; Odd Lund, eleven, Oslo, Norway; and Mrs. Tora Johansen, Oslo. This makes a total of six baptized since January 1, and nine in the past year.

An evening confirmation and Communion service was held in the Oslo Hall, at which time Reidar Hessling and Mrs. Johansen were confirmed by Seventies Fred Banta and Richard Andersen.—Reported by RICHARD ANDERSEN

Branch Observes Anniversary

EAST JORDAN, MICHIGAN.—The sixty-fifth anniversary celebration was held May 10-11. A ham supper was served on Saturday evening, with a program following. Elder Fred Horton, pastor, gave the blessing, and Elder Merle Harford of Gaylord, Michigan, district president, served as master of ceremonies. Carol Whiteford read a poem, and Phyllis McKennon sang a solo. Messages from absent friends were read by Nancy

Olson. Gladys McKennon gave the history of the branch. Edith Engmark of Okemos, Michigan, led the group singing. Brother Harford showed slides, and the benediction was by Elder Ole Olson.

A prayer and testimony service was held Sunday morning, with Pastor Horton in charge.

Church school was held, with Ray Olson in charge. Mother's Day was observed in the opening exercises.

Gift plants were presented to the oldest and youngest mothers. Sister Flora Penney was the oldest present, and Nancy Olson was the youngest.

Elders E. N. Burt and Walton Fritz were guest speakers at the worship service.

The women's department, under the leadership of Julia Reede, served the banquet.—Reported by BRANCH REPORTER

Blessings and Baptisms

GLADWIN, MICHIGAN.—On May 18, the five youngest children of Mr. and Mrs. George Stenger of Beaverton were blessed at the Gladwin church. Barbara Jane was blessed by Elder Dan Henrickson of Grand Rapids. Kenneth Lee was blessed by Elder Elmer Kintner, and Mary Bernadine was blessed by Elder Harold McAllister. Cheryl Louise was blessed by Elder George White, and Catherine was blessed by Elder Byron H. Doty. Brother Henrickson sang "I Walked Today Where Jesus Walked," accompanied by his wife at the piano.

On May 25, Mrs. George Stenger and three sons were baptized at the font in the Houghton Lake church, by the Gladwin pastor, Harold McAllister.

On June 8 they were confirmed as follows: Mrs. Stenger by Elders McAllister and Kintner; Charles David by Elders Doty and White; John Allen by Elders White and Doty, and George Leroy by Elders Kintner and McAllister.—Reported by LILLIAN SIMPSON

Northern Plains Reunion


FAIRVIEW, MONTANA.—The Northern Plains Reunion was held at Fairview June 18-22. Sharing in ministry and teaching were Evangelist Monte E. Lasater of Seattle, Washington; Seventy Luther S. Troyer of Torrington, Wyoming; and Elder Kenneth Fisher, Alberta, Canada.

Brother Troyer was in charge of the reunion, taught the men's class, and an afternoon adult class. Brother Lasater taught the morning adult class, was in charge of administrations, and gave patriarchal blessings. Brother Fisher was in charge of youth classes and recreation. Ruby Troyer taught the women's class, and Lena Brown and Ethel Moorman had charge of the children's classes.

Sixteen Saints from Moose Jaw and Regina visited the reunion. Elder Lester Bronson, former missionary to the area, was also present.

Charles Hillman, Fairview, Montana, was baptized June 20.

At the district conference held during reunion, Elder Lester H. Anderson was re-elected district president. Other officers are Elders Wilbur Smith and Kenneth Fisher, counselors; Bennie Sather, director of religious education and youth leader; Lawrence Brown, secretary; Chester Hillman, treasurer; Lena Brown, music; Elnora Anderson, women's leader; E. E. Moorman, pastor to non-resident Saints; Lawrence Brown and Wert Redfield, auditors; Kenneth Fisher, Bennie Sather, and Virgil Smith, General Conference delegates. Lawrence Brown was sustained as district recorder and Lester Anderson as bishop's agent.—Reported by BENNIE SATHER




SEND STRIDE TO COLLEGE

Do you know of some young person who is going away to school this fall? If you do, why not send STRIDE along for the ride? Designed for the youth of the church in college or at home, STRIDE will be appreciated as a link with home and the church.

subscription rates:	
United States	\$2.50
Canada	2.75
other countries	3.00

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Vacation Church School Growing

GLADWIN, MICHIGAN.—For the second year the branch has held vacation church school. Last year fifty-five enrolled, and this year sixty-six were enrolled. Twenty-six were from nonmember homes. School was held June 9-13. An achievement program was held June 13. The women's department served lunch to one hundred and twenty-three parents and friends who attended.

Teachers, under the leadership of Mrs. Harold McAllister, were Mrs. Ron Haines and Mrs. Elmer Kintner, Jr., junior highs; Mrs. Leon McDonald and Mrs. Walter Clingen, juniors; Mrs. Garlen Cripps and Mrs. Guy Sharp, primaries; Mrs. John Simpson, Jr., Mrs. Don Pendleton, and Mrs. Wayne Whitman, kindergarten department.

Mrs. Kintner was in charge of handcrafts and story hour. Picture slides and stories were presented each day by Clarence Diem.—Reported by LILLIAN SIMPSON

Candlelight Baptismal Service

DOW CITY, IOWA.—At a candlelight service held July 20, Sandra Abbott and Jay Wingrove were baptized by Elder Fanchon Quick, and Byron TenEyck was baptized by Elder Emmett Thompson.

On July 13, David, son of Mr. and Mrs. Orval Lamb of Lawton, Oklahoma, was blessed by Elders Emmett Thompson and Fanchon Quick.

On July 20, Cheryl Ann, daughter of Mr. and Mrs. Melvin Abbott, was blessed by Brothers Quick and Thompson.

In June a local institute was held under the direction of Catherine Baughman, leader of the group. Visiting workers were Viola Winans, Violet Juergens, and Joy Juergens, of Glidden, Iowa, and Martha Rose Harper of Woodbine, Iowa. They presented subjects for panel discussion.

An ice-cream social sponsored by the young women's group netted eighty-two dollars for the building fund.

Visiting ministers on July 13 were Elders Harry Fedderson and Jasper Pennington of Long Beach, California. Also on that day Ancil Clark of Oakland, California, visited the branch.—Reported by BESSIE PEARSALL

Raise Funds for Church Building

BOSTON, MASSACHUSETTS.—The branch, now located at 1386 Massachusetts Avenue in Lexington, has just completed the first phase of its every-member canvass, the purpose of which is to raise money for a new church building to be built on the property already owned by the church there.

Elder Eugene Carter has headed this fund-raising project, assisted by Ralph Hardy, who has gained valuable experience through his work with a professional fund-raiser. A large group of men of the branch conducted the actual canvass, visiting in the homes of nearly all church members.

The branch has lost through death such stalwarts as Mr. and Mrs. George Carter and George York, but has gained several new couples, some servicemen and families.

Regular Sunday services and midweek prayer meetings at various homes were held in July. In August, activities centered at Onset, with reunion and youth camp.—Reported by MRS. A. L. FISHER

Correction

Indians of the Southwest by M. Jourdan Atkinson, reviewed in the issue of August 4, is published by the Naylor Company, rather than Harper and Brothers, and sells for \$5.00, rather than \$7.50 as stated.

Housing Accommodations for General Conference

October 5 - October 12

The Housing Committee advises that it is highly preferable to make private arrangements for sleeping accommodations. As in the past years, however, the Housing Committee will strive to assist those visitors who are unable to make private arrangements for rooms. Therefore, those who desire the Committee to make arrangements for rooms should make a form and fill in the blanks below at the earliest possible moment and mail to the General Conference Housing Committee, the Auditorium, Independence, Missouri.

Name of each person in party, age, sex Day of arrival in Independence:

..... Day of departure from Independence:

..... Are you a delegate to Conference?.....

..... Return Address of Applicant:

..... Number of rooms desired.....

..... Number of beds: double:.....

..... single:.....

..... Do you have a car or other means of transportation while in Independence?.....

..... Do you have any physical disability?..... Explain:.....

..... Other pertinent information:.....

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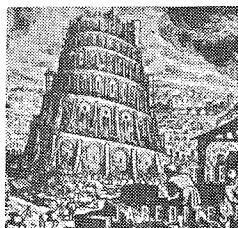
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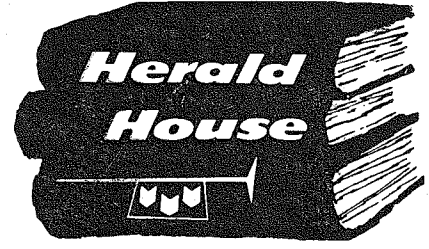
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THE JAREDITES

89 cents

Another recording in the series of Book of Mormon stories for children, "The Jaredites" presents on both sides of a 33 1/3 rpm long-play disc the story of the travels of the followers of Jared from the Tower of Babel in 2200 B.C. A 7-inch vinylite pressing by the RCA custom pressing division.





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Bulletin Board

Notice to Florida State College Students

Members planning to attend Florida State University in Tallahassee are urged to contact Roy McGahagin, 2204 Monticello Drive, Tallahassee, Florida (telephone 33585).

Northwest Ohio District Conference

The annual Northwest Ohio District conference will be held August 30 and 31 at the church in Toledo, Ohio, beginning at 7:00 p.m., Saturday, with the business meeting. Sunday's activities will include a fellowship service at 9:00 a.m.; sermon by Apostle Donald Lents at 11:00; and a class conducted by Missionary Elder Kenneth Green at 1:30 p.m. District President Lloyd Lynn will preside over the conference.

ARNOLD W. LANCASTER

Articles Left at Port Elgin Reunion

Articles left at Port Elgin Reunion grounds will be mailed upon receipt of 5 cents deposit postage. The receiver is to pay the balance upon getting the article. Requests should be addressed to Mrs. A. Dobson, Box 321, Port Elgin, Ontario.

Appointees' Addresses

Stephen A. Black
6857 55th Avenue, N.E.
Seattle, Washington

G. Wayne Smith
Box 787
Wilburton, Oklahoma

Servicemen's Addresses

A/2C Larry C. Harlacher
AF 19570934 Det. No. 2
6922 Radio Group Mobile
APO 455, San Francisco, California

Larry is stationed on a small island off Korea (Pack Nyong Doe). He would like to contact other members in that area.

S/Sgt A. R. Caskey
AF 13442545
6200 Zranston, Box 27
A.P.O. 74, San Francisco, California

Sgt. and Mrs. Caskey are in the Philippine Islands. They would like to contact other members there.

REQUEST FOR PRAYERS

Mrs. Edd Willetts, Knoxville, Iowa, asks the Saints to pray for her son James who is passing through a severe affliction.

ENGAGEMENTS

Ramsey-Davis

Mr. and Mrs. Gerald V. Davis of Cameron, Missouri, announce the engagement of their daughter, Jerie Gail, to Bob Newton Ramsey, son of Mr. and Mrs. O. N. Ramsey of Miami, Oklahoma. Jerie and Bob, both graduates of Graceland College, are now students at Kansas State Teachers College in Pittsburg. The wedding will take place next spring following their graduation.

Rawlins-Brundige

Mr. and Mrs. Howard C. Brundige of Anita, Iowa, announce the engagement of their daughter, Linda, to Frederick Rawlins, son of Mrs. George Rawlins of Independence, Missouri. Linda attended Graceland last year and is now in nurses' training at the Independence Sanitarium. Frederick is attending the Central Technical Institute. No definite plans have been made for the wedding.

Clark-Black

Mr. and Mrs. Stephen Black of Seattle, Washington, announce the engagement of their daughter, Michele Ann, to Bruce Allen Clark, son of Mrs. E. D. Howard of Baker, California. Michele was a student at Graceland College last year, and Bruce is a 1958 graduate. No definite date has been set for the wedding.

Wilcox-Barrigan

Mr. and Mrs. Raul W. Barrigan, Sr., of El Centro, California, announce the engagement of their daughter, Rosemary, to James D. Wilcox, son of Mr. and Mrs. D. C. Wilcox of El Centro. The wedding will take place September 13 at the Reorganized Church in El Centro.

WEDDINGS

Etter-Sweeney

Eldora Margaret Sweeney, daughter of Mr. and Mrs. Edward Sweeney of Independence, Missouri, and Donnel E. Etter, son of Mrs. LaNora Etter of Independence, were married July 13 at the Gudgell Park Reorganized Church in Independence, Elder Charles Graham officiating. The bride is a graduate of Graceland, class of '55. They are making their home in Independence.

Baile-Covert

Arlene Ruth Covert, daughter of Mr. and Mrs. Walter V. Covert of Wichita, Kansas, and Milton (Pete) Baile, son of Mr. and Mrs. Byron Baile, also of Wichita, were married July 23 at Newkirk, Oklahoma. They are making their home in Wichita.

Schall-Fletcher

Maxine Louise Fletcher, daughter of Mr. and Mrs. Arthur Fletcher of Boise, Idaho, and Rod Schall, son of Mr. and Mrs. Myron Schall of Sacramento, California, were married July 13 at the Reorganized Church, Elders Myron Schall and Tom Wilson officiating. Following a wedding trip to Yellowstone Park, Seattle, and Sacramento the couple will make their home in Lamoni, Iowa. The groom is a member of the Graceland staff, and the bride is a teacher at Leon, Iowa. Both are graduates of Graceland.

Duque-Curtis

Ruth Ann Curtis, daughter of Mr. and Mrs. Alfred M. Curtis of Omaha, Nebraska, and Byron Duque of Cali, Colombia, South America, were married in a double-ring ceremony July 27 at the Reorganized Church in Omaha, Elder Ray Whiting officiating. The bride, who was an instructor at Graceland 1955-57, is now a teacher at the American School in Cali. The groom's sister and a number of the couple's South American friends were present for the wedding. After a trip to the eastern and southern states the Duques will return to Cali.

Cease-Wemlinger

Dolores Lou Wemlinger, daughter of Mrs. Dorothy D. Wemlinger of Columbus, Ohio, and Gordon P. Cease, son of Mr. and Mrs. Glenn M. Cease of Middletown, Ohio, were married in a double-ring ceremony June 15 at the Reorganized Church in Columbus, Elder Robert E. Madden officiating. The bride is a 1958 graduate of Graceland. The groom, a 1954 graduate of Graceland, received his degree from Ohio University. They are making their home in Cincinnati, Ohio.

BIRTHS

Mr. and Mrs. Jon Mendenhall of Des Moines, Iowa, became the parents of a son, Kevin Lynn, on June 21. He was blessed on July 27 at Leon, Iowa, by Elders C. L. Bohall and W. H. Eliason.

Mr. and Mrs. Duane Brunner of Independence, Missouri, announce the birth of a daughter, Robin Michele, born July 9. Mrs. Brunner is the former Marlene Buchanan. Both parents are graduates of Graceland College, class of '56.

Mr. and Mrs. Archie N. Hill of Guelph, Ontario, became the parents of a daughter, Diana Grace, on March 5. She was blessed

on May 18 by her uncle, Elder E. V. Hill, assisted by Elder E. M. Kennedy.

Mr. and Mrs. Vivian M. Bryant, Jr., of Rochester, New York, became the parents of a son, Kevin Charles, on February 22. He was blessed on April 6 in Rochester by his father and Elder William S. Shea.

Mr. and Mrs. John H. Bardo of Rochester, New York, became the parents of a son, John William, on March 5. He was blessed on May 11 in Rochester by Elders William S. Shea and S. Lee Pfohl. Mrs. Bardo is the former Montrose Shea.

Mr. and Mrs. Richard W. Lodan of Hilton, New York, became the parents of a daughter, Marla Ann, on May 7. She was blessed on June 8 in Rochester by Elders Harold VanBuskirk and William S. Shea.

Mr. and Mrs. John R. Ziarko of Rochester, New York, became the parents of a daughter, Joni Richa', on January 15. She was blessed on June 15 in Rochester by Elders Vivian M. Bryant, Jr., and William S. Shea.

Mr. and Mrs. Donald Calder of Kingston, Missouri, became the parents of a son, Dale Edward, on June 28 at Cameron, Missouri. Mrs. Calder is the former Florence Beer of Chilliwack, British Columbia. He was blessed on August 3.

Mr. and Mrs. Gerry Winship of Independence, Missouri, became the parents of a son, Randal Charles, on March 21. Mrs. Winship is the former Carole Miller. Both parents are graduates of Graceland College.

Mr. and Mrs. Jack Eskridge of Lawrence, Kansas, announce the birth of a son (name not given) born July 25. Mrs. Eskridge is the former Marilyn Miller. Both mother and father are former residents of Independence, Missouri.

DEATHS

CLARK.—James Loring, son of William W. and Lucy Helen Huntley Clark, was born March 7, 1874, in East Machias, Maine, and died July 21, 1958, at his home in Santa Ana, California. He was baptized into the Reorganized Church on December 3, 1912; ordained a priest in July, 1915, and an elder in May, 1916. On March 7, 1900, he was married to Mary Selina Norton, who survives him. For many years he was pastor at Corea and Rockland, Maine; he also served the church in other capacities. A daughter, Annie, preceded him in death.

Besides his wife he leaves three daughters: Mrs. Grover I. Davis of Bangor, Maine; Mrs. Harold Jones of Clinton, Maine; and Mrs. Louis J. Ostertag of Santa Ana; a son, George Clark of Winter Harbor, Maine; nine grandchildren; and three great-grandchildren. Funeral services were held at the Smith and Tuthill Chapel in Santa Ana, Evangelist Louis J. Ostertag, Bishop David B. Carmichael, and Apostle Reed M. Holmes officiating. Interment was in Fairhaven Memorial Park, Santa Ana.

WILLIAMS.—Charles Thomas, son of J. B. and Mary Williams, was born November 28, 1879, in Iowa, and died June 15, 1958, at the Sandhills General Hospital. On July 11, 1900, he was married to Hattie Shepard; five children were born to them. Two of the children, Gladys and Bernard, preceded him in death. In 1906 the family homesteaded near Valentine, Nebraska; he had lived in or near Valentine continuously since that time. He had been a member of the Reorganized Church since November 24, 1921.

Surviving are three children: Mrs. Ray Hickman of Cheyenne, Wyoming; Forrest C. of Los Angeles, California; and Harold B. of Sacramento, California; a sister, Mrs. H. S. Randall of Lincoln, Nebraska; two brothers: Harve Williams of Houston, Texas, and George Williams of Nowlin, South Dakota; and one grandchild. Funeral services were conducted by Elder Arthur Gibbs at the Watts Chapel in Valentine. Burial was in the Wood Lake Cemetery.

ANDERSON.—George R. was born December 11, 1905, at Breckenridge, Michigan, and died July 14, 1958, in an auto accident near Eagle Harbor, Michigan. For a number of years he lived in Flint, Michigan. During World War II he moved to Alaska, returning in 1946 to the States where he bought the Lake Side Resort at Eagle Harbor, which he operated until his death. He had been a member of the Reorganized Church since July 27, 1941.

Youth Camp Schedule

Senior High Camps

DATE	NAME OF CAMP	LOCATION	DIRECTOR OR REGISTRAR
August 16-24	Starlite	Lakehurst Maquoketa, Iowa	N. L. Preusch 1511 Robeson St. Bettendorf, Iowa
August 17-23	Canter's Cave	Canter's Cave Camp Jackson, Ohio	Ralph Bobbitt 253 West S. St. Jackson, Ohio
August 17-23	Econe	Zephyr Lodge, Liberty Lake, Wash. (Between Spokane and Coeur d'Alene)	E. Paul Crinzi N. 5506 "G" St. Spokane 15, Wash.
August 17-24	Buckhorn	Camp Buckhorn Idyllwild, Calif.	Gene C. Ross Rt. 1, Box 335 Ramona, Calif.
August 17-24	Israel (15-19 yrs.)	Lewis River Campgrounds Yacolt, Wash.	Robert Dixon 540 S.E. 176th Pl. Portland, Oregon
August 17-24	Sionito	Bandera, Texas	Charles Eastham 1806 S. Hackberry San Antonio, Texas

Combined Junior-Senior High Camps

August 22-29	Alleghany	Alleghany State Park New York	R. M. Reid R. F. D. No. 5 Corfu, New York
August 23-30	S. N. E. Camp Junior High and Senior High	YMCA Camp Camp Shepard, R. I.	Victor Witte 1386 Massachusetts Ave. Lexington, Mass.

Junior High Camps

August 17-24	Templegrove	Transfer, Penn.	B. Scott Liston 652 Argonne Painesville, Ohio
August 24-30	Tonadoona	Chetek, Wis.	Hollis Olson 469 Crescent Lane St. Paul 3, Minnesota
August 24-30	Canter's Cave	Canter's Cave Camp Jackson, Ohio	Margaret Barker 5760 North High Worthington, Ohio

Specialized Youth Camps

August 24-30	Youth Music Camp	Camp Manitou Vandalia, Michigan	F. S. Weddle The Auditorium Independence, Mo.
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We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1280	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1450	July 21-25, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCFF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

AUGUST 18, 1958

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He is survived by his wife, the former Ellen Eckstrom; a daughter, Jean; and a son, Jerry. Funeral services were conducted by Elder Elmer J. Kintner at the Harvey Chapel in Calumet, Michigan. Interment was in the Eagle Harbor cemetery.

EMERSON.—Charles E., was born October 11, 1877, in Olin, Iowa, and died April 6, 1958, at Sioux Falls, South Dakota, after thirteen years of illness. He was married on November 26, 1920, to Cora Estella Bailey, who survives him. He had been a member of the Reorganized Church since July 30, 1950.

Besides his wife he leaves two sons: Jessie of Sioux Falls and Don of Fremont, Nebraska; and four grandchildren. Funeral services were conducted by Elders C. J. Smith and Dennis Midgorden. Burial was in the Mount Pleasant Cemetery.

COTTEW.—Leo Morrell, son of Leo and Effa Mortimore Cottew, was born September 1, 1914, at Hutchinson, Kansas, and died in an automobile accident on June 18, 1958, near Shenandoah, Iowa. He was baptized into the Reorganized Church at the age of ten and on February 14, 1940, was ordained an elder. For several years he served as pastor at Tabor and Shenandoah. In 1935-36 he attended Graceland College.

He is survived by his wife, the former Maurine Green; a daughter, Sherry; his stepfather and mother, Mr. and Mrs. A. M. Claiborne of Tabor; a sister, Mrs. Truman Stansbury of California; two half sisters: Mrs. Lowell Kelly and Mrs. Omar Coleman of California; a half brother, Arthur Claiborne of Sidney, Iowa; and three stepsisters: Mrs. Morton Birkby of Tabor, Mrs. Olin Brewer of Crescent, and Mrs. James Dempsey of Council Bluffs. Funeral services were conducted by Elders Charles Putnum and Morton Birkby at the Reorganized Church in Shenandoah. Interment was at Tabor, Iowa.

INSLEE.—Evan Eldred, was born July 7, 1890, at South Boardman, Michigan, and died July 16, 1958, in Los Angeles, California. He was baptized into the Reorganized Church at the age of ten, ordained a priest in September, 1914, and an elder in October, 1949. He was married in June, 1914, to Earlita Smith, who survives him.

Besides his wife he leaves two daughters: Nelda Thompson of Eagle Rock, California, and Mrs. Harold Derk of Los Angeles; his mother, Nellie A. Inslee of Seattle, Washington; three sisters: Daisy Hastings, Roseta Worthington, and Juanita Fleming, all of Seattle; three brothers: Byron D. of Seattle; Forrest G. of Portland, Oregon; and Basil W. of Everett, Washington; three grandchildren; and one great-grandchild. Funeral services were held at the Chapel of the Good Shepherd in Pasadena, Evangelist Louis J. Ostertag and Apostle Reed M. Holmes officiating. Interment was in Live Oak Memorial Park, Monrovia, California.

TOTTY.—Henry Johnson, son of Henry Jackson and Mary Frances Totty, was born July 26, 1883, at Manassa, Colorado, and died July 26, 1958, in Independence, Missouri, where he had resided since he was nine months old. On April 1, 1908, he was married to Minnie Katschkowsky, who preceded him in death on October 25, 1925. For many years he was in the hardware business; then he became city plumbing inspector, which job he held until his retirement three years ago. He had been a member of the Reorganized Church since June 4, 1893.

He is survived by his mother; two sisters: Mrs. Nell Butler of the home and Mrs. Pauline Burgess of Independence; and two brothers: Lawrence P. of Independence and James Walter of Oklahoma City, Oklahoma. Funeral services were conducted at the George Carson Chapel, Elders Glaude A. Smith and Herbert M. Scott officiating. Interment was in Mound Grove Cemetery.

HARDER.—Cora A., daughter of Abner and Martha Jane Strong, was born October 10, 1883, near Boston, Illinois, and died May 29, 1958, at Tulsa, Oklahoma. She had been a member of the Reorganized Church for over sixty years. Her husband, Elder David O. Harder, preceded her in death in 1944.

Surviving are four sons: H. O., Earl, and David of Tulsa; and T. H. of Denver, Colorado; two daughters: Mrs. Cecil Simpson and Mrs. Frank Poorman, both of Tulsa; two sisters: Mrs. Susie Miller of Tulsa and Mrs. Jennie Crum of Temple City, California; eleven grandchildren; and seven great-grandchildren. Apostle D. Blair Jensen and Elder Melvin Francis conducted the funeral service. Interment was in Memorial Park Cemetery.

And Finally...

BE KIND TO YOUR PASTOR

Pray for your pastors; don't pray at them, pray for them. You have a right to expect moral and spiritual leadership from them, but has it ever occurred to you that they are human, often lonely, often defeated, often overworked, sometimes over their depth? They don't need criticism as much as they need understanding and support and prayer. I don't believe that any minister who is truly prayed for by even one small dedicated group in his congregation will either fail his people or fail his Lord.

Helen Smith Shoemaker, "Power Through Prayer Groups" (The Fleming H. Revell Company)

REMEMBERED IN PRAYER

Not until one is brought under the weight of affliction in which more than human help is needed does he learn the spiritual depths in the souls of his friends.

While some say merely, "Too bad!" and a few are content with "Hope you get better!" there are still numbers who say, "We will remember you in prayer."

It is wonderful to know the number of people who believe in and practice prayer.

There are multitudes of them in the church, of course. And among friends of other faiths there is also this generosity of heart, this spirit of concern, to pray for others in need.

Knowing this, one feels the protection of larger and larger circles of prayer and protective love that help to hold him close to God.

In these times of international peril, we may be frightened, and some may be overwhelmed by the power of evil in the world. At the same time, when we consider the spiritual resources that God has given to the human race, it is just as easy to be overwhelmed by the divine mercy and to be awed by the goodness that he has planted in human hearts.

L. J. L.

DEACONS BY APPOINTMENT

One of the most important functions of priesthood at our larger public meetings is performed by those who look after the seating and comfort of the congregation. It is an office which calls for good judgment and courtesy. Not enough respect is paid to these servants of the Lord.

Ushering is but one of the functions the deacon performs and is incidental to his priesthood ministry. Often the deacon will need help in ushering or taking the offering and he will deputize nonpriesthood young men

who like to be helpful. The pastor frequently introduces the worship of the offering by prayer and announcing, "The deacons will now come forward." Since some of them are ushers and not deacons, this ineptness of speech has a tendency to downgrade the deacon's office.

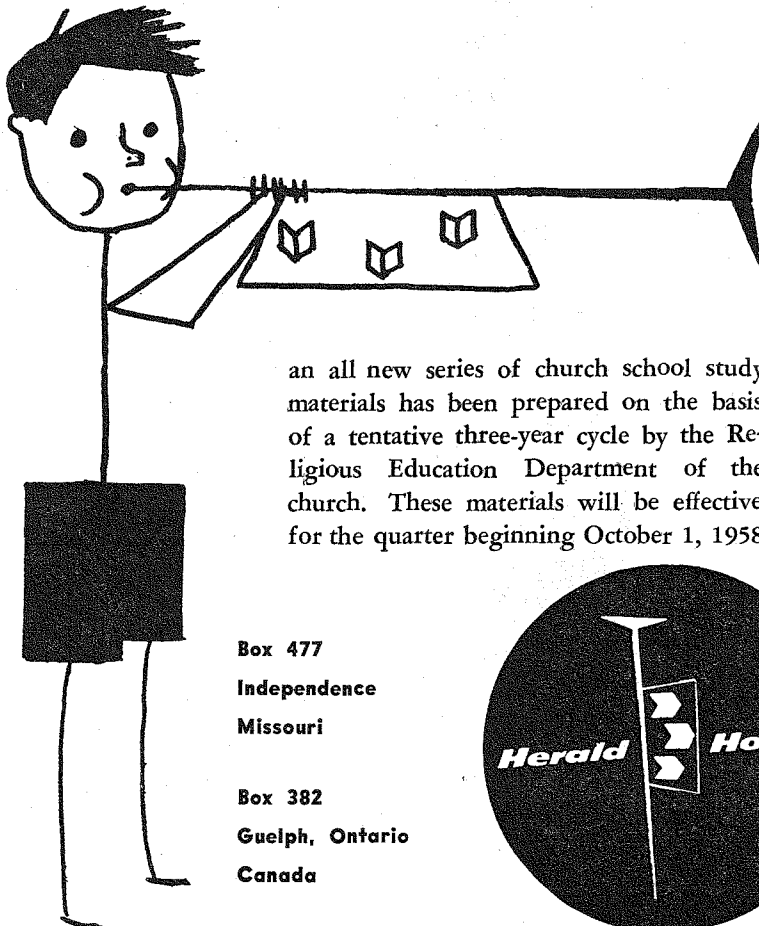
This story is told of an ambitious lieutenant who was about to receive a command from a confused major. "Captain Miller, . . ." The quick thinking lieutenant cut in with "Of what company, sir?"

Wouldn't it be discreet for presiding officers to quit making deacons by appointment?

C. B. H.

CLIFFORD R. CRAVEN
SOS NICHOL
LEE'S SUMMIT MO
6965-2-59

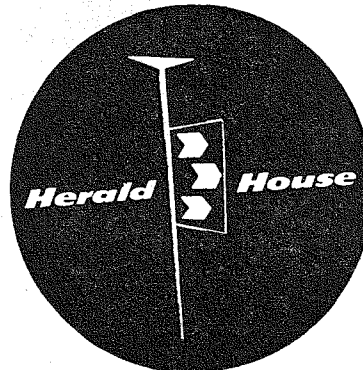
ANNOUNCING . . .



an all new series of church school study materials has been prepared on the basis of a tentative three-year cycle by the Religious Education Department of the church. These materials will be effective for the quarter beginning October 1, 1958

Box 477
Independence
Missouri

Box 382
Guelph, Ontario
Canada

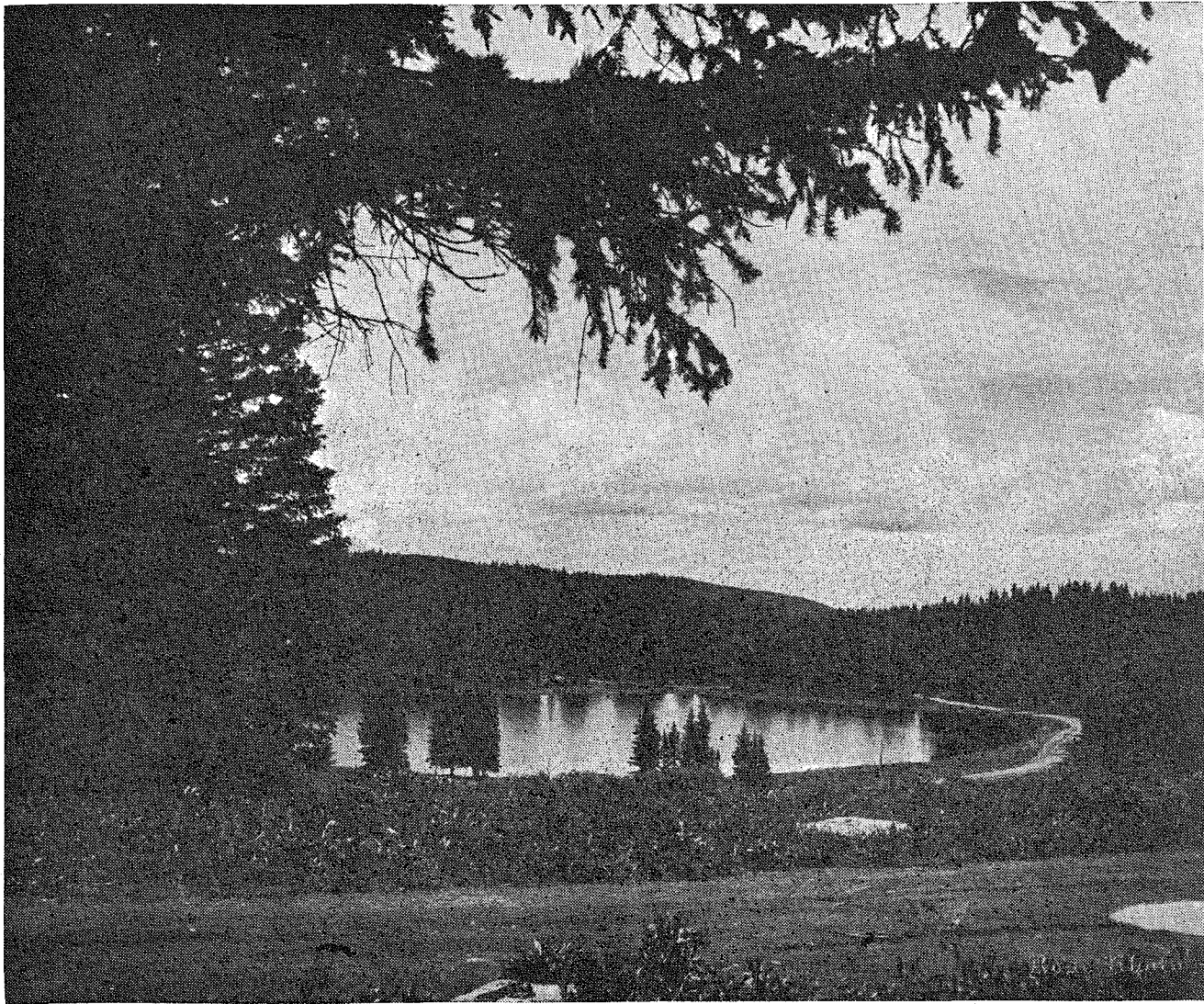


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SAINTS' HERALD

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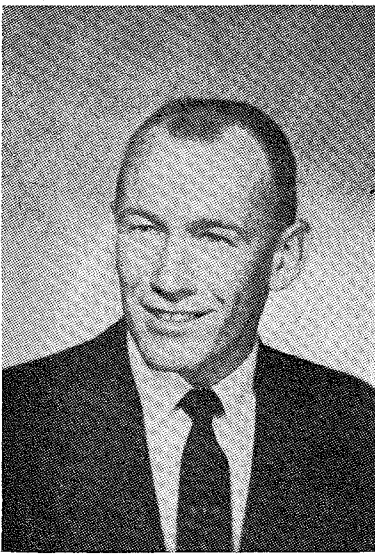


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We'd Like

You

to Know . . .

Joe Allen Serig

THE new appointment list last April carried the name of Joe A. Serig. He will begin his assignment late this summer as missionary in the Miami-

Pittsburg District (Oklahoma and Kansas).

Brother Serig is married to the former Beverly Joan Wilson. They have a young daughter Deborah, born last May.

The Serigs have been living in San Jose, California, where he has been a student. He received his M.A. degree in education this summer.

At Graceland he was an all-conference guard on the football team, a member of the student council, and a pastoral group leader. He has served as president of the church student group at San Jose and has worked in the local branch as missionary supervisor, secretary, and counselor to the pastor.

Joe's honors are many. Among his scholastic achievements are membership in the Lambda Delta Sigma honor society at Graceland and Phi Kappa Phi national honorary scholastic society at San Jose. He was graduated from San Jose "with great distinction."

"God has always seemed to be a very real and loving Father throughout my life," Joe said. "My desire to serve him and his church grows out of this sense of companionship with him and his Son. It is my desire to serve him and his people to the best of my ability."

Book stewards receive over \$20,000 in commissions on books and supplies

HERALD HOUSE has paid \$20,022.53 in commissions to its 566 book stewards during the past year.

Kenneth L. Graham, manager, said the figure shows the value of the book steward program to both Herald House and the branch.

Book stewards are local representatives of the church publishing house. They are appointed by the pastor and authorized to take orders for all books, tracts, periodicals, study materials, and supplies sold by Herald House. A commission goes to the book steward based on his sales. Ordinarily the steward passes the commission on to the branch for its building fund, missionary fund, or other worthy projects.

Lamoni, Iowa, topped the list of local book stewards this year with a commission of \$398.63. Columbus, Ohio; Warrensburg, Missouri; Wichita, Kansas; and Des Moines, Iowa, were close behind.

In some instances, one book steward serves a whole stake or district with an assistant working in each congregation. Center Stake led this group with a commission of \$2,405.33. Kansas City Stake and Detroit International Stake ran second and third.

Kenneth Graham said church members are urged to support their local book stewards. "They are a vital part of Herald House and its service to the church," he stated.

"The local representatives of Herald House are stewards in the truest sense," Brother Graham added. "The book stewards work hard keeping attractive displays and accurate accounts. They receive no reward other than the satisfaction of performing a service to the members of the congregation and contributing their commissions to the branch. They are real stewards in the field of church literature and supplies."

The book steward program was initiated by Herald House over ten years ago. It was unique among church pub-

lishing houses with its new sales service. The program has grown steadily. During the past seven years book steward commissions have tripled. The book steward program represents about 50 per cent of Herald House sales each year.

R. Y.

Herald House Announces Commissions

Authors in This Issue

Vern Elefson (page 5), elder, St. Paul, Minnesota

William G. Searles (page 8), pastor, Fawn Grove, Pennsylvania

T. Ed Barlow (page 9), Seventy, Fort Wayne, Indiana

Pearl Wilcox (page 11), Independence, Missouri

John D. Wade (page 13), elder, Independence, Missouri

Helen Hester Hintz (page 14), Chico, California

Vida Butterworth (page 16), educational director, San School of Nursing

Mark H. Siegfried (page 19), bishop, Independence, Missouri

Preparing for a World Conference

The second in a series of editorials concerning General Conference

IN the late 1800's there was little or no detailed preparation for a Conference. The date was set, and when the time came the body chose who would preach and preside. All the business was presented, decided, and the Conference adjourned.

For the last fifty years, however, General Conferences have been so large that prior planning was necessary. Today planning for a Conference begins soon after the previous one is over. Six months before Conference there are hundreds of persons working on more than a dozen committees and projects preparing for the world gathering.

Responsibility for planning a Conference rests with the First Presidency. It is a big job. It involves thousands of details. These are some of the committees that help get the job done:

Registration—has responsibility for accumulation of materials needed by delegates, registering delegates and visitors, collecting registration fees.

Credentials—receives and processes the names of delegates from stakes, districts, branches in unorganized areas, and missions abroad, approves delegates, seats delegations, reports to Conference.

Music—has responsibility for music ministry, chooses leaders and makes hymn selections.

Press—makes arrangements for the accurate and immediate dissemination of Conference news to all of the local newspapers and major press services.

Radio-TV—implements Conference coverage by these mass media.

Administration to the Sick—provides place of worship and ministry for those desiring administration. (Last Conference more than 300 persons utilized this service.)

Ushers—enlists and instructs the many men needed to assist in the handling of equipment, preparation of Communion emblems, and ushering.

Housing—lists, inspects, and assigns housing to Conference visitors who request help in finding lodgings; utilizes both commercial and private facilities.

Decorations—takes care of the floral and other decorations for the major worship centers.

Messenger Service—organizes and directs the Boy Scouts and Orioles who serve as messengers.

Communion Service—enlists priesthood and directs the service of Communion to the members in the huge General Conference Chamber.

These are not all the committees. There are others that arrange for such things as nursing care, automobile parking, and of course there is the Laurel Club with its mammoth task of feeding the thousands of Conference visitors.

In all this the First Presidency works closely with the presiding bishopric in making the physical facilities as ready and enjoyable as possible.

THE FIRST PRESIDENCY'S great responsibility is determining what should be accomplished at Conference and then assigning the responsibilities to see that the goals are achieved. They do much of this work through the office of Charles Neff and Duane Couey, assistants to the First Presidency.

Much planning and work is also put into the special programs that are presented at General Conference. Two evening programs are now being planned for this year's Conference. On Tuesday evening the church's three educational institutions will present "We Believe in Learning." The program will reflect the ministry of Graceland College, the

School of the Restoration, and the "San" School of Nursing. "The Kingdom in the World" will be the theme Thursday evening when the professional associations and special ministry groups present their program.

DURING the 1905 Conference an earlier resolution was rescinded making it possible for "musical entertainment" to be offered at Conferences. That year the conferees enjoyed a concert by the Graceland College Choral Society. This presentation was followed by a collection to purchase a piano for the college.

This year the Independence Symphony Orchestra and the Radio Choir will provide a program of music during the first Sunday afternoon. The orchestra will be under the direction of Franklyn Weddle. Frank Hunter will direct the Radio Choir. A new anthem by Stanley Leonard of Pittsburgh, Pennsylvania, will have its initial performance. Donald Henrickson of Conklin, Michigan, will be vocal soloist.

The daily preaching services, the many classes, the legislation preparations sessions, all require planning. These are the things that require hours, days, and weeks for preparation in the months before General Conference.

Preparation that is not so apparent, perhaps, is the thought and prayers given daily by the church officers and members all over the world. It is important to remember at this time, just a few weeks before Conference begins, that all the elaborate plans and committees in the world cannot make a successful Conference if the Saints neglect to approach the meetings in humble prayer and thanksgiving. This is a preparation in which we can all help.

THE FIRST PRESIDENCY

Across the Desk

OF THE FIRST PRESIDENCY

Apostle and Sister R. E. Davey, who have been in Australia for the past two years, returned to Independence on August 4. This is their second assignment to the Australasian field.

Apostle C. R. Hield returned to Independence on August 12 after four months of work in French Oceania. He returned by way of Panama and Guatemala City where he visited some of the archaeological sites.

Apostle Hield held three conferences while abroad; one in Tahiti, one at Tiptuta on the Island of Rangiroa, and another on the Island of Ahe. At the last two places Brother Hield also dedicated new churches.

Anticipating General Conference

One of the first acts of the Conference delegate and visitor should be registration. The registration booth will be located in the lower level of the Auditorium, and will be open all during the Conference.

Those desiring to register early—all Independence and Kansas City members are urged to do so—may visit the registration facilities prior to the opening day. They should come to the main entrance foyer Sunday, September 28, from 2:00 p.m. to 6:00 p.m.; and Monday through Thursday, September 29 to October 2, from 6:30 p.m. to 9:00 p.m. Beginning October 3 registrations will be received in the booth on the lower level from 9:00 a.m. to 9:00 p.m.

Registration fees, which include the cost of the *General Conference Bulletin*, are \$2.00 for adults, \$1.00 for college students, and 50c for those of high school age and younger.

On the opening day of Conference there will be three Communion services. Hours will be 7:00 a.m., 9:00 a.m., and 11:00 a.m. Each will be one and one-half hours in length. The general of-

ficers of the church will be in attendance at each service.

On Sunday, October 5 (opening day) there will be three preaching services at 9:00 a.m.—at Stone Church, Education Building, and Liberty Street Church. At 10:45 there will be four such services. They will be at the Education Building, Liberty Street, West College, and Englewood. Stake Presidents will be the speakers.

The Memorial Service, held in remembrance of those who have died since last Conference, will be conducted at the Stone Church at 10:45 a.m., October 5. The Presiding Evangelist traditionally carries the responsibility for arranging and presiding over this service.

There will be a mixer for young people on Saturday night, October 4, at the Memorial Building, Maple and Pleasant Streets. Other such activities will be conducted nightly in locations designated on the Conference program.

President F. Henry Edwards will deliver the opening address of the Conference at 3:00 p.m., Sunday, October 5, in the Conference Chamber. His sermon title is "New Men in Christ." Bishop G. Leslie DeLapp will be the evening speaker; his topic is "Fulfilling the Cause of Zion."

President W. Wallace Smith will deliver the closing address of the Conference on the subject, "What of the Future?"

General prayer services will be conducted daily in the Stone Church at 8:30 and 9:45 a.m. Directing these meetings will be Elders Robert S. Farnham and R. Melvin Russell.

Priesthood worship will be held daily, Monday through Saturday, in the Stone Church at 7:30 a.m.

The **GENERAL CONFERENCE BULLETIN** is included in the cost of all registrations (see "Herald," July 14, page 2). Those who do not register for Conference can order the BULLETIN separately by using the pink order blank in the "Herald" of August 18.

tor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, Box 477, Independence, Missouri.

Herald editors are not responsible for the views and opinions expressed in articles or communications other than those of editorial authorship.

Apostle Arthur A. Oakman will preach in the Conference Chamber on Friday evening, October 10 on the subject, "Revival through Evangelism."

Preaching services will be held daily in the Stone Church at 11:00 a.m. Apostle Paul M. Hanson, president of the Council of Twelve, will preach on Monday, with other general officers occupying on succeeding days.

The Missionary Service, sponsored by the Council of Twelve, will be presented in the Conference Chamber Saturday evening, October 11.

Fall Session Planned at School of the Restoration

Twelve courses will be offered at the School of the Restoration during its fall session beginning September 8.

Classes will meet one night a week during the twelve-week session. All classes are on Monday or Tuesday evenings.

The courses offered are

Child Development; Ronald Brooks, instructor; Monday, 7 p.m.

Introduction to the Book of Mormon; Herbert Scott, instructor; Monday, 7 p.m.

Spanish I; Gilberto Aguilera, instructor; Monday, 7 p.m. or Tuesday, 7 p.m.

German I; Andrew Buttgen, instructor; Monday, 7 p.m. or Tuesday, 7 p.m.

The Old Testament as Literature; Mrs. F. Henry Edwards, instructor; Monday, 8 p.m.

Introduction to Journalism; Roger Yarrington, instructor; Monday, 8 p.m.

Life of Jesus; Cecil Ettinger, instructor; Monday, 8 p.m.

Basic Beliefs; William Clinefelter, instructor; Tuesday, 7 p.m.

Psychology of Religion; Harley Morris, instructor; Tuesday, 7 p.m.

Psychology of Adolescence; Harley Morris, instructor; Tuesday, 8 p.m.

Fundamentals of Home Management; Mrs. Richard Lancaster, instructor; Tuesday, 8 p.m.

Worship Leadership; Herbert Lively, instructor; Tuesday, 8 p.m.

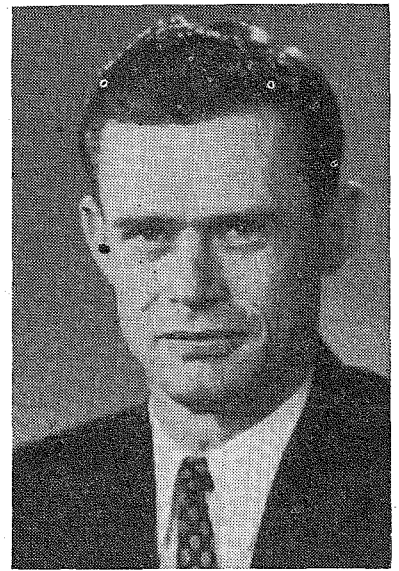
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The Atonement of Jesus



A CONCEPT of the atonement made by the only begotten Son of God is certainly basic to true Christian religion. It broadens our understanding of many fundamental doctrines but also requires that we comprehend something of these doctrines before we can appreciate it. To better understand the atonement we must first consider the nature of God and his purpose in creating man and the world.

God Is Supreme

The dictionary tells us that God is "the one Supreme Being, the creator and ruler of the universe."¹ To those who have communed with him and known his spirit, this characterization falls far short of adequately explaining or describing God. Yet this short statement represents the basic truth about God. It is the point at which a person would almost have to start in explaining God to someone who had no concept of deity.

At the time Moses was sent to lead the children of Israel out of Egypt, the Hebrew people had been in bondage for four hundred years. They had been enslaved by a people who worshiped many gods, and consequently the ideas which the children of Israel held about God had become narrow. They had become accustomed to many gods and had even lost the concept of one supreme ruler of the universe. They expected God to have a name as did the other gods. Therefore Moses asked God this question, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?"²

In answer God said, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."³

In these words God was saying, "I am more than just another god whose name you can add to your already long list. I am the essence of all things. I am the creator of the world. I was before it, and I shall be after it. I *am*, and all things are important only as they relate to me."

In modern revelation we have the following words with a similar meaning. "Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end."⁴

God's supremacy is basic. He is supreme by definition. We are also told that God is love. We are told of his mercy, justice, and other characteristics. However, these qualities tend only to describe God rather than to define him. A man may have great love. He could develop the quality of love to such an extent that we could say he *is* love in es-

entially the same way that God is love. However, we could never say that a man is supreme. Similarly, a man can be just and merciful, but not supreme.

The Nature of God's Supremacy

The supremacy of God arises from his intelligence, or from his knowledge of all truth.⁵ A corollary of this statement is that God acts in accordance with established laws, that he does not change laws capriciously, that indeed he cannot change basic truth.⁶ He maintains his supremacy through complete knowledge of the truth and by abiding by it. Thus he is able to use it to accomplish his purposes.

In Section 90 of the Doctrine and Covenants, we are told that truth was not created. We are also told that truth cannot be created. This is the reason why God is unchangeable. His every action is governed by his knowledge of the totality of eternal truth. If God were changeable, it would be necessary for truth to change or God would be deviating from it. Similarly, if truth—that which determines what *is*—were changeable, then God would have to change with it if he was to remain supreme and perfect.

God would not be supreme nor perfect if he deviated even in the least degree from eternal truth. Truth is the basis of all power, might, and majesty. It is through the application of truth that all things are accomplished. By the application of falsehood to a particular situation, the desired end can never be achieved. If God knows all things, then he would never apply falsehood to any situation. To do so would be foolishness.

We might insert here the thought that men have often gained power by either intentionally or unintentionally teaching and circulating falsehood. Indeed, such is the method which Satan uses to obtain power. However, the real source of this power is truth—the truth that men may be deceived into believing falsehoods and frequently may choose to be led by falsehoods rather than by known truth.

This type of deception, whether self-deception or otherwise, is also basic to the power arising from the coercion of people—the power of the police state, the racketeers. People submit to this type of power because of fear which they should not have. Jesus said, "And I say unto you my friends, Be not afraid of them who kill the body, and after that have no more that they can do."⁷ People frequently believe that the freedom to live is more valuable than other freedoms. True men of God have never been deceived in this way. Consider

Jesus himself, most of his original twelve apostles, Joseph and Hyrum Smith, Abinadi, Daniel, and others.

Although the fact that this power of Satan and unscrupulous men arises from the application of truth in the utilization of falsehoods and ignorance, it is nevertheless a limited and imperfect power because the truth from which it comes is not integrated with the totality of truth. For this reason the designs of Satan and self-seeking men are doomed to failure. Among the many ways in which these persons fail to conform to eternal truth is the basic departure in which they seek to maximize their selfish enjoyment by emphasizing self, when it is eternally true that maximum individual satisfaction can come only to those who lose themselves in attempts to benefit others.

The Purpose of God

We have said that God is supreme because of his knowledge of all truth and therefore is able to accomplish his desires. What can we expect God to seek to accomplish through the application of truth?

We know that God knows both joy and sorrow.⁸ Because of his ability to experience these emotions he is motivated to act. If he were completely aloof, detached, and neutral, he would have no reason or desire to do anything. But he does act, and he seeks to achieve joy and satisfaction for himself. Throughout the Scriptures God implores people to do those things that will be pleasing to him. We feel little hesitation in stating that God's basic purpose is to achieve joy for himself. Certainly that was his purpose in the creation of the world and mankind.⁹ But joy is a quality that is attained in peculiar ways.

What Is Joy?

Joy is the antithesis of sorrow, pain, grief, and displeasure. It is an emotion, a quality of the mind. It is said that joy is the "agreeable emotion which accompanies the possession, acquisition, or expectation of that which is good or greatly desired."¹⁰ But the word "good" has meaning for us only if we are able to contrast it with the concept of evil or that which is bad. Likewise, in order for the concept of desirability to have meaning for us we must also have the concept of undesirability. Likewise, too, we are unable to comprehend or experience joy unless we also comprehend or experience sorrow, displeasure, grief, or pain. Lehi spoke of these things when he said,

For it must needs be that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body, it must needs remain as dead, having no life, neither death nor corruption, nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it must needs have been created for a thing of nought; wherefore, there would have been no purpose in the end of its creation.¹¹

Men often speak of the pride of workmanship and the joys of creativity. This pride and joy stems from the fact that they have been able to overcome the tendency to make mistakes. (This is a tendency which is strong, indeed, among men. Those who overcome it have accomplished a great deal.) They have been able to foresee and circumvent all pitfalls, and the goal of their efforts is accomplished.

If then joy results from the ability to overcome or displace the tendency to experience sorrow, grief, or frustration, how is God to experience joy? He is of infinite wisdom and therefore has infinite power to carry out the desires into

which his wisdom directs him. He, of himself, has no tendency to make mistakes, nor to experience sorrow or frustration. He knows what will bring him sorrow and is able to counteract it before it ever occurs. According to our definition, this should bring him some joy, yet this could not be a great stirring emotion because it requires such a small effort on the part of him who is infinite. Therefore, because of the nature of joy, and also because of the nature of God, it was necessary for him to create a situation that had the potentiality of causing him great sorrow in order that he might have the opportunity of experiencing great joy.

The Source of God's Joy

It was through the creation of mankind that God provided this situation. It seems that the rest of creation (at least that part with which we are most closely associated) was subsidiary to man, and was created in order to provide the proper environment in which man could live and have an opportunity to develop according to the plan of God.¹² The rest of creation has no agency—no opportunity to make choices. It is what it is and functions as it does because that is the way God created it. It cannot do otherwise. Through its many wonders it speaks of the providence of the heavenly Father—his wisdom, power, and majesty. In that way it praises him; however, it has no other choice. It cannot displease him.

But man is intelligent. He is an agent unto himself. He has the potential ability to distinguish between good and evil. If he chooses to receive truth—the commandments of God—and abide by it, he is rewarded in that he gains new insight into reality. He gains power to control things, others, and most important, himself. He gains additional understanding of the true values to be sought in living. He begins to move *with* the universe rather than against it.

If a man chooses to disregard truth he is frustrated at every turn. His personality and intellect remain undeveloped. He becomes a slave to his own fears and passions, and because of this others control and manipulate his life if they so desire.

This is, of course, an oversimplified description of the situation in which man finds himself, and yet it is basically true. Truths could be classified into a number of different groups. For example, we customarily refer to various subject matter fields such as botany, geology, psychology, philosophy, economics—and we would not want to exclude the workaday truths of everyday life. Many of these truths are understood relatively well by many people and are certainly important in contributing to their well-being.

The truths revealed in the commandments of God are usually of a more general nature, having to do with the relationships of man to man and of man to God, and also with the ways in which truths from the specific subject matter fields should be applied in real life situations. Through his acceptance or rejection of God's explanation of how his life should be ordered, a man can either rise to the heights of human experience where he comprehends God and all truth¹³ or descend to the depths of human debauchery where he has only the capacity to desire the most selfish satisfactions of sensual appetites.

Thus while God made no mistakes in the creation of man, he did bring about a situation that could cause Him great sorrow or great joy. God's sorrow arises from the fact that some of these men whom he created "a little lower than the angels,"¹⁴ in his own image, and within whom he created the possibility of becoming a son of God¹⁵ should not choose to accept the light (truth) that is freely given but should choose that darkness which is sin and the cause of all the misery that is in the world today, or ever has been, or ever

will be. God's joy is in seeing some of these same men recognize him for what he really is, and therefore accept the truth he teaches and develop into the type of beings they were created to be.¹⁶

We can now concentrate attention a bit more directly on the atonement itself. Nephi writes one of the briefest and yet clearest descriptions of the purpose and necessity for this sacrifice. He says:

For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen; they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself.¹⁷

Creation and the Fall

God created man and placed him in the Garden of Eden an innocent being. He was without sin and was incapable of sin, for he did not have the ability to distinguish between good and evil. In this condition man lived in the presence of God and walked and talked with him. In this condition man was good, not because he chose to be good—indeed he was not good in a positive sense, he was only innocent. He was worthy to be in the presence of God in much the same way as a beast or a tree is worthy to be in the presence of God.

But God gave Adam one commandment and with this commandment came the opportunity of either obedience or disobedience. This commandment was: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it; for in the day thou eatest thereof thou shalt surely die."¹⁸ Adam's transgression of this commandment brought two important consequences. First, he became subject to sin in all its many aspects, because now he had the ability to know whether he did good or evil. Because of this it became impossible for any man to be entirely free of sin.¹⁹ Through sin man separates himself from God or becomes "cut off from the presence of the Lord," because no unclean or corrupt thing can dwell in his presence.²⁰ This was the first judgment of which Nephi speaks.

The second consequence was that man became subject to physical death. God brought this death upon man in order that he, man, might not forever remain under this first judgment of separation from God.²¹

Through sin man corrupts himself. This corruption is of a lasting nature. It separates him from God and there is nothing which he of himself can do to overcome this imperfection in himself. (This is true regardless of whether a man sins ignorantly or not. It is the atonement which nullifies the consequences of sin resulting from a lack of understanding.) Man would have to bear the consequences of this sin and the misery it brought forever if it were not for the grace of Jesus Christ of which the Apostle Paul was so well aware.

The passage quoted from II Nephi seems to indicate that our deliverance from sin and from Satan comes about simply

because our bodies will be raised again. However, our resurrection *and* our release from the bondage of sin both come as a result of the sacrifice of Jesus, as a careful reading of the passage along with other Scriptures will indicate. In speaking of this sacrifice Nephi says, "Wherefore, it must needs be an infinite atonement."

The Atonement Was Imperative

At this point we could very well ask, Why could not God simply forgive man his sin and through his almighty power raise man from the dead, incorruptible? Why was it necessary for Jesus to live, and then to suffer and die on the cross? In short, why is so much significance attached to the atonement?

First of all, it is necessary to consider a different aspect of the creation. Creation was the act of God, and it has been previously indicated that God, in order to remain supreme and thus remain God, must abide by eternal laws. One of these laws is that the responsibility for any given act devolves upon the perpetrator of that act. The acceptance of this responsibility is one form of justice. Therefore, when God created within man the possibility that he might become a sinful, degraded, miserable being, it was imperative that he accept some of the responsibility for this sin and misery. Not all, to be sure, for while the potentiality lies within man he does not become sinful except by his own free actions. If God did not bear some of the consequences of man's sin he would be less than just; he would be disobedient to eternal truth and therefore less than the infinite God that he is.

Second, if it is eternally true that man must bear the remainder of the consequences of his sin, God cannot say, "Well, I'll just forgive the sin and forget all about it." To do so would again be going contrary to eternal truth. While it is common to think of sin as being sin against God, it is more basically sin against truth. Any sin is a sin against truth because, according to my definition, sin is disobedience to eternal truth. If God has enlightened men concerning this truth and given them definite commandments to follow it, then their disobedience would be sin against both the truth *and* God. God could, in justice, forgive a man for disregarding what he, God, had told the man. But he could not in justice nullify the consequences of the disobedience to eternal truth unless he could in some way bear those consequences himself.

To use a homely example: Suppose I told my child not to touch a hot oven, but she disregarded my advice. I could be quite willing to forgive her for not obeying me, but no matter how much I forgave her I could not change the fact that her hand was burned and that she would have to bear the consequences of her disobedience to truth. Or, to take another example, suppose a father commands his son to be careful when playing ball and not to let the ball break any of the neighbors' windows. But suppose this does happen. The father may forgive the boy for his disobedience; however, this does not absolve the boy from the responsibility of the broken window, and the father cannot forgive the boy for it unless he, the father, agrees to accept that responsibility himself.

Our conclusions are these. First, God has made himself partially responsible for man's sin and, therefore, according to the laws of justice he *must* bear his share of the consequences of that sin and relieve man of that part of the burden. Second, even then he cannot forgive men their sins

and sanctify them from corruption to incorruption, unless he himself is able to and willing to bear the consequences of man's disobedience to eternal truth. Third, if man should remain unforgiven he would be in a state of sin and misery similar to that of Satan. This would bring great sorrow to God and frustrate the basic purpose of creation.

These conclusions point out clearly why it was necessary for Jesus to bear the sins of the world. It also indicates why an infinite sacrifice was necessary. Only by bearing pain in the most extreme degree could it be said that Christ did indeed bear all the consequences of the sins of the world. Of course, in his death on the cross Jesus did bear the sin of the world and made the infinite atonement.

The Sin of the World

The basic sin of the world—the sin from which all the sins of the world arise—is the failure to recognize and accept God and Christ for what they are. Men are sinful because they fail to really comprehend that God and his commands are the source of all that is good and true and desirable. It was this basic sin which Jesus bore. He bore it fully—to the fullest extent possible. He bore it alone.

The physical pain and death which he bore was probably mild compared to the mental anguish that must have been his. Here was the Creator not only of man and all the myriad wonders of the earth, but also the infinity of the heavens and worlds of which we have no knowledge. He was walking among his own creatures who were miserable, downtrodden, and dejected because they had chosen to disregard the truth that he, his servants, and his Spirit had been trying to teach them for centuries. He walked among them doing nothing but good, ministering to their immediate needs and trying to teach them the eternal truths that would lead them to the perfect life. But they, in their ignorance, hated him. They laughed at him who had given them life. They spat upon him who had perfect knowledge. They publicly beat him who had loved them and healed their sick. They

crammed a crown of thorns on that head which knew the depths of their hearts and every detail of their beings. They nailed him, as they would a thief, to a cross—he who was the begotten Son of God. They presumed to destroy that which is from eternity to all eternity! He who, in the twinkling of an eye, could turn the whole of creation into dust patiently, sorrowfully, yet willingly bore the utmost that sin could do to him.

The Victory Is Christ's

Having literally borne the sin of the world, Jesus stands ready to remove the weight of responsibility for sin from the shoulders of all men who will recognize their wrongdoing and go to him with a broken heart and a contrite spirit. Truly he "hath redeemed us from the curse of the law."²² He is our advocate with God who administers eternal truth and must insist that it be obeyed. In his own words: "I am Christ, and in mine own name, by virtue of the blood which I have spilt, have I plead before the Father for them."²³

1. *The American College Dictionary*, Harper and Brothers Publishers, 1948
2. Exodus 3: 13
3. Exodus 3: 14
4. Doctrine and Covenants 61: 1
5. Doctrine and Covenants 90: 4-6; 85: 2, 17
6. Doctrine and Covenants 90: 5
7. Luke 12: 4
8. Revelation 4: 11; Genesis 7: 35; Doctrine and Covenants 85: 14; 18: 2
9. Revelation 4: 11
10. *Webster's Dictionary of Synonyms*, G. & C. Merriam Co., Springfield, Massachusetts, 1951
11. II Nephi 1: 81-86
12. Doctrine and Covenants 59: 4, 5; Genesis 9: 8-13
13. Doctrine and Covenants 90: 4; 85: 12
14. Psalm 8: 5
15. Moroni 7: 53
16. See Genesis 7: 35-48
17. II Nephi 6: 11-21
18. Genesis 2: 19-21
19. See I John 1: 8; Romans 3: 23
20. I Nephi 3: 35; 4: 58; Alma 19: 60; III Nephi 12: 31
21. Genesis 3: 28, 29
22. Galatians 3: 13
23. Doctrine and Covenants 38: 1

William G. Searles

Standard of Living -- Redefined

THE "STANDARD OF LIVING" is a foremost topic of conversation among some people of America today. Economic and political crises have spurred thought in this vein. Wherever and whenever we have entered these discussions, we have soon discovered that "standard of living" did not cover the same area of meaning for the participants. So divergent were views and definitions that the term had to be defined anew.

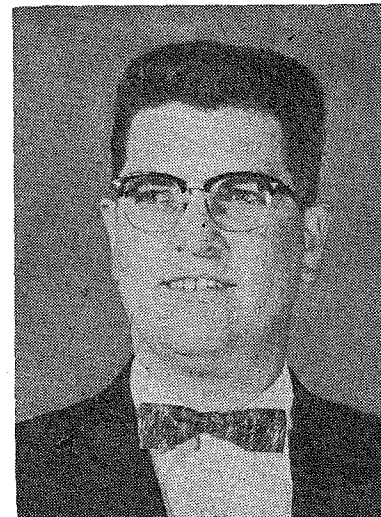
Consider some history of Christianity. As the Reformation developed more fully, missionaries were sent to the "retarded" areas of the earth. These missionaries in most every case took with them Western civilization. All their gospel teachings were set in a Western framework. The results were varied. People became in various degrees westernized; their culture lapsed and decayed; a glimmering of the gospel of Christ was theirs to the extent they could mimic their missionary teachers. In fact a Negro in the Belgian Congo put it this way, "When the white man came, he had the Book and we had the land. Now we have the Book and he has the land."

The purpose of Christ was not to destroy cultures but to enrich them. His kingdom is a kingdom of spirit and equity (Romans 4: 17). Nowhere can I read into the Scripture that the gospel is geared to Western ways.

This all points up a warped outlook on the purposes of life. "Standard of living" to many people means how large a house, how many cars, how big an annual income—economics. To others it means the degree of formal education that is obtained. Here is the crux of the difficulty. We see in these meanings no standard. To us, "standard of living" is Jesus Christ. He is the Way, the Truth, and the Life—he is the standard of life. We of the Restoration ought not to agree to any lesser definition.

With this in mind, we should take our standard of living to all the world—not to destroy cultures but to enrich them. We of the Restoration must not be guilty of pressing the mold of our civilization onto other people and calling it the gospel of Christ. We, of all people, should not want to raise the standard of living for "backward" people. Rather, we should take to them a new standard—that standard is Jesus Christ. We must preach him crucified and risen unto eternal life.

Love Him or Deny Him But Never Ignore Jesus



JESUS CHRIST claims to be the Son of God, the physical revelation of Deity, the creator of the earth, the redeemer and judge of the race. In view of his tremendous claims we should take a good solid look at him. Then, reflecting on what he did for us in dying (which makes what he said about himself believable), we should either love him or deny him—but never ignore him.

Ingratitude is a serious flaw of character. One of the charges we of the present generation will surely have to face on judgment day will be the way we simply ignore the Christ. "Yes, he lived, died, rose, and ascended, and so what?" might be one way of expressing the attitude of many of the present inhabitants of this planet. We just plan our lives without him. Attention given him is too often momentary and casual. We do not deny him—we know better than to do that—but we do not take time to know and love him for who he really is and for what he is doing for us every day.

For Emergencies Only

There is a story told of a sailor who had been on the seas for many years. He was rugged, independent, and quite honest. One day the worst storm of his entire career came up and began to toss the ship back and forth. The old sailor at first held his composure, but with each crack in the beams and main structure of the vessel his calmness faded until finally in utter desperation he dropped to his knees and began to pray.

"God," he prayed, "I haven't bothered you for twenty years, and if you'll save me today I won't bother you for another twenty." He hadn't denied the existence of God for twenty years—openly at least—but neither had he bothered to develop any kind of affection or appreciation for his God. This attitude is much too familiar to human experience for it to be "just a story."

Maybe it's because we don't really know how good God is and that we exist only through and of him that causes our apathy toward him. Maybe we don't want to know, so as to be free of any obligation. One of two things generally happen, however, when we get a glimpse of the God of love and power (most dramatically revealed in Jesus). Either we are moved to greater love and appreciation and consequently become devoted to him, or we move in the other direction and become more confirmed in our rebellion and sin. The world needs the revelation of truth which shines brilliantly from the cross so as to turn man toward salvation or damnation.

The Problem of Goodness

Surprising as it may seem at first, goodness can actually get in our way sometimes. We are not really bad fellows in the eyes of each other. Most of us haven't been drunk recently or committed any serious crime. Really we are quite decent compared to the standards of the little pocket of the universe we inhabit. This nicety, however, very often gets in our way and actually prevents us from seeing our final goal and what God is desiring to make of us. If our "goodness" encourages the present "paralysis of the soul" toward not sensing the need for Christ, then it can be a real detriment.

Many well-meaning folks, perhaps unawares, hide behind the service they render the community through some club or fraternal order to which they may belong and fail to make a full surrender to the Crucified One. Many times people say in a tone of self-defense, "If you live up to the rules of this or that organization you will certainly be a good person." The many wonderful service organizations throughout the world do an amazing amount of good in varied ways; however, God seeks not just "good people" but "new men."

Jesus never asked anyone to be good. He did ask us to do something much greater and promised us his strength to do it if we would follow him all the way. If we hide behind our good works as an excuse for not viewing the cross and its implications for our own surrender, then our "goodness" will eventually be our own undoing.

God Deserves Our Love

We need to stand up and love Christ more than we do, or to soundly deny him and be done with him forever. Something strange but real in us causes us to know better than to deny him as an impostor, or even as an unfortunate misguided young preacher. The problem before us then is this, Just how do we enlarge and expand our love for him as our Lord and Savior? How can it be so hard and yet so easy?

God, as the creator, naturally deserves our loyalty. God, as the power that sustains the universe and everything we see, would likewise deserve our complete obedience to him and his laws—even though this obedience might be given unwillingly through fear or from a selfish motive (seeking special favor). However, when God breaks through upon us and we see him as the dying redeemer also, he then deserves the greatest love, the deepest expression of affection and loyalty we are capable of giving. God deserves our love.

Love and worship are close together. We love our children and in a sense worship them. It is easier to love what we are best acquainted with if it is lovable at all. Can you imagine loving anything in the deepest sense unless you had some idea of what it was like? As we gradually come to know Christ, we understand God—and love for him just “happens.” Somehow our ability to worship God is tied up with our feelings of love, appreciation, respect, admiration, and those spontaneous emotions that come from the bottom of the wellsprings of the soul.

Learning to Love

When we try to love God, we learn rather soon that these deep feelings cannot be generated by the will alone. We can make ourselves do some necessary things in life, but we cannot force ourselves to love. We can force ourselves to show up at church on Sundays, to quit smoking and drinking, and to use good language, but the secret flow of “love” cannot be turned on and off by a conscious effort of the will. However, even though love cannot be generated by forcing out so many prayers or getting a perfect attendance button at church or going through some outward sign of worship, let us be quick to remind ourselves that all these things will begin to happen the minute real love of God enters the heart. The difference is mainly inside but will eventually show up outside in some form. Being religious for any other reason than out of love for God will break down eventually.

“Sour” Christians

Usually when we think of religion we think of a lot of commandments; but it’s interesting that the One we want to love put it this way: “If a man *love* me, he *will* keep my words.” Have we possibly been going at this procedure a little backward? “If we keep all his commandments, we will love him automatically,” is the reverse approach, though better than no approach at all.

This procedure of “converting people to a formula” may be what produces the so-called “sour Christian.” These are they who have obeyed all the rules of religion but have a mean disposition. They have very little patience with others who have not obeyed all the rules they have managed to conquer sometime at great personal efforts. These are they who are very quick to tell about their sacrifices for the kingdom and any personal victories they’ve achieved. Usually the “sour Christian” is easily offended, and he exerts much influence of a type at business meetings. It isn’t easy for him to forgive. It isn’t Christ so much as the rules of religion that count with him, and these rules have to do much with outward signs of righteousness. Jesus said that if we would relax and put down our defenses and love him we would automatically keep all his commandments. We need to know more about the man than the rules but both are important.

To Know Him Is to Love Him

Because we do not usually love what we do not know, it is simple deduction to see that if we are to enlarge and deepen our love for Christ, we have to become more intimately acquainted with him. This is the opposite of ignoring him. In one of our hymns we sing the words, “By looking to

Jesus, like him thou shalt be . . .” It takes looking at him a good deal more than we have been accustomed to doing. With our adult minds we need to reread the Gospels often. We must come to know this man, Christ Jesus; then we will either deny him or be drawn to him in a closer bond of love and devotion. If we stand close enough to a fountain of water spraying up in the air we are sure to get wet. When we stand close to Jesus we cannot help getting “touched” by the divine flow of love that radiates from him continually.

The word “lukewarm” was the adjective God used to describe people who have no deep feelings one way or the other, and they come in for a stinging condemnation. In the talent parable it was the man who did nothing that was condemned. Note he did nothing bad but had no feelings to move him into action. If the crucifixion of Christ does not evoke some kind of active response from us we are in a dangerous position.

A Three-dimensional View

We in the restored church of Jesus Christ are especially fortunate in having the three records of Christ and his ministry. The Bible, Book of Mormon, and Doctrine and Covenants give us a three-dimensional view of Christ and a more nearly complete picture of his ministry. We should be more familiar with the Christ and better able to interpret him to the world than any other people. Events in his earthly ministry ought to come close to us as we read and reread the records with the same spirit that inspired the writers. Our three Books of Scripture may be used for various purposes, but one of the basic reasons for their preservation is to bear testimony of Jesus Christ.

How can we do a better job of getting across to our children and nonmembers friends who this Christ is? One of the first steps would be to come to know him better ourselves in a personal way.

It is fairly easy to get people to spend fifteen minutes a day doing exercise to trim the body down if a doctor so advises. Others unhesitatingly take ten minutes out of each day to increase their vocabulary, or learn a foreign language, or to train their minds in some fashion. However, when we come to the most essential part of us—the soul—we are the most ready to neglect any daily training or exercise or refreshing intake of spiritual food. If we would spend ten minutes each day in silent, meditative, serious contemplation on the holiest life ever lived, we would be amazed at the transformation that would come over us. We are entering here into something that is difficult to talk about or describe. It has to be experienced. The mainspring of worship is loosed somehow when we look at Christ and his crucifixion and think on him consistently. We are changed in his presence.

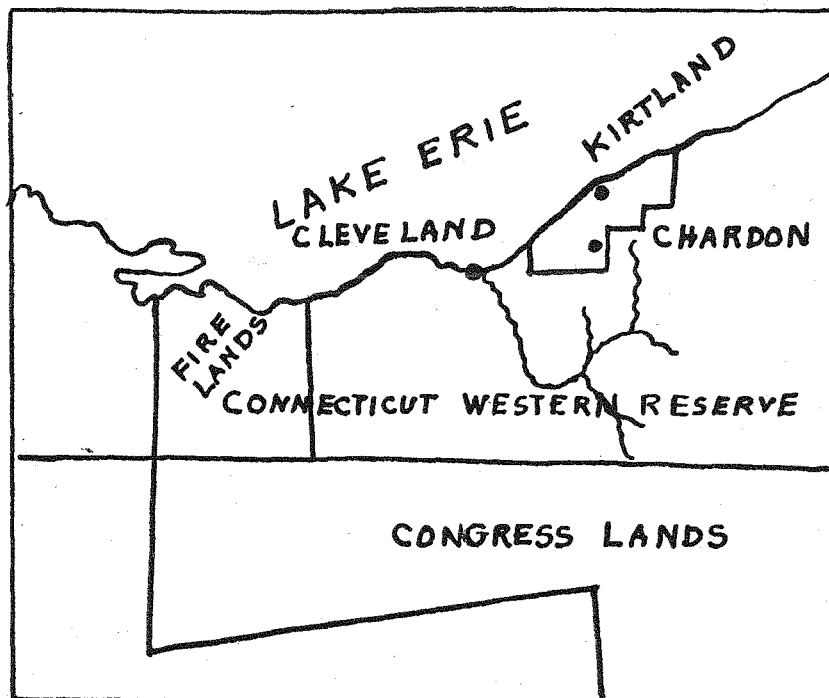
Formula for Spiritual Growth

Without changing our daily pattern of living too drastically, let us include more “looks” at Jesus. We can keep on making a living, caring for the family, and building up the cause of Zion in our own place, but we should be including all along more “glances” at him who lived among us for a while. Unconquered habits, unfinished jobs, delayed decisions—all will take care of themselves. In short, we will begin to obey more and more of his commandments when we begin to look at, learn about, and love the Son of God.

Reminiscing in Kirtland

Part I

By Pearl Wilcox



THE WESTERN RESERVE, lying along the southern shores of Lake Erie in northern Ohio, was known in history as the gateway to the West. Carved from this domain of primitive wilderness was a tract of land known as Geauga County, and since 1840 as Lake County. It is the smallest county in the state of Ohio but the richest per capita.

The history of this locality has been crowded with colorful and significant events. It was here in 1831 that the Church of Jesus Christ of Latter Day Saints established its first "Stake of Zion"; for seven years Kirtland flourished as the headquarters of the church.

Since then great cities have sprung up and commerce has laid busy hands on the surrounding lands, but Kirtland has been spared much of its native beauty.

In order to properly appreciate the efforts made by those devoted Latter Day Saints as they were establishing an outpost for the future Zion that was to be built in Missouri, we must consider the times and general surroundings leading to the events of 1831 when Kirtland became the utopia of the Saints.

Travel over the concrete ribbons of highways today is vastly different than those first pioneers experienced as they left their established homes in Connecticut, New York, and Pennsylvania. They loaded a selection of goods on wagons, preparing for a two or three months' journey of anguish, often losing their goods and cattle while fording or swimming the creeks and rivers. They realized it would mean a few years of hardships and loneliness, which they were willing to endure. They brought with them only the necessities of life, just the simple articles, the plain implements of home industry that are now cherished "relics" of this age. There was the spinning wheel, the swift, the reel, the hatchel, the flax wheel, the swinging knife, and the rifle (which was a flintlock in those days), the tin oven, the charcoal footstool, the keg and canteen, a plow, a minimum of bedding and clothing, a few iron or pewter utensils, and a faithful dog.

A treaty was made with the Indians that stimulated the early colonization of the Western Reserve. This entire land of the Great Lakes and Ohio valley was first claimed by those dusky sons of the forest, the imprint of whose moccasins had been planted over and over again on every square rod of this land.

In this 120-mile stretch of wilderness that comprised the Great Western Reserve a few families were located miles apart in clearings hacked out of the woods; these people were isolated, lonely, and trying desperately to keep alive.

Turhand Kirtland, the first general agent and surveyor of the Connecticut Land Company, came to the Reserve with his surveying party in 1798. It was because of his kindness and just treatment of the Indians that peace was established between them and the whites in his region. This was especially shown in the case of the killing of an Indian by a white man. Judge Kirtland called in the Indian chiefs and, after thorough discussion, the chiefs decided that the killing was in self-defense. Thereafter the Indians had implicit confidence in Judge Kirtland.

Turhand Kirtland was one of a group of shareholders at a public drawing of lands in township units offered by the Connecticut Land Company in 1796. His group drew Township 7, Range 7, which is now Burton Township. In order to equalize the many swamps in Burton, there was added about 5,500 acres of Township 9, Range 9, which is now Kirtland.

Since Turhand Kirtland was about one-sixth owner of the equalized township of Burton, he secured a share that represented approximately nine hundred acres in the present Kirtland or one eighteenth of the township. His purpose was to start settlement in the two townships in which he was personally interested.



Pearl Wilcox

Mr. Kirtland's diary, which I viewed in Columbus, Ohio, contains some of the incidents of that spring and summer. The settlers, camping in the center of their township, first burned over a small area, plowed it, and planted a garden to furnish food for the party. For meat they caught fish in the streams, snared wild pigeons, and caught an occasional fawn in the woods. They did not waste ammunition except on an occasional prowling bear or wolf. On one occasion they killed a large rattlesnake and cooked it. Mr. Kirtland records, "I can say with greatest candor I never ate better meat." Other diary entries read: "We cut a road into Chardon [now Willoughby] and was delighted when we found a good spring and a warm place for a garden." "Being out of bread and flour was obliged to give up surveying this day. We went and explored the land for our farm to settle on, and cut the road two miles." Much time was spent in locating millsites on the Chagrin River and other streams. On July 16 he wrote of exploring Township 9, Range 9, the present Kirtland, the town that bears his name. In many ways he contributed to the general welfare of the settlers in the Western Reserve and Geauga County and was certainly one of the leading citizens, if not the leader among the inhabitants.

The town of Kirtland bears the name of a family that came to the first colonies only fifteen years after the landing at Plymouth Rock, a family that gave distinctive service in military affairs, in education, and in civil offices.

In the New England states rumor spread from village to farmhouse of the rich land where all was considered a luxury. It was said the livestock could winter outdoors in the woods of black walnut, hickory, chestnut, and sugar maple. The geography of the region was ideal; there were mountainous sections and level plateaus, broad valleys, extensive plains, rich fertile open prairies. There were two great drainage systems, the Ohio River with its many tributaries on the south and the Great Lakes on the north; these afford the best facilities for transportation.

Christopher Crary and his family left their New England home in 1811 for the wilds of the New Connecticut, as it was then known, and became the first permanent settlers along the Chagrin River. Later this location was to be known as Kirtland Township. When the Crarys reached the Chillicothe road, they found that it had been scarcely traversed, except by wild beasts. After fording the Chagrin River, they supposed their worst fears were over, but their wagon broke as

the night was closing around them. Their way then was dark and tortuous, and the canopy of branches above, which had recently been so beautiful, now hid the light of the stars, but they were cheered by the ceaseless music of the katydids as they slowly wended their way to their pioneer home.

The old Chillicothe road that passed in front of the Temple, known today as Route 306, was first projected by Turhand Kirtland in 1801, beginning at the Lake Shore road in the middle of Range 9, going due south, thus through the village of Kirtland.

The second known pioneer to follow Mr. Crary was John Moore; then Isaac Morley came from Massachusetts and made his clearing on the river flats. He returned to his native state, married, and with his young bride began life on his improvement. Peter French arrived from Mentor and bought farm land, with John Parris locating at the south of the others. Thomas Morley, with his family, acquired large land holdings in 1815, and early the following spring Titus Billings built his cabin in the Flats. Then came Thomas Fuller, a millwright, who dressed out several stones from the granite boulders found in the locality.

The township now settled very rapidly, Mr. Card and Mr. Holmes built the first gristmill, and James Boyden erected a cloth-dressing and wool-carding establishment. Warren Corning built a distillery, and Isaac Chatfield started a blacksmith shop. Clauding Stoddard bought all the middle tract west of Chillicothe road and divided it into small farms.

In the early years of settlement the country was rough and wild. The roadway which had been cut through the wilderness was still lined with tangled brush, hemmed by overhanging branches, and abounding with mudholes. Wolves were plentiful and made the nights hideous with their howlings. On one occasion Mr. Crary was advised by Mr. French not to go home until in the morning as there were so many wolves in the swamps.

The first log schoolhouse, erected in 1814, was used for meetings, elections, and all public gatherings. Miss Estella Crary, the teacher, used the persuasive arguments of Dilworth and the birch whip in teaching the twelve barefooted urchins. She received for her service twenty-five cents a day. In 1819 a frame school was built at the Flats, with Josiah Jones as teacher. Then some years later, a teacher by the name of Moran was hired to give twenty-four evening lessons in grammar.

On Sundays the preacher came to occupy the schoolhouses in the neighborhood; he usually received for his services his Sunday dinner and "hoss feed."

The influence of education and religion was bringing refinement and culture to this settlement that was forming on the "hairpin" turn of the Chagrin River, named Kirtland Mills in honor of Turhand Kirtland.

By 1819 the little settlement could boast of ninety-seven male citizens who were eligible to vote. The town was becoming a primitive industrial center of harness and saddle shops, boot shops, tinware shops, and other businesses. The first general merchandising store was established by N. K. Whitney in 1823, though we learn that O. A. Crary brought a few goods to Kirtland prior to that date.

Mr. Whitney's store was in a small log building the first year; then he moved it to a new frame building where he continued in business until the dispersing of the Latter Day Saints from Kirtland. Mr. Whitney was also commissioned postmaster in 1825, with the post office in the store. Mail was received once each week.

Workers Together with God

SOME years ago I was told by inspiration to go to the home of Brother Sandy Weiderholt in Saginaw, Michigan. He had been plastering with lime, and some had fallen in his eye, but he was in a hurry to finish so he could go to a funeral. As a result when he went to the doctor he was told that three holes had been burned through his eyeball and he would lose his sight. He was kept in total darkness for two months. The doctor told him infection had developed behind the other eye and he might lose the sight of it also. I told him the Lord had directed me to come to him, and the same Lord who had sent me there could heal him if he had faith in Him. His reply came quickly, "I know he can heal me, if he will." I administered to him and in two weeks he was back to work with both eyes normal.

On another occasion I was directed to go to another home. I started out walking and was taking a short cut when the Spirit said, "Don't go this way," but I went on for a block when I was directed to go back. When I arrived at the home the sister came from her room praying the Lord to send whom he would. Previous to that she had asked for a certain one. After talking for a while I was directed to ask her to go with me to another home. There I asked for a period of prayer, and following the prayers I was directed to take the hand of the sister of this second home and place it in her husband's. I counseled them in the sanctity of the marriage covenant. Later I learned that both marriages were to be broken up, but were saved because the couples were made conscious that God loved them.

On another occasion I had baptized a Sister Coffin. She had been a Catholic and was concerned about her children. I had loaned her daughter, Kathy Chinnery, *The Call at Evening*. As a result of reading this book Kathy became conscious of her need of God and went back to the Catholic church and paid the price to become a good Catholic. Sister Coffin came to me with tears in her eyes and asked, "What shall I do?" I told her to give her one year and continue to pray for her. About a year later I was impressed to go to her home and talk the gospel to her. Kathy was sick and requested administration; at two different times she received a wonderful blessing of healing. One evening when I came to her home she greeted me with "Brother John, I am going to make a change." I later baptized Kathy and her son, and a mother's prayers were answered.

I had baptized a Sister Maude Mastros whose mother-in-law had come to live in her home after having a stroke. Sister Maude was trying to live an exemplary life, and as a result her mother-in-law sent for me. I asked her if she was looking for a sign or did she believe God would recognize her desires and bless her through the ordinance of administration. She answered in the affirmative, and so through the ordinance she was healed of the paralysis. A few months later I was directed to call on them. I stopped by the home of Brother Nate Carrich and asked him to go with me, telling

him I was impressed that I should go but I didn't know why. When we came to the house the children were gathered around their mother expecting that any minute would be her last, so we stayed at the door.

Finally the daughter stepped back and came to me and said, "I think Mother wants to see you." I went then to the bedside of Mrs. Mastros; she could not talk, but I asked her if she wanted to be administered to and she blinked her eye. That was all the strength she had left. We had prayer and administered to her; she went to sleep and slept peacefully. All sat down then and exclaimed or nodded assent, "My what a difference, what a wonderful blessing!"

Later when I was called to her bedside her son said, "Mother has been gradually sinking, and I think she will last but a few minutes longer." After administration she arose from her bed and sat on a chair. Later she called her children around her bedside and, waiting for them to be seated, said, "This is my testimony, and I want you to listen carefully. I know that the church Brother John belongs to is the true church of Jesus Christ on earth, and he is a true representative of that church." She lived but a short time after that.

As a result of this experience I conducted funeral services for five generations; blessed babies, officiated at weddings, and helped many to a better understanding of their God.

As director of religious education of central Michigan I used to visit the branches and try to help them. One Sunday I was impressed to go to West Branch. After having gone about twenty miles I was made to know that the district president would be there, so I was about to turn around and go elsewhere when I felt I must continue on.

The first thing I saw was Brother Byron Doty's trailer house at the church, so I visited the church school. Just before time to start, the pastor came to me and said that Brother Doty wasn't feeling well. Since he had to preach a funeral service in the afternoon and preach again at night he asked me to give the morning address. As I had been prepared for this I was blessed in trying to help.

I have had many similar experiences since coming to Independence. Recently I was impressed to go to a home and talk about finances. I had ministered to some of the needs of this family but kept putting this off until one Sunday morning I was told in a dream that I must go and discuss the financial law. The people laughed at me, and I felt very inadequate, but I knew God had sent me and would help me somehow. At prayer service that week I heard a testimony that they were going to change their ways and work more in harmony with the church.

If God is for us, who can be against us?

Reflections from General Conference

WOULD you like a truly out-of-this-world experience? One that lifts, refreshes, and invigorates the soul to strive for greater heights of spirituality? An experience that carries over for many months and generates the spirit to a degree that it would seem easy to go out and convert a dozen or so people without any trouble at all? Then attend General Conference!

Our long-standing dream had come true. Here and there, among clusters of people, could be heard happy exclamations as they viewed the beautiful facade and foyer of the Auditorium. Seeing such splendid results had an electrifying effect upon people; it gave them a sense of pride in accomplishment, knowing that the best in materials and workmanship has gone into this great symbol of Zion. We caught our breath at the expanse of glass and blazing lights as we looked across one evening from the Stone Church at this beautiful structure, worthy to be seen by thousands of visitors touring Independence every year. This is but the beginning as the church moves out to take her rightful place in establishing Zion.

So large a gathering of our own people is awesome—especially for those coming from the small mission or struggling branch in the more remote areas. Several parking lots and two large fields were required. A special assignment of police and Boy Scouts courteously and efficiently directed the parking of cars.

Equally stirring was the emptying and refilling three times of the great Conference chamber on Communion Sunday in order to serve 18,000 members; and this was done in a quiet, orderly manner—more evidence of astute planning.

What a thrill it was for us to witness the opening of General Conference with the singing of the national anthem as the flag was carried down the aisle by Scouts and Orioles. The prophet then arose to give the signal to unfurl the flags of all nations from the balconies and to give us his welcoming address. Hearing the beloved hymn "Redeemer of Israel" sung by thousands was something never to be forgotten.

We had wonderful classes to choose from; our only difficulty was that we wanted to take advantage of all of them. We were lucky to have friends who shared like feelings so that we could trade notes.

The purpose of the women's department once again was made very clear to me. It shares the total teaching mission of the church. It needs the help of other departments of the church in teaching the good life—the more abundant life—by the development of knowledge, attitude, and skills. Women have a special calling under the guidance of the Holy Spirit, to look beyond themselves and fit themselves by faithful living and loyal enlistment to the cause of Christ by demonstrating a more practical righteousness to relatives and friends. They must help create a richer and more meaningful way of life—going beyond what is required—by their living example. For them obedience to financial law should not be a feeling of duty but a highly privileged way of life.

Some Alabama delegates who had never seen snow had their prayers answered. Thousands sloshed through snow to classes in the new Education Building, the Stone Church, and the Annex, intent on getting everything possible from their classes. The reception for women fell on this day too, giving us a chance to meet members of the General Council of Women and others whose names we had often seen in church periodicals, among them the author of that best loved missionary book, *The Call at Evening*. Balmly spring weather was enjoyed the rest of the week.

Zionist Marriage

A friend whose wedding anniversary was drawing nigh observed that she believed it would be a good idea to renew the marriage vows—to refresh her mind of the covenant signed and the promises made. This coincided perfectly with the class on "Zionist Marriage, a Supreme Challenge," in which we were told that our responsibilities and privileges as wives and co-partners call for a distinct appreciation of the partner as a person of worth, to make the partnership what God designed it to be. Basic in marriage is the *further undergirding* of the strength of the structure: the beginnings are usually happy, but we are concerned with the *living together afterwards* of these partners. There is no phase of the social unit known as home which can replace this partnership. We sometimes hear the statement, "A good mother but a poor wife." A Zionist wife needs to demonstrate by daily, practical living a happy harmonious relationship with her husband. She does not minister to the whole world and neglect her husband. Her husband, family, church, and community follow in that order. She will not take her husband for granted, leaving him to feel unimportant and neglected. Apostle Hanson has said, "Where there is divine love, there is divine sensitivity."

Do we have women in our church who point out mistakes in their husbands' priesthood activities? Do they criticize, wallow in self-pity, and express disappointment in having to sit alone in church? There is no excuse for such an attitude. The wife of a priesthood member can feel equally close to him in spirit sitting in a pew alone while he is working up in front as when he is sitting beside her. She should count her blessings if her husband serves in the priesthood. She should support him, be a part of the service he gives, remember him in her prayers. Leaders know the value and strength that comes through prayer.

A woman felt inadequate to do a certain job and confided this to her husband. He took the matter to God in prayer. The day arrived and she accomplished her task successfully. Returning home afterward, she was met at the door by her

husband. His first words were, "How did you get along?" All she could say was "Thank you for praying for me!"

We often hear of the nonmember husband's lack of interest in the church. In one such case the wife began to take an interest in things that were of interest to him, not indulging in anything unbecoming a Christian, and he noted certain experiences in her life that awakened his interest—a change in her manner of behavior toward him. Suddenly he decided they should attend church together. The day came when he was converted to the restored church. A woman's religion isn't worth very much if her husband isn't the better for it. We need to witness this way to our husbands all the time. Who has the responsibility of making the marriage Zionitic? The one who has the knowledge, the greater sensitivity. The Latter Day Saint wife should support her husband by attitude, behavior, prayer, love, understanding, sympathy, and encouragement. A Zionitic marriage is indeed a supreme challenge. Husbands of nonmember wives can use the same tactics.

Conference Concert

Hearing our own Conference concert sponsored by the General Church Music Department was another special treat. Soloists of great skill and ability, accompanied by the symphony orchestra and the Messiah Choir, gave us a tingling feeling of gratitude mixed with humility that we are so blessed as a church with artistry of this caliber. It was a richly soul-satisfying evening.

Missionary Emphasis

Every day brings with it opportunities to help others. Never has the need been so great. People have all sorts of problems, real or imaginary; the tensions and "whirling dervish" existence of the times bring a multitude of disastrous results to many. We who are warned must warn our neighbor. The world is starving for what we have.

During an evening missionary rally the lights suddenly went out, leaving the Conference chamber in pitch blackness. As we wondered what had happened, a light appeared high above the choir section in the balcony; standing in the light was a white-robed figure. A hush fell over the assembly as the light extended to a man climbing the stairs toward the personage. This man represented a reasonably good church member who had passed on and was standing before the judgment bar. The light flashed to include a third person—the neighbor of the church member. Following interrogation it was revealed that although they had lived on earth side by side as neighbors, the church member had never told his friend about the good news of the Restoration. Now he, too, had crossed to the other side and looked at his friend with anguish, crying out: "Why didn't you tell me?" No excuse could erase the despair—it was too late. This poignant bit of drama served to waken many to the necessity of seizing their opportunities while there is yet time.

Particularly appealing were the missionaries as each came with affirmations from missions around the world. One said: "The Three Standard Books brought them great hope" (speaking of the German Mission). The splendid young men giving their lives to this most noble cause serve to remind us of our responsibilities in keeping the financial law and being about our Father's business on the home front. Missionary kits were distributed to each person present.

Health in the Home

A wealth of good advice and counsel was given by the church physician as he addressed a women's class on health in the home. Knowing how to acquire reserves of health and vitality are essential in our role of guiding and directing the health program in our homes. Certain vitamins are not retained in the system and must be replaced daily—we must be wise in our choosing of foods. We should seek competent counsel and shun incompetent counsel. Having foresight in achieving health in the home is very necessary. Sin is nothing more or less than lack of foresight. A sinful act brings no joy, but it does bring sorrow and pain. The consequences of today's doings are in tomorrow's reaping.

Women's Department Symposium on Family Worship

What a difference in the families that take a little time to plan their morning devotions and evening worship together! Family worship brings a closer unity than any other one thing. Doing things together and recognizing things of value when a child is quite young are extremely important. There is no better time. It may not always be possible to have worship together every day, but every family should try to establish some good habits. Grace at the table can be said with members of the family taking turns—even a two-year-old will respond to this and feel an important part of the group. Older children go through phases of rebellion and deep questioning. If the youth feels that all the family is in tune but him, it can result in permanent injury. He should feel loved and needed; he must find security and peace in the home. Some of the best all-family experiences have been on special occasions—at Christmas or on vacation when pressures were off. As members of a family stand on a rocky point under the sky filled with stars they are lifted up. Nothing can draw a family closer than family worship.

It can be a problem at times to arrange for precious minutes to be alone with a daughter. She may be bursting with "I've waited all day to tell you this, Mother." No mother should miss these opportunities. Many a wonderful experience has come while sitting on the edge of the bathtub listening as daughter puts up her hair!

Social and Cultural Events

All work and no play makes for a poor schedule, consequently there was no lack of entertainment in the Conference planning. There were dramas by the White Masque Players; a pageant showing "Brides through the Years" with original wedding gowns worn by history-making women in the early church (modeled by young women—some direct descendants); receptions for elders and their wives, writers and artists, and Graceland Mothers' Club. Then there were the happy, unexpected meetings of friends; the wonderful fellowship at mealtimes. The comfortable lounge in the lower auditorium was a popular place to meet friends, write letters to home folks, or browse in the Herald Book Shop, the Snack Shop, Women's Bazaar, or Graceland booth.

A Unique Experience

There are many conventions and conferences of course, but this particular Conference of people of like mind coming together from all parts of the world for the purpose of conducting the business of the church is unique. It is so because it is instituted of God; there is no other system like it in all the world.



1957 graduating class (left to right) back row: Amy Grace Platz, Marjorie McFadden, Edna Daniels, Velma Gleason, Lavern Rogers, Fay Kohlman, Marilyn Thatcher, Perdilla Hancock, Barbara McWherter, Catherine Harbstreit, Ila June Brunner.

Middle row: Joan Wonsey, Rosemary Stark, Michele Taira, Nancy Malone, Lola Glaze, Joyce Harding, Patricia Jackson, Christena McGuire, Janet Arakawa.

Bottom row: Winnifred Graves, Marilyn Davidson, Elda Carlile, Connie Staley, Marilyn Schaefer, Eldora Ourth, Geneva Adkins, Juanita Wester, Evelyn Directo (not present: Millicent Riley and Barbara Gaylor).

What Happens to "San" Students

Where do they go? What do they do?

By Vida Butterworth, R.N.

THE Independence Sanitarium and Hospital School of Nursing has graduated 568 professional nurses since it started in 1910.

To help in evaluating the school for the resurvey by the National League of Nursing for National Accreditation, a six-page questionnaire was sent to the Alumnae. Forty-seven per cent of the questionnaires were completed and returned. The purpose of this questionnaire was to determine how adequately the individual nurse had been prepared to meet her professional obligations in her work.

Some of the interesting facts gleaned from these questionnaires follow:

The present marital status shows 80 per cent married, 14 per cent single, 4 per cent widowed, and 2 per cent divorced.

The "San" graduate has an average of one and one-half children—that is the 253 graduates who answered the questionnaire had 185 boys and 188 girls.

Among these nurses 75 per cent are members of the Reorganized Church of Jesus Christ of Latter Day Saints; 14.2 per cent are active in churches of other denominations; 10.8 per cent list no church affiliation.

The graduates from the San School of Nursing are registered in thirty-three states, Alaska, Canada, and Hawaii. Some of them are living in Japan, France, Germany, and New Zealand.

Of the 253 graduate nurses who answered the questionnaire representing nurses from 1914 to 1956, 64 per cent are employed as professional nurses at the present time; 35 per cent report that they have been able to support their family by working as a nurse; 56 per cent supplemented the family income; 24 per cent have financed additional education for themselves; 20 per cent have helped finance additional education for their husbands; 17 per cent have helped finance education for their children.

The nurses answering the questionnaire are employed in many fields in nursing and the health area. The following fields are listed by the nurses:

1. Administration
 - Educational director
 - Director of nursing
 - Health nurses
 - Hospital superintendent
 - Supervisors in nursing specialties
2. Allied health fields
 - Anesthetist
 - Medical records librarian
 - Medical technologist
 - Physical therapist
 - X-ray technician
3. Clinic nurse
4. College nurse
5. Doctor's office nurse
6. General staff nurse
7. Industrial nurse
8. Missionary nurse
9. School nurse
10. Teaching nurses in specialized fields
11. Visiting nurse
12. U. S. government service
 - Air Force nurse
 - Army nurse
 - Navy nurse
 - Veterans' Administration nurse

Within the communities where they work these 253 nurses have been active professionally on off-duty time in helping

with baby clinics; teaching Red Cross first aid and Red Cross home nursing classes; manning the bloodbank; caring for sick neighbors; acting as consultants in times of neighborhood sickness and emergency; participating in civil defense and disaster programs; assisting with or acting as leaders for Cub Scouts, Boy Scouts, Brownies, Girl Scouts, and 4-H Clubs; assisting with immunization clinics for polio, Asian flu, typhoid fever, diphtheria; acting as nurses at school health clinics; maintaining first-aid stations at large community gatherings.

As private citizens "San" graduates have carried on the usual citizenship activities of voting; serving on the election board; paying taxes; keeping up their homes; being active in or leaders of P.T.A. organizations; participating in women's civic clubs; helping with such drives as Community Chest, Red Cross, polio, cancer hospital; acting as foster mothers for delinquent or dependent children.

Religiously the "San" graduates seem to have been active in attending church. Many of them have served particularly as church school teachers, women's leaders, branch secretaries, Oriole leaders, youth or Zion's League leaders, junior church leaders, members or directors of church choirs, church pianists, teachers or nurses in vacation church school, camp nurses at reunion and church youth camps.

All in all, "San" graduates seem to be living worth-while, useful lives as wives, parents, church members, and private citizens.

"San" graduates employed at the Sanitarium in supervisory or teaching capacities: (left to right) Mabel Faulkner, obstetrics, class of '32; Myrtle Grapes Quitmyer, librarian, class of '24; Ina Hattey, nursery, class of '24; Faye Franklin, central supply, class of '21; and Vida Butterworth, educational department, class of '29.



SCHOOL OF NURSING BOOKENDS

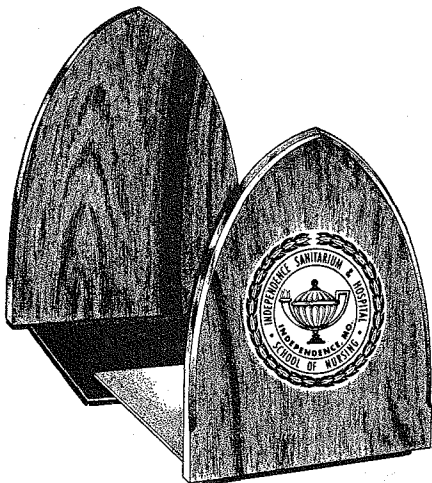
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Question Time

Question

If the elephants, cureloms, and cumoms helped the ancient Americans in placing those huge stones in the temple now in ruins, for whom and when did they do it?

A. H. C.

Colorado

Answer

The only reference we have to the use of animals in ancient America is Ether 4: 21 of the Book of Mormon, referring to Jaredite times. It is a brief statement to the effect that elephants, cureloms, and cumoms were of more especial use to them than were horses and asses which they also had and used.

It was believed at one time that elephants had not lived in America. Then, after the discovery of their skeletal remains, until recently it was thought they dated no later than 8000 B.C. Now, the carbon dating shows them to have existed down to at least 4000 B.C. and probably later, which confirms the probability of their having been used in Jaredite times. (See *U.A.S. Newsletter Number 4*, January 20, 1952.)

It is believed by modern students of Mesopotamian archaeology that the fall of Babel was at least 2800 B.C., shortly after which, according to the Book of Mormon, the Jaredites arrived in America. Therefore, the use of elephants by the Jaredites would, of necessity, have been somewhere between 2800 and 600 B.C., the closing scene of Jaredite times. Also it would have been in proximity of the Land of Cumorah, where the Jaredite bones and records were found.

Knowledge of the use of the animals in question before Jaredite times, would, of necessity require further discoveries by archaeology and/or the discovery of records revealing their uses. The Book of Mormon does not preclude such possibilities.

If these animals continued into Nephite times (but we have no mention of them by the Nephites nor attestation of archaeology) we must look for their achievements in approximately the same area and farther south in Central America.

We must be careful not to ascribe to Book of Mormon achievements any ruins which are known to belong to periods outside of Book of Mormon times. For later Nephite accomplish-

ments we must look among what scientists call "pre-classic" ruins (before A.D. 400) and for earlier Nephite times "early pre-classic" or "archaic." Jaredite times, 600 B.C. back to 2800 B.C., would be classified as "lower archaic."

Far more numerous, as would be expected, are the ruins which were constructed from A.D. 400 and after, called the "classic." These were built after the Nephites had become nationally extinct.

In light of all these facts, we can but conjecture as to what part was played in the building program of ancient Americans by elephants, cureloms, and cumoms.

HAROLD I. VELT

Question

Does the "spiritual meat" and "spiritual drink" mentioned in I Corinthians 10: 1-4 refer to Communion?

H. B.

Kansas

Answer

In a sense, yes. Paul was using here a teaching known as typology, which became common in the early church. The whole point of this particular teaching is the bold application of the story of the travels in the wilderness, the baptism in the cloud, and the enjoyment of miraculous food in the Christian situation in Corinth. Paul speaks first of the cloud and the sea denoting the presence of God over them and the water of the Red Sea on either side of them, this being a type of baptism which is, first, deliverance from the bondage of sin, and entrance into a new life; second, discipleship to Christ and union with him. Paul goes on to point out that the Israelites also had a type corresponding to the Lord's Supper. This is the first time in Christian history that the two sacraments are linked together. The spiritual meat here referred to was the manna eaten in the wilderness, (Exodus 16); and the spiritual drink was the double narrative of the water which gushed from the rock at Horeb (Exodus 17: 1-7), and Kadish (Numbers 20: 1-13).

The point of these illustrations is clear. The reception of miraculous food in the wilderness did not save these Israelites, who were favored of the Lord. All had received the benefits, yet most had been destroyed. The Corinthians have the sacraments, but sacraments alone will not save them. Even the strongest are in danger of the forces of heathenism about

them. Paul, the teacher, sums up this exhortation in I Corinthians 16: 13, 14: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity."

CECIL R. ETTINGER

Question

Is Satan able to discern our thoughts as God is?

D. R.

Illinois

Answer

I do not believe Satan is able to discern our thoughts as does God although upon occasion it would almost seem to us that he can. When Satan enters into the heart of a man, that man becomes a servant or subject of Satan, and his hopes and his aspirations are subject to Satan. Satan is very cunning and wily and able to deceive us and draw from us the thoughts which we have within our hearts, if we are not on guard. But we note that Ammon said, "The heavens is a place where God dwells. . . . Yea, and he looketh down upon all the children of men: and he knows all the thoughts and intents of the heart: *for by his hand were they all created from the beginning*" (Alma 12: 108, 110). Thus we learn why God is able to know our thoughts. We are his creatures, and the power to discern thoughts is given by his Spirit. Alma, speaking to Zeezoram, said, "For behold, he knows all thy thoughts; and thou seest that thy thoughts are made known unto us by his Spirit" (Alma 9: 4).

It is inconceivable to me that God would give this power to Satan. Nowhere in the Scriptures do we find he has received such power.

Satan does have power over his own dominion, because men have given themselves over to him. Therefore he is able to accomplish his evil designs by putting his evil desires in their hearts. Deception and hypocrisy give the adversary power in our lives (Doctrine and Covenants 50: 3 a), but the power to discern the thoughts of men lies with God: "There is none else save God, that knowest thy thoughts and the intents of thy heart" (D. and C. 6: 7 b).

In James 4: 7 we find, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." It is thus we may overcome Satan.

ALFRED H. YALE

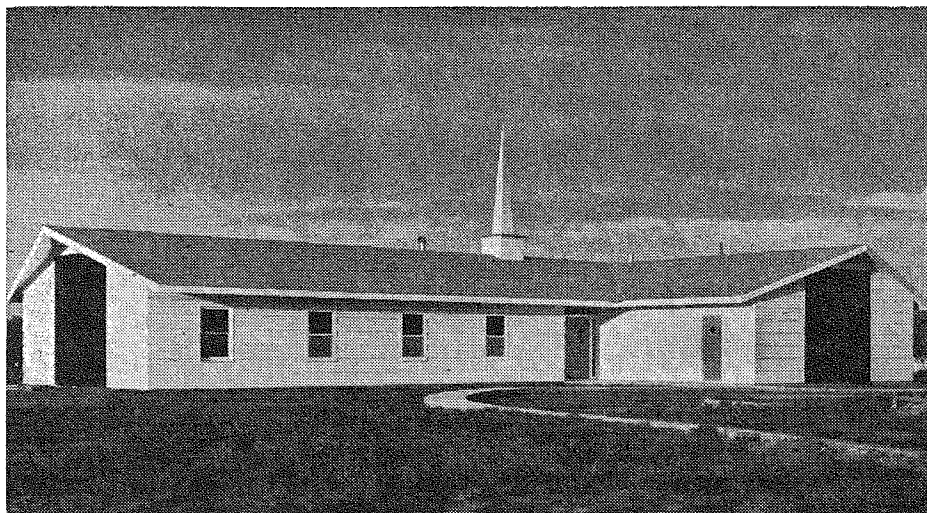
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Church Opened

at Atkinson,

Nebraska

A SMALL GROUP of people (twenty-five to be exact) have accomplished a herculean task of building construction in the north central part of Nebraska. On Sunday, May 18, special services and an open house introduced



the church to the community of Atkinson, Nebraska. Approximately three hundred people from the community and surrounding towns attended the opening.

Construction of the church was begun last fall under the direction of a building committee. Most of the work in the building was donated by the members of the congregation. The site of the building is adjacent to U.S. Highway 20 in the northeast part of Atkinson. Since the congregation anticipates growth the chapel has pews for seating 110 people and it will accommodate about 150 with the addition of chairs. One wing of the L-shaped building will house the church school department.

District President Arthur F. Gibbs was in charge of the opening service, and Emery Jennings, president of Far West Stake, was guest speaker. The mayor of Atkinson, Willard S. Linville, presented a brief welcome in behalf of the community. Ralph Schrunk, the mission pastor, offered the invocation at the service. Other members participating in the opening service were John F. Schrunk, Jr., Fred R. Horne, Jr., Mrs. Vera Paddock, Mrs. Lois Ries, and Miss Verna Pruss.

The building committee which spearheaded construction included Roy L. Ries, Charles R. Peterson, Fred R. Horne, Jr., Vera E. Paddock, and Ralph Schrunk.

A Triumphant Faith

RECENTLY an eighty-four year-old cousin of mine died. She was a granddaughter of a man who in 1840 became a member of the church in Lancashire, England, and with his family came to Nauvoo early in 1841. He paid little attention to anything religious after the death of Joseph and Hyrum Smith, taking no stock in the leadership of Brigham Young. And so his children grew up without religious training, as did also many of his grandchildren.

I believe this cousin who recently died made no religious profession during her life, as was the case with other members of her mother's family.

My grandmother, the youngest sister of this grandfather, was baptized in England and came to Nauvoo with other members of the family at the same time. She was married to my grand-

father Richard Lambert, in the home of this brother at Nauvoo in 1843, spending practically all her life in Hancock County, Illinois, where she passed away in 1902. They had no use for Brigham Young. But they were active church people all their lives, raising a family of six boys and six girls; my mother was the oldest girl. In their home in 1863 the branch of the Reorganization in that community was formed.

When this cousin died I wrote her daughter, a grown woman, a very personable soul. Among other things I said I hoped her Christian faith was such that she could find at least some of the consolation I had found in mine, reminding her that my faith led me to have an abiding conviction that eventually truth would triumph over false-

hood; that right would prevail over wrong; and that at last life would triumph over death.

I am happy that, though my grandmother could not leave to her children the amount of property her brother left to his children, she did leave to her children and to her children's children a consoling faith that is not to be compared with material things. Of her six sons, one was an apostle, one a bishop, two were elders, and one was a teacher.

"Let us not be weary in well doing; for in *due season* we shall reap, if we faint not."—Galatians 6: 9. My grandmother had a triumphant faith. It still lives unto the fifth and sixth generations.

MARK H. SIEGFRIED

Briefs

Women Hold Institute

ONSET, MASSACHUSETTS.—An institute for women of Southern New England District was held at Onset June 21. Florence Sinclair, district women's leader, was in charge and the theme was "In Search of Spiritual Power through Prayer, Study, and Service."

The morning meditation prepared by Elder Ralph Power of Attleboro stressed these goals through recorded hymns, Scripture, poetry, and prayer. Guest teach was Ethel Squire of New York, General Women's Council member. Jean Hallgreen of Providence was in charge of the buzz session. Audrey Hardy of Boston gave a resumé of courses of study available through the School of the Restoration. The day closed with a dedication service conducted by Patriarch Roy Squire, assisted by District President Victor Witte. About sixty-five women were present.—Reported by MRS. A. L. FISHER

Seven Recent Baptisms

BUCHANAN, MICHIGAN.—A Skylark recognition service was held May 25. Twenty-four girls received awards. Seven completed fourth-year work, and are now ready to become Orioles this fall. They are Karen Everingham, Jean Crumley, Wanda McDuffie, Dawn Cosgrove, Leslie Watson, Sharon Huling, and Brenda Martin.

Skylark leaders of the town group are Faye Hilla, Mrs. Gale Cosgrove, Mrs. William McDuffie, and Mrs. Paul Starr. Leaders for the country group were Mrs. John Womack, Mrs. John Martin, and Mrs. Melvin Stoner.

Vacation church school was held June 9-13. Total enrollment was 125, growing steadily through the week. Half were friends of member children. A truck was furnished and driven by a farmer in his neighborhood. He picked up twenty-three on Monday, and forty-seven on Friday. Several came from Galien each day. Drivers were also on the staff, and Mrs. John Martin was director.

Evelyn Womack and her three children, Ronnie, Jennifer, and Jimmy, were baptized June 8 by Melvin Stoner. Dawn and Douglas Cosgrove were baptized by Paul Starr. They were confirmed June 29 by Elders Joseph Gross, Ancil Burroughs, Leo McCarty, Cecil Wismer, and Jack Rees, pastor. On July 2, John Womack, husband and father of the family first baptized, was baptized by Brother Stoner. He was confirmed July 6 by Elders Burroughs and Rees.

Judy and Holly Starr, Deanna Boyce, and Michal Martin attended senior high camp at Camp Manitou.

Ronnie Womack, Clifford Smith, and Gary Curtis attended junior high boys' camp. On the staff were Jack Rees, director; Mrs. Rees, business manager; Geneva Swaim, handcraft; Deuaine Lake, archery; Bernice Virgil and Mrs. Gilbert Renbarger, cooks.

Jackie Rees and Sandy Helms attended junior high girls' camp. Mrs. Rees had campfires, and Bernice Virgil was cook.—Reported by OLIVE STONER

Rural School Very Successful

OAK HARBOR, OHIO.—The church is in a rural area, but vacation church schools have been held for four years. This year, ninety-six were enrolled. The average daily attendance for the nine days was eighty-five. Fifty-

eight were from nonmember homes. On the evening of the ninth day of the school, a program was presented for parents and friends.

During the week of June 29, twelve were baptized. Nine were children, and three were adults. A confirmation service was held July 13. District President Lloyd Lynn of Toledo, Alvin C. Wadsworth, pastor, and Elders Edgar W. Robertson and Ervin Wadsworth officiated in the confirmation service.

The Saints are trying to complete their building project this year.—Reported by MARGERY WADSWORTH

News of Mission

CHANUTE, KANSAS.—The mission meets in the Odd Fellows Hall each Sunday morning for church school and morning worship. Enrollment is twenty-nine, and average attendance is twenty-four.

Vacation church school was held at the Bill Bath farm near Earlton June 16-20. Mrs. Bath was superintendent. She was assisted by Mrs. Ervin Brune, Mrs. Harvey Mowrey, Mrs. Arthur Evans, Karen Earnest, Janice Carlson, and George M. Carlson, Jr. Twenty-two children attended.

The women's department has had ten meetings since January 1, with an average attendance of eight. Mrs. Howard Griffith of Independence, Kansas, was guest speaker at a meeting May 9 at the home of Josie Hibbs. The women are helping the building fund by selling greeting cards and gifts.

The building fund has now reached \$1,900.00.

Visiting ministers have been District President J. A. Pray of Pittsburg, Kansas; Elder Robert Trimble, Pittsburg; Elder Charles Cadmus, Parsons, Kansas; Lawrence Deck, Hutchinson, Kansas; E. L. Coldren, Bartlesville, Oklahoma; and J. Arthur Dixon and the new district president, Frank Kyser, both of Miami, Oklahoma.—Reported by MRS. EARL BAIN

Ordinations to Aaronic Priesthood

SIOUX FALLS, SOUTH DAKOTA.—On July 27, two young men were ordained priests.

They were William F. Stall, ordained by his father, Elder W. W. Stall, and Elder Russell Pearson; and Kenneth Swails, ordained by his brother, Elder Norman Swails, and Elder Charles A. Gunlock.

The service was conducted in Sioux Falls.—Reported by CORA EMERSON

Men Take Part in Project

LEON, IOWA.—The men of the congregation have been in charge of parking cars at the 4-H fairgrounds. Proceeds will go into the building fund.

Paul Griffith of Lamoni, Iowa, helped make this project possible, and the Saints are grateful to all who helped with it.—Reported by DORIS MARSHALL

Successful Series

PLEASANTON, KANSAS.—A series was held June 1-22 by Elder Peter H. Harder, which was well attended and good interest was shown. A baptismal service was held for Edith Leonard. She was baptized by Brother Dennis and confirmed at an evening service.

A Children's Day program was held, with seventeen children participating under the direction of Ardelta T. Haman and Alma Springer.—Reported by ARDELLA T. HAMAN

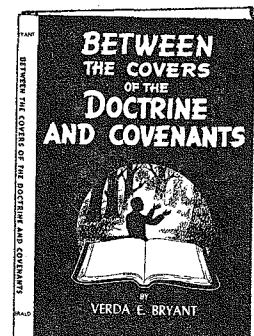
Branch Election Held

DUNLAP, IOWA.—Elder Francis Harper, Sr., was guest speaker on July 24. He is from Woodbine, Iowa. His subject was "What and How to Tell Your Neighbor."

Branch election was held July 24 with results as follows: Elder George Smith, pastor; Claude Black and Dennis A. Sturgill, counselors; Evelyn Volkhart, secretary; Leslie Franklin, treasurer and church school secretary; Claude Black, Frank Crandall, and Robert Probasco, auditors; Nadean Probasco, junior League leader; Doris Sturgill, junior church leader and correspondent; Pauline Wilkins, church school director; Florence Belle Frazier, historian, chorister, and local news reporter; Elizabeth Black, women's leader; Leslie Franklin, Earl Howard, and Robert Probasco, building committee; Claude

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Black, solicitor; Wanda Kauffman, adult leader; Earl Howard, janitor; Dennis A. Sturgill, junior young people's leader; Violet Smith, recorder.

Danny Jo, infant son of Mr. and Mrs. Lloyd Smith, was blessed August 3 by his paternal grandfather, Elder George Smith, and Elder Guy Johnson of Denison, Iowa. The blessing preceded the Communion service.—Reported by DORIS HOTZE STURGILL

New Officers Chosen

WRAY, COLORADO.—At the branch business meeting held August 3, District President S. F. Bullard was in charge. The following officers were elected for the coming year: Charles A. Zion, pastor; Ted Zion, treasurer and church school director; Ruby Bullard, women's leader and Zion's League leader; Flossie Merritt, music director; Jessie Velut, branch secretary; Harlan Zion, church school secretary; Bertha Hesse, adult leader; Ludean Zion, young adult leader; Lettie Zion, junior leader; Irene Palmer, publicity. Mrs. Loren Truman, book steward, Bertha Hesse, solicitor, and Lettie Zion, historian, were sustained.

The new pastor appointed the budget committee and his counselors, Alfred Bullard and Henry Hesse. They were sustained by the congregation.—Reported by LETTIE B. ZION

Vacation Church School Report

MACHIAS, MAINE.—The vacation church school was in session during the week of July 25 in the West Kennebec district. It concluded with a program Sunday morning.

Work done by the pupils was displayed, and certificates were presented during the church school hour.

Elder Virgil Foss and Mrs. Edith Bryant were co-directors. There was an enrollment of forty-two.

Assisting teachers were Mrs. Laura Hall and Mrs. Barbara Foss, kindergarten department; Miss Rena Foss and Miss Avis Manchester, primary; Mrs. Thalma Foss and Mrs. Mabel Hall, junior. The theme was "Jesus, the Everliving Savior."

Clive Davis, son of Mr. and Mrs. Grover Davis of Hampden, was speaker at the Sunday evening service. He will attend Grace-land this fall.—Reported by MRS. EDITH BRYANT

July Broadcasts from Local Church

CHADRON, NEBRASKA.—On July 20, Elder Tommy Thompson visited the branch, delivering both the morning and evening messages.

District leaders, Mr. and Mrs. Ward Hougas, visited July 23. Sister Hougas met with the women's group and Brother Hougas brought the message.

Cora Berry and her little daughter, Diana, were baptized Sunday evening, July 27, by Darrel Coburn and confirmed by Wayne Coburn.

Bradley Wade, infant son of Duane and Margaret Tyree, was blessed the same evening by Brother Wayne Coburn.

During July the eleven o'clock service was broadcast over KCSR direct from the church.—Reported by RUBY M. GUSNER

Burn Mortgage on Lot

MODESTO, CALIFORNIA.—The branch recently held a ceremony for the burning of the mortgage on the lot for the new church.

Following the Sunday morning service, during which the pastor, Elder C. V. Blair, gave a short history of the branch at Second and G Streets, the meeting was adjourned to the park adjoining the lot, where a potluck dinner was served to more than fifty members.

After dinner a dedication service took place on the new building site. Speakers for the dedication ceremony included Elders Blair and D. C. Elliott.

The ceremony was concluded with a prayer by Russell Jordison.—Reported by LOLA DOWNING

Southern Oregon District News

MEDFORD, OREGON.—The Zion's League leaders held an institute May 24-25. District Youth Leader Frank Tucker spoke on what the Zion's League can do in the work

of the kingdom. Objectives and duties were discussed. Elder Robert Seeley gave the Sunday morning sermon.

A teacher's institute was held in Eugene, Oregon, May 30 and 31 and June 1, with Clifford Cole as instructor and Sunday morning speaker. There were workshops demonstrating films, slides, flannelgraphs, and puppets.

Youth camp was held at Fir Point Christian Camp in Glendale, Oregon, June 15-21, with forty-two young people and sixteen adults (staff) attending. Evangelist Miles Whiting, Frank Tucker, Robert Seeley, and John Thumm were in charge. The camp was given the name "Kumbaya" which is a Swedish word meaning "come by here."

The district was well represented at the Lewis River Reunion held in the Columbia River District July 13-20.

A priesthood retreat was held at Todd Lake, Oregon, July 26-27. The theme was "As My Father Hath Sent Me, Even So Send I You."—Reported by PEARL FORD

Church Dedication

LOGAN CREEK, MISSOURI.—Sunday, March 30, was a happy day for the Saints of Logan Creek Branch and Southern Missouri District, for they shared in the dedication of the church as they met for district conference. Apostle D. T. Williams preached the dedicatory sermon. Branch President W. A. Kuntz and District President John G. Wight were associated with Brother Williams in the service.

During the past year, the Saints worked hard to install a lovely hardwood floor, redecorate the interior, point up the exterior walls, and erect a new fence along the parking area in front of the church.

Brother W. P. Bootman was the first missionary to come into the area. In due time he and Brother A. M. Baker were privileged to organize the group into a branch in 1911. For many years the branch met in a schoolhouse. In 1936 the present building was begun on a lot donated by Brother and Sister A. J. Ferguson.

The present size of the congregation is no indication of the real value of the work, for many have moved from the area to obtain employment in and around St. Louis. A good share of these have become stalwarts of other congregations in the district.

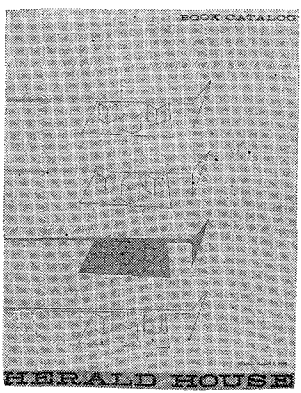
Three men have served as branch presidents during the life of the branch. Richard Counts served in 1912, J. D. Keathley from 1913 to 1929, and W. A. Kuntz from August, 1929, until the present.

Among other priesthood in the branch have been Harry Counts, priest; Frank Randolph, teacher; and W. A. Counts, priest. Many visiting ministers have preached in the branch, among them J. T. Davis, Brother McFadden, John Nunnally, A. V. Closson, Henry Sparling, John Cunningham, J. C. Chrestensen, J. W. Paxton, W. E. Haden, J. Charles May, J. T. Riley, William T. Guthrie, Bill Williams, and many others.—Reported by JACK G. WIGHT

Recent Baptism

SAND SPRINGS, OKLAHOMA.—Harold Bertrand Thompson, son of Mrs. Sharon Thompson, was baptized August 3 at the Central Church in Tulsa by Elder J. L. (Roy) Bullard, pastor of the Sand Springs Branch.

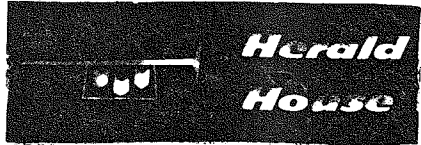
Following the baptism, Bert was confirmed by Elder A. S. Ervin and Elder Bullard.—Reported by MAY BLOSS



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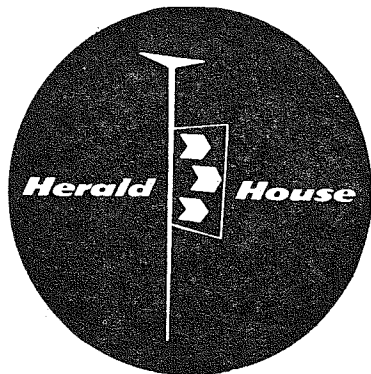
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Tri-District Senior Adult Camp

Place: Happy Valley Conference Grounds, Santa Cruz, California
For Whom: Adults, 60 and over
Time: October 24 - 26, 1958
Cost: \$6.50
Staff: Director, Reed M. Holmes
Business Manager, Clayton C. Condit
Guest Ministers, Louis J. Ostertag
James Damron
Edward A. Spencer

SCHEDULE

Friday: 3:00 p.m. — Registration
5:30 p.m. — Dinner
7:00 p.m. — On Being Grandparents
(Bring pictures of your grandchildren.)
8:30 p.m. — Campfire - Memories

Saturday: 7:00 a.m. — Reveille
7:45 a.m. — BREAKFAST
9:00 a.m. — Prayer Service: The Lord Is My Shepherd
10:30 a.m. — Achievements of the Golden Years
12:00 — LUNCH
2:00 p.m. — The Senior Adult and Creative Pastimes
(Bring samples of your hobby.)
5:30 p.m. — DINNER
7:00 p.m. — Health Problems of the Senior Adult
9:00 p.m. — Campfire — Tomorrow's Memory

Sunday: 7:00 a.m. — Reveille
7:45 a.m. — BREAKFAST
9:00 a.m. — Hymns and Our Theology
10:00 a.m. — Keeping Current with the Church
11:00 a.m. — Prayer Service: The Fruits of the Spirit
12:15 p.m. — DINNER

REED M. HOLMES

Appointees' Addresses

R. Wayne Banta
Route 3
Columbia, Missouri

Richard M. Reid
45-420 Pua Makahala
Kaneohe, Oahu, T. H.

Joe Serig
9 - C Street S.W.
Miami, Oklahoma

Notice to Members in California

Elder Stanley H. Sessions, church school director for the Pacific Beach branch, San Diego, California, is moving with his family to the Naval Ordinance Test Station, China Lake, California.

Since there is no organized church group on the base, Brother and Sister Sessions are interested in holding cottage meetings, church school, and prayer services in the home after September 1. They would be most happy to make contact with service personnel in the area.

CARL MESLE, *Executive Secretary*
Ministry to Armed Forces Personnel

ENGAGEMENTS

Bruner-Wallis

Mr. and Mrs. Clarence Wallis of Durango, Colorado, announce the engagement of their daughter, Sandra Kay, to Robert L. Bruner, son of Mr. and Mrs. O. R. Bruner of Kansas City, Kansas. Both attended Graceland College, where Sandra will be a sophomore this fall. Bob will be a junior at the University of Kansas. A June wedding is planned.

WEDDINGS

Lucas-Whiting

Carmen Kay Whiting, daughter of Mr. and Mrs. C. M. Whiting of Forest Grove, Oregon, and Gary Robert Lucas, son of Mr. and Mrs. Raymond Lucas of Albany, California, were married July 6 in a double-ring ceremony by Elder Tom Beil at the Methodist Church in Forest Grove. They are making their home in Berkeley, California, where both will attend the University of California this fall.

Myers-Mack

Donna Marilyn Mack, daughter of Mr. and Mrs. Harry A. Mack of Columbus, Ohio, and Thomas E. Myers, Jr., son of Mr. and Mrs. Thomas E. Myers of Columbus, were married July 3 in a double-ring ceremony at the Reorganized Church in Columbus, Elder Robert E. Madden officiating. They are making their home in Columbus.

Ayers-Gilmore

Lela Gilmore of Anchorage, Alaska, and Dean Ayers of Madrid, Nebraska, were married July 27 at the Reorganized Church in Imperial, Nebraska. Elder Randall Collins, brother-in-law of the groom, officiated. Both bride and groom are graduates of Graceland College. They are making their home in Lincoln, Nebraska.

Minnesota District Men's Retreat

The Minnesota District men's retreat will be held September 6 and 7 at Lyman Lodge, Y.W.C.A. Camp in Excelsior, Minnesota. All men, sixteen years and older, are invited. Seventy Russell F. Ralston will be the speaker-instructor. The cost is \$7.50 until August 18, \$8.00 thereafter. Requests to attend should be sent to John L. Whipple, 3809 Columbus Avenue South, Minneapolis 7, Minnesota.

Crusade for Christ in Chicago

A "Crusade for Christ," with Seventy Al Pelletier as speaker, will be held in Chicago District beginning September 7 at the Calumet High School, located near 83rd and Throop Streets. Prayers for its success are requested of members throughout the world. The auditorium will seat 1500 people, and those living in that area are urged to attend. Special music will be provided each evening.

ELBERT R. SERIG

Priesthood Journal Needed

Mrs. Benjamin M. Anderson, 5020 California Street, Omaha 32, Nebraska, needs a copy of the *Priesthood Journal*, Volume 4, for January, 1938. Please write her concerning the publication before sending it.

Books for Sale

Brother W. R. Adams of Logan, Iowa, has several volumes of old books which belonged to a relative, and he is trying to dispose of them. These consist of Bible encyclopedias, church histories, biographical books, and source books such as the Bible and Book of Mormon.

Those interested should write him concerning condition and price.

Klostermayer-Shaw

Donna Lou Shaw, daughter of Mrs. Adeline Shaw of Independence, Missouri, and William H. Klostermayer, son of Mr. Robert Klostermayer of Versailles, Missouri, were married August 2 in a double-ring ceremony at the home of the bride's mother, Elder Max Stowell officiating. Donna is a graduate of Graceland College, class of '53. Both she and William are graduates of the Kansas City Art Institute. They are making their home in Springfield, Missouri.

Weddle-Travis

Joyce Marie Travis, daughter of Mr. and Mrs. Percy T. Travis of Holyoke, Colorado, and Franklyn Claire Weddle, son of Mr. and Mrs. Franklyn S. Weddle of Independence, Missouri, were married August 2 at the First Methodist Church in Holyoke. Elder Charles Neff of Independence officiated at the double-ring ceremony. Joyce, a graduate of the Independence Sanitarium and Hospital School of Nursing and Graceland College, is employed at Children's Mercy Hospital in Kansas City, Missouri. Claire, also a Graceland graduate, attended the University of Kansas and Central Missouri State College. He is employed by the Atomic Energy Commission in Kansas City. They are making their home in Independence.

BIRTHS

Elder and Mrs. Norman Page of Goodland, Kansas, became the parents of a daughter, Laura Elizabeth, on June 22. She was blessed on July 6 by Elders J. R. Graybill and Conrad Graybill. Elder Page is missionary for the Kansas-Colorado District.

Mr. and Mrs. Larry Bosshardt of Forest Grove, Oregon, announce the birth of a daughter, Minden Pearl, born July 17. Mrs. Bosshardt is the former Ruth Hedrick. Both parents attended Graceland College.

Mr. and Mrs. Elmer Gelhorn of Oak Park, Illinois, became the parents of a daughter, Brenda Orzelle, on March 31. She was blessed on June 1 at First Church in Chicago by Elder Harold McCaig and High Priest E. W. Chandler. Mrs. Gelhorn is the former Doris Studtmann.

Mr. and Mrs. Curtis L. Pettigrew of St. Joseph, Missouri, announce the birth of a daughter, Karen Sue, born July 13 at the Missouri Methodist Hospital.

Mr. and Mrs. David Houston of Tama, Iowa, announce the birth of a daughter, Kathy Ann, born July 1. Mrs. Houston is the former Janet Srader. Both parents are graduates of Graceland College, class of '57.

Mr. and Mrs. Vern H. Johnson of Carbondale, Illinois, announce the birth of a son, Kyle Brian, born July 11 at the Doctors' Clinic Hospital in Carbondale. Mrs. Johnson, a graduate of Graceland College and Central Missouri State College, is the former Eleanor Ann Weddle of Independence, Missouri. Mr. Johnson is attending the University of Southern Illinois at Carbondale.

DEATHS

BEEBEE.—Edward Minor, son of George and Abigail Beebe, was born January 17, 1871, in Carroll County, Iowa, and died July 2, 1958, at McCook, Nebraska. He was married on September 4, 1892, to Hallie Reynolds, who preceded him in death on January 2, 1916. A son, Forest, died in infancy, and another son, Edgar, died in 1943. He had been a member of the Reorganized Church since his youth.

Surviving are two sons: Robert of the home and Earl of Stockville, Nebraska; two daughters: Lenora Crabtree of the home and Bessie Briggs of Spokane, Washington; sixteen grandchildren; twenty-four great-grandchildren; and two great-great-grandchildren. The funeral was conducted by Elders William McCurry and Ammon Beebe. Burial was in the River View Cemetery at McCook.

ROBERTSON.—James Vinson, was born August 22, 1873, in Kentucky and died July 28, 1958, at Sacramento, California. He had been a member of the Reorganized Church since January 9, 1955.

He is survived by his wife, Lillie, to whom he was married seventeen years ago; two sons, Robert L. and Louis M.; two stepdaughters: Mary Crow and Fern Duchow; two stepsons: Saari and Elmer Scott; and one grandchild. The funeral was conducted by Evangelist William H. Dawson at the Chapel of the Flowers in Sacramento. Cremation was at East Lawn.

Letters

Participation in Church Services

The editorial of June 30, "Congregational Participation in Church Services," brought to mind some ideas I have on this subject.

I believe that more hymns before the preaching service would be a wonderful way to stop people from talking to one another as they often do during an organ prelude. I do not believe responsive readings are the answer; they are too much like routine—too many people read but do not feel that they are reading. Printed readings do not let deep feeling come from the heart. Singing is different, I believe.

Limiting a preacher to thirty minutes is not good, for he may worry too much about the time limit. When I am very absorbed in a service time means absolutely nothing. At such times, people cannot help feeling the Spirit's influence, even if they have never felt it before.

Sunday evenings are a wonderful time for class study or discussion. Question and answer series instead of sermons give people, especially newcomers, a chance to secure answers to questions they have regarding the church and the gospel. Also, if more people would take an active part in lesson study and class sessions during church school, they could have the participation they seem to want.

Here in San Francisco we have a class on the tracts of the church. I have learned much in this class; the discussions are many and varied. I hate to miss even one Sunday. Many find these discussions a real help to missionary endeavor.

These are some of my thoughts. I believe that today we are in too much of a worldly routine and not enough different because we seem to want to be similar to others and not get too far off the beaten track of other churches' worship programs. We are different. Let's let the world know it!

ALICE L. BLOOM

San Francisco, California

Letter of Appreciation

I was happily attending the Kansas District Reunion when suddenly I lost my balance,

fell, and suffered a broken hip. I was taken by ambulance to St. Joseph Hospital in Wichita. I regretted so much having to leave that lovely spot and the fellowship of my brothers and sisters who are so very dear to me. They all went to our heavenly Father in my behalf, even the little juniors. Each held me up before the throne of grace with his thoughts and prayers.

Immediately after the accident, the reunion doctor and nurse were there to give me first aid. The doctor said he was sure I had a broken bone. I believe it was wisdom in our heavenly Father to permit me to have this experience to teach me many things I needed to know. Before, I had had no deep feelings for others who were sick. It seemed to me that I was being thoughtful to ask about my sick friends, send a card, or maybe visit them once and feel satisfied with what I had done. Now I know there is more I can do. I know, too, how attentions from friends and loved ones can contribute to the happiness and well-being of an ailing person.

How wonderful and attentive the elders were and great were God's blessings to me through administration. The doctors and nurses were kind and helpful. My family stood by with many words of love and encouragement. I am sure the Great Physician was over all to give direction.

I am making a speedy recovery at home. I wish to express my thanks to every person who has helped me this far along the road by stating that my goal for the future is to live a life of service for my heavenly Father, my brothers and sisters my neighbors, and all who helped me in the dark hours.

I fell I have learned many things through my suffering. Pray for me that I will keep the faith and continue to have this love in my heart that I feel at this time.

MRS. JAMES C. RHODES

Wichita, Kansas

Note of Thanks

I am deeply grateful for the prayers offered in my behalf during my recent hospitalization. I feel that the surgeon's hands were divinely guided. I am now well on my way to recovery.

HARL JOE KITCHINGS

Helena, Montana

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WTAM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLDF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRF	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1450	July 21-25, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

FOOTPRINTS

I glanced over my shoulder, and there my small friend was following in my footprints along the sandy beach. I smiled to myself. My strides were long, and he was stretching to place his prints in mine. Then I thought of Jesus as he walked the shores of Galilee. The men who followed him were stretching to meet his marks, too. Today men are still stretching to reach his mark.

Keith Stokes

THE CURTAINED WINDOW

The smallest room on the second floor back wasn't needed for anything else, so there was no opposition to the proposal to make it into a study. Painted in soft colors, equipped with bookshelves, desk, chair, and couch, it became a snug harbor for rest, reading, and writing. Heavy cafe curtains at the windows insured privacy.

All it lacked was a view. A window is good to look through if there is something to look at; it is a frame—the picture must be supplied. The curtains were kept drawn.

Meanwhile, the "deep tangled wildwood," so attractive in song and so unsatisfactory in a

back yard, was brought under control. Trimmed trees and shrubs, lawn and garden, even a small regiment of vegetables, appeared.

One day came an impulse to push the curtain back. There was the view. From above, the yard made a modest but attractive scene. In this little area peace and quiet reigned.

Perhaps there is some quiet area in your life that you have overlooked, some place where you can find peace and a bit of beauty. You cannot clean up the whole untidy world, but you can landscape one yard. Then push back the curtain and look at your own retreat. You may find a blessing waiting for you there.

L. J. L.

WHAT YOU DON'T SEE

Much has been written and said recently to indicate that the Saints are conscious that God requires our best as he sees all we do. The old philosophy, "What you don't see won't hurt you," is not for us.

I remember a home-talent play in which a man was sweeping when a knock came at the door. He got a laugh by hurriedly sweeping the dirt under the rug.

As I walk to work each day, I pass a corner house where only one side of the yard is used. That has flowers and shubbery. The grass is trimmed at the edge of the walk, and the snow is cleaned in winter. The yard and walk on the other side of the house has been neg-

lected for years. Tree branches ride the ground; dirt, grass, and snow remain on the sidewalk; it is under the rug so far as this man is concerned.

This reminds us of Anthony Euwer's famous "Limerick":

As a beauty I am not a star
Others are handsomer far;
But my face—I don't mind it
Because I'm behind it;
It's the folks out in front that I jar.

Perhaps Anthony could not afford a mirror and did not have an electric razor. Then there are those who just don't care how much they make other people suffer.

C. B. H.

CLIFFORD R CRAVEN
SOS NICHOL
LEE'S SUMMIT MO
9965-2-59

CHECK THIS!

Have you ordered your subscription to the "General Conference Bulletin" yet? Last week's *Herald* had a pink insert which contained a coupon for you. If you missed that, fill in the coupon below, and send it along with your remittance to Herald House or hand it to your Book Steward. Remember, your branch earns a commission on all purchases and orders through your Book Steward. Subscription rates are listed below.

Regular letter rate, U. S. A.	\$1.50
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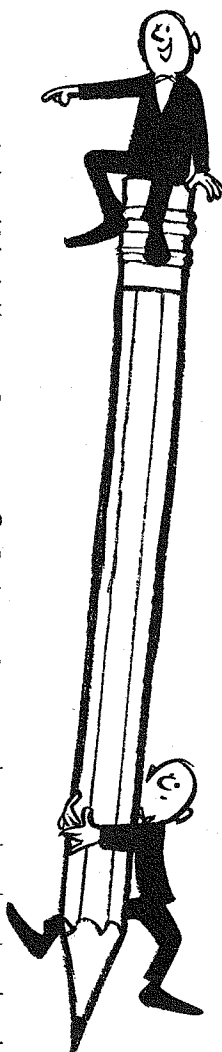
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SAINTS' HERALD

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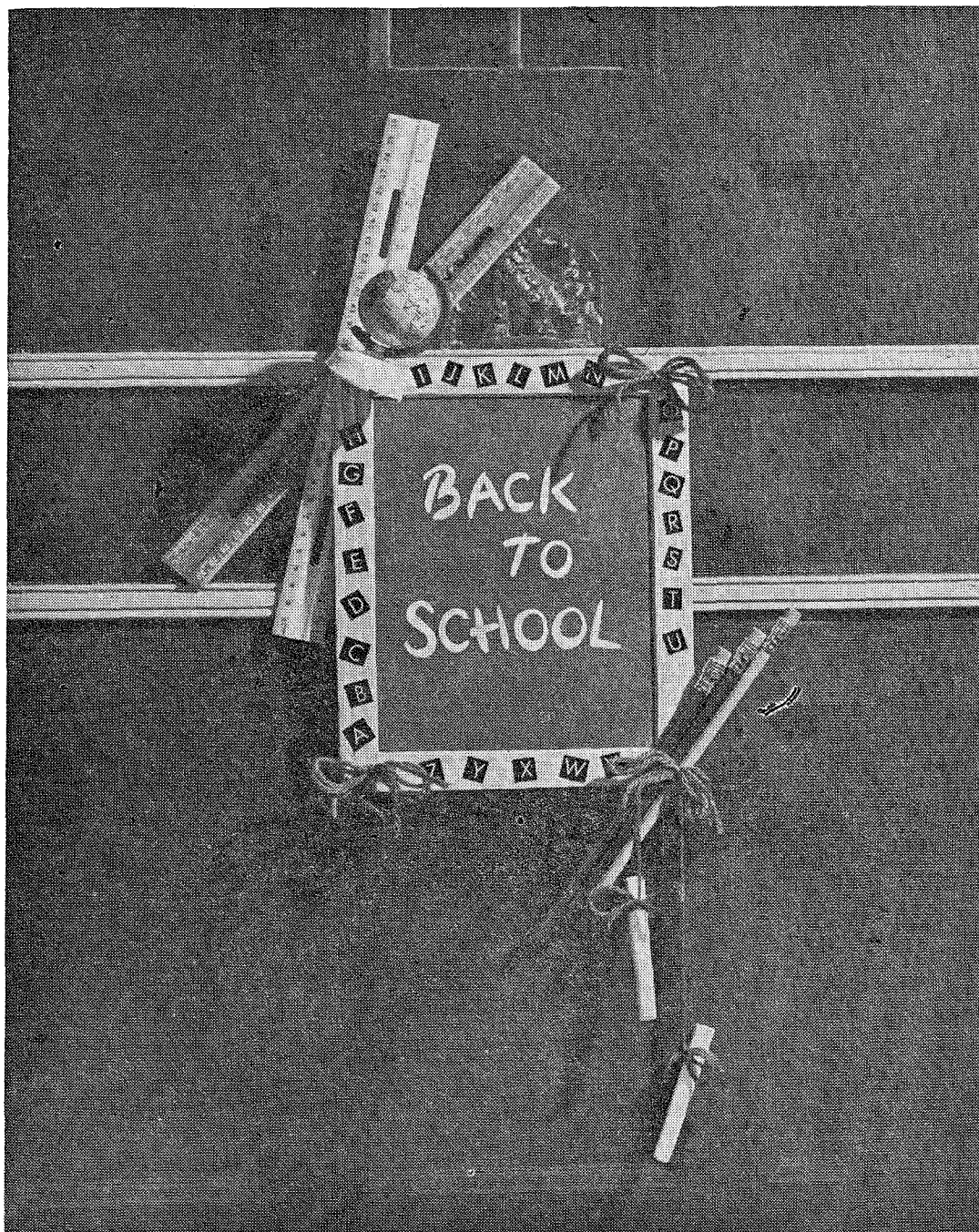
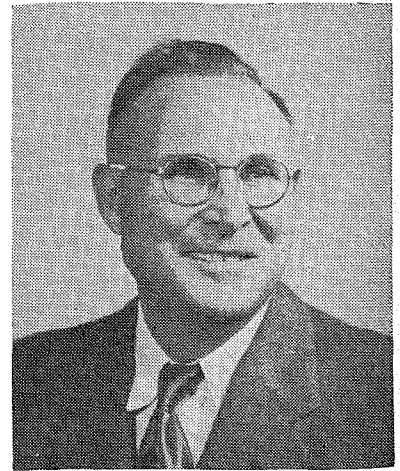


photo
by
Marion
Pease

We'd Like You to Know . . .

William Wallace Strong



W W. STRONG was born and reared in the church. However, when he attended college and began his career as a teacher he was unable to attend services at his own church, so he taught Sunday school classes in the Baptist and Methodist churches.

During a summer session at the University of Kansas Brother Strong went before an examining board for his Master's degree.

"I was asked, 'Who was the greatest teacher?' I answered, 'The Christ.' Other questions followed concerning religion and what I believed. Finally the chief examiner said, 'Christ was nothing but a propagandist. You have very little knowledge about the Bible and what you believe. What little you think you know someone has told you.'

"This statement left me with the wind knocked out. Later I became furious. I resolved to study and know something

about my church, the Bible, and what I believed. This experience happened in 1937 and was a turning point in my life."

In 1943 Brother Strong was ordained a priest. The next year he was called to be an elder. He became a high priest and a member of the Kansas City Stake High Council in 1956.

During the past seventeen years he has been a science teacher at Shawnee Mission high school in Merriam, Kansas. He has done graduate study past the Master's degree at the University of Kansas and at the Massachusetts Institute of Technology.

In 1927 he was married to Lauretta M. Weeks. They have three children: Ardyce, William Wallace, Jr., and Daniel.

Districts Can Exchange Old Slides for New Ones

A NEW SERIES of color slides showing the latest progress in the completion of the Auditorium is now available, according to Jack Boren, assistant to the Presiding Bishopric.

The first set of slides showing the present work at the headquarters building was released last spring. The new slides will bring viewers up to date on the work in the General Conference Chamber, the religious education offices, the east and west porticos, and other areas.

Many of the districts have already received the new slides, Brother Boren said. Persons who received copies of the first set have been asked to send in their slides and they will receive a revamped set with the new slides and a new script.

The next big step in the Auditorium project is the laying of the carpet and installation of the new seats. Brother

New Auditorium Slides Ready

Boren said he expects this work to be mostly completed in August.

Authors in This Issue . . .

- E. Roy Glomstad (page 5), elder, Seattle, Washington
- Earl T. Higdon (page 7), assistant to Presiding Bishopric
- Clair Weldon (page 8), Seventy, Weslaco, Texas
- Robert Fisher (page 9), New York, New York
- Glenn E. Johnston (page 11), missionary elder, Upper Michigan Peninsula District
- Mrs. Keith Kinart (page 12), Redlands, California
- Ada Hamer (page 13), Lynwood, California
- Pearl Wilcox (page 14), Independence, Missouri
- Ella Lambkin (page 17), Independence, Missouri
- Alta Ferrel (page 18), Imperial, Nebraska
- Nell Miller Lutz (page 19), Denver, Colorado

Conference Business Concerns You

The Third in a Series of Editorials Concerning General Conference

THE CHURCH'S BUSINESS is the member's business. Because of this it is important for each member of the church and each delegate to the Conference to concern himself with the business to be presented and the manner of its disposal.

This year's Conference will be held October 5-12 in the newly completed General Conference Chamber of the Auditorium in Independence. The scene will be greatly different from the humble surroundings of the church in 1860 when it met in the rented Mechanics Hall in Amboy. However, the chief item of business will be the same: the selection of a new president for the church.

When the Conference opens its first business session on Monday afternoon at 2 p.m., the first item will be the organization of the Conference—the choosing of presiding officers and the seating of delegates.

At this juncture the First Presidency will make a formal announcement of the vacancy in its quorum by the death of the late Prophet Israel A. Smith. The president of the Council of Twelve, or his representative, will then be asked to take the chair and preside over the Conference, as the Twelve constitute the Second Presidency of the church. After the Conference has chosen a new president and he has been appropriately installed, the President of the Council of Twelve will retire in his favor, and the permanent organization of the Conference will be perfected.

After this, other items of business are likely to seem anticlimactic. However, the business which will fill the remaining daily business meetings will be important to the church and to the individual member who is part of the whole.

Many of the things that were handled by the General Conference in the past are now handled in stake and district conferences and in the meetings of the councils and quorums of the church. Types of business that are now generally considered to be within the jurisdiction of the General Conference are

1. Selection and sustaining of General Church leaders
2. Approval of revelations to the prophet of the church
3. Consideration of reports from General Church councils, quorums, departments, and institutions
4. Legislating General Church policies and appropriations
5. Approving the creation of new organizations within the General Church, such as stakes

It is important to remember that in consideration of these items the General Conference has strictly a legislative function. The two other functions of democratic government—administrative and judicial—do not belong to the Conference. It is the Conference's business to dispose of the business placed before it.

The items of business that come to the attention of General Conference delegates originate in several places. Much of the business stems from recommendations of quorums, councils, and departments of the church. These are such things as ordinations, appointments, appropriations, and policies.

Appropriations are one of the most interesting illustrations of this channel of business. The basic work on the appropriations is done by the leaders in every department and area of the church. These groups submit requests for appropriations for the coming year to a "pre-appropriation committee." The committee consists of a member of the First Presidency, Presiding Bishopric, and Council of Twelve. Their recommendations are reviewed and reported on by the Board of Appropriations. This board is made up of the First Presidency, Council of Twelve, and the Order of Bishops. Their report is submitted to the General Conference as one of the chief items of business.

It is also likely that business will come to the Conference that has been initiated in stake and district conferences. These channels are the most democratic sources of business available to the church. Any member has the right to initiate an item of business in his stake or district conference with the proposal that it be presented to the General Conference for approval.

Still another method of presenting business to the General Conference is from the floor. This channel is open to delegates and ex-officiis. It is helpful to file the motion with the First Presidency beforehand and then gain the floor during a business session and move for its consideration. Customarily there is a deadline placed on the presentation of new business from the floor. This has usually been 3 P.M. Thursday. The deadline allows time for new business to be printed and considered by the delegates. The ruling is imposed by action of the Conference but does not apply to new business coming from the quorums and councils.

All of the business that comes before the General Conference affects the entire church. That is why it is presented to the General Conference rather than some stake conference or quorum meeting. As a result, these items of business affect each branch and member of the church.

All church members and Conference delegates have a stewardship before God to be informed of the issues confronting his church and to exercise the privilege of common consent with intelligence and devotion. To do less is to shirk one's personal responsibility in the Church of Jesus Christ.

THE FIRST PRESIDENCY

Official

General Conference Chamber to Be Dedicated

A special worship service, in which the newly completed Conference Chamber of the Auditorium will be dedicated, will be held Sunday, September 21, at 7:00 p.m. All members and friends of the church who can find it possible to attend are urged to do so.

The service will include considerable congregational singing of our hymns, and a number of brief statements from church and civic officials. President F. Henry Edwards will preside, and President W. Wallace Smith will deliver the dedication message. The Independence Messiah Choir will sing.

The dedication of this beautiful sanctuary and Conference room will be an important milestone in the development of the world headquarters building. A great deal of sacrifice, toil, and prayerful attention has gone into this project. The beauty and dignity, coupled with utility aspects, make it a chamber worthy of our sacrifices and a justifier of our pride.

It is important, for purposes of acoustical testing and sound system adjusting, that the Conference Chamber be well filled for this service. We trust that adequate numbers of our people in the central areas will participate.

THE FIRST PRESIDENCY
by *W. Wallace Smith*

Attention, Elders and Priests

The elders and priests who will assist with the Communion services at the forthcoming General Conference will rehearse at the Auditorium

on Friday, October 3, at 7:00 p.m. It is important that all men participating in this activity be on hand for the rehearsal session.

Men who desire to serve in this important work and who do not live in Independence should write to William Worth, Jr., 1440 South Osage, Independence, Missouri, making reservations for places to serve. This contact should be made immediately.

It will be necessary for serving priests and elders to be available at all three Communion services on October 5.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

Tithing Statement Filer Count

During the month of July, four more districts exceeded the total tithing statement count for the full year of 1957. These districts were Chicago, Northern Michigan, Columbus, and West Virginia. Twenty-two districts now exceed their total count for the full year of 1957.

The total of 21,312 filers in the first seven months of 1958 reflects a gain of 1,099 over the corresponding period of last year.

THE PRESIDING BISHOPRIC
W. N. Johnson

The Olsons Return

Brother and Sister Olson arrived home on August 20. On their way they stopped at Honolulu six days, and at Los Angeles two days. In California they visited the Southern California Reunion near Redlands. They stopped also at Denver for three days and visited the reunion at Palmer Lake.

Brother Olson was hospitalized in Australia for almost three months. He says the Saints there were very kind and thoughtful of him and he is grateful. The doctor has instructed him not to return to work before the middle of September.

tor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, Box 477, Independence, Missouri.

Herald editors are not responsible for the views and opinions expressed in articles or communications other than those of editorial authorship.

Across the Desk

Two significant events in Kansas City Stake have recently been called to our attention. Both took place on August 3.

In the morning of that day the Grandview, Missouri, congregation held a mortgage-burning ceremony marking the clearing of a long-time debt. Participating in the ceremony were Stake President Fred O. Davies, Bishop Walter N. Johnson, Stake Bishop J. E. Baldwin, and Seventy A. A. Scherer.

In the afternoon, the Meyer Boulevard congregation broke ground for its new sanctuary. Participating were President W. Wallace Smith, Bishop Walter N. Johnson, Stake President Fred O. Davies, Stake Bishop Joseph Baldwin, Seventy A. A. Scherer, Presiding Elder Vernon Cornish, and other representatives of the congregation. The new building will feature curved walls and a diamond metal tower. It will seat two hundred and fifty.

ACCOMMODATIONS BULLETIN GENERAL CONFERENCE HOUSING

1. The Housing Committee cautions all those who plan to attend General Conference to make their housing arrangements "immediately." Those arriving for Conference without reservations for sleeping accommodations will find it difficult to secure rooms in or near Independence.
2. The Committee suggests that all who can make private arrangements in motels or in the homes of relatives or friends should do so at once.
3. Those who are depending on the Committee to secure rooms for them are strongly urged to make application "at once" by completing the blank concerning Conference Housing which appeared in the "Herald" of August 11 and 18, 1958, and mailing to the Auditorium.

GENERAL CONFERENCE
HOUSING COMMITTEE

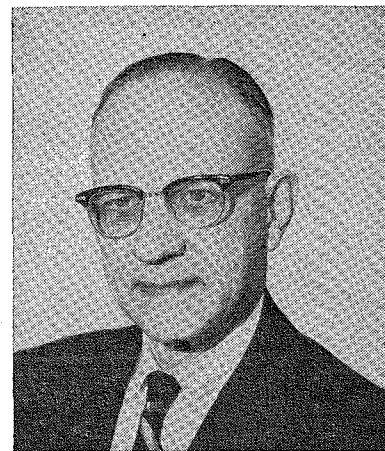
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The Saints' Herald

Vol. 105 September 1, 1958 No. 35

EDITORS: *The First Presidency*: F. Henry Edwards, W. Wallace Smith; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Edi-

Fishermen and Shepherds



AS YOU HAVE SAT in the quiet of your church sanctuary, have you ever thought how remarkable it was that the Christian church came into being? It is taken so very much for granted today because there are churches everywhere, or church agencies reaching out to the few areas where they are not found. It is easy to forget by what a slim thread the life and purpose of Jesus Christ held those first few followers who were to become his church. That narrow link can best be understood, perhaps, by thinking of the picture which John gives in the closing chapter of his gospel.

The Picture

It is some time after the resurrection of Christ . . . seven of the disciples are at the Sea of Galilee, back in their old familiar haunts, around home. I would imagine that coming back has not been easy, for the village gossips have taunted them. The folly of their discipleship has been carelessly discussed and bandied about the market places and the inns. And I would also imagine that this has not been as hard to take as has the uncertainty in their own minds. The horror of Calvary, intense and bitter as it had been, was overshadowed by their experience with the risen Lord. I am certain that his words still ring in their minds and memories, calling them to high service for him and for the world. But back here in Galilee nothing was happening . . . day dragged on after day. Had it all been a dream? Their perplexity grows and with it their restlessness until Peter in his impetuous way could take it no longer; with others following, he was soon back at the boats and the nets. Sails are hoisted and the fishermen of Galilee are once more at their long-deserted tasks. It could well be with alarm that we watch that narrow ribbon of water as it widens between shore and departing boat—alarm and concern, for if these men are caught into the old life again, will there be a Christian church at all?

The rest of the story is simple and strange. They fish all night and catch nothing. And in the gray light of dawn a stranger hails them from the shore. But it is no stranger—it is Jesus the Christ. There is a great haul of fish, followed by a breakfast on the shore, and Peter whose heart still aches because of his having denied knowing Jesus finds himself restored in his discipleship.

Continuing Responsibility

What was John, the gospel writer, trying to tell in such a story? Was he not giving us an insight into how the purpose of Jesus passed over with power from his own life into the life of the community gathered around him? I think so. As in the days of his ministry, Jesus unfolded to his followers his own sense of mission and purpose. Even now, by his risen presence in their lives, he is recalling them to the high challenge of being God's representatives in the life of that

community. It is through the response which they make to this challenge that the Christian church is born. The fishermen do not turn their backs up the great adventure of becoming fishers of men. The farmers of Galilee do not settle down, distrustful of human nature, returning to the sheepfold and the pasture now that the shepherding of souls has been laid upon them. Truly, it is remarkable that the Christian church came into being at all when we consider that its coming rested upon the human loyalties of men and women like ourselves. For we are the descendants of those fishermen and shepherds. And though we may not sense it, the church's continuance—indeed its real life—rests in the vitality of our response to the imperatives which God, through Christ and his Church, lays upon us in these the latter days.

The Real Purpose

Young people sometimes say to me, "We enjoy being in this church . . . everyone is so friendly and seems so concerned over our well-being, but we're not quite sure what it all means. We're not sure we know what the real purpose of our church is." And this thinking is not wholly confined to certain young people; adults also often have difficulty in stating in simple terms the purpose of Christ's church. Oh, we champion our church in terms of personal preference, or in terms of its educational program, or its accent on people—especially the youth of our time—but to state its purpose is not always easy. In final analysis, the simple language of Jesus the Christ himself furnishes the most intelligible key to his own purpose and to that of his church.

In John's story about the appearance of Christ at the Sea of Galilee, there are three statements in the simple language of Christ which help us in our thinking about the church's reason for being—three commands, by obedience to which the fishermen and shepherds of Palestine became the Christian church, the same church in whose life and purpose we share.

In reading the testimonies of Matthew, Mark, Luke, and John, we find that the first story which tells of Jesus speaking directly to a man is in Mark where Jesus says to Simon and to Andrew, "Come ye after me, and I will make you to become fishers of men." The last record in these gospels of Christ's speaking directly to a man is this final word to Peter, "Follow thou me." Isn't this the key to our understanding of what the church is and what it asks of us?

A Personal Matter

Religion is not a formal, external thing which we pick up or let alone as mood and whim dictate. It is a personal, inner, spiritual relationship with Christ. The true purpose of his church is best served by personal faith and loyalty, by

love and tolerance, by humility and service—service to God and to man. Always the challenge which Jesus presented was individual and personal. When a man once needed to be healed, he was reminded that his faith would make him whole. When another let material things stand in the way of God's kingdom, he was advised to sell all that he had and give to the poor. It is always a personal matter!

So, the increase of the love of God and neighbor is not some vague ideal toward which the whole community in general moves. It is the confronting of persons in actual situations in life. Love has to do with my attitudes and actions, with my rejoicing in the presence of the one loved, with gratitude, with reverence, with loyalty—always in personal terms with a conviction that this really matters to *me!* The increase of love of God has to do with *my* heart, *my* soul, *my* mind. The increase of love of neighbor has to do with the way I think about and act toward not simply those who live in the houses I can see from my house, but also every single human being whom I meet or of whom I read or hear or with whom I work. In Christ's church, Jesus comes to me, saying, "Follow thou me." I must never forget that Christianity means what it does because individuals have been stirred by its challenge, intrigued by its possibilities, but most important of all, attracted and won by the call of Christ!

Casting Our Nets

Not in quite the same category of importance as a command of Christ, but one which figuratively states his mind, is his word to the fishermen, "Cast the net on the *right* side of the ship." Something about it reminds us of his earlier words, "I will make you to become fishers of men." The picture of the casting of the net serves as a suggestion that the true purpose of the church is found in a witness by which others are drawn into the understanding of God's claim upon our life. We are to cast the net of our personal influence, example, and witness. This matter of discipleship and church loyalty is not a sentimental individual response. It is *witnessing* in a variety of ways. It is affirming Christian conviction in the face of indifference and opposition. It is making evident, by what we are and what we do, our belief that we are accountable to God and that our stewardship is among our first responsibilities, and that faithfulness is at the heart of things.

True, we don't go out and buttonhole the man on the street with the question, "Brother are you saved?" but we will find many ways to cast the net. And we do it not to maintain or increase our numbers merely for the sake of statistics, but because we feel that upon us rests the mandate of our whole Christian heritage: *our church exists to present Jesus Christ to each succeeding generation.* Do we not believe that we can see God's will for man more clearly in Jesus' life and teachings than anywhere else? Do we not believe that Jesus saw more deeply into the life of man and the heart of God than any other person in history? Do we not believe that Christ made God more human yet no less divine than he had ever been before? Jesus made faith in God believable and powerful. He did this by the simple witness of his life and teaching.

We Must Share

This is our mandate, our responsibility, if we share the conviction that the increase of the love of God and neighbor is the goal of our church. And how shall we let the world know it if we do not cast the net? That is why we need to love and feel at home in our church which is dedicated to the task of interpreting Jesus' message to our life and times. That is what we really are trying to do in our church school, in all our church services of worship, in the performance of

its several ordinances, in our study and the fellowship groups—to interpret Jesus' message to our life and times as it is revealed to us in the Three Standard Books.

I can remember as a boy hearing a rather common parting word which friends used as they left each other: "See you in church." I wondered about it because usually these were people who were never seen in church, at least I never saw any of them there. Then later in life I came to understand that they really were poking fun at the church, joking about it. They were the self-avowed pagans of that age. The church was the last place on earth they would expect to see each other. Yet there is something very sound in that phrase, "See you in church." We may be well advised to use its idea in our witnessing. I don't know that we need to go around saying just these words; but the point is, we could exhibit to others our own confidence in and love for our church and thus cast the net of our personal witness which may draw others into a closer love of God and neighbor.

Feed My Sheep

Jesus put a threefold question to Simon Peter in a seaside conversation. "Simon, lovest thou me more than these?" Three times an affirmative answer came back and for each response, a command, "Feed my lambs . . . feed my sheep . . . feed my sheep." What have these imperatives to say to us if not simply stating that the true purpose of our church is served to the extent to which our faith becomes evident in fellowship and service? This of course has been implicit in all that has been said; one cannot be obedient to the command "Follow thou me" without being led into areas of concern for all sorts and conditions of people. The idea behind the words "Cast the net" is an outgoing awareness of the common needs all men share for faith and hope and love. There is an urgency about the words "Feed my sheep."

The increase of the love of God and neighbor is an uphill struggle in this world. Churches, generally, may be flourishing, but do we not also see wickedness thriving and spreading over the land? It shows itself in countless little ways, each of which is like a wisp of a cloud over the sun in this heyday of the church's expansion and growth. It is our greatest challenge. Behind practically every case which comes before the juvenile courts of our country is a story which, reduced to its simplest terms, says "Nobody cared." The disintegration of family life in our times, which leaves its blight upon urban and suburban areas alike, can in nearly every individual case be traced to the lack of an adequate spiritual basis upon which to build understanding and love and forgiveness. "Feed my lambs . . . feed my sheep"—these are not idle or unmeaningful phrases recorded by John. They call us to the serious business of making Christian education and Christian fellowship the groundwork upon which our stability as a people must be built. Kingdom-building *is* a serious and meaningful business, and "Zion conditions are no further away nor any closer than the spiritual condition of my people justifies."

Knowing what we believe about God and man, knowing that God cares, that people care—these things we must learn as little children and keep forever uppermost in our minds and hearts all through life. It is the continuing challenge of the world to the church as it is the continuing command of our Christ to those who would follow him: "Feed my sheep." Tend, feed, shepherd the little ones in our midst—those who have to cross through troubled waters, those who need the inspiration and help of green pastures, those who are called to pass through the valley of the shadow. Here is where the love of God and the love of neighbor become of greatest concern. Here is where our service counts most.

The responsibility for guidance and fellowship rests upon us all. Indeed, it reaches out beyond the life of our branch,

the life of our church. The home, the school, the community—here as much as in church and its classrooms our unity under God and our concern for one another must find expression and be strengthened and deepened. Children need to feel it in their own ways and in terms of their own experience. And every man and woman needs to heed its demands in terms of his or her own situation in life.

Let the church be admonished that the times are portentous and demand faithful adherence to the faith and work of the church, that mankind may be blessed by and find peace in those religiously social reforms and relationships which have been divinely imposed as a great task of achievement.

Remember and keep the commandments, be alert to keep out of the church and from its members those forces which make for disunity, and in harmony and saintly accord be about the task of freeing Zion from her bondage.—Doctrine and Covenants 137: 6.

We never know who is doing the greatest work for God. A member of the priesthood may preach to multitudes, and yet in the end all he does is to keep the church effort from

lagging. And there is a woman, poor and uneducated, of whom only few are aware . . . but because she is loving and devout, she sows the seed of Christian life in a child entrusted to her care who grows up to be a missionary pioneer or Christian statesman, shaping the thought of generations or the history of nations. We never know who is doing the greatest work for God. We know only that it should be our goal to have the shepherd's heart.

The Same Commission

Our story began with a narrow ribbon of water widening between the shore and the departing boat of the fishermen. We leave the story where it stops. It has no ending. We leave it in the gray mists of that morning long ago, and out of that Galilean dawn there comes to us, as there came to those disciples of old, these words: "cast the net on the right side of the ship, and ye shall find . . . feed my sheep . . . follow thou me."

AGRICULTURAL CORRESPONDENTS LISTED

Personnel Survey and Land Use Program

The following is an article which we asked Bishop Earl T. Higdon to write for the Presiding Bishopric regarding our Land Use Program. We thought this would be of interest to our "Herald" readers.

G. L. DELAPP

Introduction

The church owns and operates a little more than 8,000 acres of land in or near Jackson County, Missouri. The Presiding Bishopric is concerned with the management and operation of this land for the church. The purchase of this land is in keeping with divine instructions to the church to buy land in Zion. The land has been purchased with money from the General Fund, the Ministerial Reserve Fund, and the Stewardship Endowment Fund. The purchase of these lands brings the responsibility of development of a Land Use Program that is projected toward the socioeconomic objectives and in turn the spiritual goals of the church. The Land Use Program, therefore, is a major concern of the Presiding Bishopric.

Evaluation of Land Use Program

As of February 3, 1958, the Presiding Bishopric, with the approval of the First Presidency, appointed a Farm Management Committee to act in an advisory capacity on problems of church land management. This committee is also giving some study to the long-range objectives of our Land Use Program. One of the objectives sought in the organization of this committee is to expand the participation of interest in the operation of church-owned land. With this idea in mind, the Bishopric has also started a survey of church members who have collegiate training or successful experience in the field of agriculture. A file is being developed which might well be called "agricultural correspondents." It is thought that various aspects of the Land Use Program might be shared with these people who have training in this specialized field.

While the survey has just begun, we present here some interesting data regarding those who have responded thus far to our inquiry.

Major Field	Education							Total	States of Residence	
	No College	1 Year College	2 Years "	3 Years "	4 Years "	Bachelor Degree	Master's Degree			
Agri. Education						7	2	9	Missouri	10
Agri. Economics						4	4	1	Iowa	8
Agri. Eng.						5	1	1	Michigan	4
Agri. Horticulture						3	1	1	California	4
Agri. Husbandry	1		1			5	1	1	Kansas	3
Agri. Dairy Husbandry		1	2			3			Texas	3
Agri. Gen. Agriculture			1	2	2	2	1	1	Illinois	3
Agri. Horticulture						2	1	1	Canada	3
Agri. Horticulture						2	1	1	Wyoming	2
Agri. Horticulture						2	1	1	Virginia	2
Agri. Horticulture						2	1	1	1 from each of the following states:	
Agri. Horticulture						2	1	1	Pennsylvania	
Agri. Horticulture						2	1	1	New York	
Agri. Horticulture						2	1	1	Maryland	
Agri. Horticulture						2	1	1	Alabama	
Agri. Horticulture						2	1	1	Arizona	
Agri. Horticulture						2	1	1	Tennessee	
Agri. Horticulture						2	1	1	Washington	
Agri. Horticulture						2	1	1	Mississippi	
Agri. Horticulture						2	1	1	Colorado	
Agri. Horticulture						2	1	1	Florida	
Agri. Horticulture						2	1	1	Nebraska	
Agri. Horticulture						2	1	1	Indiana	
TOTAL	2	1	4	3	2	28	10	5		55

We expect to hear from many more members who have special training or experience in the field of agriculture. We need to know where our trained personnel are and what their training is. If you are one of this group who has not written to us, please do so.

Effective Stewardship

It would seem that we ought to hold ourselves responsible for effective vocational leadership in the world in which we live. The Christian spirit is felt in economic life as Christian-motivated men and women work creatively and productively in the business of satisfying the physical needs of humanity.

By mobilizing the personnel resources of the church and focusing the best thought obtainable on our problem, it is our hope that we shall develop a program that will not only be a credit to the church as an organization but will be helpful to church members and others as individuals. We feel that we have an outstanding opportunity to

1. Develop good stewards of the land.
2. Improve current methods of agricultural production.
3. Take our place as creative workers with God in improving the lot of mankind.
4. Develop the economic resources of the land of Zion.

Latin-American Ordination at Weslaco, Texas

By Clair Weldon

PEDRO CARDONA, a citizen of Mexico, of Spanish-Indian ancestry, was ordained to the office of priest at Weslaco, Texas, on June 22, 1958. Officiating in the ordinance, in the Spanish language, were Seventy Clair Weldon (right) and Elder Wayne Jackel, president of Southwest Texas District. It was the first ordination of a Latin-American member at the Weslaco Branch, which is the headquarters of the General Church's developing Mission to Latin America. The calling of Brother Cardona, who speaks only Spanish, was made known through the Weslaco Branch pastor, Elder C. E. Bowden, who speaks only English. Missionary Elder Robert V. Turner interpreted as Elder Bowden talked with Brother Cardona about his calling.

Pedro was born thirty years ago at Concepción del Oro, in the state of Zacatecas, Mexico. He became a member of the Roman Catholic church. Part of his ten years of education in Mexico was spent in a Catholic seminary, and he would probably have become a Catholic priest had he not resigned because of feelings of dissatisfaction. Pedro came in contact with the restored Church of Jesus Christ when he crossed the border into the Rio Grande Valley of south Texas and worked on the farm of church members Otis and Georgia Mae Stuart near Weslaco. Through the ministry of Seventy Wayne Simmons, Pedro and his wife Lydia accepted the gospel enthusiastically and were baptized in November, 1952. They now have United States residence passports and live at Weslaco, where Pedro is an attendant in the local hospital. Pedro is now taking an active part in ministry in the uniquely bilingual, bi-cultural Weslaco Branch. Sixty-four Latin-American members, who comprise over one third of the branch, are now enrolled with their Anglo-American brothers and sisters. Services and church ministry are provided in both English and Spanish. Both languages are intermixed in joint services such as the Lord's Supper and baptismal and confirmation services. In monthly "bilingual prayer services" English and Spanish participation blend together beautifully under the blessing of the Spirit of God which transcends the barriers of language.



Pedro shares in the Spanish missionary work at Weslaco, making contacts, assisting the missionaries, and holding cottage meetings of his own. He has a humble, earnest desire to be used of the Lord in declaring the gospel fullness among his people.

The Saints at Weslaco are rejoicing in the calling of Brother Cardona as a standing minister for Christ. The waiting harvest there and in Mexico is very great, and the laborers are few, but the Lord of the harvest has heard the faithful prayers of many humble people. Brother Cardona's ministry is a testimony that the Lord is raising up men to be his servants and sending them into his vineyard.

Witnesses

Often we see advertisements which picture a celebrity holding a product in his hand. With a smile he testifies, "I use _____ because it's best."

It is important that the celebrity prominently exposes the product so readers will recognize the trade name. It is equally important that the celebrity assures us that he uses it himself. Otherwise there wouldn't be any inducement to follow his example.

God asks us to hold up his gospel and his church so that others will come to recognize it. He desires that we endorse his product and tell our associates about his message.

Will Our Church Succeed?

I HAVE BEEN a member of this church for eight months now. It has changed my life. Previously I didn't believe in God; now I rely upon him. I used to be tired and had little enthusiasm for anything. Now I lack no energy for doing anything I make an effort to do. Everything I used to do was designed to create in others some impression about me. I still do this occasionally, but I am learning to listen, and I am learning to be humble and considerate. I do twice as much with my money. I eat less and am healthier. I don't drink or smoke any more—habits which I gave up shortly before joining this church and to which I might have gone back had God not protected me from myself. I live my life less for kicks and get more of a kick out of it.

People who once pitied my confusion and unhappiness now envy my composure. Those I once sought to emulate now tell me how drab their lives seem and how tired they feel when they come home from work. I am not happy to hear this. This reversal has not come about through competition with them, and I don't feel that at last I have "the better of them," as indeed I often used to try to do. Their lives are a testimony of what mine was a short time ago and of the changes that God and I have been making in it since then. No one who knows me, including some who are highly critical of this church, can deny that I have changed considerably since I became interested in it, and that I am a better and stronger person because of it.

Added Testimony

I have a testimony about the world around me also. I see the futility of so many lives that are lived, and I understand somewhat why unhappy people feel compelled to continue as they are. At the same time, I see in our church a plan and a medium through which these lives might be raised up to purposefulness and joy.

On an even larger scale, I see men of all nations moving toward war in the name of peace. No nation, not excluding our own, exhibits much trust for any proposals other than its own. Each wants to criticize the conduct of others. None dare to enter upon a workable compromise or make the first truly friendly gesture. Unrest and rebellion are manifesting themselves at all corners. All signs seem to point to a war of great destruction. Old prophecies seem on the brink of being fulfilled.

This church has taught me that such is the law of God. If man insists on suspicion, strife, and immorality, destruction will follow. I have also learned that God can show mankind the way to peace. I have been interested in many viewpoints of philosophy and history and have heard most of the different types of hope currently being expressed for world peace. Our Zionite plan seems the most sensible and the most likely to work. I believe that God, through us, can teach the world how to live peaceably.

*See page 23

The Big Question

Now the question is this: Is the Reorganized Church of Jesus Christ of Latter Day Saints the medium through which God *will* work to bring purpose and joy to the lives of men and teach peaceful living to the whole society of mankind?

I know intimately how this church works in the life of an individual. I believe it is the best plan for the salvation of mankind. I believe in God and have met his Spirit in our Scripture and at our meetings. My answer ought to be a quick "Yes." Instead it is "Maybe."

I am not familiar enough with the Spirit of God to claim any help here. I have no credentials. I am not in the priesthood. I have not been a member of this church long enough nor have I studied enough to claim a thorough knowledge of its teachings. There is no reason to respect what I say because I am saying it. But I am very confident of this answer. And I think it is important to this church. I think many, if not most, members look to promises for the future as excusing them from work which *has* to be done today.

Chosen People Can Fail

Consider the question carefully. God has always made promises and kept them. But they did not prevent him from justly allowing the "chosen people" of the past to spoil their opportunities. Is it foreordained that we shall succeed? I think not. It is up to us. And I think we must soon consider very carefully the possibility that if we do not look in the mirror and make changes, we might fail.

God spoke once through a high priest at a Communion service I attended. Among many things told us at that time was that we must not criticize, that criticism would ruin us. I felt the spirit of that prophecy and believe it. To tear down our past or present efforts is dangerous and can accomplish nothing. I shall try to avoid this.

But this does not mean that we are not to examine ourselves closely and find ourselves wanting. This is at the heart of our belief. It is one thing to find fault with our efforts and another to point out that we haven't made enough effort or brought in results. For example, to blame the Presiding Bishopric for not collecting enough money to accomplish the church's purposes would be not only criticism but unfair; but to point out that last year 70 per cent of our people did not file any tithing statements would be just plain fact. Will God establish Zion if only 30 per cent of us file statements? No! At least, not for 70 per cent of us, he won't.

Sweet words will not save us. We have facts to face before we are going to build any kingdom. God has said ". . . joint responsibility is laid on all." All must face these facts.

Slow to Grow

It is a fact that our church is not growing as fast as many other churches. Our answer to people who point this out is that the entrance requirements of many of these churches do not require much of a man. But this answer is no good. It is a fact that millions of people are leading futile, unhappy lives. Our church can help them change their lives, and they in turn can grow to help others. Our responsibility to these people is not lessened by the inadequacy of the efforts of others. If we are the ones who can help these people, we must see that they come to *us*.

Some members claim we can't have as good a missionary program as other churches because we don't have as much money. This is just plain bunk. The fact is that enough aren't witnessing and those who are, aren't witnessing effectively enough.

Everywhere I go I hear of the need for missionary outreach. But around here I don't see much reaching out. We *must* reach out.

The Seventies can't do it. There are too many people who need us and too few Seventies. Deep interest and friendship are needed to help each person into our church. Who, then, shall do our missionary work? *We* must. Besides, if we leave the telling of the "good news" to others, what justification have we for our existence in the gospel-spreading body? Each must make an effort to bring salvation to those around him or his own salvation is in grave danger. Each must do more than just approve of our work. Each must make his own personal effort. It is a fact that many people who believe themselves dedicated to this church are not making more than a token effort to do its work.

Personal Examples

Mahatma Gandhi was perhaps the greatest missionary of pure and dedicated living this century has known. Gandhi said, "I have known only one way of carrying on missionary work, viz., by personal example and discussion with searchers for knowledge." Gandhi was not a Latter Day Saint, but many of his views were remarkably similar to ours. He believed in Zionism social principles and set up separate communities in India and Africa for himself and his co-workers and dedicated these communities to the perfection of pure and religious living. He kept a daily record of his expenses and in other ways had a concept of personal stewardship like ours.

He says in his autobiography, "I understood the Gita teaching of nonpossession to mean that those who desired salvation should act like the trustee who, though having control over great possessions, regards not an iota of them as his own." He followed the "inner light" of God. He is history's second best practitioner of the Sermon on the Mount. He evangelized those principles solely by the method he outlined and, though he was not particularly well educated and at first so shy he seldom opened his mouth in the presence of more than four or five people, he was enormously successful.

We know, as a church, more than Gandhi did. There are no gifts which God gave to Gandhi which he has not made available to us, and he has given us gifts of considerable stature which he did not give to Gandhi. Gandhi followed Christ's example. If we will permit Christ to do so, he will lead *us* personally.

Quality Counts

Yet we must use the same missionary formula that Gandhi did. Men have agency. They will not let us—and it would not be right if they did—force or beguile them into accepting our views. We can teach only those who are curious and

will respect us enough to investigate what we have to say. We can arouse their curiosity and gain their respect only by leading lives of such quality that they will stand out no matter how humble we are.

It is a fact that many of our people do not lead lives of this kind. If they did there would be stupendous results. If we do not make our lives of such quality that they are remarkably different from the lives of those around us, we shall not have these results.

This is God's way. Consider the fairness of it. What right have we to invite people to make dramatic improvements in their lives if we are not making dramatic improvement in ours? How dare we invite someone to meet the challenge of his responsibility to others if we ourselves are not serving—actively, energetically, frequently? Who are we to ask others to serve more than themselves and their families if we serve only ourselves, our own families, and our own church community?

Service in and out of the Church

It is a fact that many of our most active members serve only our church. This is worth while, and it is defensible. "Why should I devote my efforts to others when our own people need us?" is the defense. But it is a fact that our own people should not need us so much that we cannot help others. If our religion is working, we should be giving ministry to people of greater need, rather than absorbing all the time of our priesthood with our own needs. Much of our priesthood ministry is devoted to trying to reconvert our own membership or to exhort members whose spiritual level has been persistently low for many years. Many of our children are leaving the church and much time is spent trying to redeem them. If our church homes were of the right quality, perhaps this effort would not be necessary.

This problem with our own membership is a serious one. A nonmember does not want to devote his life to the service of a small group of people who call themselves Reorganized Latter Day Saints. The desire to serve that can be aroused in him applies to all of society and is likely to express itself in helping the people who need help most. A church wrapped up in its own problems can't be very interesting to "outsiders." If it ceases to bring new members in to broaden its fellowship, these problems become ingrown and increase no matter how much attention is paid to them.

A church with problems is like a person with problems. If it extroverts itself to those around it, its own internal problems will to a large extent go away.

Real and Imagined Blessings

Where God is at work, things are happening. His Spirit is in evidence. Changes for the better are taking place.

I know many Latter Day Saints who are very staunch in their beliefs and their testimonies of blessings whose lives do not seem to me to be particularly blessed at all. Their testimonies are frequent but vague. Sometimes I suspect these people of imagining the good that just comes with the bad to be their special blessings. I wonder if they do not exaggerate the blessings they do receive in order to be able to testify.

I suspect these people because I don't see the change in their lives which God would be working if their blessings were truly significant.

Some of these people have considerable church responsibility, but either this responsibility has increased little over a number of years or their attitude has been one of felt duty or approval-seeking rather than a sincere desire to accomplish something. Many of these leaders would like to accomplish something but do not in their hearts believe it is possible. Either way it is the same. Their results are small,

and their enthusiasm is dull. They do not radiate the optimism and spiritual exuberance that growth and increasing service under God bring to a person.

Seen and Unseen Results

People frequently tell me that many of the results of our efforts are not apparent. I am sure that this is true. I know many people have given me valuable ministry without ever knowing it. But I am equally sure that if we increased our efforts, results we never looked for would become strikingly evident.

I think this principle is easily apparent if we visit various branches. The active ones receive relatively frequent public gifts of the Spirit. They add to their buildings. They baptize people. Everyone talks of the things the branch is going to do next. It is easy to see that God is at work.

There are other branches where the opposite is immediately apparent. Some churches are well kept and well attended; their members gather frequently for skits, parties, trips, and other social activities. But the Spirit is only faintly apparent at their meetings. There are few public gifts. Their missionary activities and baptisms are almost entirely confined to their own families, and then in a small way. The same priesthood members preach in regular rotation. Everything seems to have settled into a routine. The branch has bitten off only what it thought it could chew and is satisfied with it. No one talks of the things that should be done. Everyone clucks about inconsequential blessings. No one is repentant. Whatever dissatisfaction is expressed becomes hopeless complaining which eventually becomes backbiting.

Repentance Needed

Everyone with whom God is at work changes, whether a newly baptized eight-year-old or a wise apostle with years of devoted service behind him. That is the wonderful way of God. A person, a branch, or the church as a whole, if it is not growing notably in both stature and accomplishment, needs to look inward with honesty and move outward with energy, asking God to help it repent.

"The kingdom of heaven is like to a grain of mustard seed . . . which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs" (Matthew 13:30). If we are to make the tremendous changes implied in building this kingdom, our repentance must be great, and it cannot stop. When we have God as a partner, a small result is no accomplishment.

God First

"The kingdom of heaven is like unto a merchantman, seeking goodly pearls, who, when he had found one pearl of great price, he went and sold all that he had and bought it" (Matthew 13:47). This is no joke. We cannot say "One for me and one for you" to God and still build his kingdom. We cannot hesitate to decide what is most important. Taking the gospel to the millions who need it and establishing Zion are most important, and we must stake all to get them, else they shall not be ours.

If you hired a man to tutor your children and he busied himself in his room with his own affairs and left your chil-

(Continued on page 16.)



Glenn E. Johnston

I Had an Experience

OCCASIONALLY THE OLD-TIME Bible story of the good Samaritan actually comes true in our lives. I had such an experience which I hope will never pass from my memory.

When I was about twenty I was attending the Kansas City Art Institute. Every morning I hopped into my old 1935 Plymouth and headed for the big city from Independence, Missouri. One morning the old car repeated its habitual ailment of coughing and sputtering around until completely stopping with a plugged gas line. The only thing that could get it started again was to disconnect the gas line from the motor and blow it free; but after all this, I still had to have a push.

Forty Highway is a busy thoroughfare, especially in the morning when folks are going to work. Cars and trucks of every kind passed me. I tried my best to beg a push from someone. Time was passing, and I realized if I didn't get help soon I would be late for school. I suppose I looked just like another hot-rodder asking for a favor. Who would stop to help an unknown youth in blue jeans and a T-shirt with an old "painted-up" car with red wheels? Finally, I

gave up and started to get back into the car and fret a while. Just then a car pulled up behind me. An elderly but well-built man stepped out and said in a kind voice, "Could I be of some help to you, young man?" I was stunned for I recognized this man as one whom I had seen many times and had for some years respected in his position. However, this was the first time we had actually met. He was president and prophet of my church, Brother Israel A. Smith.

Of the hundreds of vehicles passing by, who would have thought help would come from this source? For a moment I just stood there speechless. Then I said, "Yes, sir, you sure can help me; I need a push." For some reason I did not tell Brother Smith that I was a member of the church; nevertheless, I treasured the experience in my heart. To me it revealed the true quality of a prophet of God helping a stranger by the wayside.

Yes, I received that push all right. Brother Israel may never know what his kindness did for me. It not only got my car started but also was one of the major factors in getting me started personally on the right road of life.

Christmas Tea and Bazaar

WHEN THE WOMEN of the Southern California District meet together in a class, sometimes they discuss ways and means to earn money to be used in financing their particular branch or mission. At our district conference last October, a few minutes were used for just that purpose. The women's leader of the Ventura, California, Branch said that her group for the last two years had given a Christmas tea and bazaar which netted more money than probably any other single project it undertook. The project also had its rewards in other ways.

Upon hearing this, I thought, If those women can do that, we in Redlands can do it also. Subsequently, at our next meeting I presented the plan to the women. They received the idea with enthusiasm, for in this way we could increase our finances and acquaint people with our church in this area. This was in the middle of October, 1957.

The planning committee, consisting of five women, met together immediately to make the necessary arrangements and to appoint committees, for the time was very short and we had very few bazaar items on hand. First of all we listed each thing we wanted to sell at the bazaar. On our list we had Christmas fruit cakes, candies of all kinds, cookies, nut breads, popcorn cakes, pies, aprons (both fancy and utility), small leather baby moccasins which we put together ourselves, stuffed toys (Raggedy Ann and Andy dolls, clowns, octopi, Mickey and Minnie Mouse dolls, dogs, animals of various kinds), sachets, felt Christmas stockings, Christmas corsages, Christmas mobiles to be hung as decorations, pillowcases, Christmas cards and stationery.

For each article mentioned we chose a chairman to be responsible for obtaining it from the other members of the group and having her things ready by December 5 and 6 when we would have our Christmas tea and bazaar. For instance, the women in charge of the aprons had to have women alerted to sew aprons so we would have enough when the time arrived. We immediately gave each woman her assignment; then two weeks later everyone met together in one home for a small briefing and sewing session together. Some of the articles were finished; the women could vision the end result and worked thereafter with a vigor and zeal that was outstanding. (We feel this session was very necessary at the beginning to give the women the needed stimulus to go ahead with their work.)

At the time we appointed the committee chairmen, an advertising chairman was appointed also. It was decided that we would send out two hundred formal invitations by mail to our friends and place a paid advertisement in the paper. The formal invitations were to be sent out about one week prior to the dates of the tea, and the advertisements were to be placed in the paper just two days ahead of the time. Needless to say, we worked diligently for the next six weeks—sewing, baking, crocheting, knitting, using every talent we possessed that we might make this endeavor a success. We even employed our husbands and children in jobs they could do. A few of the girls who had typewriters wrote the in-

itations and distributed ten to each of the women. We procured the regular formal invitation blanks and envelopes from a printing company that, incidentally, gives a discount to all church organizations. This is the form we used in printing our invitations:

You are cordially invited to attend a
CHRISTMAS TEA AND BAZAAR

December 5 and 6, 1957,

1:00 p. m. — 9:00 p. m.

Given by

The LOA Group

Reorganized Church of Jesus Christ
of Latter Day Saints

516 West Palm Avenue,
Redlands, California

Reata R. Kinart

Each lady who sent out an invitation, in order to make it seem more personal, signed her own name at the bottom right-hand side. We also issued a blanket invitation to each of the five branches and missions of the church in this area that they might come to see how we presented it. Perhaps they could do the same in their branches the next year.

We purposely planned to have the event on a Thursday and Friday two or three weeks preceding Christmas, since we felt people would be more apt to purchase at that time and wouldn't be so involved in their own Christmas activities.

On the Monday before the tea, the advertising chairman called the society editor of the local newspaper to inquire as to whether she would like a picture and a story concerning our tea and bazaar for the paper. The editor advised that because it was interesting and open to the public, she would be very happy to have the picture and the writeup. A date was set with their photographer, and a picture was taken. Three of the women—Mrs. Clifford McGuire, local women's department leader; Mrs. Lloyd McKeenan, a group leader; and Mrs. Keith N. Kinart, Southern California District women's leader, met and posed for a picture which was in the paper the following day along with a writeup telling of this event. (On Wednesday, much to the surprise of each of us in the picture, from one of the local men's shops each one of us received in the mail a note of congratulations on which was pasted our individual pictures, telling us how pleased they were that we were a community asset in giving time and good thinking as laywomen in our church.)

On this same day, the newspaper from a neighboring town which serves our area with its paper also, sent its society editor and photographer to take a picture and obtain a story. This time we had two of the children in our group pose under the Christmas tree—the little girl hugging all the stuffed toys and the little boy eating cookies out of the jars we had painted and filled with cookies to sell. This appeared in the morning edition of the paper on the first day of our bazaar.

Since we wanted this to be a personal contact with our friends and neighbors of our community, and we do not have a church building of our own here in Redlands, we wanted to have our tea and bazaar in the home of one of our members. The members of our branch here come from several surrounding communities (as is often the case). For this reason we felt we should use a home here in the town where our church held meetings. We chose a home that had suffi-

Home Column

www.LatterDayTruth.org



Left to right:
Mrs. McKeehan
Mrs. Kinart
Mrs. McGuire

cient space in the living and dining rooms to contain the bazaar goods plus the tea table, which we decorated in the Christmas motif. Outdoors, on the entrance porch, we placed a lantern and evergreen garlands with a Christmas mobile (one we had for sale) hung over the porch railing extending from the porch ceiling. Inside the house we had the Nativity scene set up on the low china cupboard, and the Christmas stockings we had made to sell we hung on the fireplace. One of the ladies had a six-foot synthetic green Christmas tree which we placed near the fireplace. On this tree we tied the little sachets, tiny moccasins, Christmas corsages, and small candy canes that we gave as favors to the little children who accompanied their mothers. Underneath the tree were the stuffed toys. Needless to say, we had to rearrange the furniture in the home to give space for moving around and to accommodate the people who came.

On the Tuesday night before our opening day, all the ladies of the church met in a home just a few doors away from the home in which we would present our project. We all brought our bazaar items that evening plus the candies, cookies, and cakes, so we could spend the time wrapping and preparing them for sale. We ironed all the aprons, and pillowcases and hung them on hangers. At the sale, we would place the hangers on a clothes dryer rack to conserve space and to display them to the best advantage. We put the cookies and candies in aluminum pie plates and enclosed them in saran wrap. We displayed as much as we could in saran wrap that it might be kept fresh and clean in this way. On the day of the bazaar, we placed our popcorn cake on a glass cake plate decorated with holly and put it on a small table by itself. We sold it for ten cents a slice. (Incidentally, this was a special attraction and all were interested in it; they wanted to know how to make it and desired to taste it.) With the Raggedy Ann and Andy dolls we purchased twenty-five cent books of their story and included them in the price. We tried to display each article in such a manner that it would attract attention and the people would be interested in buying.

In the dining area of the room we had our tea table. We had set it up most attractively with our best linen, china, and silver services, for we wanted to impress our friends with our hospitality and friendliness. We had picked committees of women to work on the two days and evenings that we would be open to sell. We planned not to have more than

two or three women to work at one time—one to greet the guests at the door and to help them remove their wraps (which we hung in a closet close by) and to usher them into the room where we offered them tea or coffee and cookies. (The cookies we served were samples of those we had for sale.) Then they were free to wander around to make their purchases and to stay as long as they liked.

We had many opportunities to talk about the church and to tell the gospel story. Many of the women accompanied their neighbors and friends to the tea and bazaar, thus giving them a more personal contact with us. We felt we made many friends for the church, and one of the outstanding things we derived satisfaction from was that we had two nonmember women work with us as diligently and fervently as any member of the group. They enjoyed working with us and were pleased to bring their friends and relatives to the tea and bazaar.

The monetary reward we received for our labors was gratifying, but we felt the evangelistic reward was just as great. Our plans for the future are to have another Christmas tea and bazaar as one of our main projects for the year, and because we have done it once we feel that we can make the next one even more successful. Perhaps we shall reach some new neighbors and friends we didn't have the last year.

If your group is interested in this project, we wish you much success. As you work at it, you will be inspired in many ways to make it successful. This is a time-consuming task, but it is a lot of fun and you will find the women enjoy tremendously working together in a venture such as this. It is something the older women of the group can enjoy as well as the younger ones, and it is that which you can share with your friends and neighbors.

It has been suggested that tracts could be arranged on a table in the entrance hall to form an attractive display. If so, perhaps this would lead to a follow-up ministry with some of the guests.

Woman of Faith

ONE OF THE GREAT examples of positive thinking and acting is in II Kings 4: 17-37.

The Shunammite woman's young son has gone out to his father among the reapers and becomes ill and is carried home. His mother holds him in her arms until noon when he dies. What would be the normal reaction of most mothers? Calling in grief-stricken tones of anguish for the father?

Not so with the Shunammite woman who says nothing to her husband of her beloved son's death. Instead, she quickly but calmly carries him to the upper room used by the prophet Elisha during his visits, and places him upon the bed.

Then only does she call to her husband, telling him she is going to Elisha. Her husband does not understand her sudden desire to see the prophet of God, but she merely says, "It shall be well."

Upon reaching Elisha and hearing his question as to the welfare of her child, again she makes a positive reply. "It is well." Not one negative expression passes her lips.

Elisha's deep spiritual insight tells him that all is not well and with his servant, Gehazi, he goes with the Shunammite woman to her house. There is no account here, as in many places in the Bible, of the sorrowful wailing of the bereaved.

When the child is brought back to life, the woman shows great humility and gratitude as she bows before Elisha. Then, as though she had expected nothing less, she takes up her child and goes out.

ADA HAMER



Reminiscing in Kirtland

Part II

By Pearl Wilcox

Sidney Rigdon

IN THE EARLY nineteenth century the American people were filled with religious unrest, a spiritual fervor that was swayed by all forms of fanaticism, the like of which had not been seen before. It was the first days of the "jerkings, the rollings, and the fallings," and the camp meetings. The Shakers were founding their settlements in northeastern Ohio, and William Miller was preaching the Second Advent; his followers dreamt of an ascension into heaven without death. These odd sects and others had taken root near Kirtland and were classed in history with another odd sect soon to follow, called "Mormons."

Community religion, however, did not wait for organizations or buildings or ministers; the Sabbath saw friends and neighbors gathered at log cabins, where hymns were sung and Scriptures were read.

The Methodists were more numerous in Kirtland during this early period than any other denomination. Their meetings first were held in the homes until they erected a small log building in the present cemetery grounds near the Temple; later they were held in a frame building. The Presbyterians were organized with twelve members in the home of Thomas Morley, Sr.; they erected their first meeting house in 1822. The Congregationalists were organized here in 1818; they met in homes until

1824 when a log meeting house was built on Chillicothe and Eagle roads; this building burned in 1828 and was replaced with a frame structure which was turned on its foundation in 1842 by a tornado. Later it was restored; today it is known as the Old South Church of Kirtland. The Church of the Disciples, more commonly called the "Campbellites," was preaching that the fragmentations and the division in the churches were weakening the causes of the kingdom. Alexander Campbell, who proposed to unite the divergent sects on the simple plan of the New Testament church, won many converts to his beliefs.

In the fall of 1826 Sidney Rigdon became an employed minister and regular pastor of the Disciples Church in Mentor, Ohio, preaching sometimes in the near-by settlement of Kirtland. Rigdon was gradually presenting his ideas concerning the common ownership of property. He devoutly believed in verses 44 and 45 of the second chapter of Acts which reads: "And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need." Alexander Campbell did not want this adopted, but Sidney Rigdon was in favor of it and broke with Campbell over the issue of communal property. This idea did not appeal to the people of Mentor, but it soon got a foothold at Kirtland, where Pastor Rigdon founded the first colony

of communal ownership, presumably on the Isaac Morley farm.

Among Rigdon's converts was a young man of twenty-three named Parley P. Pratt. Immediately he was touched with the vision and became a zealous missionary. He went to New York to spread this gospel and traveled around the regions of Palmyra, where he found the vicinity already kindled with spiritual excitement. While visiting an old Baptist deacon by the name of Hamlin he was informed of a very strange book, which had just been published, known as the Book of Mormon. Pratt borrowed a copy and spent all his time reading between preaching appointments. In a few days he inquired about Joseph Smith who, he was informed, lived in Pennsylvania. He was introduced to Joseph's brother, Hyrum, and spent the night at the Smith home where he heard the Restoration message. Early the next morning Pratt hastened away to fill another appointment of preaching. At the close of this appointment, he did not feel satisfied with the authority he now held to represent Christ as a missionary. He returned to the Smith home, after which he and Hyrum walked the twenty-five miles to Fayette, talking of the gospel message as they traveled.

They were made welcome in the Whitmer home, where Pratt met other members who were assembled for a conference of the church. After listening to their testimonies, he became convinced

that the principles which this church taught were of God. He was baptized by Oliver Cowdery in beautiful Lake Seneca and was confirmed at the evening meeting.

Brother Pratt lost no time in returning to his home in Amherst, Lorraine County, Ohio, to tell his friends of the new faith and doctrine of the restored gospel. In the fall he returned to Fayette, where he met the Prophet for the first time, and was chosen as one of the men with Oliver Cowdery, Peter Whitmer, and Ziba Peterson to go on the first long mission of the church.

In the fall of 1830 the four missionaries came to Ohio, in the vicinity of Mentor and Kirtland. Parley Pratt had a great desire to win his pastor, Sidney Rigdon, to the new faith. The missionaries remained for seven weeks, preaching every night in various places. Most Latter Day Saints are familiar with the history of the conversion of Sidney Rigdon and most of his congregation in Mentor to the Restoration.

Two miles from Elder Rigdon's home a group of his followers lived "commonly" under the plan known as "the family," which had been organized in February, 1830. The new missionaries were introduced to this group, and their efforts were well rewarded when seventeen were baptized. In the town of Mayfield, five families were operating under the same plan. Also on the Chagrin River other families under the leadership of Lyman Wight, Sr., Isaac Morley, and Titus Billings were laboring together with great peace and union; they were soon to be joined by eight other families. Brother Wight states: "Our labors were united both in farming and mechanism, all of which was prosecuted with great vigor. We truly began to feel as if the millennium was close at hand."

Other families lived in Kirtland who were to play an active part in the destiny of the church. Frederick G. Williams, who owned a farm near Kirtland, practiced medicine and was widely known in the community. After he was converted he abandoned his practice to become a missionary. Edward Partridge had been living near by in Painesville since 1828; he was a "hatter" by trade. John Johnson and family were farmers and large landholders. Also there were the Murdocks. A young man, Orson Hyde, had been living in Kirtland since he was fourteen years old; he stayed with his foster parents and worked as a clerk in the Gilbert and Whitney store. Lyman Wight had lived here since 1826 and was baptized into the Rigdonite faith in 1829, associating himself with Isaac

Morley and Titus Billings in what was called the "Common Stock Family."

Kirtland, before the arrival of the Latter Day Saint missionaries from New York in 1831, was already developed into a community of homes, schools, churches, stores, grist and saw mills. It was a center for farmers to trade, for the people of the community were nearly all farmers or closely tied to the soil.

A circulating library association between the near-by villages had been formed as early as 1819, when reading matter was at a premium. Just what happened to this library is not recorded; it went out of existence in a few years.

A newspaper was in circulation as early as 1822, known as the *Painesville Telegraph*. E. B. Howe, editor, was never in sympathy with the Saints.

Mail and stagecoach service was instituted as early as 1823, with the official post office designated as Kirtland Mills; it served a population of 1,018 inhabitants in 1830. A Temperance Society of Lake County (Geauga) was organized this same year in Kirtland with 230 charter members.

At the first annual meeting the society voted that no member would dispose of grain to the distillers of whisky. There were several distilleries in the vicinity of Kirtland Flats; these made a good market for corn but did not increase the cash receipts. It brought in some inhabitants but did not improve the morals of the place. The stills were causing many hardships among the families as one old record book shows. One man had worked for 50 cents a day to the total amount of \$9.09. He traded out \$5.22 in whisky during the time, leaving \$3.87 for family support; this he spent for a bushel of corn meal, 44

cents; wax candles, one cent each; 37 cents for meat, 50 cents for a hat, and received 12½ cents in cash.

This Temperance Society made a practice of buying out the distilleries on the condition that the buildings would not be used for this purpose again. As a result of their activities over a period of five years several stills were discontinued for the want of patronage.

With the advent of the Latter Day Saints and the conversion of so many prominent families, interest and excitement became general in Kirtland, and the adjoining regions. Meetings were held in different neighborhoods, and multitudes came together—some to be taught, some for curiosity, some to obey the gospel, and some to dispute. The membership during the first year rapidly increased to more than one thousand in Kirtland and the near-by vicinity. The settlements continued to grow and prosper, despite the constant sending of key men and families to Independence, Missouri, to foster the work there. A boom always arouses enmity and envy in neighboring towns whose growth is less spectacular. Kirtland's progress was raising the inevitable political problems; these are mentioned in a letter to the *Painesville Telegraph* on April 7, 1835, by a citizen of that community.

The writer complained that the Mormons were already "nearly a majority in the township and every man votes as directed by the Prophet and his elders." This letter reflected in a fairly typical manner the deeply grounded American suspicion of any minority whose vote can be "delivered" in a package at the will of leadership.

(Part III will appear next week)

An old mill near Kirtland

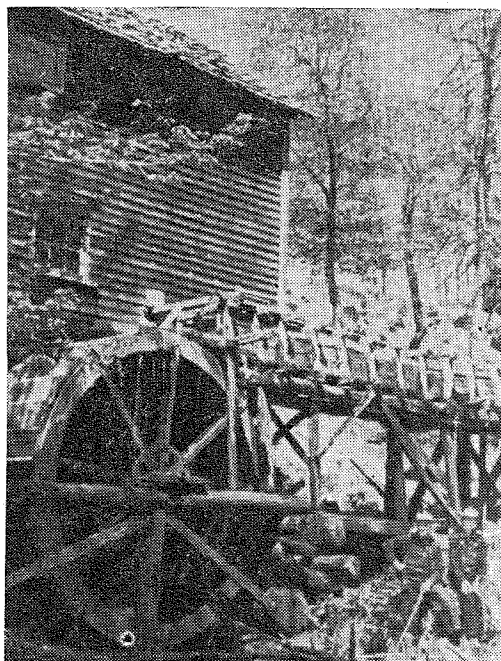


photo by author

Question Time

Question

What should the Saints do in this atomic age? Should we build bomb shelters? In case of an attack should we leave the city or remain where we are? Has the church had any light on this?

I. N. C.

Missouri

Answer

The task of the Saints in the atomic age is the same as it has always been—that is to build up the kingdom. This process involves furthering our knowledge in all fields and being as helpful and co-operative as possible with our fellow beings, always basing our contribution to society upon the distinctiveness of our beliefs.

Bomb shelters would no doubt be of some help in the case of armed attack, but this is a matter for self-determination based upon the recommendations of civil defense authorities. In times of attack and disaster we should follow the principle that as law-abiding citizens we would co-operate with civil authorities and do all that is possible to contribute to the common good. We would presume that the benefit of discipline and spiritual insight accruing to those who are fully obedient to the gospel would stand them in good stead under such emergencies.

The church has received no specific instruction relating to the particular exigencies of the atomic age.

DUANE E. COUEY

Question

Since childhood I have had the personality of Jesus Christ presented to me as one that was perfect from the

beginning. Such pulpit and church school presentations have implied that while he spent thirty years in preparation for his ministry and was tempted by Satan, in no wise did he revert to the type of growth through repentance we find ourselves connected with each day.

This concept conflicts with mine regarding Christ as an example for righteous living. The passage from Hebrews 5: 8, 9 which states that he learned obedience through suffering seems to parallel life more realistically. In your opinion, is my concept sound?

R. G. K.

Missouri

Answer

Your concept is sound and is not a contradiction of the presentation of the perfect Christ; but it must be held that neither is the concept of the perfect Christ a contradiction of Hebrews 5: 8, 9. The problem centers in a definition of terms, and any seeming conflict is resolved through both faith and logical reasoning. We build on the premise that Christ was free from sin and therefore at no time needed more than his first chance to learn obedience—his life witnessing to the perfect expression of faith and works.

The problem for the finite mind is that of coming to the realization that the learning of obedience does not necessarily require sin, suffering, and repentance. The finest concept defines obedience as resistance to "even the appearance of evil," sacrificial suffering, and submission to the will of God. We note the struggle and decision of Jesus in the wilderness as evidence of the ultimate in long-range vision, the withstanding of evil, and continued steadfastness and oneness with God.

Whenever man avoids the path of least resistance and walks in a measure of this same affirmative repentance, i.e., overcoming evil with good, in that regard he walks in the spirit as did the "real and dependable Christ."

JOHN R. DARLING

Will Our Church Succeed?

(Continued from page 11.)

dren ignorant, would you reward him and continue to keep him, or would you dismiss him? We must do the work God has commissioned us to do *before* attending to our own affairs, else our contract with him will be voided and others will be raised up to take our places. God himself has recently answered the question asked in the title of this article:

The work of preparation and the perfection of my Saints go forward slowly, and Zion's conditions are no further away nor any closer than the spiritual condition of my people justifies; but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure.—Doctrine and Covenants 140: 5 c, d.

And again, let me repeat in context the revelation quoted from before:

Each should strive prayerfully for sustained and greater devotion to the work whereunto he is called. My servants should not become weary of well-doing. The adversary is quick to discourage and thus destroy their effectiveness. The church is admonished again that joint responsibility is laid on all. Properly and equally borne, this responsibility will insure success, the consummation will be glorious, and all will share in that glory.—Doctrine and Covenants 141: 7 b, c, 8.

This is the just and wonderful heritage left to us on the death of our most recent president and prophet, Israel A. Smith.

1958 General Conference Bulletin

on-the-scene reports of General Conference happenings
published and airmailed daily to
Saints throughout the world

air mail rates:

United States, Canada, Alaska, Hawaii, Mexico	\$1.75
Australia, New Zealand	\$5.60
Society Islands	\$6.25
England	\$3.30
Germany, Norway, Holland	\$3.40

For those who live within 300 miles of Independence, first class mail in most situations will be as fast as air mail. The weekly rate for these subscriptions is \$1.50.

Going Home

IT HAD BEEN a wet spring. I decided a strawberry patch had to be cleaned out before I went to reunion. This required hand pulling of all the weeds. I cleaned out the strawberry patch, but I didn't go to reunion. My heart said that was enough, and I spent reunion week in bed.

My daughter spent her vacation taking care of me. One day I left my body. I was conscious of many things on my trip. The autumn woods in Michigan always stirred my soul deeply with their beauty. The last time I was in Michigan I had the opportunity of taking quite a trip through the woods country. I mentioned to the personage with me that I hadn't seen so much beauty in my life. My friend reminded me that I had seen the fall colors since I was a child. Yes, I had, but only in small patches. I had never driven for half a day with rich colors on all sides. On this trip my spirit looked down on the autumn wood—miles and miles of it at one time. It was indescribably colorful.

I had worked in a drugstore once and one year the sample Christmas card book contained pictures of dark pools and scenes. I did not sell many of these, either because they were so different or because they were expensive, but I loved them. On this trip I was taken to a scene that at first looked so dark and forbidding that a feeling of fear stabbed me. If anyone thinks to save his punishment for the world beyond, thinking that it will be easier then, let me say that such an idea is a mistake. The fear that streaked through me was worse than anything I ever felt in my life in the body. Problems should be settled in this life.

Then I began to see the sparkles and recognized the picture so much more beautiful in reality. The high lights were almost hidden, yet they illumined the scene. These things may seem trifling, yet I was happy at the time with them. Perhaps if I had had my thrills in life on higher planes this trip would have been even more meaningful.

I knew I was leaving earth. I thought about how my daughter would feel when she came into the room and found that I had gone. I thought about the mild

excitement it would stir up at reunion, but I felt at rest. I was conscious of going farther, although I had no feeling about how I was traveling.

Then suddenly I remembered the two grandsons I was caring for. I thought, Oh, I can't go now. Then I remembered two stories I had been working on for years. I just had to finish them.

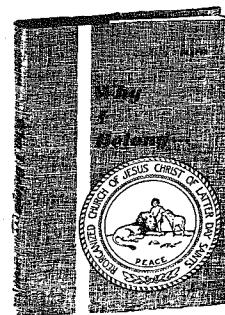
And here is something that puzzled me a little. There was no talking. I seemed to know that I had a companion, although I did not see him. When I wanted to communicate I had only to think, and as soon as I wanted to know an answer, it came to me as though I were reading his mind. I am not a great talker, but sometimes I enjoy trying to put my thoughts into words, and I love to hear others talk. I wonder if there will be complete silence in the next world. It doesn't seem to me I would like that, and yet I am sure things will be arranged for our pleasure.

I have wondered since then, too, about writing. I love to read, and I have spent my life trying to learn to write. Will all that be lost? I heard a friend of mine say in a lighter tone that she did not think she would go into heaven. She thought she would stay in the anteroom with her typewriter. What will a writer's heaven be like?

Anyway I was made to understand that I had waited almost too long to make my decision—a little farther and I would be beyond the bounds and couldn't return.

I waited to see what would happen to me. The next thing I knew I began to stretch in my bed. I thought, "I did get to come back." It seemed such a natural experience that I didn't even think of telling any one about it until months later. I never have told the whole story.

I have not been able to care for anyone much since then. The two stories I was concerned about are still in cold storage. I have about decided that when the Lord says it is time to come home it is time. I have tried to make the best possible use of this extra time that has been given me. I have suffered some, and also I have been very happy.



Why I Belong . . . to the Reorganized Church of Jesus Christ of Latter Day Saints. This book is a compilation of 12 reasons why Apostle M. L. Draper is a member of this church.

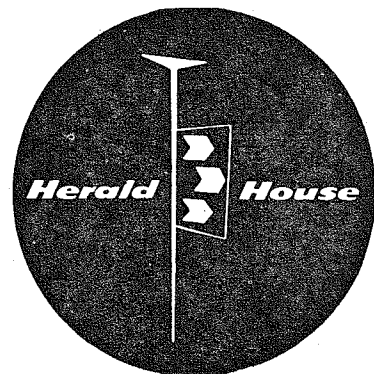
Each chapter gives a specific belief of the church which contributes to the author's conviction of its divinity.

This book has been a steady seller since its publication early this year. Its continued support by the public is convincing proof of its fine testimony.

Price \$2.00

Box 477
Independence
Missouri

Box 382
Guelph, Ontario
Canada



Church at Imperial, Nebraska Dedicated

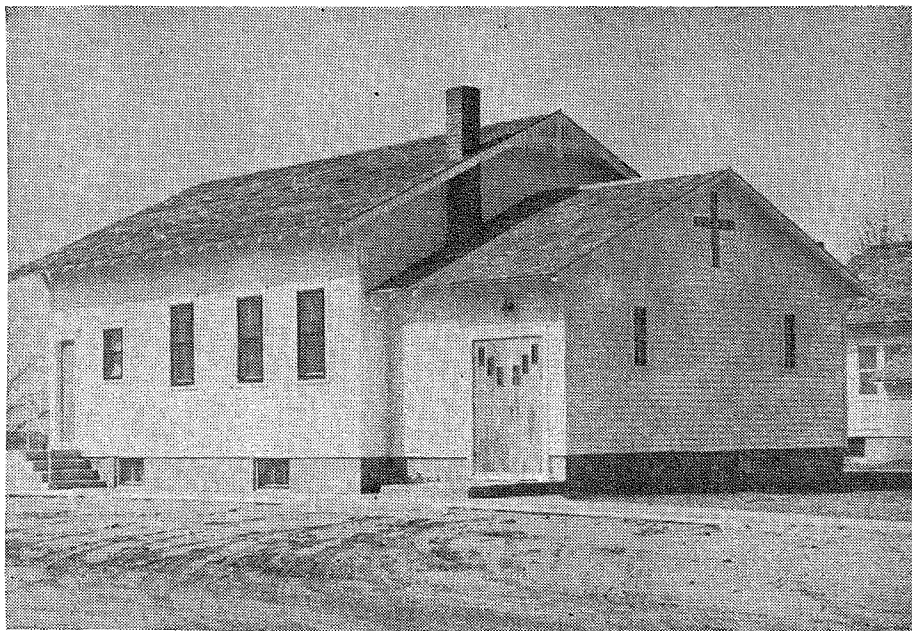
The dedication service at Imperial was held April 18 at 8:00 P.M. The invocation was by District President S. F. Bullard, and the dedicatory prayer was by Apostle D. Blair Jensen. The history of the branch was read by Elder Harold Fitzwater, and the sermon was delivered by President Israel A. Smith.

A lovely service of music was conducted. There was an organ prelude by Agnes McCurry. A special number was sung by a trio composed of Agnes McCurry, Goldie Smith, and Velma Smith. Jerry Goddard also sang a special number.

Services were attended by 117 persons including those who came from Imperial and neighboring branches.

A reception was held in the lower auditorium.

The church building, an abandoned schoolhouse, was moved from south of Lamar, Nebraska, to Imperial, a distance of about twenty miles. A lower auditorium and a foyer were added. First services were conducted February 19, 1956.



The branch was organized June 4, 1926, by Apostle D. T. Williams, at Lamar. Ward A. Hougas held services in 1922 in the Lamar locality. Meetings were held in various schoolhouses, a lodge hall, and an old pool hall.

In 1930 a church building in Imperial was purchased and moved to Lamar, where it was dedicated June 7, 1931. Later the branch activities were moved to Champion, Nebraska,

where the branch occupied an unused high school building. There was a membership of sixty-three. The branch again moved from Champion to Imperial, the present location. There is now a membership of eighty.

There have been four branch presidents: Ward A. Hougas, Ben Peters, Harold Fitzwater, and Bill McCurry.

ALTA F. FERREL
Branch Historian

Letters

Note of Thanks

I wish to express my appreciation to all who remembered me during my recent surgery. I have received hundreds of messages, phone calls, visits, and cards, and it would be impossible for me to acknowledge each one personally. My heartfelt gratitude goes to all those who remembered me in their prayers, both in and around the Center Place as well as in Los Angeles Stake. It is a source of comfort to know that so many are concerned about my welfare. I am recovering nicely. That God may bless each of you is my prayer.

RUTH ASLIN

Maywood, California

Servicemen at Reunion

I read with interest a short time back the letter from someone who preferred to remain anonymous. Later, another letter appeared in the *Herald* referring to the first letter. Now I want to add my comments. I shall try to come to the defense of both the serviceman and those who attend reunions.

I have attended several reunions. All were about the same in respect to what I got from them. Each time, on the first day, there was a little unintentional coolness toward strangers, because people were so busy greeting old friends that they did not take time to speak to those they didn't know. However, I could always find something to do that would help me to get acquainted.

This year the nearest reunion to me is two or three thousand miles away—in Hawaii.

If I were close enough to attend I would certainly do so. Perhaps all the people would be new to me, but I would find the Spirit there, for I strongly believe what I heard a man say in a sermon once: "God feeds the birds, but he doesn't throw the food into the nest."

I would like to hear from the one who went unnoticed at reunion. I know what it is to be away from home and from branch associations.

SFC RONALD P. ROBERTS
RA 37653375
APO 181
San Francisco, California

Memories of the Prophet

The latter part of July, 1957, six members of my family enjoyed a vacation in the West. On our return, at Denver we separated—my sister and her husband and grandson driving to their home in Texas and we taking the train to our home in Independence. Having quite a long wait until train time we went into the gift shop and were surprised to see the familiar face of our beloved President Israel Smith, who was engrossed in reading a book. I walked over and placed my hand on his arm and spoke his name before he looked up. Then I was pleased at the look of happy recognition on his face. He shook hands with us and asked about our health and our families. We told him of our recent parting with our loved ones, Grace and Earl Moore and their grandson, Cal Boardman, and explained that we were waiting for our train. He expressed a wish that he could have seen the Moores. Then he told us that his mission was farther west where he was going on a family matter. As we exchanged good-bys he said he would see us in church again soon.

Many times in the year following I met Brother Smith on the east walk of Stone Church following the early service. He would greet me as I hurried to the Education Building to teach a class. Two weeks or so before his death he stopped me and, as we shook hands, he recalled the incident of the preceding summer, asking if I remembered. He then inquired about each member of my family. I am sure that he was aware of the great need I had that morning for ministry, and in his kind, gentle way answered that need without asking the cause of my discouragement.

I shall ever be grateful for the memory of that morning. Besides giving me another personal testimony that God does work through his servants, it renewed within me a keen desire to become more aware of the needs of those about me. I hope that I, too, may be able to serve those who are in need.

HAZEL MOLER

Independence, Missouri

Attendance Ministry

EDITOR'S NOTE: *If the response is sufficient, we could prepare a reprint of this editorial for local distribution at \$1.00 for one hundred. Please write the editors if interested.*

I believe L. J. L.'s editorial on "The Ministry of Attendance" (*Saints' Herald*, July 14), is one of the finest I have ever read on this subject. May I suggest that article be reprinted in pamphlet form and made available among the membership. The subject is timely, and we do need something to stimulate church attendance.

EDWIN SPARGO

Vancouver, British Columbia

P.S. We could use two hundred in our branches in Vancouver.

www.LatterDayTruth.org

A Candle against the Darkness

"Why I'm a Jungle Medic," by Thomas A. Dooley, M.D., is published in the June, 1958, *Think*, the monthly periodical published by International Business Machines Corporation, New York, New York.

This article is written by a young medical doctor who might well be referred to as the second Dr. Albert Schweitzer, since he too is engaged in humanitarianism.

Dr. Dooley, formerly a junior-grade lieutenant in the U. S. Navy, was stationed in the port city of Haiphong in north Vietnam. This is about four hundred miles due east of Nam Tha, as the crow flies. Here in 1954 he and four Navy corpsmen worked in a huge refugee camp caring for the leftovers of the eight-year war. They cared for beaten adults, "... for the crushed feet of young men, for children who had chopsticks rammed into their ears. We cared for the miserable and the frightened who were fleeing the godlessness of communism. We grew to know them. We grew to love them. Their blood was splattered on us. We saw a need."

To get to the point, upon their discharge from the Navy Dr. Dooley and his staff decided to return to Vietnam. With the royalties from Dr. Dooley's book, *Deliver Us from Evil*, and the financial help from friends they

formed their own private mission and returned to Southeast Asia. There are nearly three million people there with only one bona fide doctor. Drugs and equipment were donated by Pfizer, Mead Johnson, and A. S. Aloe. In July, 1956, at the request of the Prime Minister of Laos, they built a hut hospital in Nam Tha; fifteen beds and about thirty mats were all it would accommodate. There was no electricity, no X-ray, no plumbing, no fancy electronic physiotherapy paraphernalia, and no nurses in white uniforms. St. Patrick's, name of the hospital, does have the essential thing that all hospitals should have—compassion.

It was independent of church or state. These were merely a group of men who want to help those who "ain't got it so good."

On October 7, 1957, they returned to Vientiane, where the Prime Minister gave the hospital a charter and the assurance that it would be maintained and stocked from the Laos Public Health warehouse and supported by the coffers of the Ministry of Finance. They had trained natives to take over. Although those in charge are not qualified to render the same type service, it is superior to the methods used by the witch doctors who administer cow dung and then perform their special

dance. The Prime Minister asked Dr. Dooley if, after he had had a vacation in America, he would return and build another hospital. "Yours is the kind of aid we need badly. Our people know and love you."

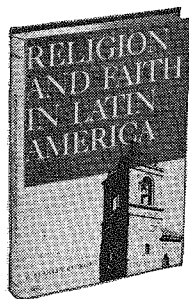
Back home, under the auspices of the International Rescue Committee, a well-known voluntary relief organization, and with the help of Dr. Peter D. Comanduras of George Washington Medical School, they started a new program called MEDICO, which means Medical International Co-operation. The purpose of MEDICO is to offer direct, person-to-person medical service to the villagers of foreign lands. As a nonsectarian, nongovernment group, members will build, stock, supply, and train small hospitals along the iron and bamboo curtains. Then, after sixteen months, they will turn it over to the government concerned and move on to another area and build another hospital.

Since the inception of MEDICO in November, 1957, it has received hundreds of thousands of dollars in medicine from pharmaceutical houses and tens of thousands of dollars in donations. It also has three hundred medical volunteers who are anxious to work under its auspices. "Next month six tens will be sent out. I shall take one back to Laos and build St. Patrick's II."

The philosophy of Dr. Dooley can be summed up in a brief statement: "It is better to light a single candle than to curse the darkness."

NELL MILLER LUTZ

Book Reviews



Religion and Faith in Latin America

By W. Stanley Rycroft

Westminister Press
Philadelphia

\$3.75

One's first reaction to this book of 177 pages might be, Why does it cost so much when it is so small? From the opening pages, however, the book proves its worth to anyone interested in the progress of Christianity in the lands south of the Rio Grande. The author is now chairman of the Committee on Co-operation in Latin America and has been a missionary to Latin America since 1922. He speaks not only for Presbyterian church missions but for Protestant work generally throughout both Central and South America during the past thirty-five years. This book sets forth many of his experiences, but more particularly it seeks analysis of the Indians of Latin America, with their pre-Columbian religions and their veneration of Roman Catholicism. It deserves place on the bookshelf of any student who has a serious interest in converting the Lamanites in Spanish-speaking America.

The author's analysis of Latin-American people and their response to Protestantism is carefully set forth. He begins in the examination of Latin America today, calling attention

to the fact that the population increase there is phenomenal—2.4 per cent annual increase. This is more than double the world's population rate of increase. In 1920 there were 91 million Latin Americans; in 1956 there were 172 million—a number exceeding the population of the United States. In fifteen years Latins will number 321 million, according to present trend.

A substantial portion of the book is devoted to a description of the early religions of the Mayas, Aztecs, and Incas. The author is convinced that the Indians of the Spanish-Americas are still primarily influenced by such religions, rather than by Catholicism. He notes that their sick still seek out tribal wise men rather than physicians or the Catholic priest. He states that Catholicism has been an accommodative religion, adapting itself to the idolatry and ceremonial forms of their pagan worship. He also believes that Catholicism is losing a battle in winning these people who give only outward-form service to its ceremonies. Despite the fact that Catholic churches stand on the sites of the old temples of these peoples, incense and festal offerings are still brought to the sites of these buildings to give homage to Quetzalcoatl, Kulkulkan, or Itzamna.

The title of the book is drawn from a conviction that *religion* as contrasted to *faith* is a system of dead forms and ceremonies. His book sets forth the best analysis of Protestantism I have yet seen.

As a missionary for the Reorganized Church of Jesus Christ, I value and recommend the book for its wealth of data and for the apparent accuracy of the author's analysis of problems in South American and Central American missionary life. It offers a challenge for our church to move in and bring an even greater light, and for the reader who longs for the day when "the Lamanite shall blossom as the rose."

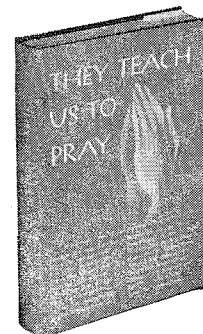
WAYNE E. SIMMONS

They Teach Us to Pray

By Reginald E. O. White

Harper and Brothers
Publishers, 1958

Price \$3.00



This book introduces the prayers which grew out of the spiritual experiences of a number of the great men of the Bible. When face to face with testing situations those men illustrated how a life of prayer gave them the contact with God that brought spiritual victory.

The author introduces each of these men as having a different approach to prayer born out of the varying events facing each. The subtitles immediately arouse interest: "Abraham: The Argument of Prayer" (illustrating how this great man interceded for Sodom and Gomorrah); "Gideon: The Daring of Prayer" brings agreement that "True prayer is not the refuge of a cringing spirit, but the armory of mighty men of valour." Thus we see the prayers of Moses, Joshua, Jabez, Samuel, David, Solomon, Asa, Elijah, Jehoshaphat, Hezekiah, Habakkuk, Jeremiah, Daniel, Nehemiah and Jesus each growing out of climactic events. The prayers of Jesus, illustrated by "The Quality of Prayer" and "The Reward of Prayer," are fitting in spiritual quality to end this writing.

This book will fit well into our homes as it does give us greater insights into the prayer lives of spiritually successful people of old and challenges us to achieve new spiritual heights in our communion with God.

PETER H. HARDER



Golden Wedding Anniversary

Dr. and Mrs. W. E. Phillips of Cisne, Illinois, observed their fiftieth wedding anniversary on Sunday, April 13, with a family dinner and open house at their home. Approximately three hundred friends came to congratulate them. Mrs. Phillips, the former Mabel Knapp, was baptized into the Reorganized Church on July 29, 1903, and has been an active member ever since. For many years she was women's leader of Southeastern Illinois District. Dr. Phillips was baptized in November, 1909, and has served in the offices of teacher and elder (to which he was ordained in 1947). He has been a physician for forty-four years and has brought more than 3,000 babies into the world. Since their marriage at Brush Creek Church on April 12, 1908, "Doc and Mabel" have become well known and well loved not only in their home town of Cisne but also at Flora Branch (where they hold membership) and in the surrounding district.

They have two daughters: Mrs. Marie Henson and Mrs. Mildred Fehrenbacher, both of Flora, Illinois; four grandsons; and four great-grandsons.

Briefs

Tithing Filers Increase

IMPERIAL, NEBRASKA.—Imperial is one of three branches in the district to have more tithing filers up to March, 1958, than for the entire year 1957.

Elder Randall Collins from Lincoln, Nebraska, was a visitor and assisted with the service on May 11. He was guest speaker on June 15.

Elder Harold Fitzwater, former pastor, now living at Kimball, Nebraska, was the morning speaker on June 1.

Sandra Morgan, Jim and Mac Smith, and Jean and Jerry Goddard attended youth camp at Palmer Lake, Colorado, June 8-15.

Pastor Bill McCurry and Russell Goddard attended an executive meeting at Wray, Colorado, June 29.

The church float, representing "The City of Zion," was rated first place in the parade on July 4.

The Zion Home Builders sponsored a successful bake sale July 12.

Jeff Robinson of Port Macquarie, New South Wales, Australia, was the morning speaker July 27. Darrell and Dixie Fitzwater sang during the service. Jeff, a priest and a student at Graceland College, is spending the summer with Darrell Fitzwater at Kimball, Nebraska. Both have helped with services at Sidney and Gering, Nebraska.

Elder Charles Neff, present for a wedding at Holyoke, Colorado, spoke in Imperial at the Communion service August 3. Elbert Heath, Frances Hartman, and Carol Griffin, all from Independence, Missouri, also assisted in the service.—Reported by SYLVIA GODDARD

New Officers Chosen

MELBA, IDAHO.—Those elected July 27 were as follows: pastor, Charles Whipple; church school director, Tom Dennis; treasurer, Jess Talich; women's leader, Mickey Dennis; branch secretary and recorder, Karen Talich; adult supervisor, Gladys Kanyid; Herald reporter, Anita Nippert; book stew-

ard, Ida Gilmore; youth leader, Donn Nippert; music director, Dallas Newton; church school secretary, Connie Whipple; church historian, Viola Whipple; solicitor, Carl Newton; auditors, Eldon Yeager, Donn Nippert; counselors to pastor, Elvin Dennis and Donn Nippert.

Tom Dennis was ordained a deacon March 23 by his father, Elder Elvin Dennis.

The Idola Club has been conducting a money-raising project each month for the building fund and other needs.

The Luther Troyer family visited July 13, and Brother Troyer gave the message.

Kelly Lynn, son of Mr. and Mrs. Perry Huffaker, was blessed by Brothers Troyer and Whipple on July 13.

The J. C. Ford family were visitors July 2, and Brother Ford gave the evening message.—Reported by ANITA NIPPERT

Eight Baptized

WOODBANK, STOCKPORT, ENGLAND.—On July 5, the ceremony of the crowning of the new rose queen and rosebud queen (Sandra Mosten and Janet Williams) was performed by Mrs. Singleton of Woodbank Estate and the retiring queen, Vivienne Kelly. The retiring rosebud queen was Susan Harvey.

The annual walking day was July 6, when about 150 scholars and parents, also members from Beresford Road and James Street Manchester, paraded around the estate, headed by one of the town bugle bands. Hymns were sung during the walk, and a special request from a sick lady that the scholars should sing below her window was granted. The Chief Constable of Stockport sent along police supervision, along with a representative from the St. Johns ambulance (Brother Mac Anderson).

Four adults and four young people were baptized on July 27. Elder Fred Preston and Brother Norman Fairhurst officiated. Names of candidates are Harry Lee, Frances Lee, Marjorie Cheetham, Christopher Cheetham, Haydn Spurr, Susan Spurr, Audrey Preston, and Michael Wright.

Confirmations were performed by Elders William Black, Fred Preston, George Ridgeway, George Barrington, and Nephi Dewsnup. The adults received copies of the *Church Member's Manual*, and the young people received New Testaments.

During the afternoon school session, Betty Harvey was presented with a Bible by Sandra Mosten on behalf of the scholars in appreciation of her efforts for the rose fete.—Reported by NORA M. BLACK

Recent Blessings and Baptisms

OMAHA, NEBRASKA.—At Highland Park, on the evening of May 28, Mrs. Herbert Cole and her mother, Mrs. Dewey Noakes, were baptized by Pastor Vern P. Goodenough. They were confirmed directly after by Brother H. A. Scott and Brother Goodenough.

On June 8, Sheila Suzette, daughter of Mr. and Mrs. Delbert Bothwell, and Debbie Jo, daughter of Mr. and Mrs. William Wiggins, were blessed by Brothers Goodenough and Scott. William Eugene Wiggins was also blessed by Brothers Scott and Goodenough.

Glen Benedict, Mrs. Florence Legge, and Charles Legge were baptized by the pastor on June 18. Mr. Benedict and Charles Legge were confirmed by Brother Goodenough, and Florence Legge by Brother Scott.

RoLaDaSa had election of officers June 24. Leola Shives is president, and Frances Walter vice-president. Delores McAnich is secretary and treasurer, and Lillian Mann is cradle roll worker.—Reported by FRANCES WALTER

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Be sure to read

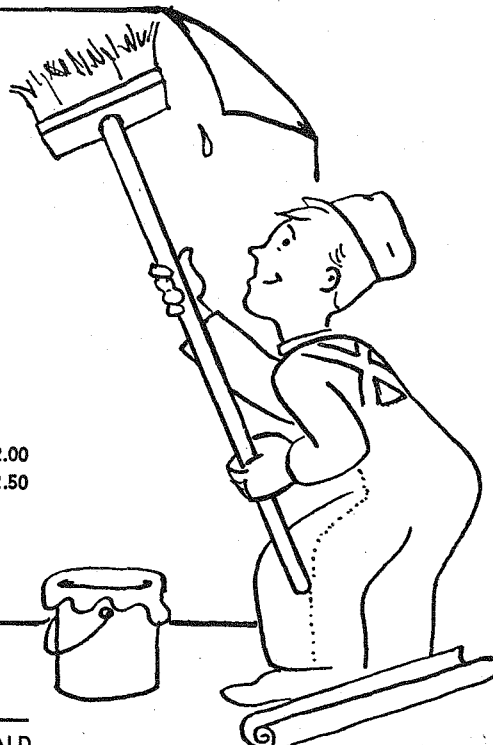
"THE TESTIMONY OF THE PRIESTHOOD LIVES ON"

By Elder Herman A. Chelline

in the October issue of

GUIDELINES TO LEADERSHIP

Yearly subscription rates: U. S. \$2.00
Canada \$2.25 other countries \$2.50



Baptisms at Reunion

PORTLAND, OREGON.—At the Rockwood Mission, Ronald Scott, infant son of Mr. and Mrs. Lyle Lawler, was blessed July 27 by Elders Jack Livingston and Darl Jordan.

During reunion, two young people from the mission were baptized in Lewis River. They were Carol Leeson and Kenneth Lawler. Confirmations were held the following Sunday. Elders officiating were Darl Jordan, Jack Livingston, and Worley Havelly.

The junior choir, their leader, Esther Jordan, and accompanist, Eunice Livingston, held a barbecue recently, with sixteen choir members attending.

Tony and Trudi Larrison and their son Andrew, and Dorothy Lesson and children are new additions to the mission.

Fourteen children attended camp July 31-August 3.—Reported by MARGARET HAVELY

Name New Officers

EVANSVILLE, INDIANA.—The annual business meeting was held August 10 and the following officers were elected: Elder C. L. Gritton, branch president; Sam Oxley, treasurer; Elder Robert O. Glenn, church school director; Maryon Satterfield, youth leader; Sister Gooch, women's leader; Evelyn Harding, clerk; Eugene Mabrey, William Browe, Orval Ingle, finance committee; Charles Tanner, Sam Oxley, William Browe, building committee.

Officers sustained were Evelyn Harding, recorder; Maurice Thompson, book steward; Ann Miller, solicitor; and Evelyn Harding, historian.—Reported by LESTER A. CAMPBELL

Purchase Building Site

WALNUT CREEK, CALIFORNIA.—A building site has recently been purchased by the branch. Several dinners and a barbecue have added funds.

The Fred Johnston family has recently moved to Hanford, California.

The senior and junior Leaguers attended their first church camp this summer.

Jeanne Carlson, Lois Ann Giles, and Patricia Melton were baptized March 2 and confirmed March 23.

Robert Earl Crane, son of Robert and Jane Crane, was blessed by his uncle, Lawrence Emerson, on April 20.

District President Edward Buckley directed the business meeting held July 20. Officers elected were Gerald Giles, branch president; Harold B. Parks and Charles A. Melton, counselors; C. R. Laudie, church school director; Maxine Walden, women's leader; Pauline White, youth leader; Charles Melton, men's leader; Marjorie Daly, music director; Marion Bond, social director; Virginia Fox, secretary; Harley King, treasurer; Millie Laudie, reporter; George Carlson, custodian; J. B. Sack and James L. Daly, auditing committee; Pauline White, George Carlson, Millie Laudie, Bazil Hunt, J. B. Sack, and Maxine Walden, building and finance committee; Rosanna Sack, book steward; M. Lee Walden, recorder and solicitor; Monnie Minear, historian.

The Glen Johnson family from Utah recently visited. Jack West and family have returned to California from New Jersey. He was first pastor of the group, and is Berkeley Branch pastor for the coming year.—Reported by MONNIE MINEAR

Missionary Services

ALASKA, MICHIGAN.—Missionary Glenn Johnston held a two weeks' series of meetings, beginning March 16, at the Alaska Branch. Services were held at the church

on the first four nights of each week, and Brother Johnston held cottage meetings and visited in the homes the other nights.

The Zion's League made a trip to Kirtland Temple on May 10.

The young adults were invited to Grand Rapids on June 7 for a potluck supper. Elder Almer Sheehy was the guest speaker.

The vacation church school began June 9 and continued for two weeks. The average attendance was eighty including teachers and helpers.

Elder Melvin Russell was the guest speaker at the Alaska Branch June 29.

On July 20 an ordination service was held. Those ordained were Dirk Venema and Bruce Ellis, both to the office of elder.

Elder M. Leonard Speer from Phoenix, Arizona, was the guest speaker for the evening service on August 3.—Reported by COLLENE ELLIS

Red Cross Uses Church after Tornado

EL DORADO, KANSAS.—Loretta Bass was baptized August 3 by Elder J. H. Hufford, pastor of the branch. She was confirmed August 10 by Elder J. C. Shannon, assisted by Brother Hufford.

Following the tornado which struck El Dorado June 10, the church was used by the Red Cross as a center for the preparation and distribution of food.

On August 10 a business meeting was held at the church. The following persons were elected as officers for the coming year: J. H. Hufford, pastor; Ann Hudson, auditor and statistician; Nelma Andrew, secretary; Byron Allen, treasurer; Bob Brock, director of religious education, young adult supervisor, and solicitor; Ann Knollenberg, historian and book steward; Frances Allen, assistant religious education director; Wilma Sargent, music; June Brock, women's leader; Frances Allen, assistant women's leader; Raymond Allen, librarian; Mary Anderson, *Herald* correspondent; Margaret Bailey, adult supervisor and children's supervisor.—Reported by MARY ANDERSON



Golden Wedding Anniversary

Mr. and Mrs. Albert J. Banta of Houston, Texas, observed their fiftieth wedding anniversary on July 18 with an open house at their home in Bellaire, Texas. Their five sons—Morris, William, Richard, Wayne and Frederick—sponsored the open house to honor their parents. Elder Wayne Banta, under church appointment in the Missouri Development Area, and Seventy Frederick Banta, under church appointment in the Scandinavian Mission, were unable to be present.

Mr. and Mrs. Banta were married in Lamon, Iowa, in 1908 and moved to Houston, Texas, in 1911 where they have made their home ever since.

Mr. Banta was ordained an elder in 1911 and a high priest in 1918. He served as pastor of the Houston Branch and as district president of the Central Texas District for several years.

Mrs. Banta served as women's leader in Houston Branch and as district women's leader in the Central Texas District for a number of years.

Both were reared in the church, as their parents were members before them.

5th edition of F. Henry Edwards'

A Commentary
on the
Doctrine and
Covenants
\$4.00

An up-dated book with Brother Edwards' newly added comments on the revelations given during President Frederick M. Smith's administration. A new feature of this edition is the 64-page study guide section printed at the back of the book. Previously it was a separate booklet. Herald House



Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

Bulletin Board

Services in Metropolitan New York City

Brooklyn and Queens area: YMCA, 570 Jamaica Avenue, Highland Park; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington, Long Island. For information telephone PO 7-3942.

Long Island Mission: parsonage and sanctuary at 27 Parkway Drive, Plainview, near Hicksville (telephone WELLS 1-5859), exit No. 36 from Northern State Parkway. Wilbert Richards, pastor, 14 Oxford Lane, Bethpage (telephone WE 8-0456).

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks, 24 Martins Lane, Berkeley Heights, New Jersey (telephone SU 6-2721J).

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; church signs from exit 38 Merritt Parkway; pastor, Clifford Webb (telephone WOODWARD 6-0443).

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Eugene Deter, 1796 Ridge Road, North Haven, Connecticut.

Manhattan and Bronx area: Leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone, WINDSOR 4-3056), or contact Seventy Philip Moore. Services at 10:00 and 11:00 a.m., Worthington's Studio, 135 53rd Street East.

Further information, if necessary, may be obtained from the district president, Perce R. Judd (WELLS 1-8949), Evangelist LeRoy Squire (DEWEY 9-8471) or Seventy Philip Moore (WELLS 1-5859).

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the American Legion Hall, 18456 Kedzie Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamon, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Appointees' Addresses

Geoffrey F. Spencer
22 Blackall Street
Hamilton, N.S.W.
Australia

John G. Wight
1135 Echles Road
Memphis 11, Tennessee

Glen H. Johnson
5137 Gurene Drive
Salt Lake City 17, Utah

Clayton Condit
1104 Bayswater Avenue
San Mateo, California

Book Wanted

Warren L. Van Dine, book steward of the Nauvoo, Illinois, Branch, would like to pro-

cure a used copy of *Joseph Smith and his Progenitors* by Lucy Smith for one of the Nauvoo members. Please write to him at P. O. Box 56, Burnside, Illinois, stating price and condition of the book before sending it.

ENGAGEMENTS

Stroud-Tandy

Mr. and Mrs. Paul E. Tandy of Independence, Missouri, announce the engagement of their daughter, Marilyn, to Gerald Stroud, son of Mr. and Mrs. Roy Stroud of Aurora, Illinois. Both Marilyn and Gerald are graduates of Graceland, class of '58, and will attend Northern Illinois University this fall. A December wedding is planned.

Lockling-Dean

Mr. and Mrs. R. L. Dean of Crossett, Arkansas, announce the engagement of their daughter, Barbara Nell, to J. Keith Lockling, son of Mr. and Mrs. W. E. Lockling of Walsh, Colorado. Barbara attended Graceland in 1954-55. The wedding will take place in October at Crossett, after which the couple will make their home in Walsh.

WEDDINGS

Coen-Lackey

Norma Jean Lackey, daughter of Mr. and Mrs. Virgil M. Lackey of Springfield, Colorado, and Donald E. Coen, son of Mr. and Mrs. Verl D. Coen of Elkhart, Kansas, were married June 1 at the Reorganized Church in Pritchett, Colorado. Arthur A. Dowell and Dale B. Coen officiating. They are making their home in Wichita, Kansas.

German-Dowell

Eileen Dowell, daughter of Mr. and Mrs. Grover M. Dowell, Jr. of Uteville, Colorado, and Gary L. German, son of Mr. and Mrs. Loy German of Wichita, Kansas, were married at the Reorganized Church in Pritchett, Colorado, on June 15, Clifford L. Hummer officiating. They are making their home in Wichita.

BIRTHS

Mr. and Mrs. George Rupprecht of Basking Ridge, New Jersey, became the parents of a son, Philip Ray, on April 27. He was blessed on May 18 by Elders Arthur Starks and William Bath. Mrs. Rupprecht is the former Winona Froyd.

Mr. and Mrs. Edgar A. Van Fleet of Independence, Missouri, announce the birth of a son, Ronald Lee, born on August 2 at the Independence Sanitarium and Hospital. Both parents are graduates of Graceland College. Mrs. Van Fleet is the former Kay Jagger.

Mr. and Mrs. Roland Roberts of Culbertson, Montana, became the parents of a son, Thomas Boyd, on March 17. Mrs. Roberts is the former Mary Finnicum.

Mr. and Mrs. Clifford Foss (address not given) became the parents of a son, Clayton Clifford, on May 31. Mrs. Foss is the former Marjorie Jorgensen.

Mr. and Mrs. Rodney Iverson of Culbertson, Montana, became the parents of a daughter, Irene Marie, on July 29. Mrs. Iverson is the former Carol Pennell.

DEATHS

MOFFIT.—Chester, son of George and Adelia Moffit, was born August 12, 1881, at Lakeview, Michigan, and died July 13, 1958, at the hospital in Leon, Iowa, after five years of illness. In 1908 he was married to Amelia Zaske, who survives him. On November 6, 1910, he was baptized into the Reorganized Church and in August, 1916, he was ordained a deacon, which office he held until his death.

Besides his wife he leaves a son, Lowell, of Marshalltown, Iowa; three brothers: Archie of Palmer, Alaska; Elmer of Sheldon, Wisconsin; and Roy of Baraboo, Wisconsin; two sisters: Cora Dehn of Moorhead, Minnesota, and Olive Rosell of Seattle, Washington; and three grandchildren. Funeral services were conducted by M. G. Brooks

and New Madden. Interment was in Hamilton Cemetery, Pleasanton, Iowa.

GROSSETT.—Nettie Grace Chappelow, daughter of Charles and Carlotta Chappelow, died May 9, 1958, at Tomah, Wisconsin. In 1904 she moved to Independence with her family and resided there until 1941, when she was married to Charles Lake at New Trenton, Indiana. She became a widow in January, 1952, and on April 20, 1954, was married to Bert Grossett, who survives her. She had been a member of the Reorganized Church since October 16, 1903.

Besides her husband she leaves two sisters: Mrs. Ruth Allen of Independence, Missouri, and Mrs. Bess Betts of Pasadena, California; and two brothers: Ray Chappelow of Independence and Fred Chappelow of Alto Loma, California. Funeral services were conducted by Elders Isaac Brockman and Raymond G. Gamet. Interment was in the Wyeville cemetery.

AUSTIN.—Ruby C., daughter of Mr. and Mrs. William D. Roberts, was born May 27, 1892, at Independence, Missouri, and died July 13, 1958, at her home in Independence. On March 19, 1944, she was married to Fred Austin, who survives her. She united with the Reorganized Church at the age of nine and was a member of the Stone Church congregation throughout the remainder of her life. She belonged to the Wimodausis Club and the Laurel Club; until her health began to fail she served often in the dining room. During her long illness she remained cheerful and uncomplaining.

Besides her husband she leaves a sister, Mrs. J. A. Holsworth, and a brother, Earl D. Roberts, both of Independence. Funeral services were held at Speaks Chapel, Elders Glaude A. Smith and Charles V. Graham officiating. Interment was in Mound Grove Cemetery.

YARRINGTON.—Clifton Grant, son of Varial and Esther Yarrington, was born August 16, 1903, at Bentley, Michigan, and died January 11, 1958, at Midland, Michigan. On November 26, 1926, he was married to Mildred Shetron, who survives him. He was baptized into the Reorganized Church in childhood, and in February, 1937, was ordained to the office of elder. He served as pastor of Midland Branch in 1937-38, four years in Bentley, and four years in Big Rapids, later becoming nonresident pastor of South Central Michigan District.

Besides his wife he leaves two sons: Lial of Burlington, Iowa, and Fred of Midland; a daughter, Mrs. June Klement of Midland; his mother of Midland; two sisters: Mrs. Beulah Lauthan of Flint, Michigan, and Mrs. Valera Hitsman of Manistee; and five grandchildren. Funeral services were conducted by Elders Robert Campbell and Earle G. Falconer. Interment was in Midland cemetery.

McCALL.—Emmett N., was born October 6, 1879, in Conecuh County, Alabama, and died May 28, 1958, in a hospital at Birmingham, Alabama. He was married on December 9, 1903, to Ruby McPherson, who survives him. They homesteaded in Santa Rosa County, Florida, and gave unstintingly of themselves to the church in that area. He was ordained a priest on October 14, 1910, and an elder on February 28, 1920.

Besides his wife he leaves two sons: Mahlon C. of Milton, Florida, and E. Dehryl of Green Cove Springs, Florida; a daughter, Mrs. E. T. Higdon of Independence, Missouri; an adopted daughter, Mrs. Bill Whitson of Jacksonville, Florida; two foster daughters: Mrs. Howard McNaughton of Pensacola, Florida, and Mrs. John Arnold of Brewton, Alabama; a brother; three sisters; twelve grandchildren; and eight great-grandchildren. The funeral was held at Alaflo Church in Dixonville, Elder Ammon Calhoun officiating.

RIDER.—Roy Eugene, was born January 6, 1881, at Benton Harbor, Michigan, and died August 5, 1958, at his home in Batavia, Illinois. He was married on November 5, 1916, to Geraldine Bryant, who survives him. For forty-three years prior to 1953 they made their home in Sioux City, Iowa. He had been a member of the Reorganized Church since November 25, 1894.

Besides his wife he leaves two sons: F. E. of Venice, California, and G. E. of North Hollywood, California; a daughter, Mrs. C. J. Tracy of Bismarck, North Dakota; and a brother-in-law, Forbes Bryant, with whom he and his wife made their home. Funeral services were held at Johnson's Chapel in Batavia, Elder L. E. Cleveland officiating.

Sanscripts

Students for Fall Class Selected

The freshman class of the School of Nursing will begin studies on September 1. The forty-two students selected for this class are as follows:

Armstrong, Barbara Joan
Kansas City, Missouri

Armstrong, Brenda Sue
Taylorville, Illinois

Bailey, Wilma Jean
Kansas City, Missouri

Bryant, LaFern Ruth
East Wilton, Maine

Clemens, Marilee Gaye
Independence, Missouri

Cundiff, Donna Colleen
Kansas City, Kansas

Deck, Sandra Elaine
Kansas City, Kansas

Ernsberger, Carole Jean
Charlotte, Michigan

Etter, Marna
Independence, Missouri

Graybill, Anna Lela
Kansas City, Missouri

Hardin, Betty Ann
Poteau, Oklahoma

Higbee, Joyce Elaine
Jackson Center, Pennsylvania

Hobbs, Rena Marjorie
Century, Florida

Johnson, Marcia Ann
Independence, Missouri

Kimrey, Vera Marie
Rich Hill, Missouri

Laur, Lucy Ann
Gaylord, Michigan

Leavey, Lynda Joyce
Gaylord, Michigan

Leth, Carole Jeanne
Clitherall, Minnesota

Lohnes, Sharon Marie
Kansas City, Missouri

Morlock, Nancy Jean
Willowick, Ohio

Ohrn, Patricia Josephine
Lamoni, Iowa

Parker, Marja Lee
Des Moines, Iowa

Reshaw, Cheryl Ann
Dubuque, Iowa

Roberts, Kathleen Ramona
Edwardsville, Illinois

Salts, Muriel Arlene
Battle Lake, Minnesota

Schorr, Judith Ann
Tomah, Wisconsin

Smith, Beverly Jean
Cedar Falls, Iowa

Sparks, Darlene Louise
Boyer City, Michigan

Steiner, Bettie Jean
Theodore, Alabama

Stephens, Rebecca Lynn
Tulsa, Oklahoma

Swart, Judith Gayle
Kansas City, Missouri

Sybrant, Ione Joyce
Casper, Wyoming

Taira, Yasuko
Honolulu, Hawaii

Tobeck, Janice Marlene
Bovey, Minnesota

Travis, LaDean
Holyoke, Colorado

Vuncannon, Nancy Carol
Eaton, Ohio

Willison, Marlene Kay
Waterloo, Iowa

Wilson, Donna Sue
New Port, Arkansas

Wood, Betty Lou
Milton, Florida

Woodstock, Gail Charlene
Chicago, Illinois

Woodward, Elvira Ruth
Cohasset, Minnesota

Yocum, Doris Ann
Independence, Missouri

Student Nurses Begin Affiliations

The following eight student nurses began a three-month experience in psychiatric nursing at St. Louis State Hospital August 19: Doreen Carpenter of Fulton, New York; Beryl Jean Clesson of Oklahoma City; Kay Cable of Independence; Janice Eslinger Craft of Hardin, Missouri; Kay Sheehy of Louisville, Kentucky; Karen Travis of Holyoke, Colorado; Virginia Winslow of Foxboro, Massachusetts; and Judy Bell Watkins of Moorhead, Iowa.

Eight student nurses reported to Robert Koch Hospital in St. Louis on that same day: Jeanne Collins of Nevada, Missouri; Ona Lee Gamet of Lamoni; Mary Handy of Independence; Bea McDonald of Durango, Colorado; Alta Minthorn of Kalispell, Montana; Carol Reeves of Pleasanton, Iowa; Alice Ruprecht of Caseyville, Illinois; and Carolyn Schneider of West Bend, Iowa.

Twelve students reported to Children's Mercy Hospital of Kansas City, Missouri, for

three months' experience in the nursing of children on August 4: LaVerne Directo of Wahiawa, Oahu; Gail Hershey of Florence, Alabama; Donna Kyper of Jonesport, Maine; Elizabeth Crow of Warrensburg, Missouri; Jeanne Mellendorf of Steubenville, Ohio; Happy Mitchell of Macy, Nebraska; Lillian Nuhi of Honolulu; Eileen O'Dell of Laramie, Wyoming; Arlene Osborn of Richmond, Missouri; Ruth Smith of Warton, Ontario; Eileen Streling of Pontiac, Michigan; and Bette Utsumi of Honolulu.

Seniors Entertained

Dr. and Mrs. Charles F. Grabske and Dr. and Mrs. Vance E. Link entertained the senior student nurses on August 6, at the Grabske and Link cabin on Lake Lotawana. Swimming, boating, and a delicious picnic supper were enjoyed.

The seniors were guests at the home of Dr. and Mrs. Robert Fitzgerald on July 31. Swimming and good food were the high points of the evening.

Hand K Club Plan for New School Year

Mrs. Earlene Reneau, president of the Hand K Club, reports that plans are now complete for the town mother program for the coming year. Town parents have been selected, and student nurses have been assigned. Mrs. Reneau and Chaplain Farnham will meet with the student nurses on September 3, to go over the program. The club will give a reception for town mothers and student nurses the evening of September 8 in the School Recreation Building.

Introducing . . .

ROBERT G. FISHER, New York City (page 9), is employed by an advertising agency and attending Columbia University night classes. Brother Fisher seems to have grasped considerable of our church's doctrines, traditions, and practices in the few months that he has been a member.

He was born in New York in 1934, and was baptized in the Norwalk Branch last October. He is a graduate of Phillips Academy, Andover, Massachusetts, and expects to get his bachelor of philosophy degree next June.

His initial interest in the church grew out of his interest in one of our Latter Day Saint girls. He was trying to learn why she felt so strongly that her church was important in her life, so he read the Book of Mormon and *Fundamentals* to learn what he could. He attended a Graceland Youth Conference and had an experience which changed his life.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWCO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1280	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX	(FM 94.1) 840	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
OKLAHOMA, Woodward	KSIW	1450	July 21-25, 9:15 a.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQJK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KBNY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

GENIUS IS RARE

Some people object to being put in the class of "just an average man." There is no disgrace about it. Actually there are as many below average as above it. Therefore to have an average mind and body is to be greatly blessed.

Last Saturday I decided to install a twenty-one-inch window fan. I made careful measurements and decided that I needed to attach two blocks to the window sill so as to raise the fan above the cranks which open the windows to the outside. After spending considerable time in equalizing, planing, sanding, and screwing down the blocks, I set the heavy fan in place and discovered that I did not need the foundation blocks at all. This set me to wondering how one could avoid such false moves. Is such trial and error learning necessary?

If I can speak for the average man, without being presumptuous, I'd say that trial and error is an essential part of the learning process. A proverb frequently quoted during my youth affirmed that "Experience keeps a dear school, yet fools will learn in no other." Perhaps Franklin went to the extremes in this witticism. No man inherits a built-in skill which requires

the co-ordination of brain and eye and hand. Even the experts do quite a bit of fashioning and fitting to get a satisfactory end product. Edison told of thousands of experiments before announcing the invention of the battery and of the incandescent light.

One who never makes a false move nor has to correct errors in calculation as he works is a rare genius. So rare, in fact, that the species is now extinct. He is "out of this world."

C. B. H.

READING HABITS

Keeping in the habit of learning often determines whether one will rise or hit the skids during the second half of life. A survey by Harvard Business Review showed that executives who had the best positions did the most nonfiction reading. Other executives, perhaps because they were too easily pleased with themselves, did little serious reading. Learning and reading go hand in hand. Reading to keep up with the world and one's vocation is one way to keep the habit of learning.

—Christian Booksellers' Advance

WHO SAID THAT?

It is surprising where our odd sayings and slang originate. "I am escaped with the skin of my teeth" sounds like part of a Shake-

sporean plot, or like Napoleon's salutation to St. Helena. It is neither. This classical utterance came from the one and only, "a perfect and upright man," the meek and patient Job (19:20).

C. B. H.

ATONEMENT?

We know that Eve led Adam out of God's presence. However, many church congregations are predominately feminine. Could it be that women are instinctively struggling to lead men back into God's presence?

Mrs. R. M. Sperry

CLIFFORD R CRAVEN
 305 NICHOL
 LEE'S SUMMIT MO
 89065-2-59

NEW CHURCH SEAL JEWELRY

Herald House takes pleasure in announcing a new line of church seal jewelry. The simplicity of these items in strict keeping with the symbol they bear is in itself evidence of the respect which we have for the church's symbol. These new items are fine souvenir items of your trip to Conference, and will make excellent Christmas gifts.



New Items:

Bracelet	\$1.65	.17 tax
Ring	1.95	.20 tax
Key Chain	.45	.05 tax
Bookmarker	.50	.05 tax
Sunburst Brooch	1.00	.10 tax



Box 477	Box 382
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SAINTS' HERALD

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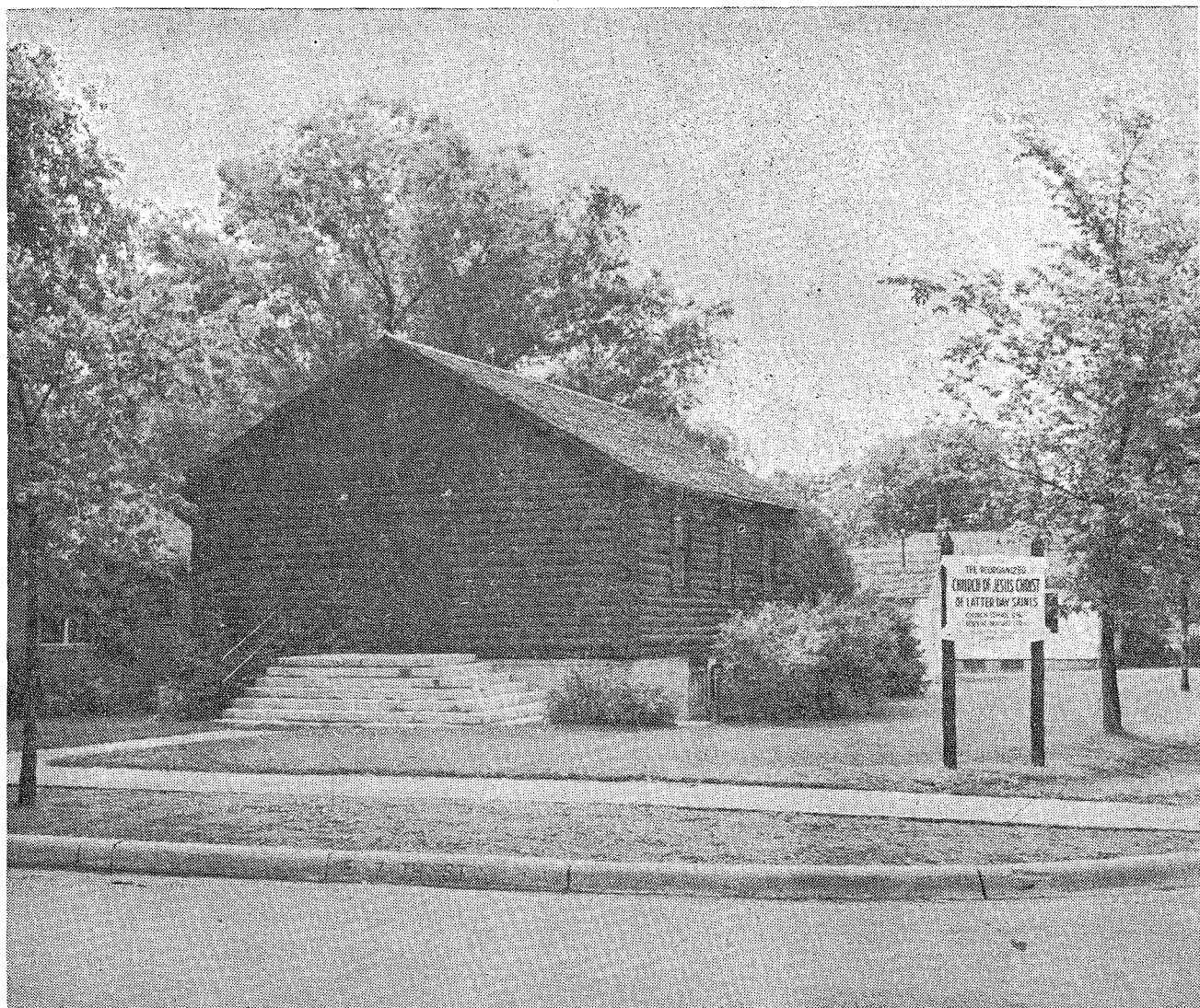


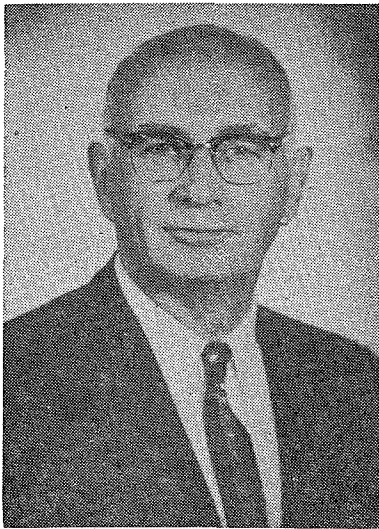
Photo by Keith B. Stokes

Little Brown Church in Wyoming

(Cheyenne Branch)

www.LatterDayTruth.org

We'd Like You to Know . . .



Curtis A. Vernon

CURTIS A. VERNON has two big interests—building homes and building congregations.

Since 1951 he has been engaged in developing an area in Independence known as Virginia Heights, a quality homes section in the south part of the city.

Also since 1951 he has been a high priest and a member of the Kansas City Stake High Council. Previously he had served as pastor of the Malvern Hill and Grandview congre-

gations in Kansas City Stake. "My special interest," he says, "is seeing people wholeheartedly comply with the gospel."

In 1922, the same year he first moved to the Kansas City area, he was married to Edith P. Flinn. Both are fourth-generation members in the church.

Brother Vernon's other interests include gardening at his home in Virginia Heights.

Investigation Shows Interest in Service to Church Is High

GRACELAND COLLEGE recently surveyed alumni who were graduated during the years 1948-1957 to help determine the effectiveness of the school in the lives of its graduates.

The survey was conducted by mail. More than 50 per cent of the questionnaires were returned—an extremely high return for a mail survey.

The 987 graduates who replied showed a high degree of interest in the church. Of the 533 men represented in the return, 366, were priesthood members. Of the 437 women, 192 were wives of priesthood members.

Replies indicated that 556 persons in the sample devote all possible time to service and attendance in the church. On another question, 639 replied that they have some responsibility in a department of their branch. A huge majority of the 987 who replied—722—said they contribute money regularly to the church.

There were only twenty-eight persons who said they are now inactive in the church. Of these, twenty-two were non-members.

Twenty of the returns showed some responsibility in municipal, county, state, or national government. Many participate in civic organizations (248 in P.T.A.) and donate to community fund-raising drives.

Graceland Surveys Graduates

The survey also showed that the Graceland graduates sampled participate in government by voting. Six hundred and seventy-six said they voted in national elections. Nearly eight hundred of the graduates said they keep abreast of national and international affairs.

A high positive answer of 869 was received on a question that asked, "Have you increased your interest in such areas as science, religion, international affairs, the arts, since you left Graceland?"

Nearly all (913) of the graduates answered "yes" when asked if they considered themselves to be happy persons.

R. Y.

Authors in This Issue

A. E. Dempsey (page 5), elder, Council Bluffs, Iowa
Lottie Clarke Diggle (page 8), Saskatoon, Saskatchewan
Hoang Van Phi (page 10), Saigon, Vietnam
William J. Rounds (page 11), assistant to bishop of Far West Stake

Ethel Squire (page 12), member of General Council of Women

Kleta H. Finley (page 13), Independence, Missouri

Pearl Wilcox (page 14), Independence, Missouri

Evan A. Fry (page 17), Church Historian

Ben H. Ouder Kirk (page 18), elder, West Branch, Michigan

Democracy at General Conference

The fourth in a series of editorials concerning General Conference

I DON'T KNOW WHY they bother to have business sessions at General Conference. The business is all cut and dried." That was the attitude one church member voiced in a recent conversation.

Are General Conference business sessions a farce?

Do the delegates really decide the issues?

First of all, one thing is clear: God intended that the business of his church should be legislated by the exercise of democratic principles. If it is ever done otherwise, it is wrong.

Church law and custom dictate that the legislative process at Conference be as democratic as possible. This is insured two ways: (1) by encouraging a free and open forum for the discussion of the issues at hand, and (2) by taking an accurate representative vote on all business placed before the body.

The first democratic safeguard for a free discussion of issues is, of course, an informed membership. This function is fulfilled in two ways—by printing conference news and business daily and holding daily discussion classes for delegates and priesthood members.

On the Conference floor delegates are urged to present their views concisely so that as many as possible have an opportunity to speak. The motion for the previous question is not sought as long as delegates observe this rule of good taste.

The presiding officer at the business session is obligated to yield the floor to the first delegate on his feet. If two or more delegates rise at the same time during a period of debate, the chairman observes the custom of attempting to choose a delegate who will probably represent a view opposing the one just stated or who will represent another group.

BECAUSE OF THE SIZE of the Conference Chamber and the number of delegates, it is sometimes difficult for the presiding officer to determine clearly who will have the floor. However, the chairman's job is always to do the best he can in the interest of fair debate.

The vote at General Conference business sessions is usually by voice or show of hands. The votes of elected and ex officio delegates each count as one vote. The difference in elected and ex officio votes is significant only when a ye and nay vote is taken. An elder or high priest is automatically an ex officio member of the Conference whether he is an elected delegate or not. When a ye and nay vote is called for, the

various delegations meet separately to discuss the issue and take a vote. When the whole body reassembles, the roll of the delegations is called and a chairman reports the number of ye votes and the number of nay votes in his delegation. Then the roll of the ex officio is called and each ex officio votes whether he has voted in his delegation or not. Thus it is possible for him to have two votes on a single issue at hand. The majority vote carries the issue.

The selection of General Conference delegates is one of the church member's vital responsibilities leading to effective church legislation. It is not a responsibility to be taken lightly. However, it would probably be embarrassing to the majority of church members if they were examined and asked to name the delegates from their local area.

DELEGATES REPRESENT STAKES and districts. In unorganized areas they represent branches. Each area is permitted one delegate for every one hundred members. Branches with enrollment less than one hundred in unorganized areas are still permitted one delegate. Each delegate must be a church member in good standing.

The persons chosen to fulfill delegate responsibility should be of the type who will take their responsibility seriously and use it wisely. Delegate responsibility has two sides. One is representing the group at General Conference. The other is representing the Conference to the group. This means the delegate is not only sent to vote for the group but also to report back and interpret the actions of the Conference.

Conference delegates are chosen by the vote of the majority in their home area. They do business at Conference by vote of the majority. As uncommitted delegates they vote according to the dictates of their conscience and their own intelligence. This is democratic procedure—the rule of the people.

Nothing is cut and dried at Conference. All things are done by common consent, as God has commanded. Even the will of God, when expressed, must pass the test of majority vote.

This is a daring method for governing God's work on earth, but it works when members of the church exercise their freedom prayerfully and intelligently.

THE FIRST PRESIDENCY

Official

Baptismal Report for July

There were 689 baptismal reports received in the Department of Statistics in July, 1958. This is 99 more than were received in July last year. However, the June-July total is still 53 less than it was for last year.

The seven months total is 2,978 which is 77 behind the same period last year.

Stakes and districts from which the five highest total number of reports were received are as follows: Detroit International Stake—74, Center Stake of Zion—55, Central Missouri Stake—31, Kansas City Stake—27, and Southwest Texas District—22.

Branches and missions from which the five highest number of baptismal reports were received in July are as follows: Weslaco, Texas—19; Flint, Michigan—15; Mobile, Alabama—10; Plano, Illinois—10; and Hamilton, Ontario—9.

MERLE P. GUTHRIE
Statistician

Anticipating General Conference

One of the well-accepted innovations at the last General Conference will be repeated this time. Legislative preparation sessions will be held daily, Monday through Saturday, at the 8:30 A.M. hour. The high priests and seventy will meet together in the White Masque Playhouse (former Kansas Street Chapel), the elders in the Education Building, and the delegates in the Conference Chamber. Pending Conference business will be the primary subject for discussion, the purpose being to help prepare the delegates and ex officis for the business sessions.

The health class will meet each day at 7:30 A.M. Dr. Chas. F. Grabske, Sr., physician to the church, will preside. The

general theme will be "The Health of the Saints—A View of Our Needs Now and in the Years Just Ahead." Speakers will be Drs. Paul M. Edwards, Elmo E. Gamet, J. E. Andes, Vance E. Link, James VanBiber, and Wallace Shute.

Classes for the elders will be held in the Education Building daily at 9:45 A.M. and 11:00 A.M. The earlier one, presided over by Elder L. Wayne Updike, will explore the theme "Enriching Spiritual Life," and the following speakers will be featured: L. J. Ostertag, Charles D. Neff, Rigby Leighton, Clifford A. Cole, J. C. Stuart, and L. W. Kohlman.

The eleven o'clock sessions will be built around the theme: "The Larger Areas of Stewardship." Elder Duane F. Couey will preside, and the speakers will be Dr. Harvey Grice, Dr. E. J. Gleazer, Jr., Dr. Evan Shute, Dr. L. O. Brockway, Dr. Lloyd Young, and Clifford A. Cole.

The Conference concert will be held Sunday, October 5, at 2:00 P.M., immediately preceding the sermon by President Edwards. Featured in the forty-five-minute concert will be the Independence Symphony Orchestra, the Radio Choir, and Donald G. Henrickson, soloist.

Religious education classes will include sessions for youth leaders, children and youth workers, adult leaders, and those interested in the use of church school materials in the graded curriculum. These will be held in the Education Building at various hours during the morning.

Youth camp leaders will have opportunity to share ideas and gain a new insight into certain phases of camping in a daily class in Room 201 of the Education Building. Elder Carl Mesle will be in charge, and each session will begin at 9:45 A.M. C. D. NEFF

Trailer Space for Conference Visitors

1. Special Arrangements have been made to accommodate ten trailers at the Campus property during the Conference period. Services include electricity (no hot plates) and a modern rest room. There will be no connections to water or sewer, although water is available. The rate will be \$5.00 for the entire Conference period. The enclosing of this amount with the ap-

plication to the Housing Committee would be greatly appreciated.

2. Other trailer parks in the immediate vicinity which are offering space to the Conference visitors are as follows:

Ralph Snell Trailer Court
40 Highway and Carl Road (8 miles from Auditorium)
Mailing address: Rt. 4, Box 580, Independence, Mo.

Rates: \$5.00 per week plus lights
Blue Ridge Mobile Home Trailer Park
19th and Blue Ridge (3 miles from Auditorium)

Mailing address: 736 Lewis, Kansas City 25, Mo.

Rates: \$7.50 per week plus lights
Please communicate directly with these commercial parks. Do not apply through the Committee.

3. There are other trailer parks in the vicinity of Independence, but most of these cannot reserve temporary space very far in advance since they are interested in permanent residents.

THE GENERAL CONFERENCE
HOUSING COMMITTEE

Across the Desk

From French Polynesia Seventy Alan Tyree writes of a good response to the showing of the film "Other Sheep":

Our procedure in presenting the film was as follows: (1) an initial showing to the members of the local men's club to get their comments, ideas, and support for public showings; (2) a second semipublic showing at our Central District conference, at which we encouraged the members, now having seen it for themselves, to invite their friends to three later showings; (3) public showings on three consecutive nights as a part of a program of entertainment. Our gross attendance for the three nights was approximately 1,100, with 300 to 400 repeats.

There has been a great deal of interest and comment throughout the city as a result of the showing. We advertised over the local radio station. We had translated and tape recorded a synchronized sound track for the film.

The Saints' Herald

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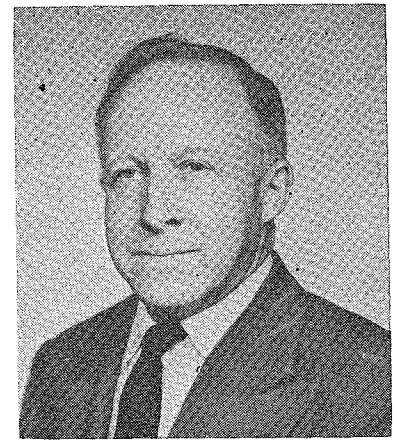
tor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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Moral Agency-Its Consequences



PROBABLY EVERY HUMAN being who has studied and believes the story of Adam has thought, "If only our first parents had obeyed God, we would still be in Edenic paradise and would have escaped all the troubles we now have to endure! And why penalize *all* humanity because of Adam's failure?"

Then follows conjecture after conjecture as to how we would have fared if Adam had *not* fallen. And where do these conjectures take us? Exactly nowhere! The answer is simply beyond our ken. God has not revealed it to man as yet, so far as we can discover.

Yet the question is somewhat enticing to the inquiring mind and there also comes a desire to justify our belief and faith in God in whom resides all virtues. The Great Creator, being what he is, just could *not* be unfair in any event, so there *must* be good and sufficient reasons for the provisions he set forth in the Garden of Eden. Whether we understand it or not, faith and belief must be the vehicles of our hopes and desires until they are superseded by absolute knowledge which will come when the Lord decides to reveal it.

In the meantime perhaps a line of reasoning will bring not only some temporary comfort but also provide some thoughts which might be useful to those who may feel somewhat bitter or contemptuous about the whole story.

To begin with, the Scriptures proclaim for the Great Creator, among other attributes, the faculty called foreknowledge (Isaiah 42:9; 44:6, 7; 46:9, 10). Because of this faculty he can never be surprised. He always *knows* what will happen under all conditions. He *knew* Lucifer would rebel. He *knew* man would fall. It was not a case of his having a gospel plan in reserve "just in case" man might fall! this plan was all in readiness—and the Savior was appointed "from the foundation of the world" (Revelation 13:8, I.V.; John 1:12, I.V.; Mosiah 9:44; I Nephi 3:28; Doctrine and Covenants 36:9; 49:2)—because God *knew* it would be needed. That little word "if" just doesn't belong to the planned and orderly works of our heavenly Father! This suggests predestination to some, but foreknowledge, we believe, is involved here.

Foreknowledge and Predestination

Differentiating between foreknowledge and predestination seems to bring difficulties to some. Predestination usually means to consign or *compel* future behavior or condition. No choice is possible in such cases. Foreknowledge, on the other hand, *does not prohibit* choosing. It simply brings sure indications of what the choice and results thereof will actually be. For example, we can decide to drive a horse through an open gate. He is predestined to go through because we will see to it that he does. But if, instead of driving the horse

through the gate, we just leave the gate open and let the horse choose whether or not to pass through, we may have foreknowledge that he will choose to do so if the pasture (or other things appealing to horses) is more attractive on the other side of the gate. Of course, the scope of our very limited foreknowledge is in no way comparable to the absolute and unlimited foreknowledge of Almighty God. The Scriptures plainly show that God does not violate the principle of free agency or right to choose (Genesis 2:21; 7:40, I.V.).

The Great Favor

At this point another question arises: "If God *knew* that Adam would fall why didn't he put up safeguards so that Adam could not possibly fall?" Well, for one thing, this would have robbed Adam of his agency. Moreover, since God is all-wise and perfect (Deuteronomy 32:4), it stands to reason that he permitted Adam to make his own choice and abide by the results because He knew it was best for Adam to have this actual experience. Do children accept *all* of their parents' *advice* in their efforts to protect them from needless suffering? No! Children must learn *some* things the "hard way," because they just will not learn these things in any other way. But the teachings of bitter experiences resulting from wrong choices bring the most marked and lasting impressions. In other words, it was *desirable* that he experience the results of his choice.

Adam and Eve seemed to agree with this idea as shown by their testimonies found in Genesis 4:10, 11, I.V. Keep in mind the fact that they expressed themselves thus *after* having *experienced* the actual Edenic conditions. No one can rightly doubt their authoritativeness in *this* matter! It is evident that Adam had this much protection against Satan by his Creator: Satan was not permitted to destroy Adam, just as in Job's case (Job 2:6), and, too, God *insured* Adam's right to make a choice (Genesis 2:21, I.V.). Certainly Satan himself would never have permitted such a thing. The very nature of Satan is to enslave and destroy (Genesis 3:1-7, I.V.). It seems clear then that God was doing Adam and Eve a great favor when he gave them the right of free choice even though they did fall as a result of the choice they made.

The Responsibility of Having Agency

Now, just what *do* we find by *conjecture* as to what would have been the result had Eve chosen to obey God and reject the glib sales talk of Satan? For one thing, Eve would not have obtained at that time the power to discern between good and evil. Who today is without this power? No one but babies and those adults who are deficient in mental powers.

What does this special power of discernment do for us? Does it bring an absolute and perfect knowledge of what is good and what is evil just as soon as we leave our babyhood? By no means! There are normal adults practicing things they call good, but adults with a different background of training call those same things evil. Many savages call an expedition against their enemies for predatory purposes a good and wholesome venture. Christian adults who are just as mentally normal call such a move the very essence of evil. Clearly the difference here is in training and indoctrination. Babies and the mentally deficient in *either* type of society would never be able to carry on consistently the policies of their own group because of their inability to respond to any form of sustained training or doctrine.

What, then, is this power of discernment between good and evil? It seems we must conclude that it is the power to develop a skill in the use of certain standards of measurement according to a particular system of belief so that we can judge what is *in harmony* with that system and what is *contrary* to it. Without any such standard of evidence or measurement, man must stand without ability to make a decision one way or another unless the very spirit of light shall come to his aid.

The Perfect Standard of Comparison

This was the dilemma in which Joseph Smith found himself as a boy trying to determine which church he should join. He had no way to decide this matter by his own powers. The next step, the attempt to apply the only standard of evidence he knew (the Bible), also proved unavailing, for it seemed incomplete. Men who were supposed to be experts in the use of this standard of measurement failed to agree. They all got different answers; therefore confusion and conflict were the result. The one salient and saving point indicating the way out of the confusion is found in the above mentioned standard in James 1:5, and to this ray of light Joseph Smith appealed with all the faith he could muster. There seemed to be no other recourse.

It did not occur to him that the churches were all wrong, for he felt there *must* be *one* that was right. The God-given intelligence of the normal human says that where all members of any group differ in their profession of full compliance with a standard (as the Bible), they *cannot possibly all* be right, but they *can* all be wrong or fail to measure up completely to that standard. At this point can we not say that man's inherent knowledge of good and evil is not effective; therefore man does not have power of himself to decide between contending *basic* issues? Does he not indeed require a perfect standard of measurement of comparison whereby he may arrive at an accurate conclusion between that which is false and that which is true? And does it not follow that confusion resulting in the use of a standard proves either the inadequacy of that standard or of those using it? Moreover, if *millions* had attempted to arrive at the whole truth by the use of that standard, with the result that not one had succeeded completely, would one not naturally suspect incompleteness in the standard itself? The need of God's help as suggested in James 1:5 was sensed by many before Joseph Smith's time (as an example, see Acts 8:26-38). Here a man of authority and intelligence searched the Scriptures and saw that he needed help. The Scriptures and his native judgment were not enough. All of this seems to prove that the power to know good and evil as acquired by Adam and Eve was limited to the ability to compare and analyze.

Judgment after Evidence

Referring back to the case of Joseph Smith, we find his testimony to be that, on compliance with the advice of James 1:5, he experienced contact first of all with a dark, destructive power that seemed on the point of taking his life. An appeal to God in the name of Christ brought relief; this was succeeded by a bright vision of the Almighty and his Son who gave the desired information and more, too. Here indeed was a startling experience in contrasts! The difference between good and evil was so strikingly manifest that it would seem no special power of discernment was needed to realize it. It would seem very elementary indeed to be able to brand a power of darkness by its right name, especially if it sought the life of one in contact with it! And the succeeding power, full of light and intelligence and love, should certainly be just as easily recognized for what *it* is!

However, elementary or not, mortal man did certainly have the power to discern between these two forces and chose, in this case, to accept light and truth. Likewise in the case of the eunuch and Philip (Acts 8:26-39) the former was aided by the spirit of inspiration operating through the latter to see the truth clearly. His discernment enabled him to obtain a knowledge of truth as opposed to confusion and darkness, and he happily chose the way of salvation. In Section 22 of Doctrine and Covenants we have a case where Moses told Satan that he could, by his own powers, judge between Satan and God. Now, in summing up the matter, can we not say that the power attained in the gift called the "knowledge of good and evil" simply means that it is the power of discernment to judge what is good and what is evil *after* all the evidence possible has been brought to notice concerning the whole matter involved?

God Intended Man to Know Good from Evil

After this power of discernment is acquired, any evil deportment will bring a feeling of guilt, while activity which is in harmony with that which is good will bring a feeling of peace with one's self. In other words, that little spark called "conscience" can operate where the power to judge between good and evil exists, but it cannot have place where there is innocence or ignorance. An adult without this power has no standard of behavior of any consequence. He is just a grown-up child—innocent, perhaps unmanageable, undependable, and a blessing to nobody! He could never be a profitable servant to God or man.

This was the original condition of Adam and Eve concerning which the Book of Mormon is quite plain (II Nephi 1:113). It therefore seems that in order to become of any use to God and his fellows, man needed to acquire that judgment which came from partaking of the fruit of the tree of knowledge of good and evil. And, God being what he is, it seems a surety that he intended man to partake of this fruit *sometime*.

A support for this opinion comes from the fact of God's expressed desire to reason with man (Isaiah 1:18; Doctrine and Covenants 45:2), and also from the situation described in Genesis 4:4-8, I.V., wherein Adam obeyed God in blind faith, thus establishing his complete loyalty to him. After having thus proved himself, however, Adam was not left to continue in darkness on the subject, but, perfect parent that he was, God sent an angel to enlighten his now proved loyal son, thus elevating him a step higher in his earthly progress toward a final complete accord with the Father of all. (The very spirit of this episode is expressed in John 15:15, I.V.)

From all this it would seem that the fall of Eve came not because she partook of the wrong kind of fruit so much as the fact that she forgot her loyalty to her Creator because of her desire for personal benefits whetted to a keen edge by

Satan's guile. The whole matter rested on blind obedience to God versus desire for personal gain as intensified by Satan's salesmanship. (Aren't the majority of evil doings inspired by that same selfish interest fired by Satan's influence?)

Timing Temptation

We as yet have no answer for the question, "If man had not disobeyed God, *when* would Adam and Eve have been commanded of God to partake of the fruit of the tree of the knowledge of good and evil (since it seems so certain that they should partake of it sometime)?" But we do have these facts to consider as we attempt a summation:

1. Adam and Eve (and especially Eve) were innocent and without guile as are babes (II Nephi 1: 112-115).
2. Satan was full of cunning and deceit and desired their destruction and downfall (Genesis 3: 1-7, I.V.).
3. God appealed to the loyalty that our first parents undoubtedly felt toward him (just as babes instinctively look to their parents for everything). They would, therefore, have obeyed God without question had Satan stayed out of the picture, for at this time they had no idea what personal advantage the forbidden fruit would have given them. That is where Satan came in. He indicated the personal advantages in truth and added a lie, thus concocting that poisonous mixture of truth and error which has been so potent throughout man's history in the promotion of evil. From all this it would seem that since Eve disobeyed God after listening to Satan, who supplied knowledge of personal advantage, she might have disobeyed also in case her knowledge of personal advantage in disobedience had been supplied by God himself. But supplying this knowledge was simply bringing temptation into the picture, which (in my opinion) God would never do, for he does not tempt men (James 1: 13).

The Power to Become

From all the foregoing one fact stands out. The experiences of man which call forth and fortify reasoning power make of him a person of greater power in every way than he would have been had he continued as he originally was in the Garden of Eden, wherein he merely existed without any particular purpose in life but to drift along day after day like a puppet on a string—no challenges to meet, no constructive development to engage in, no new powers to acquire, and no power to become a son of God! No parent worthy of the name could be happy in seeing his children fail to grow into men and women of strength and maturity in every legitimate avenue of development possible. Parents know that children must learn *some* things the "hard way." They must *suffer* in many ways. But to see them make of these experiences a solid foundation on which they build great and wonderful characters, useful to God and man, brings the grandest satisfaction possible.

Is our heavenly Parent any the less interested in all of his created children? Hasn't he said, "Come now, and let us reason together" (Isaiah 1: 18), and, "I will reason with you . . . as unto men in days of old" (Doctrine and Covenants 45: 2)? How could he reason with babes and puppets? It is true that when the work of creation was completed as described in the book of Genesis, God called it "good." This doubtless applied to all the physical creation covered in this account. And physical man shared in this flawless condition without a doubt. But man is a dual creature, and spiritually he was a babe. His basic gift of intelligence needed to have opportunity to grow and expand. A character of godly strength needed to be forged from striving with grim reality

in the great war between good and evil already begun in heaven. Man's spiritual potential was beyond all human understanding; with such a creature God might indeed reason in time to come.

God even invited men to become his sons (Genesis 6: 71). Is there any higher attainment possible anywhere? Can babes and the immature reach such a lofty attainment? Hardly! But a willing and determined effort to strive for the necessary power and growth to stand in such close accord with the one and only omnipotent God should bring to all mature thinkers an incentive more powerful than any other enticement in all the world.

Essentials and Nonessentials

After striding over a great deal of territory, some scriptural knowledge and information, reasoning from the known to the unknown, we still must admit that on many points we can only guess. We need not be disturbed because we cannot as yet know *everything*. What we do have is so grand and comforting that we can well afford to swallow our impatience in the wonderful and essential truths that are so generously given to unworthy man—truths that we do not yet have the decency to live up to as we ought.

In our musings and blunderings if we will only separate the essential from the nonessential, the known from that which is not yet given to us, much bitterness and dissension will be avoided. Many souls can be turned back into the kingdom who now think to madly dash themselves on the "rocks along the shore" because of mere differences of *opinion* on that which is not essential to our salvation. Hobbies and pet theories are dangerous playthings unless we know how to label them and classify them as essential or non-essential—completely revealed or as yet shadowy. It is well to keep that type of open mind which says in effect, "It looks this way to me at present, but perhaps some evidence to come will change the picture." With this attitude perhaps we might express some pertinent ideas:

1. The decision of Lucifer to rebel against God proved that the principle of free agency or the right to choose operates in God's heaven, and that sin or evil cannot remain in the presence of God (Doctrine and Covenants 1: 5). Hence Lucifer's transformation to Satan and his expulsion along with his cohorts (Luke 10: 19, I.V., Revelation 12: 1-7).
2. This rebellion came because Lucifer's covetousness was excited by the great glory in prospect in connection with the salvation of the then proposed new creature, "man" (Genesis 3: 1-7, I.V.). This new creature was a great development in God's eternal work and consisted of a spirit housed in a material body which was thus capable of a *fullness* of joy (Doctrine and Covenants 90: 5). Through obedience man was destined to a state of glory beyond comprehension. This would be the most desirable condition that any spirit could attain (Doctrine and Covenants 90: 5).
3. This rebellion, which started in heaven, is continued on the earth among the flesh and blood of humanity and will last till the end of time.

"All Things Are Done in Wisdom"

It would seem that the fall of man was inevitable. Our first parents enjoyed perfect physical conditions at the time of temptation. These ideal conditions left man with no excuse from this standpoint. There were no enticements of proffered wealth to supplant poverty, as the latter did not

(Continued on page 16)

Elder William John Cornish

A FEW MONTHS AGO there appeared the following brief notice in the *Herald*:

Cornish—William John, son of J. J. and Mary Jane Stratton Cornish, was born October 14, 1878, at London, Ontario, and died August 6, 1957, at Macklin Hospital, Saskatchewan. He was married October 24, 1901, to Clarissa Atkinson, who died in November, 1917. . . . He was baptized into the Reorganized Church on October 23, 1892, and ordained an elder on July 10, 1912. He served as pastor of Artland Branch from 1914 to 1938, and as president of the North Saskatchewan District for many years.

To the average reader it was a statistical report, but to the lonely Saints living in the bushlands of northern Saskatchewan, to the dwellers on the prairies, to those in small villages it marked the loss of one who brought renewed hope, encouragement, and rich blessings of ministry. Like Paul of old, he endured many hardships, made long journeys on foot, slept in hovels, waded through mud and snow, traveled without purse or scrip, and shared the often meager pioneer fare of his people.

"On the Trail"

For thirty years Brother Cornish made a semiannual two months' tour of the province. The doctrine of stewardship was explained, babies were blessed, couples united in marriage, the sick healed, the indifferent aroused, the erring sought out and labored with. When he felt the need of divine direction, he would climb to the crest of the highest hill and there seek his Lord in humble prayer. There he could look down upon the divine handiwork and look up to the Giver of all good gifts.

In obedience to the teaching of the Scriptures he started "on the trail" as he termed it, without purse or scrip, upheld by the certainty that the Lord would provide. On one occasion when he was without funds he received divine direction to start on a journey. He boarded the train confidently. When the conductor began collecting the tickets he felt directed to ask a stranger for the loan of his fare. The latter responded cheerfully.

When he was seventy-six years of age, Brother Cornish was determined to visit a family who lived a distance of twenty-five miles in the bush country. The only means of travel available was a tractor. The day was bitterly cold, and he wore only a thin fall overcoat and cotton gloves. "Surely," some might say, "it was not wisdom to undertake such a journey." But as always, this frail little man of God forgot self and remembered only his brother's need.

"A Little Direction"

For nineteen years he was nonresident pastor of the Saskatchewan District. One day Brother Cornish asked a member of the priesthood to accompany him to a certain home. "We're needed there," he said. "How do you know?"



Clarissa and Will Cornish

queried the other." "I've had a little direction," replied Brother Cornish.

When they stopped the team in front of the house, they saw the sister at a window shading her eyes with her hand. When they came to the door she told them she had been praying all day for an elder. They found her little girl near death lying in a bedroom. When they administered, the child's temperature dropped at once. The next night the mother and little girl walked into the schoolhouse where services were being held and seated themselves in the audience.

A Helping Hand

During the last nine years of his life he was the recipient of old age pension—a boon he appreciated mainly because he could share it. At intervals the good sisters of Saskatoon have given him articles of new clothing only to learn later that their gifts were given to those whose needs he believed to be greater than his own.

Brother Cornish believed in following the teaching of the Doctrine and Covenants to rise and retire early, and like Paul he insisted on giving what help he could in the home that sheltered him. For over thirty years, while in Saskatoon, he called the Diggle residence home. In the days of coal and wood furnaces he cut stacks of kindling and in summer mowed the grass and trimmed the hedge. During reunions we usually gave shelter to nine or ten Saints. For many years I was district director of music. Each meal as we arose from the table he would say, "Now, Sister Lottie, you go and attend to your music and I will look after the dishes."

Following the example of his father, J. J. Cornish, he kept the Word of Wisdom as far as lay in his power. He drank no hot drinks, refused meat in hot weather, and ate wheat foods when they were available. Sister Anna Morgenson brought us a gift of two chickens "for the missionaries." On two separate days they were served to several appreciative members of the traveling ministry, but Brother Cornish refused even a mouthful.

In the first quarter of this century there was little teaching on stewardship, but the Cornish branch members were known as tithepayers and year after year, although they lived among the arid sand hills of western Saskatchewan, they seemed to

be blessed materially. Prayer meetings were called in times of drouth and when miraculously the rains came, another "thank you" service was held.

Brothers

Will and James Cornish, who were both elders, had been inseparable since boyhood. When they first arrived in Saskatchewan as young family men, Will filed on two homesteads located just across the road from each other.

"James, you take the one you want, and I'll take the other," offered Will.

Thus all through the years they lived in peace and harmony within a stone's throw of each other. Whether calls came to administer to the sick in the depth of winter, in pouring rain, in busy harvest time, or even when rain threatened to destroy their much-needed hay, these two consecrated servants of the Lord dropped everything, hitched up the team, and went in haste to the one in distress. Many are the stories of miraculous healings which are told and retold in that locality.

In the drouth-ridden and money-scarce thirties, Brother Will and Elder Sigrid Erickson were anxious to travel a day's journey to visit scattered Saints. Unfortunately the gas tank was almost empty, but they decided to trust in the Lord. All day long they traveled; when they returned late at night and measured the amount of gas they found exactly the number of inches with which they had started.

Possibly it was on this same visit that a brother who was given to much hilarity and many jokes spent the evening at the Erickson home. Brother Cornish, who had a keen sense of humor and some of his father's wit, added his quota of fun. After they retired, Brother Will, who was bedded on the kitchen floor, saw in a vision the face of Christ gazing at him with infinite sadness. "I realized," he told us later, "that our thoughtless hilarity had been displeasing to our Lord."

No Unturned Stones

A few years ago when preparing to start out on his tour of the district, Brother Cornish sought his Lord for direction. In a burst of spiritual fervor he promised, "I'll not leave a stone unturned, Lord."

One afternoon he decided to visit a certain home, but just before he came to a turn-in at another Saint's home, the Spirit manifested to him that he should go in. He thought of several legitimate excuses for not doing so.

"I thought you were not going to leave a stone unturned," came the sharp admonition.

Needless to say, Brother Will obeyed that voice and accomplished in that home a remarkable work for his Lord.

Divine Assistance

He often related in our home three separate occasions when he believed he was visited by a Nephite. One cold winter night he arrived by train at a village where two elderly Saints lived. No one was in sight; it was three o'clock in the morning, and he had no idea where these people lived. As he crossed the road, a man seemingly appeared from nowhere and without waiting for greeting or inquiry, said:

"I will take you where you want to go."

As they approached the house the man explained, "Knock on the side door. They sleep at the back and won't hear you from the front."

The next year when he again visited the same couple and was ready to return, the Supercontinental train, which thunders through from coast to coast and only stops at intervals to take on water, drew up long enough to permit him to entrain for Saskatoon. Once again the Lord seemed mindful of the need of his servant.

Several years ago Brother Cornish was lying in bed meditating on the kingdom when a personage dressed in peculiar clothing came through the walls of his bedroom in front of him, approached his bedside, smiled at him, and passed out through the opposite wall.

"I thought maybe he had come to take me," he told me.

"I rather think he meant to show you the Lord was pleased with you," I replied.

A Time of Trial

Will Cornish and his wife Clarissa enjoyed close companionship and much happiness in their home. Their children were taught obedience and the truth of the gospel. Then one sad day this mother of eight small children was called to a higher sphere, leaving her husband bereft and the little ones in desperate plight. Loneliness, bitterness, and despair weighed heavily upon the husband and father. He could neither understand nor find comfort and felt that no other person had ever been so hardly dealt with.

"I almost lost my faith that time," he told us many years later.

One day while traveling on a train in the northern states he talked with a grieving man whose wife had deserted him and his children for another man. Here, indeed, was a burden greater than his own. Brother Will was brought back to a realization of God's infinite wisdom and goodness. He was granted a revealing dream of his dear one in paradise, saw her working with little children, and her happiness in her heavenly status was revealed to him also. From that time forth he continued to labor to bring others into the kingdom and so live that one day he might be worthy to meet his beloved.

A Vision

Quite recently, while in vision, he was given a view of paradise. There he saw his wife, his father, J. J. Cornish, and his sister, Annie Atkinson. The later's burden on earth had been very heavy, but he beheld her as one in perfect health and lovely young womanhood. From her countenance all strain, suffering, and weariness had disappeared. His father, who was seated on a beautiful chair, turned to him with his old familiar smile and said, "Willie, I want to show you something."

A personage carrying the Three Books came through one door and went out through another.

"That proved to me," declared Brother Will later, "that the Reorganized Church was truly the Church of Jesus Christ."

A Lesson in Patience

Early in December, 1956, he left Saskatoon for his home in Artland. Although he was in good spirits and fair health for a man of seventy-eight, it was revealed to his son, Myron, elder and pastor of the home branch, that his father had gone out "on the trail" for the last time. Before long, an internal cancer developed and for the first time in his life he was a patient in a hospital.

"Say," he declared, "I never realized before how much people need ministry when they are sick."

As the weary months dragged on he often wondered why the Lord did not take him when he was ready and anxious to go. Then one day it was revealed to him that the one thing he needed to learn before being fitted for the kingdom was patience.

"You know I have never been a patient man," he admitted humbly; yet not one of those to whom he ministered for three decades could ever see a fault in their beloved nonresident pastor. In their eyes he was humble, tender, understanding, and self-sacrificing—one who represented Jesus Christ in word and deed, one who kept the faith to the end.

Phi's Farewell

Photos by Blanchard



Phi, who is the daughter of a Baptist missionary in Vietnam, enjoyed playing hymns at the home of her town mother, Mrs. O. L. McKevit.

BEFORE FLYING HOME to my beloved Vietnam from the school where I received my training and growth in nursing education during the past three years, I wish to express my feelings and thanks toward my friends.

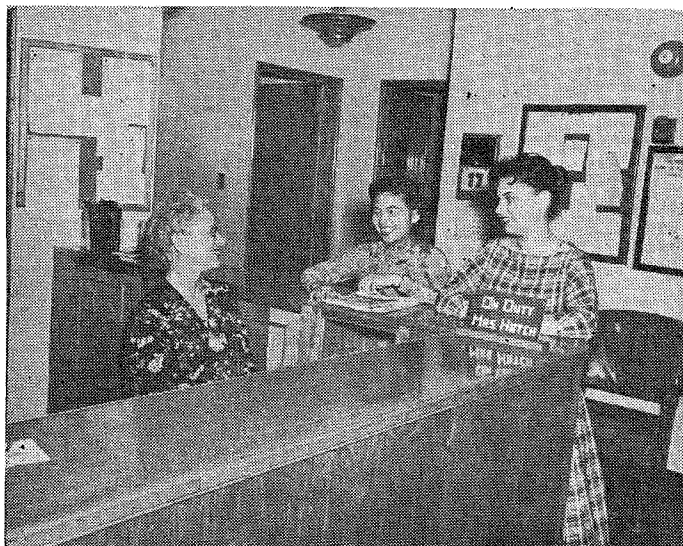
I wish to heartily thank the members of the faculty at the Independence Sanitarium and Hospital School of Nursing, who instructed me and helped me become a nurse.

I will never forget the favors, the understanding and rich hearts of the very experienced doctors who helped me.

To my friends in the class, those with young, rich, loving hearts, I say, "Look at the globe of the world. You will note that Vietnam is far away. I will be far from you, but anywhere I might be my heart will never be far from you. Before I leave I want to wish that you receive God's blessings with a happy future."

To my friends and the many persons who still do not understand about medicine and who want to become a nurse tomorrow, I say, "Don't hesitate; sign your name and enter this school immediately. Useful hands, clear-sighted intelligence, and a loving heart for your friends will not be useless anywhere. You should remember that those years in this school will help you grow spiritually and intellectually. It will help you to become a helpful person to humanity as well

One of Phi's first friends at the Nurses' Residence was Mrs. Vinnie Hatch, director of the residence. "Mother" Hatch was in the group that met Phi at the train when she arrived in Independence.



as being an educated person in society. But someday you might complain, saying: 'Too many lessons to study, too many tests . . .' It is really that way, but the period is not at all long, and afterward you will see the value of the lessons which you studied. Moreover, you should be happy to rise and thank God that you were born in America, a country most civilized in the world. You don't have to go very far from your home, or learn a strange language to pursue a course of study."

Soon I will leave the school for Washington, D. C., to greet the staff of International Co-operation Administration and the Public Health Service—the people who helped me a great deal in the matter of finance and morale. From there

Phi's pleasant bedside manner made her a favorite with patients. Mrs. Donald Oatis of Independence appreciated Phi's nursing service while she was at the San.



I'll return to Vietnam via the Pacific. Before leaving America I'll stop off in California to see the beautiful places that I haven't yet had the occasion to visit, the West of the United States. After that I'll pass through Honolulu, Hong Kong, Tokyo, and Saigon.

Finally when I am at home, the government of Vietnam will gain one more fully qualified nurse to help out in the vast program presently underway in my country. I will be carrying a heavy responsibility on my shoulders. Remember me in your prayers.

And one day, when dawn approaches, putting on a white dress, and on the shoulder a new responsibility, I will ask myself: "How did I become as I am?" Then all the faces of my friends who helped me become a nurse—the many

friends whom I came to know and love—will appear in my memory again.

If any friends have the opportunity to go to the Far East, please stop in Vietnam. It is a small and pretty country. There you will find many sincere hearts always ready to welcome friends.

Once again, in these few lines I wish to show my gratitude and to greet all of you. I pray our Lord to stay with you now and forever, and I sincerely trust that God's richest blessings shall always be yours as you give your life in service for others.

HOANG VAN PHI

206 Tran Hung Dao
Saigon, Vietnam

William J. Rounds

Common Consent - A Divine Principle

ON APRIL 6, 1830, in accordance with direct commandment of God, Joseph Smith met with five of his brethren in the Whitmer home to formally organize the restored Church of Jesus Christ. Church history records that momentous occasion in these words:

Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by unanimous vote.—Volume I, pages 76, 77.

Here in the very first meeting of the church we find a most important principle outlined. We note that God not only set the exact date and commanded Joseph Smith to organize this church but also stipulated that Joseph should do so only after the brethren present had "consented" or given their approval to the act and signified their willingness to accept and support Joseph as their spiritual teacher and leader.

So it has always been and must always be. In the beginning God granted unto man his intellect and his agency; and although the Lord appoints and calls men to high and responsible positions, he also recognizes the rights of the people and shows no disposition to force upon them a man they are not willing to accept. And even though he gives direction to all his people through his servants, he instructs the servants not to carry out those directions until they present the same to their brethren for endorsement. This marvelous principle of condescension upon the part of God is in strict accord with our concept of him. Having called men to be collaborators with him in this business of building the kingdom, he must recognize their agency and their right to a voice in the things done. Such is the principle which we have come to know in the church as the principle of common consent. It can be effective only when those who wish to be co-workers with God work in the same spirit in which he works and with the same motives and desires to activate them.

Of course it would have been disastrous to reject the counsel of God in 1830, just as it is in our day; but should not the body have the right to accept those consequences if it

chooses? Yes! And certainly it also has the right *and the responsibility* of determining whether or not the direction actually is of divine origin. This idea of responsibility points up a vast difference between common consent and common assent. "Con" means with or together, while assent is often a mere acceptance. You don't get common consent just by a vote. Too often that is only assent. Real consent can come only when the members of the church family speak freely and reason together and prayerfully arrive at a genuine meeting of the minds. Common consent involves both of the great gifts that God gave to man: (1) intellect or knowledge and (2) agency or the right to use or not to use that intellect (See Doctrine and Covenants 36: 7).

In this area, as in many others, we find ourselves distinct from all other religious movements. Some groups greatly stress the supposed voice of God through his infallible representative and completely ignore the voice of the people. Others trust in the voice of the people altogether, and everything is done by the vote of the congregation. Contrast such man-made systems of church government with that instituted by God; with the voice of God through his divinely called priesthood, but always subject to the consent of the members as they develop and use their intellect and their agency and so consent or reject.

Let me point out again, though, that rejection of the true will of God always brings its penalty, just as it did to Adam, Cain, Jonah, and the people in Noah's day. Similarly, the *acceptance* of what is *not* God's will brings a penalty today, just as it did in the days of Brigham Young. Either course of action can be disastrous to individuals or to a church.

Let us cherish this right of common consent which God has granted us, but let us use it as he intended. Let us be certain that we have the same motives and desires to activate ourselves that God has before we reason together and exercise this privilege of accepting or rejecting the things presented to us by the servants God has chosen. Such is God's method of governing his church.

Turn Aside and See

*And Moses said, I will now turn aside, and see this great sight, why the bush is not consumed. And when the Lord saw that he turned aside to see, God called . . . Moses, Moses.*¹

TODAY, IN THIS MOST critical time of the world's history, it is of paramount importance that we "turn aside and see." As a church we have a very great and grave responsibility. We have been called to a specific task; the accomplishment of that task becomes more imperative as the calamitous condition of our world points to a war of utter extinction. How urgently are we turning aside to see? How urgently are we working in the cause of Zion? How earnestly do we seek our heavenly Father? Even as the Lord called Moses when he turned aside to see the power of God manifested in the burning bush, so he calls those of us who have covenanted with him.

We are truly humbled as we sense the great task to which we are called. We are small in numbers, but the early disciples were few in number also. Of themselves they had little power, but when commissioned by the Master and inspired by his spirit, they went forth and became the leaven that permeated their world. Their testimony of what God had done for them and through them still stirs and challenges the Christian world.

The church as a whole can move no faster than the urgency of its local endeavor. Each one of us contributes to the effectiveness of the work as a whole. Our concept of God, our understanding of and commitment to the challenge of the cause of Zion determines largely the progress of the church in the fulfillment of this responsibility. In our hurried living we occasionally have sudden and disturbing moments of insight into the need of evaluating our lives. We are made sharply aware of how very fleeting are these "days of probation." At these moments we feel as did the two blind beggars who stopped Jesus on his way from Jericho to Jerusalem, "Have mercy on us, O Lord, Son of David.

Jesus stood still and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened."²

Just how do we "turn aside and see" today? Our greatest need is to know our heavenly Father more fully, to learn more of him and his purposes through a study of the Scriptures, through prayer, and through a commitment of our lives to him. We are advised to "Search the Scriptures; . . . they are they which testify for me."³ "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then shalt thou have good success."⁴ We are further assured, "If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal."⁵

GOD CALLS to each woman of the church. The challenge came to Emma Smith to "lay aside the things of this world, and seek for the things of a better"—another way of saying, "Turn aside and see." The revelation continues, "And verily, verily, I say unto you, that this is my voice to all." Our lives do not tend toward having time for meditation. Life is complex; there are many calls, many responsibilities, many distractions. We must make time for searching the Scriptures, for prayer, and for meditation. As we come to Him in these moments we will find serenity, strength, and peace. As we read the Scriptures and all *good books* we will find our values and standards raised; we will have no place nor time for the cheap and the tawdry in literature or in the arts.

IT IS SAID: "Educate a man and you educate an individual; educate a woman and you educate a family." The spiritual and cultural standards of the mother largely determine the spiritual and cultural standards of the home. She spends much of the money, and her values are apparent in the way that money is used. She is with the family through the day when the father is absent, and her influence is great in shaping the character of the children. If she had a firm spiritual foundation she can witness effectively. "We do not doubt our mothers knew," was the inspiration and the sure anchor for the faith of the two thousand young men of Helaman. Of Timothy's early instruction Paul wrote, "That from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in the Christ Jesus."⁶

Even as the Lord told Moses, "The place whereon thou standest is holy ground," so can our homes be holy ground. Occasionally in a patriarchal blessing are the words, "May you so live that the Holy Spirit will be an abiding comforter in your home. May those who enter your home sense there a love for God and a love for each other that is not had in many homes today." As we seek to worship him in spirit and in truth in the many ways he has ordained, his Spirit will be with us and will make our homes hallowed ground. All that we do will be done "unto the Lord."

As we grow in an understanding of spiritual things we will have a greater urgency to learn more of him; we will *want* to search the Scriptures diligently and will find in them joy, peace of mind, counsel, and direction. We will *want* to pray, for prayer at its best is communion with our heavenly Father. We will find it natural and right to turn to him at all times, to sense his presence and to learn

Home Column

his will. We will find the things which "belong to our peace."

God is constantly calling us by every means to come and learn of him. He wants us to have the abundant life, to live up to the high privileges which are ours as his sons and daughters. As we incline our hearts to him, he responds to our slightest move. In *A Commentary on the Doctrine and Covenants* (1938 edition) President Edwards writes: "It is for God to bestow the light; it is for us to open our eyes and our ears to the truth which is available for us. . . . He does not work in such a way as to save us from the trouble of using our faculties, but he seeks to persuade us to use mind and heart and spirit in a constant endeavor to understand God and his purposes for us." He further states that ". . . the ability to see and to understand the things of God is not an extraordinary faculty communicated to a man and apart from what he is. This ability is related to man's entire self—his mind, his heart, his life—and is the finest fruitage of a personality reconciled to God."

As we search for God through study, we must study with faith and with prayer, for only then are the Scriptures opened to our understanding and made alive by the power of the Holy Spirit. As we discipline our lives and so organize our days that we make time for the things of the Spirit, we gradually come to know within our hearts that these are the most important and the most rewarding hours in the day. God blesses us as we try to put first things first in our lives and the rest of the day works out to better advantage in every way. God has every reason to bless us as we place the things of the kingdom first. He has promised that "all these things shall be added unto you" and other things fall into their rightful place in our lives. He further promises, "And ye shall seek me, and find me, when ye shall search for me with all your heart."

A BRAHAM RECEIVED God's word as he covenanted with him that the blessings were not for him alone but "in thee shall all the families of the earth be blessed." Latter-day revelation comes to us; "Let the church be admonished that the times are portentous and demand faithful adherence to the faith and the work of the church, that *mankind may be blessed by and find peace* in those religiously social reforms and relationships which have been divinely imposed as a great task of achievement."⁷ Zion is not for us but *through* us that the world might "turn aside and see" the way to peace. When we hear and read of the anxieties and fears of this atomic age it is well to remember that "The works, and the designs, and the purposes

of God, cannot be frustrated, neither can they come to naught." As we try to align ourselves with his purposes we will sense the meaning of the words, "For God hath not given us the spirit of fear; but of *power* and of *love*, and of a sound mind."⁸

The challenge to "Bring forth and establish the cause of Zion" makes us realize our great need that the divine Spirit direct, enlighten, and strengthen. Phillips Brooks has written: "Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall not be a miracle—but you shall be a miracle. Everyday you shall wonder at the richness of life which has come to you by the grace of God."

As we move out and try to share with men and women the great love of our heavenly Father and of Jesus Christ, his Son, our souls will be filled with love for them. We will want to help them to "turn aside and see" the great plan of God to bring men back into right relationship with him and with each other. With the Apostle Paul we will say, "For

this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be *strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love*, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and *to know the love of Christ, which passeth knowledge*, that ye might be filled with all the fulness of God. Now unto *him that is to do exceeding abundantly above all that we ask or think, according to the power that worketh in us*, unto him be glory in the church by Christ Jesus throughout all ages, worlds without end. Amen."⁹

1. Exodus 3: 3, 4
2. Matthew 20: 30, 32
3. John 5: 40
4. Joshua 1: 8
5. Doctrine and Covenants 42: 17
6. II Timothy 3: 15
7. Doctrine and Covenants 137: 6 a
8. II Timothy 1: 7
9. Ephesians 3: 14-21

A TEACHER MUST SEEK TRUTH

Generally speaking, the basic purpose of the teacher is to awaken the mind and heart, to stimulate self-activity, and to guide children toward the discovery of truth.

As we reflect on these purposes, we realize that God is seeking the fulfillment of this same basic purpose in the life of each of us day by day also.

The discovery of truth, around us and within, demands a close alliance with Him, the source of all truth.

It is good that teaching demands I closely align myself with God and his purposes in his children, for in such a relationship I grow.

The teacher has daily opportunity to assist children in evaluating the scattered and confused bits of knowledge which they acquire from various sources, and in so doing to seek for and find truth.

A child's security rests upon the answers he discovers to his persistent questioning.

Who am I?

From whence did I come?

Why am I here?

What am I to do?

How shall I choose and why?

Whither will I go?

In his "living book" (his teacher) he discovers many of his answers, and either accepts or rejects what he sees there.

The teacher teaches what he is.

For the child's sake, he must love and seek truth.

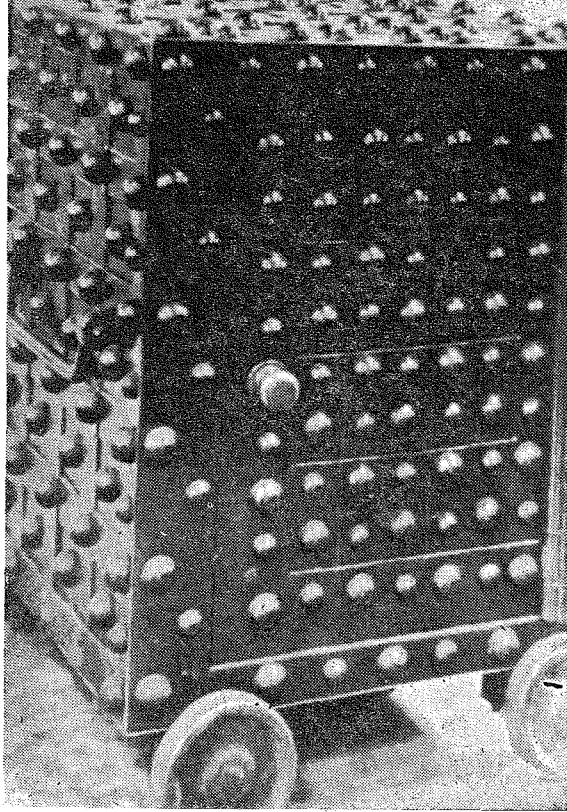
And finding and using the truth has its own rewards.

It really solves problems. It makes possible the obtaining of further truth. It gives that sense of power and liberty and joy that God has said is his desire for all his children.

The teacher teaches what he is.

For his own sake, he must love and seek truth.

Kleta H. Finley



Kirtland Bank Safe
Great Western Reserve Museum (Cleveland)

Reminiscing in Kirtland

Part III

By Pearl Wilcox

WHILE DRIVING along the road, approaching Kirtland from Willoughby, Ohio, I saw to the southeast over the woodland and valley the white cupola of Kirtland Temple. This building of unique architectural and religious interest is known to the world as the "temple," but to the one who gave the divine command, it is known as the "House of the Lord," and has stood as a lasting monument of that command. It was the first temple built in the name of the Lord since ancient times. It is said that the character of the building, its size and architecture, was stamped on the minds of those in charge through divine favor.

The object of this building was fore-shown in revelation as early as 1830—that those appointed to preach the gospel in this age should be endowed with power from on high, as were the apostles of old (See Doctrine and Covenants 38: 7; 43: 4). The Temple stands today as a symbol of loyalty, consecration, and sacrifice, and is evidence of the heroism and undaunted courage of the early Saints who had been called upon to face these untold hardships as they hoisted the great beams while singing hymns, and sent up prayers at night on the unfinished walls.

The Saints were compelled by pressure of prejudice and intolerance to leave Kirtland and northern Ohio for other regions, but the Temple has come back to us, cleansed and rededicated by many pentecostal meetings, assuring the divine favor of power and grace to the ministry and the members of God's church.

My sight-seeing first took me high in the cupola of the Temple with Brother Earl Curry and Brother Ernest Webbe, who pointed out the surrounding landscape. Those who climb the one hundred and twenty-five feet to the belfry will admit that the panoramic view is one of the most inspiring that can be found anywhere. Looking toward the north, in the far distance I could see Lake Erie and the location of the Fairport Harbor where Mother Lucy Smith and her little band of pilgrims from New York set foot for the first time on Ohio soil en route to join her family in Kirtland.

In the east I saw "Little Mountain," which the Indians regarded as a sacred shrine; this was the site of many of their religious ceremonies. Also located northeast is Painesville, the present county seat of Coke County.

Looking toward the south, I could see the low hills and rolling landscape of the Gildersleeve Mountains. In this natural location are many highly developed estates that have attracted millionaires. Very few of these estates are self-sustaining. One gentleman farmer, I am told by Brother Webbe, describes his life as a habit of "working hard in town to meet the payroll on the farm."

Looking toward the west, I saw the large industrial center of Cleveland, spined with columns of smoke; it is only ten miles from the eastern limits.

As I looked down upon the closer surroundings, I was reminded of the statement made by Brother Gomer Griffiths when he arrived in Kirtland in 1883 and looked out over the landscape. To him the many foundation ruins and gaping wells, and cellars, were mute testimony of the first gathering of the Saints. As I left the Temple, I wished that the great

thick walls, could articulate and tell us the stories that have not been written, leaving us to wonder what happened in many gaps of history.

Traveling three long city blocks from the Temple to the intersection of Highways 306 and 615 brought me to about the center of the old town of Kirtland Mills. In the middle of the road was the village well with its watering trough which remained until 1910, where neighbors would linger to visit. I could visualize the early settlers in their ox carts or horsedrawn vehicles who had left home early in the mornings for the trip to town; if all went well they would be back home before dark. I recalled an incident I read concerning the Saints after they left Kirtland. Martin Harris had continued to live here until he was a very old man; he always felt that his mission was to remain in Kirtland. In late life he became destitute, poorly clothed, feeble, and burdensome to friends. Plans were being made to take him to the poorhouse when his son came in 1870 and removed him to Utah. As they were driving from the town, he asked to stop at the village well, where he gazed far and wide over the hills and said: "Shall I ever see these hills again? Yes, I shall see them in the spirit." With a sad heart he left the place of so many memories, to die in Utah in 1875.

In the "Flats" I observed the brick home that was erected by the Minnie M. Schuppe family on the site of the old Kirtland Bank. After the Saints left Kirtland, the bank building was used for a tavern and later operated as a "farmers exchange," a clearinghouse for grain and produce for the farmers. About 1900 fire put an end to the old bank building when a boy hung up his coat with a lighted cigarette in the pocket, according to Mrs. Dora McFarland who is still living in Kirtland. In the modern residences are a few of the old reclaimed bricks manufactured in Kirtland brickyards and first used in the bank. In the Western Reserve Museum of Cleveland I saw the bank safe, with its interdigitate knob combination. By knowing the rights knobs to move one can release the main knob over the keyhole so the key may be inserted for opening. As I viewed this safe I was reminded that the closing of the bank was the death knell of the church in Kirtland. It was not the whole cause or even the principal cause, but it was the final notice that the Saints were no longer wanted in the community of Kirtland.

The Gilbert and Whitney store on the northeast corner of the intersection has been used as a country tavern for many years. It was once used as a general merchandise store, and the upper rooms

for a short time were the temporary home of Joseph, Jr., and his wife Emma, before they moved "up the hill" to their new home.

Newell K. Whitney and his wife were members of Sidney Rigdon's Church of the Disciples, and Mrs. Whitney relates an experience that reveals their sincerity in religion. She had a vision in which "my husband and I were in our house at Kirtland, praying to the Father to be shown the way, when the Spirit rested upon us and a cloud overshadowed the house. It was as though we were out of doors. The house passed away from our vision. We were not conscious of anything but the presence of the Spirit and the cloud that was over us. Then we heard a voice out of the cloud saying, 'Prepare to receive the word of the Lord, for it is coming.' At this we marveled greatly, but from that moment we knew that the word of the Lord was coming to Kirtland."

In front of this store, about the first of February, 1831, a sleigh containing four persons came to a halt. One of the men, a young stalwart person, alighted and, springing up the steps, walked into the store and exclaimed, "Newell K. Whitney, thou art the man," extending his hand cordially as if to an old friend.

"You have the advantage of me," said Mr. Whitney as he took the hand, "I could not call you by name as you have called me."

"I am Joseph, the Prophet," said the stranger smiling. "You've prayed me here, now what do you want of me?"

Newell K. Whitney, astonished but no less delighted, conducted the guests across the street to his home on the northwest corner from the store. Joseph and Emma remained guests in the Whitney home for several weeks and received every kindness and attention which could be expected.

Old-time missionaries have written of a large stone in front of this house with the name "Whitney" engraved on it. This served as a name plate for many years. The Whitneys never lived over their place of business; they always lived in the home across the road from the store.

The firm of Gilbert and Whitney became dissolved, and the business in Kirtland was conducted under the name of N. K. Whitney and Company while Brother Gilbert became keeper of the church store in Independence. In Kirtland the store came under the control of the church.

Where Joseph and Emma lived after the several weeks at the Whitneys we do not know. They moved to Hiram, Ohio, and lived there from September 12, 1831, to March 25, 1832, with the Johnson family. Then on April 1, 1832, Joseph and Newell Whitney started for Independence, and Emma went to the Whitney home again. Because of objections of Mrs. Whitney's aunt, she left within a few hours, going to the William Cahoon home for a short time, then with Joseph Smith, Sr., and then with Brother William (probably William Smith).

As soon as Joseph returned from the land of Zion in July, 1832, he immediately secured living quarters for his wife. While they were in this location, their son Joseph was born on November 6, 1832, in the upper rooms over the store of Newell K. Whitney.

Since Joseph had no permanent office at this time, it could have been in these upper rooms on Christmas Day, 1832, that he received the revelation predicting the Civil War. This was a daring prophecy to make so many years before it happened. No one but a prophet of God could have prophesied concerning this political trouble that would start in South Carolina, bringing a division between the Northern and Southern States. He clearly told how the Southern States would call upon Great Britain for help and what the outcome of the war would be.

Standing on the east fork of the Chagrin River, I was reminded that this rippling little stream could be a witness in the great day of eternity of the many baptisms that were performed here by the Kirtland Saints below the old mill dam.

Today there is no evidence of that early mill which remained here with its silent wheel for several years before it was dismantled and cleared away. Then about 1930 the driver dam was dynamited to destroy the influence of all-night swimming parties which were becoming a nuisance to the community.

History tells us that the first sawmill was erected close to this river site about 1819. This may be the location that the Prophet Joseph spoke of in 1835: "The board kiln had taken fire, and on our return we found the brethren engaged in extinguishing the flames. After laboring about one hour against the destructive element, we succeeded in conquering it, and probably saved about one-fourth part of the lumber."

It was near the vicinity of the sawmill that James Boyden erected his cloth-dressing and wool-carding establishment in 1818. I read in the Painesville newspaper he was still doing business and soliciting the patronage of the public as late as 1830 with the assurance that all wool entrusted to him for carding should be done in faithful and workmanlike manner. I can visualize the mother on horseback coming to the mill with a sack of wool strapped to the rear of her saddle, in some cases the bundle rising higher than her head, with maybe a baby in her arms and a tot capering ahead, and two or three dogs following amid a cloud of dust or in a bog of mud.

A good description of how the early settlers dressed and how they secured their clothing was given by one of them about 1819 and quoted in an early newspaper:

For many years all of our clothing was manufactured at home; the women spun and



Chagrin River as seen from the bridge on Route 306

wove the flax for our shirts, sheets, and pantaloons for summer wear; it was generally half wool and half flax, called linsey-woolsey. For very nice dresses it was all wool, striped or checked and finished and pressed by Boyden the clothier. For footwear we used but little in summer; most of the men, all of the children, and some of the women going bare-foot. In the fall of the year we procured a side of sole leather, one of cowhide, and sometimes of calfskin. A shoemaker came to the house with his kit of tools and made up the shoes for the family.

Several places of business in this commercial center of that early day are spoken of in history, but the accounts only leave us to guess as to their locations. In 1835 a fire broke out in the shoemaker shop owned by Orson Johnson, but the flames were soon extinguished by the brethren. At this same time Joseph Smith, Jr., spoke of attending meetings at the schoolhouse on the Flats. In 1836 Elder Joseph Coe suggested to Joseph that he hire a room at the John Johnson's Inn to exhibit the Egyptian mummies. Then Young Joseph, as a little boy, remembered peering through the cracks of the wagon shop at a little wagon that was being made for him by Alexander Badham.



Kirtland Temple about 1880. Joseph Smith's office (left) and the church (right).

In the many shops that composed this center in the Kirtland Flats were fabricated or sold all the necessities of life. But we cannot tarry here longer; there is much more to see in the historic old town up the hill.

(Part IV will appear next week.)

Correction

In Part I, page 804, the middle of the first paragraph should be "Other diary entries read: 'We cut a road into Chardon and was delighted when we found a good spring and a warm place for a garden.' Willoughby was formerly known as Chagrin not Chardon. On a map printed in 1797 it was Charlton."

Question Time

Question

Is it necessary for one who is unable to attend Communion service because of an invalid husband to notify the pastor each month in order to have the emblems brought to the home?

MRS. L. H.

Iowa

Answer

Perhaps you might have an understanding with your pastor that, under the circumstances you mention, you would like to have the emblems brought to your home each Communion Sunday unless you advise him to the contrary.

It is quite the usual procedure for the branch administration to feel that the member who is unable to attend should indicate his readiness and worthiness to partake of the emblems by a specific request each month. A great number of members do not partake regularly. Some stay away intentionally, and some may be away from home. I think it should be assumed that the Communion will not be taken to the homes of absent members unless specific arrangements have been made.

CHRIS B. HARTSHORN

Question

What is the meaning of Doctrine and Covenants 108:6a, which tells about people in the north country who shall come with their prophets as the ice flows down at their presence.

Mrs. M. B.

Missouri

Answer

There has been much discussion about the "north countries" and the people of the "north countries." But no one has ever to my satisfaction identified either the countries or people concerned.

It seems to me that there are two possibilities, at least, as to what this passage means. One is that it is figurative language describing the kind of unusual and glorious events associated with the gathering of the "elect" and the second coming of Christ. The other is that it pertains to actual events, still in the future (note that this passage is dealing with final events in association with the second advent of the Master), and the meaning of which will not be known until the event comes to pass. In this latter case the purpose of the prophecy would be confirmatory rather than to instruct us as to future events before they occur.

The whole subject is so ambiguous that I suggest an attitude of reserve judgment until more is given by revelation or events themselves enlighten us.

MAURICE L. DRAPER

Moral Agency . . .

(Continued from page 7)

exist. Power and influence over one's fellows was also nonexistent as a temptation because there were no other people to be victimized. As already indicated, it was just a case of personal desire whetted to a keen edge by the tempter *versus* pure loyalty to God's command. Man's failure here made it impossible for God to allow man to continue to enjoy physical perfection. Hence the loss of the Edenic conditions of living. Man must first attain full and complete accord with God before he can be trusted with a perfect physical way of life, for the natural man would, under the influence of Satan, abuse such powers.

Surely our gropings and musings have brought this much light and knowledge: we can no longer rightly feel "T'aint fair!" Instead we can acknowledge that though we have but a meager amount of light on the subject herein treated, we do have reason for a faith and belief in the wisdom and love and power of him who is the great Creator and Father of all.

In the words of an ancient prophet, "But behold, all things have been done in the wisdom of him who knoweth all things" (II Nephi 1:114); and from the Bible: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (I Corinthians 2:9).

Straight or Strait?

I RECENTLY RECEIVED an inquiry from a Book of Mormon student who desired to know why the 1955 edition of the Authorized Version of the Book of Mormon had made certain changes in the use of the words "strait" and "straight." I thought that others might be interested in knowing the results of my research on this question.

In the following passages, "straight" has been changed to "strait" in the 1955 edition: II Nephi 13: 25, 27; II Nephi 15: 10; Jacob 4: 16; Helaman 2: 26; III Nephi 6: 25, 26; III Nephi 13: 11.

I checked each of these eight verses through the 1830 Palmyra Edition, the 1837 Kirtland Edition, the 1842 Nauvoo Edition, and the 1874 Plano Edition which was later reprinted from the same plates in Lamoni. In every edition, and in every verse noted, the word was spelled "straight."

I then turned to the photostatic copies of the original manuscript, and found that in every instance the manuscript contained the word "strait."

At this late date it is of course impossible to determine exactly what happened, but we may assume that either an editor or a typesetter (or perhaps both) decided that the word was misspelled on the manuscript and undertook to correct it. That "correction" has been perpetuated in every edition published by the Reorganized Church up to 1955.

It is interesting to note, too, that the committee consisting of William H. Kelley, Alexander H. Smith, and Thomas Smith which reported on the variations between the manuscript and the Palmyra Edition in the *Herald*, Volume 31, pages 545 ff. (1884) makes no mention of

these discrepancies. Joseph Smith III also sat in with this committee, since David Whitmer, then the owner of the manuscript, would consent to have it examined only if Brother Joseph was present.

It would be reasonable to assume, perhaps, that the editor who made the change was Joseph Smith, Jr., himself, in view of the fact that he made a similar change in the inspired Version of the Bible in Matthew 7: 13, 14 (I.V., verses 22, 23) and the parallel passage in Luke 13: 24. It is not likely that the change in spelling could have been made by Oliver Cowdery, whose pen wrote most of the Book of Mormon manuscript, and who spelled the word "strait" correctly in the manuscript. (Incidentally, the spelling was changed back to "strait" in the 1944 edition of the Inspired Version.)

A study of the origin and meaning of the two words indicates quite clearly that "strait" should be the proper spelling. "Straight" is derived from the Middle English verb "strecchen," which later became "streccan" in Anglo-Saxon, meaning "to stretch." "Strait" came into the language from the Latin, through French influence. The original Latin verb is "stringere," meaning "to draw tight." The past participle is "strictus." From this same word root we get such words as "strict," "constrict," and "restrict."

Through "strait" was a perfectly good word in the days of the King James translation of the Bible, it is now regarded as archaic, except when used in geography to refer to a narrow strip of water between two confining masses of land, such as the Straits of Magellan, or

Mackinac Strait. Paul states in Acts 26: 5 that "after the straitest [i.e., the narrowest, strictest] sect of our religion I lived a Pharisee." We find the same word in *straitjacket*. We sometimes speak of being in straitened financial circumstances. Other than these few uses, the word "strait" has passed into almost total disuse.

Few of the modern translations of the Bible use the word "strait" in the two biblical passages cited. They prefer to use the synonym "narrow." For example, in Matthew 7: 14 the New World Translation says: "Narrow is the gate and cramped the road . . ." Revised Standard Version: "The gate is narrow and the way is hard . . ." Moffatt: "The road that leads to life is both narrow and close . . ." J. B. Phillips: "The narrow gate and the hard road lead out into life." Emphatic Greek Diaglott: "How narrow is the gate of life! How difficult the way leading thither!" Twentieth Century: "Small is the gate and narrow is the road . . ."

Obviously there is no point in talking about a "straight" gate, i.e., one that is not crooked. The point is that the gate is small, narrow, drawn tight, constricted—not ten miles wide—and that it leads onto a narrow and difficult way. Even the *way* may or may not be "straight," but it is always "strait." The contrast is clearly brought out when these two statements of Matthew 7: 13, 14 are placed parallel with each other to form two pairs of opposites, thus:

"Wide is the gate
and broad is the way . . ."
"Strait [narrow] is the gate
and narrow is the way . . ."

The *Book of Mormon Concordance*, which was compiled from the 1917 edition of the Authorized Version, of course does not list "strait" as appearing in the eight verses cited. No doubt the next edition of the *Concordance* will carry this correction to agree with the correct spelling in the 1955 edition.

EVAN A. FRY

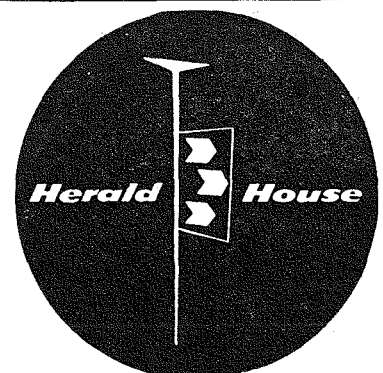
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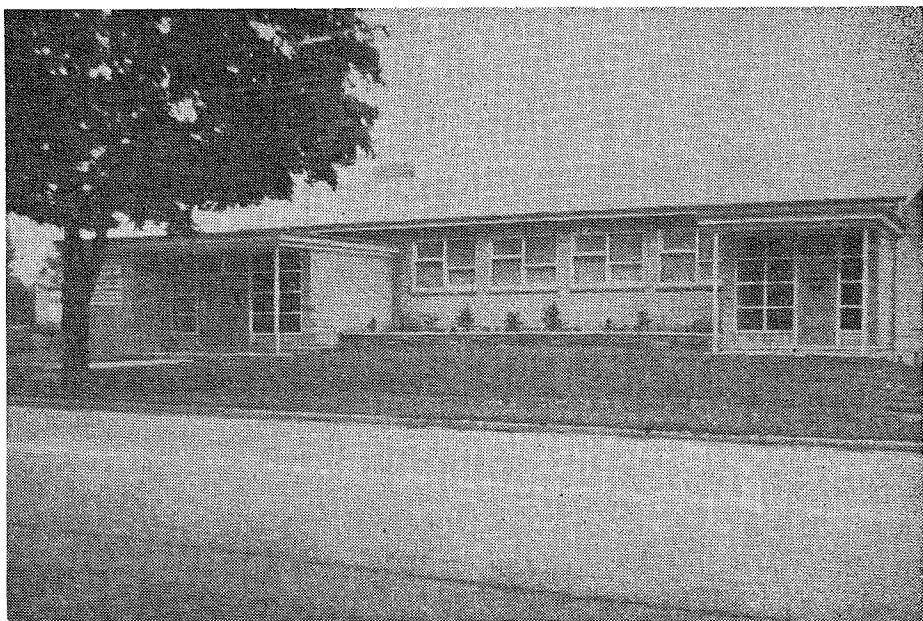
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Church Dedication at West Branch Michigan



THE REORGANIZED CHURCH was first established in West Branch in July, 1902. Early pastors of the local group were James D. Duncon, William Fisher, and Joseph Priddy. All are now deceased. Elder Fred West, now residing in Rialto, California, was pastor until 1941, when Elder Ben H. Ouderkirk became pastor.

The little group first worshiped in the homes of members. In 1931 a lot on the corner of First and Ripley Streets was donated to the group by Mr. and Mrs. Henry Gussman. A little church was constructed, but in a few years it became evident that a larger building would be necessary.

A large lot on Houghton Avenue was purchased from Mrs. Augusta Gussman on April 8, 1950. The purchase of this lot marked the first step toward the ultimate goal—a new church.

A drive for funds was set in motion; bazaars, bake sales, dinners, and other projects were sponsored by the women and children. The men spent many hours in the woods getting timber to be used in the new building. When actual construction began, men, women, and children worked together on the building.

The basement was started in May, 1953, and on January 1, 1954, the group moved into the new basement. The

next two years were spent improving the basement and accumulating funds for the upper auditorium, on which construction was started September 7, 1956.

Through the able assistance of Mr. Alfred Roe, the plans for the new building were drawn; he also assisted in constructing the new church.

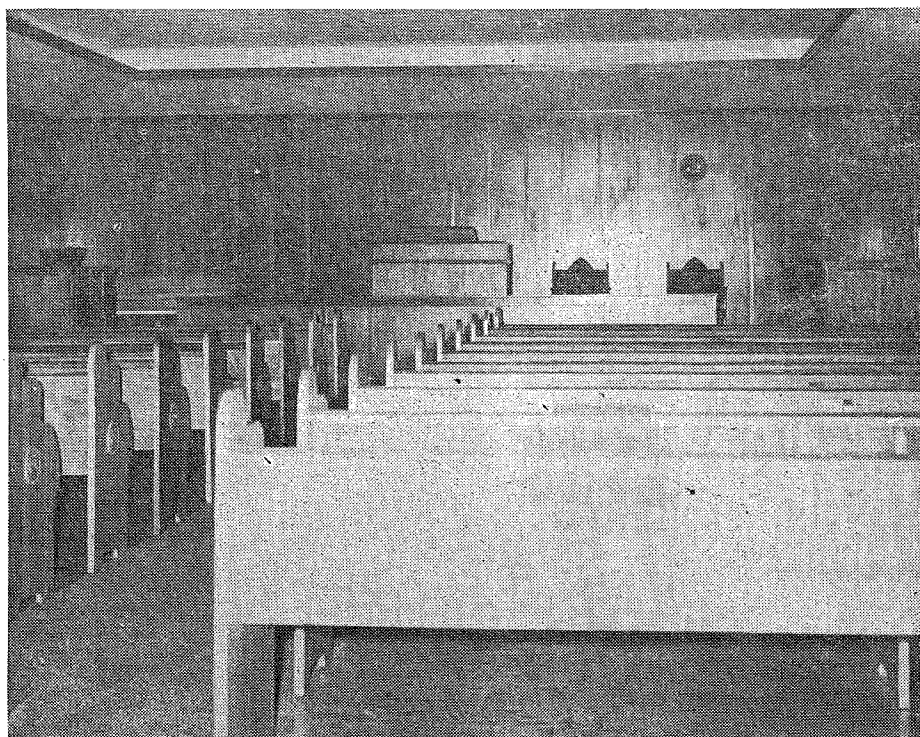
The building is thirty-two by sixty-four feet. The main worship area has mahogany paneling in the front portion, with the remaining wall surfaces painted white. There are ten pews on each side of the center aisle; these will hold two hundred people. The cry room and basement areas are equipped with a public address system. When necessary, the lower auditorium which will accommodate two hundred people may be used to hold overflow crowds. Both upper and lower auditoriums were used for the dedication services.

Palm Sunday, 1958, the completed church was consecrated by Elder Ben H. Ouderkirk. All services have been held in the new building since that date.

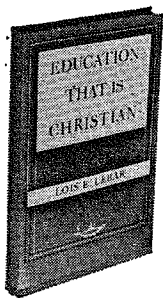
On May 25 the church was dedicated in special services presided over by President Israel A. Smith.

Dedication services were opened by a fellowship at 9:30 a.m., in which District President Jay Doty was in charge. President Smith spoke at the 10:45 a.m. service and also gave the dedication address in the afternoon. Evangelist John R. Grice spoke at the evening service. A total of 639 persons attended the meetings held throughout the day. The completion of this church and its dedication to the Lord's work in West Branch is a reward well worth the sacrifice of those who built it.

BEN H. OUDERKIRK
Pastor



Book Reviews



Education That Is Christian

By Lois E. LeBar

Fleming H. Revell Company
Westwood, New Jersey

Price \$3.75

The major thesis of this book is that there is a distinctive Christian system of education. The author leads the reader through the process of teaching methods used by Jesus and those used in the Old Testament wilderness school.

In her chapter on "The Teaching-Learning Process" she vividly demonstrates that good Christian education is more than imparting knowledge. In it she makes the following statement:

"Somehow, in the process of the development of traditional education, the roles of the student and the teacher have become the reverse of what they should be in participative education. The student should be the primary participant. In traditional education the teachers do what the students should do and the students act as disinterested observers of the process. . . . This topsy-turvy condition is well evidenced by a kind of job analysis of the teacher activities. The teacher robs the student of each of these vital experiences: he sets the goals for the students, formulates the questions and problems, evaluates progress, organizes the experience of the student, 'integrates' the curriculum, plans the course and the lectures, thinks about the course problems outside of class hours, and does most of the talking. In short, the teachers are the students, the learners, the *participants* in the educative process."

While this book is interesting and should be helpful to the members of the church interested in religious education, it has one major limitation: the author is limited by her belief in the infallibility of the biblical Scriptures. How much greater her work could have been if it had not been limited to revelation contained in the Bible alone. Regardless of this the book is worthy to be read.

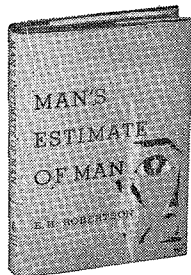
CLIFFORD BUCK

Man's Estimate of Man

By E. H. Robertson

John Knox Press,
Richmond, Virginia

Price \$2.25



In this "decisive moment" of history man is faced with power which he cannot control and with anxieties which he cannot resolve. The old question raised by Job and the Psalmist David appears in a new form today to demand our attention. The author asks: "Who is this creature standing amidst his triumphs and afraid of himself?"

In the day of his greatest achievements, man's greatest problem is himself—"he is desperately afraid of losing his destiny." His basic anxieties must be resolved. There are, according to the author, "the anxiety of guilt . . . the anxiety of death . . . the anxiety of meaninglessness." Some of the greatest minds of modern philosophy have attacked this problem. Briefly and clearly the author reviews certain of these theories. The Freudians "have tried to meet the problem of guilt by rejecting the idea of morality," to them "guilt is a disease of the mind."

The Existentialists have "advanced the concept of man as a plaything of events, unable in his weariness to distinguish right from wrong."

The Marxists "meet the problem of guilt by compelling men to become replaceable parts in a collective whole and thus lose the capacity for personal guilt."

Drawing support from the Scriptures as well as from the words of several of the great theologians of the present day, the author contrasts these with "the Christian concept of man—a creature at once free and responsible." According to this Christian faith man comes to "see himself as potentially a child of God—a being who has eternal significance." Accepting "undeserved forgiveness" he resolves the anxiety of guilt. In Christ he finds the way through death.

Man's estimate of man has proved inadequate. Only the Christian doctrine will suffice.

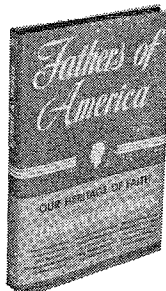
For those who desire to clarify their thinking as to the import of the gospel of the Restoration in the solving of the perplexities of man in this most disturbing period of history, I cannot recommend this little volume too highly. F. M. McDOWELL

Fathers of America

By Elizabeth Logan Davis

Fleming H. Revell Company, 1958

Price, \$2.75



This little book gives some intimate glimpses into the background and home life of a number of famous and successful men in our land. The material deals chiefly with incidents from the childhood of these men that show how the influence and teaching of their fathers helped them to become outstanding in their fields.

The fathers of presidents, statesmen, authors, doctors, ministers as well as others are included. There are fifteen chapters in all, each dealing with a different father and a different home. From Norman Vincent Peale whose father advised him to "just tell the people that Jesus Christ can change their lives," to the Menninger Brothers whose father guided them into the field of psychology that resulted in the establishment of their famous clinic, the subjects of this book become real and alive to the reader.

The main emphasis of the book is upon the religious training and Christian principles found in each of these homes. The heritage of faith granted each of these famous men appears to have acted as a beacon and guiding light in their lives in leading them to the positions of prominence they occupy today. RICHARD M. REID

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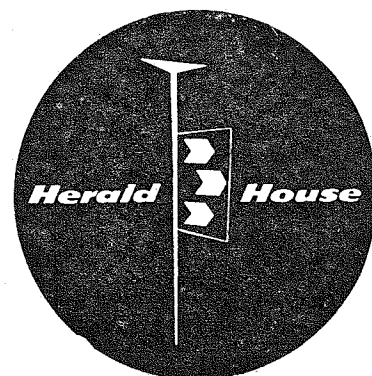
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GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Lyell Currie of Kansas City, Missouri, observed their fiftieth wedding anniversary on July 20 by holding open house. They were married July 22, 1908, at Belding, Michigan. Two years later they moved to Detroit, where they lived until 1944; then they moved back to Belding. In 1947 they made their home in Kansas City.

Mr. Currie was born in Belding and was baptized in Detroit in 1915. Mrs. Currie, the former Hazel Pennels, was born at Hersey, Michigan, and baptized in 1903. They attended Central Church in Detroit most of their married lives, and for fourteen years Mrs. Currie sang in the choir.

They have two daughters: Opal French of Hickman Mills, Missouri, and Viola Hayes of Hazel Park, Michigan; a son, William of Detroit; four grandsons; and one great-granddaughter.

Briefs

Annual Election

FAIRLAND, OKLAHOMA.—The annual election was held July 13. Officers are J. G. Jones, branch president; Emsley Dale, church school director; Mrs. Georgia Canada, secretary; Argel Gross, treasurer; Alby Hudson, recorder; C. B. Earls, Jr., branch solicitor; Patsy Chidister, youth leader; Mrs. Oka Montgomery, women's leader; Ralph Montgomery, auditor; Mary Jane Moore, music director; Alice Gross, program director; Esther Wilson, children's supervisor; Peggy Earls, book steward; Sue Gross, publicity.

Gary Lee Hudson, Charles Earls, and Stanley Sanders were baptized on Children's Day.—Reported by SUE GROSS

Blessing of Infant

LAMAR, COLORADO.—Shana Gail, baby daughter of Mr. and Mrs. Tom Jagers of Wiley, Colorado, was blessed August 10 by Elder Bob S. Hacker, of Dallas, Texas. Elder George Metcalf of Lamar assisted.—Reported by BRANCH REPORTER

Pastor for Twenty-two Years Honored

WOODBIDGE, ONTARIO, CANADA.—Anniversary services were held June 29. Communion was observed, and Apostle D. O. Chesworth was the morning and afternoon speaker. The latter service was a memorial service for the late President Israel A. Smith.

During the early part of the evening service, the new church furniture was dedicated by District President A. O. Crownover. A plaque was unveiled to the memory of the late Elder R. B. Farr, a pioneer member of the branch, who died in March, 1957. The combination pulpit and Communion table was given as a bequest of Brother Farr. The choir contributed the ministry of music, and soloists were Sisters Chesworth and Marlene Beggs.

The church was completely refurbished this spring. New pews, broadloom carpeting, a rostrum, and office furniture were installed.

Howard Jack White was ordained a deacon on May 25, and William Ross Morgan was ordained a priest.

The choir ministered to the Saints of the Niagara Peninsula District at their conference held June 8 in Brantford, Ontario. Elder A. G. Trueblood was director.

A special business meeting was called June 18 to elect a pastor. Elder William Archer asked to be relieved of his duties, as he has been called to the office of evangelist. Elder R. A. Withrow was elected pastor, with Elder A. G. Trueblood as associate. Brother Archer was pastor for twenty-two years.

He and his wife were honored at a buffet supper, and presented with gifts and a purse of money by the congregation. Special guests were Apostle and Mrs. D. O. Chesworth, Elder and Mrs. A. O. Crownover, and Elder and Mrs. James A. Wilson. A front-page article appeared in the *Woodbridge News* about his pastorate.—Reported by MARLENE L. BEGGS

Six Children Baptized

SCRANTON, PENNSYLVANIA.—Two youths, Daniel Watkins and Ralph Green, Jr., were recently ordained deacons. They will attend Graceland College this fall.

Six children have been baptized and confirmed. They are Jack Dyson, David Howey, Donna Howey, Muriel Howey, Dorothy Griffiths, and Ardith Dowse.

A spinet-type organ was recently purchased for the branch.

At the annual business meeting, the following officers were elected or sustained: Elder John Jenkins, pastor; Elders Ernest Davies and John Williams, counselors; Marilyn Schroeder, secretary; Earl Jenkins, treasurer and custodian; Ralph Green, Sr., director of religious education; Ruth Miluski, women's director, historian, and publicity; Wanda Morgan, music director; Jack Dyson, youth director; Laura Williams, floral arrangements; Alison Croop, director of educational scholarship program; Margaret Buntz, book steward; John Williams, James Mulherin, John Jenkins, Alison Croop, and Earl Jenkins, building and finance committee.

At the annual conference, the name of the district was changed to New York-Scranton District. Eight were recommended for priesthood offices, and the following officers were elected: Elder Stanley Hayes, district president; J. V. Pement, counselor; Bea Knapp, secretary; George Dippel, treasurer; Verna Knapp, religious education director; Ralph Green, Sr., youth director; Irene Thomas, music; Florence Walburn, women's leader; Wanda Morgan, historian; Ruth Miluski, publicity; Edison Dippel and Alison Croop, finance committee.—Reported by RUTH MILUSKI

Elect Officers

ANAMOSA, IOWA.—The annual business meeting of the branch was held August 17 at the Bunker Hill school, now rented as a church. District President C. N. Biel and Elder Lewis Howard conducted the meeting.

The following were elected: Lewis Howard, branch pastor; Earl Wenzholz and Gordon Mark, counselors; Pearl Naylor, women's leaders; Shirley Howard, church school director; Mary Lowe, music director and treasurer; Gloria Bobst, historian; Sarah Joslin, secretary; Ruth Hoke, recorder; Russell Hoke, auditor; Jerry Naylor, solicitor; Wilma McIntosh, book steward; Mary Lowe, Pearl Naylor, Kenny Lowe, and Leonard Joslin, financial committee; Russell Hoke, Lolen Bobst, Leonard Joslin, and Jerry Naylor, building committee; Leonard Joslin, youth leader.

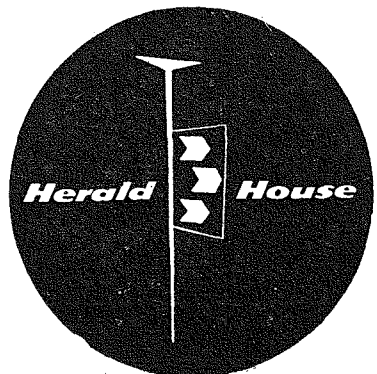
Gayle Lee, daughter of Mr. and Mrs. Jerry Naylor, was blessed December 19 by the pastor.—Reported by SARAH JOSLIN

RIVERSIDE SERMONS

Harry Emerson Fosdick

Riverside Sermons, a collection of some of the finest of the sermons of Harry Emerson Fosdick as he preached from the pulpit of the Riverside Church in New York, is a fine addition to your library. A fine point of his ministry is his indication that community living in the world is necessary, as the forces that draw the world together disallow isolationism, and require co-existence. This is not far from our own concept of Zion. Harper and Brothers

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Overseas Visitors to Reunion

BRITISH ISLES MISSION.—At the annual reunion held August 1-5, the following men gave ministry: Apostle Arthur A. Oakman, High Priest Frank A. Fry, Bishops Anton Compier (Holland) and J. Franklin Schofield (British Isles); Dr. Lawrence A. Brockway, Seventies Eric S. Rowe and Thomas E. Worth, and Patriarch Arthur Munslow.

The reunion began on Friday evening, and was followed by a full day's activity on Saturday. The business meeting was held on that day, and at its commencement telegrams bearing greetings and good wishes from Doris and Channing Oakman and from Apostle Don Lents and family were read. Fifteen delegates to General Conference were selected by ballot vote.

Brother Fry, who by action of the joint council remained mission president, nominated (with one exception) the mission officers who had served during the past year, and these were approved en bloc.

George Barrington, church school director, resigned because of ill health. Violet Worth was then elected to that office.

Sunday's services began with Communion, after which two counselors to the mission bishopric were set apart. They were Elders William Isaac of Enfield and Arthur Mayne of Northeast Manchester. Bishops A. T. Trapp, A. Compier, and J. F. Schofield officiated.

Speakers on Sunday were Brothers Brockway, Rowe, and Oakman, and Brother Oakman also preached on Friday and Saturday evenings.

A song service was arranged and conducted by Elder John Holmes.

On Monday evening, Elder Fry was the speaker.

Sister Elva Oakman taught women's classes. Sister Worth arranged children's classes. The men's and young people's classes were taken by various men of the ministry.

Reunion closed with a dedication service at which time Apostle Oakman gave counsel to the Saints.

Overseas visitors were Piete Labon of Holland; Alene Walters and Ed Guy of the United States; Sister Brockway; Jim Shute of London, Ontario; and Mr. and Mrs. C. Cockroft and family of the U. S. Air Force, stationed in Norfolk.

At the youth convention held from Tuesday to Friday of the week following reunion, attendance was increased over the past two years. Most of the reunion ministry remained to assist. Roy Oakman and James Barrington, Jr., were responsible for planning the convention.—Reported by LILY E. A. OAKMAN

Seven Priesthood Recommendations

BUTLER, MISSOURI.—The Rich Hill District conference met August 10. Two hundred and twenty-five attended. Activities began with a general prayer service with Allen Piatt, district president, in charge. Seventy Harry Doty was guest minister, and gave the morning sermon. Special music was offered by Bertha Rogers, soloist. A basket dinner was served at noon.

The following priesthood recommendations were approved: Lloyd Hill, elder; Lloyd J. Feagins, priest; Levi P. Feagins, deacon; Donald R. Baldwin, deacon, all of Fort Scott, Kansas; Charles C. Springer, Pleasanton, Kansas, priest; J. Elmer McAlister, Pleasanton, Kansas, deacon; E. M. Curtis, Nevada, Missouri, elder.

District officers elected were Allen Piatt, district president; Bill Hays and Earl Stancer, counselors; Eva Lena Keeble, secretary-recorder; Al Fuller, treasurer; Ben Simmons,

church school director; Mildred Ingram, women's leader; E. M. Curtis, youth leader; J. M. Jones, Jr., young adult leader; Elizabeth Vohs, music director; Dale Crown, auditor; Arlie Allen, bishop's agent; Lola McCollam, examiner.

Clifford Porter was elected to serve on the reunion committee for two years. The present finance committee was sustained, and members are Arlie Allen, Leroy Beckham, Arthur Dennis, E. E. Gamet, and Dewey Stukesbary.

Conference delegates were chosen.—Reported by RUTH CURTIS

District Business Meeting

JOPLIN, MISSOURI.—The district business session was held at the Ozark reunion grounds at Racine on August 3. District President H. O. Plumb was in charge. The bishop's agent reported \$1,595.00 had been turned in on the Auditorium fund, leaving a balance of \$305.00 to raise to meet the quota for the year.

The names of three men were presented and unanimously approved for ordination to the office of deacon. The men are Leigh Reynolds of Medoc, Wilbur Cobb of Fayetteville, and Harold C. Kyser of Neosho.

Announcement was made on August 3 that the Neosho mission was organized into a branch by Apostle D. Blair Jensen.

Officers were elected for the coming year as follows: Elder H. O. Plumb, district president; Dr. Athol Cochran and Elder John Wolf, counselors; Elder Floyd Nichol, treasurer; Herbert Potter, director of religious education; Bill Shank, young adult leader; Warren Eldred, youth leader; Elna Spencer, children's leader; Elsie Shank, music leader; Rose Wolf, women's leader; J. E. Leslie and Bill Shank, auditors; Lovine Irvine, secretary and recorder; Harry A. Shank (sustained), bishop's agent; Nellie Hogan, historian; Dr. Athol Cochran and Roy Hight, reunion committee.

Delegates were elected to General Conference.—Reported by RACHEL M. TROYER



GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Irving Sheffer of Independence, Missouri, observed their fiftieth wedding anniversary on June 24 at their home. They were married in Cheboygan, Michigan, but have resided in Independence since 1947. Both have been members of the Reorganized Church for forty years. Brother Sheffer, an elder since 1924, served as pastor of the Cheboygan Branch for twenty years. Sister Sheffer has been active in women's work, church school, and the choir.

Five of their ten children were present for the anniversary celebration: Mrs. Ralph Laughlin of Independence; Mrs. Ernest Herring of Cheboygan; Harvey, Donald, and John Sheffer of Cincinnati, Ohio. Mrs. Alex Sekle of Rogers City, Michigan; Mrs. Ray Parr and Mrs. Jack Weber of Cheboygan; Mrs. Robert Rice of Spain; and Kenneth Sheffer of Dearborn, Michigan, were unable to attend.

THE RETURN . . .

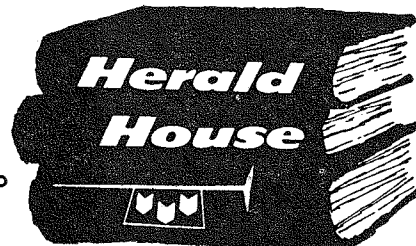
of the organization of the church after the martyrdom of Joseph Smith, Jr., is the topic of this newly reprinted edition of the 1952 General Conference address by the late president of the church, Israel A. Smith. It tells of the divine leadership given Joseph III in his assumption in 1860 of the prophetic leadership of the church.

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Bulletin Board

Book Wanted

Stella Miller, 1040 Connor Road, Pittsburgh, Pennsylvania, would like to obtain a copy of *God Our Help*. She wants to know the price and condition of the book before receiving it.

Appointee's Address

Glen H. Johnson
5137 Gurene Drive
Salt Lake City 17, Utah

Change in Date of Graceland Home-coming

The Herald House Reminder Date Book carries the dates of October 24 to 26 rather than the actual dates, October 17 to 19. The dates were changed because of General Conference. At the time this booklet was published, Conference was scheduled to be held in April.

WEDDINGS

Selzer-Coleman

Myrna Fay Coleman, daughter of Mr. and Mrs. Delbert E. Coleman, and Richard M. Selzer, son of Mr. and Mrs. Joseph Selzer, were married August 17 at the Rainier Branch of the Reorganized Church in Seattle, Washington, by Elder Clark Coleman, uncle of the bride. Myrna was graduated from Graceland in 1957, and Richard from Oregon Technical Institute the same year. They are making their home in Seattle.

Mawhiney-Stafford

Donna Jean Stafford, daughter of Mr. and Mrs. Faron Stafford of Macks Creek, Missouri, and Ronald W. Mawhiney, son of Mr. and Mrs. Everett Mawhiney of Preston, Missouri, were married August 17 at the Oak Grove Reorganized Church near Cross Timbers, Missouri, the bride's father officiating. They are making their home in Kansas City, Missouri.

Munson-Zimmerman

Sandra Lee Zimmerman, daughter of Mr. and Mrs. William Zimmerman, and Craig Homer Munson, son of Mr. and Mrs. Arthur J. Munson, all of Saginaw, Michigan, were married August 9 at the Reorganized Church by Elder L. C. Loomis, uncle of the bride. They are making their home in Saginaw.

Von Harten-Nunn

Lila Nunn, daughter of Mr. and Mrs. William L. Nunn of Banks, Oregon, and Joseph H. Von Harten, son of Mr. and Mrs. Tony W. Von Harten of Santa Clara, California, were married in a double-ring ceremony June 29 at the Reorganized Church in San Jose, California, Elder Paul Stoff officiating. They are making their home in San Jose. The bride is a 1956 graduate of Graceland.

Graham-Farrow

Beatrice Marie Farrow, daughter of Mr. and Mrs. Garnet Farrow, Warton, Ontario, and Flight Sergeant Tom Graham, son of Mrs. J. J. Graham and the late Mr. Graham of Pertolia, Ontario, were married August 23 at the Reorganized Church in London, Ontario, by Elder Lorne F. White. They are making their home in Ottawa, Ontario. The groom is serving with the Royal Canadian Air Force.

Schiebold-Combs

Jerie Paula Combs, daughter of Mr. and Mrs. Jack Combs of Hyattsville, Maryland, and Warren Lee Schiebold, son of Elder and Mrs. Karl O. Schiebold of Fargo, North Dakota, were married in a double-ring ceremony at the Reorganized Church in Washington, D. C., the groom's father officiating. Warren is a graduate of North Dakota Agricultural College, and Jerie attended the University of Maryland. They are making their home in Adelphi, Maryland.

Giles-Harder

Vivian Thelma Harder, daughter of Mrs. Earl Shortridge of Boise, Idaho, and 1/Lt. Russell Hastings Giles, son of Mr. and Mrs. Merle L. Giles of Baluvelt, New York, were married June 28 in a double-ring ceremony at the Reorganized Church in Boise, Elder Cecil Gilmore officiating. They are making their home in Jesup, Georgia.

Ayers-Gilmore

Lela Rae Gilmore, daughter of Mr. and Mrs. Merrill H. Gilmore of Anchorage, Alaska, and William Dean Ayers, son of Mr. and Mrs. Ed Ayers of Madrid, Nebraska, were married July 27 in a double-ring ceremony at the Reorganized Church in Imperial, Nebraska. They are making their home in Lincoln, Nebraska, where the bride will be a sophomore at the University of Nebraska and the groom is stationed at Lincoln Air Force Base.

Walter-Streling

Joan Lorraine Streling, daughter of Elder and Mrs. Alfred L. Streling of Pontiac, Michigan, and Claude L. Walter, son of Mr. and Mrs. Claude M. Walter of Elkhart, Indiana, were married in a double-ring ceremony July 6 at the outdoor chapel of Camp Manitou in Vandalia, Michigan, the bride's father officiating. Both are 1958 graduates of Graceland and plan to return to Lamoni where the groom will take his junior and senior years at Graceland.

BIRTHS

Mr. and Mrs. Elmer Remmenga of Fort Collins, Colorado, announce the birth of a son, Kurt Randal, born August 16. Mrs. Remmenga, the former Shirley Vallier, is a graduate of Graceland, class of '53.

Mr. and Mrs. James S. McClammy of Evergreen, Alabama, became the parents of a daughter, Patricia Darlene, on May 16. She was blessed on August 17 by Elders B. E. Barlow and H. A. Engle.

Mr. and Mrs. Ted Biller of Long Beach, California, announce the birth of a son, Raymond Victor, born August 17. Mrs. Biller, the former Gail Woodson, is a graduate of Graceland, class of '56. Mr. Biller, a Graceland graduate of '56 and '58, is now attending Long Beach State College.

Mr. and Mrs. Jacques V. Pement of Scranton, Pennsylvania, became the parents of a daughter, Linda Colette, on May 29. She was blessed on August 10 by Elders Stanley Hayes and Fred Knapp.

Mr. and Mrs. Keith McCormick of Independence, Missouri, announce the birth of a son, Daniel Mark, born August 10. Mrs. McCormick is the former Eulaine Graybill.

Mr. and Mrs. Darrell L. Bowman of Independence, Missouri, became the parents of a daughter, Michele Kay, on July 7. Mrs. Bowman is the former Mary Bybee.

Mr. and Mrs. Ray Unger of Youngstown, Ohio, became the parents of a daughter, Diane Rae, on July 2. Mrs. Unger, the former Marilyn Sayers of Lansing, Michigan, attended Graceland in 1957. Mr. Unger is a 1957 graduate of Graceland.

DEATHS

LELAND.—Ina G. Hipson, died August 3, 1958, in Plymouth, Massachusetts, at the age of seventy-six. Her husband, William E. Leland, preceded her in death. She had lived at Onset, Massachusetts, the last five years. Previous to that she and her husband made their home in Detroit, Michigan, where he was active in church work.

Her only immediate survivor is a sister, Mrs. Beatrice Elliot of Hanson, Massachusetts. Elder Ralph Powers conducted the funeral service at Beaman's Chapel in Plymouth. Interment was in the Vine Hill Cemetery at Plymouth.

INGERSOLL.—J. J., was born August 21, 1878, at Eskridge, Kansas, and died July 28, 1958, at Wichita, Kansas. He had been a member of the Reorganized Church since July 13, 1952.

BURNS.—Ronald Malcolm, son of Malcolm and Ruth Burns, was born on February 14, 1949, in Jackson County, Ohio, and died May 5, 1958, at Holzer Hospital in Gallipolis, Ohio, from injuries received when he was hit on the head with a baseball bat at school. He had been a member of the Reorganized Church since February 15. His father was killed in an automobile accident on February 13, 1957.

He is survived by his mother; a sister, Ronda; a brother, Kevin; a half sister, Ruth Ann Green; his paternal grandmother, Mrs. India Burns, and his foster grandparents, Mr. and Mrs. Millard Weese. Evangelist Floyd Rockwell and Elder John Smith conducted the funeral at the Limerick, Ohio, Reorganized Church. Interment was in the Limerick cemetery.

WELLMAN.—Hattie, daughter of Charles and Martha Burleigh, was born February 1, 1887, and died June 26, 1958, in Crosswell, Michigan, after a year's illness. She was married on February 1, 1887, to John Wellman, who preceded her in death in 1938. She had been a member of the Reorganized Church since childhood. A daughter, Anna Mae, died in 1955.

She is survived by a son, Arthur, of Detroit; a daughter, Mrs. Richard Brabyn of Crosswell; three brothers: Clifford Burleigh of Applegate, Michigan; H. C. and Samuel Burleigh of Port Huron, Michigan; five grandchildren; and two great-grandchildren. Funeral services were held at the Reorganized Church in Crosswell, Evangelist John Grice and Elder Ardrey Murray officiating. Burial was in North Fremont Cemetery.

BOHALL.—Marguerite Lillian, was born August 24, 1875, in Iowa and died August 7, 1958 in an Oakland, California, hospital. She was baptized into the Reorganized Church on November 1, 1885, and was an active member of the Berkeley, California, Branch.

Surviving are six children: Mrs. Dorothy King and Mrs. Mercedes Lambert, both of Berkeley; Ray Bohall of Oakland; Walter Bohall of Sausalito, California; Wallace Bohall of Bellevue, Washington; and Earle Bohall of Alexandria, Virginia. Funeral services were conducted by Elder Dale Argotsinger at the Chapel of Flowers in Berkeley.

BEST.—Oran Ray, was born May 18, 1898, in Bayham Township, Ontario, and died August 15, 1958, at his home in Albany, California. He was baptized into the Reorganized Church on April 28, 1918, ordained a priest on September 23, 1923, and an elder on March 6, 1949. He served in Berkeley Branch as teacher of the adult class in addition to his other ministry. On March 14, 1917, he was married to Jennie Bearss, who survives him.

Besides his wife he leaves four children: Mrs. Irene Keffen of Edmonds, Washington; Mrs. Norma Bowers of Windsor, Ontario; Ernest Best of Port Hueneme, California; and Cecil H. Best of Berkeley; two brothers: Cecil Best of Chatham, Ontario, and Ian Best of Aylmer, Ontario; and nine grandchildren. Funeral services were conducted by Elders James M. Cummings and Howard C. Harpham at the Ellis-Olson Mortuary in Albany. Interment was in Sunset View Cemetery, Berkeley.

SLAYTON.—Martha Elizabeth, daughter of Mr. and Mrs. A. J. Marks, was born November 5, 1878, near Mount Hope, Kansas, and died July 13, 1958, at the Independence Sanitarium. She was married in October, 1896, to Otto E. Slayton; five children were born to them. Mr. Slayton and one child preceded her in death. She had been a member of the Reorganized Church since 1914 and since 1945 had made her home in Independence, Missouri.

Surviving are three sons: George D. and Otho of Independence; Robert of Springfield, Missouri; a daughter Christa Fountain of Independence; two brothers: Ben Marks of Canton, Oklahoma, and Dan Marks of Wichita, Kansas; eight grandchildren; and nine great-grandchildren.

DEAN.—Amanda Elizabeth, was born October 11, 1870, in Adams County, Indiana, and died July 12, 1958, at Fort Wayne, Indiana. She had been a member of the Reorganized Church since November 6, 1938. Her husband, George, preceded her in death in 1933.

Surviving are two daughters: Mrs. Virgil A. Trim, with whom she made her home, and Mrs. Bobbie Ferrel of Chesterton, Indiana; a son, Raymond Dean of Fort Wayne; a stepdaughter, Mrs. Ervin Gilbert of Sturgis, Michigan; ten grandchildren; thirty great-grandchildren; and three great-grand-

children. Seventy T. Ed Barlow conducted the funeral service at Klahns Chapel. Interment was in Maplewood Cemetery, Decatur, Indiana.

SPRAGUE.—Mary Alice Marriott, was born June 24, 1870, at Kingston, Michigan, and died August 6, 1958, at Bellingham, Washington. On August 24, 1890, she was married to H. Averil Sprague, who preceded her in death in 1949. Both she and her husband were baptized into the Reorganized Church in 1894; she was a great help to him in his church work, particularly during the time he was pastor at Bellingham.

Four children survive: Hugh Averil and Jessie Rose of Bellingham; Sarah Schabalka of Mount Vernon, Washington; and Verona Lockett of San Bruno, California; twelve grandchildren; eleven great-grandchildren; and five great-great-grandchildren. Funeral services were conducted by Elder Edwin Spargo at Westford Chapel in Bellingham. Interment was in Woodlawn Cemetery.

EBERLY.—Mabel Nellie, daughter of John and Jessie Nesbitt, was born October 12, 1891, at Independence, Missouri, and died August 19, 1958, in Independence. She had been a member of the Reorganized Church since June 9, 1901, and for a while was an employee of Herald Publishing House. She also worked with the *Independence Examiner* and Gates Printing Company. On September 2, 1933, she was married to Ed E. Eberly, who survives.

Besides her husband she leaves a daughter, Mrs. Hazel Kalbfleisch of Kansas City, Missouri; her mother of the home; two brothers: V. H. Nesbitt of Chicago, Illinois, and C. L. Nesbitt of Fairmount; two grandchildren; and one great-grandchild. Funeral services were conducted by Elders Glaude A. Smith and Herbert M. Scott at Carson Chapel in Independence. Interment was in Woodlawn Cemetery.

RAMBERG.—George Edor, was born March 12, 1886, at Henning, Minnesota, and died August 15, 1958, at Venice, California. He had been a member of the Reorganized Church since 1941.

He is survived by his wife, Enez; three sons: Donald of Tustin, California; Jason of Newport, Oregon; and George of El Segundo, California; two daughters: Mrs. Betty Lowery of Sacramento, California, and Mrs. Mary Cox of Aedondo, California; and ten grandchildren. Funeral services were conducted by Elder W. H. Hall at Pierce Chapel in Santa Monica, California. Burial was in Valhalla Memorial Park, North Hollywood.

TWITTY.—Cornelia Florence, daughter of Jesse and Martha Turner Andrews, was born September 25, 1865, in Nashville, Tennessee, and died January 23, 1953, at the home of a daughter, Mrs. George E. Johnson in East St. Louis, Illinois. At the age of two she moved with her parents to Douglas County, Missouri, settling on Honey Creek west of Ava. She was married on August 31, 1887, to Oliver Perry Twitty, who preceded her in death on December 6, 1942. She had been a member of the Reorganized Church of Jesus Christ of Latter Day Saints since 1914.

Surviving are three daughters: Mrs. P. M. Brown of Rockbridge, Missouri; Mrs. L. C. Brignac of Hemet, California; and Mrs. G. E. Johnson; two sons: Russell J. of Springfield, Missouri, and Oliver J. Monett, Missouri; eleven grandchildren; six great-grandchildren; and one great-great-grandchild. Funeral services were held at the Clinkingbeard Chapel in Ava, the Reverend C. W. Duffer officiating. Interment was in Burdett Cemetery near Ava.

PROFIT.—Ernest Hugh, son of William Douglas and Loutricia Logan Profit, was born September 15, 1879, at Nevada, Missouri, and died March 26, 1958, near Forsyth, Missouri. He was married on October 15, 1907, to Mary S. Faulk, who survives him. They celebrated their golden wedding anniversary last October. He had been a baker and a dairy farmer in various places, including Independence and Clinton, Missouri. Several years ago he retired, making his home in Ava, Missouri. He had been a member of the Reorganized Church of Jesus Christ of Latter Day Saints since June 20, 1909, and had held the office of teacher since February 23, 1917.

Besides his wife he leaves a son, Clarence, by a previous marriage; and a brother, J. L. Profit of Sayre, Oklahoma. Funeral services were conducted by Elders James W. Davis and Edgar F. Jaynes at Clinkingbeard Chapel in Ava. Burial was in Ava cemetery.

BAILEY.—Oliver James, son of Mr. and Mrs. Oliver J. Bailey, was born August 19, 1877, in Fayette Township, Decatur County, Iowa, and died May 16, 1953, at the Baptist Hospital in Springfield, Missouri. On August 20, 1888, he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints and remained a devoted member throughout his life. He kept the financial law meticulously. A railway employee for over thirty years, he was a member of the Railroad Brotherhood. Later he took up farming. For twenty years preceding his death he and his wife, the former Pluma Davis Pruitt, to whom he was married on October 30, 1897, made their home on a farm near Cabool, Missouri. In his youth he was married to Lulu Corless. From that union two sons, a daughter, and several grandchildren survive him.

Besides his wife, Pluma, and his children, he leaves a stepson, George Pruitt of Los Angeles, California; four stepdaughters: Mrs. Fern Sawvell of Uniontown, Pennsylvania; Mrs. Hazel Snelson of Wasola, Missouri; Mrs. Rosella Tabor of St. Louis, Missouri; and Mrs. Vera Cornwall of Los Angeles, California. Funeral services were held at Gentry Chapel in Cabool, Elders James W. Davis and Kenneth Stobaugh officiating. Interment was in the Cabool cemetery.

ALLEN.—Willard, son of Greenley and Kathryn Henry Allen, was born February 6, 1879, near Portsmouth, Ohio, and died August 16, 1958, at his home. He was a retired custodian of the Wellsburg (West Virginia) City Building. A charter member of the Wellsburg Branch, he was the first man ordained there. Since October 6, 1914, he had held the office of elder and was active in the work of the church.

He is survived by his wife, Mary Kathryn; two daughters: Mrs. Helen Phillips and Mrs. Mabel Mossgrove, both of Wellsburg; two sons: Ted and Clarence, both of Wellsburg; seven grandchildren; and seven great-grandchildren. Funeral services were held at the Reorganized Church in Wellsburg, Elder Samuel Zonker officiating. Interment was in the Kadesh Chapel Cemetery.

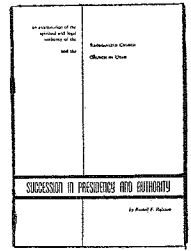
GENERAL CONFERENCE BULLETIN

A gift subscription to the "Bulletin" would be appreciated by those folks you know who can't attend Conference.

Air Mail, in the U. S. is only \$1.75
Regular Mail, \$1.50

TRACT REVIEW

Succession in Presidency and Authority



For a number of years we have been needing a brochure that adequately discusses the differences in authority existing between the Reorganized Church and the Mormon church with headquarters in Utah. At last one of our missionaries who has spent a number of years "on the firing line" in Utah has compiled this information examining both the spiritual and legal aspects of this authority.

Seventy Russell F. Ralston, during his several years as missionary and administrator in Utah, heard most of the arguments offered in support of the church in Utah. After much research and study he now presents the "proofs" of Mormon authority compared with the viewpoint of the Reorganized Church.

This sixty-four-page booklet cannot be fully appreciated without a serious and lengthy study of its contents. The main divisions of the pamphlet deal with the question of "succession" of presidents in the two churches and a discussion of the "fruits" of the two, but the contents page indicates how these in turn are divided into numerous sub-topics covering many additional points of controversy. A summary of conclusions appears on pages 60 and 61.

A careful study of this tract will do much to boost your faith in the position of the Reorganization. Copies may be secured through your book steward or directly from Herald Publishing House. Single copy price is 25 cents.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1280	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLDF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVV	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTTP	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

FOR YOUR REMINDER BOOK

"Giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ."—Ephesians 5:20.

DIFFERENCE

There's a mighty big difference between good, sound reasons and reasons that sound good.

—Burton Hillis

CONCENTRATION

An important aspect of learning and mental growth is increasing the attention span. This is limited to a few seconds in a small child and increases with maturity. Genius seems to be closely related with ability to concentrate on selected aspects of a problem or subject. Most of us have not increased our original attention span notably and indulge in "day-dreaming" and "woolgathering." James (1:6,8) warns that a double-minded man is unstable in all his ways like "a wave of the sea driven with the wind and tossed."

The Scriptures lay on each of us the obligation of concentration. We are to work with an eye "single to the glory of God." Our

love for God is to be with all our heart, soul, and mind. It is childish to say, "I can't keep my mind on the job." It is wicked to say, "God has required the impossible in such concentrated devotion."

We make our own mental road blocks. We can select that to which we shall give our attention. A man I knew was fond of saying, "I can resist anything but temptation." A good sailor can tack his boat into the wind. Our prayer should be for strength to match our tasks rather than for easier loads. The Inspired Version makes a significant contribution to the affirmation, "with God all things are possible," when it declares (Mark 10:26), "With men that trust in riches, it is impossible; but not impossible with men who trust in God."

C. B. H.

TO THE POINT

It is with words as with sunbeams—the more they are condensed, the deeper they burn.

—Robert Southey

BELATED

Regret is insight that comes a day too late.

—Wochenpost

PREPAREDNESS

Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is,

be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test.

—William James

MEMO TO ALL NATIONS

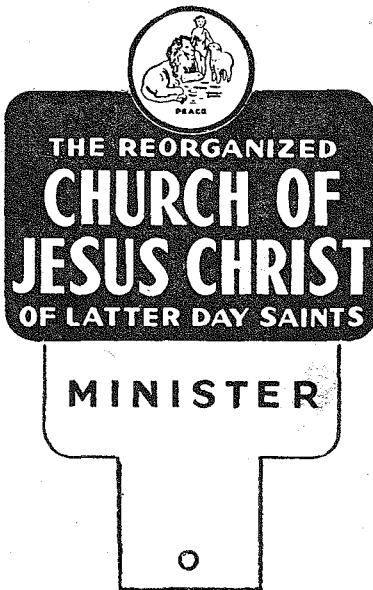
We believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force.

—Atlantic Charter

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For Ministers

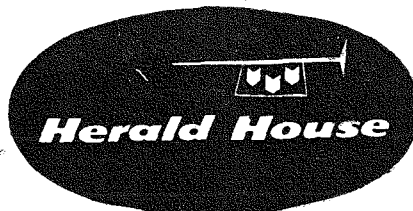
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SAINTS' HERALD

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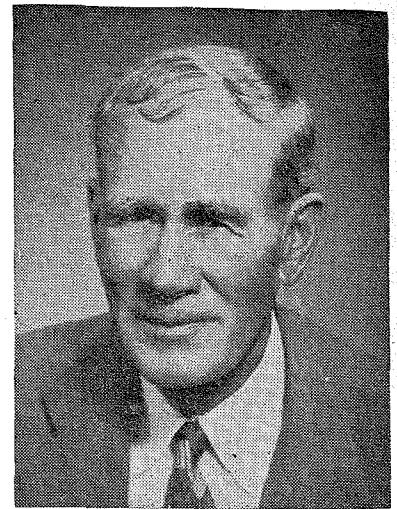
Photo by Keith B. Stokes

The Church at Memphis, Tennessee

www.LatterDayTruth.org

We'd Like You to Know . . .

David R. Hughes



AFTER YEARS OF ACTIVE service in the Christian Church, my companion and I, being students of the Bible, felt we were feeding on husks. In 1914 we began to search for a church that was in harmony with the Bible. We searched among the churches, including the Catholic and religious cults," said Brother David R. Hughes.

"Finally God led us to this gospel. Here we feasted on food divine.

"I was overwhelmed to read of the social program in the Doctrine and Covenants. I felt urged to sell my business and move to the Center Place. After consulting President Fred M. Smith and Bishop McGuire, we purchased land near Atherton, Missouri, and have lived there since 1918.

"We had a part in the Atherton Stewardship program which was one of the high points in our experiences in church work."

Brother Hughes is now a member of the Central Missouri Stake High Council. In the Atherton congregation, which he helped build up, he has been pastor and church school worker.

Before moving to Atherton, Brother Hughes was in the brick and cement block business in Illinois. He held a partnership in the Beardstown Concrete Construction Company.

In Atherton he has been active as a Boy Scouter and in the Atherton Levee District.

He was married to Sadie Thompson in 1905. They have two children, Ocie David and Muriel.

Jim Christenson and Ed Browne Journey by Train, Plane, and Boat

Two Elders Visit Blumenscheins

TWO ELDERS LEFT Independence August 29 to visit the Blumenscheins in Honduras after reports of Dr. John Blumenschein's serious illness.

The two—Jim Christenson of Independence and Edwin Browne of Lawrence, Kansas—are both close friends of the Blumenscheins. They traveled at their own expense and with the help of some friends.

The trip was made because of reports that a former illness of Dr. Blumenschein's had reoccurred and his condition was quite serious. The Blumenscheins have been on a self-supported medical mission to Honduras for over a year. They are holding church services there as well as treating the sick.

To get to the Blumenschein mission the two ministers had to travel by train, airplane, bus, boat, and then cover the last few miles afoot.

They took with them a tape recorder and cameras to record the visit with the medical missionaries. They also took some food and medical supplies for the use of the mission and some church school supplies for the classes taught by Mrs. Blumenschein and daughter Beth.

"We also want to survey the need of the mission and its success," Jim Christenson said before leaving. "A work car-

van group is planning to visit the Blumenscheins later in the year, and we hope to determine if such a project is advisable. We also want to see if it would be desirable for anyone else to attempt the same type of project as the Blumenscheins have undertaken.

"The church and the church people have given us wonderful support and encouragement in this trip," Brother Christenson added, "and we appreciate that very much."

R. Y.

Authors in This Issue . . .

A. M. Pelletier, Jr. (page 5), Seventy, Southeastern Illinois District

Wilma Redfield (page 9), Independence, Missouri

John T. Leslie (page 10), elder, Indianapolis, Indiana

Mrs. Lee Oliver (page 12), Middletown, Ohio

George Shoemaker (page 13), elder, Arlington, Texas

Lorene Gaines Smith (page 14), Independence, Missouri

Jeanne Benson Chase (page 15), Independence, Missouri

Pearl Wilcox (page 16), Independence, Missouri

Good Information Means Good Legislation

*The fifth in a series of editorials
concerning General Conference*

THE POWER OR WEAKNESS of any attempt at democratic government is determined by how well the membership is informed on the issues it is required to approve or reject.

Our church vouches for its faith in democratic procedures every two years when it meets to legislate its business by common consent. A great stride toward insuring an informed membership was made at the 1956 General Conference when the "legislative preparation sessions" were begun. These daily sessions were held to give all delegates and ex officii the opportunity to hear, discuss, and question, the business which would appear in the Conference business meetings.

The 1956 legislative preparation sessions were successful. They gave the delegates a better opportunity to be informed and to discuss the issues at hand than was possible in the larger meetings on the General Conference floor.

The main goal of the sessions is a better informed and more thoughtful delegate. The sessions have no voting function. Issues are explained and discussed so the delegate will understand them better when they are presented in the business sessions and he is asked to cast his vote.

This year the legislative preparations sessions will be repeated. The elders will meet in one group, high priests and Seventies in another. All other delegates will assemble in still another. These will be presided over by members of the Council of Twelve and an assistant of the First Presidency. Various general officers will participate throughout the week to share information on pending legislation. The sessions will be held for one hour each morning.

Early in the week the delegates and ex officii will discuss such things as rules and customs for doing Conference business; the next two days they will consider church appropriations, the budget, institutional operation, and reserves. Members of the Presiding Bishopric will visit the sessions and answer questions. Thursday and Friday the sessions will concern Conference business which has been presented or is expected to be presented. It is planned that on the last day members of the Joint Council will visit the various sessions and help discuss "The Basis of Appointments and Assignments."

A new method of disseminating information proposed by the *Herald* management and agreed to by the Presidency will be introduced this year at General Conference. A *General Conference Bulletin* will replace the former *Conference Daily Edition of the Saints' Herald*.

The new *Bulletin* will be a "newsletter" type of publication. It will be issued eight times during the Conference week and will probably be either four or six pages 8½ by 11 inches.

A pre-Conference issue of the *Bulletin* will carry all available Conference reports in one cover. This issue will probably run about sixty-four pages and will provide a wealth of information for the Conference delegates.

In making the change to the new *Bulletin* the First Presidency stated two goals: (1) complete and concise coverage of General Conference business sessions including official minutes and other activities, and (2) faster delivery to subscribers.

The daily issues of the *Bulletin* will contain no advertising, just straight news reporting. The new format will permit the reports to be mailed either first class or air mail. Previously the dailies were mailed second class. Subscribers who do not attend Conference this year should receive their daily issues as soon as they would a letter from a friend at Conference. Delegates and registered visitors at Conference will receive their pre-Conference reports and *Daily Bulletin* subscription as part of their registration packet.

The *Daily Bulletin* and the legislative preparation sessions are designed to help the delegates and members be informed of the issues before the Conference. However, the informed delegate will need a knowledge deeper than these channels are likely to provide. The book *Rules and Resolutions*, the Doctrine and Covenants, and other sources will provide such knowledge—the background to interpret and understand church business and how it is handled.

Now is a good time for all Conference delegates and all other church members to "bone up" on General Conference procedure. They will want to explore *Rules and Resolutions* and go through the Doctrine and Covenants references to General Conference (there are many—some interesting ones to start with are 17: 13, 17; 27: 4 c; 107: 46 c; 120: 1 c, 2 d; 125: 7; 126: 16).

Another valuable reference for study before this particular Conference is the *Saints' Herald* issue of August 11. It carries the "Letter of Instruction" written by Joseph Smith III in 1912 concerning succession in church presidency. (If you save your *Heralds*, you will find some valuable writings on General Conference by President F. Henry Edwards in a series of six editorials running from October 10, 1955, to February 6, 1956.)

Believers in the Church of Jesus Christ must also believe in their kingdom-building responsibility. This involves participation in church government. Know how that government works and be an intelligent, informed participant.

THE FIRST PRESIDENCY

Official

Graceland College Day

Sunday, November 9, has been designated as Graceland College Day in keeping with General Conference action as well as established tradition of the church.

All branches and congregations are urged to keep the needs of Graceland College and its present and future students before the people during this day. These needs include both spiritual and financial matters. Therefore it will be appreciated if the people will present their prayers and offerings in behalf of our church institution which has a responsibility in training the young people for future service to the Master both through church work and in their chosen profession.

We commend the observance of Graceland College Day to all the church members and their friends, inviting them to contribute as they may be able to assist in this worthy cause.

THE FIRST PRESIDENCY

Invitation to Visit Graceland

Graceland College officials have asked that an invitation be extended to all General Conference visitors to visit the college in Lamoni, Iowa, on their way home from General Conference. This will be an excellent opportunity for those who have never seen the college campus to stop by and inspect our church college.

THE FIRST PRESIDENCY

Attention, Elders and Priests

The elders and priests who will assist with the Communion services at the forthcoming General Conference will rehearse at the Auditorium on Friday, October 3, at 7:00 p.m. It is important that all men participating in this activity be on hand for the rehearsal session.

Men who desire to serve in this important work and who do not live in Independence should write to William Worth, Jr., 1440 South Osage, Independence, Missouri, making reservations for places to serve. This contact should be made immediately.

The Saints' Herald

Vol. 105 September 15, 1958 No. 37

EDITORS: *The First Presidency*: F. Henry Edwards, W. Wallace Smith; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Edi-

tor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, Box 477, Independence, Missouri.

Herald editors are not responsible for the views and opinions expressed in articles or communications other than those of editorial authorship.

THE FIRST PRESIDENCY
By W. Wallace Smith

Attention, Teachers and Deacons

All teachers and deacons who attend the Conference are asked to register at the deacon's booth in the main foyer of the Auditorium.

Those who plan to assist in the General Conference Communion service are asked to be at the Auditorium Thursday, October 2, at 7:30 p.m., for rehearsal. They will report to Brother James E. Campbell who will be in charge of their work. The teachers and deacons will prepare the emblems Saturday, October 4, beginning at 8:00 a.m.

Teachers and deacons coming from places outside the Independence area and wanting to serve at the Conference may write to James E. Campbell, 2403 South Crysler, Independence, Missouri.

THE FIRST PRESIDENCY
By F. Henry Edwards

Mail to Conference Visitors

All mail and telegrams to those attending Conference should be addressed to the person "c/o The Auditorium, Independence, Missouri." Visitors should call regularly at the post office in the east side, lower level, near the underpass entrance. They should not expect personal delivery or announcements regarding mail from the stand.

THE FIRST PRESIDENCY
By F. Henry Edwards

Nursery Facilities at Conference

A nursery will be provided for children, two years through kindergarten age, at the General Conference. Because of space limitations it will be impossible to care for younger or older children with this service. The nursery will be located in the Stone Church Religious Education Building and will be open daily except

Sunday, 8:15 a.m. to 12:00 noon, and from 1:30 p.m. to the close of the business sessions.

Milk and cookies will be served mid-morning and afternoon. A charge of fifteen cents a child each half day will be made.

Small babies may be cared for by mothers in the baby comfort room which will be provided. As no attendant will be on hand in this room, it will not be possible for mothers to leave their babies. This facility will be located on the lower level, immediately west of the stage.

These facilities are arranged and managed by ladies of the Center Stake women's department.

THE FIRST PRESIDENCY
By F. Henry Edwards

Conference Registration

Delegates, ex officis, and visitors to the General Conference may register in the Auditorium on the following dates:

September 28—2:00 p.m. to 6:00 p.m. (foyer)

September 29 through October 2—6:30 p.m. to 9:00 p.m. (foyer)

October 3—9:00 a.m. to 9:00 p.m. (lower auditorium)

October 4—8:00 a.m. until late evening (lower auditorium)

October 5—7:00 a.m. until late evening (lower auditorium)

October 6 through October 12 (Booth 3, lower level)

THE FIRST PRESIDENCY
By F. Henry Edwards

Meals and Refreshments

The Laurel Club will again assume responsibility for serving meals at the General Conference this year. Following is a schedule of the service.

Breakfast 6:30 - 8:30 a.m.
(except October 5)

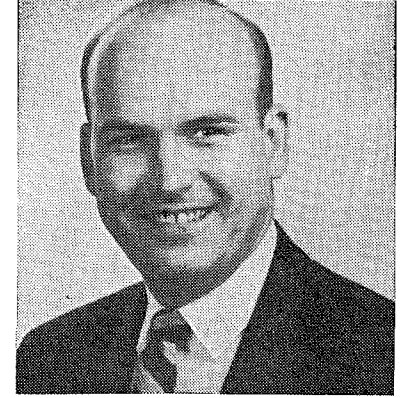
Lunch 11:30 - 2:00 p.m.

Supper 5:30 - 7:30 p.m.

Refreshments and snacks will be available at Booth 11, east walkway of the lower auditorium.

THE FIRST PRESIDENCY
By F. Henry Edwards

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Confession and Forgiveness of Sins

Because of my early training in the Roman Catholic church, I have frequently been asked about the doctrine of forgiveness of sins by the priest in the confessional. I am asked to explain the promise of John 20: 23 which says, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

In this article I am using the New Catholic Edition of the Bible which was copyrighted 1949-1950. The references may also be found in the version chiefly authorized among most Protestants, the King James Version, and in our own authorized version, the Inspired Version of the Holy Scriptures. In each case where the Bible is quoted the meaning is identical.

The Doctrine of Confession

The doctrine of confession and the forgiveness of sins is one of efficacy which was instituted in the church by the Lord himself and one which Latter Day Saints and many Protestants accept as of divine institution. The confusion is on interpretation rather than on scriptural injunction. In order to approach this matter with fairness to all convictions, we must trace the views of different generations leading to our own. We can then come to a clearer understanding of what our Roman Catholic neighbors believe as well as knowing what the Scriptures teach and what we believe about this subject.

Basis for This Belief

The basis for the Roman Catholic belief in auricular confession is found in John 20: 21-23, in the words of Jesus after his resurrection,

"... as the Father has sent me, I also send you." When he had said this, he breathed upon them, and said to them, Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

A further reference is in Matthew 16: 19, "And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (Matthew 16: 20 in Inspired Version). Again in Matthew 18: 18 this reference is almost identical.

Of particular significance are the following quotations of Roman Catholic authors:

Keys, a symbol of authority. Peter has the power to admit into the church and to exclude therefrom. Nor is he merely the porter; he has complete power within the church. "To bind and loose" seems to have been used by the Jews in a sense of "to forbid or to permit," but Matthew 18: 18, as well as the present context requires a more comprehensive meaning. In heaven God ratifies the decisions which Peter makes on earth, in the name of Christ.

(Note particularly that God ratifies only those decisions made in the name of Christ.—A.M.P.)—Footnote in *New Catholic Edition of the Bible*, Matthew 16: 19. A similar footnote explaining Matthew 18: 18 states, "To the apostles as a body is given a part of the power granted to Peter."

They believe that the power to forgive sins has descended through succeeding generations. "Beyond question the power to forgive sins did not and should not die with the apostles. Thus they insisted!"—*Sins Are Forgiven in Confession*—The Paulist Press, 1934, page 15.

A Great Controversy

Through the centuries the question of forgiveness and its nature, as well as what sins were and were not forgivable, has been a constant source of great controversy to the extent that it even contributed to the earliest schisms within the church. These were the Novatian of Rome and the Novatus of Carthage in A.D. 251. Novatian was a priest in the church at Rome in the third century who opposed Pope Cornelius in his decision that apostates could be absolved after due penance. Novatian believed they should be burned at the stake. A number within the church shared his views, and three country bishops chose and ordained him a bishop; he became the first anti-Pope. He was condemned in the Councils of Rome and Carthage and died a martyr's death between A.D. 254 and 260. The Novatians continued to refuse absolution from all grievous sins, demanding rebaptism of converts to their views and spreading from Spain to Asia Minor and North Africa under the name of Cathari or Puritans. They became just about extinct by the sixth century.

History of Repentance and Forgiveness

1. The pastor (A.D. 150) declared that "some teachers maintained no other repentance than that which takes place in descending the waters of baptism." However, he pleaded for one more opportunity for repentance following baptism.

2. Though very unpopular, his beliefs became gradually acceptable, first by Dionysius of Corinth, then by Clement of Alexandria. Still they held to the belief that although one could be forgiven a second time, three sins were unpardonable in this world: (1) murder, (2) apostasy, and (3) adultery. They urged the need for repentance and admonished those who were guilty of any of these three sins to pray for forgiveness and mercy, but they left them altogether in the hands of the Almighty, claiming no power to forgive these sins in the church.

3. Tertullian in A.D. 204 affirmed that there was only one more chance for forgiveness after baptism, but that no third opportunity for repentance was available.

4. Pope Callistus (A.D. 208-222) absolved adulterers and adulteresses but still refused absolution to apostates and murderers. He was severely criticized by Tertullian the Montanist for being as liberal as to forgive this sin to bring unpardonable sins down to two in number.

5. Origen (A.D. 184-253) declared and taught the doctrine of confession to priests, absolution, and renewal through repentance.

6. St. Cyprian in Council at Carthage (A.D. 251) recommended the reinstatement of apostates upon the necessary repentance. This was approved by Pope Cornelius, leaving only the sin of murder as unpardonable. This started the Novatian and Novatus schisms that declared apostasy unpardonable. Cyprian's recommendation was later turned down by Pope Stephen who argued that to reinstate apostates was against the traditions of the church. Yet Pope Stephen ordered the recognition of baptisms performed by heretical ministers as long as it was done in the name of the Trinity which Cyprian strongly opposed. Stephen further threatened Cyprian with excommunication. Pope Stephen's decision was ratified in the Council of Arles (A.D. 314) and in the Council of Nice (A.D. 325).

7. Pacian (fourth century) argued in favor of repentance, penance, and forgiveness through bishops. He was supported in his arguments by St. Ambrose, St. Augustine, and Gregory Nazianzen. These and others remind us of the difficulty to fully define this aspect of theology down through the years.

History of Confession

1. Probably the first historical evidence of public confession we have is recorded in Scripture: "And many of those who believed kept coming, and openly confessed their practices" (Acts 19: 18). This, however, was the bringing forth of fruits worthy of repentance as John the Baptist had required from the repentant (Matthew 3: 8; Matthew 3: 35, I.V.). The confession of their practices involved the burning of their books of magic according to this reference.

2. Most other biblical references to confession mean "to bear testimony of" or "to witness" and call upon the Christian to confess the Lord Jesus Christ before the world. However, there are two more Scriptures of importance that mention the confessing of sins. "Confess, therefore, your sins to one another, and pray for one another that you might be saved" (James 5: 16). And "If we acknowledge our sins, he is faithful and just to forgive us" (I John 1: 9).

3. The *Didache*, an ancient Christian work (A.D. 120-150) speaks of public confession during the first half of the second century. This would be much like that mentioned in the preceding scriptural references.

4. Roman Catholics claim that St. Clement of Rome, whom some historians believe to be the same Clement mentioned by Paul in Philippians 3: 4, is attributed to have written a letter urging the saints to confess their sins to the priesthood in order to be reconciled to God, because there could be no confession or forgiveness in another world according to the second chapter of Ephesians.

5. The historian Gibbons states in his book, *The Decline and Fall of the Roman Empire*, "It cannot be denied that confession was one of the principal doctrines of Christianity for the first four centuries." However, Gibbons does not claim any interpretation of the doctrine of confession. Latter Day Saints agree that it was taught and that it should still be taught.

6. The first indication we have of auricular confession, as taught by Roman Catholics, is in the teachings of St. Cyprian in the year A.D. 250. Cyprian believed in and recommended

confession to a priest. Yet his recommendation did not find widespread response.

7. History and Roman Catholic theology establish the favor of auricular confession at around A.D. 391. Not much is said about it before this date, including nothing being said about it by Jesus or the earliest apostles. Indeed, not much is clear about the doctrine until the thirteenth century.

8. The Fourth Lateran Council (A.D. 1215) commanded annual confession as the minimum and as essential. Still more was to be said to more clearly define the church's stand through intervening years.

9. The Councils of Trent (A.D. 1545-1563) were called upon for two specific purposes: to define the teachings and doctrines of the church because of the growing pressures of Protestantism, and to legislate against the heresies and abuses creeping in among the clergy and laity. This nineteenth ecumenical council of the Roman Catholic church attempted a definition of auricular confession and absolution and (1) required confession of all mortal sins (the greater sins of the spirit which lead to eternal condemnation) and (2) advised the confession of venial (lesser) sins which were committed after baptism or since the last confession. Their decrees were confirmed by Pope Pius IV on January 26, 1564, by the Papal Bull, *Benedictus Deus*. Remember, this was as late as the sixteenth century!

Roman Catholic Admissions

1. Roman Catholic theologians admit that the modern doctrine of penance is an evolution of the words of Jesus in John 2: 20, 21-23). Penance to a Roman Catholic is a sacrament which involves repentance, confession to a priest, contrition and penitential satisfaction, a firm desire to amend one's life, and absolution or priestly and divine forgiveness. Following the confession there is generally some act of penance demanded.

It is a grave injustice to Roman Catholics to say that they must pay the priest for forgiveness. In most of my lifetime as a Catholic and my many visits to the confessional, I never was asked for payment for absolution nor do I know of any who have been in our time. Perhaps this is confused with the sale of Tetzels' indulgences in 1514. However, the church does not accept this as a practice today, although it still believes in indulgences as a part of the doctrine of penance.

An indulgence is a sacrifice for purgatorial sins and generally takes the form of repeating part of or all of the Rosary or certain prescribed prayers at the time of confession. Sometimes the Rosary is repeated by the confessor a number of times, depending upon the intensity of his sins and the intention of the priest who hears the confession. Others spend a lifetime at this sacrifice in cloisters and monasteries suppressing the desires of the flesh that the spirit within man may be elevated to a place of divine communion and approval. Others have been known, mostly in years gone by, to punish and even torture their bodies or each other in the meeting of the requirements of an indulgence. Present day Roman Catholics may also receive an indulgence of three hundred days for at least one fourth hour of reading the Scriptures, according to a decree of Pope Leo XIII. Earlier in their history Catholics burned at the stake any who would read the Scriptures or even possess a copy. An indulgence of three hundred days represents the amount of days one shall be free from the mythical purgatory where he must often spend up to thousands of years to be purged of all his sins. A further definition of an indulgence would be too extensive a study for this article.

2. Roman Catholic theology further declares, "Sins are only forgiven according to the merits and disposition of the penitent" (*Sins Are Forgiven in Confession*, page 20).

3. "The priest can neither forgive nor retain unless he knows whether or not you are worthy."—*Ibid.*, page 20.

4. "Sins can only be forgiven when there is a contrite and humble heart, a firm purpose to avoid such sins in the future, and a promise to avoid the occasions that lead one into such sin."—*Ibid.*, page 21. (These last three points are a far cry from the old medieval concepts once held by the same church and reported earlier in this article. Indeed, it is commendable growth in theological thinking.—A.M.P.)

5. However, much of the growth of this modern concept is driven into oblivion by the shallow thinking that "every Christian considers he has the power to forgive sins in the sacrament of baptism. For instance, let a man be sick unto death. He wishes to be baptized. Any man or woman has the power to baptize him. The words are said and the water poured. What happens? Every Christian believes that the sick man's sins are forgiven him and if he should die then, he goes straight to heaven" (*Ibid.*, page 18). (Indeed, not every Christian knows that, nor does every Christian believe that this statement is doctrinally sound and scriptural.—A.M.P.)

The last quoted reference, or conditional absolution as Roman Catholics refer to it, does away with two very important and scriptural teachings: (1) the many references to baptism by immersion, which Catholic theologians admit was the practice of the early Christian church, and (2) the many references to the need for the authority of priesthood and its divine call (Romans 10: 13-15; Hebrews 5: 1-4; John 15: 16, and many others). The Scriptures are clear on the condemnation for usurping of priesthood authority which is what would be done if anyone were to baptize the dying believer to grant conditional absolution. It appears that all the fuss about the priestly authority to forgive sins is made void by this doctrine which has no scriptural authority no matter how much the Scripture may be twisted out of proportion. Why repent and receive priesthood ministry if one is permitted to have absolution at the time of death from anyone who is a Christian?

We are not here arguing against confession and forgiveness of sins but are supporting it as divinely instituted. We have attempted to trace its history through to the shallow belief which presently drives all that is beautiful and efficacious into oblivion by the lack of need for divine authority at the time of death. It is difficult to believe in such a conditional doctrine. Indeed, the Scriptures are clear that the condition by which one comes to Christ is only through the condition of repentance. We now move into the Latter Day Saint viewpoint concerning this very important question.

Latter Day Saint Views

Penance comes from the Latin word *paenitentia*, and it means repentance. In the light of this definition we believe in penance. However, not in the light of Roman Catholic complications.

To "bind" and "loose," as recorded in our basic Scripture, is a formula for rabbinical theology meaning to "prohibit" and to "permit." It is both legislative and judicial in nature. Roman Catholics agree with this according to the *New Catholic Edition of the Bible* but proceed to interpret it in a different light, and admittedly, for a more comprehensive meaning. They have to, or they will lose much of their authority. We accept it as it is defined in its original formula, believing that the power of godliness is manifest in the ordinances and in the authority of the priesthood to perform these ordinances and sacraments (Doctrine and Covenants 83: 3). Further, we believe that the judicial power of the elders, bishops, stake high councils, and the Standing High Council in courts are essential to fulfill the law which states that if the person refuses to repent he shall be cast out. These judicial courts

exist chiefly to bring ministry to the erring, not excommunication; although that is sometimes necessary, but it is only the last resort. These courts are entered only with much prayer and earnestness to do the will of the Father. Although we accept the fact that they have the power to bind or to loose, we believe also that all forgiveness rests with God and that these priesthood members have power to act only as they do so in his name and in his Spirit. Any injustice surely would not receive divine ratification.

Baptism

There is the power of forgiveness within the church. Its sacraments reveal such as the case. Note Peter's reply to the inquirers on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins" (Acts 2: 38); Ananias' reply to Saul of Tarsus, "And now why do you delay? Get up and be baptized and wash away thy sins, calling on his name" (Acts 22: 16); and the words of Jesus, "He who believes and is baptized shall be saved, but he who does not believe shall be condemned" (Mark 16: 16; Mark 16: 15, I.V.). This authority to bind or loose is resident in the sacrament of baptisms. Catholics will agree with us, though many Protestants disagree in spite of all the Scripture we quote.

The Communion

This power of forgiveness continues in the extension of the baptismal covenant or in the Communion of the Lord's Supper. There is controversy in the religious world about the efficacy of the Lord's Supper. Let us quote it from Matthew 26: 26-28 (Matthew 26: 22-24, I.V.):

Jesus took bread and blessed and broke, and gave it to his disciples, and said, Take and eat; this is my body! And taking a cup, he gave thanks and gave it to them, saying, All of you drink of this; for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins.

(The inspired Version stresses that it is shed for as many as believe on his name.) Surely, if one remembers the sacrifice of Jesus Christ, there will be renewal unto repentance and forgiveness in proportion to repentance. One cannot really look upon the cross of Christ without repenting. Where there is true repentance there is forgiveness. Again the "blood which is shed unto the forgiveness of sins" is effectual. There is no need for controversy, merely a need for self-examination and genuine repentance. We believe that the priesthood have the authority to bless and serve the emblems of the Lord's Supper (Doctrine and Covenants 17:22, 23) and that priesthood authority is essential in this sacrament, but we do not accept the principle of Roman Catholic "transubstantiation" which says the emblems actually become the living and transformed body and blood of Christ to the partaker. We do not sacrifice him anew on the altar of Communion but remember his sacrifice made so many years ago in his atoning death.

Administration

The ordinance of administration to the sick can carry forgiveness also. Here again priesthood is essential; the ordinance carries with it the power of godliness only as it is done in his name.

Is any one among you sick? Let him bring in the Presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man, and the Lord will raise him up, and if he be in sins, they shall be forgiven him.—James 5: 14, 15.

Very definitely there is within the church the power for forgiveness as ordained of God. We believe that he has

endowed the members of his priesthood with no powers unto themselves, but that he does recognize all that is done in his name, by his authority, and in his spirit, supported by Scripture, and in the calling of men to the priesthood according to the gifts and callings of God unto them. Contemporary revelation suggests, "all shall be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; . . . the truth abideth for ever and ever" (Doctrine and Covenants 1: 8).

Repentance and Reconciliation

The Holy Scriptures outline the process of repentance and reconciliation when we consider the Scriptures as a whole rather than fragmentary. Note the process as outlined in Matthew 18: 15-20:

But if thy brother sin against thee, go and show him his fault between thee and him alone. If he listens to thee thou hast won thy brother. But if he do not listen to thee, take with thee one or two more so that on the word of two or three witnesses every word may be confirmed. And if he refuse to hear them, appeal to the church, but if he refuse to hear even the church let him be to thee as the heathen and the publican.

Note that the steps involve the following:

- (1) Going to talk over the problem with the offender.
- (2) Taking witnesses if he refuses the first attempt at reconciliation.
- (3) Appealing to the church and its priesthood who possess the authority of priesthood if the offender refuses the first two attempts at reconciliation.
- (4) Separating the offender because of his lack of desire for reconciliation.

We follow this injunction explicitly. The democratic process of reconciliation is again underscored in Doctrine and Covenants 42: 22, 23, and again in Mosiah 11: 111-117 of the Book of Mormon. All three scriptural authorities of the Latter Day Saints agree. This is not just a coincidence, but the order of Deity manifest to every generation that would hear his voice. These Scriptures reveal clearly the nature of repentance, the priesthood's jurisdiction, the responsibility of each member and the assurance of forgiveness on the condition of repentance. Yes, we believe in a continued forgiveness of sins.

Forgiveness

Unlike Tertullian of A.D. 204, who would go no further than allowing a second chance for repentance and forgiveness, Latter Day Saints follow the admonition of Jesus, in response to Peter's question, "Then Peter came up to him and said, Lord, how often shall my brother sin against me and I forgive him? Up to seven times? Jesus said unto him, I do not say to thee seven times, but, seventy times seven" (Matthew 18: 21, 22). In Luke 17: 3, 4 this same admonition is given with the stipulation that you shall forgive when there is repentance.

Further, we believe that the Lord has made provisions for forgiveness as often as there is genuine repentance and that the only sins for which there is no forgiveness in this world or in the world to come are murder (Doctrine and Covenants 42: 6) and sinning against the Holy Spirit (Matthew 12: 31; Matthew 12: 26, I.V., and Doctrine and Covenants 83: 6). There is no forgiveness for these sins and for the sin of accepting and then completely denying the priesthood, for to do so would indeed be to sin against the Holy Spirit. Doctrine and Covenants 42: 7 suggests that where there is repentance for all sins but these unpardonable ones there shall be forgiveness, but where there is no repentance "they are to be cast out."

Repentance and forgiveness of sins are essential in becoming a member of the Church of Jesus Christ as recorded in many scriptural references, particularly Mosiah 11: 136-141:

Therefore, I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him I will not receive at the last day. Therefore I say unto you, Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also; yea, and as often as my people repent, will I forgive them their trespasses against me. And ye shall also forgive one another your trespasses: for verily I say unto you, He that forgiveth not his neighbor's trespasses, when he says that he repents, the same hath brought himself under condemnation. Now I say unto you, Go, and whosoever will not repent of his sins, the same shall not be numbered among my people: and this shall be observed from this time forward.

Further reading of this reference reveals the outcome of compliance to this admonition, "And they began again to have peace and to prosper exceedingly in the affairs of the church; walking circumspectly before God; receiving many, and baptizing many" (Mosiah 11: 147).

Conclusion

In the final analysis only God is judge, and all judging authorized in his church must be in his name and toward the establishment of his purposes that man may become "immortal and have eternal life" (Doctrine and Covenants 22: 23). Upon no man is placed the authority to be the eternal judge, "And when he has come, *he* will convict the world of sin" (John 16: 8); "Revenge is mine, and I will repay them in due time" (Deuteronomy 32: 35); "Man shall not smite, neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay" (Mormon 4: 25); "For those outside God will judge" (I Corinthians 5: 13).

That he has placed among us the power of forgiveness is underscored in the Lord's Prayer in the words, "Forgive us our trespasses, as we forgive those who trespass against us." We are indeed happy and grateful that God has made possible so many scriptural supports to the authenticity of his church and that there is very definite provision made for continued penance or repentance, confession, penitential satisfaction, and absolution or divine forgiveness. The fact that so much of the confusion still exists reveals another reason why he moved to restore his great eternal church against which the very gates of hell cannot and will not prevail.

"The truth abideth for ever and ever."—Doctrine and Covenants 1: 8.

The Car Pool

Newspapers report that the owner of a New York village taxi company offers free transportation to any church for anyone in that community.

On Sundays many of us attend church in half-filled cars. If we checked with people who cannot attend church because of distance or old age, we'd find many of them willing to accept a ride. In some instances nonmember neighbors would be willing to attend our church if we offered them the chance.

Advocating the utilization of empty car space in order to increase church attendance is not new, but it is still important. It may be the means of gaining new members for your branch.

First Older Youth Missionary Caravan

Photograph by Bill Clow



THE FIRST OLDER YOUTH Missionary Caravan left Independence, June 28, for Columbus, Nebraska. After a short worship together, the Caravanners headed toward their destination. Plans were made for a few stops at historical spots such as the Mormon Bridge at Omaha, Winter Quarters, and the Mormon Pioneer Cemetery. The well-known Boys' Town was also toured.

A fine fellowship was enjoyed with the Saints at Fremont, Nebraska, where the young people stopped for supper. A ministry of music was given through informal singing.

Arriving in Columbus, the Caravanners were most graciously and heartily welcomed by the Saints. Homes were opened for the girls to sleep in; the boys stayed in the church basement. Meals were prepared and served in the basement by the Caravanners themselves. Dorothy Gibbs and Lynda Yarrington were cooks.

The first Sunday's services—opening worship, all church school classes, and the eleven o'clock service—were conducted by the members of the Caravan. Brother Herbert Lively, music director for the Caravan, was the speaker.

Canvassing began that afternoon, and the young people got a taste of missionary work in the church by inviting the citizens to the first sermon of the series that night. Brother Arthur F. Gibbs, district president and missionary for the Nebraska District, was the series speaker. "Hear Our Story" was the theme of the illustrated lectures.

Each day was filled with morning and afternoon canvassing, chats, devotionals, recreation, the nightly illustrated lecture, and fellowship with the Saints. The Caravanners participated in the services through music, prayers, being in charge, hostessing, and caring for many other details. Each had a major responsibility to carry out in the Caravan.

Special activities of the week included swimming, a district picnic, a special Caravan prayer service, a cookout, an outdoor fellowship service with the branch, several mixers during the week, and a "This Is Your Life" program for Brother Gibbs Friday evening after the sermon. On Saturday a car-wash project financially helped the branch. The afternoon was spent in preparing the church for Sunday.

Saints from Fremont, Grand Island, Lincoln, Norfolk, and Clearwater were invited to attend on specific nights to help support the series.

The film "Other Sheep" was shown on a Lincoln television station late Sunday night, June 29. It was also shown Thursday evening during the series. Twenty-two nonmembers were in attendance on that night, which was the high for the week. During the follow-up work after the caravan left, the members of one family expressed their desire to be baptized.

Several favorable contacts were made in the community. All in all, both Caravanners and congregation found a good portion of the Spirit as they worked together to make the week's work a success. Members of the branch supported the series enthusiastically each night throughout the week.

The last Sunday was filled with good experiences. The day started with a baptismal and confirmation service; Communion and the regular eleven o'clock preaching hour followed. Christ's spirit of love and fellowship was present in abundance as the Caravanners started on their return journey. All were strengthened to new convictions in the joy and divinity of the work of the Church of Jesus Christ.

Those participating in the Older Youth Caravan were Berneice Anderson, Barbara Brown, Cliff Carpenter, Fred Clark, Bill and Sandy Clow, Pam Caviness, Arthur, Dorothy and Judy Gibbs, Herbert Lively, Rogene Rawlines, Wilma Redfield, Virginia Rose, Roger and Lynda Yarrington.



By John T. Leslie

Our Church

WHAT BETTER WAY could I begin this address than by quoting a statement made by one of the great men of the Christian Church, Alexander Campbell? He said:

Do not . . . the practical result of all creeds, reformations, and improvements and the expectations and longings of society—warrant the conclusion that some new revelation, or some new development of the revelation of God must be made, before the hopes and expectations of all true Christians can be realized, or Christianity save and reform the nations of this world? We want the old gospel back, and sustained by the ancient order of things.—The Christian System (1839).

Members of the Reorganized Church of Jesus Christ of Latter Day Saints believe that their church has this old gospel, sustained by the ancient order of things—in fact, we believe that our church represents the same organization and has in it the same offices that Christ had in his church when he was here on earth.

Before we start our discussion of my church, let me tell you how much I appreciate this opportunity to talk to you. I am not a minister by profession; my field is in the development and training of management. In the sense that I have a job whereby I earn my living, working with my church is an avocation; but, in reality, it is much more than a hobby.

To say that religion has great meaning to me is not an unusual statement to you men—you who recognize the place of religious conviction in a busy, sometimes uninterested world. Many of you undoubtedly hold offices in your local church, serving in a manner known as "laymen."

However, it may surprise you to learn that the majority of the administrative and pastoral responsibilities of the church to which I belong are held by men who earn their living in the business world much the same as you do—as doctors, lawyers, salesmen, factory workers, engineers, and the hundred and one other occupations by which Americans earn their livelihood. These are men who believe that working for Christ is important enough to give almost every spare moment of their free time to furthering the cause of Jesus Christ according to their best abilities.

Here tonight are representatives of the great religious movements of the day: Protestants, Catholics, and Jews. The group I represent is part of the "miscellaneous" percentage of religious statistics. We are a small group (our membership totals approximately 160,000), but our beliefs are held to so strongly that perhaps the whole religious movement in the United States has been affected in one manner or another. Henry Wallace, former vice-president of the United States, once said when referring to the impact of the Book of Mormon (one of the books we believe helps, along with the Bible, to explain God's purposes for us), "It reached perhaps only one per cent of the United States, but it affected this one per cent so powerfully and lastingly that all the people of the United States have been affected." We will talk about some of these beliefs.

The Gospel Restored

Religious history is divided into these periods for us: the time when Christ's church was actually organized (when he was here on earth), then the Apostasy (when Christ's church was taken from the earth), the Reformation movement (as started by Luther and others when they "protested" practices within the Catholic church and which developed into modern Protestantism), and then the "Restoration," the time when Christ's church was established again on earth.

You may feel that this statement is a bold claim. It is. This is probably the best point at which to begin a discussion of our religious beliefs.

We believe that our church is the church that Jesus Christ established when he was here on earth and was "restored" in the nineteenth century, known to us as the "latter days." Christ did have a church, you know. His statement, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matthew 16: 19), is but one of the several biblical references to a specific religious organization. Christ was the chief cornerstone of the church, and he still is today. No mortal man has ever attained the perfection which would enable him to claim the powers of the son of God.

Many Protestant movements have within their organization deacons, teachers, and elders. But can you think of one that has all these officers: prophets, apostles, bishops, high priests, evangelists, seventies, elders, patriarchs, priests, deacons, and teachers? Christ's church did. And these offices continued in his church after his death, resurrection, and ascension. We have these offices in our church today. The general term we use to refer to them is "priesthood." These offices are mentioned in the King James Version of the Bible as part of Christ's church.

You probably are wondering how this church was "restored" as we claim it to be.

The Work of Joseph Smith

A young man, Joseph Smith, decided to take literally a statement in James 1: 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." While praying he was instructed by a divine personage that he was to be instrumental in restoring God's church to the earth again—the church which had lost its authority at the time corruption, evil, and greed crept into it. This is known to us as the period of "apostasy."

If you have doubt about Joseph Smith's hearing a voice, let me remind you of some of the men in biblical history who needed—and received—the revelation of God: Enoch, Noah, Abraham, Moses, Samuel, John the Baptist, and Paul. Different men in different times heard a voice from heaven. You and I accept the experiences of these men as part of our spiritual heritage.

The Doctrine and Covenants

Who of us, believing that Jesus lives, would presume that he could not make himself known today if he wished to do so?

This is another of our distinctive beliefs: present day revelation. But God doesn't speak to us while we are in a trance, or while dancing madly about or screaming at the top of our lungs. We feel that God works in an orderly fashion—just as he has throughout all history. We seek him in an orderly way and are answered in like manner.

Just as the Bible is a record of the religious, political, and sociological events of days of old, our Doctrine and Covenants is a record of the significant religious and moral events of our day. In this book are the legislative actions passed on in the theodemocratic manner we use to guide us all in our actions as a church body: approval by a majority of the church electoral body. It also contains a record of significant modern revelations received for the guidance of the church and its people.

The Book of Mormon

One of the fundamental books we use to aid us in the understanding of God and his purposes for us is the Book of Mormon. This we believe to be a record of the activities of the ancient inhabitants of America, just as the Bible is a history of the ancient people of Palestine and the neighboring lands. The Book of Mormon tells, in much the same language as the Bible uses, of the happenings to three colonies that came at different times from eastern Bible lands to the Western Hemisphere. Just like the Bible, the Book of Mormon tells of the migrations, settlements, civil wars, kings, judges, prophets, and priests, their ups and downs, and the eventual decline of these groups. The high point of the book is the visit of Christ to this continent after the completion of his ministry in Palestine.

Our belief in the Book of Mormon is the one outstanding thing that separates us from many of the other religious denominations in the world. Our belief in modern day revelation, though considered blasphemy in 1830, is widely accepted today.

Where did Joseph Smith get the Book of Mormon? From the plates on which the ancient records of the inhabitants of this hemisphere were written and which were hidden in the ground. Joseph Smith was told by a heavenly messenger of their location. The records were written in a language he did not know, and it was only through the inspiration of God that he was able to translate the book into the English language.

That sounds like a fantastic statement, does it not? Many people continue to be amazed when we tell them that God's Spirit enabled a mortal man to look at the lines of a book written in a language he could not read and then dictate the literal translation of it in English. The Book of Mormon is not written in the beautiful literary style found in the King James Version of the Bible. But fifty-four of the ablest scholars of their day did not spend three years translating and polishing the Book of Mormon into the language of the day as was done with the King James Version of the Bible. If a literal translation had been made of the manuscripts of, say, Peter the fisherman, undoubtedly the writings would have been those of a crude and rough person—for though he was a man of God, he was, first of all, a man.

As more and more information is discovered about the ancient inhabitants of this continent, the more plausible the story becomes. As a matter of fact, as the archaeological and sociological history of the ancient inhabitants of this continent unfolds, it becomes increasingly apparent that these people actually were visited by a white divine person, who promised to return at a later date. The ruins which are be-

ing unearthed point to a type of religious organization comparable to that of the church Christ established when he was in Palestine.

The Reorganization

When the restorer of Christ's church, Joseph Smith, was assassinated by a mob, the growth of the church was temporarily retarded. At this time several factions broke off from the original group and started churches of their own. The most well known of these is the colony established by Brigham Young, the individual who taught the doctrine of polygamy. This group departed from many of the basic beliefs of the church and, as a result of a number of court decisions, has been legally separated from any binding connection with the original group. The original group given title by law to all records and properties is known as the Reorganized Church of Jesus Christ of Latter Day Saints. This church has never preached nor taught the doctrine of polygamy.

In order further to distinguish the church from those who had departed from its original teachings, the prefix, "reorganized" was added to the name of the church. It is God's church restored in the last days.

The Financial System

We also adhere to the principle of tithing, based on a belief that we are stewards of the gifts given us by God, including time, talents, and physical assets; and that we are accountable to him according to the manner in which we use these gifts. We make what we call a "First Tithing Statement," which, in a sense, lists all our basic assets. After that, we pay to the church only a tenth of our increase, over and above this first accounting, after deducting all necessary expenses. For instance, a man who earned fifty dollars, but who used up forty dollars for necessary expenses, would pay only a tenth of his increase, or one dollar in tithing. Of course, we will accept larger donations, and our members also contribute to the support of their local branches. The monies given in tithing payments go to support the operation of the General Church with headquarters in Independence, Missouri, and our missionary efforts throughout the world.

Principal Beliefs

In summary, these are the distinctive beliefs of the Reorganized Church of Jesus Christ of Latter Day Saints: our organizational make up; the fact that our full-time ministers are not paid a salary commensurate to that received by other religious denominations but are paid a minimal family allowance, and our other ministers are not paid at all, serving voluntarily without thought of receiving pay; our belief in present day revelation; our practice of recording many of these revelations in a modern journal—our Doctrine and Covenants; our belief in the use of the spiritual gifts referred to in the Bible; our belief that the Book of Mormon is a record of the ancient inhabitants of this hemisphere, and that this book helps us understand the workings of God (it does not replace the Bible but supplements our understanding of it); our unique understanding of the law of stewardship; and our belief in a Christ-headed society, "Zion," which we believe will result when the spiritual lives of people the world over are ready for it.

This has been a hurried trip through the beliefs of our church. I trust that it has been informative. Thank you for your attention and for this opportunity to exercise two great American beliefs not restricted by code or creed—the freedom to speak and the privilege to worship God in a manner each individual must determine for himself.

The Day the Devil Smiled

PROLOGUE

The story is told that the Devil was selling his tools to the highest bidder. They were on display with the price marked on each item—all except one. This tool, by far the best looking and most expensive, contained no tag. The Devil was asked why this was not like the rest. He replied, "That tool is discouragement. I use it on those who are trying to do good. It is priceless. It is not for sale because it is my best tool. With it I win those who work for God."

LUCIFER FROWNED. He was unhappy and bored. There was plenty of sin in the world, and there were sufficient sinners to handle all of it. Hate, greed, selfishness, intolerance, brutality—all of these vices were in abundance—and it was easy to entice followers, yet, he was bored. There was nothing to challenge him, nothing to test his skill. He was tired of merely the sinners sinning. He needed stimulation.

Recollections finally brought to his mind a man. Now what was his name . . . oh, yes, Job. Now there was a challenge! That job took plenty of doing. Then he remembered unhappily that he had lost him. Too bad, because he did a beautiful job on him. However, maybe today was different. People's way of living had changed greatly since the days of Job. The tensions, the frantic paces which men sought to keep—all these were added fuel to his fires. Well, he thought, there surely must be someone somewhere in the world who can challenge me to do my best, get me out of this rut, end my boredom. I still have one tool, that never fails to work. I'll call a meeting tonight of my staff and see what can be done."

Then he sat back and rested awhile, still frowning.

IN POASTHEIGHTS, ILLINOIS, the day had been hot and humid—one of those early September days when fall seemed far away. Now and then clouds would appear in the sky, full of promising showers, but to the dismay of all they would just as suddenly pass on, and the heat would return.

At 10 Carver Road, Reverend Able Smithers sat at his desk, his head resting on his hands. Today had been full of problems. First there had been the phone call in the early morning hours. Mrs. Cassidy had called him to come right over. Her husband was drunk and a family brawl was in progress. As he had walked into the lovely home and seen the terrified look on the faces of the children, anger marked his countenance. "Aren't you ashamed for behaving like this, when the Lord has given you such blessings?" he had admonished them. After two hours of talking, the couple had quieted down, agreed to try again. The pastor had prayed with them and left.

Then came the hospital visits. Folks made such vain promises to God when they were sick and needed a physical

blessing, only to throw them aside when health returned. He grew weary of hearing them.

The afternoon was unusually full of office work, correspondence to be answered, decisions to be made, phone calls to answer, complaints to be heard, counseling to be given. Underneath it all was the world condition. Nations stood on the brink of another total war. He wondered if brotherhood and peace ever would come. Had religion actually gained a foothold in the world, or had the idealistic dream of world peace been only the fool's dream down through the years?

Reverend Smithers was discouraged. Anticipation warmed Lucifer's heart as he thought that maybe here was a man to challenge him. Maybe, just maybe, he wasn't as strong as Job!

AT SEVEN THIRTY in the evening the board members met to discuss the budget and financial needs. All were present. Warily the pastor faced them. "Let's get this over in a hurry," one spoke up. "I've promised to take the family to a movie tonight." The other nodded agreement. It was evident that the meeting was a bother to them all. The pastor struggled to keep his temper. Well, he thought, if the church business was so trivial why bother? Outwardly, however, he remained calm and proceeded with the business at hand.

It was not an easy task trying to keep the church out of the red financially, especially when the members expected so much for so little. He doubted that tonight would be any different from the other meetings when they had bickered about meeting the budget, repairing the parsonage, raising the fund for the poor. For nearly ten years now he had tried to do his very best to preach stewardship, to teach tithing and the giving of offerings. He had preached love and brotherhood and pointed to Christ as the living example for all men. He had given generously of himself as he labored among the people, visiting with them, praying with them, marrying their young and burying their dead, trying always to comfort and uplift the fallen. But somehow he had seen the wall of pride and selfishness build up around those to whom he ministered.

This last week had been unusually bad. Members who had always been so faithful had strayed. Gossip and bickering were much in evidence among them, especially the ladies, and

the young people had become rebellious and hard to handle. He felt a complete failure, but somehow he could not discover where he had failed.

As he had felt they would, the board members rejected his new proposal, and one by one they left the room. The meeting was over. As he sat there, tears of futility filled his eyes. He felt completely dejected and alone. He was so very tired. The pressure and tensions of daily cares and burdens poured over his soul, and underneath it all ran the still small voice, "And for what?"

FINALLY HE ROUSED himself to leave the church. Quietly he opened the door to his home. In the stillness he heard sobbing and pausing beside the bedroom door, he knew that his wife was giving vent to her feelings. She, too, was tired—tired of trying to make ends meet, of stretching the food budget, of being pleasant and kind to all regardless of her own personal feelings, of correcting the children, of teaching them to be such shining examples that somehow the people always expected ministers' children to be. He knew that he should try to console her, to comfort her, to pray with her. But tonight his very being was crushed, and he could do nothing.

He entered the guest room and readied himself for bed, feeling more and more the load upon his soul. Finally, as he turned off the light, his eyes closed wearily, and with fatigue covering his body, he slept. He couldn't even pray! And the Devil smiled.

George Shoemaker

Nauvoo in Perspective

FLYING FOURTEEN THOUSAND FEET above historic Nauvoo, Illinois, gives perspective to places and events of one hundred and fourteen years ago. A unique horseshoe bend in the Mississippi River is the setting for the most populous city in Illinois in 1844. As our plane traveled from Chicago, Illinois, to Dallas, Texas, it flew to a point east of Burlington, Iowa, then turned south paralleling the famous river. So distinctive is the setting of this city that the eye of the observer is drawn to a sharp prominence of land which diverts the mighty Mississippi River from its southward course and forces it into a nearly one hundred and eighty-degree bend before the land contour again permits it to resume its course toward the Gulf of Mexico.

Nauvoo lies in the center of the land as the river flows in an arc around it. Such was the beautiful setting for a God-fearing city. Carthage appears close to Nauvoo from this height. It seems difficult to believe that a gulf of animosity could arise between peoples who live in such close physical

Praise Him Continually

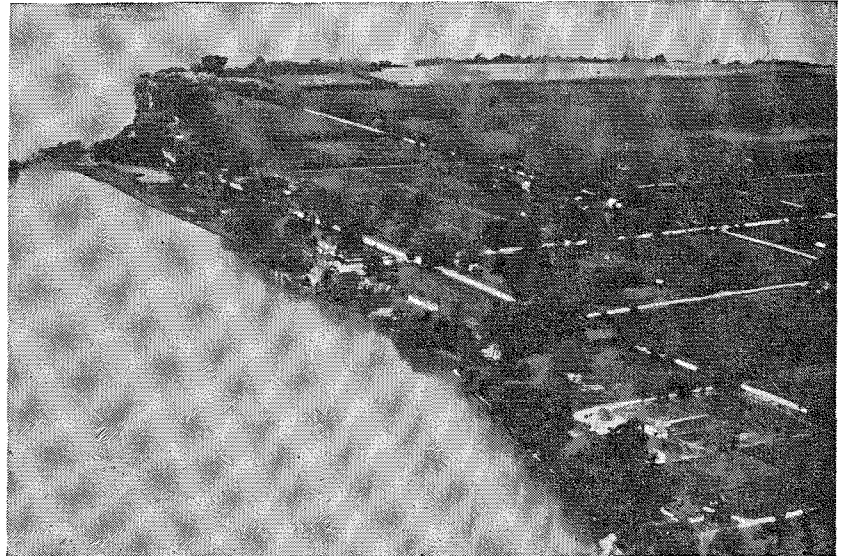
Psalm 34: 1

There were two sisters who both loved God and were busy in the work of forwarding his kingdom. Although they worked and strove seemingly for the same goal, yet there was a difference—a difference that only God could see, for God can see the heart. Their friends would say, "Isn't it wonderful, the work they are doing for good? Surely their reward will be great."

But one day a great tragedy came to the community. Two boys were lost in a near-by lake; they were the sons of these two good women. It was indeed a sad day, and many sought to comfort the stricken parents.

In the darkness of that night, two women knelt to pray. One said, "O God, Almighty One, thou knowest my poor heart. Grant me the comfort of thy hand that I may continue to give thee praise." And the Spirit of God entered her heart and soul and gave her the strength to rise—renewed and ready to carry on. Even in sorrow she praised her God.

The other woman knelt and raised her voice in anguish, "O God, why must this sorrow be mine? I have worked for you—how could you let this happen to me? What have I done to deserve this?" When she arose, God's hand was there, his Spirit near, but no comfort filled her heart. It was too full of bitterness.



Aerial View of Nauvoo by Harold Smith

proximity. Quincy and Keokuk are in easy view. But travel was difficult in those days. Slowness of travel and communications and misunderstanding of the ideals and goals of a righteously striving people may have contributed to the fears of those who should have been good neighbors.

We live today in an age of rapid travel and communications. Let us work to the end that we promote understanding of righteous ideals at a pace in keeping with our times. Our "neighbors" beyond rivers and oceans can be reached in the same length of time today that it took young Joseph to make that last arduous journey from Nauvoo to Carthage when the mode of transportation was with a horse. In this age of rapid travel, let us not forget our commission to "warn [invite] our neighbor" no matter where he or she may be.

The Women of the Church Prepare for Conference



Eric, Nancy, and David help their mother, the author, prepare food.

THE GENERAL CONFERENCE of 1958 is just around the corner. The finishing touches are being put on the beautiful Conference Chamber. You stand in awe as you step through the doorway and view its beauty and immensity. You think, Surely this is a worthy tabernacle for the dwelling place of the Spirit of Christ.

You no longer enter the Conference Chamber through crude, unfinished doorways. At the last Conference, you thrilled at the sight of the beautiful front foyer as it glistened in its splendor of polished stone and glass. This year, both the east and west entrances have been completed in becoming beauty. As I write this article, the men of the Auditorium crew toil in the hot Missouri sun to landscape the entrances that they may add to the beauty of the building.

How fortunate are we who live in the day that the church moves ahead in the completion of this magnificent structure! We are challenged by the thought that it has been made possible through the sacrifices of past generations, and that we, too, must make our sacrifices that the Auditorium may be completed in its entirety—that its beauty may shine forth from Zion.

Other preparations are under way to complete the plans for Conference. The officers and the department heads breathed a sigh of relief as they completed the agenda of the Conference program and saw it go to press. Now they are at work on the details of each service.

The women of the Laurel Club are busy working over Conference menus and advance preparations to serve the many thousands of guests from October 5 to 12. And the good hostesses of Independence are busy scrubbing and scouring, waxing and polishing that your stay in their homes may be comfortable and relaxing.

As I make preparations for Conference this year, I cannot help remembering the lovely Hawaiian guests we had in our home last Conference time—Sister Amelia Directo and her daughter, Louise Clark, of Wahiawa, Oahu. They revolutionized my cooking habits! Both are excellent cooks, and Louise specializes in the preparation of freezer meals. Having a husky husband and five children for whom to cook, Louise found that she could spend most of her day in the kitchen, just preparing meals for her family *if* she did it the old-fashioned way. But with today's modern conveniences of home freezers, automatic ovens, and instant heat on the four top burners, why should we do it the old-fashioned way?

Why not go on a big cooking spree one day a week, filling the freezer with wholesome home-cooked meals? It's surprising how much time this leaves during the rest of the week for other phases of home and community life.

Before Louise left Hawaii for Conference, she prepared enough freezer meals to last her family the six weeks she was to be gone. She even prepared enough sandwiches for the children's lunches for the entire time she was to be away. So helping me to prepare freezer meals for a week of Conference guests seemed an easy task to her.

It is said that many hands and happy hearts make any task light; and so it was with our food preparation at Conference time. Sister Directo, Louise, and I cooked for two days, turning out enough delicious meals to share with many guests during Conference week. We sang the songs of the church as we turned out dozens of chicken and meat pies, fruit pies, cakes, meat loaves, and casserole dishes. We also prepared roasts, sliced them, and poured spicy meat sauces and gravies over them. We barbecued chickens, made Swiss steaks, using the bones and fatty trimmings to make vegetable soups. We froze the soup and cut it in chunks of individual servings and stored them in plastic bags. It took only a few minutes to prepare them for a quick lunch along with a frozen fruit salad and dessert. I didn't have to miss a single service to stay home to prepare meals for my Conference guests. This year I am planning to do the same thing, but I have had to start much earlier since there are fewer hands to assist in the project.

If I could take a glimpse into your homes just now, I would see many of you making last-minute preparations to attend Conference. Perhaps you are doing your last-minute washing, ironing, and mending before you pack to leave. If you are leaving some of your family at home, perhaps you, too, are putting up freezer meals for them to enjoy while you are away.

Even if you are not planning to attend the Conference this year, I know your thoughts are here and your prayers are mingled with mine for the success of the Conference. The physical preparations are important; but even more important are the spiritual preparations of our people. In that phase of the Conference, all families of the church can participate.

Do you recall the words of our late prophet, Brother Israel, when he said at a recent Conference, "Zion is no further away, nor any closer, than the spiritual condition of her people"?

Whether yours is a family of new converts as are the Gideons of faraway India, or a fifth-generation Latter Day Saint family, as is ours, you can influence the success or failure

of the Conference by the preparations you make in your home.

May we, in our prayers each day, uphold the leaders and officers of the church upon whom rests such great responsibility. May we ask God's guidance in these momentous times and be willing to follow his will as revealed through the leaders of the church in our day.

Jeanne Benson Chase

A Child's Faith

THE ALTON family was temporarily stationed on an island just off the coast of Florida, because of Mr. Alton's job. It was a very beautiful island, a green and lovely mass sitting in the turquoise ocean.

It didn't appear as beautiful to Martha Alton, though, as she carried her clothes basket to the line. Instead, she failed to notice the warm ocean breeze and poinsettia bushes. Martha was worrying. She had had this problem on her mind for some time, but today it was an especially heavy burden to her. She was even beginning to lose her faith in God. His beautiful creations around her did not give her the assurance she needed, and she was growing more and more depressed.

Suddenly her son, Carl, interrupted her thoughts, "Mother, how much longer do I have to take care of Dougie? I want to go swimming," he begged.

"Now, Carl, remember our bargain. You watch Dougie until noon, then we'll all go swimming," she promised.

"And have conch fritters on a stick for picnic lunch, too, Mother. Remember, you promised," he called.

"Yes, Carl, I remember," she returned. "Now you be patient until I can finish the washing!"

Carl was nine and felt too big to have to look after his little brother, but Martha was very busy today and she needed him to help her. However, as the sun grew warmer and warmer Carl became more and more anxious to stick his feet into that cool rippling water. It was just a little way to the ocean. Maybe he could just run down there and wade for a minute, then come right back.

Carl looked at Dougie who was happily scooping up chunks of wet sand and dumping them into his bucket. Then, when he thought Dougie wasn't looking, he slipped across the yard and down the street.

Sometime later Martha came out and called, "Carl, bring Dougie and come here!"

No answer.

"Carl, Carl, where are you?" she shouted.

Then she ran between the clothes drying on the line and over to the sandbox. But the sandbox was empty! Martha gasped.

"Carl! Dougie!" she began to shout. "Carl! Carl!"

Martha ran about the yard looking and calling. She was frantic when she remembered how badly Carl had wanted to

go swimming. Perhaps he had taken little Dougie to the beach. She hurried down the street. She passed the great piles of empty conch shells, then went down the steps beside the pier. Sure enough, there in the water stood Carl with a big stick, poking in the sand.

"Carl, what did you do with Dougie when you came down here without my permission?" she demanded.

"I just left him in the sandbox for a minute, Mother," he stammered.

"He's not in the sandbox, Carl, and I looked all over the yard!"

Martha's face was white and her first thought was to be angry with Carl for disobeying her. She started to speak when Carl, looking very frightened, said, "Mommy, I think we should say a prayer to help us find Dougie."

Martha stopped, and her wrath fled from her. What she had taught her children to do was what she should be doing. Her heart melted when her little boy said those words. So she took Carl's hands in hers and said, "Help us, God, to find little Dougie, and please keep him safe from harm."

Then they started up the beach. Martha shaded her eyes and looked as far as she could see up and down the beach. There was no one in sight. They started toward the steps which led up to the street. Dougie might have gone down the street. They were on the first step when they heard a funny sound.

"Blub, blub, bubble, bubble, plink," it went.

"Mommy, that's Dougie!" shrieked Carl.

They looked about and there underneath the old pier sat Dougie hidden from view behind a piling. He was playing with a sea shell and sand, murmuring to himself.

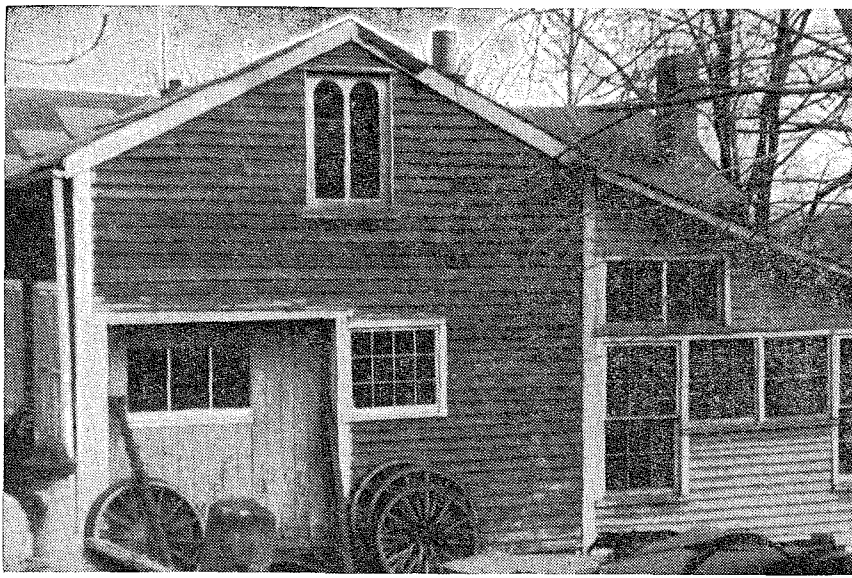
"Dougie, Dougie," Martha shouted as she ran to him and scooped him up in her arms. The baby just gurgled and laughed as if nothing had happened, but Carl looked very guilty.

"I guess he must have seen me leave and followed me. I promise I'll never do that again, Mother," he vowed sheepishly. "But I am glad God was taking care of him."

"Only God could have kept him from harm when he crossed that street and crawled down these steps by himself," Martha reflected.

Only God—the words stayed in her mind as she became more collected. Maybe this has been a lesson for me. I should call on God more often in my problems, she thought. Promptly she began to talk to God in her heart, and it was not many days until her problem worked itself out.

Home Column



McFarland's Iron Working Shop (formerly the Wagon Shop)

By Pearl Wilcox

Part IV

Reminiscing in Kirtland

I RETRACED MY STEPS up the hill, which I am told was a much steeper climb before the present road was graded and laid. Then a team of oxen or horses pulling up the hill would stop several times at convenient road gradings for rest before reaching the top.

In the *Messenger and Advocate* published at Kirtland Oliver Cowdery stated: "Our streets are continually thronged with teams loaded with wood, materials for building, provisions for the market, people to trade or parties of pleasure to view our stately and magnificent temple."

Near the brow of the hill stands the McFarland Iron Working shop that has been in operation by the same family over sixty years. It was originally a wagon shop and was located at the foot of the hill before the McFarlands moved to this location. In that early period the proprietors were dealers in carriages, surreys, and phaetons, with special attention given to repairing and painting.

Across the Chillicothe road from McFarland's stands the home of Joseph Smith, Sr.; this was used as a rooming house until Joseph, Jr., decided it was too much of a responsibility for his parents to keep a public house. When Father and Mother Smith first arrived in

Kirtland from New York they stayed with Brother Morley for about two weeks; they then moved to a farm which Joseph had purchased, with the arrangements that they were to cultivate the farm, and from the fruits of their labor were to receive their support. All over and above this was to be used for the comfort of strangers and brethren who were traveling through Kirtland.

Near the corner of the driveway entering the Joseph Smith, Sr., home I could see the gaping cellar foundation of "Grandma" Dayton's home. Rebecca Dayton with her friend, Electra Stratton, did much to preserve the Temple property after the Saints left Kirtland. In the years before the reclaiming of the Temple they took possession of the keys and kept it locked from strangers; only with their presence could it be entered. Early in 1875, when the branch was meeting in the Temple with thirteen members, Electra Stratton wrote a rejoicing note to the *Saints' Herald*:

We have had a famine in Kirtland for years, but it is not so now. "The Spirit of God is like fire burning," and we do feel truly to rejoice in the Lord, and thank him that our prayers are answered. It seems like days that have gone by when we used to meet in the Temple in the days of your father [Joseph, Jr.], when we used to enjoy the blessed gifts of the gospel, when your grandmother sang Moroni's Lamentation in the gift of tongue.

On a grassy spot north of the Temple stood Kezia Turk's home. In the early days of Kirtland she was known as Miss Jenkins, who taught in the little red schoolhouse beyond the cemetery. Mrs. Turk died many years ago, willing her property to Sister Martha Brockway, who in turn deeded the property to the church. Today it is a part of the Temple square.

I entered the cemetery through the back gate. A book could be written of these valiant pioneers who have laid down their lives and are at rest. I see many quaint headstones of the sturdy old New Englanders who gave so much to build the stately house of God where they worshiped. I paused in front of a modern monument that bears the inscription: "To the memory of two who symbolize the abounding faith, courage and fortitude of the pioneer women of the church."

This monument was erected in honor of all pioneer women who made the sacrifice and also to the aged grandmother of Joseph Smith, Jr., who came from New York in 1836 and died within a few weeks. Here also is the grave of Jerusha Smith, the wife of Hyrum Smith, a woman everybody in Kirtland loved. In the same line with these graves is where the baby Joseph, one of the Murdock twins that was adopted by Joseph and Emma, lies. Walking through the

cemetery and reading the names on the stones brings many memories of these people and a feeling of the kindred spirit that is always manifest among the Saints.

In 1880 there was still a Methodist Church located on the cemetery grounds. The congregation had died out, and the building was purchased by the Grand Army of the Republic and moved to a lot adjoining the present town hall on Chillicothe road. Later this building and grounds were purchased by Bishop E. L. Kelley and used for a meeting house for the Saints, as services could not be held during cold weather in the Temple at that time.

On the corner of Maple (Temple) and Cowdery streets remains the home of Elder Gomer Griffiths, who returned here in the early 1880's to take charge of the Temple and church branch. It was through his efforts that the lot south of the Temple was obtained. On this lot still stood the old office of Joseph Smith that was now being used for a dwelling by an elderly couple who had paid taxes on it for twenty-one years, thus giving them legal ownership according to the Ohio law. Brother Griffiths acquired the property; the ground he deeded over to the church and the house he moved to his property where it became a part of his home.

A large barn can be remembered by the very old-timers standing on the temple square about one hundred and fifty feet south of the Temple and about one hundred and fifty feet from the Chillicothe road line. In later years the timbers of this barn were used in the construction of a house by Brother Ernest Webbe and is the present home of Paul Webbe and family. It was near this location that the printing building was erected, provided for in revelation as early as May, 1833.

In October the elders of Kirtland held a council meeting and decided that they should discontinue the building of the Temple during the winter months for the want of materials and start immediately to put all their efforts into erecting the printing house. The first floor was to be used for a school of the prophets that winter and the upper story for the printing press. Then my memory passes over the pages of history to 1838 when Joseph the Prophet said that he was glad "to escape mob violence, which was about to burst upon them under the color of legal process." Then two days later the printing house and all its contents were sold by the sheriff, and the next night it burned to the ground.

West of Chillicothe road on Joseph Street remains the home of Hyrum and Jerusha Smith. When they lived here there was a road, then known as Smith road, that passed in front of the house; this connected with the old Chillicothe road farther to the south. In the early years this was part of a large farm that belonged to Elvers Metcalf and then later became the property of Mr. and Mrs. Cliff McFarland. Now the house and lot belong to the church. The old home still retains the general "lines" but has been patched up without sympathy for historical values. As I viewed this home I was reminded of the great love Joseph, Jr., had for this brother. While living in Kirtland he said, "I wish in my heart that all my brethren were like unto my beloved Hyrum, who possesses the mildness of a lamb, and the integrity of Job, and in short, the meekness and humility of Christ; I love him with that love that is stronger than death."

West of the Hyrum Smith home was located the Western Reserve Teachers Seminary that was first conducted in the

upper rooms of the Kirtland Temple in 1839. Because of the inconveniences of heating the Temple, ground was bought from the Metcalf farm where a new school was erected.

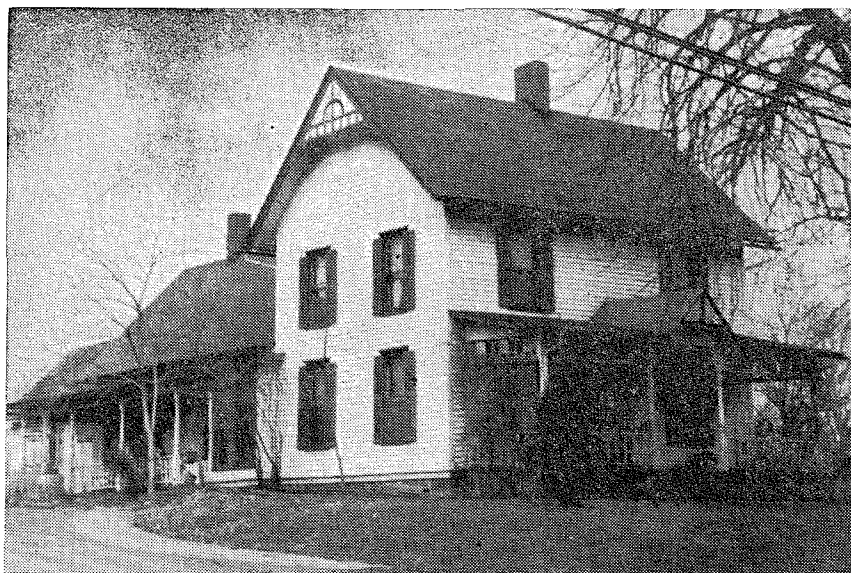
On the corner of the present Chillicothe road and Joseph streets (now a filling station site) stood a Baptist Church. Although its members were active and prosperous at one time, the church was eventually sold to the Grange. Later it burned.

While I was staying in the home of Brother Ernest Webbe and wife, a block south of the Temple, he very proudly brought forth his property abstract and assured me that I would be sleeping in the old Joseph Smith, Jr., home. He hoped that I would not be haunted by the Egyptian mummies that were kept on display here for a time. The abstract does show that this property of two and one half acres was purchased by Joseph Smith, Jr.; that being the case, many important events transpired within these old walls. It would have been here that the highest court of the church, known as the Standing High Council, was organized on February 17, 1834. This Council settled not only important difficulties arising in the church but also minor troubles of the homes. Reynolds Cahoon was brought before the court because he had failed to do his duty in correcting his children and instructing them in the way of truth and righteousness. He agreed before the Council to make a public confession for his lack of duty. It is thought that near this home was located the Storehouse, operated by Reynolds Cahoon and Reuben McBride as the "Ozonda" of the United Order (Enoch).

(Part V will appear next week)

CORRECTION: Painesville is present county seat of Lake County, not Coke County as given on page 14 of Part III.

Joseph Smith, Sr., home
once used as a
rooming house



Question Time

Question

What is the belief of our church in regard to predestination?

A. A. S.

Missouri

Answer

Predestination is generally thought of as that doctrine which originated with John Calvin and is set forth in his monumental masterpiece, "Institutes." This is his own definition of this doctrine, to which he devotes an entire chapter for proof: "Predestination we call the eternal decree of God, by which he has determined in himself what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is fore-ordained for some, and eternal damnation for others."

There is something awe-inspiring in Calvin's doctrine of predestination because of the religious earnestness of some of its devotees as well as the realization that it came forth in a day when priestcraft had made salvation a matter of arduous penance, grants of indulgence for a price, and the whim and caprice of the priest. His logic was that God is independent and sole cause of everything that takes place. Since he is independent, all events have a last cause in that God wills them. Because he so wills, some men must come to him and thus attain eternal salvation. Others must stay away from him, and thereby are lost. Men cannot have the free decision for or against God for this would militate against his honor, holiness, and primacy. He cannot wait to see how man decides before he acts.

The first revolt against this doctrine was found in Arminianism in the seventeenth century when certain individuals stood for the universality of grace: the possibility of the response of the person to conversion and regeneration, thereby attaining sanctification through God. Original Arminianism had a great effect on the message of John Wesley and his co-workers, who had as their rallying call Acts 16: 31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." As far as I know, this doctrine has never been a point of controversy in the restored church, for Joseph Smith epitomized our beliefs in the following words, "We believe that through the atonement of Jesus Christ, all mankind may be saved by obedience to the laws and ordinances of the gospel." This, to me, is one of the most important beliefs of the church, for it means that we may become the elect of God by choosing Christ, responding to his sacrifice, and obeying his commandments. This is the doctrine of agency or free moral choice.

We should look to two Scriptures to further elaborate. First, the predestinarian points to Acts 13: 48 which in the King James Version says, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." The Inspired Version quotes this, the same Scripture, as being, in the last phrase, "and as many as believed were ordained unto eternal life." This agrees with the passive voice of the Greek, from which the New Testament is translated. It is not surprising that the scholars of King James made this transposition of meaning, for they lived when predestination was popular religious thinking.

Another Scripture used by those who believe in predestination is Romans

8: 28-30, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called."

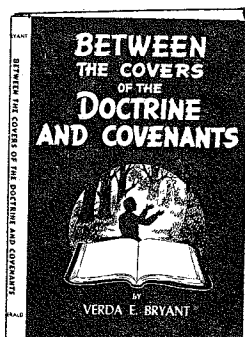
We believe the correct interpretation of this Scripture is that, as God knew beforehand that some would obey, he bound himself by a promise, predestinated, that those who believe and obey will become Christlike.

Finally, it is helpful to know the development of the idea of salvation. Ancient Israel believed in racial salvation, "We be of Abraham's seed" (John 8: 33). In the early centuries after Christ, salvation was thought to hinge absolutely upon church membership and the reception of the sacraments: "Whosoever thou shalt bind on earth shall be bound in heaven" (Matthew 16: 19). The reformers put their trust in faith and declared, "whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). The Restoration gave each of these concepts proper stress and emphasized the gospel as the "power of God unto salvation to every one that believeth" (Romans 1: 16).

CECIL R. ETINGER

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.



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Church Man in the News

Bennett Enfield

*Prepares himself to help
those behind bars*



BENNETT ENFIELD of El Reno, Oklahoma, has been leading a very busy life for some time. He has spent most of his working hours for the past fourteen years as an employee of the Federal Reformatory at El Reno, and his spare time doing college work, partly by extension and night school attendance. He began doing clerical work at the reformatory more than eighteen years ago, and his college studies began in 1946.

Twice he has taken "time out" to serve with the Armed Forces. Following World War II, Bennett returned to his work, only to be called into service again during the Korean war. The first time he was with the Transportation Corps in western Europe; in the last war he served as a court reporter with the legal department of the Air Force. This, however, was not his first experience with courts, for he had worked as a freelance court reporter for twelve years.

In 1955 he enrolled at the El Reno Junior College, transferring to Central State in January, 1957. He had to work nights and commute eighty miles a day to study sociology, business, and history.

But his hope of helping the inmates has made the work rewarding. "We spend months training one of the boys for clerical work, then he leaves," Bennett points out, "but this is one place where we don't mind the fast turnover." He adds that most inmates leave the institution to lead normal lives, but the ones who don't seem to be the ones who make the headlines.

Upon graduation this summer from Central State College, Brother Enfield had the highest grade average for the full four years among the men graduates, and led his class members as they received their diplomas on July 20.

Bennett, born November 21, 1914, in Peoria, Illinois, was baptized in 1923 at Knob Noster, Missouri, by Elder R. E. Burgess. He attended and was graduated from Knob Noster high school. He married Lavone Goettel on November 25, 1938; they are the parents of two daughters, Benita, eighteen, and Nancy Kay, sixteen.

Brother Enfield holds the office of teacher and is an active member, having served as church school director at various times as well as teacher of adult and youth classes.

He is a member of the Oklahoma Peace Officers, VFW, American Legion, and American Federation of Government Employees.

He says, "I feel it is extremely fortunate to have been born the son of a mother who was baptized into this church as a child, and who at seventy-six years of age is still a very active member at Knob Noster, Missouri. Good fortune again came my way when I was married to my companion, an active worker in the church at Pittsburg, Kansas. Since we were of the same faith, it was a natural consequence that both our children be inducted into the faith of their parents. We are indeed happy to see our daughters active in the work."

He feels it was an act of providence that he was able to return from two wars "without a scratch."

He enjoys the ministry of music. Daughter Benita is a fine accompanist, and Kay a good soprano. Lavone helps with junior choir work.

Says Brother Enfield, "My conviction as to the divinity of this church has never been questioned. My keenest desire is to serve the church all the days of my life."

ALICE CROSSAN BAYNE

PRAYER PLEASE

For the want of some rain a crop may be lost.
So the Saints pray for rain, and God sends it.

For the want of a prayer a man may be lost.
Do you think the good Lord intends it?

Have you ever heard, on a prayer meeting night,
A Saint praying hard for a sinner?

He prays for the things that are nearest his heart,
While the hopes for the lost one grow dimmer.

We're commanded to love every person on earth,
And to pray for all men—every one.

Do you think you could still love the Saints just as much
If the man who was lost were your son?

Irene Wiggins

Briefs

Grice Family Honored

KANKAKEE, ILLINOIS.—On July 27, Mrs. Jack Cavitt was baptized at Lake Manteno by Elder Harvey Grice. She was confirmed August 3 by Elders Russell Rogers and Earl D. Rogers.

The Beatrice Society met July 17 and voted to purchase three new Communion bread plates. Mrs. Harvey Grice was honored for her birthday, and given a farewell party by the group.

The Youth League met at the Kankakee River State Park on July 20 for a breakfast and worship service. Farewell gifts were presented to Bill and Ruth Ellynn Grice, members of the group. Pastor Russell Rogers spoke to the group.

On August 6, Seventy Cecil Robbins, district missionary, was the speaker. His family was with him. Following the service, he also spoke briefly to the priesthood members and officers.

Over sixty members and friends met August 3 to honor the Harvey Grice family, who moved to Lamoni, Iowa. The group gathered at the home of Pastor Russell Rogers for a farewell supper. An appreciation gift was also presented to the family.—Reported by MRS. NORMAN PEMENT

Meetings in South Carolina

ANDERSON, SOUTH CAROLINA.—The Anderson and Greenville Saints have been having worship services the past two years. Church school is held every Sunday morning at the home of Mrs. Nora Freeman, Route 1, in Anderson, on the old Greenville Highway 81, about a mile from city limits.

Services are held through the months of September to May during the year. The pastor is Elder Lawrence A. Rife, 109 Sunset Drive, Clemson, South Carolina. Anyone in the vicinity wishing to meet with the Saints should contact Brother Rife or Sister Freeman.

Seventy Joseph Yager and Myron LaPointe held a series recently. The Bowen infant was blessed during the meetings.—Reported by REENIE GILSTRAP MCGEE

Recent Baptisms

HOBBS, NEW MEXICO.—Mrs. Jerry Ziegenhorn of Odessa, Texas, was baptized July 13 at Hobbs by Elder Forrest Ziegenhorn, presiding elder. He is the candidate's father-in-law.

Children baptized at the same time were Jackie Nunn of Eunice, New Mexico; Darla Elizabeth Brown of Seminole, Texas; and Kathryn and Glenn Standifer of Eunice.—Reported by MRS. GLENN STACK

First Vacation Church School

GRAND RAPIDS, MICHIGAN.—The group held vacation church school June 9-15. Elna Harvey, supervisor, was assisted by Allieah Rupert, Joy Dodds, and June Wade, in charge of the various classes. Other assistants were Mary Lou Dodds, Faye Rupert, Roberta Rahn, and Loraine Lautenschleger. Minnie Dodds kept the records. There was a total enrollment of fifty-six. The achievement program was held Sunday night, June 15.

There were five blessings June 29. Kandy Kay, Roxannè Cheryl, and Richard Stanley Kukla were blessed by Elders Bruce R. Harvey and S. M. Newman.

Marian Jo Anderson and Robin Beatrice Seeley were blessed by Elders Newman and Harvey.

On August 3, Pastor Harvey baptized Cheryl Marie Harvey, who was confirmed by her grandfather, Homer E. Harvey and B. R. Harvey; Patrick Dean Wade, who was confirmed by Elders Ray Smith and B. R. Harvey; and Jacqueline Tyler, who was confirmed by Elders B. R. Harvey and Homer E. Harvey.

On August 10, Charles Dodds of Point Edward, Ontario, was guest speaker.—Reported by MINNIE M. DODDS

Baptisms Follow Series

CAMDENTON, MISSOURI.—Elder Peter Harder of Nevada, Missouri, held a series of meetings beginning April 13, followed by two

weeks of cottage meetings in nonmember homes. On May 4, a baptismal service was held and the following were baptized by Brother Harder: Richard D. Buffalow, and Ruth Bell and daughters Arna Jean and Betty Lynn. On the same day Janis Lee Bell was blessed by Elder J. C. Mabbott.

One June 8, Terry Dean, son of Mr. and Mrs. R. D. Buffalow, was blessed by Elder Mabbott.

Janis Lee Bell and Jeannie Louise DeWitt were baptized June 22 by Gomer T. Richards.

Because of a help shortage, progress on the building program is not too great. However, the interior of the chapel is completed and stone is being applied to the exterior.—Reported by MRS. GOLDIE MUNRO

New Pastor

HUNTSVILLE, MISSOURI.—L. D. Burton succeeded Duane Wheatly as branch pastor when Brother Wheatly and family moved to their new location.

Lydia Burton has charge of church school succeeding Forrest Swall, who with his family left Salisbury to attend Columbia University.

Several attended youth camp in August. Members are scattered, and attendance is small.

Brothers W. Guthrie and Alan Tyree have ministered to the group, and speakers from Columbia, Independence, and other places have visited.—Reported by MRS. KATHRYN PEARL JACKSON

New Branch Officers

HOUSTON, TEXAS.—Officers elected at Houston Heights Branch on August 13 were Arthur L. Funk, pastor; Lynn Mitchell, treasurer and solicitor (sustained); Ina F. Barksdale, branch secretary, church school secretary, and flower chairman; Ben Oliver, church school director; O. H. Barksdale, assistant and publicity director; Nettie Tischer, women's leader; Berneice Oliver, assistant and young adult supervisor; Earl Porter, music director; Sam Harper, branch recorder (sustained); Lynn Mitchell, solicitor (sustained); Helen Hoyt, book steward; Nettie Tischer, historian (sustained); Ed Thompson, branch auditor; Ryla Salander, custodian; Vernon Suggs (appointed by pastor), junior church pastor; Dewey Withrow, assistant; Ira Snedeker, adult supervisor; Muriel Porter, children's supervisor; Thelma Williams, Zion's League leader; Sharon Porter, branch librarian.

Elder Jack Evans, district president and missionary, presided.—Reported by INA F. BARKSDALE

Nine Baptisms

TWINING, MICHIGAN.—Nine persons were baptized in the Rifle River near Omer, Michigan, June 29. Eight were baptized by Elder Alick A. Morgan, and one by Priest Leonard Barr of Detroit, Michigan.

Those baptized were Beverly Jean Steward, Sandra Kay Rittenberg, Carol Ann Rittenberg, Virginia May Bessey, Sandra Kay Bessey, Olive Bessey, Kenneth Louis Bessey, and Judith Darlene Bessey, who joined with the Twining Branch, and Mrs. Samuel Prevost who was enrolled with the Whittemore Branch. Elder John Barr of Whittemore assisted at the service.

They were all confirmed at the evening services at the church in Twining, with Elder Elmer Norton, pastor of the Tawas City Branch, and Brother Barr assisting the pastor, Elder Morgan.

Glenda Kay, infant daughter of Mr. and Mrs. Gary Heska, was blessed by Elders Morgan and Norton at this service.—Reported by EVAH N. VAUGHN

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New Branch Officers

CHETEK, WISCONSIN.—Election of officers for the branch was held August 17. District President Wesley Elvin was in charge. The following officers were elected: Elder Willis Metcalf, pastor; Ira Calkins and Earl Stanford, counselors (chosen by pastor); Viola Rundel, secretary; John Rundel, financial agent; Jess Butcher, church school director; Maud Mair, women's leader; Earl and Elvira Stanford, young people's supervisors; Earl Stanford (sustained), branch solicitor; Leda Colbert (sustained), recorder; Carrie Rogers (sustained), historian; Frederick Atwood (sustained), book steward; Leda Colbert, publicity; Earl Stanford, Paul Parrish, John Calkins, and Kenneth Halloway, building committee; Kenneth Halloway, auditor; Arlene Rundel, music director.—Reported by LEDA COLBERT

New Missions Organized

SEATTLE, WASHINGTON.—In this Rainier branch business meeting, held August 13, the following were elected: D. E. Coleman, pastor; Elders Charles Powers and George Skoor, group pastors; Damon Hillery, church school director; Mel Plumb, junior church pastor; Phyllis Powers, women's leader; Dale and Gladys Anway, Zion's League leaders; Olive Price, music director; Myrna Selzer, secretary; Evan Powers, treasurer; Andy Christie, book steward; Ruth Selzer, publicity, historian, and drama director; Hector Durocher, branch clerk (sustained); Clark Coleman, bishop's agent (sustained); Hallie Smiley, auditor.

Since July 1 the following have been baptized: Donna Jo Reed, William Illi, Jacqueline Galland, and Lois Mattix. Babies blessed were the two Reed babies, Michele Rathbun, Jack English, Jr., Brenda Louise Hillery, Ronald Husa, and Mark Schilling. At reunion Elder D. E. Coleman was ordained a high priest on August 3 by Bishop Livingston and Apostle Percy Farrow.

The branch has added a new heating system, and remodeled and decorated the kitchen.

A new mission is in process of organization in the Renton vicinity. Another mission recently organized from Rainier is White Center, now a branch.—Reported by RUTH SELZER

New Group Is Active

SYRACUSE, INDIANA.—A group of Saints has been meeting since February 9. Several cottage meetings have been held in the home of Arthur and Hesper Folger, and the group was able to get the Union Hall in Syracuse. This hall is just across from the Pickwick Theatre. On March 1 the film "Other Sheep" was shown. Brother Donald Cole of the Fort Wayne group has been appointed pastor.

The first Communion service was held in the home of Reather Hooper on April 27. A Communion set was purchased, and regular services are now held.

Cary Harper Peck was blessed March 2, and during a missionary series, Becky, William, and Wayne Oesch were blessed. They are children of Mr. and Mrs. William Oesch.

The women's department was organized on May 25. Hesper Folger is the leader, with Ruth Penland as assistant. Olive Oesch is secretary-treasurer, and Carol Cole is ways and means chairman. The women plan to meet once a month until the new year begins.

June and the first week of July were spent in preparation for a missionary series by Ed Barlow. On June 12, the young people from Wabash, South Bend, Mishawaka, and Fort Wayne met in Syracuse and distributed pam-

phlets and literature. A swim and lunch followed. There were twenty-four young people present.

The Wabash Saints have provided music, and use of a portable electronic piano. Average attendance at the series was thirty-five and at two meetings forty-six persons were present. At the close of the meetings, the group decided to meet weekly.—Reported by RUTH PENLAND

Begin "Crusade" Series

CHICAGO, ILLINOIS.—On August 8, the men of the Chicago District met at Brainerd Church for a ten-dollar a plate dinner. More than sixty men attended, the majority priesthood members. The purpose of the dinner was to raise funds for the coming evangelistic series with Brother Al Pelletier as the speaker.

The "Crusade for Christ" series began September 7. It was held at the Calumet High School, located near Eighty-third and Throop Streets.—Reported by ELBERT R. SERIG

Improvements to Church Building

NEVADA, MISSOURI.—The Nevada church has made advances this year. Vacation church school was held for two weeks, the first of June. A new Gulbranson organ was purchased and paid for. The church has been redecorated by the members, and much finishing work has been done in the lower auditorium.

District women's meeting was held March 18. The women's departments have held bake and rummage sales several times, and also ice-cream socials.

Many members attended reunion in Racine. Two were baptized while there. They were Georgia Jane Pyle and Marion Earl Nickles. Marion Earl was confirmed by Elder W. D. Stukesbary the following Sunday morning. Georgia Jane's confirmation was by Elder James Jones on August 17.

E. M. Curtis was ordained an elder on August 17 by Patriarch E. E. Gamet.

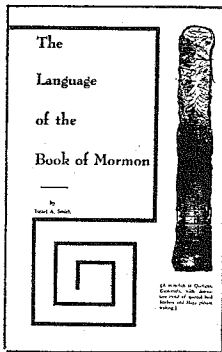
Many attended conference at Butler on August 10.—Reported by MRS. LURA LASHLEY



SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. William Shotton of Peoria, Illinois, observed their sixtieth wedding anniversary on July 5 with a potluck dinner at Bradley Park, followed by a reception in their home. The Sunday prior to their anniversary, Elder Raymond Wrigley gave a special sermon for them. Elder C. Ed. Miller gave a brief tribute to them at the dinner.

William Shotton and Lillie Barker were married on July 5, 1889, in Pittsburgh, Pennsylvania, by Elder Miller. He was present on their fiftieth as well as their sixtieth wedding anniversary. Both are active members of the Reorganized Church. At present Brother Shotton is visiting elder of the Peoria Branch. They had ten children; seven are living and were present for the anniversary observance. These are Mrs. Russell Hill of Chandlerville, Illinois; Mrs. Herbert Hubler of Coffin, Illinois; James A. of Bartlesville, Oklahoma; Wilfred of Lodi, California; Mrs. James Lawler, Mrs. Frank X. Smith, and Robert, all of Peoria. They also have twelve grandchildren and eleven great-grandchildren. Two of their sons are members of the priesthood.



THE LANGUAGE OF THE BOOK OF MORMON

This material was originally printed in the *Saints' Herald* in 1942. Its author, the late President of the church, Israel A. Smith, had carried out an intensive study of the archaeological studies of the Book of Mormon with relation to its language. The tract form, appearing for the first time, is now available

for 25 cents. This is a valuable study which compares actual characters from the plates with transcriptions from non-Mormon works of Egyptian writing of similar age. A fine reference work.

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Stride is not just for young people. It is about young people all over the church, and for all of their leaders and friends as well as the youth themselves. If you are entrusted with the guidance of youth in your home, branch, or community, then *Stride* will be valuable for you in your direction of their activities.

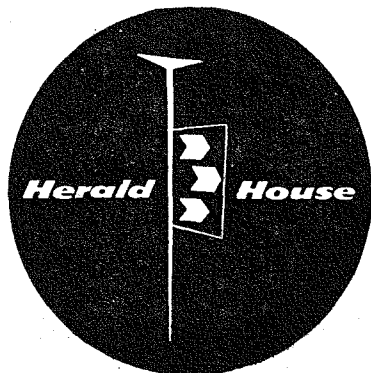
Articles and features by leading experts in many fields who are vitally interested in the church stimulate and encourage young folks to think and act as Christian men and women. Carefully selected and prepared for ministry to the maturing generation, the material in *Stride* is well worth your consideration in youth work.

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Bulletin Board

Church Radio Series in Bellingham, Washington

We would like to call the attention of our church members in the area of Bellingham, Washington, to a weekly series of programs being broadcast on Station KENY of that city. KENY broadcasts on a frequency of 930 kilocycles, and the programs are heard each Sunday morning at 8:00 A.M., with Evan A. Fry as the speaker.

Arrangements for this series were made in co-operation with the station owners, Mr. and Mrs. Tom Haveman, who made the time available. The pastor of the Bellingham Branch is Mark Anway.

CHARLES F. CHURCH, JR.
Radio Director

Notice to Members in Ontario

Mrs. R. Bower, 530 Alfred Street, Pembroke, Ontario, would like to contact members living in the Upper Ottawa Valley area (including Deep River Atomic Energy town-site, Chock River, Petawawa Military Camp, Faymont Air Force Station, Pembroke, Renfrew, and Eganville). She hopes more members can be added to the small group in Pembroke.

Attention: Students at Western Michigan University

Students at Western Michigan University, or others attending colleges near by, are urged to contact Jack Seilheimer, 601 Reed Street, Kalamazoo, Michigan. He would like to have the names of all in his area who would be interested in affiliating with the Liahona Fellowship.

Serviceman's Address

Pfc Victor I. Cross
R.A. 16558772
H/S Company 293 Eng. Bn. Const.
(DIR)
A.P.O. 34, New York, New York

Victor is stationed in Baumhold, Germany. Members in that area are urged to contact him.

REQUESTS FOR PRAYERS

Members of the Kankakee, Illinois, Branch request prayers for Mrs. Cora Olson, Mrs. William Green, and Deacon Clinton Rogers, who are hospitalized.

Prayers are requested for Marguerite Dickey Bridger of Phoenix, Arizona.

ENGAGEMENTS

Springer-Davenport

Mr. and Mrs. Glen Davenport of Myrtle Point, Oregon, announce the engagement of their daughter, Dorothy Louise, to Richard Earl Springer, son of Dean Springer, also of Myrtle Point. The wedding will take place September 21 at the Myrtle Point Reorganized Church.

Evers-Hunt

Mr. and Mrs. Gerald B. Hixon of Kansas City, Missouri, announce the engagement of their daughter, Connie Letha Hunt to William Royce Evers, son of Mr. and Mrs. William Evers of Independence, Missouri. Both Connie and Royce are graduates of Graceland College and have been attending the University of Missouri. The wedding will take place November 2 at Liberty Street R.L.D.S. Church in Independence.

Lair-Kirk

Mr. and Mrs. Robert Kirk of Miami, Oklahoma, announce the engagement of their daughter, Glenda, to Gary R. Lair, son of Mr. and Mrs. Raymond W. Lair of Commerce, Oklahoma. Glenda, a 1956 graduate of Graceland, is attending Kansas State Teachers College in Pittsburg; Gary is a

student at Oklahoma State University. Both will be graduated in the spring. A summer wedding is planned.

Carlile-Barnhardt

Mr. and Mrs. Cyril John Barnhardt of St. Petersburg, Florida, announce the engagement of their daughter, Lois Yvonne, to Dwight Blaine Carlile, son of Mr. and Mrs. Dorrance V. Carlile of Independence, Missouri. Lois was graduated from Graceland in 1958 and Dwight in 1955. He received his degree from the University of Missouri in 1957 and also attended the University of Kansas City before entering the Air Force. The wedding will take place October 12.

WEDDINGS

McPherson-Booker

Joyce Ann Booker, daughter of Mr. and Mrs. W. R. Booker of Evergreen, Alabama, and Gordon D. McPherson, son of Mr. and Mrs. J. G. McPherson, also of Evergreen, were married August 16 at the bride's home, Elder Earl Brooks officiating. They are residing in Pensacola, Florida.

Boles-Arnold

Katherine Elizabeth Arnold, daughter of Mr. and Mrs. Ralph S. Arnold of Springfield, Missouri, and Robert Edward Boles, son of Mr. and Mrs. Edward Boles of Chadwick, Missouri, were married August 28 at the Reorganized Church in Miami, Oklahoma, Elder B. F. Kyser officiating. They are making their home in St. Louis, Missouri, where Robert is an instructor at Ritenour High School.

Anderson-Enix

June Margaret (Gladys) Enix, daughter of Mr. and Mrs. Fred Enix of Gravette, Arkansas, and E. Ronald Anderson, son of Mr. and Mrs. Everett Anderson of Rich Hill, Missouri, were married August 17 in a double-ring ceremony at the Reorganized Church in Rich Hill, Elder Arlie Allen officiating. On August 24 they left for Huslia, Alaska, where the groom will teach in the elementary school.

Vickrey-Risler

Elaine Risler, daughter of Mr. and Mrs. William Risler of London, Ontario, and J. William Vickrey, son of Mrs. Josephine Vickrey of Independence, Missouri, and the late Mr. Ralph Vickrey, were married August 23 in a double-ring ceremony at the Reorganized Church in London, High Priest A. W. Sheehy officiating. The bride is a graduate of London Teachers College. The groom, a graduate of Graceland and Central Missouri State College, is now attending the University of Denver. They are residing in Denver.

Fishel-Sargent

Judy Sargent of Halfway, Oregon, and Russell Fishel of Vancouver, Washington, were married August 11 at the Reorganized Church in Hagerman, Idaho, Elder Cecil Gilmore officiating. They are making their home in Halfway.

BIRTHS

Mr. and Mrs. Carl VunCannon, Jr., of Mount Pleasant, Michigan, became the parents of a son, Carl Winston III, on June 27. He was blessed on August 10 by his maternal grandfather, Elder A. Paul Winans, and Elder Ray Rosevear. Mrs. VunCannon is the former Leta Winans.

Mr. and Mrs. Richard C. Hutchison of Inglewood, California, became the parents of a daughter, Jennifer Judith, on December 15, 1957. She was blessed on March 30 by Elders Glen Holmes and Earl Peters.

Mr. and Mrs. Jim Carmichael of Inglewood, California, became the parents of a daughter, Lisa Marilyn, on January 20. She was blessed on March 30 by Elders Don Pike and Perry Woods.

Mr. and Mrs. William Huffman of Manteno, Illinois, announce the birth of a daughter born on August 18 (name not given).

Mr. and Mrs. Wendell Eike of Reinbeck, Iowa, announce the birth of a daughter, Shelly Kay, born August 8. Mrs. Eike is the former Doris Dillon.

DEATHS

ALLEN.—Robert F., was born January 6, 1888, near Clitherall, Minnesota, and died July 31, 1958, in Albany, Oregon. He was married to Alice Curtis on February 24, 1914. They lived on a farm near Vanscoy, Saskatchewan, until 1925, when they moved to Oregon, where he farmed until ill health forced him to take lighter work. He then operated a grocery store until his retirement about a year ago. He had been a member of the Reorganized Church since 1918 and served in the office of deacon.

He leaves his wife, Alice; a daughter, Mrs. Lloyd Yoder of Eugene, Oregon; and two sons: Erwin of Oceanlake, Oregon, and Seymour of Shedd, Oregon; a sister, Beatrice Huggett of New Westminster, British Columbia; a brother, Odes Allen of Vanscoy; and five grandchildren. Funeral services were held at the Fortmiller-Fredericksen Chapel in Albany, Elder John L. Henderson officiating. Interment was in the Alford Cemetery near Harrisburg, Oregon.

HALL.—Clara Mabel, daughter of Israel and Phebe Brown Gates, was born January 8, 1871, in Canochet, Rhode Island, and died July 4, 1958, at the Margaret Edward Anderson Hospital in Westerly, Rhode Island. She had been a member of the Reorganized Church since August 16, 1896, and had lived in Westerly for more than fifty years. Her husband, Frederick L. Hall, preceded her in death.

Surviving are two sons: Dutee J. of Washington Depot, Connecticut, and Stephen I. of Lexington, Kentucky; a daughter, Mrs. Phoebe H. Ullman of Westerly; and a brother, Charles I. Gates of Milton, Massachusetts. Elder Lester I. Tacy, assisted by Reverend Harold R. Crandall of the Seventh-Day Baptist Church, conducted the funeral. Burial was in Oak Grove Cemetery, Ashaway, Rhode Island.

RIMMER.—Jesse Calvin, was born December 24, 1881, in Martinsville, Missouri, and died August 24, 1958, at the Independence Sanitarium. On February 6, 1913, he was married to Eva Rachel Hansen, who survives him. They spent their early years of marriage on a farm, moving to Independence in 1926. Before his retirement two years ago he was an employee of the Independence Stove and Furnace Company. He had been a member of the Reorganized Church since October 17, 1915.

Besides his wife he leaves two sons: Calvin of Aruba, Netherlands Antilles, and Norman of Independence; two brothers: Edgar of Sacramento, California, and Charles of Acampo, California; three sisters: Mrs. Etta Carter and Mrs. Stella Hamlin of Manhattan, Kansas, and Mrs. Lillie Morgan of Eugene, Oregon; and six grandchildren. Funeral services were held at Speaks Chapel in Independence, Elder Evan A. Fry officiating. Burial was in Mound Grove Cemetery.

KIVEL.—Oscar M., son of Mr. and Mrs. Peter Kivel, was born November 19, 1919, and died July 23, 1958, in the Bad Axe, Michigan, Hospital after a long illness. A veteran of World War II, he served in Guadalcanal, New Guinea, and the Northern Solomons. He received the good conduct medal, American theater ribbon, Asiatic Pacific theater ribbon with three stars, purple heart, victory medal, and the combat infantry badge. In 1948 he was married to Shirley Will, who survives him. They made their home in Harbor Beach, Michigan. He had been a member of the Reorganized Church since childhood.

Besides his wife he leaves two daughters: Judy and Laurie, and a son, Elmer, all of the home; his parents of Elkton, Michigan; four sisters: Mrs. Doris Dickinson of Harbor Beach; Mrs. Freida Esch of Pigeon, Michigan; Mrs. Helene Mendell of Lincoln Park, Michigan; and Mrs. Reatha Laurance of New London, Connecticut; and two brothers: Orville of Harbor Beach and William of Elkton. Funeral services were held at the Reorganized Church in Harbor Beach, Elders John C. Rogers and Donald Richards officiating. Graveside services were conducted by V.F.W. Post 9344 of Harbor Beach. Burial was in Rock Falls Cemetery, Harbor Beach.

MELCHER.—Corra, was born March 18, 1876, at Portsmouth, Ohio, and died July 22, 1958, at Wellsburg, West Virginia. She was baptized into the Reorganized Church on May 17, 1914, and was a charter member of the Wellsburg Branch.

Surviving are five sons: Willard, Lloyd, Frank, Lawrence, and Otto; and two daughters: Virginia Atwell and Margaret Wilson. Evangelist Samuel Zonker conducted the funeral service. Burial was in the Brooke Cemetery at Wellsburg.

Letters

Answered Prayers

Last December 17 while driving home from work I was seriously injured in an automobile accident. I have been told (the injury affected my memory so that I cannot recall what happened) that I caught my left rear bumper on the right rear bumper of another car, then side-swiped still another car and crashed into a tree. The car was demolished, and I believe that only through prayers and administration was my life spared. I know the members of my branch fasted and prayed for me, and I was told that during administration Brother A. H. D. Edwards, Sr., saw the angel of death fly out the window. I was unconscious for two weeks and only semiconscious the following three weeks. But I can now stand and testify that I am a living witness that God does hear and answer prayer.

I have always had great faith in the principles of the gospel. After reading *With the Church in an Early Day* I felt very small and insignificant. However, I read there that if people would write their testimonies down, they might be of value to others, so I am writing mine with the hope that it will be of benefit to someone who reads it.

I will appreciate the continued prayers of the Saints that I may someday get my memory back.

MRS. LEONA KLEIN

Baltimore, Maryland

Note of Thanks

Mrs. Charles M. Miller (Pheba) of Walla Walla, Washington, wishes to thank those who remembered her in prayer following the request which appeared in the *Herald* several months ago. She also appreciates the cards and letters she received. She is now a patient at the Walla Walla General Hospital.

NELL M. LUTZ (her daughter)
Denver, Colorado

What Happens After Death?



Another billfold-size tract is now available, thanks to George Knotts, the creator of the first one, *I Will Build My Church*. We feel sure that you will find a great deal of use for this compact little tract.

George, professionally, is an artist; so the illustrations used in the tract are his design. But also George is a missionary; so the script was developed by him, too.

We have other tracts which tell the same story as this one, but they are in much greater detail. This one is a fine summary to be given away following a cottage meeting or church service in which the subject has been more fully discussed. It is a guide to Bible study and includes a visual chart (on an inside page) that gives an over-all view of the sequence of events.

The single copy price is 2 cents. This is reduced to as low as 1 cent in quantities. Secure the exact prices on quantities for your 1958 Tract List. The Tract List is free; write for one if you do not have it.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

THE DECEIVED

The foolish and obtuse are often deceived by others; the shrewd and quick are often deceived by themselves.

—G. P. R. James

LAND OF ZION

A young Englishman, visiting in the Jackson County area, was reported to have said: "This part of the country is as green and beautiful as England, so I do not feel so very far from home." Truly, the frequent rains of the summer have kept the lawns and trees, and indeed all greenery, in excellent condition. Homeowners even protest that they have had to mow their lawns twice as frequently as in other summers. But the general beauty of the place at this time is beyond question.

Things grow here—things that will sustain life. Every acre, every square foot of this land has a productive capacity for the good of man. Deserts have their beauty, and the barren mountains are glorious at sunrise and sunset; but theirs is a beauty of death.

The beauty of the prairies is a beauty of life. It makes a home for man where he need not be afraid of perishing for lack of food and water. Residents of Independence and

the surrounding area have been happy and proud to be able to show to all visitors a land so fair, so rich in resources for the support of life.

L. J. L.

DEFINITIONS

Training means learning the rules. Experience means learning the exceptions.

—Indianapolis Times

THE STOP LIGHT

Most sermons have some inspiration in them though the channel through which it flows is clearly visible. Careless preparation can never be concealed by a generous use of words. Poor terminal facilities are tolerated by too many preachers. The red stop light showed plainly when the speaker began to repeat. But he was either color blind or looked the other way. Words fitly spoken are like "apples of gold in pictures of silver," but there is quite a difference between an immortal speech and an everlasting message.

C. B. H.

UNAPPRECIATED

I have learned silence from the talkative, toleration from the intolerant, and kindness from the unkind; yet strange, I am ungrateful to those teachers.

—Kahlil Gibran

THE ART IN BREVITY

It takes intelligence to know what to put into a speech or a painting. The real art comes in knowing what to leave out. Almost anyone who hears or sees knows when you have spread it on too thick.

C. B. H.

BARTER

Science can give mankind a better standard of living, better health, and a better mental life, if mankind in turn gives science the sympathy and support so essential to its progress.

—Vannevar Bush

CLIFFORD R CRAVEN
 305 NICHOL
 LEE, S SUMMIT MO
 09965-2-59
 H

GENERAL CONFERENCE BULLETIN

A new, streamlined newsletter, to be published daily at Herald House during Conference, will keep your relatives and friends informed of the happenings here at Independence. This paper will be mailed every day all over the world, wherever there are subscribers, and the entire church membership will benefit by this informative summary of affairs at General Conference.

Surface mail, United States only

\$1.50

Air Mail

United States, Canada, Alaska, Mexico, Hawaii

\$1.75

England

\$3.30

Norway, Germany, Holland

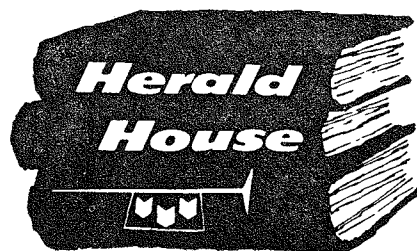
\$3.40

Australia, New Zealand

\$5.60

Society Islands

\$6.25



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SAINTS' HERALD

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Steps
to
Learning

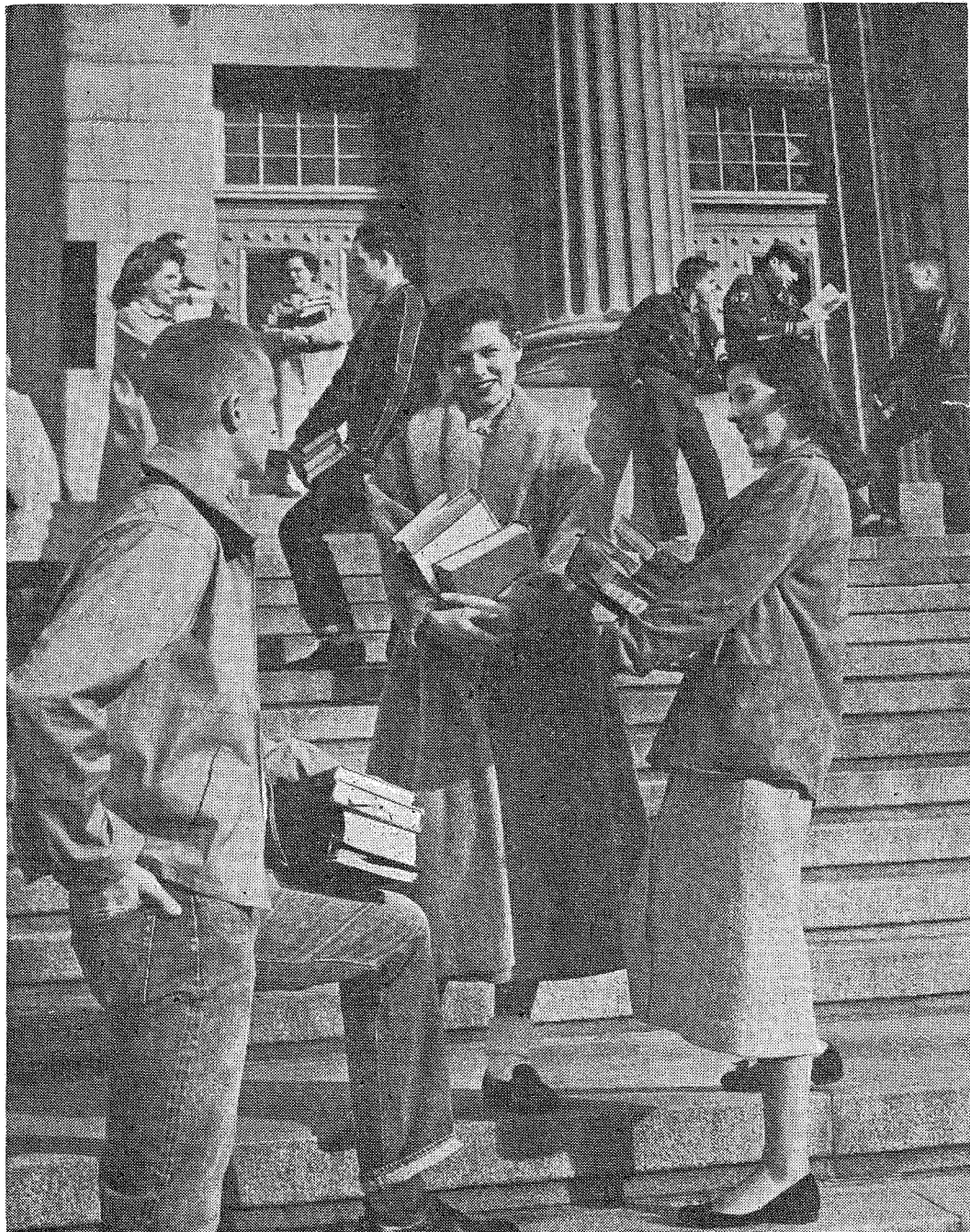
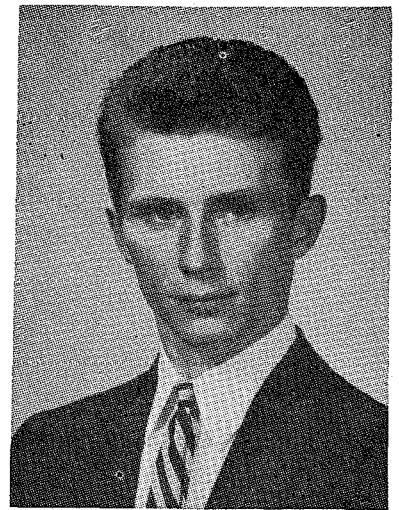


Photo by Marion Pease

www.LatterDayTruth.org

James E. Lancaster, Jr.



A NEW CHURCH statistician is beginning his duties at church headquarters this month. He is James E. Lancaster, Jr., of Detroit, Michigan.

Brother Lancaster was formerly employed as a statistician with Michigan Bell Telephone Company. He completed work for his B. S. degree in mathematics at Wayne State University in 1955 and received his Master's degree in mathematics from the same university shortly before coming to Independence. He is also a graduate of Graceland College.

His scientific turn of mind includes his hobbies. He is an amateur astronomer and has built an astro-camera. He enjoys reading science fiction and ancient history.

During the Korean war, Brother Lancaster served as an artillery officer in Hawaii and Korea.

In 1956 he was married to Beverly Ann Moore.

Brother Lancaster's church activities have included a wide range of responsibilities from church school teacher to missionary co-ordinator. He was ordained an elder in 1955.

"It would be difficult to put my finger on one particular experience from which I draw my desire to serve the church," he said. "In looking back, it seems that due to the good influences of my home and parents I have always recognized a responsibility toward serving the church.

"I believe that in serving his Creator a man is engaged in the most worth-while purpose for which this life can be spent. I feel happy that under General Church appointment I will be able to serve to a fuller extent in the building of the kingdom."

Small Building Will Serve Music Faculty and Students

A New Building for Graceland

A NEW BUILDING is going up on the Graceland Campus. It will temporarily be used by the music department.

The structure will be all steel. Its dimensions will be forty by one hundred feet. The building was started in July. Due to excessive rain, early construction work was slow. The building will probably be finished in time for the second semester.

Included in the building will be a tiered practice room to be used by the band, orchestra, and choirs, a classroom, and four or five studios for private instruction. There will also be several music listening rooms, storage, and rest rooms. Members of the music faculty will occupy the music studios and use them for instruction.

Marietta Hall, which was formerly used for music instruction and practice, will still be used for individual practice sessions.

Graceland's campus plan for future development includes a large fine arts building which will provide for all music activities. When that building is erected, the small building now under construction will be converted into a much-needed

storage building for the buildings and grounds department. With this in view, the new building is being constructed adjacent to the heating plant area, just east of the tennis courts.

The new music building is being constructed by a local contractor.

Authors in This Issue . . .

Dr. L. O. Brockway (page 5), high priest, Ann Arbor, Michigan

Sp4 David A. Russell (page 8), priest, Ft. Benjamin Harrison, Indiana

Paul A. Wellington (page 10), assistant editor

Roger Yarrington (page 11), assistant editor

Millard Payne (page 12), priest, Houston, Texas

Mrs. S. A. Burgess (page 14), chairman, General Department of Women

Pearl Wilcox (page 16), Independence, Missouri

Harold Short (page 19), Anaheim, California

Recommending Remedies

HAVE YOU EVER HAD an ailment and been told of a "sure cure" which has been "in the family for years"? Perhaps the testimony comes from a fine, intelligent, and honest person whose grandmother got this choice remedy from a neighbor whose source was an "Indian medicine man." Or it may come from some person whose sympathies are outrunning his judgment. He really wants to be helpful; so you name your trouble and he has the remedy.

Even more dangerous are the well-meaning people who have personally discovered some choice remedy for your chronic complaint. They may even claim some dream or inspiration aided them in its discovery. How can one resist trying out this remedy, especially when it is recommended with positive testimonials about "cures" obtained by others who had "exactly the same trouble"?

There is a law which prohibits practicing medicine without a license. The common practice of medicine is generally that of diagnosis and giving a prescription. The person who says that the symptoms described are "exactly the same" as he had, or as his aunt Julie had, is diagnosing. It is inadequate and unscientific; it is merely guesswork based on fancied comparisons of superficial symptoms, but in effect he makes a diagnosis. Upon this fragile basis for judgment he then prescribes the remedy, his time-tested remedy which is a "sure cure" for the trouble.

All this is done with the best of intentions, you understand, but it is none-the-less pure quackery. The fact that no money changes hands, since it is all done on the basis of friendship, keeps a lot of people out of jail. But the practice of medicine on this nonprofessional level is dangerous as well as unlawful. The "remedy" may produce harmful results and aggravate the disease, and also cause a delay in seeking proper care. It is an awful thing to lay on the conscience of any man the charge of bringing another to an untimely death as a result of recommending home remedies, but such a charge under some conditions seems valid.

From a booklet entitled "Facts You Should Know about Health Quackery," put out by the Better Business Bureau, the following is quoted with permission.

Unreliable Testimonials

Testimonials, to be of value, must be both honest and competent. Few lay persons are qualified to testify on medical matters. In so far as testimonials

ascribed to physicians are concerned, it is important to know the standing of those physicians and their qualifications as authorities on the type of product endorsed.

Government agencies generally place little confidence in testimonials from laymen. An official of the Food and Drug Administration who has investigated thousands of such testimonials has stated that they were practically worthless. He points out that some testimonials are given for pay of one kind or another; that others are given because people like to see their names or pictures in print; and that still other testimonials are furnished with honest intent by people who think they have been benefited when, in fact, they have received no benefit at all. Many have died of the disease of which they claimed to have been "cured."

In post office investigations of medical frauds, it has been found that well-meaning but ignorant laymen have given testimonials stating that a preparation consisting of a little sugar, salt, and water had cured them of almost every known disease and condition including bowlegs and diabetes. In another case, blind persons actually testified they believed they were growing new eyes by means of a vegetable compound consisting of olive oil, water, and alcohol.

Perhaps at no other time is a person so much in need of help and comfort as when he is sick or afflicted. The hope and help the gospel affords is good news to many at such a time. Jesus gave his disciples "power and authority over all devils, and to cure diseases" (Luke 9: 1).

James's Epistle conveys the apostle's concern for the distressed. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction" (James 1: 27). "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5: 14, 15).

A latter-day revelation (42: 11) adds this instruction: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy."

An enemy in this sense could be one who is not skilled in the use of herbs and foods. Best to leave the nourishing to doctors, nurses, and dietitians who have training and a Christian conscience. C. B. H.

Official

Anticipating General Conference

The women's classes will be held in the Conference Chamber at 9:45 a.m. each day, Monday through Friday. Mrs. S. A. Burgess, Chairman of the General Council of Women, will preside. Speakers will be Clifford A. Cole, Milton D. Broadfoot, Mrs. Roscoe E. Davey, Mrs. Arthur A. Oakman, Mrs. Elwin R. Vest, and Sister Burgess.

The reception for the women will be held Monday, October 6, at 4:00 p.m. in the Education Building. In charge of arrangements are Mrs. Elmer L. Armstrong, Mrs. C. A. Skinner, Mrs. E. Hale Haas, and Mrs. W. Wallace Smith.

Archaeological lectures, with slides, will be given daily (except Monday) at 4:15 p.m. in the Education Building. Speakers will be Clair E. Weldon, Roy Weldon, Paul

M. Hanson, Harold I. Velt, and Melvin L. Fowler.

Music classes will be held daily at 7:30 a.m., in the Auditorium Music Room. Speakers will be Arthur A. Oakman, Frank Hunter, Franklyn S. Weddle, Bethel Knoche, and Herbert Lively.

The report of the Elders' Classes in the *Saints' Herald* of September 8 was in error. "The Larger Areas of Stewardship," presided over by Elder Duane E. Couey, will be at 9:45 a.m. The sessions on "Enriching Spiritual Life" will be at 11:00 a.m. Elder L. Wayne Updike will preside at the later class.

C. D. NEFF

Conference Resolutions

Individuals and groups are sending in formal resolutions which they wish to have considered by the General Conference. This is good as it shows forethought and facilitates the handling of business.

However, this does not bring the resolution before the assembly. It must be called up by some member of the Conference who will move its adoption. If

From Lester I. Tacy:

The month of August proved to be an eventful one. The Southern New England District Reunion was an outstanding spiritual experience. I believe this was made possible by the excellent spirit of co-operation in the ministry as well as among the people themselves.

There were thirteen baptisms during the reunion and five more the week following reunion. According to my figures, this makes a total of thirty-two baptisms during the first eight months of 1958. We are "pushing" for fifty baptisms this year.

From Wichita, Kansas, comes the report of a successful three weeks' series led by Evangelist Harold I. Velt. Attendance was excellent—an average at-

seconded it will be considered at the proper time.

C. B. H.

Attention: Anyone Bringing Recording Equipment to Conference

It will not be permissible to make recordings of any part of the prayer meetings or the business meetings at the forthcoming Conference.

Sermons, special programs, and other activities may be recorded as space and other facilities permit.

THE FIRST PRESIDENCY
By F. Henry Edwards

Book of Mormon Research Project

There will be a meeting and class for all who are interested in working on the Book of Mormon Research Project, in room 302, Education Building, on Wednesday, October 8, 11:00 a.m. This class will be designed to give help to those who are already at work on some phase of research and to explain the purposes of this work to those not yet acquainted with it. Elder Roy E. Weldon will be the principle teacher in this class.

For the Committee
HERBERT M. SCOTT
Co-ordinator

tendance for each service of the series was 246. The religion editor of the *Wichita Eagle* attended the closing service and commented: "We worshiped Sunday morning with a congregation that completely filled the sanctuary." There were two baptisms at the close of the series and a number of fine prospects were added.

Conference Chamber Ready

The seats are all installed in the gallery as well as on the main floor of the Chamber and the aisle and platform carpeting has been laid. A dedication service has been planned for Sunday, September 21, which will give the seats and the public address and acoustical equipment a test in advance of Conference.

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Across the Desk

OF THE FIRST PRESIDENCY

From Harry W. Black, president of Kirtland District:

The past four years have been good ones in Akron Branch. Without going into specific detail, I'd like to list a few of the many blessings these years have brought. From 1935 to 1955, a period of twenty years, 81 persons were baptized. From 1956 to 1958, to date, 88 have united with the church. Since the congregation has moved into the new church building, attendance has increased from an average of 70 or eighty to 145 up to 160. Average attendance at prayer service has increased from eight to forty-four.

The Saints' Herald

Vol. 105 September 22, 1958 No. 38

EDITORS: *The First Presidency*: F. Henry Edwards, W. Wallace Smith; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Edi-

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L. O. Brockway

A Society under God's Laws

The people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them.—IV Nephi 1: 3, 4.

The "golden age," recorded in the first chapter of the fourth book of Nephi, is a period of two hundred years which had so little in the way of history that it is covered in two pages. There is no similar time in the history contained in the Book of Mormon, nor in any other history that we know, when such a long time could be described in such a short space. I have been greatly impressed with one of the basic reasons for the peacefulness and the progress and the prosperity of that people. That basic reason was repeated four times in the space of two pages which records the history of two hundred years. Some of you may have noticed one word repeated more than any other—the word "contention." The record says that there were no contentions and no disputations among the people.

Truth plus Love

I couldn't help thinking of the many evidences that we have of contention among people today, even contention among the members of our own congregations; for we have in common with many groups of people a strong tendency to find fault with each other. Most troublesome is our tendency to look upon other people among ourselves with some measure of delight when we can criticize them, forgetting that the admonition to "speak the truth" is accompanied by the condition that it be "in love." People who live under the laws of God will be marked by this trait, among other things, that they do speak the truth but only when it is accompanied by love. The bald or naked truth has no virtue in it, for the purpose of truth is to be found in the motivation for which it is spoken.

One of the very finest gifts God has provided for us is the right to be individuals; we may choose what we may become. There is no rigid pattern of conformity impressed upon us; we have the dignity of free men in choosing to serve and to worship God. And it is this dignity which makes human freedom precious! The right of choice is accompanied by the responsibility of self-discipline, for there can be no such right as the freedom of choice without the responsibility for the consequences of that choice. That responsibility includes especially the responsibility of disciplining ourselves in such ways that we take full advantage of the other gifts that God has made available to us.

The Search for Understanding

The extension of the love of God in its many ways calls from us the search for understanding him, to try to know and see why it is that such gifts should have been made available, to try to find what place there is for us in God's scheme of things.

There have been conditions set for this search for understanding. In the first place, we have to *ask*. Again and again in the only records that we have of the dealings of God with men there is the admonition that men shall ask. There must be volition, the desire: "Ask, and it shall be given; seek, and ye shall find." Also we are admonished that our asking shall be done in faith—that is, believing that we shall receive—for the idle questioner would not know the answer when it came. We have been admonished further that when we desire of God we should first turn over that desire in our own minds and then ask if it be right; we are specifically admonished against asking when we have taken no thought.

In another place, in the Book of Mormon, we are told that this asking must be with real intent, with the intention at least of doing something with the understanding when it comes. There is no reason that we should in any way disparage good intentions; the main trouble with good intentions (which pave the road to hell) is not found in the pavement but with the small amount of traffic "carrying through" in the right direction. Without good intentions there would never be any good performance. The failure to perform according to intention is not the fault of the intention; it is the failure to follow through. So it is that when we seek understanding of the purposes of Divinity for us and for other human beings and for this earth, we cannot expect any usable answer except we seek in faith with the intent to make some use of that answer.

The other basic condition, "faith" has been stated in another way in one place: "Ask in faith, nothing wavering." The proof of the goodness of the intention is found in the use we make of what we already have—that is, in living as well as we may, according to the small measure of understanding that we already have.

Petitioning with Purpose

It is pointless to ask for more if we don't use that which we already have. When I was a small boy back in Kansas, there was a lady in my neighborhood who was famous for the tremendous stock of goods with which her attic was filled—and this was an unusual attic. Many an attic is filled with junk, with the accumulation of worn-out articles that

any household gets, and for which it needs at least three moves and a fire to dispose of. Hers was different; her accumulation was of new things. Sometimes with her permission and sometimes without it, the small boys of the neighborhood went up there to look around, for this woman had the compulsion to attend every sale that was offered by the merchants in town. She had to buy anything that was sold at less than the usual price, far beyond any need that she had or any ability to use. She bought, accumulated, and stored; and the attic was a wonderful but weird and pointless place. So it is with us when we go shopping before God; there is no need to go asking, looking for more, except we have some understanding of the purposes for which we ask, except we have put to use some of that stock we already have from him.

These, then, are the conditions for the successful search: that we be willing to make an honest experiment in the use of what we shall get, and that we prove this by using what little we already have. Such a search with an eye single to the glory of God, to the fulfillment of his purposes in us, promises enlargement of soul. That search will cause us to have a responsive love toward God. When we see how much trouble God took to get this place ready for us, when we see the almost infinite plans and care that he took to provide this kind of world for us to live in, to provide us the place where we might grow as we choose and become what we choose to become, when we appreciate the infinite capacity of men who live under God, the unlimited capacity (and I mean that literally), then we must necessarily feel a responsive love toward him. That he took so much trouble to prepare this place, and to prepare and endow us, calls forth the most worthy love that we have.

One World with God

He has asked in return that we should love him with all of our heart and might and mind and strength. The curious thing is that as we undertake to live for him with heart and might and mind and strength, we find all of these things enriched and renewed within us.

Men who have begun to appreciate even in a small way the gifts of God and his purposes in giving them, and have felt love for him well up within their hearts, can in no way refrain from loving each other. They begin to feel a kinship with each other, a brotherhood, if you like, although that word has been somewhat worn out because it is so frequently misused. This is not the brotherhood of men who have banded together in order that they may force someone else to yield to them, but rather a kinship, a relationship with all the creatures of God. We find ourselves, then, living in a new world—not worlds which have me or you at the center. We are finally willing to merge our worlds into the same world with God at the center. It is this which makes us related to each other.

All of the men in a world which has God at its center are inescapably and unavoidably related to each other; and this is perhaps the first characteristic of a society of men who understand God. They feel this relationship to each other. They cannot live at cross-purposes; for if they acknowledge the goodness of the ways of God, they necessarily find that they are living among brothers. It is no wonder that the world of men described in the golden age of the Nephites should have had no serious contentions in it because for this period of two hundred years they lived under the influence of the teachings of Jesus.

I would like to suggest two other things about these men which flavored the society in which they lived. One of them you will have noticed: the disciples of Christ performed many

mighty miracles. Although the record spoke specifically of the healing of the sick and afflicted, even the raising of the dead, I would venture to suggest that the range of miraculous things that were accomplished by the disciples of Jesus Christ were by no means restricted to the alleviating of illness or to the strengthening of a broken arm or the restoring of physical life. I am sure that men and women who lived according to the description that is given there found powers of accomplishment within themselves that went far beyond the physical things that spring to mind when these miracles are mentioned. There were miracles of spiritual healing and of the strengthening and nourishment of life, although they were not described in detail here. I'm sure of this because these people had learned the greater obedience.

Men who love and have tried to understand God in any measure will find that there are two levels or stages of obedience. We recognize the lower level or stage in our own smallest children when we demand obedience from them. We teach them to be good and to be kind and to be true; but we teach them also to do whatever we tell them to do. We tell them, "Now don't run in the street," and because the measure of a small child's understanding is not great enough to comprehend the perils of modern city traffic, we don't try to tell them all about the behavior of the internal combustion engine which is guided by a fool. We simply say, "You stay out of the street." This is one level of obedience: You do what I tell you to because I know what is best for you. Men with only a small understanding of God look upon him in the same way—I must do this because God says so. This is a form of obedience which may be good for me, but the true goodness of obedience is to be found only when it leads me to a more complete understanding of the purposes of God, to an appreciation of his reason.

This suggests a higher level of obedience. "Take My gifts and endowments, use them to develop the power of a godly personality; acquire special skills of the spirit and mind and body for dedication to the kingdom, and join Me in the creative work of the abundant life."

Many suggestions from the printed Scriptures lead us to believe that it is a commandment of God that we should choose the use of his gifts that will make us grow into powerful personalities, finding satisfaction in the use of skills that we have disciplined ourselves to acquire, and feeling then a true companionship with God. In contrast is the servant who obeys only because he has been ordered and without the sense of companionship of friends who understand each other.

Knowing All Things

The second distinctive quality of the men of the "golden age" was their capacity for understanding the ways of God. Let me suggest two places in the written Scriptures which discuss this kind of understanding. In the fifteenth chapter of John, Jesus, speaking to some of his disciples, says that from that time forward he calls them no longer servants but friends. He has explained to them what his heavenly Father had taught him, and they are therefore expected to understand the purposes of his heavenly Father and to put those purposes to use according to the interpretation that they must make. Friends, companions, who share in some degree an understanding of their mutual purpose and who voluntarily choose to put those purposes into active exercise—not master and slave, not lord and servant, but companions joined together in an enterprise—bring joy and achievement and satisfaction to all the members of that companionship. What a contrast this is to what we find in the expressions of some of our own friends, and occasionally in our own life, when in periods of despair or despondency we look upon this life

as something to be endured and to be escaped from as quickly as possible. Perhaps our own despair does not reach that depth frequently; how much more often it may be that we find our life dull and boring, without sufficient purpose that we feel guided. The great danger of boredom is the almost complete escape from any kind of self-discipline to which this boredom inevitably leads. How very different this is from the picture Jesus held forth to his disciples.

The other Scripture is found in some words quoted from the teachings of John in the Doctrine and Covenants, Section 90. One phrase reads like this: "He that keepeth his [God's] commandments receiveth truth and light until he is glorified in truth, and knoweth all things." This is one of the finest phrases to be found anywhere in the Scriptures. Just think what "all things" include. I have some students who would feel delighted if they could know all things about even a small part of chemistry for one day, or physics or economics or mathematics or sociology or any of the departments of life into which our formal instruction is divided. The passing of any one group of courses at the end of a semester is not a purpose in itself; it serves a greater end. It is intended to build certain skills which may then be applied to the building of a life—to know all things and understand the relationship of things to each other, to understand that most complex thing called human living, to be able on the basis of this understanding and knowledge to gauge my own performance, to manage myself in such a way that I fit into the pattern of godly living and am able to serve in some truly significant way. Just think what it would mean to know all things! This promise is unequivocal; it is conditional but unequivocal: "He that keepeth the commandments of God shall know all things."

The Infinite Reach

This is a condition or a mark of obedience that we just never quite reach, and yet it is not equivocal at all. If we find ourselves short in our knowledge and understanding of things, then in some way we have failed to obey the commandments of God. I do not believe that a full knowledge of things is handed over as a reward of merit for a blind obedience to God; it is not a little gold star that is placed on a record card. The knowledge of things is the result of a use of the gifts and riches of the spirit and of the mind and of the body that God has endowed us with the growth and development of these gifts through use until we find that gradually our capacities have extended themselves, and we are able to think and act in ways that we couldn't before. This is what makes me speak of the infinite reach, the unlimited capacity, of men who live after the ways of Jesus Christ. When our lives have become truly a part of the way of God, then we have available to us resources that we can scarcely dream of, except through the search for understanding of God.

What kind of society is it that this kind of man would live in: men with infinite patience, mercy and tenderness, and yet firmness, not yielding in the face of the suggestion that "we had better provide for ourselves while there is time . . . we should take care of ourselves first"; men who love each other, who are as much devoted to their mutual welfare as they are to their individual welfare? I would try to sum this attitude under the phrase, "a social responsibility," or "a social conscience"—the feeling that I cannot be happy or content when those among whom I live are in any way less fortunately situated than I am. We use another phrase in our church for this consciousness. We call it "stewardship." It is an attitude of accountability to God for what we do with these gifts that he has given us. A society of men who wor-

ship God and live under his laws we might call a society of stewards. They live with an awareness of the great debt that they have to their heavenly Father and recognize that the only channels which are open for the discharge of that debt are the channels of service to each other. No wonder the Nephites of the "golden age" had no serious contentions, for they knew that all they had and all that they could be was a gift from God—not something they had earned.

A Society of Stewards

Did you ever stop to think that the gifts of God are not "paid"? They are not a reward of merit or virtue. If the opportunities and the goodness of life that you have were measured according to what you had earned, surely you have been overpaid! But God measures out not according to what a man has earned, but according to what he might be able to use well if he so chose. Men who begin to understand something of the munificent abundance that has been laid before them by God appreciate that there are purposes in the giving—a string attached, if you like, although it is more like a cable or strong rope by which all men are tied to the love of God. These gifts, so much beyond anything we have earned by our merit or virtue, are given that through them we might bless and serve other people. I think this is the reason we find in another place in the Scriptures the phrase, "In nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things." This phrase is found in a verse which describes the abundance of physical things which God has made available to men, and it is accompanied by the admonition that these things have been given for the benefit and use of mankind, to be used neither to excess nor extortion.

So it is that a society of men who have come to understand a measure of God are most of all characterized by their consciousness of their equal and joint rights before God. They have this sense of social responsibility and guide their several lives in the light of the social need, not according to the needs of one family alone and surely not according to the needs of one man alone, but according to the needs of the community or society. One of the major responsibilities that such men have is to demonstrate for men of less understanding the joyful features of life in that kind of group. We think of this kind of living as a demonstration of the kingdom of God on earth. The society which is living under the laws of God will attempt in the fullest possible way the demonstration of what the kingdom of God would mean if and when men choose to try its ways. A society of men who recognize their accountability to each other and to God for the gifts that he gave and for the use of them will move into a demonstration of what human life can be when it is balanced by all the qualities of love and intelligence and the anxious concern for mutual welfare. They will also demonstrate the creative ways of living that are open to such people. The results of life in such a society are to be measured by the kind of people that it develops.

Called to Right Living

It has been suggested that the value of a church organization is to be measured by the kind of people that are in it. I am not in full agreement with that statement, for I believe any church organization that is doing its business will have "bad" people in it. It must, because any church has as its basic purpose the serving of people who need help, who are in trouble; and if you call people who are in trouble "bad people," then the church must have bad people in it. It is true that the quality of a church organization can be determined by its success in finding people who need help and in helping them, and in giving them in turn the opportunity

to help other people. So it is that a society which is living under the laws of God will have in it people of vision, people who can testify as did the men of old—"Whereas I was blind, I now see." It will have rich people, and I mean rich in temporal things—"Ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good." It will have people of learning—"He that keepeth his commandments, receiveth truth and light until he is glorified in truth, and knoweth all things." It will have people of wisdom—"Those who fear me, . . . and serve me, . . . their wisdom shall be great." It will have people of nobility, people whose characters show forth the high and clear and good quality of their purposes in living. These traits—vision, riches, learning, nobility, wisdom—add up to just the conditions upon

which it may ever be possible for the kingdom of God to be manifested in the lives of the people of this earth. This is, then, a small sketch of the kind of living that we have been called to, for which this church stands, and it constitutes the very fabric of the church.

I pray that somehow we may be motivated by the desire for understanding of the purposes and ways of God, for in that understanding lies the way to the most abundant riches, far exceeding anything we have dreamed of. In this we may find satisfaction, contentment, joy, and peace; without this, we shall know only misery, suffering, and remorse. In the name of God—in the name of his Son—may we desire to understand him.

David A. Russell

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—John 1: 14.

THE HIGH POINT of the church year for military personnel stationed in Europe is the annual Reorganized Latter Day Saint servicemen's retreat held at the United States Army Religious Retreat House in Berchtesgaden, Germany. The European Command founded the religious retreat house in 1954 "to provide a suitable place and additional opportunities to develop a personal and intense awareness of the fundamental truths and significant qualities of character which are of value in moral and spiritual growth." It would have been difficult to have a better spot to accomplish this. Nestled in the midst of lofty Bavarian Alps—a setting such as would inspire a latter-day psalmist—one's thoughts naturally turn to God and man's relationship to him, and these words from the one hundred and twenty-first Psalm become appropriate:

*I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord.
Which made heaven and earth.*

In addition to nondenominational retreats for men, workshops, and conventions conducted by the Chaplain's Division of the European Command, provision is made for denominational retreats. We are very fortunate to have the Religious Retreat House available to us in light of the fact that it is set up to accommodate about 160 people whereas we average only about forty in attendance.

The 1958 religious retreat, held June 30 to July 4, used the theme, "Jesus Christ—Our Heritage and Our Hope." The staff this year included Arthur A. Oakman, apostle in charge of the European Mission; Dr. Lawrence O. Brockway, on a sabbatical leave from the University of Michigan; Anton Compier, bishop of the European Mission; and Vern Webb, leader of the German Mission. Theirs was an inspired ministry.

Serviceman's Retreat in Europe

The first session of the retreat was an orientation and theme presentation. Thereafter, the daily schedule began with a prayer and testimony service conducted by High Priest C. R. Taylor, followed by classes taught by Brothers Oakman, Brockway, and Compier. Afternoons were set aside for sight-seeing. Of the many guided tours available, three were chosen: a boat ride on the Koenigsee, a visit to the Eagle's Nest, and a trip into Salzburg, Austria. The Koenigsee is an emerald green, crystal clear lake which stretches between some of the steepest mountains in Germany. The Eagle's Nest, built as a birthday gift for Hitler, perches atop the peak of the 5,274-foot Kehlstein mountain and is a feat of engineering which required 3,000 laborers nearly three years to complete. Intended as a conference hall, not a residence, the Eagle's Nest offers on a clear day a magnificent view of the surrounding countryside which includes Salzburg, Austria. Salzburg, visited the third afternoon, is famous for its old-world charm, the Hohensalzburg Fortress dating back to 1077, the Salzburg Cathedral, and the home of Mozart.

In the evenings, round-table discussions were conducted to sum up the thoughts of the day. The traditional campfire, led by Dale and Marian Swall, ended each day's activities.

Excellent room accommodations and delicious meals at nominal cost were planned for the convenience of the retreatants. The total effect was conducive to worship, meditation, and relaxation.

Ours was a heterogeneous group. Of the 41 persons in attendance, there were 17 servicemen, 12 of whom are single; 4 civilian Army employees, including a general's secretary and three schoolteachers; 3 church appointees; 2 appointees' wives; 4 servicemen's wives; 7 children; 3 American tourists; and one German guest. Military rank ranged from private to captain, including a Canadian Air Force officer. Every section of the United States was represented. Members of the group at present are stationed or are living in five countries: Germany, France, England, Holland, and Turkey. We had two things in common, however—the church and military employment; these were what brought us together.

It is easy for service personnel stationed in foreign countries to feel cut off from the church and its ministry. The extent to which servicemen on isolated posts feel the need

for ministry was illustrated by George Vickerman, stationed with the Air Force in Turkey, who flew hundreds of miles to attend the retreat. Others who are not stationed near our church groups in Germany or England experience almost the same degree of isolation. Because of this, it was our high privilege to partake of the spiritual ministry of Apostle Oakman, who ministered to us in our loneliness and separation from the church. Brother Oakman reminded us, however, that physical separation from the church need not be separation from God. Brother Brockway, in his first class, brought a realistic approach by pointing out that the serviceman's problem is basically the same as that of the member of a large congregation—each must decide where he stands in relation to God and mankind and what his own particular contribution shall be. To the serviceman, these considerations merely assume a greater sense of immediacy. As one member who has been assigned to Paris for ten years pointed out, one really gets down to the fundamentals when one is isolated from family, friends, and branch life.

The stimulating classes and discussions provided us with much to think about in the days ahead. Brother Oakman, in his class "Fundamentals of Christian Theology," began by saying that the church is an extension of the body of Christ, that theology begins with a clear recognition in faith of the existence of God. The initiative, however, in knowing God rests with Him. The only thing we can contribute to our own salvation is the sin from which we need to be redeemed. We believe that God is. That he is the primary, inescapable fact of existence. That he is personal. That he is the Creator. We further believe that man was made with agency. In a later class, Brother Oakman said that the damnable characteristic of our age is that man takes a part of the truth and

mistakes it for the whole. We need not more science and art, but a new spirit with which to view reality—the spirit of Jesus Christ. The church offers a point of view—new eyes, new ears, a new heart.

In a subsequent discussion, Brother Brockway stated that every successful life must operate out of three basic affirmations: 1. God is. 2. With design he created men. 3. The only ultimate satisfaction lies in trying to understand God's purpose in him and striving to fulfill that purpose.

In the Communion service which closed the retreat, Brother Oakman said, "It was in the self-same intimate surroundings and the self-same spirit we feel here that our Lord partook of the last supper with the twelve . . . The primary question there was 'Lord, is it I?' . . . Each one of us from time to time asks himself the same question." This service was for several their first opportunity in many months to observe the sacrament of the Lord's Supper and was a fitting climax to five days of spiritual renewal, illumination of mind, deep and personal communion with God.

It would be impossible to adequately describe or evaluate the religious retreat in terms of individual lives. Intensity of feeling, degree and kind of need, background and experience vary with each individual. It is not enough just to say that it was good to be together after long months of separation. Beyond this, there was a general feeling that once again the gospel had met human need. There was a sense of fulfillment and an awareness that ours had been a unique worship experience. Growing out of this was a newer and greater sense of challenge, of the greatness of God and the work he would have us do. Perhaps this statement best summarizes the five days spent at Berchtesgaden: "The Word was made flesh and dwelt among us."

In attendance were Apostle and Mrs. Oakman, Dr. and Mrs. Brockway, Stella B. Omohundro, Bishop and Mrs. Compier and son Kees, Vern Webb, Vernon Cline, Jr., Norwood Oliver, PFC and Mrs. Gordon Wheeler, John and Carol Weir, Lt. and Mrs. Clifford Taylor, Barbara, Roy and Terry Taylor, George Vickerman, Ronald Romer, David Russell, Mr. and Mrs. Dale Swall, Harold Kirbyson, Alene Walter, Elbert Brown, Sgt. and Mrs. Lyle Fletcher, David Woodson, Richard Segner, Loyd Nail, John Pennington, Cecil Soper, Louise Weathers, Sgt. and Mrs. Kenneth Storms, David and Angela Storms.



What About Herald House?

By Paul A. Wellington

HERALD PUBLISHING HOUSE was established by leaders of the church early in the history of the Reorganization. It was to be the publishing arm of the church—the means of producing literature for missionary and educational purposes.

Through the years this task has been performed with varying degrees of efficiency and success—usually conditioned by personnel and financial status of the institution.

What about Subsidy?

Always, during its nearly one hundred years of existence, the publishing house has been dependent on its own profits for survival. Many an "old-timer" can recall the frantic pleas in the columns of the *Herald* for people to pay for their subscriptions so the publishing house could buy more paper or pay salaries. It was generally a "hand-to-mouth" situation.

During the past fifteen to twenty years, management has usually (primarily because of "boom times") stayed a little further away from the "hand-to-mouth" method of operating. But still Herald House continues to exist only because it stays solvent and operates within small profits from the sales of books and pamphlets and subscriptions.

In other words, the publishing house has been established to operate without subsidy from other church revenue. Not one dollar of tithing or other offering goes to buy any paper or machines or to pay the salaries of employees. The publishing plant has to pay its own way.

What about Prices?

Frequently, people who haven't really thought it through complain that Herald House prices are too high. Admittedly, prices are high—but not when compared with all other products on the market today. As has been pointed out before, you can buy a full year's subscription to the combination offer of the *Saints' Herald* and *Daily Bread* for the same cost as one full tank of high octane gasoline. During a year, most people buy over fifty tankful of gasoline without batting an eyelash—the equivalent of fifty of the combination subscriptions referred to above. The same tankful of gasoline would buy two full-year subscriptions to the youth magazine, *Stride*, or nearly three full-year subscriptions to *Guidelines to Leadership*. Actually, in a subscription you get a "heap" of good reading for a very small amount of money, comparatively.

Books nowadays generally sell for about 1¼ cents per page. In other words, a book of 200 pages would usually sell for approximately \$2.50. Can you find any better bargain in anything else you buy? Or can you find a first edition book by any publisher for any less? And tracts of thirty-two pages usually sell at about ten cents each, seldom more than fifteen cents. Of course, if you decide to give away 1,000 of them, that price is cut in half. Expensive? Can you buy a message or card of any quality for a friend for any cheaper price? Count up the costs of Christmas cards this Christmas and you'll discover you spend dozens of times more money for them than you spend on tracts in a whole year.

And how do Herald House prices compare with other religious printed materials? Arm yourself with some Herald House prices one of these days and go visit a Baptist, Methodist, or Catholic bookstore and see how they compare. Of course, we're not any cheaper. But we aren't any higher, either. And Herald House is "small stuff" compared to the larger religious publishers, and it doesn't have the volume sales that bring down unit costs. Why? Because as a church we're still small. Our materials must be distinctive to meet our own church's needs. And because they are distinctive, other churchgoers don't buy our material. We are dependent on our own members for our sales. We cater to meeting their needs.

What about Books from Other Publishers?

There are many books on subjects of interest to Latter Day Saints that are published by other publishers. So church leaders have established a committee to screen all books that might have value for us and then assign a limited number of them to reviewers. If a reviewer (usually an appointee or a member with specialized training in the field discussed in the book) favorably reports on the book, a few copies are purchased for sale. If members show a continued interest in the book, it is stocked on a rather permanent basis.

Some people feel that if there is anything good to be said we ought to say it, and if there is anything good to print we ought to print it. That may be all right ideally, but practically it isn't. We haven't that many writers, neither do we have the sales potential to do it. Because of the production of many fine books on the Bible and other general subjects by other publishers, we can specialize on more distinctive teachings.

God has commanded us to study "all good books." By culling the publications of the religious field, we are privileged to select the "best" and make them available along with our own publications.

What about Progress?

Herald is always in the process of trying to improve its service to the church member. Sometimes you may feel the opposite is true. During the past year we have converted over to a faster, more efficient method of addressing subscriptions to magazines. In the process of conversion, the work load became tremendously heavy and very complicated, and many members were irritated over delays in renewing subscriptions and starting new ones. But that period of conversion is now about over. The future should be much better in this area of service.

Another improvement that should be noticed by customers is earlier delivery of the *Saints' Herald*. With the new addressing machinery and a stepped-up schedule of printing, the *Herald* now leaves Independence thirty-six hours earlier than was previously possible.

The business and shipping departments have seasonal loads that sometimes almost bury them. Just before the beginning of a new quarter, the church school orders naturally are high—and around Christmas, the gift rush joins with the new quarterly orders to provide even greater sales. To some extent this can be alleviated by part-time help, but,

(Continued on page 18)

Church Couple in the News

Mr. and Mrs. E. B. Campbell

Help to Organize New Hope School for Retarded Children



Lois and "Ted" Campbell

NEWSPAPER READERS in Sarnia, Ontario, have read a lot about "New Hope School" in the past two years. Two names that have often appeared in the stories describing the growth of the school are E. B. and Lois Campbell.

Elder E. B. Campbell and his wife were charter members of the parents-sponsored Sarnia Association for Retarded Children when it was formed two years ago. In fact, Brother Campbell, who goes by the nickname of "Ted," was the association's first president, and Sister Campbell was chosen corresponding secretary.

The "New Hope School" for retarded children opened with nine pupils and one teacher in February, 1956. Soon a waiting list had developed. Now the school consists of thirty-one students and four teachers.

Brother and Sister Campbell give their time freely to this service project. Ted

is regularly employed at Mueller, Ltd., a plumbing materials supply company in Sarnia.

The Campbells stress that they are only two of the many persons who helped to get the school going. One of the prime movers of the organization was Frank B. Froud, public school inspector. The service clubs in Sarnia have been very generous in helping the school get a start.

Brother Campbell's duties as charter president and now as vice-president of the association include mostly administrative work and public speaking in the school's behalf. He estimates that he has spoken to about forty service groups, enlisting their aid for the school. The school idea has caught on very well, he says. It is now receiving regular support from a number of groups and is one of the organizations that receives financial assistance from the Community Chest.

The school is temporarily housed in one small building and parts of two other buildings. The association hopes for a new building in 1960. It has one school bus—donated by a local service club—and expects to have another this fall.

According to the many news stories concerning New Hope School (the name was Sister Campbell's suggestion), its success is a blessing to the community and its retarded children. A good share of the credit belongs to Brother and Sister Campbell.

"We believe in the work the school is doing," Brother Campbell said. "We have been guided by the Scripture, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

R. Y.



A Girl Guide
visits
with New Hope
students

No One Walks Alone

IN THE last few weeks the eyes of the nation have turned away from pressing domestic problems to the troubled areas of the Middle East. Earth satellites and the recession have been shoved into the background in the face of a possible world crisis. With our attention centered on the Arab nations, it seems a good time to re-examine our attitudes toward different racial and cultural groups than our own.

A recent article by Pearl Buck appearing in *Reader's Digest* contained many ideas bearing out the need for real brotherhood in the world. The article, centered around an adoption program for children of mixed racial parentage, pointed out how hundreds of Americans are throwing prejudice aside in favor of the warmth and happiness that a new baby—any baby—can bring into a childless home. She tells of a young Presbyterian and his wife still at a church seminary who applied for a half-Korean child. It was made clear to them that the adoption of this child might have an influence on what kind of pastorate they were offered after graduation. It did. The young preacher received a letter from a growing congregation informing him that the selection committee for their church had debated and discussed future ministers until only two were left. When the applications were surveyed for the final choice, the young minister and his wife were invited to accept the offer because they had adopted the little Korean boy. "There are Christians and there are Christians."

A World-wide Program

As members of a Zionite movement, we Latter Day Saints often fail to face up to the implications that are involved in any world-wide effort or program. The day will surely come, if we accept latter-day Scripture, when the church is taken into the four corners of the earth and established among all nations and peoples. This will necessarily involve a white minority—as almost two thirds of the world's people are dark-skinned. The children of Lehi, who are to have

such a significant role in the building of the Jerusalem, are themselves a dark-skinned people. Racial prejudice is a questionable luxury that Latter Day Saints cannot afford. This is true for the dark-skinned Saints as well as the fair.

Jewish Success

The Zionist movement among the Jews, which has made such historic progress during our lifetime, is a good example of problems that we must someday face. The Jews of northern Europe, particularly from Germany, brought to Palestine a rich heritage of great scientists, musicians, and merchants. Through intermarriage and conversions they also brought the blond hair and blue eyes not often encountered in Semitic peoples.

This background contrasted rather sharply with the exiles returned from the Arabic and oriental countries where technical progress had not spread. Centuries of living in Christian-based cultures also contrasted greatly with those Jews who had planted their roots in Moslem and Oriental religious cultures.

The Jews, to a marvelous degree, overlooked many obvious variances in their backgrounds and worked together and fought together to establish once more the Star of David in their promised homeland. Their ancient belief in one God and their convictions that they were a chosen people set apart enabled them to accomplish many goals that would have been impossible had negative differences taken preference over common hopes and yearnings for the future of Israel. They still face difficult problems in human relations as well as in law and religion. The solving of these problems will depend, to a large extent, on whether God or the whims of man is placed first.

To Love and Understand

We Latter Day Saints can anticipate facing these same situations in our own Zionite movement and missionary work. We must learn not only to love racial groups different from our own but also to understand the religions and cultures

that constitute the life of many of the peoples we are seeking to evangelize. It is comforting to know that those people dedicated enough to volunteer for missionary work in foreign lands will probably have the love and desire for understanding necessary to reach the hearts of these brothers. Somehow, before the world-wide gathering to the New Jerusalem takes place, this love and understanding must be planted in the hearts of *all* the Saints. We must come to understand that the Lord made all nations of one blood, that we must love our neighbors and our enemies as ourselves. These things are prerequisites to the successful completion of our Zion-building task.

The Will to Discriminate

In a sermon recently, a young scientist-elder, Dr. Bill Higdon, told of an interesting conversation with an associate of his. His friend suggested that all the races in the world intermarry and intermingle until there was only one hue of skin in all the earth. Then, with this homogeneous skin color there would be no more prejudice against a light or dark-skinned race. The elder explained how false such a plan would be even if it were possible. If all men had the same color of skin and the "will to discriminate" were not destroyed, there would continue to be just as much prejudice and discrimination as before. The color of a man's eyes or the shape of his nose would be singled out to set him apart from the majority. As long as people feel the drive to push someone below them they will find reasons for doing so.

Only a concept of God as the Father of all can bring about the realization by mankind that all are "brothers under the skin." This is a selling point the Latter Day Saint must make in his evangelizing the world process. The point is easily made if it is practiced in the congregations of the Saints, if no man anywhere can point to a Latter Day Saint Church and say that it is closed to anyone because of his national or racial background.

The Spirit of Brotherhood

Obviously, because of centuries-old tradition, we have not reached this stage in our own country—the land of Joseph. In many of our southern states, stretching from Virginia to Texas, we will not reach these goals for many years. This isn't so important as the fact that we need to be concerned about bringing this spirit of Zion—the spirit of brotherhood—into all our branches. If we can demonstrate the cohesiveness brought about by belief in a restored gospel as the Jews have done by uniting

around their religious goals, then our acceptance of each other as fellow laborers with Christ will outweigh non-acceptance because of skin color or social background or other learned prejudices.

The Ever-present Help

We cannot love God and hate and reject our fellow man. If we follow teachings found in our Scriptures and articles of faith we will ever look for these things which are beautiful and true and of good report in the people around

us. Differences in people are what make them interesting. It will take a good deal of courage on the part of many Saints to go against local prejudices for the sake of the cause of Zion. The heartening thing to remember is that no one walks this road alone. Besides the dedicated Saints striving daily in all parts of the world for true brotherhood, there is the ever warming presence of a crucified and risen Lord leading the way—just out of view, but coaxing and encouraging until the final destination is reached.

A Plea Addressed to "Satisfied Customers" of Camping

SURPRISING as it may seem, this summer marks the thirtieth anniversary of youth camping in our church. The first youth camp was held in Nauvoo in 1928. It was just one camp with fifty campers. This year we have eighty camps and six thousand campers. In 1928 there were a half dozen leaders; in 1958, more than a thousand leaders. In 1928 there were no camp alumni; now there are many thousands scattered throughout the church.

This phenomenal growth is no accident. It is the product of courageous and sacrificial pioneering on the part of a few who were prompted by an unyielding faith in and devotion to young people—a faith and a devotion which accepted no defeat but carried on despite limited experience, equipment, and support.

We think this story should be told. "By all means, why not do it," you say. Well, to tell the truth, we are working at it but we need help—the personal testimonials of "satisfied customers." Available to us are innumerable written reports and clever camp logs. These are invaluable. The real story of camping, however, cannot be found in such. For the most part, it lies concealed in the hearts of the many hundreds of campers who can speak with a conviction born of experience.

Many of you readers of the *Herald* will have had one or more years of significant experience in one or more of the church camps for young people. Perhaps you, as a pastor or district president, have observed the results of camping in your area as evidenced in the lives of your young people who have attended such camps. Or, as a parent, you have sent one or more of the young people from your home to camp. Perhaps as a youth leader or teacher in your congregation, you have watched members of your group or class have this privilege. Or, better still, you can speak as a young person who has attended one or more youth camps in recent years. If you have, why not tell us about it. A testimonial growing out of such an experience might be most helpful.

What has been your experience with camping—as a camper, as a staff member, as a director? What have been the effects of the camping experience in the lives of young people of your acquaintance? What did camping do for

you? What did it do for members of your family, members of your branch? Have you yourself evidenced or have you observed others who evidenced a genuine spiritual renewal as the result of such experiences shared at camp? Have there been those who thus seem to have discovered themselves, discovered the church, discovered a way of life? Have you observed that lives are often actually changed as the result of a week at camp? Perhaps as a young person you have attended camp for one or two or even three years. If so, surely you can write for us a convincing, soul-stirring testimony concerning your experience. What it did do for you? What did it mean to you? Why not pick up a pen and a sheet of paper at once and send us a personal testimony growing out of your personal experience and observation with camping in action?

It would be most helpful if you would conclude your statement with the following information: Your name and address, an indication of the number and location of camps that you have observed or in which you have shared, your relationship or connection with such camps. Do you write as a pastor, parent, youth leader, teacher, a member of the camp staff, a camper, an official visitor, a camp director, a business manager? Did you serve in any other capacity? If so, what? Indicate the number of years in which you have thus served. Your testimony may well take something of the following form:

"As a [check which] pastor, teacher, leader, staff member, camper, I have observed and participated in youth camping for.....years. Concerning this experience I am happy to report the following. I have observed in myself and in others the following beneficial results of camping....."

"I would suggest the following changes or improvements in camping programs and procedures for the coming years."

Tell us just how you feel about the youth camping program as now conducted by the church. Please mail your statement at an early date to F. M. McDowell, the Auditorium, Independence, Missouri.

Yours for Camping,
CARL MESLE,
Director of Youth Camping

Ena Talberg Slasor

Tribute and Memorial

By Mrs. S. A. Burgess



Mrs. Slasor

THERE WILL BE an empty chair as members of the General Council of Women assemble at General Conference time around the council table. Already we in the Women's Department office miss her sparkling personality, her wise and thoughtful comments, and her enthusiastic response to new issues and new projects in the women's work. Life seems duller and less radiant without her vigorous and happy support. This sense of loss extends to hundreds of church women in Detroit Stake and surrounding districts who for more than fifteen years have looked to her for leadership, inspiration, and encouragement. She was loved by all who knew her and stood out as a woman of stature, a guiding light to those who were privileged to partake of her ministry of teaching in institutes and reunion classes.

I shall always treasure the memory of the day I spent with her at the 1957 Detroit Stake Reunion. In spite of her failing health, she spoke to the women's class with her customary zest and sweet persuasion, urging her listeners to new heights of faithfulness and endeavor. Her morale, her courage, and her unflinching faith that God *could* and *would* do what was best for her and her family were continually expressed in our hours of intimate talk together. She comforted me and her friends and family, instead of seeking reassurance from us.

Sister Ena Slasor was a fourth-generation Latter Day Saint, though her childhood and youth were lived in isolation from any regularly organized church group. She treasured stories of the church told to her by her grandparents and especially recalled her Grandmother Coffman's oft-told experience of meeting Brother Joseph at the Woodbine Reunion in Iowa in the early years of the Reorganization. Among her most thrilling early memories were the times when missionaries stopped at their pioneer home near Wagner, South Dakota, and they would "have church" at her grandfather's house.

She was born in Wagner, where she attended school; and later she was graduated from Springfield Teachers' College at Springfield, South Dakota, and taught school. On June 25, 1925, she was married to Otto W. Slasor, and in 1933 they moved to Detroit, Michigan, where it gave her great joy and satisfaction to be able to attend church regularly and to rear her children in the faith of the restored gospel.

Four of her five children, Jo, Robert, Jeanne, and Howard, are Graceland College graduates, and Pam, the twelve-year-old daughter doubtless looks forward to her turn in the church college.

After moving to Detroit, Sister Slasor became active immediately in the women's work, first in the old Central Church at Fourth and Holmes Street, and later in the Highland Park Church when her membership was transferred to that branch. For a number of years she was women's leader for the Detroit Branch of the Metropolitan Detroit area; then in 1949 she became Women's leader of the Detroit-Windsor District. In 1950 she accepted leadership of the newly formed Detroit International Stake, where she served until after she became a member of the General Women's Council. Then she continued to function on the stake women's commission as an honorary member; her presence and counsel there were often sought and found very helpful.

She was community minded, interested and active in civic affairs. She worked with the Red Cross Volunteers during World War II and was for many years an active worker in the Parent-Teacher Association. For the past few years she served as president of her local Parent-Teacher group.

She served under the leadership of Apostles D. Blair Jensen and D. O. Chesworth, when they were in charge of the work of the church in the Detroit area, as well as under the present stake president for the past twelve years. She had great vision for the goals of the church and has been an inspiration to the appointee ministers and their families throughout all this time.

In an article in *Guidelines* (January, 1957), Sister Slasor wrote:

"When planning activities for our department, we should know where we are going and why. The statement has been made, 'The women's department is the church at work in her women.' If this is true—and I think it should be—our department should take the position and place women normally occupy, that of helpmate. The women's department should be the stabilizing influence of the church, having the interest and welfare of all at heart. The church is the great family of God, so we should be guided by our love for all members and concern for meeting their needs regardless of age or ability and in spite of any infirmities. We seek the best for the whole family; therefore we would not try to run our course alone, with no regard for the whole family, or we would destroy the family unit and open the doors to dissension and failure. Whenever we are in doubt about our department work or plans, we need to think of our place as women in the home. A good leader as a good mother tries to understand the present need and help fit the rest of the family into a program which meets that need."

Her article in the Home Column of the *Saints' Herald* (September 2, 1957), "Women in This Atomic Age," was particularly expressive of her progressive and lively appreciation of women's stewardship in the church and world today. She wrote:

"At one time we believed if we didn't kill or steal, if we went to church on Sunday and didn't hurt our neighbor, we were all set for eternity. We know better now. We don't live for our generation alone as the ultimate any more than the atom remains the smallest particle. Unlimited power has been discovered in the atom, and unlimited power awaits to be discovered within ourselves. Within our very hands lies the power to build the kingdom—or destroy civilization. Which will we choose? . . .

"This power within us is not new; it has been here since creation. It is so simple, and often so unglamorous, that few people have ever tried to use it consistently. This power, which is our tool, is love—godlike love. It is the kind of love that Jesus talked about and manifested. . . .

"We should put more into the work we do in order that others may get more out of the church. That is how our good work goes on and on. If we want this great power—this Christlike love—we must aim for it. If our hearts are filled with it, it will mean Christian love for the unlovely and the sinner, the neglected ones, those who spitefully use us, even those we don't like. It will mean a full program that teaches and lifts all with whom we come in contact to a better way of life. It will mean a broader Zionite vision which will carry us beyond the confines of our own little circle, our own congregation, yes, our stake or district, to the

ultimate goal of the church. Such organizations are necessary and we need them, *but they must serve us* if they are to succeed. They must never become our whole sphere of action. . . .

"This is a wonderful age—the atomic age, the age of limitless power to be used for good or for destruction. But no power, anywhere or in any age, can withstand *the power of the love of God as manifested through his Son Jesus Christ*, and it cannot be used for destruction—only for good. Let us recognize our needs, use our opportunities for united effort, carry our responsibilities as women of the church to be helpmates by learning to use this great power resident within us to promote the cause of Zion. *Let us help to build the kingdom in this atomic age.*"

On May 1, about ten days before her passing, Sister Slasor dictated to her daughter Jeanne Fitzpatrick the following farewell note to the women of the General Council:

"Dear Alice and Council Members:

"I have wanted so long to send a note of appreciation to you.

"In recent weeks the memory of my association with you has deepened and increased and I have felt a wealth of strength as I read your cards and notes.

"I have felt so close to all of you, although for some reason our time together is not to be for long. I am sorry about this inasmuch as the work is so important and I have loved it so much. I am sure this is a feeling shared by you in your efforts to serve God.

"Our work is so important because as we can help or guide or give counsel we are building better women. From these women will come better homes and people and, consequently, better Latter Day Saints.

"What better work to be engaged in? This will bring the church triumphantly through. This is the goal set before us.

"So press on and weary not in well doing is my last counsel.

"Very sincerely and lovingly,

"ENA SLASOR."

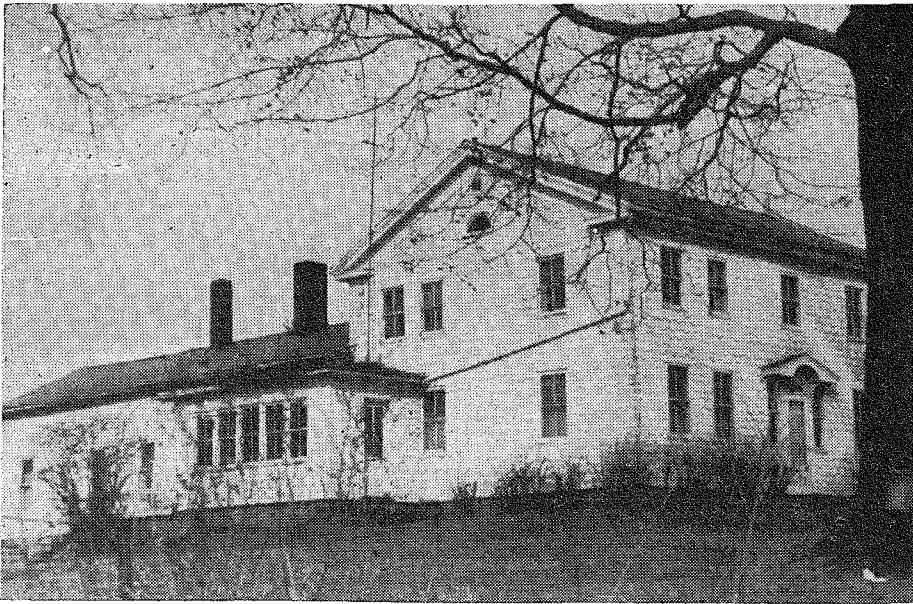
As we contemplate Sister Slasor's life and personality we are impressed that her bright spirit will still linger with us who knew and loved her—and the inspiration of her vision and devotion will bless us. Even as through Isaiah the Lord sought "to comfort all that mourn . . . in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified" (Isaiah 61:2, 3, I.V.).

Home Column

Reminiscing in Kirtland

Part V

By Pearl Wilcox



The John Johnson home in Hiram where Joseph and Emma stayed and where Joseph worked on the Inspired Version

THE EARLY SAINTS of Kirtland had very humble homes, according to Sister Dora McFarland. She relates coming to this historic spot as a schoolgirl. When she crossed the little wooden bridge at the foot of the hill, she saw the large gray House of the Lord standing like a sentinel at the top of the hill; it was a contrast to the smaller dwellings and other buildings that comprised the total village. A note of sadness crept into her voice as she recalled the dear old people who had for the most part been born or were brought here by their parents due to the gospel of Christ; and then there were the close neighbors who were not church members. She mentioned John and Nancy Wells, Royal and Polly Green, Nelson and Susan Makepeace, Asa and Charley Bump, George and Lucy Manley, Charles and Jeannette Shaw, Mr. and Mrs. George Frank, George and Adelaide Metcalf,

Ezra and Mary Bond, George Russell (father of Dr. George C.), Kesia Turk, Marie Vandeusen, Sabre Long, Mary E. Bond, Electra Stratton, Parley Harvey, Sarah Sanborn, Enos and Elversa Metcalf, Lavina Judd, Ed and Laura Sanborn, Hyman Moore, Mrs. Millikin, Ann Roddick, Richard and Cornelia Johnson. These were among the families she recalled living there around 1890.

Ira Bond had remained near Kirtland from 1834 to 1887 and was one of the one hundred and nineteen who worked on the temple. The builders were poor, and the men could devote but a portion of their time to its construction, as their families must be supported. The Bond home remains today near the Sidney Rigdon home and is being used as a children's day nursery at the present. During the Conference in 1883, after the title had been cleared on the Temple property, some were worried and asked for

police protection, but they found that the name Latter Day Saint was held in good repute in the neighborhood because the Bonds kept the name honorable.

In a very prominent location across from the Temple stands Rigdon Hall; this pretentious home of today was not so large when Sidney Rigdon lived here. Then he lived only in what is the center portion with the porch and columns. The wings have been added, and the original angles of the roof changed. During the division of stewardship in 1835, Sidney Rigdon (Pelagoram) was to retain his house and the tannery.

In searching old histories I find that most tanneries were located in the woodsheds of these early pioneer homes. Today this home is divided into different units. One unit of it houses Elder Kenneth Green and family, minister for the Kirtland Branch. The hundreds of people visiting this historic place of prominence keep Brother Green and his aides busy in guide service and alert on church doctrine. The majority know nothing of the true beliefs—only the misrepresentations that have been made to them. When they come they are in a frame of mind to listen and are soon disarmed of their prejudices.

The Kirtland auditorium building on the north was erected on the site of the old barnlike hotel that was operated here for many years. It serves for mass meetings, entertainments, special programs, classes, commissary, and meal service.

Driving south on Route 306, or Chillicothe road, I passed a large, beautiful home that formerly served as the Saints' home for the aged. A short distance beyond are the large barns and buildings of the late Dr. Russell whose father was a pioneer settler here during the early period of the church. The lands have been divided into small tracts. Brother and Sister Earl Curry own a tract of this land on which they live and operate their ceramic business.

I passed the disputed site of the Martin Harris home and farm, then driving west from the main road for about a half mile I found the principal stone quarry, known by the young as the "old swimming hole"; it is from four to eight feet deep. Parallel with the highway are other traces of stone workings. According to early writers, the stone for the Temple came from two different quarries. There was the Stannard quarry from which a superior, durable quality of sandstone was taken, and the Russell quarry which contained a finer grained stone of color inclined to the shade of purple or slate. This stone was not quite proof against wind and weather, as it has faded to the uniform color with the coarser grained sandstone. The finer stone was used for the trim of the doors

and windows of the Temple. This property of which the quarry is a part is located on the eastern slope of Gildersleeve mountain and has been bought by a wealthy neighbor and turned over to the State Forestry Conservation as a public memorial; it is known as Chapin's Forest.

East of Highway 306 in the same locality is claimed to be the old Thayre property. According to various sources it was from this farm that much of the timber was cut that was used in the Temple. This lumber was hewed and sawed by the old-fashioned whipsaw, with muscle as the motive power. I sensed the greatness of these trees that were felled as I sat in the quaint pews of the Temple and noticed that some of these boards averaged about twenty inches after they were dressed. The lumber that has been identified in the building came from a variety of trees—white oak, white wood, walnut, and wild cherry.

Mr. Crary, pioneer settler, leaves us this account:

On my return from the South in 1831, I found the Mormons located in Kirtland. Four or five of our prominent citizens had joined them—Isaac Morley, Titus Billings, N. K. Whitney, John M. Burk, and Jotham Maynard. I sold them some \$200.00 worth of lumber, much of it for the Temple. I also sold them my farm, took \$275.00 in notes, signed by President Joseph Smith and Sidney Rigdon, payable in 30 days after demand, which they redeemed without delay of 30 days, much against the will and determination of Rigdon.

Before I left Kirtland, my friends took me to the quaint old college town of Hiram, Ohio. It was a beautiful drive along Highways 82 and 44. From the ridge could be seen the rich farm lands in every direction. We traveled the distance of thirty miles much more quickly



The former Bond home (now Happy Hills Day Nursery)

than Joseph and Sidney Rigdon did when making the trip back and forth on several occasions. They needed a quiet retreat, as Kirtland was simmering with activity of inquiring visitors, converts, and people buying land, among many other problems. The revision of the Scriptures had to be completed, and they found the quiet they needed in the John Johnson home.

This large two-story frame house is now owned by the Utah Saints and is the oldest and the least changed of any in the neighborhood. It was in this home that John Johnson and his wife Mary were the hosts to the Prophet Joseph Smith and Emma, with their two adopted children, during the winter of 1831 and the spring of 1832. The Smiths lived in the rooms at the rear of the house. Sidney Rigdon and his wife

lived across the road in a log house that also belonged to the Johnsons.

A young boy greeted us at the door and before we could say a word he asked, "Do you want to see the revelation room?" I knew that there were many revelations received through the prophet in this home, but the title placed on the upstairs office room came as a surprise. We found that the people living here at the present time knew very little of the history that transpired at this place, and we were left to our own thinking. We talked of the wonderful spiritual vision that the men witnessed in February of 1832 when their "understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son" (Doctrine and Covenants 76:3). It was in this home that they stated, "We this day finished the translating of the Scriptures, for which we returned gratitude to our heavenly Father."

The cause of the outburst of violence that took place here on the night of March 25, 1832, when Sidney Rigdon and Joseph Smith were dragged from their beds by a mob and coated with tar and feathers, is related in Hayden's *Early History of the Disciples*. A general store had been opened at Hiram, and the Saints were planning to organize a branch of the church in the settlement. The conversion of Reverend Ezra Booth, a Methodist, and Symonds Rider, a Disciple elder, seemed to offer a good op-



Site of the quarry where rock for the Temple was cut (later known as "the old swimming hole")

portunity. But both men shortly apostatized and became bitter opponents. This influence, with the violent opposition centered in rival denominations, provoked the citizens to mob violence.

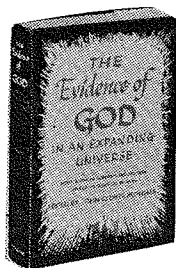
This was perhaps the only physical violence that ever marred the Kirtland episode. It occurred six years before the mass exodus when the leading men were beginning to observe the changes that were taking place in Kirtland.

In June, 1837, W. A. Cowdery, editor of the *Messenger and Advocate*, wrote:

The change of times, and circumstances, and the almost entire revolution in the monetary affairs of our country, have sensibly affected this our community as well as all others. With a few exceptions, a sullen, we can almost say, a desponding gloom hangs over us, sufficient at least to show a striking contrast between this and last year. One year since and our village was all activity, all animation—the noise and bustle of teams with lumber, brick, stone, lime, or merchandise were heard from the early dawn of morning till the gray twilight of evening. The sound of the mechanic's hammer saluted the ear of the sluggard before the rising sun had fairly dispelled the sable shades of night, and the starting up, as if by magic, of buildings in every direction around us, were evidence to us of buoyant hope, lively anticipation, and a firm confidence that our days of pinching adversity had passed by, that the set time of the Lord to favor Zion had come, that we might almost rejoice when the world around us mourn, laugh at its calamity, and mock when its fear comes; but we too feel the pressure, occasioned by the derangement of the currency, the loss of credit, the want of confidence, or by overtrading; either the whole combined, or a part of these causes, have contributed to produce the state of things that now exist.

As time passed, trade and traffic seemed to engross the Saints. They became rich on paper. Many had given notes for more money than they could raise. Also there were dissensions when members of the church failed to harmonize; factions withdrew, letting the enemy without and the apostates within unite in their schemes.

Book Review



The Evidence of God in an Expanding Universe
 Edited by
 John Clover
 Monsma
 G. P. Putnam's Sons
 1958
 Price \$3.75

What evidence of a living God in an expanding universe can science provide? This symposium, by forty leading scientists, clearly combats the common error that science tends to undermine faith. Here, in clearly defined manner, science and religion are allied in united testimony to the existence and presence of a personal God. In every form of creation, from the nucleus of a microscopic cell of life to the limitless expanse of our star-studded universe, they have found confirmation for belief in a supreme, creative Intelligence. Here a biophysicist, probing the mystery of life in a molecule of protein, finds evidence of an Infinite Mind at work in the design of creation. A research chemist reveals the work of divine Intelligence in the atomic structure of water. Through astronomical research a scientist finds verification of the biblical account of creation. The epilogue to this work, by a physiologist, presents "The absoluteness of the certainty of God's existence."

To classify this study as either a scientific treatise or a theological dissertation would be to ignore its true nature and purpose. It is a skillful blend of both into a pattern which affirms the existence and action of a personal God. Science has presented to some a serious challenge to a faltering faith. To others, science has become a foundation upon which to build an atheistic, materialistic belief. This book, wherein science and religion find a common meeting ground, should be of value to both.

ROBERT M. SEELEY

What about Herald House?

(Continued from page 10)

with new workers unacquainted with procedures, errors creep in and the customer service department has extra letters to answer and problems to clear up. One of the greatest helps to Herald House by customers would be "ordering early"—a month and a half ahead of the beginning of a new quarter, and "do your Christmas shopping early." Another great help would be to write orders and editorial correspondence on separate sheets of paper instead of mixing them together on one page. It would eliminate a lot of confusion and mistakes at Herald House if each member followed this procedure of dividing his correspondence.

During the past six months (and continuing for the next two and one half years) the editorial and production departments have been and will be busier than usual publishing the new curriculum materials for the church school. They are trying to assist the Department of Religious Education producing attractive lessons and manuals that will be an asset to every local church. The load is heavy, but the printing presses are grinding out tons of new materials every day. There is good reason to feel that the job will be a quality job, completed on time.

What about Employees?

One thing that every member of the church can be sure of: the people who work at Herald House are conscientious and desirous of offering good service to the church. They are not getting rich financially by staying on the job at the publishing house, but they are receiving rich satisfactions from making their contribution of service. They are as concerned as you are that progress is made at Herald House, that the results of their stewardship will materially assist the progress of the General Church in its job of evangelizing the world and building the kingdom!

**HURRY!
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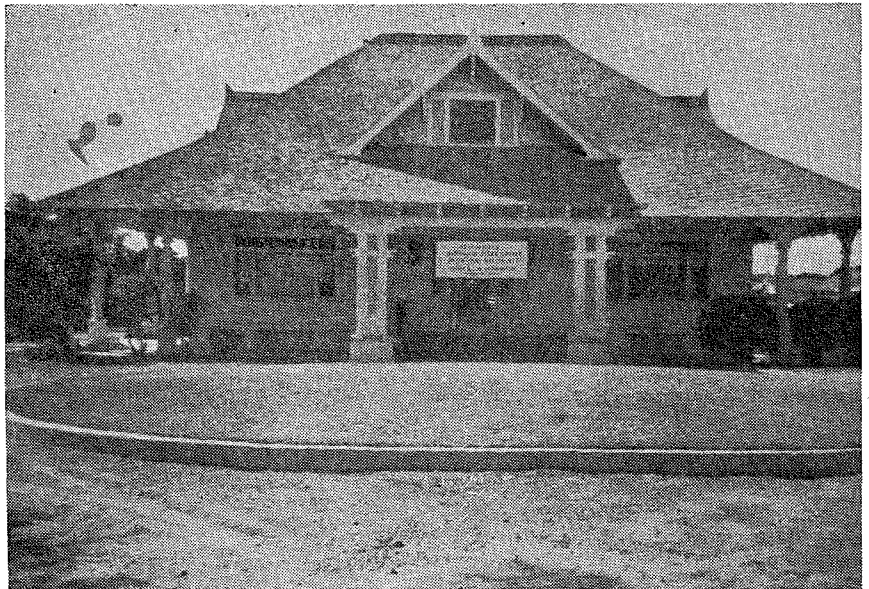
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Anaheim Mission Has Church Home



The Anaheim mission of Southern California District moved into its newly acquired church home in July, 1957. The Saints purchased the remaining estate of an orange ranch in the heart of the orange and oil country, Orange County, California. The large house contains nearly 3,000 square feet of floor space on the first floor, and has been divided into a main sanctuary, large classrooms, kitchen, and nursery.

The house is situated on five medium-sized lots. Remodeling on the house began immediately, so that it could accommodate an average attendance of eighty.

Purchase of the church home has been responsible for increased attendance, service, and ministry. In September, the mission became a branch.

Officers elected at that time were as follows: pastor, Elder James A. Campbell; counselors, Elders Charles Hender-shot and Manford Ralston; director of religious education, Elder Robert J. Paton; women's leader, Fern Parsons; secretary, Caroline Johnson; treasurer, Albert Fields; book steward, Lovona Davis; custodian, Guy Waller; drama,

Verdine Armstrong; music, Eileen Rice; auditors, Manford Ralston and Don Armstrong; building committee members, Lee and Fern Parsons, Cecil and Mabel Huston, Don and Verdine Armstrong.

In October an anniversary dinner was given to celebrate two years of operation as a functional congregation. The fund-raising dinner was a success. It was attended by local members and friends; special guests included Patriarch and Mrs. Ostertag, District President and Mrs. John P. Davis, and Saints from Santa Ana Branch who helped start the Anaheim mission.

With the turn of the year, a recapitulation of the achievements of the group showed that the women's department had

made consistent and faithful contributions. A vote of thanks was extended to them for having raised an unsolicited \$1,200.00 for the new church.

Many new members have been added over the months, and the priesthood has increased 100 per cent. There have been seven baptisms.

Those baptized were Mrs. Mattie Campbell, Mrs. Marjorie Short, Cecil Huston, Jimmy Campbell, Clifford Fields, Patsy Payne, and Danny Brown.

James A. Campbell, Charles Hender-shot, and Robert J. Paton were all ordained elders. James R. Farley, Harold L. Short, and Guy Waller were ordained priests. Rollin Postlewaite was ordained a teacher. —From material prepared by HAROLD L. SHORT

Question Time

Question

In the twenty-ninth chapter of Isaiah (Inspired Version) the poetry and eloquence which is a distinguishing mark of this book is notably missing in verses 11 to 25 inclusive, which is the portion mainly interpolated by Joseph Smith. The remaining verses have the literary excellence of the Authorized Version, but the interpolation is more reminiscent of Book of Mormon language. Why?

D. H. J.

Australia

Answer

The literary excellence of the Authorized Version commonly referred to as the King James Version, is not of necessity a reflection of the literary excellence

of the original writer but, in the process of translation in the hands of the scholars under the direction of the King of England, the language would of the very nature tend to reflect the "literary excellence" of the scholar.

It is not surprising that this is true. Any translation from one language into another must of necessity have a certain degree of freedom in order for the ideas to be transferred. This takes on the color of the vocabulary of the individual who does the translating.

Any change in poetic eloquence in the Inspired Version, verses 11 to 25, from that of other verses within the book can easily be understood in the light of Joseph Smith's vocabulary and capacity to express himself.

Book of Mormon language, in view of the fact that Joseph Smith did the translating, took on something of the color of the translator. It is not surprising, therefore, to find that interpolation

in the Inspired Version also would have something of the same literary tone.

ALFRED H. YALE

Question

What is the purpose of our assignment to a tribe in our patriarchal blessing?

Mrs. D. R.

Michigan

Answer

This practice is understood through the background of thinking that gave rise to it. For several years members of the church were quite interested in assignment to a tribe of Israel when they received their patriarchal blessings as an expression of specific reception by God. It is likely that the foundation for this kind of concern lay in the pat-

tern of thinking set forth in Paul's epistle to the Romans. He was speaking of non-Jews who became believers in Christ as coming into the heritage of the Jews. They were as branches grafted into the main stock. It also appears that Jesus often thought of specific locations of the several tribes in the kingdom. John carries out this picture in the celestial city of Revelation. In this sense converts who were Gentiles would be thought of as being assigned to one of these Hebrew tribes. This was used when members in a patriarchal blessing wanted assurance of their place with God.

Today, there is relatively little interest in this tribal assignment. Saints are concerned with their relationship with Jesus Christ and their acceptance by him, rather than with specific assignment to a tribe. This outlook on communion with God supersedes anxiety over advantage and security and specific placement. As a rule unless there is some reason for indicating this tribal assignment, the matter is not mentioned. I consider this a mark of spiritual development in our people.

ROY CHEVILLE

Question

A man who doesn't have the gospel commits a robbery and murder. Does he have a chance of forgiveness in the sight of God? What is our responsibility toward telling him the gospel?

M. L.

Missouri

Answer

There is ample evidence to indicate that those who are ignorant of the laws of God are not held accountable by God for the wrongs which they do in their ignorance. Persons who commit robberies and murders, however, are often partially, at least, aware of the evils of these crimes, even though they may not have heard the gospel.

Any such person who later learns of the gospel and accepts it and unreservedly repents of his error is a fit candidate for forgiveness by God. This would be true if the sin committed were robbery and murder as well as if it were some other sin.

Those who have accepted Christ are always under responsibility to witness of him. They should teach the gospel to all those who have not heard it and bear their testimony of the divinity of Christ and his church. Those who have accepted the gospel have the responsibility to witness it to all people, without regard to the previous sins these people may have committed.

CLIFFORD A. COLE

Briefs

Reunion in Hawaiian Islands

FORREST, ILLINOIS.—Mrs. Mamie Hayer of Bloomington, Illinois, and her sister, Mrs. Ethel Malcor, of Independence, Missouri, spent the month of August in the Hawaiian Islands. They attended reunion there.—Reported by DOROTHY JONES

Merger of Congregations

COMPTON, CALIFORNIA.—The merger of two California congregations, Compton and Long Beach, has been voted on to take place in the near future. Tentative plans call for sale of both church sites and the purchase of property for the construction of a new church building.—Reported by ADA HAMER

Ordinations and Blessings

MANSFIELD, MISSOURI.—On July 27, a business meeting was held at the church. The following were elected: Kenneth Cady, pastor, auditor, and statistician; Mrs. Louis Anderson, music, recorder, and solicitor; Ethel Oetting, secretary and women's leader; Alta Oetting, treasurer; Inez Davis, historian; Carolyn Oetting, book steward and librarian; Rollin Gibson, church school director; Mr. and Mrs. Donald Anderson, young people's supervisors; Gerline Davis, church school secretary; Martha Gibson, *Herald* and *Beacon* reporter; Louis Anderson, Rollin Gibson, and Oscar Oetting, building committee members.

On April 20, these men were ordained: Rollin Gibson, teacher, by Kenneth Cady and Raymond Stone; Donald Anderson, deacon, by Kenneth Cady and Raymond Stone.

Mary Kathryn, daughter of Mr. and Mrs. Don Anderson, was blessed June 6 by Brother Cady.

Rollene Louise Gibson, daughter of Mr. and Mrs. R. L. Gibson, was baptized and confirmed by Brother Cady on August 31.—Reported by MARTHA GIBSON

Ordinances Performed

REGINA, SASKATCHEWAN.—Many members gathered from Moose Jaw, Weyburn, and Regina to hear President F. Henry Edwards and Apostle Percy Farrow on May 23.

On June 8, Ronald, Bonnie, and Raymond Fishley from Bethune were baptized by Elder Frank Low in the Regina font. Trevor Earl, son of Mr. and Mrs. Earl Fishley, and Terry James, son of Mr. and Mrs. Chester Fishley, were blessed by Elders F. Woods and Keith Harvey. Elder Woods is a great uncle of the two that were blessed.

The following were elected June 17: Elder A. F. Bergerson, pastor; Elder C. Carson and Priests G. M. Taylor and E. Farrell, counselors; Mrs. G. M. Taylor, treasurer; Mrs. J. Somers, historian; Victor Suddaby, secretary; Elder J. D. Williams, church school director; Elder C. Carson, assistant; Mrs. V. Suddaby, women's leader; Mrs. Harry Dunkeld, young adult leader; Miss M. Richardson, Zion's League leader; Mr. and Mrs. James Somers, children's supervisors; Mrs. G. Whattam, music director; Mrs. E. Moutenay, book steward; Mrs. Keith Harvey, publicity; Mr. J. W. Moutenay, solicitor; Donald Esch, assistant.

The women's department elected Mrs. G. M. Taylor assistant leader, Miss M. Richardson treasurer, and Mrs. J. D. Williams secretary.

On August 10 in the Regina font, Mr. and Mrs. Albert Campbell of Moose Jaw and Charles Campbell of Cardross were baptized by Elder Robert Day.

On August 17, James Somers was ordained a teacher by Elders C. Carson and F. Low;

Victor Suddaby was ordained a priest by Elders Harvey and Carson; J. D. Williams was ordained an elder by Elders Harvey and Leonard Jensen.

Peggy Williams will attend teachers college in Moose Jaw, and Victor Suddaby, Jr., will attend Graceland College this fall. Joy Llewellyn has completed nurses' training and returned to her home to nurse in the hospital there. She was presented a token from Regina Branch before leaving.—Reported by DONNA CROMWELL

Plan Visiting Program for Fall

VANCOUVER, WASHINGTON.—A vacation church school was held in June for one week, with an average enrollment of thirty-five.

Vancouver had nine attend children's camp, eight attend junior high camp, and nine attend senior high camp. Dorothy Moreland, Christi Roll, Lynn Axton, Phil Nottingham, and Myrna Axton were camp counselors.

During the series of church history dramas held at the Columbia District reunion, the following from Vancouver participated: Mike Nissen, Gloria Aldridge, Paul Fishel, Maurice Eakes, Warren Dunn, Roy Keiser, Irene Coley, Lynn Axton, Phil Nottingham, Doug Croft, Allen Moreland, Darrell Moreland, and Rolland Webberley.

Annual election was held August 15, resulting in the sustaining of Paul Fishel as pastor. Other officers are Ruth Phillips, church school director; Dorothy Moreland, League leader; Norma Nissen, secretary; Ethel Keiser, treasurer; Mary Blair, women's leader; Walter Webberley, auditor; Avis Dunn, social leader; Don Moreland, solicitor; Albert Lasley, book steward, recorder, and librarian; Rolland Webberley, finance committee member. District President James Daugherty gave the opening address and was in charge of the service.

Plans for the fall include an intensive visiting program, directed by Elder Warren Dunn, and an effort to strengthen church school work and prayer services.—Reported by RUBY FISHEL

Recent Baptisms

WESTERLY, RHODE ISLAND.—On July 27, Sheldon and Linda Addison were baptized by Elder Lester Tacy. Elders officiating in the confirmations were Lester Tacy and Robert E. Barton.

Officers elected at the recent business meeting were Robert E. Barton, pastor; Ida Mills, social committee member and secretary; Ruth Howard, treasurer; John Gencarelli, church school director; Virginia Gencarelli, auditor and women's leader; Roy H. Knight, Sr., publicity; Freda Barton, historian and flowers; Robert E. Barton, Betty Barton, and Ruth Howard, religious program; Ruth Howard, Herald House steward; John Martell, solicitor; James Howard, youth leader; Lillian Knight, music.

Women's officers are as follows: assistant leader, Ruth Howard; secretary and treasurer, Ila Mills; cradle roll, Edith Martell; sick committee, Bettv Barton; advisor, Freda Barton.—Reported by ROY H. KNIGHT, SR.

Plans to Build Approved

BELLAIRE, TEXAS.—The annual business meeting was held August 24, with the following elected to office: H. Roy Vandel, pastor; Charles Knott, church school director; Dorothy Davies, children's supervisor; Genevieve Wright, secretary; Clayton Crooker, treasurer; Richard B. Davies, Zion's League leader; Crete Arnold, women's leader; Winifred Dillee, music; Donald C. Bailey, church school secretary; Grace Boyd, book steward;

Olive Fuqua, librarian; Beuron Boyd, publicity; Jesse Banta, flowers; Pauline Skidmore, program chairman.

The junior church pastor, adult supervisor, and young people's leader will be selected by the pastor.

The branch approved plans and specifications for the erection of a new sanctuary. The old sanctuary will remain in use as a junior church and for classrooms.—Reported by BEURON BOYD

Various Groups Are Active

ALBUQUERQUE, NEW MEXICO.—The annual business meeting was held on August 26, and the following officers were selected: Alvie Barrett, pastor; Lloyd Wilson and Gerald Rose, associates; Robert Van Fleet, director of religious education; Alice Negaard, secretary; Kenneth Smith, treasurer; Gwen James, women's leader; Ruth Van Fleet, music; Dorothy Martin, social chairman; David Crowell, youth supervisor; Ruby Ruyle, children's supervisor; Frank and Toole Minton, young adult supervisors; Merle Negaard, book steward; Gerald Rose, publicity; Ruth Barrett, statistician and historian; and Paul May, bishop's solicitor; William Curtis, Toole Minton, Ralph Martin, and Lloyd Wilson, building and planning; Frank Minton, Jim James, and Cecil Watson, auditors; Robert Van Fleet, Paul May, Gwen James, and Gerald Rose, budget committee.

Apostle Jensen and Seventy Lynn were present, and Brother Jensen spoke following the business meeting.

Sunday evening services have been resumed. Recordings and filmstrips have been used to promote discussions. Wednesday night prayer services have reached an all-time high in attendance.

The newly formed young adult group held its first meeting September 14.—Reported by GERALD ROSE

Send Young Man to Youth Camp

FORREST, ILLINOIS.—The annual business meeting was held June 29, with Elder Arnold Settles of Aurora Branch in charge. The following officers were elected: Clifford Tucker, branch president; George Dennewitz, counselor; Mrs. Marion Lindquist, church school director and secretary; Ben Huette, treasurer; Larry Brown, youth leader; Mrs. Clifford Tucker, women's leader; Zatha Brunn, music director; John Leathers and Marion Lindquist, auditors; Wilda Leathers, publicity; Dorothy Jones, historian; Mrs. Marion Lindquist, recorder; George Dennewitz, Reg Jones, Jr., and Ben Huette, building committee.

Seventy Cecil Robbins visited August 11. Elder William Morris, Peoria, Illinois, pastor, his wife, and his mother, and Gladys Hegwood were guests August 24, and Brother Robbins gave the morning sermon.

The Forrest council of women made it possible for Otis Leathers to attend Camp Manitou for a week.—Reported by DOROTHY JONES

Officers Elected

MINOT, NORTH DAKOTA.—On August 24, a branch business meeting was held and the following officers were elected: Elder Fred Ballantyne, pastor; Mrs. Lean Beeter, branch secretary and Zion's League leader; Mrs. Glen Bunker, branch treasurer; Mrs. Homer Cornell, branch women's leader; Mrs. Virgil Smith, church school secretary; Mrs. Reese Whitted, church school director; Virgil Smith, reporter; Mrs. Wallace Johnson, music director; Fred Ballantyne, Virgil Smith, Denny Ross, Glen Bunker, Nelt Wager, Gordon K. Wheeler, Mrs. Glen Bunker, and Mrs. Wal-

lace Johnson, building committee.—Reported by VIRGIL D. SMITH

Annual District Conference

COLUMBUS, OHIO.—The annual district conference for Columbus District was held at North Columbus Church on August 24, with District President E. E. Smith presiding. The main order of business was the election of delegates to General Conference, and local officers.

Officers elected were E. E. Smith, district president; Donna Overly, secretary; Robert Bradford, treasurer; Lucinda N. Madden, auditor; J. D. Overly, director of religious education; Lilly Smith, women's leader; Jim Weate, youth leader; Marlene Howdyshell, music; C. H. Hamilton, nonresident pastor; George Howdyshell and J. D. Overly, campground committee; Norma Ann Kirkendall, publicity; pastors of local branches, counselors; Ethel Kirkendall, historian; H. A. Griffin, bishop's agent.

The following names were approved for ordination: Ronald Howdyshell, Lancaster, priest; Buford Schenfelt, Mount Vernon mission, teacher; Carl Buck, Sr., Springfield, priest; Charles Klukas, Mount Vernon mission, deacon.—Reported by NORMA ANN KIRKENDALL

Officers Chosen

CORINTH, ONTARIO.—The annual business meeting was held July 23, with District President J. C. Stuart of London present. Officers elected are Elder Archie Barham, pastor; Elders C. Beemer and H. Marshall, counselors; J. Dickson, church school director; R. Mahoney, youth director; Elsie Dickson, women's leader; A. Kennedy, secretary and treasurer; Mary Hill, music; Karen Rachus, librarian; E. Barham, recorder; Joe Dickson and Clessley Mahoney, auditors; Agnes Silverthorne, church care supervisor; E. Dickson, H. Marshall, C. Mahoney, and E. Beemer, budget committee; H. Jenney, book steward, solicitor, and statistician; Ethel Duff, publicity.

The women's meeting was held September 4, with Sister E. Dickson in charge. Officers elected are Helen McDonald, assistant; E. Barham, secretary; Evelyn Kennedy, treasurer; Jean Dryer and Patricia Sloats, friendly visiting and sending cards; Ruth Jenney, cradle roll and pianist; Edythe Barham, teacher; Ruth Summers, Agnes Silverthorne, Beryl Jones, and Lily Graham, ways and means committee; E. Duff, E. Kennedy, E. Barham, and Ruth Jenney, program committee; E. Dickson and E. Kennedy, flowers.

The women sponsored a bake sale, father and son banquet, bazaar, picnic, and sending young people to camp. Fifteen attended camp. Five were nonmembers.—Reported by E. BARHAM

Elect Officers

CEDAR RAPIDS, IOWA.—Branch election was held August 17, with District President C. M. Beil of Clinton presiding. Results were as follows: T. R. Mortimore, presiding elder; Robert Condit and B. R. Hynden, counselors; R. T. Clark, treasurer; Shirley Howard, secretary; William Robinson, recorder; Robert Condit, church school director; Marcheta Mortimore, music; Barbara Newcom, supervisor of women; Maude Motejl, historian; B. R. Hynden, auditor; Ken Newcom, men's club leader; Laurine Clark, publicity and book steward; Merwen Taylor, solicitor.

New women's department officers are Barbara Newcom, leader; Lahonta Anders, assistant; Nancy Wenholz, secretary; Shirley Howard, treasurer.—Reported by BARBARA NEWCOM

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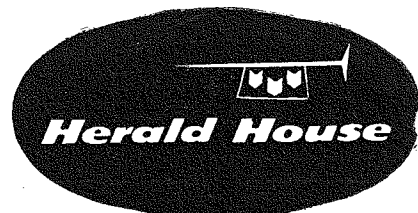
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Tract Review

Making Your Decision for Christ



Making YOUR Decision for CHRIST.

This new tract is authored by Donald D. Landon, research assistant for the Missions Abroad Research Committee. He is also the author of the tract *How the Book of Mormon Confirms the Message of Christ* which has been revised and renamed, *The Book of Mormon Is Christian*.

This tract was developed from a sermon that Brother Landon once preached. It is an appeal to the non-Christian to seriously consider the need for choosing a new way of life under Christ's direction.

The opening paragraphs use an illustration which points up the need we all have for checking the perspective we have toward the "important" things of life. Often we discover that some of the simpler things of life are more important than those luxurious things we now hold dear. He puts it: "Man has to decide how to assure a future for that part of himself which was designed for a future."

The topic heads which outline the contents of this tract include "Man Confesses His Need," "Christ or False Christ?" "He Can't Be Ignored," "Meeting Ourselves," "Choosing Him and All That Bears Record of Him," and "A Decision to Triumph."

Brother Landon admits that "a decision for Christ is complicated by the presence of many churches claiming to represent Christ, yet teaching conflicting doctrines." So he points out that a decision for Christ "involves more than just accepting him." He suggests things that the searcher for truth should watch for in deciding which church truly represents Christ.

This tract sells for 10 cents a single copy.

Bulletin Board

Appointee's Address

R. Wayne Banta
Route 3
Columbia, Missouri

Notice to Mothers of Graceland Students

All mothers of Graceland students, past or present, are invited to attend the Graceland Mothers' tea on Wednesday afternoon, October 8, following the General Conference business session.

MRS. FRANK EBELING

ENGAGEMENTS

Kelly-McCormick

Mr. and Mrs. Jay McCormick of Independence, Missouri, announce the engagement of their daughter, Sharon, to Dan Kelly, son of Mr. and Mrs. Alan Kelly of Tulsa, Oklahoma. Both Sharon and Dan are 1958 graduates of Graceland and are now attending Oklahoma State University at Stillwater. The wedding will take place December 27 at Stone Church in Independence.

WEDDINGS

Scranton-Teague

Donna Jean Teague, daughter of Mr. and Mrs. James T. Teague of Independence, Missouri, and Gerald Neal Scranton, son of Mrs. Earl Scranton of Joy, Illinois, and the late Mr. Scranton, were married August 22 in a double-ring ceremony at the Walnut Park Reorganized Church in Independence. Elders Z. Z. Renfroe and Fred O. Davies officiating. Both bride and groom are 1954 graduates of Graceland College. They are making their home in Muscatine, Iowa.

Williams-Nelson

Hazel V. Nelson, daughter of Mr. and Mrs. K. R. Richmond of Salinas, California, and Jack Williams, son of Mr. and Mrs. T. D. Williams, also of Salinas, were married August 30 by Elder Sheldon Condit at his home. The bride attended Graceland in 1954-55. They are making their home in Salinas.

Harris-Maryott

LaVonne Marlys Maryott, daughter of Mr. and Mrs. Russell G. Maryott of Sioux City, Iowa, and Ronald William Harris, son of

Mrs. Eulalia Boomer of Dearborn, Michigan, were married August 17 in a double-ring ceremony at the Reorganized Church in Walthill, Nebraska. Elder John R. Scholtman, uncle of the bride, officiated. Ronald is a 1958 graduate of Graceland College; LaVonne was a freshman at Graceland last year. They are making their home in Pittsburg, Kansas, where both are attending Kansas State Teachers College.

Larsen-Wildermuth

Mr. and Mrs. Richard Wildermuth of Plano, Illinois, announce the marriage of their daughter, Cynthia, to Paul LeRoy Larsen of Mazon, Illinois, on June 20. The ceremony was performed by the bride's father in the Plano Reorganized Church. They are making their home in Mazon.

Slasor-Turner

Virginia Turner, daughter of Mr. and Mrs. Lyle Turner of Independence, Missouri, and Howard A. Slasor, son of Mr. Otto Slasor and the late Ena Slasor of Detroit, Michigan, were married August 8 in a double-ring ceremony at Walnut Park Church in Independence, Elder Ralph Freeman officiating. Virginia is a 1953 graduate of Graceland, and Howard is a student there. They are making their home in Lamoni.

Pottorff-Hazelrigg

Joan Hazelrigg, daughter of Mr. and Mrs. Ross Hazelrigg of Kinderhook, Illinois, and Albert Ray Pottorff, son of Mr. and Mrs. Ray Pottorff of Lamoni, Iowa, were married at Akers Chapel in Kinderhook, Elder Ernest Thomas officiating (no date given). Both the bride and groom are Graceland graduates.

Howell-Whitson

Nora Whitson, daughter of Mr. and Mrs. Guy Whitson of Niota, Illinois, and Ronald Eugene Howell, son of Mr. and Mrs. Raymond Howell of Hull, Illinois, were married at Niota (date not given).

BIRTHS

Mr. and Mrs. Silas L. Ballard of Jay, Florida, became the parents of a daughter, Myrna Denece, on July 9. She was blessed on August 10 by Elders Leonard Wolfe and Ira McDonald at Coldwater Branch in Milton, Florida. Mrs. Ballard, the former Nell Russell, is a 1957 graduate of Graceland.

Elder and Mrs. John Longsdorf of Rockford, Illinois, became the parents of a son, John Ronald, on July 4. Elder Longsdorf is pastor of the Rockford Branch.

Robert and Nancy Hull of Gary, Indiana, became the parents of a son, Robert David, on June 4.

Mr. and Mrs. Ralph Crane, Jr., of Hannibal, Missouri, became the parents of a daughter, Debra Sue, on May 23.

Richard and Juanita McDonald (address not given) became the parents of a daughter, Renny Kae, on July 17.

Mr. and Mrs. Bruce Fry of Highland, California, announce the birth of a daughter (name not given), born August 29.

Mr. and Mrs. Rodney Sitz of National City, California, became the parents of a son, Robert Michael, born April 27. Mrs. Sitz is the former Evelyn Mann.

Mr. and Mrs. Kenneth R. Kobes of Norman, Oklahoma, became the parents of a daughter, Katherine Ann, on July 10. Mrs. Kobes is the former Katherine Mann.

DEATHS

TRAVER.—Ocherty, was born November 25, 1879, at Alvaston, Ontario, and died August 1, 1958, at a hospital in Chilliwack, British Columbia. In 1905 he was married to Matilda West at Paris, Ontario. They moved to Czar, Alberta, in 1907 and farmed there until 1944 when they made their home in Chilliwack. He had been a member of the Reorganized Church since November 12, 1951. He leaves his wife, Matilda; four sons: Harry of Chilliwack; John of Quiesnel, British Columbia; Gordon and William of Toronto, Ontario; three daughters: Mrs. Mary

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Pilletier of Chilliwack; Mrs. Eugene Hall of Quesnel; and Mrs. Ted Cinnamon of Yellowknife, North West Territories; and twelve grandchildren.

WILSON.—Pearl, daughter of Wilson and Nevada Hawks, was born September 14, 1887, in Plano, Illinois, and died July 24, 1958 (place not given). She was married on September 22, 1909, to I. E. Wilson, who survives her. She was a member of the Reorganized Church.

Besides her husband she leaves four sons: Gorton of South Beloit; Glenn, Eugene, and George, all of Caledonia; and two grandchildren. Elder John Longsdorf conducted the funeral service. Burial was in the Scottish Cemetery in Caledonia.

OLSON.—Ole E., was born September 16, 1864, at Bascoel, Wisconsin, and died June 8, 1958, at his home in Melba, Idaho. On August 2, 1911, he was married to Mamie Wilson, who survives him. In June, 1922, both were baptized into the Reorganized Church.

Besides his wife he leaves three sons: Robert W., Elmer E., and Ole V.; two daughters: Leola Cram and Mary German; a brother, Edward Olson; and twenty-two grandchildren.

ANTHONY.—Leon Gibson, son of Robert Jefferson and Emily Anthony, was born in Fort Scott, Kansas, June 15, 1868, and died July 19, 1958, at the Tripp Nursing Home in Leon, Iowa. In 1897 he moved to Lamoni, Iowa, where for many years he worked as a painter and decorator. He had been a member of the Reorganized Church since July 25, 1879.

He leaves only one immediate survivor, a sister, Mrs. Pauline Gold of Lombard, Illinois. Funeral services were held in the Marsh Chapel in Lamoni with Willard Moon and James Thomas officiating. Burial was in Rosehill Cemetery at Lamoni.

Sanscripts

Honor Roll

The office of the educational director of the School of Nursing has announced the five top ranking students in the first year class for the summer quarter. These honor students are Mildred Carter, Marjorie Doig, Kay Pinson, and Barbara Thoman of Independence and Shirley Worthington of Alpena, Michigan.

"San" Students Honored

Kay Sheehy of Louisville, Kentucky, and Doreen Carpenter of Fulton, New York, have been elected to student council officers by their eighty-five fellow affiliating students at the St. Louis State Psychiatric Hospital. These eighty-five students represent ten schools of nursing in this area. Kay is the student president and Doreen the treasurer.

Watermelon Feed

Mr. and Mrs. Helmut Land again opened their home to students at the School of Nursing on September 3. The first fellowship of the new school year was held on their lawn. This was a combination of welcome to the forty-two new freshmen and a watermelon feed. Chaplain Robert Farnham was in charge of the service.

Student Nurses Entertain "Town" Families

The student nurses chose the evening of August 21 to show their appreciation for the many kindnesses rendered them by their "town" families. These Independence families have opened their homes to the girls who are away from their own homes. The student nurses had a watermelon feed to show their appreciation of these fine people. Activities for the evening were under the leadership of

Betty Burkhead of Fairbanks, Alaska; Phyllis Phillips of New Canton, Illinois; and Joy Carlile of Independence.

Library Moved to New Quarters

The student nurses will have adequate library space this fall. This is really a progressive event in the school's history. The library has been housed in three very small rooms adjacent to the student lounge. The moving of the cafeteria to the new addition of the hospital has made it possible to move the library to the space vacated by the cafeteria on the third floor of the Nurses' Residence.

The library is now a cheerful, attractively furnished place to study. Mrs. Myrtle Quit-

myer is the librarian. Student nurses on the library committee are Meredith Cornell of Minot, North Dakota, and Shirley Worthington of Alpena, Michigan.

Freshmen Entertained


Freshman class members were entertained by their nutrition instructor, Mrs. Marion Beining, on August 27. A chili supper in August may sound strange for Missouri, but the cool evening made such an occasion very enjoyable. Lynda Brundige, class president, took advantage of having the class assembled and conducted a class meeting in which final plans were made for welcoming the new "little sisters," the freshmen who enrolled September 1.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLDF	950	Sunday, 7:45 a.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WVHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLC	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1060	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

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SEND STRIDE TO COLLEGE

Do you know of some young person who is going away to school this fall? If you do, why not send STRIDE along for the ride? Designed for the youth of the church in college or at home, STRIDE will be appreciated as a link with home and the church.

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And Finally...

THE CONFERENCE CHAMBER

These are busy days in the Auditorium, particularly in the General Conference Chamber where skilled workmen are engaged in setting up the seats. Two great church seals are in place at the back of the platform, now covered with carpet. A truly beautiful scene will await Conference visitors when they come.

Part of the cause of delay in getting the seats in place has been the policy of ordering nothing until the money was on hand to pay for it. Everything on this job has been paid for with cash. When the General Conference meets in October, the delegates will have no debt to think about.

The new walks and porticoes will be great conveniences to Conference crowds in getting into and out of the buildings. They are beautiful, and some excellent pictures of them have been taken by church photographers.

L. J. L.

THE GOLDEN KEY

I am a little thing with a big meaning. I help everybody. I unlock doors, open hearts, dispel prejudice. I create friendships and good will. I inspire respect and admiration. Everybody loves me; I bore nobody, violate no

law. I cost nothing. Many praise me, none condemn me. I am pleasing to those of high and low degree. I am useful every moment of the day. I am Courtesy.

Selected

NOW IS THE HOUR

The man who will not execute his resolutions when they are fresh upon him can have no hope from them afterwards.

—Maria Edgeworth

PROFIT FROM DOUBT

To believe with certainty we must begin by doubting.

—Stanislaus

PROGRESS

The future belongs to the things that can grow, whether it be a tree or democracy.

—Kenneth D. Johnson

FREEDOM

What we need is not law enforcement, but law observance. In a modern society there is no real freedom from law. There is only freedom in law.

—Peter Marshall

THE GREATEST OF THESE IS CHARITY

Simeon Stylites tells of a Monday newspaper account of the pastor's sermon. His text was

"Though I speak with the tongues of men and of angels, but have not 'clarity,' it profiteth me nothing." Some of us who have had tape recordings of our sermons transcribed know exactly what he meant and say, "Amen!"

C. B. H.

UNNECESSARY

There's no use worrying about things over which you have no control, and if you have control, you can do something about them instead of uselessly worrying.

—Stanley C. Allyn

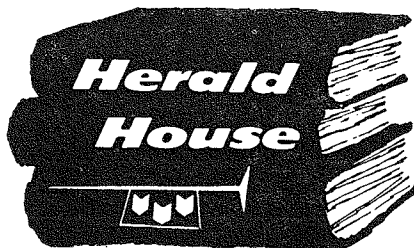
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H APP

LAST CHANCE To Order Your General Conference Bulletin

The advance issue of the GENERAL CONFERENCE BULLETIN containing Conference reports is almost ready to be mailed. Conference will convene in less than two weeks. The best way to keep in touch with happenings at the world-wide legislative sessions of the Church, if you cannot attend, is through the daily GENERAL CONFERENCE BULLETIN. Mailed daily during Conference by first class or air mail. Reports mailed in advance.

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SAINTS' HERALD

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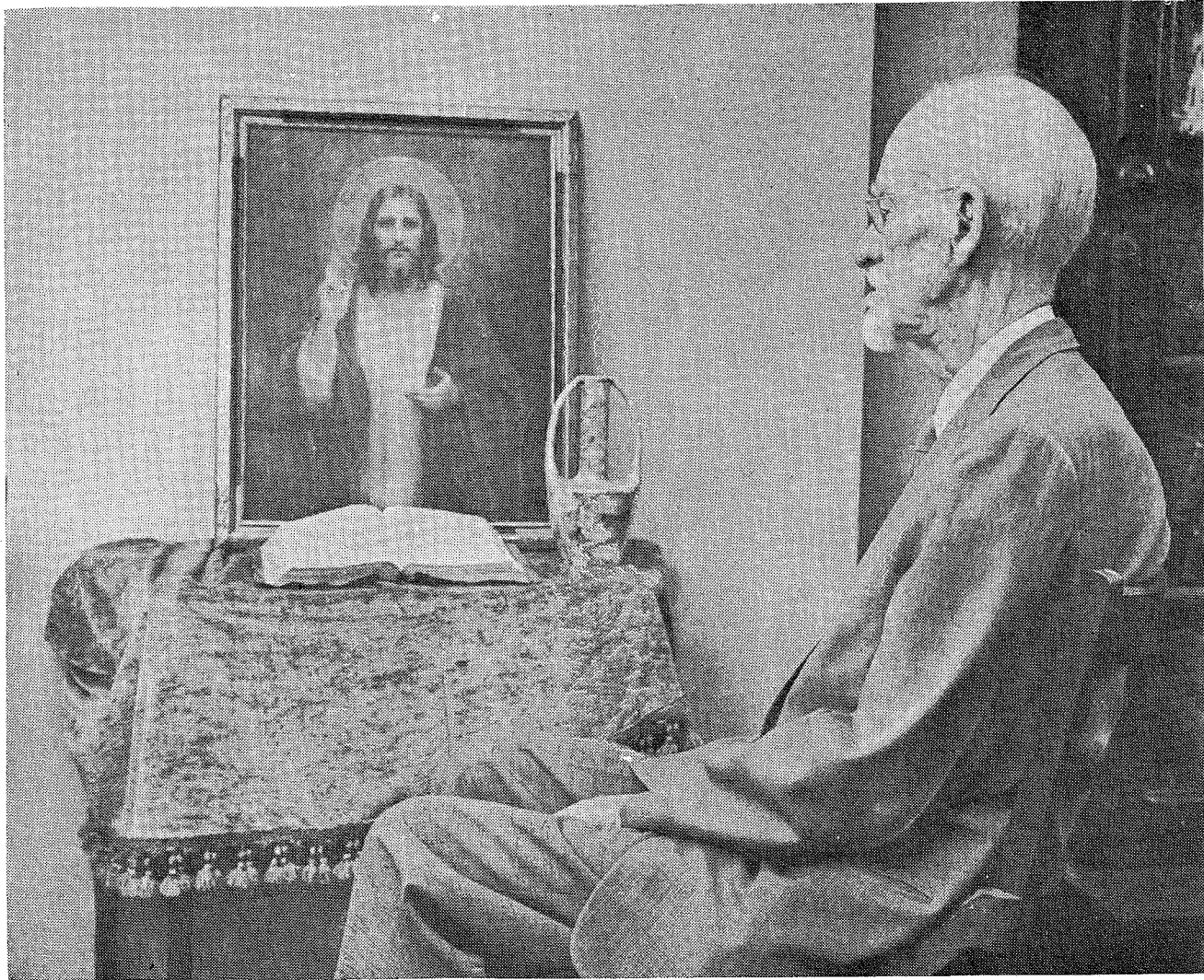


Photo by Audio-Visual Department

A Prayer of Blessing

(See page 11)

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We'd Like You to Know . . .

Orville Guy Helm



ORVILLE GUY HELM has been a high priest and a member of the Kansas City Stake High Council since 1938. He is well qualified for the work. His record includes thirteen years as a pastor in the stake.

He was baptized when he was twenty years old. "It brings pleasant memories when I recall those who took a personal interest in me in those days when I was

a new member in the church," he said. "From pastors and others I learned much which was helpful in later years."

Brother Helm left high school to work when he was a young man. Later he returned to school and was graduated when he was thirty-one years old. He worked for the post office department for over thirty years and retired in 1956. He now works with a son-in-law in a printing business.

He married Mary E. Stobaugh in 1917. They have two daughters, Mrs. Dorothy M. Rideout and Mrs. Irene L. Settles.

One of Brother Helm's chief interests is a collection of tape recordings which he has been building. The tapes include mostly organ and vocal music. He has frequent use for these in church, reunion, and youth camp meetings.

Memorial Service Planned for President Israel A. Smith

Conference Preaching Service Schedule

SPEAKERS HAVE BEEN announced for the preaching services to be held at General Conference, October 5-12.

There will be a preaching service in the Stone Church every morning. Speakers have also been scheduled for several Independence churches during the Sunday morning hours.

A special memorial service for the late President Israel A. Smith is scheduled for 10:45 a.m., Sunday, October 5, in the Stone Church.

Here are the speakers for the Conference preaching services:

SUNDAY, October 5, 9 a.m.	Stone Church E. E. Jennings
	Education Building C. V. Graham
	Liberty Street John Blackstock
SUNDAY, October 5, 10:45 a.m.	Education Building G. E. Tickemyer
	Liberty Street Harry Simons
	West College Fred O. Davies
	Englewood W. Blair McClain
SUNDAY, October 5, 3 p.m.	Auditorium F. Henry Edwards
SUNDAY, October 5, 7:30 p.m.	Auditorium G. L. DeLapp
MONDAY, October 6, 11 a.m.	Stone Church P. M. Hanson
TUESDAY, October 7, 11 a.m.	Stone Church D. T. Williams
TUESDAY, October 7, 7:30 p.m.	Stone Church C. R. Hield
WEDNESDAY, October 8, 11 a.m.	Stone Church D. Blair Jensen

THURSDAY, October 9, 11 a.m.	Stone Church H. L. Livingston
FRIDAY, October 10, 11 a.m.	Stone Church M. L. Draper
FRIDAY, October 10, 7:30 p.m.	Auditorium A. A. Oakman
SATURDAY, October 11, 11 a.m.	Stone Church P. E. Farrow
SUNDAY, October 12, 11 a.m.	Auditorium W. Wallace Smith
	Stone Church Evan A. Fry

Apostle E. J. Gleazer, Sr., will be in charge of the priesthood worship services during the Conference. Elders Robert S. Farnham and R. Melvin Russell will have charge of the daily prayer meetings.

Ordination services will be under the direction of Apostles R. M. Holmes, D. O. Chesworth, and D. V. Lents. R. Y.

Authors in This Issue . . .

Roy Weldon (page 5), high priest, Warrensburg, Missouri
 LCDR John Stull (page 8), priest, U. S. Navy
 Haydee Wolfe (page 9), Dayton, Ohio
 William D. Pitt (page 10), Norman, Oklahoma
 Elbert A. Smith (page 11), presiding patriarch
 Roger Yarrington (page 12), assistant editor
 Mrs. L. F. P. Curry (page 14), Independence, Missouri
 Fern Sliger (page 15), Red Bluff, California
 Shirley Morford (page 16), Pontiac, Michigan
 Mrs. Mark Siegfried (page 17), Independence, Missouri
 Wilbur Marshall (page 19), Midland, Michigan

The Little Flock

VERY RECENTLY it was a privilege to visit a church congregation that might be called a "little flock" to whom it has been God's good pleasure to give a foretaste of his kingdom.

This apparently has been possible because the people of this little flock have made it their good pleasure and their devotion to give back to God a living example of his kingdom among themselves. The giving has been more than a one-way matter.

In a private conversation the pastor explained: "There is no division among our people—neither among themselves nor between them and me. There is no division between us and God, so far as I know. In a spirit of love we have tried to be one because we have wanted to be one."

It was a beautiful experience to visit in the home of the pastor and his family, and to find there the same spirit that prevailed at the church. In that home, too, there was a purpose to give back to God an example of what one small corner of his kingdom should be. God gave something wonderful to these people, and they are giving something wonderful back to him.

If we really understand, we are thankful to God for the great gifts that he sends to us. Is it not reasonable to believe that he is appreciative of the gifts his children offer back to him?

There are several other indications that the kingdom of God has been at work among the members of the little flock.

Their church school classes have a good attendance, with lively interest and discussion. Young people are generously represented. Their chapel is well filled with worshipers at the preaching services, with many families, and again many fine young people.

Finally, the Wednesday evening prayer meetings are unusually large and very active. This is wonderful, since the prayer meeting is by some considered as the spiritual barometer of the branch.

This little flock has a prayer list that is an item of major concern for the people. Intercessory prayer is at the very heart of their faith. They pray for the

sick of their own congregation, but they also include many who are members of other congregations, many isolated ones, and friends who are far away. They really maintain a circle of prayer. And this is one of the marks of a kingdom-minded people.

This congregation has special problems that do not trouble the ordinary branch. It is located in a university community. It provides not only a spiritual home for the resident group but also a temporary, friendly church home for the young people of the church who are in residence to study. The resident group includes families, with parents, older people, business and professional persons, and many children. Some of them are members of the university faculty. The others are students working for their degrees.

Each commencement sees a number of students move away; each fall brings a new group. It takes something for the pastor and his helpers to provide a ministry that will give the necessary spiritual life and inspiration to both groups. Yet they manage to do an excellent work all around.

The task is made easier by the fact that nobody acts selfishly, everybody is willing to help for the sake of others, and newcomers are quickly welcomed into the circle.

It would appear that the success of these people in their efforts has come from the fact that they have kept in mind the importance of the spiritual foundations of the kingdom of God.

Everything depends upon the character of the little flock. Littleness, of course, is only incidental; it is not the key to success. But quality is important. There is no substitute for it.

All the branches of the church could learn something from the little flock. And, if the people wished it, every branch in the church could do what the little flock does and become the kind of group that the little flock is.

L. J. L.

Official

Appointment of Bishop's Agent Central California District

Notice is hereby given of the appointment of Brother Donald J. Damron, Route 1, Box 223, Tulare, California, as bishop's agent of the Central California District succeeding Brother Harry E. Hampton, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of September and each succeeding month thereafter to Brother Damron at the above address.

We take this opportunity of expressing our appreciation to Brother Hampton for the years of service that he has rendered in this office.

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

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Approved:

THE FIRST PRESIDENCY
By *F. Henry Edwards*

Expenses of Delegates to General Conference Deductible as Charitable Contributions

RECENT Internal Revenue Rulings now make it possible for persons attending General Conference as delegates to deduct their actual, unreimbursed expenses as a contribution to a charitable organization.

Internal Revenue Ruling 56-508, C.B. 1956-2,126, holds that out-of-pocket expenses incurred by individuals for transportation to and from a local hospital or a local church for the purpose of rendering volunteer services to the American Red Cross or to the church constitute contributions within the meaning of section 170 of the 1954 Code and are deductible in computing taxable income. However, the cost of meals, *unless such meals are necessarily incurred while away from home overnight in the course of rendering the volunteer services*, constitutes a nondeductible personal expense.

In view of the foregoing, it is held that the actual unreimbursed expense incurred by a lay member of a church in attending, as a delegate, a church convention, the unreimbursed expenses incurred by a member of the American Legion in attending, as a delegate, an American Legion Convention, and unreimbursed expenses directly connected with and solely attributable to the rendition of such volunteer services by them to the church or to the American Legion, constitute contributions within the meaning of section 170 of the 1954 Code and are deductible in computing taxable income to the extent provided therein. As to situations where the cost of meals and other personal expenses are nondeductible see Rev. Rul. 56-508 supra.

I.T. 1988, C.B. III-1, 198 (1924), which holds that the expenses of a delegate to a church conference or to an American Legion Convention paid by himself are not charitable contributions but personal expenses and, therefore, not deductible, is hereby revoked.

As indicated, the cost of meals for those traveling to Conference and staying overnight are deductible, also the cost of transportation and lodging. It would be advisable for delegates to keep some evidence of these expenses so that they can take full advantage of this ruling in filing their 1958 Federal Income Tax.

THE PRESIDING BISHOPRIC
(Legal Department)
By *D. E. Benton*

tor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, Box 477, Independence, Missouri.

Herald editors are not responsible for the views and opinions expressed in articles or communications other than those of editorial authorship.

Across the Desk

From Apostle D. Blair Jensen:

On August 3, in the company of H. O. Plumb, president of the Joplin District, I organized the Neosho, Missouri, Branch. Brother Robert Lynch, mission pastor for the past year, was elected branch pastor.

The purchasing of property and the moving out of an upstairs hall a year ago have been very helpful to these people. They have been able to reach out some distance in the surrounding areas and bring some members into rather regular attendance with them.

On Saturday evening, September 6, assisted by Springfield District President Harry Doty, I organized the Mansfield, Missouri, mission into a branch, and Brother Kenneth Cady was continued as pastor.

From Elder Calvin V. French, president of the Philadelphia Metropolitan District:

This year we have baptized the largest number ever recorded in a comparable period during the past five years. . . . More people have kept the financial law in the district this year than in any other year in its history. Philadelphia was one of the first districts in the church to surpass their total for 1957. . . .

The past year has been the best in the expansion of our physical plants. Hadonfield purchased a building one year ago, and in two weeks the dedication and burning of the mortgage will take place. First Church and Chapel have raised close to \$25,000 during the first six months of 1958 toward a building program. Delaware County and Levittown missions have worked diligently on their building funds with the goal of expanding soon to their own facilities. Members of the Allentown group have recently discussed increasing their efforts toward a building fund program. . . .

Since last September, eighteen men have been called to the priesthood. This makes a total of twenty-eight men that the Lord has called during the past two years. This has added tremendous spiritual strength to our district.

The Saints' Herald

Vol. 105 September 29, 1958 No. 39

EDITORS: *The First Presidency*: F. Henry Edwards, W. Wallace Smith; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Editor;

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RESTORATION WITNESSES

By Roy Weldon

IT IS MY PURPOSE in this intermittent series of articles on Restoration witnesses to examine problems of our day and age in the light of the Three Standard Books of the Restoration movement. Much that has been published in the religious world about problems of our age is based upon the King James Version. This needs reappraisal in terms of the Restoration Scriptures.

In the last installment I dealt with the amazing, dove-tailing agreement between the prophets of the Doctrine and Covenants, the Book of Mormon, and the Inspired Version of the Bible. I am well aware that books have been written claiming there are disagreements and disunity between the writers of the King James Version. I have recently perused one of these, Thomas Paine's *The Age of Reason*.

I may deal with some of Thomas Paine's objections to the Bible (King James) at a later time. Suffice it to say that the material advanced by these opponents to the King James Scriptures does not affect the remarkable congruity that exists between the writers of the Restoration's Three Sacred Books.

Findings of the Prophets and Philosophers Compared

In our previous articles we noted the extraordinary and amazing unanimity and agreement that exists between the prophets on literally hundreds of subjects. In preparation for this article I carefully read Will Durant's famous book, *The Story of Philosophy* (over 1,250,000 copies sold). The philosophers appear to be greatly at cross-purposes. They attack each other's theories and teachings and undermine each other's positions; this is directly opposite to the situation existing in the Scriptures. We do not have the spectacle of Paul undermining Nephi, or Joseph Smith attacking teachings advanced by Isaiah. In fact this phenomenon of coherence between the prophets of the Bible, Book of Mormon, and Doctrine and Covenants is apparently a literary marvel that does not exist between any other comparable large group of writers. In fact, the Inspired Version in Genesis 7:23 says, "And the Lord called his people, Zion, because they were of one heart and of one mind." This quality of one-mindedness as manifest by the prophets in Restoration Scriptures appears to have no logical explanation other than that they were real prophets drawing upon the inspiration of Divinity.

Bergson aptly sums up the wars in the camps of the philosophers in these words: "I believe that the time given to refutation in philosophy [no refutation in the Restoration's Three Standard Books.—R. W.] is usually time lost; of the many attacks directed by the many thinkers against each other, what now remains? Nothing, or assuredly very little."¹

First it will be well to note that the philosophers and the prophets are concerned with one and the same subject—the existence and nature of God and the purpose and meaning of life (see Durant's *Story of Philosophy*, page 513).

It appears that down through the ages the majority of the philosophers have chosen, in varying degree, to disbelieve in God, Jesus Christ as the savior, and supernatural revelation.

The great majority of the philosophers lost their faith in God. Their findings about life stand as a striking and amazing fulfillment of the profound statement of Moroni in his closing words of the Book of Mormon: "... if ye have not faith . . . ye have no hope; and if ye have no hope, ye must needs be in despair" (Moroni 10:16).

(For those interested in Book of Mormon research it should be noted that the claim advanced in this quotation—that loss of faith brings despair—was published in 1830. There was apparently no material available to Joseph Smith to verify this claim that despair follows in the wake of unbelief. Therefore the material that follows verifies one of hundreds of Book of Mormon claims upon which painstaking research is now producing co-operation.)

Despair and Pessimism of the Philosophers

DARWIN

"Darwin and Wallace were themselves among the first to admit the profound depths of moral disillusionment which attended the development of their theory."²

A noted professor of British anatomy says, "his [Darwin's] thesis led not to spiritual advancement but to intellectual pessimism."³

H. G. WELLS

"Our universe is not merely bankrupt, there remains no dividend at all . . . the attempt to trace a pattern of any sort is absolutely futile."⁴

ROBERT INGERSOLL

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word."⁵

HERBERT SPENCER

". . . the sun will shine less warmly and brightly as the centuries pass away; the friction of the tides will retard the rotation of the earth . . . gradually and then rapidly equilibration will become dissolution, *the unhappy epilogue of evolution*. Societies will disintegrate, masses will migrate, cities will fade into the dark hinterland of peasant life; no government will be strong enough to hold the loosened parts together; social order will cease to be remembered, and in the individual too, integration will give way to disruption; and that co-ordination which is life will pass into that diffuse disorder which is death. The earth will be a chaotic theatre of

decay, a gloomy drama of energy in irreversible degradation; and it will itself be resolved into the dust and nebula from which it came. The *cycle of evolution* and dissolution will be complete . . . every birth a prelude to decay and death.”⁶

“There was in Spencer an almost Schopenhauerian sense of the futility of human effort. At the end of his triumphant career he expressed his feeling that life was not worth living . . . He knew that people would not relish a philosophy whose last word was not God and heaven, but equilibration and dissolution; and in concluding his First Part he defended with unusual fervor his right to speak the *dark truths* that he saw.”—*Ibid.*, page 369.

NIETZSCHE

“At eighteen he lost his faith in God and spent the remainder of life looking for a new deity; he thought he found one in the superman . . . He became cynical, like one who has staked all on a single throw of the dice and lost . . . he remained at the bottom an unhappy man, whose nervous system seemed to have been carefully designed for suffering and whose exaltation of tragedy as the joy of life was but another self-deception.”—*Ibid.*, page 404.

BERTRAND RUSSELL

“He can find no God in such a contradictory world; rather, only a humorous Mephistopheles could have produced it, and in a mood of exceptional deviltry. Nevertheless, he will not surrender. If he cannot run, he can at least enjoy the fight; and by the knowledge that foresees his own defeat he stands superior to the blind forces that will destroy him.”—*Ibid.*, page 481.

Stoicism and Epicurianism

(*Defeatist Philosophies*)

“ . . . The apathetic acceptance of defeat, and the effort to forget defeat in the arms of pleasure.”—*Ibid.*, page 97.

VOLTAIRE

“Who would have expected so gay a host to become the exponent of pessimism?”

“All born for torment and for mutual death, and o’er this ghastly chaos you would say the ills of each make up the good of all. What is the verdict of the vastest mind? Silence. The book of fate is closed to us; man is a stranger to his own research; he knows not whence he comes nor whither he goes.”

“Tormented atoms in a bed of mud.

Devoured by death, a mockery of fate . . .

Seeking a light amid the deepening gloom,

I can but suffer, and will not repine.”

—*Ibid.*, pages 225, 226.

Although Voltaire attacked the church and Christianity as perhaps no previous philosopher had attacked them, yet in his old age, frightened by the spectre of approaching death, he ignominiously crawled back to the church and sent for the “Abbie Gautier to come and hear his last confession.”⁷

ROUSSEAU

“The argument of the ‘Confession’ was briefly this: that though reason might be against belief in God and immortality, feeling was overwhelmingly in their favor; why should we not trust in instinct here rather than yield to the despair of an arid skepticism?”—*Ibid.*, page 260.

SCHOPENHAUER

“Life is evil . . . and if every evil were removed, and strife were altogether ended, boredom would become as intolerable as pain.”

“Finally and above all, life is evil because life is war. Everywhere in nature we see strife, competition, conflict, and a suicidal alternation of victory and defeat.”

“The total picture of life is almost too painful for contemplation.”

“Towards the close of life, every day we live gives us the same kind of sensation as the criminal experiences at every step on the way to the gallows.”

“The less we have to do with women, then, the better. They are not even a necessary evil. Life is safer and smoother without them. Let men recognize the snare that lies in women’s beauty, and the absurd comedy of reproduction will end.”

“ . . . The loveliness of life is a lie and . . . the greatest boon of all is death.”

“The final refuge is suicide. Diogenes is said to have put an end to himself by refusing to breathe—what a victory over the will to live.”—*Ibid.*, pages 324-345.

Humanists, naturalists, and so-called philosophers have voiced loud objection to the Bible (and Book of Mormon) prophets’ declarations that man is a lost and fallen being engulfed in sin and evil and in tragic need of a savior. Such critics will do well to compare the findings of the prophets with the findings of the philosophers. There is one major midday versus midnight difference. The prophets and Christ offer us hope and a way out, while the philosophers of unbelief offer us a dismal swamp of dark despair.

SANTAYANA

“Santayana is poet enough to know that a world quite divested of deity is a cold and uncomfortable home. ‘Why has man’s conscience in the end invariably rebelled against naturalism and reverted in some form or other to a cultus of the unseen? . . . the soul . . . is saddened by the thought of death, and clings to the hope of some power that may make it permanent amid the surrounding flux.’ But Santayana concludes bluntly: ‘I believe there is nothing immortal.’”

Santayana, once a Catholic, “mourns for his lost faith.”

“Exile that I am,

Exile not only from the wind-swept moor,

Where Guadaranna lifts his purple crest,

But from the spirit’s realm, celestial, sure,

Goals of all hope, and vision of the best.”

—*Ibid.*, pages 495, 497.

“That life is worth living,” he says, “is the most necessary of assumptions, and, were it not assumed, the most impossible of conclusions.”—*Ibid.*, page 506.

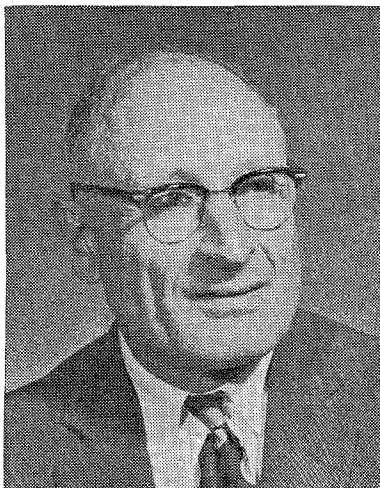
It almost staggers our credulity to believe that the most brilliant minds of the ages should come to such bleak, desperate conclusions about life. Consider the case of one of America’s most brilliant thinkers who has chosen to disbelieve.

CLARENCE DARROW

“Can a man be happy in a mad house? That is what life is. I take life as it comes, because it is a senseless fool thing that must be lived out because I have sense enough not to do such a messy thing as put a bullet through my head.”⁸

Ten years later Darrow again passed through Kansas City and was interviewed by reporters. When asked whether he had any word for the young people of our time Mr. Darrow replied, “I certainly have no encouragement for the young bloods of today. The sooner they jump out the windows the sooner they will find peace.”⁹

As down through the ages one traverses the arid deserts of the philosophers one finds an occasional green oasis. One of these is William James. He has chosen to believe much his predecessors tossed overboard.



Roy Weldon

WILLIAM JAMES

"James was amazed and attracted by the endless varieties of religious experience and belief . . . He saw some truth in every one of them and demanded an open mind toward every new hope . . . In the end, James was convinced of the reality of another—a spiritual world."¹⁰

After wading through the dry, bleak deserts of the unbelieving philosophers James is as refreshing as a mountain spring.

JOHN DEWEY

Will Durant lists Dewey as the greatest philosopher of our time. Dewey accepts Darwinism at face value and rejects supernaturalism. He says, "The modern era will begin only when the naturalist point of view shall be adopted in every field" (*Ibid.*, pages 522-524).

Dewey appears to have some of the beliefs that led other philosophers to despair. One can scarcely help wondering whether Dewey is repressing pessimism as an admission of weakness, and one wonders further that so many of the great minds of the ages should abjectly admit and confess such weak and dismal conclusions about life. I think Durant's explanation of the pessimistic tendency in philosophers is entirely insufficient. Durant says, "Perhaps the tendency of philosophers toward melancholy is due to the unnaturalness of sedentary occupations; too often an attack upon life is merely a symptom of the lost art of excretion" (*Ibid.*, page 344).

(It should be noted at this point that this article is concerned only with the conclusions of the philosophers about God and life and is therefore in no way casting reflection upon the great contributions of the philosophers to the literary and scientific advancement of man.)

As noted at the beginning (quote from Bergson) when the philosophers get done with their attacks on each other, nothing is left. We believe this statement should be amended. The philosophers do have something left. With few exceptions (Dewey, Bergson, and others) they have one thing left in common—a dark, dank sea of pessimism. If choosing to believe or disbelieve in God, Christ, and revelation were reduced to the simplicity of choosing what we eat, who would choose the bitter, loathsome menu of the unbelieving philosophers when the sweet, refreshing, soul-enlivening bread of the prophets is available?

The Conclusions of the Prophets

Herbert Spencer, the noted British philosopher, apparently had everything human ambition could ask—success, prestige, wealth, fame—yet at the end of his career he declared life was not worth living. Schopenhauer lived in peace, quietness,

and financial sufficiency, yet he described the closing years of life "as the march of the condemned to the gallows."

Let us contrast Spencer and Schopenhauer with the prophet Joseph Smith—a contrast between unbelief and belief. Joseph Smith and his wife had eight children. Only three survived the rigors of their life of persecution and mob violence to reach maturity. Joseph Smith was arrested and thrown in jail over thirty times. He and his brother Hyrum were finally shot to death by a mob in Carthage, Illinois. It would appear Joseph Smith had far more reason to be bitter and disillusioned about life than the Spencers, Schopenhauers, Kants, Nietzsches, and Darrows, yet apparently fully conscious of the immediacy of the fate that awaited him, Joseph Smith penned these last glorious, soul-reviving words:

Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was that which would enable us to redeem them out of their prisons; for the prisoners shall go free. Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever. And again I say, How glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers.—Doctrine and Covenants 110: 22, 23.

As the end of his career loomed ahead Paul said, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."—Acts 20: 22-24.

"And Joseph said unto his brethren, I die, and go unto my fathers; and I go down to my grave with joy."—Genesis 50: 24, I.V.

For the joy that was set before him—"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross."—Hebrews 12: 2.

I refer briefly to a few more instances and phrases characteristic of the unbounded joy and optimism of the prophets.

I Peter 1: 8—"Rejoice with joy unspeakable."

Isaiah 65: 14—"My servants shall sing for joy of heart."

II Nephi 1: 115—"Men are, that they might have joy."

Luke 2: 8-11—"Angels bring glad tidings of great joy."

Psalm 16: 9-11—"In thy presence is fulness of joy."

Psalm 22: 1—"I was glad when they said unto me, Let us go into the house of the Lord."

Matthew 5: 13, 14—"And blessed are ye when men shall revile you, and persecute you. . . . For ye shall have great joy, and be exceeding glad."

Acts 13: 52—"And the disciples were filled with joy, and with the Holy Ghost."

As on all other subjects the prophets and writers of the Three Standard Books of the Restoration movement (Inspired Version of the Bible, the Book of Mormon, the Doctrine and Covenants) appear in complete harmony on the subject of joy and optimism as products of belief in God and acceptance of the gospel of Jesus Christ.

They also appear to agree that the results of turning away from belief in divinity are as the philosophers have indicated and as aptly put by Jeremiah: "it is an evil thing and bitter, that thou hast forsaken the Lord thy God" (Jeremiah 2: 19).

Personal Testimony

In conclusion, I speak from personal experience. I believe as a normal man I have tasted most of the good things of life—health, home, family, sons I am proud of, a vocation I like, a medium of business success. Yet I can truthfully say that the greatest, deepest, and most overwhelming joy I have tasted has been those joys and satisfactions that have swept my soul as the Lord has poured out his spirit as I have associated myself with the congregations of his people in the ongoing work of the Restoration movement.

In the next presentation I hope to compare the findings of the men of science with the prophets of the Three Standard Books of the Restoration.

In a later presentation I hope to deal with the subject "The Doctrine and Covenants Proves Joseph Smith a Prophet."

Doing justice to this requires a lot of research. I have some excellent material prepared by C. E. Miller and the late C. W. Clark. I will welcome further contributions and give credit if material is used.

1. *The Story of Philosophy*, Will Durant, page 462
 2. "The Christian and the Theory of Evolution," Dr. E. V. Shute; *Saints' Herald*, March 25, 1944
 3. *Design and Purpose*, F. Wood Jones
 4. *The Central Witness of the Book of Mormon*, Arthur A. Oakman, page 24
 5. *Familiar Quotations*, John Bartlett
 6. *Story of Philosophy*, Will Durant, page 369
 7. *Story of Philosophy*, Will Durant, page 250
 8. *Kansas City Star*, May 18, 1923
 9. *Kansas City Star*, February 19, 1933
 10. *Story of Philosophy*, Will Durant, page 516
- The quotations from *Story of Philosophy* by Will Durant are used by permission of the publisher, Simon and Schuster, Inc.

LCDR John Stull

I Had an Experience



FOUR AND A HALF YEARS ago I was staff navigator for a U. S. Navy Transport Division operating in the Mediterranean. I became ill, and surgery aboard ship and six miserable weeks in my bunk effected no cure. The Division was in the port of Livorno in northern Italy when the doctor admitted that he could do no more aboard ship, classed me as a litter case, and arranged for me to be flown to a large hospital in Naples for further diagnosis and shipment back to the States.

An ambulance transported me from pier to plane, and another met the plane at Naples and took me to the hospital. I was given an initial examination on arrival. The doctor stated that he could not detect any of the symptoms spelled out in my medical record, but that I would be given a more thorough examination in the morning. After an uneasy night, I faced the assembled medicos. To the astonishment of all, including me, my illness had vanished when I arrived in Naples, taking with it the scar from the shipboard operation, the debility from the prolonged weeks in bed, and all pain. The doctors in Naples were confounded, but that was nothing compared to the astonishment on the faces of the doctor aboard ship and my shipmates when I rejoined the staff, hale and hearty, scarcely three days after my feeble departure. I cabled my wife the good news.

She answered that it was no surprise. When my letters informed her of my expected departure for Naples and the plans to fly home for a more complicated operation, my mother-in-law, who had been praying for me for years, phoned the pastors of two branches and requested prayers in my behalf. My wife, her mother, and a dear friend had held little private prayer meetings and had prayed diligently in faith that I would be healed. My wife may not have been surprised, but I still feel astonishment as I hold my "miracle" close to keep it ever present in my mind and heart.

At that time, I was not a member of this restored church nor even a moderately interested bystander, but my healing had put me in a more than normally receptive mood for what was to come. Soon after this a letter arrived from my wife saying that as she had been writing, a voice, not in the room, had said, "He will preach the gospel." Her reaction was that she was finally able to relax and be at peace with the Navy and our life of separations, knowing that God was reaching out to us, and she concluded her letter by suggesting that I prepare myself. My reaction to this was mixed, and confusion reigned. One side of me seemed to cry out for confirmation of Babbie's experience. The other side seemed to say that she had gone off the deep end and, to be honest, this latter side was in the lead.

Nothing more happened for two years. I didn't find too much to admire in this church. I resented most sermons I heard as being just like the "once over lightly" platitudes to be found in pulpits anywhere, and I found the members singularly unfriendly. Then one day Jack Conway, the pastor of the Washington, D. C., branch, came to lunch at the Pentagon, where I had since been ordered. The discussion between us became quite heated and he finally said, "John, the question is not whether the sermons are good, the people friendly, or anything else. The question is Jesus Christ and where *you* stand in regard to *him!*" At that moment, I was overcome with a feeling of the rightness of this church. As I walked back to my section in the Office of Naval Intelligence, the giant hallways were suffused with a radiant glow, and I felt the light of God's Son.

My daughter, Sinara, and I were baptized within a couple of weeks. Less than three months later, I was called to the office of priest. Babbie heard correctly, and I am privileged to preach the restored gospel. I didn't have just *an* experience. Working in this cause is a continuing experience, an increasing blessing as each day passes and God continues to touch our lives.

Salvation Is Free

HAVE YOU HEARD? But then of course sometime or other you have heard the announcer on the radio who says, "Auto Lite brings you this tale well calculated to keep you in suspense." My story is somewhat different. It is calculated to keep about 75 per cent of us who bear the name of Christ's church absolutely *ashamed* until our actions prove we have viewed ourselves in a clear mirror of understanding . . . and about 13 per cent more of us not quite so absolutely ashamed.

For some time a question here and a remark there about this business of "salvation is free" has kept a few thoughts milling around in my mind. Recently, an hour usually allotted to fellowship service was used for guided discussion of the Restoration story, and during the discussion we got around to this same oft-repeated statement, "Salvation is free."

Wrong Conception

I have thought over a period of years that most of us have the wrong conception of the true meaning of free salvation. Let us say that the "*plan* of salvation" is as free as the air we breathe; but after accepting this free pattern as our blueprint for living, the cost is great—not just in money, for the money cost is the very least of it. One brother said something that made me want to hang my head in shame. He said, "Yes, most people say salvation is free, and judging from the bishop's records more Reorganized Latter Day Saints believe this than any other people."

Salvation is *not* free! To be a successful member of Christ's church costs more than you ever dreamed, in more ways than you thought possible. It costs you hours, days, months, and years of study. In fact, that debt of study for a progressive member of Christ's church is one that can never quite reach the place where the page is stamped paid and the book closed.

Again it costs countless thousands of minutes of prayer. And judging by my own, when I occasionally take stock, only a few hundred of those thousands will be prayers of thanksgiving.

Salvation often demands sacrifice, and there are *so many* things that we as individuals want to hang onto. Mary won't be baptized because she thinks it too great a sacrifice to give up dancing. Knowing that the church disapproves of dancing as a pastime, she feels that to give it up would be just too much. But then while I think of Mary as being foolish (I don't care for dancing), I take a look in the mirror at myself. It has been more than a third of a century since I was baptized. How many hours, months, and years of that time were wasted on trivial matters that did not further my knowledge of Christ's work? How much was used to impart what small degree of knowledge I had gained to others?

A Poor Record

Many of us are ashamed that we, the older members, have not lived close enough to the gospel law of Christ to save our natural increase to the church. We are ashamed that our

homes are not such that our young people would feel no need to look elsewhere for entertainment, for comfort, and in many cases for love—a love that makes them know that if here and now Dad and Mom love them with so great a love, they cannot afford to take any risk of losing the wonderful love of God.

Some time ago an apostle spoke to us at a fellowship hour. In all humbleness he told us that too many branches of our church were not adequately meeting the needs of a great percentage of the people on the branch record book or of the people in the surrounding communities. Our shame in this instance was accompanied by a prayer that we might grow stronger, acquire greater knowledge, and be filled with the love of God for humanity to such an extent that we would repeat the story of salvation to all who would hear.

Sins of Omission

There may be some agony attached to full-fledged salvation—agony that sears the heart as we see loved ones who, in spite of years of church background, seem to prefer the dark side of the street and waste talent that could bring a richness to their own lives and light the candle of service for many another. It is true agony of soul when we see young fathers and mothers (because of our neglect) failing to establish homes that invite Christ to be a welcome guest. We suffer, too, when we seek to comfort a friend whose loved one has died without a knowledge of the gospel which he or she might have believed had we witnessed for Him.

It is agony to be sixteen and unable to express before others, especially one's own branch members, the love stored within oneself for Christ and friends. So the young fail, not only to *express* such love, but also to do the things that their hearts bid them to do.

The Cost

Salvation through the gospel is not free, for nothing under God's heaven can be ours without payment in love, in service, in knowledge, in faith, in prayer, and in sincere expression of thanks for the love of our Father in heaven.

To obtain salvation lays upon our shoulders a debt so great that only through loving service to our fellow men—holding their hand in one of ours while drawing it toward the other which is clasped in the hand of God—can we cancel our debt.

Finally we come to that great day when our Lord's eyes hold for us a welcome, and we see among the throng of those who are singing "Hallelujah to the Lamb" the face of one to whom we gave the glad message of the gospel. Then our joy shall be full. Then and only then can we with understanding and joy say, "We have paid the price. Salvation is ours."

Growing toward Zion

Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection. — Hebrews 6: 1.

Needed: a leaven

If a small number of our members were completely selfless, completely Christian, their example would act as a leavening agent does to bread, completely transforming entire communities to a Zion condition. To realize this majestic goal seems almost unattainable in this sophisticated age; yet, truly, if we do grow toward selflessness, the exalted goal will, to the degree that we do grow, seem and *be* more within our grasp.

A tool for Zion building

A tool that will aid in Zion building is a very old one and, curiously, one that presently is little employed. This tool consists simply of keeping a daily record of the “ups” and “downs” of specific character traits which we would like to strengthen or to obtain.

The classic expression of this method of working toward moral perfection was given to us by Benjamin Franklin in his *Autobiography*. Franklin hit upon this method first by reasoning that “the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct.” Arriving at this conclusion, he searched for listings of virtues

which seemed to fit his needs. Then he annexed a short precept that summarized the meaning ascribed to each virtue; these virtues and their precepts are as follows:

1. Temperance: Eat not to dullness; drink not to elevation.
2. Silence: Speak not but what may benefit others or yourself; avoid trifling conversation.
3. Order: Let all your things have their places; let each part of your business have its time.
4. Resolution: Resolve to perform what you ought; perform without fail what you resolve.
5. Frugality: Make no expense but to do good to others or yourself; i.e., waste nothing.
6. Industry: Lose no time; be always employed in something useful; cut off all unnecessary actions.
7. Sincerity: Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.
8. Justice: Wrong none by doing injuries, or omitting the benefits that are your duty.
9. Moderation: Avoid extremes; forbear resenting injuries so much as you think they deserve.
10. Cleanliness: Tolerate no uncleanness in body, clothes, or habitation.
11. Tranquillity: Be not disturbed at trifles or at accidents common or unavoidable.
12. Humility: Imitate Jesus and Socrates.

Franklin clearly recognized the need for a specific and pointed day-by-day method of growing spiritually; and in his time he popularized this common-sense way of stimulating spiritual growth. It was Franklin’s intention to “acquire the habitude” of all these virtues. To do this he made a “little book,” describing its manufacture as follows:

I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for

each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues, on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have committed respecting that virtue upon that day. I determined to give a week’s strict attention to each virtue successively . . . leaving the other virtues to their ordinary chance, only marking every evening the faults of the day.

He thought that this method would be most efficacious and would be “like him who, having a garden to weed, does not attempt to eradicate all the bad herbs at once, which would exceed his reach and his strength, but works on one of the beds at a time, and, having accomplished the first, proceeds to a second.” In this way, he reasoned, “in the end, by a number of courses, I should be happy in viewing a clear book . . .”

Grooming the method to fit the grower

Can we not also use this “record-keeping” method as an effective tool in bringing Zion closer to reality? Clearly Franklin’s virtues do not completely fit our own needs. Any one, for example, might have other virtues more meaningful to him or other facets of these same virtues upon which he would prefer to concentrate his self-improvement efforts. A six-year-old child might describe generosity as “sharing toys with others, even with those who do not share theirs.” Two years later his description of generosity might be very different. Similarly, most Latter Day Saints would not be challenged by Franklin’s virtue of tem-

perance; cheerfulness, prayerfulness, or keeping the financial law, for example, might be substituted for several of Franklin's virtues.

Compiling individual lists of virtues in itself brings up several questions:

- (1) How much variation would there be in virtue lists, thoughtfully prepared, of all age groups of both sexes?
- (2) How much spiritual evolution would be shown by comparing the list of a seasoned missionary with that of a new member?
- (3) If this program were made a family project, would each member make an entirely different list of virtues, or have about the same virtues but define them differently?
- (4) Are there any church members whom you would nominate as nearly morally perfect?

We all have faults, each one of which keeps us from that perfection which we are admonished to attain. Because this is so, let us do something about our shortcomings by trying hard to erase them. Those who wish to embark upon this kind of adventure in character building (recording, perhaps, their triumphs as well as their lapses), will soon find, as Franklin did, that bad habits are replaced by good ones only by considerable effort but they can be replaced.

Franklin experienced many relapses and moments of painful attention to his faults, concluding that he was "almost ready to give up the attempt, and content myself with a faulty character in that respect, like

the man, who, in buying an axe of a smith, my neighbour, desired to have the whole of its surface as bright as the edge. The smith consented to grind it bright for him if he would turn the wheel; he turned while the smith pressed the broad face of the axe hard and heavily on the stone which made the turning of it very fatiguing. The man came every now and then from the wheel to see how the work went on, and at length would take his axe as it was, without further grinding. 'No,' said the smith, 'turn on, turn on; we shall have it bright by and by; as yet, it is only speckled.' 'Yes,' said the man, 'but I think I like a speckled axe best.'

Come, let us strive for that bright axe!

Elbert A. Smith

A Prayer of Blessing

Being alone in my home on a Sunday afternoon, August 24, I felt the urge to indict a prayer of blessing to be upon all those of the church membership in need of divine aid and willing to receive it. I am persuaded that all who are so minded will have help.

O God, our heavenly Father, most humbly I do beseech thy blessing to be upon thy church and upon the individual members of thy church, to each according to his or her personal need.

We dwell in the shadow of great danger which threatens all people. These are such times as the prophets warned us would come in the latter days when peace should "be taken from the earth." But with the warning went promises of blessing to all those who love thee and keep thy commandments. Forgive us, Lord, our blunders and our shortcomings. May we from this time on serve thee more diligently and more intelligently. May thy people be blessed as never before with unity and good will, with light and divine guidance, for this is a time of great need.

Wilt thou bless in an especial manner and to a degree not before

enjoyed those who bear heavy ministerial and administrative responsibility. I pray thee to bless the members of the First Presidency, the Apostles, and the Presiding Bishopric who so continually bear heavy burdens and so often face difficult problems.

Bless all members of the priesthood everywhere, even those who minister to the smallest of our congregations in the most distant parts of the world. Forget not, I pray thee, those who labor in the central places, the hope of Zion. May their strength and inspiration be increased fully to the measure of their need.

Bless those devoted women of the church who serve according to their gifts and talents in the branches and departments of the church. Thou knowest the needs of each. May their needs be fully met.

In an especial manner bless the women who are homemakers and homebuilders that they and their companions may build godly and enduring homes from which may come the next generation to serve the church. Bless the homes that are truly devoted to thee, and reach out and help us reclaim the homes in which there is contention and worldly folly.

Most humbly I invoke thy blessing to be upon the coming General Conference. May it be a time of unity and peace and good will, and may there be given an understanding of thy will and the needs of the work. May the spirit of revelation be present in rich measure. Once more I invoke thy blessing to be upon thy church now and evermore. Amen.

A Talk with President Grice

By Roger Yarrington

AROUND GRACELAND people are saying Harvey Grice is the best thing that has happened to the college in a long time.

Already he is at home in the office of the college president. Visiting him, one notices immediately that his conversation is flecked with terms learned in industry and the military. But these blend easily with the language of the academician and of the minister which he also speaks.

President Grice learned the language of the industrialist in his over twenty years with General Foods Corporation. Before becoming president of Graceland College on July 1, he was manager of manufacturing and engineering at the company's Kankakee, Illinois, operations.

He picked up the language of the military as Division Chemical Officer for the famous Rainbow Division during World War II. He served in France, Germany, and Austria and still holds a reserve commission as lieutenant colonel.

Speaking of his work with General Foods Corporation, President Grice says, "Manufacturing and management was a job I was prepared for and enjoyed. I can't think of anything I could enjoy more." He began work with General Foods in 1928—before he left high school. After completing his Ph.D. degree at Ohio State in chemical engineering in 1941 he went to work for the company full time and worked his way up through a series of jobs in research, manufacturing and engineering.

Why was he willing to leave a job he liked so well?

"All of us dream of doing something better, not because it is more enjoyable but because it is more worth while," he explained. "The opportunity of becoming president of the church college seemed to me a chance to do something more worth while. You may say I wanted to come here as a matter of improving my stewardship."

Needs of the College

Dr. Grice has a businessman's eye for sizing up the situation in a hurry. After only three weeks on the campus he had interviewed at length many of the administrative officers and faculty members and had made a foot-by-foot survey of the buildings and campus.

The most pressing need facing the college, he said, was for additional facilities.

"Right now we need (1) a new food service center, (2) a girls' dormitory, and (3) more physical education facilities. These are our present bottlenecks. Other necessary facilities will follow, if we will properly serve our youth and the church.

"We have set 685 as our maximum enrollment for this year. However, we have over 700 applications. We need these additional facilities if we are going to take care of all the church youth who want in—and who should get in—the church college."

Dr. Grice ticked off other needs he saw:

There is a need for training faculty replacements. A few instructors are near retirement, others periodically desire leaves of absence.

The four-year program in religion needs to be continued, expanded, and accredited. Its value to our church should be very great.

And, in back of it all, there needs to be a long-range development program for the college—a program with definite objectives for the school's curriculum and facilities.

A Growing Graceland

It is on the subject of Graceland's future development that Dr. Grice shows the most enthusiasm.

"I hope to be here for twenty years," he said. "So, naturally, I would like to see a twenty-year program of development with objectives clearly stated. This is where I intend to concentrate my personal experience and energies."

What is his dream for Graceland? Without a moment's hesitation the answer comes back, "A Graceland University, of course."

"One of my first impressions as I attended the graduation ceremonies last spring was, It's too bad we have to release these young people from Graceland with just two years of training when in four years we could accomplish so much more for them, for the church, and for the world.

"I am very proud that Graceland is capable of carrying on a four-year program in religion. Personally, I feel we ought to expand into other areas as we are able. I hope for a Graceland fully staffed and equipped to meet all the educational needs of the youth of the church.

"However, if this is not advisable and it turns out to be wiser to establish other Gracelands, I expect Graceland to be prepared to send out educational and administrative cadre to staff other such colleges.

"Graceland Hill may become our 'Mount Zion' of education—the point from which the Restoration philosophy goes out to influence other places of learning. I would like to see our Graceland graduates occupying seats of responsibility in many other educational institutions of the world."

Church's Responsibilities

Dr. Grice sees three great responsibilities for the church in accomplishing Graceland's goals:

First, the church has the responsibility of inspiring young men and women to prepare themselves to become qualified instructors at the church college.

Second, there is a responsibility to provide the raw material—the students—from good homes, with good church training, and with good motivations for learning and serving.

Third, it is the church's responsibility to provide the necessary funds to enable the college to accept any and all who are properly qualified and wish to attend.

He feels confident that the church will measure up to these responsibilities in the future because he sees a period of growth and expansion for the church ahead.

"There seems to be an increased interest in implementing the principles of the gathering and stewardship," he noted. "The church everywhere is making an impact on the lives of people. If we continue our instruction and hold to the law, there is a good possibility in the next ten years that we will see the establishment of experimental Zionite communities. If we don't bog down, the church is going to achieve a lot in the near future."

Also a Counselor

The Grice family likes Lamoni.

"We have been made very welcome here. There was even a group of college faculty on hand to help us unload when we arrived," Dr. Grice mentioned. "I grew up in a small town like Lamoni. We enjoy living in a small community."

Small-town concern for helping one's neighbors seems to be natural for Dr. Grice. He had been in Lamoni less than three weeks when he joined a group of men from the community who had volunteered to scrape and paint the house of a college custodian who had been ill.

Besides his college duties, Dr. Grice is assuming the responsibility as counselor to the president of Lamoni Stake. He was set apart as a counselor to Elder Harry Simons during the Lamoni Stake reunion in August.

He was ordained a high priest in 1956 and was president of the Northeastern Illinois District before coming to Graceland.

New Enthusiasm

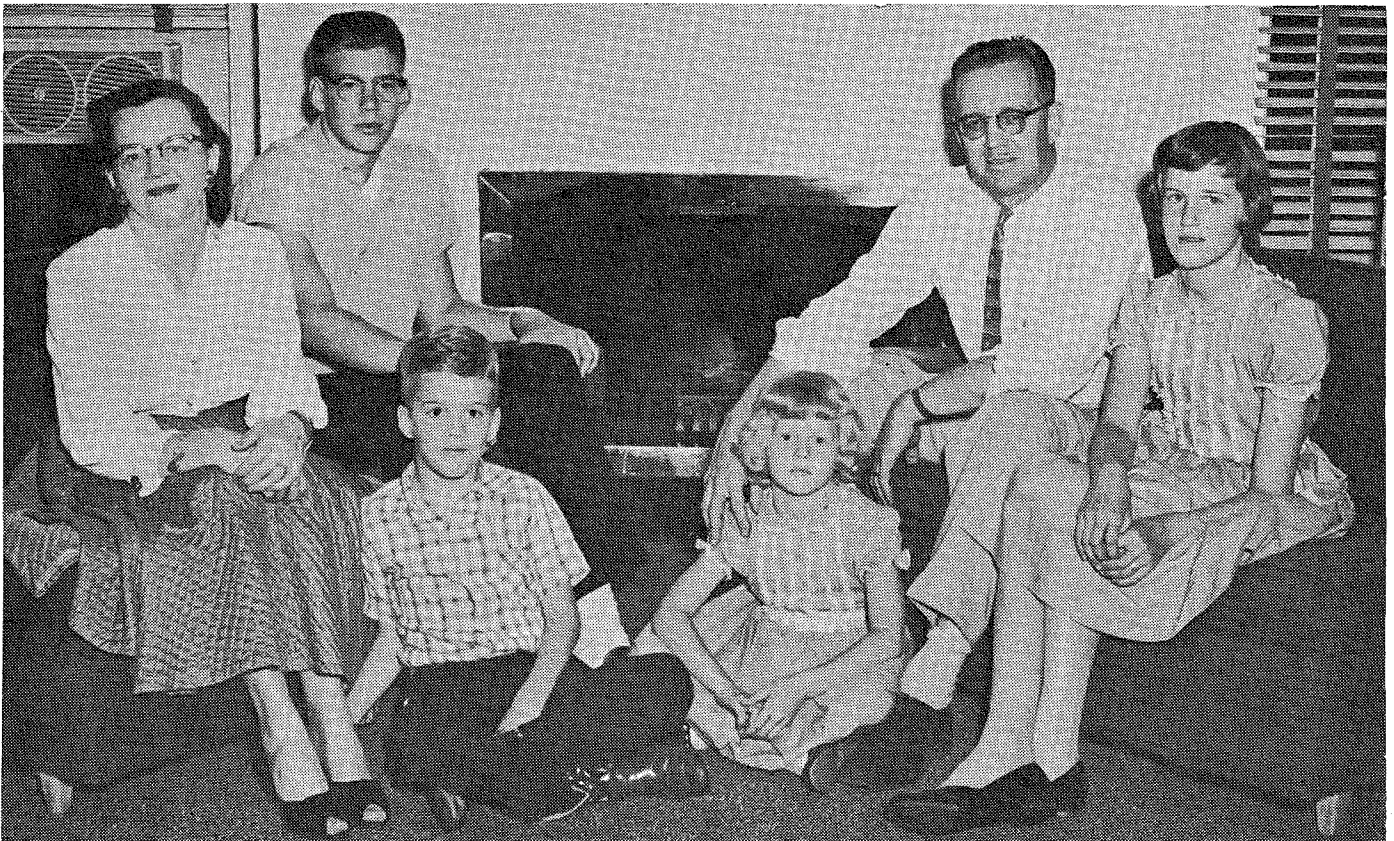
There is no doubt that Dr. Grice is tackling his job with enthusiasm, and already his enthusiasm has spread to others.

On the Graceland campus there seems to be a general agreement that the chief administrative office of the college is in good hands. In the words of one staff member, "Dr. Grice is the kind of man who doesn't leave any doubt in your mind that he is in charge of the situation and that he knows where he's going."

And the people at Graceland like it that way.

Graceland's First Family (left to right) Mrs. Grice, William, Geoffrey, Mary Sherilyn, Dr. Grice, and Ruth Elynn

A Graceland Public Relations Photo



A Grandmother's Letter to Her Grandchildren

MY DEAREST GRANDCHILDREN,

This big old house is empty now that you have returned home after your two months' vacation with us.

I miss saying, "David?" and hearing a patient voice replying, "I'm Charles," or "Charles?" and an equally patient voice answering, "I'm Davey." This little interplay of names generally ended with, "But, Gram, you never used to get us mixed!" And the reply was always the same. "The backs of your heads did not used to be so much alike either!"

Upon returning home after delivering you safely to your parents, I tried to consider what your time with "Gramps" and me meant to you, and what it meant to us.

Each of your visits over the years—and you have been coming for longer or shorter periods all your lives—has been a time for looking into the past, projecting ourselves into the future, and living happily in the present.

I remember replying one morning to your "What shall we do today, Gram?" "This is going to be a miscellaneous day—a day made up of many different things." So this letter to you is going to be a miscellaneous letter.

Our view into the past meant telling you stories about my grandmother, your great-great-grandmother; the story about the visit that seven of her small grandchildren made to her over one Fourth of July and how she made a merry-go-round by burning a deep hole in a post with a long red-hot poker which belonged to the very large wood and coal burning stove that stood in the big old-fashioned kitchen and turned out delicious homemade bread and Welsh currant cake which grandmother provided so generously to small, always hungry grandchildren (though we always had to eat our beet tops also because they were "good" for us. They are still good for you, too!). She bolted a sturdy wide plank to the post, and warned us that each child had the right in turn to ride the merry-go-round, then push it for others to ride. It was an equal sharing of labor and pleasure, the lesson that children must learn in order to realize the meaning and importance of "justice for all."

Do you remember with what interest you listened to the story about your great-great-grandmother's corner cupboard with the jar holding peppermint candy sticks? She kept it on the top shelf away from too easy access (though we were good climbers, and a stick of candy in hand always seemed to stay there). It was filled regularly for visiting grandchildren with a sweet tooth. Your great-great-great-grandmother kept a similar candy jar for her great-grandchildren; and your daddy's grandmother in Kirtland never as long as she lived failed to have a supply of his favorite cookies when he visited her.

Then I told you about the welcome visits of our missionaries to our homes in Pennsylvania, Ohio, and New York,

and how your great-grandmother and great-grandfather permitted us children to "stay up" so that we might hear the marvelous tales they told of their experiences in the towns and cities and countries of the world of their day. After having finally been scooted off to bed, we donned our nightgowns and tiptoed back down the stairs, sitting as quietly as little mice to listen once more until we were discovered by our parents and warned that we would be too sleepy to get up in the morning, so were reluctantly but finally sent to bed.

This rich heritage may not be experienced by you children firsthand in these days, because that special generation of ministers no longer travels the lands, holding the dedicated power and authority of its divine calling. Our present day missionaries have not to encounter the same conditions and problems as were presented in your great-grandfather's day, but you may read interesting stories in the *Herald* of the experiences of our present day ministers. You recall your Uncle Myron's stormy trip by plane to Alabama to witness the satellite launcher? That was as exciting as any of the Hardy Boys adventures; do you not agree?

All these related memories give you children a background of stability, of established love and consideration of the past and for your future—qualities which you in turn should cultivate so that good memories, good experiences, good ideas and thoughts may be considered in your generation, then handed on to your children and your children's children.

It is important, my dears, that you should look forward to a more distant time than just five or ten years, or until you have finished high school or college. It is important that you should look to your far future, that you should plan to grow in wisdom yourselves and help following generations to develop goodness and wisdom.

Growing in wisdom means that you feed your minds mental food that helps them to grow, just as you feed your bodies physical food which has the proper amount of vitamins, minerals, fat, and proteins for your healthy growth. So watch your mental and spiritual diet. Watch your diet of television and of books. It may easily become unbalanced.

You remember having read in your history books about the discerning judgment of the leaders who wrote our country's Constitution. Because of their understanding we are reaping today, many years later, the benefits of that wisely considered planning. People from all over the world wish to live with us here in our country (and is it not a marvelously beautiful and bountiful land? Remember you spoke of it when you rode in the high dome on the train) because the men and women who established it were forward-looking people who realized that they held in their hands the destiny of children such as you, and of all children for generations to come. It is a pause-and-consider kind of thought, is it not? It is a very important and interesting fact; for it is the same in our families. If each member is wise and good, that wisdom and goodness is handed down beneficently from father to son, and from mother to daughter, so everybody in the family benefits.

It is true also in our church. If we have wise and good leaders, and if each member is wise and good, people will wish to associate with us, just as your friends come to your house because they are happy to be with you.

In our miscellaneous present we have done so many things that it leaves me quite breathless to even think about them. It seems to me I did a great deal of admonishing (though never at seven o'clock in the morning) which you accepted with cheerful grace. It was very affectionate admonishing but important to your welfare, as you so happily agreed.

Do you remember our discussing etiquette? We decided that etiquette was simply doing or saying the thoughtful and

kind thing at the time it was needed. Of course we should know about the correct knife, fork, spoon, and other such things, because we learn to conform to certain practical rules helpful for everyday living. Some things you do to show respect to older people, such as your polite habit of standing to greet a girl or woman, of shaking hands with the men or boys you meet, and of bowing to the ladies or girls and saying, "How do you do?" and answering questions courteously (since adults do ask questions) and never, never "make little face" no matter how embarrassed or shy you feel. Boys should watch their daddies and do as they do; girls should watch their mothers and always remember to do as they do. Fathers and mothers are friendly to everyone, speak up when they are spoken to, answer questions politely, and smile, because they love to meet people and have nice manners.

Do you realize that when we meet people for the first time the only way they have of judging us is by our manners and appearance? If we make a good impression they go away with a feeling of pleasure that stays with them even if they do not meet us again for a long time, or perhaps ever.

If, on the contrary, we are untidy and have bad manners, that is what they remember about us. If they are people with whom we shall be associating frequently, nice manners and appearance help smooth our association. Bad manners, rudeness, and an untidy appearance make a barrier that must be climbed before they are able to understand the real boy or girl who has erected this barrier. Sometimes grownups and young people do not always realize that boys and girls are often shy and afraid of adults and do not take the time or trouble to know the real person behind the barrier of rude manners and untidy appearance. Sometimes also young people do not realize that adults are shy themselves occasionally. Then, too, there is this point; your actions, your conduct, your manners, your appearance reflect on your parents at times, and no boy or girl wishes to think their parents have not given deep thought and care to their rearing.

Every growing boy and every growing girl has the obligation to grow in wisdom, understanding, and right conduct as each matures in body and mind. Boys and girls possess souls that must also mature, else they are never fully grown, no matter how long they live.

When we came to discussing the future, we had so many plans and projects that it makes me quite dizzy even to think about them, but in a final summing up this must be your aim: to plan to do the work that will make you happiest; to do that work the very best you know how; to be honest and truthful, considerate and loving to the members of your family; respectful to your parents and other "grown ups," and considerate of other people's rights and property. And of course you must be, as you so seriously pointed out, a good example to wee Jamie, for Jamie is going to try to do exactly what his big brothers and sister do, because that is the way of small brothers.

Then, too, in the not really far future, when you apply for entrance to Graceland College, the instructors are going to wonder what kind of young people you are. Your "Grams" and "Gram" are confident that when that time comes, all your teachers are going to wish each one of you were, at the very least, twins!

Do you still remember the litany we chanted while we were traveling?

God has not given us the spirit of fear,
But of power,
And of love,
And of a sound mind,
And a cheerful and thankful heart,
A controlled mind and tongue,
A deep and abiding faith,
And a peaceful heart;
For if we have peace in our hearts
We shall have peace in our homes;
And if we have peace in our homes,
We shall have peace in the nation;
And if we have peace in our nation,
We shall have peace in the world.

Do answer this very miscellaneous letter before too long, and tell us what you did at youth camp, how you liked it this year, and all about your activities at home and school.

We send our dearest love to you.

"GRAM."

. . . But a Day

It is late afternoon, a time for reflection and meditation upon the day.

As I watch the setting sun reflecting its golden rays on the clouds, causing the whole landscape to glow with a mellow golden light, it is to me the most beautiful time of day.

A day could be compared to the span of our life here on earth.

Early this morning, before the sun came up, the earth was as fresh and innocent and beautiful as a newborn infant.

As the sun came up, the day was as glorious and expectant as a little child.

At noon the sun was seriously at work, and the day was accomplishing its task as busily as a growing child contemplates its study and future plans.

In the afternoon the day was warm with activity, and a little rest. It was good . . . like the life of happy young married people.

Evening hurries like those in middle life with so much to do and not much time to store away sheaves for the coming sunset years.

Now as the sun settles itself in the west I think of those who have spent their day of life and have worked, learned, loved, and earned a rest. They, too, have seen the day from its beginning. Now at evening they are rewarded with the golden beauty of friends, the sparkling rays of love and family. There comes a fuller, happier understanding of life, its true values and beauty.

Blue sky, white clouds, now orange, now changing peach into pink. A cloud passes and the full red sun peeks out for a last flame of beauty—lustrous white and gold, with a brightness more lovely than finest satin. My carpet and walls are richly splattered with the rays of the setting sun.

A gold and red half circle, now a quarter circle, an eighth, and finally a tiny speck fades behind the purple hills. Deep shades of blue-purple are slowly softening into dusk.

A bird flies straight into the glorious sunset as though it is returning to its Maker.

After the sun has set there is an afterglow to bless and enrich those who reflect on its beauty. Its soft mellowness widens to include the whole sky. Perhaps it is even a more rewarding spectacle to behold than the sunset itself. Like a living spirit which has gone back to God, leaving an afterglow in the hearts of loved ones, it remains as a promise of the resurrection and dawn of yet another day.

There is peace and rest in the coming darkness.

FERN SLIGER



Church Man in the News

Harry Wesley Burwell

Elected Officer in Railroad Communications

H. W. BURWELL, communications engineer for the Louisville and Nashville Railway, was recently elected chairman of the AAR Communications Section, according to a news item appearing May 19 in "Telecommunication Reports," a trade magazine.

Brother Burwell has long been active in the work of the Association of American Railroads Communications Section, and just prior to his recent appointment he had served as vice-chairman for a two-year period. In his present post, he will serve until 1960.

He came to the Old Reliable as a telephone installer in 1914, and has subsequently held several supervisory positions. He was advanced to telephone engineer February 1, 1937, and was named communications engineer in June, 1957.

For several years he has been active in various committees of the communication section of the AAR. In 1950 he was chosen chairman of committee number two, inside plant, which position he still holds. In 1952 he was elected a member of the committee of direction and has been assigned places on two of its subcommittees.

For two years he has been on the communication committee of Louisville area of the Civil Defense Group and chairman of the communication committee of the transportation section of that group.

Ever since the organization of the friendly service committee of the L. and N. Railroad several years ago, he has been an active member.

Brother Burwell was born at Five Lakes, Michigan, October 4, 1890, and baptized in 1913 in Chicago by Robert W. Burwell.

He was graduated from Hammond, Indiana, high school, and attended Purdue University from 1908 to 1912. He received his degree in electrical engineering from Purdue.

He gives his special interest and hobby as "church work." In 1916 he was ordained a priest. In 1921 he was ordained an elder, and in 1941 a high priest. He was ordained an evangelist October 14, 1950, by Apostle Percy Farrow. He likes to get acquainted with Saints in the various parts of the country through which his work carries him.

He has served as district president of Southern Indiana District twice, filling out unexpired terms of General Church appointees who were moving, and has also held other district offices. For a period of twenty years he has served as pastor of the Louisville Branch.

Brother Burwell's first wife, Hazel Peal Maginnis, died October 31, 1934, and he married Nina Rae Ferguson on March 20, 1936. His children are Robert J., Harry Wesley, Jr., and Lois Jean Anderson. ALICE CROSSAN BAYNE

Children in Prayer Meeting

MANY TIMES I have held my children back when they have had a desire to take part in a prayer service. I know I did this because I lacked faith in their ability to pray and testify in a manner which would be pleasing to both God and man. This was a result of my own lack of faith in my ability to teach them the things that they should know.

Yet I have found as a result of my prayers on their behalf they have given some fine prayers. They were very short and to the point, yet they clearly demonstrated the fact that the small amount of instruction I had been able to give them had provided the seed. This had been nurtured by the Spirit and wisdom of our heavenly Father, which resulted in the fruit of prayer.

Regardless of how little time we have to spend teaching our children, we can manage to discuss pertinent questions concerning God and the church as we go about our daily

tasks. The few minutes we spend soon add up to hours, and during this time the child forms his concept of our heavenly Father and his ways.

When a child has reached the age of accountability, and more especially when he becomes a member of the church, it is our duty and privilege to see that he attends all services including midweek fellowship.

It is truly amazing to see the change that comes into a fellowship service the moment a child takes part. It is as if all of our Spiritual batteries have been recharged.

"A little child shall lead them." Many times I have seen this Scripture fulfilled.

We tend to think of prayer service as mainly for adults and above the comprehension of our young. This is not so. Many children are closer to understanding our heavenly Father than we are. They have much to give, and we have much to offer them. Doctrine and Covenants 4:1c states, "If ye have desires to serve God, ye are called to the work." This includes little children.

The Angel Chorus

at the Independence Sanitarium

DURING A RECENT telephone conversation I had with Miss Ina Hattey, supervisor of the nursery at the "San," we were accompanied by background music, a blend of voices in seeming chorus—a clear obbligato here, a basso there, and tremolos in various ranges filling in the harmony. I exclaimed and Ina chuckled a reply. "Yes, our angel chorus is serenading the Mothers' Club. It is relaying its appreciation for cozy cribs and bedding, for comfortable clothing, and for incubators, the latest of which is an isolet."

She explained that should one member of the chorus develop a bit of irritation (excoriation) on his little "sit down," he is comforted with a dry, soft, warm diaper, which helps heal the irritation. These new type diapers are fitted, are not bunglesome, do not bow the pliable little legs nor hinder free movement. And they are much easier and quicker to manage by the busy nurses. Should one of the cherubs have an experience with "contact dermatitis," fresh shorty gowns comfort and soothe the tender flesh. The shorty gown is cooler than the long gowns previously furnished. Babies regurgitate habitually, sometimes frequently, so their gowns are changed immediately. They must always be kept sweet.

There is usually a serenade at mealtime when the cherubs are carried separately for dinner with their mothers. They are wearing fresh gowns, prettily embroidered around the necks and wrists (pink for the girls and blue for the boys). They carry the fragrance of heaven with them. None of this escapes a delighted mother's eye as she examines the dainty handwork on gown and blanket and realizes the devotion and love of the Sanitarium foster mothers and the time element involved in such a labor of love.

When General Conference convenes October 5 the "angel chorus" will be dressed for the occasion, and visitors to the nursery will be welcomed daily during hospital visiting hours. The crib spreads are special and are embroidered and appliqued by the Panadelphians, who also foster the photo-

graphing of the babies on their real birthdays. (See illustration.)

Mothers' Club members have cut 3,777 articles since October, 1957; these include gowns, diapers, mattress slip covers, receiving blankets. They also buy finished pink and blue flannel blankets, strengthen the edges and trim them with crochet. They cut, bind, and machine-quilt oodles of bed pads and "drool doilies." Continuous laundering and sterilizing is hard on garments and bedding. Thousands of these articles are used annually.

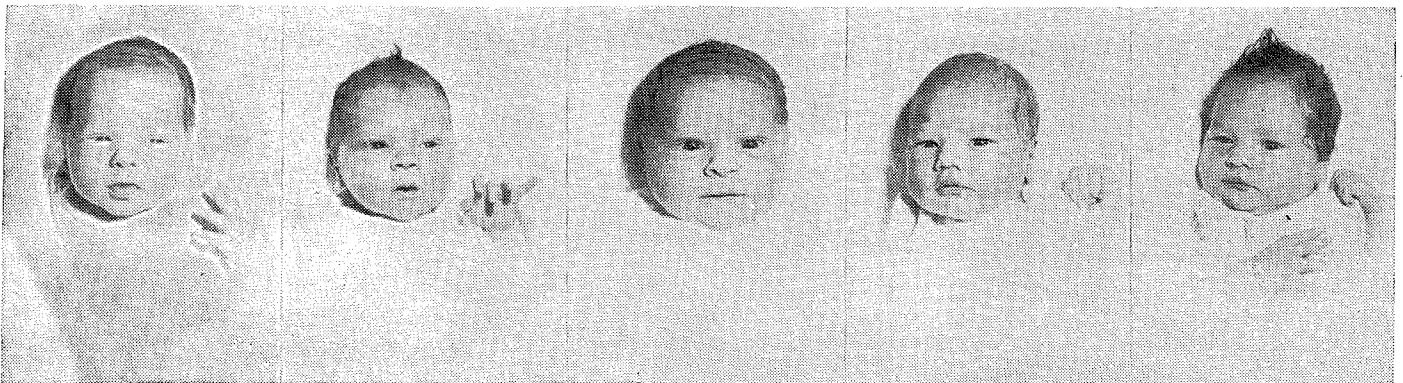
There have been 1,079 members of the angel chorus enrolled since January 1 this year—577 boys and 502 girls. The largest number came in January. There have been five or six extra heavy days when the stork delivered ten times each day. There have been nine sets of twins.

Church women from branches in the following states have donated 1,159 finished and trimmed garments during 1957-1958: California, Georgia, Illinois, Iowa, Kansas, Michigan, New Jersey, New York, Ohio, Oklahoma, Ontario (Canada), Pennsylvania, Utah, and Washington. This is wonderful, but the Mothers' Club needs more help (an occasional cash donation from a proud father or grandparents is very acceptable). Our new corresponding secretary is Sister Pauline Arnson. Request letters and contributions should be addressed to her at 4400 Norwood, Kansas City 33, Missouri. She will furnish patterns, samples, information, and grateful appreciation.

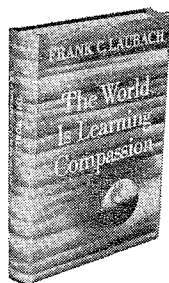
The nursery at the Sanitarium was just a clinic in 1916 when the Mothers' Club began its sponsorship. During those first years about fifty babies were delivered annually. The Mothers' Club was organized by twelve young mothers during the summer of 1911. Its members have always met monthly for a luncheon together in each other's homes. At these gatherings ways and means of acquiring funds to purchase equipment for the nursery and materials to be sewed for the "angel chorus" are discussed. Several days a year are usually required to cut bolts of outing flannel, paddings, and blanketings for the articles needed. An electric cutting wheel is used. Then the garments are sacked and distributed by the cutting committees among the club members to be finished by a given time.

We love the chore, and we look forward to meeting our visiting co-workers at the Mothers' Club Tea, which is arranged in their honor during General Conference. This year the tea will be given on Tuesday, October 7, at 4 o'clock (following business meeting) in the Education Building, Room 202. Any visiting women who have helped sew for the nursery during the past two years and any visitors who are interested in sewing for the nursery are welcome. There will be a display of nursery sewing and patterns for them, with instructions.

MADGE SIEGFRIED
Mothers' Club Historian



Book Review



The World Is Learning Compassion

by Frank C. Laubach

Fleming H. Revell Company

Price \$3.50

Dr. Laubach's book is one of the finest works I have ever read. Again and again its pages brought further testimony to me of the truth of the Latter Day Prophet who told of angelic ministry in the nineteenth century restoring the gospel and way of Christ to the earth.

While dealing mostly with the twentieth century it indicates quite clearly that the first great strides began to take place in the early part of the nineteenth century. It was in 1844, for example, that the program of co-operatives—one way the world is learning compassion—was begun in Rochdale, England. "Between 1500 and 1800 the narrow stream of compassion grows wider," says Dr. Laubach. Then he recounts the evidences of preparation which led up to "The Incredible Twentieth Century."

Readers will no doubt be shocked by some of the statistics in the book, pointing out the areas of tremendous need. "Three out of five of the human race cannot read or write." Another fifth of the adult population is almost illiterate. Three fourths of the people of the world are hungry. Add to these the incidence of disease, superstition, and distrust. Although there is little documentation to support the statistics quoted, there is little doubt the author speaks mostly from firsthand experience.

But it is heart-warming to review many of the ways the growing compassion of the world is beginning to meet these needs. The author takes us into several fields. The United Nations; the works of great philanthropists and philanthropic foundations (like the Ford and Rockefeller Foundations); the field of science and medicine; the roles of our government and other governments; people-to-people compassion; and even the growing compassion of private enterprise.

I believe this is a stirring challenge to the people of America, similar in certain ways to the challenge to the occupants of this land that we find in the Book of Mormon. Isn't there a "familiar spirit" between the words in the Book of Ether which command us to serve the God of the land, Jesus Christ, and these concluding words of Dr. Laubach?

America need not come down to the level of want. She can help lift the world easily, swiftly and joyously—the moment she makes an all-out effort—up to an era of abundance as no Utopian ever dreamed could be possible. And the moment government, church, business, and philanthropy join hands in all-out, sincere, unselfish effort, the whole world will love us. Russia and China will cease to fear us and hate us, and will imitate our "war of amazing kindness." And when we begin this, God will be on our side. We shall be practicing the compassion that was born on Christmas Day.

I not only recommend this book but suggest it be a "must" to a people who are dedicated to the establishment of the kingdom of God on earth. For herein are stated the kinds of problems with which we must grapple. We are also made keenly aware that we are not alone in this great effort, but that the Lord is working through many people, organizations, and governments to bring to pass the establishment of Christ's way of life.

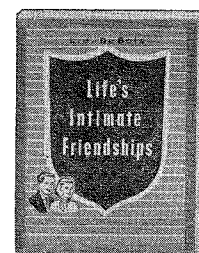
LESTER I. TACY

Life's Intimate Friendships

By L. J. DuBois

The Warner Press, 1958

Price \$1.00



Written as a guide for young people, this small book attempts an analysis of "life's intimate friendships." The areas covered are suggested by the table of contents: Life and Human Relationships, The Meaning of Friendship, The Choice of Christian Friends, The Personal Preparation for Friendship, From Friendship to Courtship, From Courtship to Marriage.

The book is worth reading. It is designed to be more than a superficial description of how to win friends and influence people, although there are sections which seem to be just that. Essentially the author argues that sound friendships must be built upon a foundation of sound character and sound moral and spiritual values. I have no quarrel with such a thesis. But the book basically lacks consistency. At times it is objective and analytic, at times highly moralistic. Certain terms (e.g., courtship) are used with various and undefined meanings. At times the writing is extremely insightful and provocative, at times mediocre, at times trite, and at times fallacious.

While the book is not recommended for the casual reader who believes everything which happens to get into print, there is nevertheless enough good material to make it well worth reading for the critical reader. It would be especially valuable for classwork where a free discussion of the controversial sections would be possible. The contents of the book certainly would stimulate such discussion.

LLOYD R. YOUNG

NEW

A Guide for Teachers

LET'S DO SOMETHING ABOUT OUR TEACHING



Norma Anne Kirkendall, a student of theory with much experience in the practical aspects of religious education and a background of Latter Day Saintism, has written this attractive, easy to read text for teachers. It presents the basic laws of learning and teaching in progressive and easily understood terms. New teachers will find it particularly helpful because of the large number of helpful ideas for better teaching that are available in a single reading. Experienced teachers will likewise appreciate the book because of the author's ability to expand and re-explain the educational process. Excellent as a text for teacher training classes or for individual use.

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Box 382, Guelph, Ontario, Canada

Lead Us Not into Temptation

THE DIFFERENCE between the "Lord's Prayer" of the Book of Mormon and that of the Inspired Version of the Bible, both brought forth into our language by inspiration, need not be so perplexing if the reader will take a broader view, and instead of limiting his attention to the work of Joseph Smith and Oliver Cowdery, consider also the sentiments of the men of old whose sayings have come down to us.

The expression "lead us not into temptation," found in both the King James Version of the Bible and the Book of Mormon translations, has aroused considerable objection; it is considered a reflection upon God's providence. Nevertheless it is still used in many versions of the Bible. Why? Because if correctly understood no discredit to anyone is seen in the basic thought.

The Lord knew the weakness of flesh to temptation, and he knew the damaging results of it. Therefore the urgency for man to avoid overpowering temptation would cause him to call for help. A direct way to express this appeal would be "Lead us away from temptation." There is also a negative way of stating the same petition, "Lead us not into temptation, but deliver us from evil." Both the positive and negative form stem from the same concern for man's safety. There is no reason in this particular thought to regard any characteristic of God, other than his having the power to keep man from harm.

The negative form of an expression is less desirable as it may leave edges on which the reader unknowingly connects implication which was not in the mind of its author.

The study of the composition of our text is brought up here to help determine if any actual discord exists between the Book of Mormon and the Inspired Version wording of the Lord's Prayer. The only real complaint, if there is any, is the indirect way of stating the petition which has caused translators some trouble

in selecting the right words to frame the original. William Jenks, in his comprehensive commentary on the Bible in 1834 (fourth volume) commenting on the rendering of this expression in the King James' Lord's Prayer, refers to it as being negatively expressed.

In volume five of Clarke's commentary the author states that the expression, "Lead us not in" or "Bring us not in" is a mere Hebraism, meaning that God is said to do a thing which he only permits or suffers to be done. The preface of the 1901 American Standard edition of the Revised Version of the Bible gives some idea of the difficulty encountered and the great amount of work that has gone into producing a true picture of both the meaning and style of the Hebrew and Greek texts.

Joseph Smith lived fourteen years after writing the Book of Mormon and eleven years after finishing the Inspired Version of the Bible. During this time, when there was objection in general to the wording of the Lord's Prayer, it is hard to believe that he was not aware of the difference in the two writings. Who else of all people beside Joseph would have authority and the light and the urge to correct an error or make a change, if it was necessary. No change was ever made by him or his successors, which leaves us with the conclusion that there need be no problem, especially if we will realize that the emphasis was upon the people's need of help and not the way of asking for it in this particular instance.

We are advised that it was not by the excellency of speech that the Book of Mormon would establish its claim.

Again it should not be a surprise to find the expression of our subject an ancient idiom which has sifted down to us, and while it is not proper in our language (the Inspired Version has the better translation) it is used in the Book of Mormon as well as the King James, indicating a figure of speech which was used by both folds of sheep which Jesus visited during his earthly ministry.

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Briefs

Organized into Mission

CHILlicothe, MISSOURI.—Through the efforts of Seventy William Guthrie and Glenn E. Johnson, a few members living at Chillicothe started Sunday evening preaching services in September of 1955, held in homes. Services were held later in City Hall, and a year ago the group began having church school and morning preaching services. On June 15, Brother Guthrie organized the Chillicothe city mission.

Pastor is Elder Richard Price of Independence, Missouri. Cecil Collins is church school director. Pamela Price is women's leader, and Clover Goodrich is secretary. George Caselman is treasurer and bishop's agent. Oneita Collins is recorder, and Addie Dillard is historian.

Cecil Collins purchased a lot at 423 Wilson street, and a school building to put on the lot in June. Woody Rogers, his brother-in-law, remodeled the school building into a church for the group. September 7 was the first day the group met in the little church building. Among those attending were Brother R. Wayne Banta and family, and the Chillicothe Central Chapel mission.

Slides were shown by the pastor on local history of the church. Fay Price and June More sang a duet. A history of the mission was given, and Brother Price spoke on consecration. Brother Banta was the evening speaker.

The Chillicothe City and Central Chapel groups began at the same time, both grew steadily, and both were organized into missions the same day. As early as 1934, Rosa Francis attempted to organize a Sunday school in her home in Chillicothe.—Reported by CLOVER WEBB GOODRICH

Church School Growth Reported

VANCOUVER, BRITISH COLUMBIA.—The Kitsilano Branch has moved forward under the leadership of Pastor Charles Stanbridge. The church school has increased in number. Donna and John Rawlings are the children's workers.

The business meeting was held August 28, with Elder Stanbridge again elected pastor. His counselors are Elders Herb Stanbridge, William Cooper, and David Carson. Brothers Cooper and Carson were recently called to the office of elder.

Margaret Peterson was elected secretary, with a unanimous vote.

Robert Allish was unanimously elected treasurer. David Carson is church school di-

rector and Bow Peterson is book steward. Edith Allish is publicity agent, and Thelma Alting, women's leader.

Cottage meetings under Supervisor Roy Huggett have been well attended.—Reported by EDITH ALLISH

Reunion High Lights

BOSTON, MASSACHUSETTS.—Ministers in charge at the reunion included Evangelist V. D. Ruch, Church Historian Evan Fry, and District President Victor Wittee. C. Myron Zerr taught the men's class, and Sister Zerr taught the women's class.

Lester Tacy, assisted by Jack Chambers, Betty Woronowski, and others, conducted young people's classwork, prayer services, and special activities.

Eugene Carter was in charge of the children's work, with Helen Wittee assisting. Wanda Stubbart had nursery, Muriel Dolliver had primary, and Albert Fisher had juniors. All had assistance from local and visiting members of the reunion group.

Harold Cash, Jr., had the general class, and Marion Tift presented a choir, a women's chorus, and many fine and talented voice and instrumental soloists.

Ken Stubbart and assistants handled recreation and campfires, and floral arrangements were provided by Gladys Cook. The Boston women provided the food and program for the opening tea. Fay Hambleton and Sister Barlow were responsible for the snack bar and the bazaar the last Saturday of reunion. Myron Fisher and helpers ran the commissary. Eleanor and Morris Whitehead had about \$600 in sales for Herald House. Jack Chambers was in charge of mail service, Mary Gee served as reunion nurse, and Elder Frank Mesle was in charge of administration to the sick. Florence Sinclair was in charge of women's activities.

There were two baptismal services. At the first, Marion Lewis Mesle was baptized by her grandfather and confirmed by Morris Whitehead and Les Tacy. On the second Sunday, a group including three from the Boston area were baptized. They were Dennis Bailey, baptized by Arthur Beverage; Steadman Calvarese, baptized by Albert Fisher, and Frank Stienon by Evan Fry.—Reported by MRS. A. L. FISHER

Velt Holds Missionary Series

WICHITA, KANSAS.—The Central Branch and Glenville mission held vacation church school June 3-15. Geraldine Larson was in charge of the Central group, and Doris Clark at the mission.

Kansas District reunion was held at Camp Fellowship June 21-29. Giving ministry were

Evangelist and Mrs. H. I. Velt, Norman Page, and James Menzies. Apostle and Mrs. D. Blair Jensen came on Tuesday and stayed for the rest of the services.

Dean Peck and Roy Irons were called to the office of deacon, Don Cassidy to the office of priest, and Lindon Robinson to the office of elder. They were ordained after the Sunday morning prayer service.

Central Branch election was held August 6, with the following elected: Ralston Jennings, pastor; Francis Vickery and Burl Allen, counselors; William Landers, director of religious education; Gloren Beardsley, women's supervisor; Geraldine Larson, children's supervisor; Dell Menzies, youth supervisor; Virgil Weaver, young adult supervisor; Grace Tenner, adult supervisor; Doris Foster, music; Lulua Fillmore, secretary; Kathryn Slawson, drama; Joe Endicott, treasurer; Clyde Jaquith, auditor; H. C. Smith, Dewayne Shannon, William Landers, C. R. Richards, and Sam Larkin, finance committee; Evalina Gustin, branch correspondent; Dean Peck, book steward; Harold Cathey and Dewayne Shannon, solicitors; Zoe Decker, historian; Leonard Larson, recorder. The last four offices were appointed by the General Church and sustained by the branch.

A two weeks' missionary series was conducted by Brother Velt August 17-31, with an average attendance of 243 for the fourteen services. The final service was one of dedication and consecration, which lasted two hours, with continuous participation.—Reported by EVALINA L. GUSTIN

Ordinations

BALD KNOB, ARKANSAS.—Two men were ordained on August 24. Curtis Edwards was ordained a deacon by his brother, Dale Edwards, who was assisted by Tom Emde. Harold Huntsman was ordained to the office of teacher by his brother, James Huntsman, of Little Rock, Arkansas, assisted by Tom Emde.

A series of services was conducted by John W. Wight of Memphis, Tennessee, the first week in September. He is missionary of the Memphis District, and has many friends in Bald Knob.

Installation services for officers of the women's department were held September 14. Pastor Dale Edwards acted as installing officer. Leader is Norma Edwards. Assistant leader is Neva Emde. Emma Emde is secretary-treasurer, and Maudie Huntsman is friendly visitor.

Yvonne Boss, Wayne Huntsman, and Patricia Edwards are attending Graceland College.—Reported by NORMA EDWARDS

Church Improvements Made

DELTA, COLORADO.—The branch sponsored the fifth year of vacation church school, with Floyd Pottorff as principal, Maxine Pottorff in charge of music, Patsy Richards in charge of crafts, and Lura Craven in charge of refreshments. Teachers were Floyd Pottorff, Inez Rose, Grace Austin, Patsy Richards, and Lilah Harshman.

James Lyle Craven was recently ordained a deacon.

A new baptismal font has been installed, and some remodeling has been done on the choir loft and platform.

Maxine Pottorff, music director, organized an orchestra. Jimmy Craven and Joey Bertram play cornets; Mary Nelson, French horn; and Maxine Pottorff, trombone. Violins are played by Arthur Rose and Bessie Mills. Inez Rose plays piano.

Loretta Nelson was baptized in the new font by Pastor C. J. Hoschouer.

Read October Stride

(Partial contents)

- "Keep Your Hopes High" by W. Wallace Smith
- "What Do You Know about General Conference?" by Paul Wellington
- "How a Resolution Is Passed" by Fred Young
- "What Have We Been Doing?" by Dick Lancaster
- "My First General Conference" by Albert A. Smith
- "Touring the Auditorium with Bishop DeLapp"
- "The Church Is the Most" by Reed Holmes
- "What Kind of a Date?" by Roy Chevillie
- "Does Happiness Come in Packs and Six-Packs?" by Charles Neff
- "Adventures of a South Sea Missionary" by Edward Butterworth

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Branch officers elected August 17 are Charles J. Hoschouer, pastor; C. B. Wallis, assistant pastor; Arthur Rose and Floyd Pottorff, counselors; Lilah Harshman, women's leader, clerk and recorder; Maxine Pottorff, music director; Gwen Fogg, Zions' League leader; Jimmy Craven, church school director; Rosalie Johnson, assistant; Floyd Pottorff, treasurer; Wes Sheppard, auditor; Zula Sheppard, junior church director; Ben Bunten, historian; and Rosalie Johnson, librarian.—Reported by INEZ ROSE

Pelletier at Reunion and Youth Camp

XENIA, ILLINOIS.—Brush Creek's annual district reunion was held August 1-9. Over four hundred camped on the grounds. The visiting speaker was Seventy Al Pelletier.

The local branch business meeting was held August 28. Elder Alva Henson was in charge. The following officers were elected: Alva Henson, pastor; Oscar Dean, church school director; Annabelle Martin, music director; Ethel Jones, women's leader; Pansy Fatheree, youth leader.

The young adult retreat was held August 30 and 31, and September 1. Brother Pelletier was the director. The Brush Creek women's department provided meals.

Women's officers are Ethel Jones, leader; Mayala Vaughn, vice-president; Pansy Fatheree, secretary; Jeanette Dean, treasurer.—Reported by PANSY FATHEREE

Five Baptisms

TAMPA, FLORIDA.—At an impressive afternoon service on June 15, five were baptized. They were Clyde Thomas Hales, Christel Diane Hertenstein, Billie Merle Place, Hildred Olive Turner, and Christine Brown. In the evening they were confirmed, and Barbara Ann and Brenda Darlene, daughters of Clyde and Shirley Ann Hales, were blessed.

Maurice F. Johnson was ordained an elder and Harold Henry Hertenstein was ordained a teacher.

Officiating were Elders Floyd Burt, Arthur Chevalier, Rolland Antlman, and Klaas Kaat.—Reported by MRS. C. T. HALES

District Conference Well Attended

BLACK OAK, ARKANSAS.—The Memphis District conference was held at Caraway September 6-7. All branches but one were represented.

Apostle E. J. Gleazer presided at the business meeting, conducted the prayer service, and preached at the worship service.

The Caraway Branch women's department prepared the evening meal Saturday, which was served at the church.

District officers are Tom Gough, district president; Berna Lou Horton, secretary; B. J. Horton, treasurer; Pauline Jennings, women's leader; Jack Willis, youth leader; Hazelle Withee, music; Paul Booth, director of priesthood education; Ivor Johnson, church school director.—Reported by PAUL FINCH

Officers Elected

OLAND, IOWA.—Members of the congregation held a basket dinner September 7, after which the annual business meeting was held. Pastor Eugene Tabor was in charge. After the singing and prayer, he turned the meeting over to Lamoni Stake President Harry Simons.

The following were elected: Roy Kopp, church school director; Mrs. Maurice Weable, assistant; Eugene Tabor, publicity; Mrs. Eugene Tabor, secretary; Mrs. F. J. Sharp, women's leader; Mrs. Tabor, assistant; Mr. F. J. Sharp, historian; Roy Blair, treasurer;

Carole Ohrn, music; Mrs. Roy Kopp, news reporter.—Reported by VERA E. BLAIR

Fund-raising Dinners Successful

CHICAGO, ILLINOIS.—At Brainerd Branch on August 31, Barbara Thornbury was confirmed, and on September 7, David Taylor, Jr., was confirmed. They were served their first Communion on September 7. Officiating ministers were Elders Marion F. Cooper, John F. Cooper, and James Everett.

Recent guest speakers have been Seventies A. M. Pelletier and James Everett.

On Friday, August 22, a Crusade for Christ dinner was held for the men of the district. The proceeds were for the expenses of the coming series with Brother Pelletier. The turnout was gratifying, and \$585.00 was realized.

The women held a dinner for women only on September 5 with the theme "Each One Bring One." Each woman purchasing a ticket brought a nonmember guest. The dinner was a great success, but the proceeds are not yet computed.—Reported by ELBERT R. SERIG

New Lot for Church Building

DAVENPORT, IOWA.—At the branch business meeting held June 6, the following officers were elected: James Archibald, pastor; Helen Grossman, secretary; Gene Wells, church school director; Rita Wells, music director; Betty Raymond, women's leader; Ray Whiting, young people's leader; Charles Arnce, publicity; Marion Steinecke, *Herald* correspondent; Dorothy Roth, book steward; officers sustained: Eul Blackledge, statistician; Ruth Shippy, historian; and B. A. Howard, solicitor.

On June 8, Kenneth Musset was ordained a deacon.

A picnic was held June 29 on the lot that was purchased by the branch for a new church building in the near future.

In August the new pastor appointed his counselors and presented them to the branch. The branch approved John Saur and B. A. Howard.—Reported by DONNA ARCHIBALD

Three Ordained

CORPUS CHRISTI, TEXAS.—On July 13, three men were ordained to offices in the Aaronic priesthood. Southwest Texas District Missionary Wayne E. Simmons, District President Wayne Jackel, and Pastor Wilmer B. Graybill officiated. Joseph D. Bacon was ordained to the office of priest, Earl H. White to the office of teacher, and William T. Bryan to the office of deacon.

This brings the priesthood to six, including Del Ranney, deacon, and James Wheeler,

priest, both stationed at Kingsville with the Armed Forces.

Brother Simmons is conducting cottage meetings in the area.—Reported by MRS. W. B. GRAYBILL

Successful Reunion

OSCEOLA, ARKANSAS.—The Memphis District Reunion was held July 6-13 at Camp Shelby Forest near Millington, Tennessee.

About two hundred people were in attendance throughout the week. The reunion was conducted on the theme "Jesus Christ, Our Heritage and Hope."

The staff included Elder D. E. Couey, minister in charge and teacher of the men's class; Seventy John G. Wight, missionary to the Memphis District; Elder O. C. Henson, general class; Evangelist Jerry C. Fitch and Evangelist H. Wesley Burwell, and Mrs. Nita Burwell, women's class teacher.

One of the reunion high lights was a musical program presented under the direction of Hazelle Withee.

A baptismal service was held Saturday afternoon for the Shelton family.—Reported by JACK WILLIS

Vacation Church School Held

DELTA, COLORADO.—The vacation church school was held July 21-August 1. Classes were held from nine until eleven each morning.

Total registration reached thirty-two, most of whom were nonmembers. The schedule included regular classes, music, and crafts.

It closed with a program, including class reviews, group singing, vocal and instrumental numbers, poems, and stories. Crafts were displayed in the lower auditorium.

The teaching staff included Floyd Pottorff, director and teacher of junior boys; Inez Rose, junior girls; Grace Austin, primary; Lilah Harshman, kindergarten; Maxine Pottorff, music; Patty Richards and Fern Hoschouer, crafts. Playground and refreshments were cared for by Rosalie Johnson, Lura Craven, and Bessie Mills.—Reported by FLOYD POTTORFF

Ordinances Performed

MYRTLE POINT, OREGON.—Recently baptized were Sara Lee Schmidt, confirmed by Elder Noel J. King; Becky Ulmer, confirmed by Elder Thomas E. Coffman; and John Breuer, confirmed by Elder James Giberson.

Ronnie Mason was recently blessed by Brother King, and Eleanor Mason was blessed by Brother Coffman.—Reported by BRANCH REPORTER

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Bulletin Board

Attention: Older Young People

A get-acquainted mixer is planned for all Older Young People (those out of high school) who are in Independence for General Conference. The mixer, directed by the Center Stake Older Youth Council, will be held Saturday, October 4, from 7:30 to 9:30 p.m., on Floor A of the Stone Church Education Building.

HELL TOUSLEY

Church Radio Series in Hawaii

Arrangements have been completed, in cooperation with Sylvester R. Coleman, for a weekly broadcast of devotional programs over stations KGMB in Honolulu and KHBC in Hilo. Broadcast time is Sunday, 4:45 to 5:00 p.m., beginning October 5.

KGMB, Honolulu, broadcasts on a frequency of 590 kilocycles, and KHBC, Hilo, on 970. It is expected these programs will continue during the coming year. Evan A. Fry will be the speaker with music furnished by the Radio Choir.

CHARLES F. CHURCH, JR.
Radio Director

Attention: Youth Leaders

Do you have talented youth from your branch or area who will be attending General Conference? If so, let us know who they are and what they can do. We would like to give them a chance to be on the program for the all youth talent program Thursday night of General Conference, October 9, 9:15 at the Memorial Building in Independence.

The following information will be necessary:

1. Name and address of entry
2. Zion's League or branch office
3. Age
4. Type of talent
5. Items of interest about your entry

6. Where person can be reached during General Conference

This information should be mailed to
Center Stake Youth Office
916 West Lexington
Independence, Missouri

All forms must be in this office no later than October 5.

Books Wanted

W. T. R. Kent, 52 Lilac Street, Bendigo, Victoria, Australia, would like to obtain a copy of McGregor's *Marvelous Work and a Wonder*. Please contact him regarding price and condition of the book before sending it.

Northeast Texas District Conference

The Northeast Texas District conference will be held in Fort Worth Branch on November 15 and 16.

THELMA A. MOTTASHED
District Secretary

West Virginia District Conference

The West Virginia District conference will be held at Parkersburg on November 1 and 2 with Apostle Don Lents and District President Otto Melcher presiding. It will begin at 7:30 p.m., Saturday with a business session. Sunday activities will include a priesthood meeting at 8:00 a.m.; fellowship service at 9:30, Evangelist Samuel Zonker in charge; sermon by Apostle Lents at 11:00; and a memorial service at 2:30 p.m. Sunday dinner will be served at the church.

MAY R. GRIFFIN
District Secretary

Northern Indiana District Crusade

Seventy George A. Njeim will be the speaker at two crusades and a third week of evangelistic services from October 19 through

November 9. He will be at South Bend, Indiana, from October 19 to 26; at Coldwater, Michigan, from October 26 to November 2; and at St. Joseph, Michigan, from November 2 to 9. Members having friends in this area who would like for them to receive a personal invitation to attend are urged to send their names to the district missionary, T. Ed Barlow, 220 East Foster Parkway, Fort Wayne, Indiana.

MRS. MELVIN STONER

ENGAGEMENTS

Donald-Bessire

Mr. and Mrs. R. H. Bessire of Castro Valley, California, announce the engagement of their daughter, Yvonne, to Joe David Donald, son of Mr. and Mrs. Henry E. Donald of Chariton, Iowa. Both are graduates of Graceland College. Yvonne is enrolled at San Jose State College, and Joe is a senior at the University of Iowa. The wedding will take place next August.

WEDDINGS

Lambkin-Chevalier

Alyce Chevalier, daughter of Mr. and Mrs. Arthur Chevalier of Tampa, Florida, and Glen D. Lambkin, son of Mr. and Mrs. Walter H. Lambkin of St. Charles, Missouri, were married August 23 at the Reorganized Church in Tampa, Elder Edgar A. Chevalier officiating. A reception was held in the education building. They are making their home in St. Louis.

McBride-Rogers

Bernice Rogers, daughter of Mrs. O. K. Rogers of Dillon, South Carolina, and Gordon McBride, son of Mr. and Mrs. C. J. McBride of Tampa, Florida, were married August 31 at the Reorganized Church in Tampa, Priest Wallace Hough officiating. Open house was held for them by the McBrides. They are making their home in Columbia, South Carolina.

Hammond-Ehlers

Kathryn Irene Ehlers, daughter of Mr. and Mrs. Jesse E. Ehlers of Kansas City, Missouri, and Richard Miles Hammond, son of Mr. and Mrs. Theodore Hammond of Junction City, Kansas, were married on August 17 by High Priest Harold E. Keairnes at the Reorganized Church in Prairie Village, Kansas. They are making their home in Brentwood, Missouri.

Piatt-Schrader

Darleen Rae Schrader, daughter of Mr. and Mrs. Vincent F. Schrader of Trenton, Michigan, and Garry Dale Piatt, son of Elder and Mrs. M. Allen Piatt of Butler, Missouri, were married August 23 at the Reorganized Church in Taylor Center, Michigan, the groom's father officiating. They are making their home in Columbia, Missouri, where Garry is attending Missouri University.

Ballinger-Fennessy

Elizabeth Ann Fennessy and Larry Kenneth Ballinger were married August 15 in the Bellaire Chapel at Houston, Texas, Elder Fred Olson officiating. They are making their home in Houston.

Axe-Daly

Mr. and Mrs. James L. Daly of Walnut Creek, California (formerly of Independence, Missouri) announce the marriage of their daughter, Lesley Ann, to Frederic D. Axe, son of Mr. and Mrs. Fred W. Axe of Salinas, California. The ceremony was performed by Elder William Cummings at the Reorganized Church in Berkeley, California, on September 6.

Dally-Gilkes

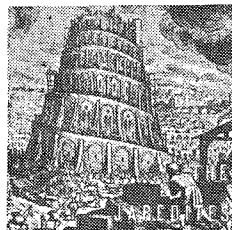
Joyce Davina Gilkes, daughter of Mr. and Mrs. Edward Gilkes of Hopeville, Ontario, and Harold Norman Dally of Mount Forest, Ontario, were married August 30 at the Reorganized Church in Proton. Elders Robert Black and Stanley King officiated.

McKeage-Killingbeck

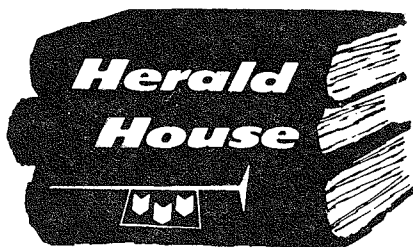
Donna Killingbeck, daughter of Mr. and Mrs. William Killingbeck of Midland, Michigan, and LeRoy McKeage, son of Roy McKeage of Independence, Missouri, and the late Sylvia McKeage, were married August 9 at the Reorganized Church in Midland, Michigan, Elder Claude Ludy officiating. Both

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bride and groom attended Graceland College. They are making their home in Waukegan, Illinois.

Darling-Fears

Melva Jean Fears, daughter of Mr. and Mrs. Corbett Fears of St. Louis, Missouri, and John R. Darling, Jr., son of Elder and Mrs. John R. Darling of Mobile, Alabama, were married August 20 at the Reorganized Church in St. Louis, the groom's father officiating. Both the bride and groom are graduates of Graceland and are now making their home in Tuscaloosa, Alabama, where they are attending the University of Alabama.

Greer-Mulvaney

Judith Ann Mulvaney, daughter of Mr. and Mrs. Kenneth Mulvaney of Marseilles, Illinois, and Leonard Russell Greer, son of Mr. and Mrs. William Greer, also of Marseilles, were married July 13 in a double-ring ceremony in Mission Branch of the Reorganized Church, High Priest David E. Dowker officiating. They are making their home in Marseilles.

Guderian-Olson

Ruth Ann Olson, daughter of Mrs. Mabel Olson and the late Truman Olson of Ottawa, Illinois, and Dr. Arnold Maynard Guderian, son of Mr. and Mrs. Arnold Guderian of Texas, were married August 9 in a double-ring ceremony at the Reorganized Church, Elder Robert H. Anderson officiating. They are making their home in Chicago where the groom is a medical doctor and the bride a registered nurse at Passavant Hospital.

BIRTHS

Mr. and Mrs. Kennon R. Shaw of Bronaugh, Missouri, announce the birth of a daughter, Melodie Dawn, born August 11. Mrs. Shaw is the former Joan Jurdan of Independence, Missouri.

Mr. and Mrs. H. Hubert Smith of Jackson, Michigan, announce the birth of a son, Daniel Allan, born August 25.

Mr. and Mrs. Thomas L. Vickrey announce the birth of a daughter, Barbara Grace, born September 8 at Wesley Hospital in Oklahoma City, Oklahoma. Mrs. Vickrey is the former Dona Jensen.

Mr. and Mrs. Edgar Gard of Independence, Missouri, announce the birth of a daughter, Lynette Rene, born September 7. Mrs. Gard is the former Anna Mae Smart. Both parents are Graceland graduates, class of '48.

Mr. and Mrs. Harry McNeill of Monteno, Illinois, announce the birth of a daughter on September 4 (name not given). Mrs. McNeill is the former Eva Carol McRoy.

Mr. and Mrs. Robert H. Anderson of Marseilles, Illinois, became the parents of a son, Peter Vance, on July 31. Mrs. Anderson is the former Dorothy Eastwood of Independence, Missouri.

Mr. and Mrs. Lorren D. Gordon of Independence, Missouri, announce the birth of a son, Jerrold Joseph, born August 25. Mrs. Gordon is the former Gladys La Force. The father attended Graceland College.

Elder and Mrs. Terry L. Weldon of Hot Springs, Arkansas, became the parents of a daughter, Vicki Lee, on August 5. She was blessed by Elder Paul Hemple and her father. Mrs. Weldon is the former Shirley Jean Mann of Pisgah, Iowa. Mr. Weldon is stationed at the Army-Navy Hospital where he is serving as a physical therapist in the Army.

Mr. and Mrs. Richard B. Moore became the parents of a daughter, Charlotte Catherine, on July 23 in Fort Worth, Texas. She was blessed by her paternal grandfather, High Priest Earl M. Moore, assisted by Elder George Shoemaker. The father, a graduate of Graceland and Texas Christian University, is now working on his Master's degree at the College of William and Mary in Williamsburg, Virginia.

DEATHS

CUNNINGHAM.—Heiskel Harold, son of John Francis and Ellen Kirby Cunningham, was born December 9, 1889, at Thayer, Missouri, and died July 9, 1958. On December 18, 1917, he was married to Olga L. Shehorn; two children were born to them: Harold Eugene of Denver, Colorado, and Ruth Wright of St. Louis, Missouri. He had been

a member of the Reorganized Church since 1929.

He also leaves two brothers: Lewis of Alton, Missouri, and Falice of Ramona, California; three sisters: Edith Stoffle, Dora Johnston, and Claudia Cunningham, all of Tulsa, Oklahoma. Funeral services were conducted by Elders George Fink and Bob Van Buskirk at the Thayer Reorganized Church. Interment was in Davis Cemetery.

GEHRING.—Adolph, was born March 15, 1873, Buchberg, Switzerland, and died July 29, 1958, at Madison, Ohio. In March, 1896, he came to America, and on November 27, 1907, was married to Sara M. Hughes of Manchester, England. He was baptized into the Reorganized Church on August 24, 1952, and attended the Painesville, Ohio, Branch.

He is survived by his wife and a son, Frank. Funeral services were held at the Painesville Church, Elder Harry T. Freeman officiating. Interment was in the Mentor, Ohio, cemetery.

BERRY.—Ocal Floyd, was born April 30, 1918, at St. Joseph, Missouri, and died August 23, 1958, at Chillicothe, Missouri. On May 23, 1935, he was married to Jewell Evans, who survives him. He had been a member of the Reorganized Church since November, 1956. One son preceded him in death.

Besides his wife he leaves five sons: James of Germany and Gene of Iceland, both servicemen; Richard, David, and George of the home; five daughters: Linda of Maryland, also in service; Anna, Carolyn, Judie, and Peggie of the home; his parents, Mr. and Mrs. James Berry of Chillicothe; five brothers: Bill, Roland, James and Wayne of California, and Lee of Chillicothe; and two sisters: Mrs. Ray Murnham of St. Joseph, Missouri, and Mrs. Buel McKarrol of Chillicothe. Funeral services were conducted by Elder Orman Salisbury.

BENNETT.—Birdie Lee, was born August 22, 1896, and died July 12, 1958, at Amarillo, Texas. She had been a member of the Reorganized Church since November, 1954.

She is survived by her husband, Robert Bennett of Amarillo; four sons: H. C. and F. M. Baker of Independence, Missouri; Don Smith of Sugar Creek, Missouri; and Dale Smith of Kansas City, Missouri; a daughter, Mrs. Dorothy Parker of Sibley, Missouri; her mother, Mrs. Helen Bartlett of Amarillo; two sisters: Mrs. Faye Williams and Mrs. Jesse Manross of Perryton; and three brothers: Lloyd, Joe, and Clyde Phillips of Amarillo. Funeral services were held at Amarillo and at Buckner, Missouri. Burial was in Mound Grove Cemetery at Independence.

Tract Review

The Book of Mormon Is Christian



This new tract has been in print only a few months, but already it is going into a second printing. Written by Seventy Donald D. Landon, it is the outgrowth of a plan to revise another tract that he had previously written.

Brother Landon begins his tract by pointing out that the tangible evidences of the divinity of the Book of Mormon have multiplied many times during the past few years. It wasn't until after the Book was published that research in archaeology and anthropology began to open up new evidences to confirm the testimony of the early witnesses.

After developing his basis of proof of the divinity of the Book of Mormon, the author invites the reader to investigate the teachings of the book and to compare it with the Christian teachings of the Bible.

Among the teachings of the Book of Mormon that he compares with the Bible are the following: the importance of doctrine; the gifts of the Spirit; the ordinance of baptism; the nature of the spirit in man; healings by Jesus; the identity of Jesus Christ; Jesus as the Creator and Savior; the atonement of Christ; and many other points of agreement.

One of the author's closing statements is this: "As you journey through the pages of the Book of Mormon, you will become increasingly aware that the entire message points to the centrality of Jesus Christ. All Scripture should." With this, he invites the reader to study the Book of Mormon and consider its validity.

Single copy price of the tract is ten cents.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KGMB	590	Sunday, 4:45 p.m.
HAWAII, Honolulu	KHBC	970	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Moline	WQUA	1230	Sunday, 8:15 a.m.
ILLINOIS, Mt. Vernon	WMIX (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1430	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

A NEED OF PASTORS

We are building many churches, and the probability is that we shall keep on building them as the church grows, as we hope it will.

The church can lend money for the erection of houses of worship. Congregations can raise money to pay off the debts on those houses. These things can be done corporately.

There is only one thing that no action of General Conference can manage, and no congregation can do for itself; train a pastor. There is only one person who can prepare a pastor for the work—the man himself.

We have pastors who are serving congregations who are worn and tired and need a rest; they cannot rest because there is no one to replace them. There are pastors serving who have had little or perhaps no opportunity to study and prepare for their work, but they must go on serving because the flock would be without a shepherd if they stopped.

The church could be wonderfully and usefully served if young men, now in their student days, would include studies and preparations for pastoral ministry. There is no more important work for the church. The increase of the membership and the building of new houses of worship call for more pastors.

Many men now serving need a time of leisure for reading and study, so that they can return to their labors enriched for their ministry. Assistant pastors are needed in many branches, and young men who are interested could obtain splendid experience in this service.

Remember, "All are called according to the gifts of God unto them," and the need for pastors is such that the sincere and dedicated young man, hopeful of serving in a most important branch of the service, will not long lack an opportunity.

L. J. L.

GOSPEL LADDER

Remember the ladder of "First Principles" which used to be a part of the banner of "Zion's Hope"? This is not that kind. The editors received a letter from a young man whose girl friend believed in the Book of Mormon. He inclosed a magazine with an article which branded the book as a hoax. He said his friend was a "Ladder Day Saint" and couldn't think she would believe the Book of Mormon if it were as bad as represented. Could we answer the article? We could, and did.

But where did this "ladder" come from? The youth camp where "Jacob's Ladder" is one of the more popular songs? Or did he work this one out all by himself because of the high esteem to which his girl friend had

climbed? We did not try to solve that but did admire his good sense in picking the girl and coming to the right source for truth about the Book of Mormon.

C. B. H.

DURABLES

I have faith that there are principles which neither communism nor socialism, nor neutralism, nor other evil ideas, nor even the march of time can defeat.

—Herbert Hoover

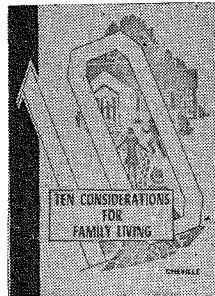
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H APP

A New Church School Text

By Dr. Roy A. Cheville

Ten Considerations for Family Living



Here is another thought-provoking text from the pen of Dr. Cheville. He identifies the book as "an exploration by family builders, concerning the kind of families we are setting out to achieve and the characteristics that will identify them as Zion in quality." The book is excellent for home reading, and a fine study text for any adult church school class. Among the many helpful subjects discussed are included developing personalities, family ties, kinds of family life, family "languages," marks of family success, adventures in family living, family outreach, family changes and crises, things in common, and the place of God in the family group.

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SAINTS' HERALD

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Photo by Keith B. Stokes

The East Portico of the Auditorium

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We'd Like You to Know . . .

Frances Hartman

EVERY BUSY EXECUTIVE wishes for a "girl Friday." That is, an efficient secretary. Kenneth Graham, Herald House manager, found one in Frances Hartman in 1953.

Since coming to the church publishing house as secretary to the manager, Frances has added the responsibilities of personnel director, supervisor of the cus-

tomers service and circulation departments.

"I have really enjoyed learning about the publishing business," Frances said. "I've especially enjoyed dealing with Herald House customers. There seems to be a feeling of brotherhood even with the people we know only through correspondence."

Before coming to Herald House, "Fran" was secretary to Bishop Harold W. Cackler at the Center Stake Offices.

She likes to travel. Recently she took a trip to Colombia, South America. Now she is planning to see Germany. This fall she will be in her third German class at the School of the Restoration.

Her other activities include singing in vocal groups and writing. She has been a frequent contributor to Herald House publications and other periodicals. She is also editor of "The Compass," a quarterly for Center Stake Oriole Monitors. Enoch Hill is her home congregation and also enjoys her services as secretary.

Fran grew up in Independence. She attended Graceland College and Kansas City University.

"The church and its teachings are my first consideration," Fran said. "I made a pact with myself in my early teens to accept every church responsibility required of me if I were capable of performing it. I still try to maintain the agreement."

Their Visit to Blumenscheins Reveals Doctor's Condition

JIM CHRISTENSON of Independence and Edwin Browne of Lawrence, Kansas, who left recently to visit the Blumenscheins in Honduras, returned Sunday, September 7, to report they had found Dr. John Blumenschein's condition improved.

The two made the trip because of reports that Dr. Blumenschein was seriously ill. They found that he had just returned from an Evangelical and Reformed Church hospital at Siguatepeque, Honduras. He had been flown there by a hospital plane which landed on a landing strip near the Blumenschein home.

At the hospital, the doctor learned his pain was caused by internal pressure on certain nerves. The pressure was relieved by medical treatment and his condition became much more comfortable, although it was still necessary for him to remain in bed most of the day. The medical treatment was temporary in nature.

"We found the family in good spirits and very optimistic about the future, despite the doctor's continued serious illness," Jim Christenson said.

"Dr. Blumenschein carries on a limited medical practice from his bedside, serving the local natives. We found that the 'Gringo Doctor' and his family are very highly regarded by the natives. In Mogote, where the church meetings are held, the people are highly interested and enthusiastic about the church. There are about twenty-eight persons attending the regular services conducted by the Blumenscheins," Brother Christenson added.

"We were encouraged by the possibilities of mission work in this area and by seeing the high regard the Blumenscheins have cultivated for the church among the natives."

The two visiting elders reported that the Blumenscheins live high in the mountains, about three miles from the small village of Mogote. Their home is in a valley and consists of about 440

acres fronting on Lake Yojoa. They are living in a temporary structure and work is underway on a new permanent home.

A tape recording made during the visit may be used as part of the "Kingdom in the World" program Thursday evening at General Conference.

R. Y.

Elders Return from Honduras

Authors in This Issue

A. A. Oakman (page 5), apostle, Independence, Missouri

Frank K. Hunter (page 9), assistant in the Music Department

Helen Elledge (page 11), Independence, Missouri

Jim White (page 12), vice-president and treasurer, Graceland

Mrs. Orlin Crownover (page 14), Toronto, Ontario

Mrs. Joe DeBarthe (page 15), Lamoni, Iowa

Wanted: A New Family

THE CHURCH HAS always been greatly concerned about the kind of family environment that exists in our homes and in the homes of our neighbors. Of course, every social and governmental agency has a similar concern, for the family is an institution of world-wide importance; it performs vital functions in all known societies. It is almost everywhere the central and indispensable nucleus of society.

Every child requires a long and intimate participation in a small group for its development, and the most convenient and widespread method of providing this environment is to have a married couple live together in a household, caring for their own children. The children have the benefit of adults who are highly interested in them, the association of each other, and usually a set of relatives whose interest in them is also strong. In such an environment the essential human traits are acquired.

About ten years ago many experts were warning that marriage and family life in America were dying institutions. This prediction was based on the fact that, after climbing gradually for more than half a century, the U. S. divorce rate zoomed to an all-time high in 1946—twice the rate of five years previous.

Many things have been blamed for the growth in divorce rate over the first half of the twentieth century. One attributable cause was identified as the "industrial revolution." With the transformation to a complex factory and commercial system came migrations from small, stable social communities into impersonal, thickly populated cities. Out of this move came a loss of many of the traditional and sacred aspects of the family.

Also the invention of many labor-saving devices for the household and the removal of many used-to-be functions of the family to the factory and to the grocery and department store reduced the importance of the family and eliminated

some of the basis of solidarity within the family.

In connection with this diminishing of functions in the home, the clamor for freedom of individual action brought a loosening of restrictions on the privileges of women. Then followed various liftings of controls over children, and the phrase "juvenile delinquency" came into common use. The earlier pattern of family relationships was seriously deviating toward an unknown direction. The members of the family were not sure what their relationships to each other were.

THEN CAME the Depression and World War II. Both nation and family were in turmoil. Many marriages began and ended in haste. The pendulum of family behavior swung to an extreme from the early Puritan home of two centuries earlier.

But some recent statistics indicate the swing back to a closer knit, more stable family institution. As one author recently put it: "Divorce is going out of style." Divorce figures are now back down to pre-1940 levels. The rate is now about half of what it was in 1946. A whole series of social and economic and religious changes, generally not foreseen, are at the present time establishing a new foundation for family life. In some ways there is developing a different kind of family, but the young married couple and their children are more and more turning to a concern for religious associations and principles, and to other socially accepted patterns of behavior.

Families today are moving to the "country"—away from the congested areas of the city; they are generally maintained in private households. They are becoming larger; Mom and Dad are more equally sharing the rearing of their offspring; they are sharing more activities together out of the home. Economically

they have fewer worries than any previous family in American history; religiously they have stronger ties to their Creator and to some church group. Family unity is bringing greater security to a new generation of children; time will tell how this affects our future delinquency problem.

Another trend, credited by many for the greater family stability, is the institution of an educational program to acquaint young people in high school and college with the many aspects of marriage that frequently cause trouble. During the past three years, a study series emphasizing a better understanding of the family and its problems and possibilities has become available to our church study groups. Written by experts and students in the field of family relations, it has offered us an excellent opportunity to learn more about building efficient and happy family life. However, only 5,000 people have so far made a study of the two basic courses in the "Family Living Study Series," and less than 2500 have made use of any one of the other eleven courses in the series.

OF COURSE a stable, happy home requires more than reading a few books or pamphlets, but the word of revelation backed by the proof of experience strongly emphasizes that "knowledge increaseth strength." And in Latter Day Saint families today there needs to be created a reserve strength and unity if the ideals of a Zion society are to be realized.

What kind of family do you have? Are you satisfied that it has developed the "quality" needed to help in Zion-building? Why not make the year ahead a time to learn more about your family and to study ways and means to make your home an example of the "new" family needed for the "new" society of Zion!

P. A. W.

Official

Changes in District Boundaries

The Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric has taken action to make the following district boundary changes:

SOUTHERN INDIANA DISTRICT

The following counties in Kentucky have been transferred from the Memphis District to the Southern Indiana District: Union, Henderson, Webster, Daviess, McLean, Hancock, Ohio, Breckinridge, Meade, Hardin, Bullitt, Larue, Nelson, Oldham, Shelby, Spencer, Trimble, Henry, Franklin, and Jefferson.

SOUTHERN OHIO DISTRICT

The following counties in Kentucky have been transferred from the Memphis to the Southern Ohio District, this change to be effective January 1, 1959: Boone, Kenton, and Campbell counties.

NORTHERN ONTARIO DISTRICT

The western boundary of Northern Ontario District has been extended to include all of Algoma County lying east of the 83rd meridian and Blind River. This change is to be effective January 1, 1959, and includes the mission at Spanish.

CENTRAL FLORIDA DISTRICT

The organization of the Central Florida District was authorized by the Council. It will include the following counties in Florida: Duval, Clay, St. Johns, Putnam, Alachua, Marion, Flagler, Volusia, Lake,

Seminole, Polk, Osceola, Brevard, Hillsborough, Manatee, Okeechobee Highlands, Hardee, Sarasota, DeSoto, Charlotte, Pinellas, Lee, Orange.

These counties include the following branches and missions: Jacksonville, Mt. Dora, Orlanda, Tampa, St. Petersburg, and Bradenton-Sarasota.

This action is to become effective January 1, 1959.

THE FIRST PRESIDENCY

By *F. Henry Edwards*

Tithing Statement Filer Count

A total of 22,400 tithing statement filers has been counted in the first eight months of 1958. This compares with 20,889 for the corresponding period of last year, or a gain of 1,511.

THE PRESIDING BISHOPRIC

By *W. N. Johnson*

Officials in Meetings

The Joint Council of the Presidency, Twelve, and Presiding Bishopric began pre-Conference meetings on Tuesday, September 9.

The Presidents of Seventy began their sessions on Wednesday, September 24. On Monday, September 29, members of the Quorums of Seventy in the domestic field began their sessions which continued through the week.

The Order of Bishops' first meeting was on Friday morning, October 3. These sessions continued through the following week.

Members of the Board of Appropriations started their meeting Friday afternoon, October 3. These meetings continued over on Saturday.

Across the Desk

OF THE FIRST PRESIDENCY

Seventy Clair E. Weldon writes from the Mission to Latin America in Weslaco, Texas:

We have baptized twenty-six Latins here this year, with prospects for more by the year's end. Nearly forty per cent of the Weslaco Branch is now Latin, compared to no per cent in 1951. Sixty-four Latin members are presently enrolled.

Most of our Latin members live in the United States, but ten live in Mexico. Most of them were born in Mexico and are still Mexican citizens, but many of those born in Mexico reside by passport in the United States.

Members' birthplaces in Mexico cover a wide geographic area, where friends and relatives offer possible contacts for future expansion in Mexico. They represent eleven states and the Federal District. Of the group of members, forty-three are adults over eighteen years of age.

About half of our members are bilinguals (Spanish and English), and the other half speak only Spanish.

The economic situation of our Latin members is good and improving. It is incorrect to categorize them as being poor or largely migrant farm laborers. Most of our members have good, secure jobs. About half of them are home owners. Most of the remainder rent homes and have resided in the same place for considerable time.

The Latin members are making a good contribution to local branch finances. We continue to give teaching and ministry along these lines. We now have part of the necessary materials in Spanish for financial law observance—a Spanish "First Tithing Statement" (approved by the Bishopric)—and we're working on a budget book and teaching helps.

We are happy that the Lord is blessing his work here. The fruits of much labor are beginning to appear. We appreciate the church's support of this developing work. We are confident it will continue to grow and bring much joy to the church as people of Latin America join us in the body of Christ.

October — Our Heritage of Enduring Power

The Saints' Herald

Vol. 105 October 6, 1958 No. 40

EDITORS: *The First Presidency*: F. Henry Edwards, W. Wallace Smith; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Editor;

and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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Language and Prophecy

We are fearfully and wonderfully made.

Prophecy means not a forecast of the future but the unveiling of mysteries beyond the intellect's reach. The literal meaning of prophecy is the utterance of truth from a hidden source from which truth cannot be extracted by intellectual processes.—
Arnold Toynbee.

WE BEGIN by affirming the existence of an absolute reality. Absolute because there can be no other. Real because our experience itself is felt reality. This absolute reality—or God—must remain for us humans a mystery. Ernst Haeckel, a scientific astronomer of the last century, wrote a book called *The Riddle of the Universe*. Absolute reality is not a riddle. Riddles are amenable to intellectual processes and can eventually be answered. Sir James Jeans wrote a book with a much better title, *The Mysterious Universe*.

Who can fathom eternity? What does the word mean? Does it mean a very long time? Does it mean *endless* time? Immediately one asks the question he knows it is not a question at all but an attempt to fathom a mystery. All the terminology relating to God is itself a negation of all we know relating to our temporal existence. Almighty—this word means something incomprehensible to us, for all-mightiness would make what we know of power and might as though it did not exist.

Infinite! What can that mean to finiteness? In a realm where they were no bounds—no finity—there would be no existence such as we know. I say “such as we know” because of what will be said later.

Unchangeable. What does that mean? It can mean only the (to us) shadowy stability behind the change and decay which is all around and within us. So it is with any language applied to the mystery we call God. “Canst thou by searching find out God?” Yes, and *no*. To the intellect which seek always and only a “scientific” answer—no. Behind the foreground of intellectual inquiry there is a vast hinterland which for its exploration requires other means of conquest than the tools of human thought. Words strain and crack and sometimes break¹ when we apply them to try to discover and explore this hinterland of human consciousness and experience.

The other answer to the question, “Canst thou by searching find out God?” is yes—if. *If* he reveals himself to you. “If, with *all your hearts* ye truly seek me—ye shall ever surely find me!” “He that seeketh me early shall find me and not be forsaken.” Those who “with all their hearts” seek God have already found him. This means that knowledge of God—“the Absolute Reality”—is an affair engaging the *whole* man, not only his conscious thought but his subconscious affections, too. This kind of searching, we have found, is God’s gift to us, and while we seek him thus, we are assured that already we have been found of him.

Not in Word only

We have said that all the language we use to indicate God is a negation of our temporal experience. But this needs further explanation. We could not know our language was temporal and imperfect unless we were already convinced there was an eternal and perfect form of expression. The terms we habitually use to apply to God are themselves thus inadequate and “found wanting” when examined at the bar of our basic being and deepest convictions. And so these words can never adequately express the divine. They “strain and crack” and finally break when required to bear such a burden. That is why Paul said, “Our gospel came not in word only.” It could never come “in word only,” for it needs the “power and the Holy Ghost and much assurance” put to it to make it a gospel.

While all this is said, let us hasten to add that this mystery we call “God” is not unintelligible. In fact we have organs or means by which it can be known. In the inner man, in the deeps of the unconscious part of our minds we are all connected to a vast unfathomable mystery. This “inner man” is to us as mysterious as the God who made us. That is why when we know Him we come to know ourselves. But only through the knowledge of God can we know ourselves truly. Philosophy cannot help us, because it begins with the slogan, “Man know thyself.” One said that the proper study of mankind is man—which is true *if* the One Man who is truly man is first apprehended as a basis from which to judge all others. But that One Man can be apprehended only by the revelation of the Eternal God. Without that revelation, he is just another man “in like fashion” as all others. “Man know thyself” is therefore impossible of complete achievement. There are areas of the human psyche other than the intellect through which we may view reality “as through a glass darkly,” and these means or organs of knowledge and communion are as valid for the apprehension of the truth as the intellect.

Personalities and Semantics

The conscious volitional area of the mind has been likened to a flat surface, and the subconscious to an “emotional abyss.” Each area has its own way of looking at reality and interpreting what it sees in terms of a single vocabulary. A sunrise may be described laconically in terms of time thus, “7:42, sunrise.” That is a utilitarian declaration. Or in

the language of poetry it may be described thus: "Jocund day stood at tiptoe on the misty mountaintops." This statement tells us that the sun rose in the imagination of a poet and more of his personality was engaged in observing it than was employed by the weather forecaster. But look at this statement from the Nineteenth Psalm.

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.—Psalm 19: 1-6.

Here the sunrise is related to divine law both within and around the perceptor, and the social institutions are not entirely excluded from the consideration either. For the supreme example, remember the words of our Lord: "For as the light of the morning cometh out of the east, and shineth even unto the west, . . . so shall also the coming of the Son of Man be." He who said this claimed that he was the "bright and the morning star."² The same fact of nature viewed first by the intellect, in the case of the newscaster, by the emotions of the poet who said that the sun meant "jocund day," then by one who was an enlightened moralist, who saw the relation between the inner and the outer world and related the sunrise to the inward "law of the Lord," or as we might say, "conscience," last of all by the supreme revealer of all, Jesus, who saw in the same fact a prophecy of that which was to come and related it to millenniums of time, and the judgment of Jesus as to the full meaning of this temporal fact is gradually being wrought out.

So when a complete man measures, we have a complete measure. Intellect, emotion, will, and history are combined in the view of Jesus. So prophecy is that utterance of the truth which is beyond the reach of the intellect. To the ordinary use of words must be added the language of the Spirit, which means the language of experience as interpreted by Jesus Christ our Lord if words are to be made at all adequate to be used in prophecy.

Science, History, and Prophecy

A scientist asks, "why?" And when he has the answer, he asks of that answer, "Why?" again. When the second answer constitutes the ground of the third question, something else has happened. The first answer has been modified by the second, and the second by the third. So then, with all its vast knowledge of the universe, science is always provisional, and the only consistency about it is the never ending drive for knowledge which scientists have in themselves and which is not explicable in terms of their provisional formulas. This same thing is true of all intellectual and metaphysical pursuits. Truth apprehended intellectually is expressed in scientific formulas, in philosophical maxims, and in canons of art. The intellect runs on the surface of life. This is not to decry reason nor despise the intellect. There is no progress possible unless experience itself is analyzed by thought, and principles are apprehended and used to enrich life. We need the trained scientist and philosopher. We need the theologian, too—the theologian who will justify to the reason the Christian experience and relate harmoniously to the rest of human knowledge that justification. We are trying simply to say that life itself is more than thought. Christianity is more than theology, just as a man is more than his thought of himself.

The Timeless Element

Because intellectual pursuits such as science are provisional they can be "dated." Ptolemy, Newton, Einstein—these names stand for provisional cosmogonies. One depends on the other. Science goes forward cumulatively. But this is not true of those apprehensions of reality given by other means. The Twenty-third Psalm, for instance, will never be out of date because it represents a unique apprehension of the nature of God. It has no "date," such as Newtonian physics has. It is timeless. When one compares two poems he simply asks which represents the greatest insight—not "which one came first." So that, unlike science, a later poem does not set aside the value of an earlier one. Each poem, worthy of the name, springs from a "swift intuition of the heart" in which the poet reaches into the timeless storehouse of eternal truth and writes as his mind is illumined. This is true also of music, which is older than words and engages the feelings which are prior to harsh words and to music. It is said by some that the Twenty-third Psalm is losing its value as a vehicle of peace, since so many of our contemporaries grow up in urban surroundings and never see a sheep. Perhaps there is some virtue in this observation, but surely the criticism is superficial, since all read, and the pastoral scene has not vanished from our screens and picture books.

The Intellectual vs. the Intuitional

The difference between the intellectual and the intuitional approach to truth is fundamental. Because both use the same vocabulary, misunderstanding and mutilation often occur. This is illustrated by Wagner in "Die Meistersinger von Nürnberg." The opera tells of a contest sponsored in the city with the prize going to him who pens the loveliest song. Walther, the hero, writes his prize songs which many consider the loveliest melody ever penned. Beckmesser, the villain, steals this song, and tries to rewrite it in the florid intellectual style which Wagner despised. The result is ludicrous, and Beckmesser is laughed to scorn because he attempted to put the language of the heart in the intellectual medium of strict classicism. The whole opera is an indictment of the attempt to translate into intellectual terms that which was expressive of the whole man—Walther's love for the beautiful Eva.

So it was with the Christian religion. As soon as the Church came to terms with the Empire (circa A.D. 314), being passionately missionary, she sought to win the minds of the philosophers and professors of the universities. These men were self-reliant and very independent. Even though the Emperor finally condemned paganism they remained aloof. They were sympathetic, it is true, but they would not accept Christianity until it could be presented in the philosophical language of the intellect.

Theodosius I (379-95) penalized paganism, but this philosophical class had a code of its own. If its members were to be won, the Church had to try to translate her gospel into their terms. In doing this—a process lasting over two hundred years—Christianity gradually and imperceptibly came to be a system to be believed rather than a life to be lived. The ancient symbols of that life took on a sickly hue, "the pale cast of thought," and the driving thrust of a pure moral life directed by the Spirit, which demanded the whole man to be effective, lost its force. So it is always.

People who cry for exact meanings of words as the sole tool to reshape life miss the mark. The meaning of words is derived from their context, just as notes in a symphony combine with each other to convey the heart of the Master's message. The Spirit uses the letter and makes of the letter the vehicle of *life*. It is the life in its turn which inspires the thought. Theology must ever be baptized in worship and receive the gift of the Holy Ghost as the theologians set their



Apostle
Arthur Oakman

hands to do the will of God. Otherwise, theology becomes a vain Babel, and men think thereby they can get to heaven simply by building towers of words and castles in the breath of their lips. The beauty of Walther's song cannot be pinned down in Beckmesser's babblings. The beauty of the divine message cannot be held in creeds and formulas. Creeds and formulas, written scripture, church organization, *et al*, are means to the end that men might have life. But they become means of denying life to men when they are mistakenly supposed to be ends in themselves.

Lost Dimension

So, then, poetry and art use a language in common with the intellect, but they use it in a quite different sense. Further, the subconscious uses other means than speech as well as using speech. Parable, myth, metaphor, ordinance, drama in sacrament, all these it uses to convey to man the treasures of that hinterland which is beyond the reach of the intellect. Recently Paul Tillich diagnosed the ailment of our age as western man's "loss of dimension in depth." By this he means the loss of being concerned about one's own being and being universally. We are not gripped by any concerns about the infinite, and we lust after having, rather than seeking to be. In the process of losing this dimension in depth, we have lost also the symbols which expressed it. For instance, when the protagonists of religion sought to "square" the account of the Fall in Genesis with "scientific" truth, the Fall became not a symbol of this dimension in depth but a piece of clumsy fiction invented, it was thought, by the childish minds of primitive people. The same spurt of ridicule which Wagner utters in Beckmesser was used against the story of the Fall and for precisely the same reason. Symbols, which are the language of the whole man, cannot be expressed in terms of the intellect. This does not mean that these symbols are unintelligent or unintelligible. It means that they alone can "say" what needs to be said to the whole man.

The "Language" of Symbols

Of course, some men have been metaphysicians and poets both. Santayana is one; Plato another. Plato knew that logic was not enough and used myth to say what logic was powerless to express. Strangely enough it is Plato's prophetic vision that has power over men today. His metaphysics is dated and his science hopelessly lost. For poetry and music are akin to the prophetic vision; these are timeless and are somehow related to the eternal mystery. And God uses many means to minister his life to us. By word, yes; by ordinance, certainly; by history, and by his own Son—who was an *essential symbol* of his own life. The word "symbol" used in this connection might be misunderstood. But I can find no other

word for what is meant. Symbols are representative of that which they stand for. If a man spits on a piece of calico colored red, white, and blue, I think him disgusting; but if he comes into my home and does the same thing to red, white, and blue cloth sewn together so as to form the Stars and Stripes, I shall not do any thinking at all. I shall proceed to throw him out. The flag represents to me a deep devotion to my adopted country. It is a symbol—a conventional symbol, but it is not that country. It is a symbol, but not an *essential* symbol in the manner to which we referred to the life of Christ. An essential symbol is "one with what it tells of." When such a symbol occurs or is used, then that for which it stands occurs also. It is this kind of symbol which the prophetic vision uses to convey the knowledge of God. Baptism and the Lord's Supper are so constituted as to be capable of becoming such essential symbols. That is the meaning of the passage which affirms that without the ordinances thereof, "the priesthood and the authority of the power of godliness is not manifest unto men in the flesh."³

Believing Is Seeing

In the being of God all have being. God is not "in the world" in the same sense that we are. The world, and we in it, are in God—in that divine Being where certain timeless truths are. Any institution, such as our church, has value only as it apprehends these eternal verities and exists to make them luminous. The preaching of the gospel of God, the administering of priestly ordinances, the inevitable gathering together of those who believe, the establishment of Zion, all these are apprehensions of truth and are based *alone* on the prophetic vision which rightfully belongs to all who believe.

Some have said that seeing is believing. It is not so. The reverse is true, believing is seeing. What is belief itself but the call of God to a man out of his loneliness and solitude into the fraternity and fellowship of Christ? How *can* there be believers without a church? And how can there be a church unless these called-out ones have the companionship of Him who called them? No man can believe on the Lord Jesus Christ unless Christ is with him to aid him to believe, and when he so does believe, there is the end of his solitude and his strange loneliness.

Science and the Prophetic Vision

What is the upshot of all this? First of all, the prophetic vision encompasses *all*, intellect, feeling, will, and history. This vision has essential symbols peculiar and necessary to it, through which it is actualized. These essential symbols *cannot be translated into intellectual terms*. When the attempt to do so is undertaken, and scientific language is introduced to convey these timeless apprehensions, always their essential counsels and truths are mutilated. There is no scientific explanation capable of describing what happens when a sinner repents and finds peace to his soul in God. There is no adequate psychological "explanation" for the vision of Isaiah, who "saw the Lord high and lifted up," because it is not possible to psychoanalyze the Lord. To understand what happens in the Communion means to partake of the flesh and blood, i.e., the life of Jesus. No theological treatise can be substituted for the act of Communion itself. When the dimension in depth with its own symbols of life are yanked out and pressed flat on the horizontal plane of the intellect they are destroyed, and the life they convey is destroyed also. You cannot force the prophetic vision into intellectual and scientific terminology.

But a peculiar thing is here to be noted. The terminology of science, its apprehension of truth, and the truth so appre-

hended can be the stuff out of which the prophetic vision can formulate new and even more meaningful symbols, myths, and parables. Take the case of the discovery of Neptune in the 1850's. The gravitational pull of Neptune on Uranus was observed and precisely measured before Neptune was seen. Indeed it was the observed vagaries in the orbit of Uranus that led to the scientific affirmation of the existence of the other planet. Who has observed the vagaries of the wild and irregular scene of this world's course and not affirmed the existence of another world which is exerting a "gravitational pull" on the souls of men? Joseph Smith asserted that Christ was in the sun and was the "power thereof" by which it is made. It remained for science to provide additional literal verification of that fact, for our sun shines by a power that causes it to be dying while giving light and life to all. So the prophetic vision restored in these last days is capable of assimilating all. It must be so, or our gospel is a shibboleth.

In olden days prophets wrote and spoke as they were "moved" upon by the Holy Ghost. They did not "move upon the Holy Ghost." The Holy Ghost moved upon them. He wrought in their souls apprehension of those timeless counsels and truths which are of the whole man—the man Christ Jesus. The principle of sacrifice they used to convey apprehension of the instrument of divine grace. They used action and drama to give meaning to their words. When the future came before them in apocalyptic vision there was always at the heart of it "one like the Son of Man," or the "Suffering Servant," or the "Messenger of the Covenant." Call him what they would, he is recognizable, whether this figure or that is chosen to symbolize him. For he is the author of prophecy—Jesus Christ our Lord.

1. T. S. Eliot, *Four Quartets*
2. Revelation 22: 16
3. Doctrine and Covenants 83: 3

Live As You Pray

I knelt to pray when day was done,
 And prayed, "O Lord, bless everyone;
 Lift from each saddened heart the pain,
 And let the sick be well again."
 And when I woke another day
 And carelessly went on my way,
 The whole day long I did not try
 To wipe a tear from any eye.
 I did not try to share the load
 Of any brother on the road.
 I did not even go to see
 The sick man just next door to me.
 Yet once again when day was done,
 I prayed, "O Lord, bless everyone."
 But as I prayed, into my ear
 There came a voice that whispered clear,
 "Pause, hypocrite, before you pray.
 Whom have you tried to bless today?
 God's sweetest blessings always go
 By hands that serve him here below."
 And then I hid my face and cried,
 "Forgive me, God, for I have lied;
 Let me but live another day
 And I will live the way I pray."

—Unknown

From "Office Machine Mart News," September, 1958



Artist Alta Seal paints the "Sacred Grove"

Drama Prepared for Conference

"THE LIVING CHRIST" is the title of the 1958 General Conference production by the White Masque Players.

Richard Maloney, president, said the production will be a compilation of poetry, prose, and drama selected from great literature, including the writings of several church authors.

Brother Maloney has spent over a year in research and study to make up the drama which moves in sequence from the Creation to Christ's birth, his ministry, the revelation of the Book of Mormon, the Passion, and finally the resurrection.

A rhythm choir will present a prelude to each act using the recorded music of César Franck as a background for "The Creation," the music of Prokofiev for the "Land Shadowing with Wings," and "Were You There?" by the Roger Wagner Choral for the prelude to the "Passion Drama."

Church authors include Elbert A. Smith, Helen Harrington, Roy Cheville, Geoffrey Gillard, Josephine Montgomery, and Elbert Dempsey, Jr. Excerpts from the Book of Mormon and Doctrine and Covenants will also be used.

Other authors represented are Carl Sandburg, T. S. Eliot, Longfellow, Dorothy Parker, Frank Harris, Padraic Colum, and Mary Austin.

The production staff has worked many months with Brother Maloney to execute the stage settings, costuming, lighting, and other technical problems for staging the drama.

Cast for the drama will be Elbert Dempsey, Jr., Mrs. Arline Cackler, Joseph Long, Mrs. Nina Maloney, Bruce Reynolds, Miss Ruth Morrison, Max Kaplan, Mrs. Ruth Hays, Stewart Carson, and Miss Jeanette Gard.

The Conference production will be given eight nights, October 3 to 11. Persons attending General Conference will be admitted with a ticket which will be included in all General Conference registrations.

Anthems for Worship

THE PURPOSE of publishing this list is to be of aid to the local choir director in his search for suitable anthems for performance in the worship services of his congregation—anthems that are musically good without being musically difficult. We have tried to keep in mind that many choirs will not run to more than fifteen or eighteen members and that the general musical experience will be limited. The use of incidental solos has been kept to a minimum, and in anthems where they do occur these short solos can be taken by the entire section if desired.

While some of the numbers are musically quite simple, none of them are of such inferior quality that even the best choir need hesitate to include them in its repertoire. Any special demands such as definite organ accompaniments, need for a sizable choir, requirements in basic musicianship have been noted. All of the selections are of recent composition but none are extreme, "modernistic," or atonal. Yet there is a wide variety of musical style and mood. The a cappella suggestion in some instances is purely a suggestion—definitely not mandatory. Care was exercised in making selection on the following basis (1) the music by itself must be interesting, well written, and "have something to say"; (2) the text must not infringe on accepted theology or doctrine nor yet be maudlin or romantic; (3) vocally the parts must bring out the best in the voices for which written without making undue demands; and finally (4) it must fulfill the true function of music in worship—"When music is used in the praise of God and for the edification of man, it has the power to lift man's soul to greater appreciation of God and his love for man."¹

The dagger (†) has been used to indicate those anthems that will be sung by the massed Conference Choirs on October 5 and 12, 1958. These will also be recorded on tape by the Radio Choir.

In addition, the Radio Choir will record those selections indicated by the asterisk (*). This tape recording, along with a packet of single copies of the anthems, will be available for study on a loan basis from the Radio Department on or about November 1, 1958.

Four additional lists of suggested music for worship are in the process of compilation and will be available

for distribution within a few days; (1) 100 suggested vocal solos, (2) 25 anthems for SAB choirs, (3) 25 junior choir anthems, and (4) "Music for Your Wedding" including organ, choral, and vocal solo suggestions.

If we can be of service to you in any manner, we solicit your questions, suggestions, or requests for information lists or "loaner" tapes. Simply address a postal card or letter to the undersigned and we will endeavor to be as helpful as possible in aiding your efforts to serve God through the medium of music in your local congregation.

FRANK K. HUNTER
c/o Music Department
The Auditorium
Independence, Missouri

(1) Note: See *The Practice of Sacred Music* by Carl Halter, page 10.

RECOMMENDED ANTHEMS

Thanksgiving

"A Hymn for Thanksgiving" — David H. Williams (C. C. Birchard No. 279)

Strong, vigorous melody in unison and parts with descant in soprano line above last of four stanzas. Interesting accompaniment. Easy.

Christmas

* "All Were There" — George Lynn (Oliver Ditson No. 332-40083)

Charming, simple, unusual, narrative in soprano line with quiet chordal background of other parts. A cappella, easy.

"Polish Carol" — Norman Coke-Jephcott (H. W. Gray No. 2067)

Traditional Polish folk carol set to a most interesting organ accompaniment though not difficult. Most effective, easy.

"When Christ Was Born of Mary Free" — David H. Williams (C. C. Birchard No. 1598)

Four stanzas of traditional fifteenth century English carol set for unison soprano, two-part male, three-part women, and finally SATB. A cappella, easy.

New Year

"New Year Carol" — George Lynn (Theo. Presser No. 312-40058)

A lively greeting set to "Greensleeve" tune. Three stanzas with unison soprano melody to humming accompaniment (which may be omitted) and SATB refrain.

Patriotic—Famous Men—Memorial

† "Once to Every Man and Nation" — David Stanley York (Theo. Presser No. 312-40098)

One of four anthems in this list by Mr. York which are especially recommended. Each is set to well-known texts in broad, vital, uplifting melodies with harmonizations and organ accompaniments that are full and satisfying. The parts "just seem to fall into place" and yet choirs and congregations never tire of them. Final "Amen" this anthem a glorious outburst—can be used separately as response.

"The Four Freedoms" — David Stanley York (Theo. Presser No. 312-40296)

Baritone solo for a well-developed voice above four-part writing in both men's and women's sections. Medium difficult, but choir should have a lot of fun with this one. Best for a choir of 20-24 voices—a cappella.

"Sun of My Soul" — Warren Martin (Theo. Presser No. 312-40397)

Memorial, dedication, or general. Calls for double chorus but section is only six easy bars repeated in four places, and can be done effectively by antiphonal mixed quartet. Best setting of John Keble's well-known hymn.

Palm Sunday

"Prepare the Way" — Morten J. Luvaas (Oliver Ditson No. 332-14449)

Strong Swedish folk melody arranged with interesting accompaniment. Three stanzas—unison, two-part, and SATB with descant. Easy.

Easter

"Christ, the Lord, Is Risen Today" — David H. Williams (H. W. Gray No. 2275)

Original, vigorous melody mainly SATB with occasional division in women's voices. Accompaniment has strong flavor of trumpet trio—could be so arranged. Some a cappella passages—medium difficult.

Anthems of Praise and Purpose

* "Awake, My Heart" — Jane M. Marshall (H. W. Gray No. 2515)

Prize anthem of the American Guild of Organists in 1957. Joyous, energetic, mostly unison, closes two-part canon with flashing ending. Interesting syncopated figure; easy for voices; medium difficult for organist.

"Praise" — Alec Rowley (Oxford University Press No. A. 24)

In reviewer's opinion an "ideal anthem." A perfect wedding of beautiful text and inspiring music. Dynamic exclamations of "Praise, power, dominion forever!" contrasted with a gorgeous hymnlike closing. Medium difficult.

"Praise, My Soul, the King of Heaven" — David S. York (Theo. Presser No. 312-40179)

Male voices open with broad, flowing, Welsh-like unison melody, second stanza women's voices in four parts, third stanza closing "Alleluia's" written four-part male voices, but altos can take tenor parts. Medium difficult.

† "Sing Ye to the Lord" — Everett Titcomb (Carl Fischer No. CM 440)

A short "sunburst" of praise—two pages (forty seconds), climaxing in four vigorous "Alleluia's" that can be used as a separate response. Easy, a cappella, useful as a call to worship or response.

* "The King's Highway" — David McK. Williams (H. W. Gray No. 1217)

A majestic statement of purpose that in all things "I'll Walk the King's Highway." Mostly unison; a bit longer than some but not the least tiring. Direct, straightforward, forceful. Accompanied. Easy.

Anthems of Spiritual Drama

"By the Waters of Babylon" — David H. Williams (C. C. Birchard No. 2050)

Setting of dramatic situation related in Psalm 137. Not at all musically difficult but needs careful, intense, imaginative reading, and a good organist with a flair for registration.

"Holy Spirit, Truth Divine" — David S. York (Theo. Presser No. 312-40178)

Begins broad, quiet melody alternating lines between men's and women's voices. Builds to stirring climax, must be presented "reverently with conviction." Good for small choir. Musically easy. You'll like it!

† "My Eternal King" — Jane M. Marshall (Carl Fischer No. CM 6752)

One of the most deeply moving and inspirational anthems you'll have used in a long time. Chorus parts not difficult but need a sensitive director and organist. When it is given a sincere performance, you'll be led to bow your head in silent prayer for several moments praising God and rejoicing in the beauties of his love.

Anthems of Quiet Reflection

"Be Thou Near Me, Lord" — Haydn Morgan (Neil A. Kjos No. 5114)

Simple, quiet prayer for guidance. Can be used a cappella. Only one short solo or unison male part. Last page makes a beautiful response to pastoral prayer or benediction. Musically easy.

* "I Sought the Lord" — Austin C. Lovelace (Clayton F. Summy No. 1565)

Opens with smooth flowing plain song melody for all sopranos. Men begin second stanza and are joined by women. Must be presented with musical phrase governing rhythm, not measured beats. Easy, a cappella.

"O Lord, Thou Hast Searched Me Out" — S. Drummond Wolff (Concordia No. CH 1023)

Psalm 139: 1, 2, 23. Opening and closing with a simple plain song phrase, composer has set a quiet four-part prayer anthem—some free part writing. Last page a lovely, ethereal prayer response. Medium difficult, a cappella.

Anthem with Instrumental Solo

- * "None Other Lamb" — Jane M. Marshall (Carl Fischer No. CM 6755)

Quiet, dramatically intense, perfect blending of organ, voice, and instrument. Cello part never a ditty-like obbligato but as expressive of drama of text as the chorus. Fairly easy but needs good cellist.

Response Anthem

- * "Pax Dei" — C. Whitney Coombs (H. W. Gray No. 831)

A single page of musical beauty with the direction "To be sung at the close of service." Simple, four-part writing with brief division in women's voices. Opening or closing four bars effective used separately as responses.

Anthems for Dedication or Consecration

- * "Jubilate Deo" — Richard Purvis (Leeds Music Corp. No. L-143)

"In the manner of a stately procession" it becomes a paeon of joy and thanksgiving—otherwise, it might get too "swinging." Strongly rhythmic, completely unison melody, text from Psalms closing with "Gloria." Easy, accompanied.

- * "Surely the Lord Is in This Place" — Norman Coke-Jephcott (H. W. Gray No. 1974)

A magnificent setting! Contemporary, organ ac-

companiment employing fifths but with a good reason. Vocal parts largely unison in somewhat recitative style, but easy. Needs good organist, imaginative conductor, willing choir. Spiritually most rewarding!

Christmas Cantata

Why not try the Joseph W. Clokey "Childe Jesus" this year? Published by C. C. Brichard with orchestration, if you like. Tells Christmas story in one of the most musically satisfying collections of eleven carols from various lands and periods. Has several simple short narrator solos to tie story together. Climaxes with "Adeste Fidelis"—have congregation join. Plenty of opportunity to utilize children's choirs instead of soloists or duets. Even has suggested pantomime instruction booklet if you are ambitious. Price 85c

Lent or Holy Week Cantata

This Is It! If you have been searching for a work not musically difficult but of musical worth, narrative without being full of recitatives, melodic but without repetitive arias, dramatic but not romantic, contemporary but not extreme, satisfying to singer and congregation alike, then get David H. William's cantata "On the Passion of Christ" published by H. W. Gray Co. Scriptural passages from St. Matthew; soprano, tenor, and baritone short solos, performance time about thirty minutes. Price 75c

Mrs. Helen Elledge

I STARED into the stormy sky in amazement. There, written clearly for all to see, was a record of God's benediction upon our efforts!

It happened a number of years ago at Lake Doniphan. I was acting on the staff for our girls' camps, and one of my assignments was the campfire program.

This particular evening we had a group of Skylarks in camp—young girls who were to be there only the one night. The weather was very threatening. Black storm clouds were being blown across the sky by a high wind, but so far it had not rained. Some of the leaders felt the campfire should be held inside by the fireplace. But our program was keyed to the out-of-doors, and I felt we would be cheating the girls to keep them inside unless it was absolutely necessary.

Trusting that God would protect us all, we built our fire in the open. The leaders watched the sky anxiously, expecting rain at any moment.

The story that evening, which was the "meat" of the campfire, was the legend of the Star Dipper. In this legend, during an extreme drouth, a young girl went in search of water for her ill mother, taking a gourd for a dipper. After a long hunt she found a tiny spring of water. Filling her

dipper to the brim she carried it carefully homeward. On the way, because she was so unselfish, she shared her water with a thirsty dog, then with an old, old woman. Each time she shared it the dipper was changed, first to one of silver, then to one of gold. The third time it was shared with a tired, dusty man. Instead of drinking from the dipper, he turned it upside down, spilling all the water upon the ground. Staring in astonishment at the place where the water disappeared, the girl saw a large spring emerge from the dirt. There was enough water for the entire village. Glancing quickly at the man who had performed this miracle, the girl thought she saw him vanishing into the sky, carrying with him the magic dipper. This time it had been changed to one of diamonds.

I ended my story, "And if the air were clear tonight, you could still see that diamond dipper among the stars!"

All eyes looked upward. There, directly above us, the clouds had rolled back just enough to reveal the Star Dipper shining brightly in the sky!

It was like a benediction on our campfire.

GOD WAS THERE

Financial Planning for College

IT IS NOT my purpose in this article to convince you of the importance of a college education but to emphasize that if you or your children are considering a college education *long-time financial planning is important.*

In our contact in the business office with students and their financial problems we find the ones who are constantly having trouble are those who have done or whose parents have done very little planning prior to college enrollment. On financial plan after financial plan, which are submitted at the time of application for enrollment, we read such statements as these:

At present I have no cash on hand. This summer I will work. I hope to earn enough to make my first payment.

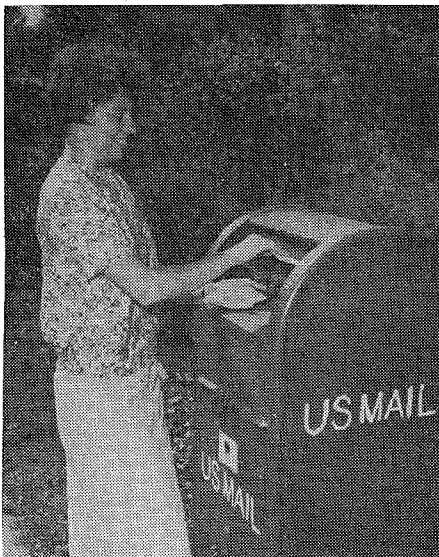
My financial position at this writing is very poor. I plan this summer to get as much as possible toward my schooling.

My aim for the summer is to make all the money I can. I will have to make most of my college expenses this summer.

I don't have a financial position. I am in a great deal of school activities and it is impossible for me to work.

I intend to get a job as soon as school is out for the summer. I don't have any cash

The student savings plan pays 3 per cent interest



on hand at present. I can't say exactly what my financial position will be.

Because I have had a car for approximately two years I have not been able to save a penny. I am planning to open a savings account tomorrow at a near-by bank.

Findings on Educational Expenses

Many of these students haven't felt the necessity of long-time planning but have become concerned only during the summer months prior to their starting college. This kind of planning invariably leads to financial problems shortly after the student enrolls.

Why plan? The following are some findings made in a study by the United States Department of Health, Education, and Welfare.¹

1. Costs involved in obtaining a higher education today are practically double those for attending college in 1940. This increase is due primarily to the fact that inflation has lowered the purchasing power of the dollar.
2. The cost of attending undergraduate college during 1956-57 averaged \$1,500 a school year at public institutions and \$2,000 at private ones. These costs included educational and living expenses. [Average expenses at Graceland are more comparable to the public institution unless transportation is exceptionally high.]
3. Although tuition and fees have increased steadily, it is the living costs involved in attending college rather than educational costs that make it increasingly difficult for low-income families to send their children. Living costs consumed five sixths of the average budget of students who attended public colleges and two thirds of the budget of those who attended private institutions.

A few other interesting findings which are related to student costs in this study are these:

1. While students and their families paid more than three fifths of the cost of a college education, in no cases did they sustain the entire cost, this being provided through endowments, taxes, and other means. [At Graceland the student in 1956-57 paid 73 per cent of his educational expenses, the balance being made up from church appropriation, endowment income, and other income.]
2. Chief sources of students' budgets for college in 1952-53 were in this order: contributions of family, relatives and personal savings; student earnings; scholarships, veteran's benefits, loans, gifts.

3. Scholarships accounted for slightly less than 5 per cent of the total income of all students, but did make a significant contribution to budgets of the 20 per cent of students who received them. However, the median award was less than \$300. Women received more scholarships than men, but the size of their awards was smaller.
4. While on an average, women spent less than men for attendance at college, families and relatives provided a larger proportion of their budgets. This may account for the widely held belief that it costs more to send a girl than a boy to college. Women from high income families, however, did spend more at college than men from the same family income bracket.

As you can readily see, when you have an annual expenditure of from \$1,500 to \$2,000 for your education you must give the problem a great deal of serious thought if you are going to avoid some of the financial pitfalls which await the last minute planner, and in some cases, even the person who has done considerable planning.

Over the years Graceland has developed several methods which help solve the financial problems of several hundred students each year. They are presented individually as follows:

Student Savings Plan

The Graceland College Student Savings Plan makes it possible for the prospective student to save for his Graceland education naturally, pleasantly, and systematically, starting any time after birth.

The plan works like this. You, or your parents, or your relatives or friends may open an account for as little as \$5.00 (or more, if you prefer). Interest at the rate of three per cent per year is paid for the time the money is on deposit, beginning the first day of the month following that in which the deposit is made. When you enroll as a student at Graceland the amount of money you have deposited—plus interest earned—is used to defray your college expenses. Total deposits, without interest, may be withdrawn at any time if it proves impossible for you to attend Graceland. At the present time 727 students have a combined savings of \$121,408 for their college expenses.

Scholarship Loans

Many worthy young men and women have been able to attend Graceland College because of generous contributions by friends of Graceland to the Scholarship Loan Funds. Some of these funds have been given in memory of loved ones; others are gifts of groups or individuals.

Scholarships are essentially of three kinds: restricted, semirestricted, and unrestricted. The unrestricted funds are administered by the college officials and are used repeatedly as they are repaid. The restricted funds are deposited in the name of a future student and are held in trust until that student uses them. Although these restricted funds may be loaned to others in the meantime, each of them must be available for the eventual use of a specific person whose coming to Graceland automatically terminates the fund. The semirestricted funds are made available by the college subject to restrictions indicated by the donor.

A student who meets the qualifications may borrow up to \$300.00 a year. These qualifications include at least a C grade average and satisfactory personal and credit references. These loans are repaid by the installment method at \$15.00 per month, beginning five months after the student completes his formal education. Approximately \$15,000.00 is loaned to needy students each year.

Student Work Assignments

Student employment is available to a limited number of responsible young men and women. Positions in the various departments include office assistants, faculty assistants, stenographers, librarians, dining room and kitchen assistants, janitors, receptionists, music accompanists, and other similar responsibilities. We ask those who are able to pay their college expenses not to request work, thereby giving those who are actually in need an opportunity to secure aid.

Currently, remuneration for seven hours each week for the nine months equals approximately \$140.00. A student having a fourteen-hour assignment per week earns approximately \$280.00. The total student payroll for this past year was approximately \$55,000.00. The qualifications for work are a genuine need, at least a C grade average, and willingness to do the job assigned.



A student discusses finances with the author, vice-president and treasurer of Graceland

World Fellowship Fund

This fund provides money for students from abroad who (1) have limited financial resources, (2) are handicapped by currency restrictions and can only take a certain amount of money out of their country, (3) have excessive travel expenses, and (4) have limited work opportunities while at school because of immigration rules.

The fund is established for those students who plan to return to their own country after they receive their college education. If the student does not return, then the money used is considered a loan and not a grant. The fund was started in 1949 and since that time between \$2,000.00 and \$2,500.00 has been spent each year to assist students from abroad.

The activity of this fund is limited because it is completely dependent on contributions by friends of Graceland who are dedicated to helping church young people from abroad attend. For those who are financially able this is an area where a contribution returns real dividends in the lives of the young people who are helped.

Other Planning Factors

The following quotation from the U. S. Department of Health, Education, and Welfare summarizes some additional factors which should be taken in consideration in any financial planning for college.

What students spend for a year in college is largely governed by two clusters of more or less independent social and economic forces. The matrix of one is in the mores and economics of the home and community in which the student formed his spending habits. The second has its matrix in campus traditions and usages sanctioned by college officials but largely controlled by student groups. A student feels distinct pressure to observe these campus financial folkways if he is to be accepted by his close associates.

Accordingly, many of the motivations and usages which affect student spending significantly are social rather than academic in nature. The student and his family have primary responsibility for the amount and character of most of his expenditures, and they can influence such spending through conditioning the student socially in his formative years, and through the choice of the college he attends. This, of course, does not free those who govern and administer a college from responsibility for continuous study and regulation of practices of academic and campus life that determine costs for the average student. Attendance at any college is almost certain to modify the pattern of spending to which a student has been accustomed in pre-college years, but whether he lives at a given college on an economy, average, or luxury budget is largely determined by family income and personal habits and ideals.²

We want to see you at Graceland, and thus we hope that any planning you do will make your experience here on the hill that much more worth while.

1. Hollis, Ernest V. and Associates. *Costs of Attending College: 1957*. (Washington: Government Printing Office, 1957), pages 25-28
2. *Ibid.*, page 25

Build Thee More Stately Mansions

Talk given at the Women's Institutes at
Grand Rapids, Michigan, and Stratford, Ontario

OLIVER WENDELL HOLMES, a great lover of nature, found much inspiration in God's creation which he sought to share in verse with others. In his walk along the seashore he observed that the chambered nautilus built a new and bigger shell into which he moved, leaving his outgrown shell by the unending sea. Sensing the human need for growth and expansion such as this he penned these words:

Year after year beheld the silent toil
That spreads his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new.
* * *

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

The chambered nautilus worked silently . . . "year after year beheld the silent toil." There was no great stir created; no announcement was made; no committee meeting was called; no name appeared in print; no flowery introduction was voiced; no frustration was experienced as a result of trying to answer so many voices which clamored for attention. With singleness of mind and purpose the "lustrous coil" took shape and an outgrown shell was vacated.

Inreach and Outreach

I feel that as women of the church, we have been encouraged to engage in too much "busy work." There is so much that needs to be done—in the home, community, church—and "sensitive souled woman" who wants so much to see her "dream world" a reality plunges in with eagerness and enthusiasm to be met with frustration, time and again, as she comes to realize that the outreach is too demanding in proportion to the "inreach" to the central core of operation. Our major emphases in women's work have been in creating spiritually adequate homes, being community builders, sharing through friendly visiting, and seeking to meet the crying

demand for leadership in every phase of branch life. Yet rarely do we sense the emphasis being made that the "stakes must be strengthened before the ropes can be lengthened." We have been attempting to accomplish a gigantic task for which we have been ill equipped.

Be an Answer

A few years ago I heard a blind, aged minister tell of some of his experiences during the war when he was called upon to visit families and break the news that a son was killed in action. He said, "I didn't say much. I just sat there with them. I learned then that it was better to *be* an answer than to *have* one." I feel as women we must be the answers. Too often we have thought we just have had to *have* one, and thinking this we have imposed our "profound logic" on many a cornered husband, child, or unsuspecting friend. When I am so tempted to indulge, I remember a personal slogan to which I have dedicated myself, "*Talk less and pray more.*" I am convinced that through the "silent toil" we can be an answer, and that when we speak our words will be winged with power to "reach the hidden depths of many a heart."

The Quiet Things

Frank Laubach, in his book, *Prayer, the Mightiest Force in the World*, says, "The quiet things like prayer, repenting, penetrating our self-deception, deepening our awareness are likely to be overlooked because they are so silent and secret. We think noise is more important than silence. War sounds more important than the silent growing of wheat, yet wheat feeds thousands while war kills. We are tempted to turn from prayer to something noisy like speeches and guns because our motives are mixed."

In our "silent toil" we must pray as if we believed that prayer would change the world. So seldom do we hear that kind of praying. We are responsible for the 1960's. If we fix our thoughts on what ought to be rather than on the things we dislike, we could let our dislikes die of neglect, for we *help* everything we think about even when it is the evil and weakness we see in people or in the world. Anne Lindbergh in *Gift from the Sea* has challenged us with the words: "Woman must be the *still* axis in the revolving wheel of relationships, obligations, and activities. Woman must be the pioneer in achieving stillness, not only for her own salvation, but for the salvation of her family, of society and perhaps civilization."

Silence is like the sleeping sea. It gathers to itself calmness and strength. Silence is the purifier of souls. It is the mighty force that bears men and women to greatness. "Be still and know that I am God."

The Clear Call

"Leave thy low-vaulted past" . . . this is a clear call to repentance. Perhaps the most repeated words in modern revelation are "Cry nothing but repentance to this generation." God knew we would need help, first, in seeing the need of repentance, and second, in making the painful adjustments necessary for our growth toward God. The first step of seeing ourselves as we are is so very difficult, for sin blinds us. "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—I John 2: 11, I.V. Some idea of the way we come to see ourselves as we are is gleaned from the story told by President F. Henry Edwards of a

mother who went to see her son at college. She arrived unannounced to find some objectionable pictures on the walls of his room. She didn't say anything, but returned home and sent him the picture of Hofmann's "The Boy Christ." When he put the picture of Christ on the wall the others came down, and when his roommate asked why he answered, "I just couldn't leave them up there by Him." We don't see ourselves until we stand in His Presence and then we know all the shoddy, cheap, unworthy things must go, for we "just can't leave them there by Him."

A Joyous Experience

Repentance should be a joyous experience, for it is a part of the "good news" of the gospel. If we take the definition of Brother Wayne Updike in his book, *Whosoever Repenteth*, we sense repentance as an indication that we are alive spiritually and that we are growing toward God; for he defines it as a "Conscious positive response to an ever increasing revelation of God." This book was used a great deal in reunion classes and was wonderfully received by the women. I highly recommend it to other groups for study and meditation.

Parables of Reality

ONE SUNDAY in church school class the instructor, who rates highly in both secular and religious teaching, expressed an idea in words similar to these, "All things are parables of the realities of God." The idea struck me with force, and I determined to investigate it.

This teacher noted Genesis 6:66, I.V., "All things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me."

In the New Testament we find expressed man's responsibility to God through recognition of the evidences of the reality of God as revealed in his creations.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; who love not the truth, but remain in unrighteousness, after that which may be known of God is manifest to them. For God hath revealed unto them the invisible things of him, from the creation of the world, which are clearly seen; things which are not seen being understood by the things that are made, through his eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish hearts are darkened.¹

Something of this thought is continued in Section 85:12 of Doctrine and Covenants: "Behold, all these kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power." One needs only to study the galaxies of the heavens to begin to comprehend God moving in majesty and power. Recently I read that the human cell is a minute galaxy. I was awed, for here is an evidence of the Scripture, "all things have their likeness."

"And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them."² Some people object to a literal interpretation of this passage, saying it tends to limit God to a human form. But if the human likeness, like the galaxy of the human cell, is compared in degree of magnitude to the galax-

If we are in tune with God and desirous of knowing more of his divine will in our lives, and if in his mercy he reveals, then *we must respond* whatever the price of adjustment. Repentance is the good news; it is God's willingness to give us another chance; it is his love which will not let actualities dominate possibilities.

Nobler Than the Last

"Repent ye therefore and become converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." May we be able to see our "low-vaulted past" as that which separates us from God. As we catch a new glimpse of his purpose in our lives, may there come from the Lord the refreshment and renewal which we need to challenge us to build those stately mansions of soul and character that will equip us for the tremendous demands which are placed upon women in the loving outreach which is our destiny. May each day be "nobler than the last" "till thou at length are free" because we have discovered the great truths about ourselves and God's design for us. May we live each year through the "silent toil" on our growing edge and be able to look back and see our "outgrown shell by life's unresting sea."

ies of the heavens, how great a difference between man and God! Man is finite; God is infinite. Man reflects in a minute degree the nature of God but is far removed from His perfection. Yet we are invited to attain to that perfection, to become the sons and daughters of God.

In Doctrine and Covenants 104:19 we are told Seth was the express likeness of his father, Adam. I believe this is a type of the likeness of God and Christ. Jesus said, "If ye had known me, ye should have known my father also." Joseph Smith saw two personages in his first vision. Joseph Smith and Sidney Rigdon testified they saw the Son on the right hand of the Father.³ Elder S. A. Burgess, a man of astute mind, a church historian, is said to have left his testimony that he saw the Son on the throne with the Father and that they were identical in appearance, but one seemed to have more authority than the other.

The earth is a beautiful place unless desecrated by sin. Those who have seen paradise testify that it is very like the earth glorified. There are trees, grass, flowers, bird song, sparkling water, and a soft, penetrating light that resembles the earth on a clear, dew-washed morning in spring. Is one a parable of the other? In considering the rest to be experienced in paradise,⁴ think of the rest which a remission of sins brings to one.

The glory of the sun typifies the glory of God.⁵ But man can neither endure an intense, prolonged contact with the light of the sun or with the glory of God. Both purify, heal, comfort, and sustain if properly approached, but the power to destroy is also resident in the light of each. The light of the sun destroys germs; the light of God destroys sin.

Isaac's obedience in being offered as a sacrifice is said to be a similitude of Christ's obedience and sacrifice.⁶

The liahona, or directors, was a type of shadow of the Scriptures.⁷ The serpent raised on a rod was a parable of the Christ lifted on a cross.⁸ More types and parables could be cited from the Scriptures, but these suffice to set our minds searching for other similitudes of the realities of God.

1. Romans 1:18-21

2. Genesis 1:29, I.V.

3. Doctrine and Covenants 76:3 f

4. Alma 19:44; 10:1-10

5. Doctrine and Covenants 76:5 f

6. Jacob 3:6

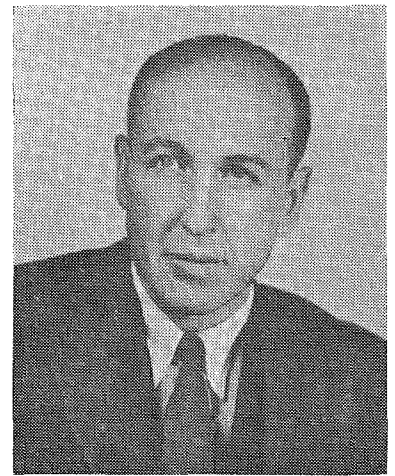
7. Alma 17:71-80

8. II Nephi 11:38, 39; Alma 16:191, 192

Wallace B. Shute

M.D., F.R.C.S.(c), M.R.C.O.G

Invents New Surgical Instrument



A SPECIAL newspaper bulletin from Montreal, Quebec, Canada, recently stated at Dr. Wallace B. Shute, Ottawa gynaecologist, had presented his design for parallel forceps to the Second World Congress of Obstetrics and Gynaecology. This instrument was designed to eliminate the risk of head injury to a child during birth.

Dr. Shute's forceps, now in use, has the forceps blades which are applied to the baby's head in exact parallelism rather than being clamped upon the head by a scissors lock as in all previous forceps. There is a locking device which maintains safe and even pressure upon the baby's head whatever its size. This gives it a tremendous advantage over the old scissor-type of forceps (in use with practically no change in design since 1625) which obviously can cause serious and permanent damage to the infant's head.

Some time ago, Dr. Shute became dissatisfied with the shortcomings of scissor-type forceps. In 1941 he designed and constructed the first working model of his new instrument. The first model, although a bit clumsy, worked well. Later he refined his idea, and now the first

models for professional use have been made. The instrument is patented not only in Canada but also in the United States, and applications for patents have been made in Britain, Germany, Sweden, Japan, and Russia.

On April 7, Dr. Shute flew to Ireland as a guest of Dr. Tyrone Guthrie, founding director of the Stratford Shakespearean Festival in Canada. He and Dr. Guthrie discussed a play, "The Kristus," written by Dr. Shute. They worked together for ten days to prepare the play for production. (Dr. Guthrie was director and manager of the Old Vic Theatre in London, England, for more than fifteen years, and is now on the Board of Governors of that institution.)

While in Ireland, Dr. Shute was invited to present his paper on the new obstetrical forceps before the staff and personnel of the world-famous Rotunda Hospital in Dublin. He had a large and interested audience.

He later flew to London, where he also presented his paper on the forceps before the Royal Society of Medicine. Dr. Shute says, "My lecture was very courteously and warmly received, and I have since heard that interest in this first

major innovation in forceps construction in 350 years has been increasing in England." While in London he was given the unique opportunity of seeing the original Chamberlen forceps of 1623 at a private showing.

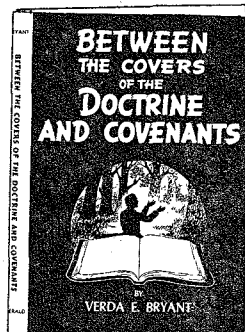
Following his presentation in Montreal in June, Dr. Shute has been pleased to find evidence of increasing interest in the parallel forceps from as far away as India, as well as in Canada and the United States.

Dr. Shute's papers will shortly appear in the American Journal of Obstetrics and Gynaecology, the Proceedings of the Royal Society of Medicine, and in the Proceedings of the Second International Congress of Obstetrics and Gynaecology.

Dr. Shute's other interests, besides church work and family, include the writing of poetry and plays, painting, and music.

He is an elder, and serves as counselor to the pastor at Ottawa, Ontario, where he and his family reside. His wife's name is Eileen Elizabeth, and they have a twelve-year-old son, Christopher Wallace, and a seven-year-old daughter, Elizabeth Joan.

ALICE CROSSAN BAYNE



the new companion volume to "Between the Covers of the Book of Mormon"

Between the Covers of the Doctrine and Covenants

This is a fitting companion volume to the popular "Between the Covers of the Book of Mormon," written by the same author. The Doctrine and Covenants need no longer be a mystery to your children, as the history of the church unfolds, and the need for divine guidance is thoroughly discussed in this junior "Commentary" on the Doctrine and Covenants.

\$3.00

HERALD HOUSE Box 477, Independence, Missouri Box 382, Guelph, Ontario, Canada

Connells Home on Leave

Elder and Family Return to Peshawar University in Pakistan for One More Year of Teaching

ELDER AND MRS. W. E. CONNELL and their daughter Carol recently visited Independence during a month home leave from Peshawar University, Pakistan.

They returned to Pakistan October 1. Brother Connell, a member of the faculty at Colorado State University, is chief advisor of a party from C.S.U. working at Peshawar University.

The Connell family has spent three years in Pakistan and will be there for one more year before returning to the United States. Brother Connell will then resume his duties as professor of animal husbandry at Colorado State University.

Carol will attend Woodstock School, Musoorie, India, during the coming year. Her brother, Terry Connell, was graduated from the school last spring. He was senior class president and active in other school offices. This year he is a freshman at Graceland.

During the past year Mrs. Connell also taught at Peshawar University when the regular home economics teacher became unavailable.

Soon after arriving in Pakistan three years ago, the Connells began teaching Sunday school classes in their home. Brother Connell taught an adult Bible class, and Mrs. Connell taught the children of American and Canadian families working at Peshawar. Through Brother Connell's class, a young Pakistani, Justin James, was converted to the church and baptized.

The presence of the Connells in Pakistan also made possible the recent baptism of the John Gideon family in India. The Gideons were converted to the church through correspondence with Apostle Reed Holmes. The Connells traveled to Delhi, India, last spring to baptize six members of the family.

Brother Connell said Justin James is making fast progress in the church and hopes to come to Graceland College through the assistance of the World Fellowship Fund in 1959.

Justin has translated the tract *The Great Restoration* into Urdu. Five hundred copies were printed by Brother Connell. They are being distributed by the Connells, the Gideons, and Brother

James. Justin is now working on a translation of *Jesus Christ, Savior of the World*.

If he is able to attend Graceland, Justin wishes to take religion courses and also study pre-medicine subjects. "He hopes to finish a medical education at a school in India and then minister physically and spiritually to the people in Pakistan," Brother Connell said.

At present, Justin is a technician at a dam building project.

Justin's cousin, Elwin James, desires baptism, Brother Connell said, and he hopes the baptism will take place soon.

Both Mr. and Mrs. Connell were enthusiastic about the possibilities for the church in Pakistan and India. "The people there are very warm and affectionate and appreciative," Mrs. Connell said. "They are wonderful to work with."

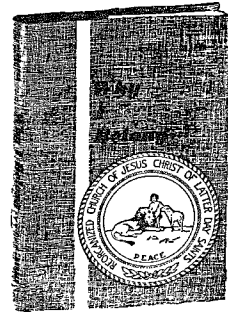
The Connells said there is already a sizable number of Christians in the two countries. "It is among this group that our church will have its greatest success," Brother Connell stated. "The church can work with these people readily because they believe in the divinity of Jesus Christ," he continued. "There are other churches in the area—mostly Seventh Day Adventist and Lutheran, it seems—who are doing good work with the Pakistani and Indian Christians."

He went on to point out that Christian churches in the two countries do not offer only Christianity but also medical, agricultural, and educational services. "These are the types of missions that will succeed," he said.

Most of the educated people in the two countries speak English, and perhaps several other languages, the Connells said. This is primarily because the countries were under British government for so many years. Eighty per cent of the people in Pakistan are literate.

When they passed through Independence the Connells were on their way back to Pakistan. They said the past three years have been a great experience for them and they are looking forward to one more year of teaching and ministry in the near East.

R. Y.



Why I Belong . . . to the Reorganized Church of Jesus Christ of Latter Day Saints. This book is a compilation of 12 reasons why Apostle M. L. Draper is a member of this church.

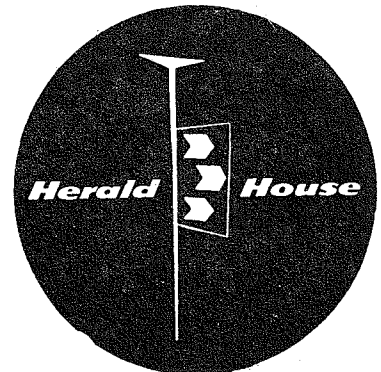
Each chapter gives a specific belief of the church which contributes to the author's conviction of its divinity.

This book has been a steady seller since its publication early this year. Its continued support by the public is convincing proof of its fine testimony.

Price \$2.00

Box 477
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Question Time

Question

Is the percentage of tithers which has been reported based on the total membership or on only those members who, because of age, would probably come in the known income or "increase" bracket?

Michigan

M. F. A.

Answer

The percentage of tithers is always based on the total properly enrolled membership at the end of the year. Inasmuch as the financial law applies to all members, and members of every age may have increase on which tithing should be paid, all members are regarded as potential tithers. It is doubtful that a percentage of members paying tithing based on the membership exclusive of the aged and very young would make any great change in the percentage figures now used because many older members are regular contributors and an increasing number of children are filing tithing statements and paying tithing. It should be remembered that the amounts contributed have no bearing on the percentage contributing.

Attempts to figure percentage on restrictive groupings such as "active membership" always prove misleading and confusing because it is difficult, if not impossible, to secure uniform application of any definition of "active mem-

bership." While a study of percentage of tithers in the different age brackets would be valuable, the percentage of tithers of districts and stakes based on the total enrolled membership is a much more significant figure than a percentage based on a limited age range or "active" members. W. N. JOHNSON

Question

What is our stand concerning oath-taking in a court of law?

Ontario

H. G.

Answer

The Scriptures and Conference Resolutions make no reference which can be appropriately related to the question being asked. In the Old Testament there are numerous references to where oaths were taken; for instance, Abraham and the king of Sodom (Genesis 14: 22, 23). Abraham requires an oath of his servant Eliezer (Genesis 24: 2, 3, 9). Esau confirms the sale of his birthright with an oath (Genesis 25: 33). "And the Lord swore unto Joseph that he would preserve his seed for ever" (Genesis 50: 34, I.V.).

The commandment "Thou shalt not take the name of the Lord thy God in vain" (Exodus 20: 7) seems to us to have a different connotation than would be applied in the taking of an oath in court. Another of the Ten Commandments says, "Thou shalt not lie." Therefore to affirm, as in court testi-

mony, that we will tell the truth does not do injustice to these commands of God.

Here are other scriptural references which indicate references vowing correct testimony:

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.—Deuteronomy 6: 13.

Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely?—Jeremiah 7: 8, 9.

When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.—Deuteronomy 23: 21; Ecclesiastes 5: 4.

And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall thy glory.—Jeremiah 4: 2.

There are many other Scriptures in the Bible with reference to strict swearing of testimony. Paul gave several oaths in his ministry, such as: "Now the things which I write unto you, behold, before God, I lie not" (Galatians 1: 20).

We see no scriptural objection to the dignified swearing-in processes for a witness in the court of our land.

W. BLAIR McCLAIN

Question

What happens to a nonmember who partakes of our Communion? Would the Scripture about partaking unworthily apply, or would damnation only apply to members who partake when they have not repented or adjusted differences with other members?

E. C. N.

California

Answer

It would seem to me that the extent of the injury, or damnation to the soul of one who partakes of the Communion unworthily, depends on the seriousness of the wrong. A minor variance from the proper attitude of heart and mind would naturally cause only minor damage to the soul. An attitude which is greatly out of tune with the Spirit of Christ would certainly cause great damage to the spiritual life of the one who then partakes unworthily.

It would appear that the same principle applies to nonmembers who partake of the emblems. If it is done in ignorance, little harm is done; just as little good could result under such circumstances. On the other hand, if a nonmember understands the extent of the wrong he is doing, great damage results to his soul, just as great good would be done if with his understanding he would comply to the requirements of the gospel and join the fellowship of Christ's church.

HERBERT C. LIVELY

Little Visits with God

by Allan Hart Jahsmann and Martin Simon

A really new book of devotions for families with children. Written in fresh, pungent language even small children will understand, there is a daily reading directed primarily to the child with a carefully selected Scripture verse to be memorized, a suggested Bible reading for the parents and older children, discussion questions for an instructive conversation, and a family prayer. Concordia Publishing House.....\$3.00 plus shipping charges



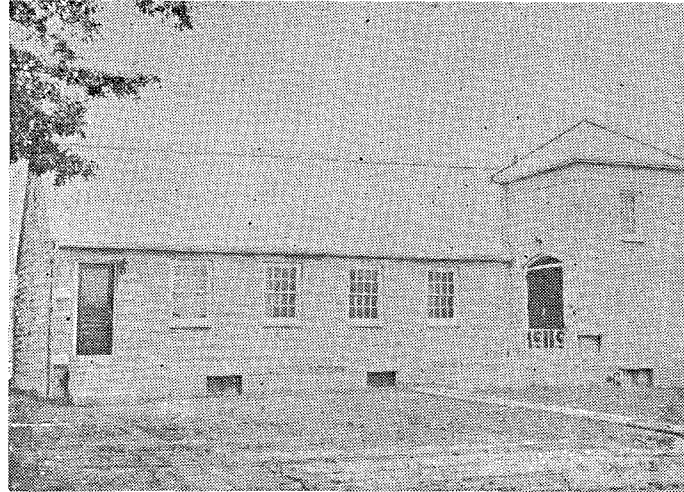
Independence, Missouri

HERALD HOUSE DIVISION
(Canada), Box 382
Guelph, Ontario

Cornerstone Ceremony

for Church

at Salem, Illinois



A CORNERSTONE laying service for the new church was held in Salem, Illinois, on July 27. District President R. H. Ellis was in charge and was presented to the congregation by Pastor Charles H. Wesner. Former pastor George Wolfe read the Scripture, and former pastor Lowell Wilson read the historical account.

The program consisted of a piano prelude, the national anthem, a consecration prayer by Seventy Al Pelletier, Scripture reading, a hymn, history of the church, presentation of guests by the pastor, the sermon, closing hymn, and laying of the cornerstone by the building committee. Brother Pelletier gave the benediction, and the choir gave a response.

Among the guests were Paul B. Chance, county superintendent of schools; B. E. Gum, Salem school superintendent; Mayor Omar McMackin and members of the council; Perry Crawford, Salem city clerk; and Reverend Carl Hearn, representing the Salem Ministerial Alliance.

In February, 1951, a membership survey was conducted by Virgil Harmon and Elder Wesner, then pastor of the Centralia Church. Enough members were found to justify an attempt to organize, and cottage meetings were begun. The first such meeting was held February 22 at the home of Mr. and Mrs. Sam Morris in "Little Texas." Brother Morris, a geologist for the Gulf Oil Company, was soon moved from the area by his work.

The second meeting was held at the home of Mr. and Mrs. Clarence Stonecipher. Among the members who made these services possible were the Clarence Stoneciphers, Joseph Schenck, Virgil Harmon and wife Doris, Charles and Frances Wesner, Mr. and Mrs. Tom Stonecipher, Corine Munter, and Alton Smith.

Evangelistic services were held by Seventy R. S. Coleman from April 10 to 16, 1951. As district president, he organized the group into a mission on May 10, 1951, and appointed Elder Ed Colvin as the first pastor.

He has been followed since that time by Pastors Wolfe, Wilson, and Wesner.

A building was rented on South Rotan Street, and the first meeting was held there June 19, 1951, with thirty-six in attendance. A church school was organized.

In July, 1953, the meeting place was changed to Route 51 and Lake Street.

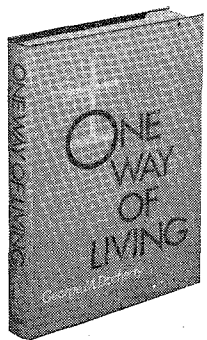
In May, 1952, a building fund was started, which grew steadily until a building site could be purchased on North Ohio Street. Groundbreaking services were held there June 14, 1957. Services were first held on February 12, 1958.

In an editorial in the July 24 issue of *Salem Times-Commoner* the church group is praised as a credit to the neighborhood. "It is a small group, but a dedicated one," the editorial states.

The church is located at the corner of Ohio and Allmon Streets.

From *Salem Times-Commoner*
and Charles H. Wesner

Book Review



One Way of Living

by George M.
Docherty

Harper and Brothers

Price \$3.00

The author is a Presbyterian minister and begins by relating the experiences that led him to become a minister. He feels that conversion is for everyone, and if real, it will change the life of the individual regardless of how bad or how good he may seem to be.

Conversion demands the commitment of one's self to the highest of all callings—first and foremost to be a Christian. Although the preacher may be judged more harshly for shoddy work, dishonest practices, or for insincerity in the pulpit, the laborer or the business executive, the mechanic or the professional man is no less responsible for his claim and responsibility to be a Christian. In an English churchyard is this epitaph half concealed by moss on a simple flat stone,

In memory of Samuel Taylor, Cobbler.

In this parish for forty years,
He cobbled shoes to the glory of God.

The book states that in our early history some 38 per cent of our population attended church. Now about 60 per cent attend church services. The remaining 40 per cent—some 65 million—attend no church or synagogue and

live without Christian challenge or commitment.

The author makes it clear that all mankind must know God and Christ. Through Christ is the way. With faith comes the knowledge that God as a Father loves us, that Christ can loose us from our sins, and that the Holy Spirit can and will lead us. By this the world can be changed.

In the last chapter, "One Nation under God," the author makes us see the reality of God's purpose in our land—the difference in a pledge of allegiance to a land not under God, and to the real American Way—*under God*. The mission of America is to establish the principles of Divine Origin as the common heritage of all nations wherein man will lift up his eyes and see himself as God meant him to be.

One Way of Living is a book worthy of readers interested in details of the above.
MYRON F. LAPOINTE



Sixty-fifth Wedding Anniversary

Mr. and Mrs. David Smith of Council Bluffs, Iowa, celebrated their sixty-fifth wedding anniversary on August 2. Both are eighty-six years old. Mr. Smith's birthday is July 24, and Mrs. Smith's on July 30. They were married at her mother's home in Hazel Dell Township, Iowa. They farmed near Missouri Valley, then operated a store in Boomer Township. After that they moved to Council Bluffs, where they were engaged in the grocery business for many years. Brother Smith, an elder, served as pastor at Crescent, Iowa, for three years, at Glenwood, Iowa, four years, and at Missouri Valley four years. He also assisted in the work at Riverside mission in Council Bluffs for two years.

Graceland Gazette

■ Graceland's doors opened to the 1958-1959 freshmen on September 1, and her upperclassmen returned September 4. The official enrollment for this year is 708 students. Forty-three states and nine countries abroad are represented.

■ Saturday evening, September 6, the freshmen proved themselves eligible to become full-fledged Gracelanders in a program of mock television broadcasts, skits, and choruses. The returning students also presented a short skit.

■ Classes began Monday morning, September 8, at 7:30 a.m. A new course, photography, is offered this year. Mr. Rod Schall is the instructor. The course consists of lectures, demonstrations, and practical experience in all phases of photography.

■ On Wednesday morning, September 10, at the Opening Convocation, President Harvey H. Grice gave the address. He challenged the students with the significance of the motto "Think" as related to their Graceland experience.

■ Three 1958 graduates of Graceland are attending the Institute of American Universities, Aix-en-Provence, France, this year. They are Jackie Thompson of Ferguson, Missouri; Alan Kent of Bartlett, Illinois; and Ed Gould of Lamoni, Iowa.

■ Miss Marilyn Sorden who left Graceland to teach in Germany writes that she is bicycling through central Germany. She is enjoying many new experiences, particularly her contacts with the church in several places.

■ Graceland's 1958 football team is a unique collection of players. The fifty-eight men who have turned out represent twenty states, the territory of Hawaii, and Germany. The only section of the United States not represented this year is the New England states. Eighteen men are returning from last year's team which compiled a 5-4 record. Thirty-eight are freshmen, and two are transfer students. Representing Germany is Gerd (Gerry) Neuman. His home town is Kiel, Germany, the famous submarine base during World War II. With Russia wanting control of the Kiel Canal, Kiel was a hot spot during the war. Gerd was a very young boy then, and he used to sit in his living room and watch the bombs dropping all around him. When fourteen years old, he came to the United States with his father, who was assigned to work in the German consulate in Chicago. Gerd was enrolled in the eighth grade. His teacher interested him in football and got him to play in the Boy's Club. During his first two years at Lane Tech High School, he played first team on the soccer squad, but during his junior year he decided to try his hand at American football. He adjusted to the American game easily and saw a lot of action in his two years on the gridiron. Jim Nisley from North Platte, Nebraska, is one of the two seniors on this year's Graceland football team. Jim is one of the best all-around athletes at Graceland. The other senior is Hank Volskay from Springfield, Missouri. Hank has six years of football experience, including three years at Graceland. Hank and Jim give the 1958 Graceland football team two experienced men who can be counted on for good performances.

The 1958 football schedule is as follows:

- Sept. 20—Culver-Stockton of Missouri at Graceland
- Sept. 27—N. E. Missouri State College at Graceland
- Oct. 4—St. Mary's of Kansas at Graceland
- Oct. 11—Graceland at Missouri Valley, Marshall, Missouri
- Oct. 18—William Jewell of Liberty, Missouri, at Graceland
- Oct. 25—Graceland at Tarkio College, Tarkio, Missouri
- Oct. 31—Drake "B" and Frosh at Graceland
- Nov. 8—Graceland at Penn College, Oskaloosa, Iowa

■ The Ford Foundation sponsored seven regional research seminars in economics this past summer. Only ten people were chosen to participate in each seminar, and Graceland's economics and business teacher, Mr. Jerry Runkle, was one of the ten chosen for Region VI, which includes the states of Illinois, Wisconsin, Minnesota, Missouri, Iowa, Kansas, Nebraska, North Dakota, and South Dakota. This particular seminar dealt with market structure, business behavior, and public relations. It was held at the University of Minnesota in Minneapolis.

■ Each time Dr. Evan Shute visits the campus, he brings a piece of art which he contributes to the college in the hope that Graceland will gradually accumulate a nice art collection. It is his hope that other people will desire to do the same thing. At three different times Dr. Shute has presented the college with an art piece.

■ At the annual Faculty Reception, Saturday evening, September 13, the students had their first opportunity to meet Dr. and Mrs. Grice personally. The receiving line was made up of approximately ninety people consisting of administrative officers and their wives. Consequently, there were five different receiving centers, and the students went from one to

the other to meet faculty and staff members. Introductions were followed by a program presented by faculty members of the music and speech departments.

■ Graceland's annual blue-gold intrasquad football game played Saturday, September 13, on the Graceland field ended in a 14-14 tie. Coach Richard Carter divided his squad up into blue and gold units. Assistant Coach Harry Dennis was in charge of the blue team while the other assistant coach, Tom Nowlin, was in charge of the gold team.

■ Five new faculty members have joined the Graceland staff: Mr. Charles Welch in communication; Mr. Stanley W. Johnson in psychology; Mr. Bruce Swoffer in secretarial science; Dr. Lloyd Young in sociology and religion; and Mrs. Samuel A. Anderson in children's literature. Mrs. Cleo H. Moon, who had been serving as catalog librarian, has been appointed as head librarian.

■ One hundred dollars was added to the World Fellowship Fund as the result of a white elephant auction held at a faculty stewardship (potluck) supper September 16.

Letters

Nauvoo Reunion

It was the late afternoon of July 20th. Nauvoo Reunion had been over at noon, yet many stood in groups talking over the wonderful experiences of the past week, reluctant to leave. Nauvoo District had been without a reunion for two years, ever since facilities for such had been dispensed with in the further restoration of the Joseph Smith historic properties.

This year, with faith and optimism, the district purchased its own grounds, which adjoins "David's Chamber" made famous in the writings of Elbert A. Smith as the place where his father, David H. Smith, wrote some of his beautiful poems. It is part of the property that originally belonged to Davidson Hibbard, one of the first white settlers in Nauvoo, and made mention of in *Joseph Smith the III*. The site contains the family burial plot.

The men of the district worked hard and long clearing the land, electrifying the grounds, and building a cookhouse. Not having a commissary, each family had to provide its own meals and take its turn entertaining the visiting ministry. A canteen and small grocery store were housed there also, and water was furnished by means of a tank wagon.

Even though living conditions were primitive, one hundred and sixty-six permanent campers were registered, many of them young people and children whose contribution to the success of the reunion was outstanding.

On a vantage point overlooking the sweep of the Mississippi was pitched the big assembly tent, while near by in neighborhood groups were the family tents and trailers and at the foot of the hill the tents for children's classwork.

The campers were called to services by strains of music from an electric organ loaned by the district president. God's Spirit was felt in sweetness and power, and the ministry of the staff, Apostle D. T. Williams, Patriarch William Patterson, Seventies Russell Ralston and Lou Zonker, touched responsive hearts. The people of the Nauvoo District were glad they had not postponed any longer those wonderful experiences that come to a group when they gather together for reunion.

Nauvoo, Illinois MRS. ARNOLD OURTH

Briefs

Vacation Church School Held

MARSEILLES, ILLINOIS.—The vacation church school was in session during the first two weeks in June. It concluded with a program on Friday evening. Mrs. Robert Anderson and Mrs. William J. Pike were in charge of the school, which had an enrollment of forty-five.

Branch business meeting was held August 13. Elder Robert Anderson was in charge. The following officers were elected for the coming year: Robert Anderson, pastor; Kenneth Mulvaney, treasurer, branch recorder, and secretary; William F. Pike, church school director and junior pastor; Mrs. Russell Hougas, women's leader; Mrs. Jason Hayer, music director; Mrs. Robert Anderson, adult leader; William J. Pike, youth leader; Mrs. William J. Pike, children's director; Mrs. Herman Schuppe, book steward and librarian; Dr. Silas Anderson, auditor and branch solicitor; Mrs. Kenneth Mulvaney, publicity; Dr. Anderson, Mrs. Russell Hougas, W. J. Pike, Louis Nelson, and Kenneth Mulvaney, building committee.—Reported by MRS. KENNETH MULVANAY

Hill City Group Visits

OSBORNE, KANSAS.—District President C. R. Richards of Wichita held a business meeting in the Osborne mission August 17. He was accompanied by Elder Burl Allen and Brother Edward Clark, also of Wichita. Elder Richards is nonresident pastor of the Osborne mission with Brother John A. Smith in charge of local services. Other officers elected were Eileen Wilson, director of religious education; Abbie Bruce, secretary-treasurer (also sustained as group solicitor and historian); Miree Smith, young adult leader; Hazel Boyle, children's supervisor; Lois Corbett, women's leader; Tressa Wilson, music leader, recorder, and publicity agent; John Smith, auditor.

At the close of the business meeting the cradle roll worker, Lois Corbett, presented a gift to Janet Sue, the new daughter of Mr. and Mrs. Keith Ratcliffe.

Visiting ministers to the Osborne group during the summer have been Lawrence Deck of Hutchinson and his family; Elders C. R. Richards, C. J. Shannon, James Menzies and George Tennery all of Wichita, and Elder Elgin Clark of Great Bend. Brother Smith has been lecturing on the slides "Go Ye and Teach" on Sunday evenings and plans to use the "Life after Death" slides, beginning September 21.

A business meeting was held August 31 and a budget for the coming year was approved.

A group of twenty-eight from Hill City attended services in the Osborne church September 7. Elder Lawrence Hedge gave the Communion talk, Mrs. Hedge and daughters provided special music, and other priesthood members assisted with the service. All went to the park for a picnic dinner and visiting following the services.—Reported by TRESSA WILSON

Elect Officers

FARWELL, MICHIGAN.—The annual business meeting was held August 20. District President Jay Doty presided.

Officers elected were Hobart L. Beavers, branch president; Elton J. Mogg, church school director; Josephine Armstrong, secretary; Vern Dixon, treasurer; James Rodabaugh, youth leader; Pearl Osborn, women's

leader; Melbajeon Dixon, music director; Dee Beavers, junior church pastor; Shirley Osborn, librarian; Goldie Beavers, publicity; Chris Smith, Leah Hartnell, and Milburn Hiles, auditing committee; Calvin Erhart, John Rodabaugh, Vern Dixon, Milburn Hiles, and Wesley Higgins, building committee. John Armstrong was sustained as solicitor. Leo Higgins was sustained as book steward and historian.—Reported by GOLDIE BEAVERS

Memorial Fund Used for Equipment

OMAHA, NEBRASKA.—On September 10, the annual branch business meeting was held for Central Branch at Thirty-sixth and Burt Streets. Pastor Alma C. Andrews was re-elected to succeed himself as branch president. He chose as his two counselors C. B. Constance and Esmond Crown.

Other officers elected were Laurence S. Werges, church school director; Elaine Gollehon, music director and secretary; Arthur Leach, treasurer; Donald Silver, youth leader; Lora Adams, women's leader; Lillian Clark, recorder; James Mayfield, solicitor; Grace Mefferd, Herald House representative; Alta Mayfield historian; Alfred Curtis, Sr., auditor; Bertha Hulmes, publicity chairman; Eugene Carey, custodian. A finance committee was chosen, composed of Emerson Link, Roy Henderson, Dana Keller, H. A. Scott, and E. M. Gollehon, and a building committee composed of John Watkins, E. M. Gollehon, and Hazel Bauer.

Ordained this year were Donald W. Silver, priest; Kenneth Perkins and C. Lester Ruffcorn, teachers; and Arthur D. Leach, Jr., Huston Clark, and Alan Henderson, deacons.

Baptisms include Jacqueline Reilley, Terry Eyley, Kenneth Lewis, E. Lynne Kilgore, Nellie White, Danny Shannon, Ira Perkins, Frederick White, David Williams, Judith Carrell, and Hazel Berg.

Infants blessed have included Julie Rene Nimrod, Sheryl Jo Hanna, Susan Opal Ferguson, and Sandra Lu Ross.

The Jody Lynn Raschke Memorial Fund was used to purchase additional nursery equipment.

Pastor Andrews recently spoke at Kiwanis Club and Sertoma Club on doctrines and history of the church.

Indebtedness on the educational unit has been reduced to below \$4,000.00.—Reported by BERTHA HULMES

Annual Election

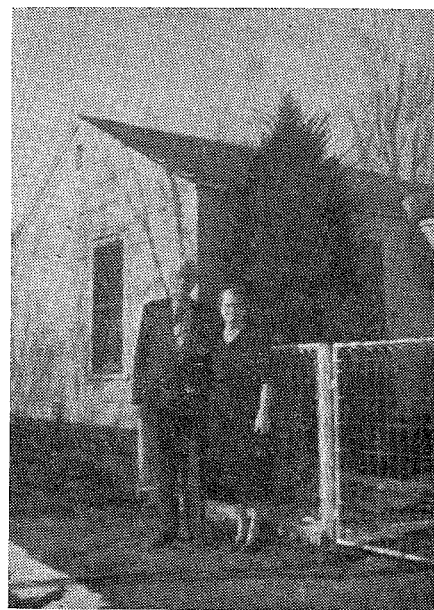
TEHKUMMAH, ONTARIO.—The annual business meeting of the Saints of the Slash was called to order September 3 by Pastor Robert McCulligh to nominate new officers. District President Andrew Beaudin was in charge of the meeting.

Officers elected were Elder Robert McCulligh, pastor; Elders Harold Case and Harvey Sagle, counselors; Mrs. Leeda Blue, recorder and secretary; William McCulligh, treasurer and custodian; Raymond Chatwell, church school director; Mrs. Mary McCulligh, women's supervisor; Stewart Blue, youth leader; Mr. and Mrs. Harold Case, auditors; Mrs. Faye Chatwell, music director; Mrs. Lucy Sagle, book steward and organist; Daisy Blue, publicity; Lealand Sagle, solicitor; Sharon Chatwell, librarian.—Reported by DAISY BLUE

Missionary Series Begins

LAMAR, MISSOURI.—The mission meets in the Odd Fellows Hall each Sunday morning and twice monthly Sunday evenings for a study period and prayer service.

The annual business meeting was held August 17. The following officers were elected: pastor, Dewey Miller; associate pastor, solicitor and treasurer, Lester Heath; church school



Fifty-eighth Wedding Anniversary

Mr. and Mrs. W. H. Leach of Woodward, Oklahoma, observed their fifty-eighth wedding anniversary as dinner guests of their son and daughter-in-law, Mr. and Mrs. Bill Leach. They were honored by having a hymn dedicated to them on a television program.

Mr. Leach was born April 18, 1873, at Greenfield, Iowa. Mrs. Leach was born July 11, 1881, at LeRoy, Kansas. They were married at Kingfisher, Oklahoma, on January 21, 1900. They have made their home near and in Woodward for the past thirty years. She has been a member of the Reorganized Church since 1900, and he has been a member since 1923. They were isolated from church privileges for several years until a mission was established in Woodward in 1954. Since then they have attended regularly. Sister Leach is an active member of the women's group and helps with all the projects.

In 1957 the Woodward congregation held a reception in honor of their anniversary and presented them a set of china.

They have two children: Bill of Woodward and Mrs. Rose Shardon of Ponca City, five grandchildren, eight great-grandchildren and one great-great-grandchild.

director and children's supervisor, Mary Morris; music director and secretary, Buena Logan; women's leader, youth leader, and publicity, Jean Jeffries; Edna Miller, historian and recorder; Jesse Lindgren, adult supervisor.

Recent guest speakers have been W. L. Miller, Warren Eldred, S. S. Spangler, and George Doubledee of Medoc, Missouri; Marion Goodfellow of Bonner Springs, Kansas; Arthur Reynolds of Irwin, Missouri; and J. C. Calloway of Lockwood, Missouri.

The women's department has over \$500 in the building fund. The goal is to obtain a building within the year.

A series of meetings and cottage meetings began September 7 under the ministerial guidance of Elder Peter Harder, of Nevada, Missouri.—Reported by JEAN JEFFRIES

Three Recent Baptisms

LITTLE ROCK, ARKANSAS.—Elder James Huntsman, pastor of Little Rock mission, officiated in a baptismal service on July 20.

Baptized were his son, Roger A. Huntsman, and Susan F. Shaw and Billy R. Stucky.—Reported by DAN VERMILLION

Bulletin Board

Services in Metropolitan New York City

Brooklyn and Queens area: Highland Park Branch, YMCA, 570 Jamaica Avenue; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington, Long Island. For information telephone PO 7-3942.

Long Island Mission: parsonage and sanctuary at 27 Parkway Drive, Plainview, near Hicksville (telephone WElls 1-5859), exit No. 36 from Northern State Parkway. Wilbert Richards, pastor, 14 Oxford Lane, Bethpage (telephone WE 8-0456).

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks, 24 Martins Lane, Berkeley Heights, New Jersey (telephone SU 6-2721J).

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; church signs from exit 38 Merritt Parkway; pastor, Clifford Webb (telephone WOodward 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Eugene Deter, 1796 Ridge Road, North Haven, Connecticut.

Manhattan and Bronx area: Leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone, WInsdor 4-3056), or contact Seventy Philip Moore. Services at 10:00 and 11:00 a.m., Worthington's Studio, 135 East 53rd Street.

Further information, if necessary, may be obtained from the district president, Perce R. Judd (WElls 1-8949), Evangelist LeRoy Squire (DEwey 9-8471) or Seventy Philip Moore (WElls 1-5859).

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the American Legion Hall, 18456 Kedzie Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamont, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Books Wanted

Lois Wodrich, 6248 Vecino Drive, Glendora, California, wants to purchase a copy of McGregor's *Marvelous Work and a Wonder*. Please state price and condition of the book before sending it.

Servicemen's Addresses

JCSR Robert L. Breshears
520-94-71 USNRTC
Co. 283, Batt. 124, 12th Reg.
Great Lakes, Illinois

Sp/4 James T. Volskay
RA 17509130
RO Bat RCRC
Carrizozo, New Mexico

S/Sgt. and Mrs. Alma L. Williams
R. F. D. No. 2, Box 590
Panama City, Florida

Sgt. J. W. Burnham
1497570 USMC
Hdq. Btry. 12th Mar. Regt.
3rd Mar. Div.
Camp Hauge, Okinawa
c/o F.P.O. San Francisco, Calif.

Suede-O-Graphs Wanted

Amelia Miller, 3216 East 158th, Seattle 55, Washington, would like to obtain a complete

set of the Book of Mormon Story Builders Suede-O-Graphs to go with *Between the Covers of the Book of Mormon*. She asks to be contacted concerning the set before having it sent to her.

Services in Panama City, Florida

Meetings are now being held at the Seventh Day Adventist Church at Eleventh and Flower Streets in Panama City each Sunday morning, beginning at 10 o'clock.

Wants to Hear from Former Christian Scientists

Mrs. Allen Boslee, 618 Locust, Walla Walla, Washington, would like to contact any members of the Reorganized Church who formerly were of the Christian Science faith.

Request for Prayers

Prayers are requested for James Oldham of the Bell, California, congregation, who has suffered with psoriasis for eleven years. If he is relieved of this affliction he will be able to be of more service to the church.

ENGAGEMENTS

Fears-Booth

Mr. and Mrs. Charles Gordon Booth of Detroit, Michigan, announce the engagement of their daughter, Barbara Alison, to Floyd Corbett Fears of Fraser, Michigan (formerly of Memphis, Tennessee), son of Mr. and Mrs. Corbett W. Fears of St. Louis, Missouri. Barbara, a 1956 graduate of Graceland College, is a senior at Wayne State University in Detroit. Floyd, a 1957 graduate of Graceland, will resume his study in civil engineering next fall. A spring wedding is being planned.

McGuire-Irvine

Mrs. Lorene Irvine of Joplin, Missouri, announces the engagement of her daughter, Linda Allison, to Carl McGuire, Jr., son of Mr. and Mrs. Carl McGuire of Mason City, Iowa. Both Linda and Carl are graduates of Graceland, class of '57.

WEDDINGS

Curtis-Smith

Nancy Smith of Temple City, California, and William F. Curtis, son of Mr. and Mrs. William D. Curtis of Belen, New Mexico, were married August 22 in a double-ring ceremony at the Reorganized Church in Albuquerque, New Mexico, Pastor Alvie A. Barrett officiating. A reception was held at the church following the wedding. The groom has been serving with the Navy. They are making their home in Belen.

Patterson-Thompson

Gertrude Thompson, daughter of Mr. and Mrs. Noble Thompson, and Larry Patterson were married September 12. Elder Lewis DeSelms performed the wedding ceremony.

Gunderson-Jones

Delores Lavonne Jones, daughter of Mr. and Mrs. Herbert H. Jones of Chicago, Illinois, and David Ammund Gunderson, son of Dr. and Mrs. Walter E. Gunderson of Longmont, Colorado, were married August 31 in a double-ring ceremony at First Church in Chicago, Elder Paul Gouty officiating. Both bride and groom are Graceland graduates and are now attending Central Missouri State College.

Bjork-Dennis

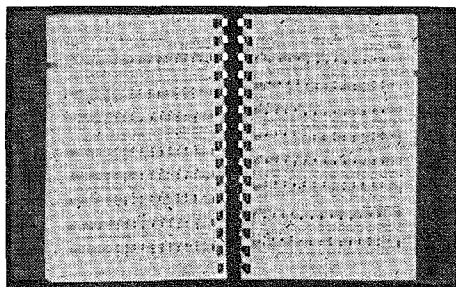
Charlotte Ann Dennis, daughter of Mr. and Mrs. Sidney Dennis of Valley Center, California, and Carl Bjork, son of Mr. and Mrs. Karl Bjork of Escondido, California, were married August 26 at the Reorganized Church in Escondido, Elder Gene Ross officiating. They are making their home in Escondido.

Ettling-Bailey

Marilyn Catherin Bailey, daughter of Mr. and Mrs. Truman Bailey of O'Fallon, Illinois, and Edward J. Ettling, son of Mr. George Ettling of Elgin, Illinois, were married September 13 in a double-ring ceremony at the Reorganized Church (Belleville Branch) in St. Louis District, Elder Edgar L. Boren officiating. The bride is a graduate of the Washington University School of Nursing in St.

a special binding for musicians . . .

Loose-leaf Hymnal



A hymnal with loose-leaf pages arranged in a gray clothbound multiple-ring binder. The pages lie conveniently flat when opened to any place in the book! Ideal for vocalists, pianists, organists, music directors, and choir members. Quantity prices: 10-24 for \$3.75 each; 25 or more for \$3.50 each. Herald House

each, \$4.00



Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

Louis, and the groom is a graduate of Kinman Business University in Spokane. They are making their home in O'Fallon.

BIRTHS

Mr. and Mrs. Paul Williams of Bremerton, Washington, became the parents of a son, Jeffrey Bennett, on July 3. He was blessed on September 7 by Elders E. O. Byrd and Charles Glover.

Mr. and Mrs. Robert E. Firestone of Hayward, California, became the parents of a son, Jon Eric, on May 7. He was blessed on August 17 at the Reorganized Church in San Leandro, California, by his uncle, Elder Lloyd Stewart, and Elder Robert Brown.

Mr. and Mrs. George P. Young, Jr., of Urbana, Illinois (recently of Cali, Colombia), announce the birth of a daughter, Priscilla Pilar, born September 3 at the Carl Memorial Hospital in Urbana. Mrs. Young, the former Biloine Whiting, is an instructor at the University of Illinois, and Mr. Young is working toward his doctorate there.

Mr. and Mrs. Kenneth D. Tucker of Independence, Missouri, became the parents of a daughter, Jodi Lyn, on May 29. She was blessed on July 27 by her maternal grandfather, Elder Edward L. Smith, and her paternal great-grandfather, Elder Charles Poor. Mrs. Tucker, the former Edna Smith of Lancaster, Ohio, attended Graceland in 1955. Mr. Tucker is a 1956 graduate of Graceland.

Mr. and Mrs. Truman L. Rew of Portland, Oregon, became the parents of a son, Steven Gregory, born July 25. They are members of Southeast congregation in Portland.

Mr. and Mrs. Loren Rogers of Manteno, Illinois, announce the birth of a son, Timothy Loren, born September 9. Mrs. Rogers is the former Mary Bartruff of Bradley, Illinois.

Mr. and Mrs. Jim Swick of St. Louis, Missouri, announce the birth of a daughter, Tama Kay, born September 12. Mrs. Swick, the former Kay Newcom, is a graduate of Graceland, class of '57. Mr. Swick, a graduate of Graceland's four-year program ('52 and '58), is now attending Washington University in St. Louis.

ADOPTION

Mr. and Mrs. Thomas A. Jones of Hayward, California, announce the adoption of a son, Thomas Raymond, born May 7, 1958, in Oakland, California. He was blessed on August 10 at the Reorganized Church in San Leandro, California, by Elders Russell Besire and Lloyd Stewart.

DEATHS

ALLEN.—Nesbert, was born March 31, 1876, at Lexington, Kentucky, and died September 3, 1958, at the home of a sister, Cora Ellison in Ava, Missouri. He had been a member of the Reorganized Church of Jesus Christ of Latter Day Saints since October 22, 1950.

Surviving are two sisters: Mrs. Cora Ellison and Mrs. Ida Mercer. Funeral services were conducted by Elders J. W. David and Edgar F. Jaynes at the Clinkingbeard Chapel in Ava. Interment was in Turkey Creek Cemetery near Ava.

PARKER.—Laura Lois, was born March 15, 1933, in Flint, Michigan, and died September 1, 1958, in Kansas City, Missouri. After graduation from Linden High School in 1951 she served two years in the U. S. Women's Army Corp. Then she studied commercial art, and it was her work as an artist that took her to Kansas City where she met her untimely death. She had been a member of the Reorganized Church since June, 1943.

Surviving are her parents, Mr. and Mrs. Marion Parker of Swartz Creek, Michigan; two sisters: Mrs. Marsolie Parsell of Swartz Creek and Margaret of the home; and her grandmother, Mrs. Stella Burgess of Sandusky, Michigan. Funeral services were conducted by Elders Eri E. Irwin and James C. Phillips at the Hamilton Avenue Church in Flint. Interment was in Sunset Hills Cemetery.

STRONG.—Daniel William, son of Daniel Woodard and Catherine Adams Strong, was born November 3, 1871, near New Boston, Illinois, and died September 14, 1958, at Bethany, Missouri. At the age of nine he moved with his family to Lamoni, Iowa, and

as a young man he taught school in Harrison County, Missouri, just across the state line. In September, 1899, he was married to Rachel M. Brown, who died in 1907. In 1919 he moved to St. Clair County, Missouri, and in 1924 to Henry County. He had been a member of the Reorganized Church since 1881. A son, Wayne, preceded him in death in 1956.

Surviving are two sons: Wallace of Merriam, Kansas, and Glen of Clinton, Missouri; a brother, Joseph L. of Nampa, Idaho; and seventeen grandchildren. Funeral services were conducted by Elder Archie Keen and Stake President Harry J. Simons. Burial was in Rose Hill Cemetery at Lamoni.

BLAKESLEY.—Joseph Omer, was born May 27, 1874, in Cainesville, Missouri, and died September 15, 1958, in Woodland, California, after a long illness. His wife, the former Anna Barrett, preceded him in death. He had been a member of the Reorganized Church since June 27, 1894. During his illness he was cared for by a niece, Mrs. June Ogden, and friends.

He is survived by a son, Robert Blakesley of Kansas; three sisters: Mrs. Addie Newcomer of Ogden, Utah; Mrs. Rose Hall of Resthaven in Independence, Missouri; and Mrs. Bessie Sumpter of LaVerne, Oklahoma; and five grandchildren. Evangelist William Dawson conducted the funeral service. Interment was in Woodland cemetery.

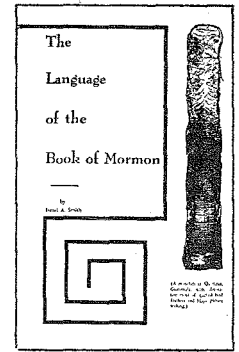
WILLETTS.—Edward Dennis, son of Edward and Salena Marsh Willetts, was born September 18, 1873, at Kewanee, Illinois, and died June 12, 1958, at his home in Knoxville, Iowa. On December 31, 1898, he was married to Christina Boswell, who survives him. One of their three children, Irma Fee, preceded him in death in 1932. He had been a member of the Reorganized Church since his youth.

Besides his companion he leaves two sons: James of Albia, Iowa, and Harry of Knoxville; a daughter, Lena DeVries of Sully, Iowa; and a number of grandchildren. Funeral services were held at the Reorganized Church in Knoxville, Elder George B. Orr officiating. Interment was in the Knoxville cemetery.

BARLOW.—Howard Frederick, son of Howard James and Mildred Mae Barlow, was born June 15, 1920, at Delta, Colorado, and died July 16, 1958, at Grand Junction, Colorado. On September 2, 1941, he was married to Frances Ann Matthews; three sons were born to them. They were divorced in 1951, and on July 5, 1957, he was married to Lucy May Buck. He had been a member of the Reorganized Church since June 25, 1933. He was also a member of San Leandro Lodge No. 744 F & AM and past-president of the Toastmasters Association of the Oakland Naval Supply Center, where he was employed as a quartermaster.

Tract Review

The Language of the Book of Mormon



Due to many requests, this tract was developed from articles written by the late President Israel A. Smith and published earlier in the *Saints' Herald*.

The tract is divided into three parts: (1) A "Sealed" Book, (2) Book of Mormon "Characters," and (3) The Language and Writing of the Book of Mormon.

The first section deals with the historical background of the Anthon transcript of characters and the proofs that it is authentic. The second section includes an extensive array of photographs of the characters taken from the Anthon transcript, and compares them with photographs of characters taken from recognized Egyptian works.

The third section is concerned with the Hebrew origin of Book of Mormon peoples and their relationship to the Egyptians—especially discussing the source of their knowledge of the Egyptian language.

This tract sells for 25 cents. It is in *Herald* reprint form with an attractive cover.

He is survived by his three sons: Howard F., Jr., Richard Paul, and James Emery; his wife, Lucy, and her son, Michael J., all of the home in San Leandro; his parents of San Leandro; and two brothers: Frank E. of Hayward, California, and Paul L. of Newark, California. Funeral services were conducted by Elder D. C. Holden and the San Leandro Masonic Lodge at the Estudillo Chapel of Santos-Robinson Mortuary. Interment was in Mountain View Cemetery at Oakland.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KGMB	590	Sunday, 4:45 p.m.
HAWAII, Honolulu	KHBC	970	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
ILLINOIS, Moline	WQUA	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KPAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCBF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

"POME"

When you get what you want in your struggle
for self

And the world makes you king for a day,
Just go to a mirror and look at yourself
And see what that man has to say.

For it isn't your father or mother or wife
Whose judgment upon you must pass.
The fellow whose verdict counts most in your
life

Is the one staring back from the glass.

You may be like Jack Horner and chisel a
plum
And think you're a wonderful guy,
But the man in the glass says you're only a
bum
If you can't look him straight in the eye.

He's the fellow to please, never mind all the
rest

For he's with you clear up to the end,
And you've passed your most dangerous, dif-
ficult test

If the man in the glass is your friend.

Selected

OLD-TIME MISSIONARY

(At the 1893 General Conference held in Lamoni, the following was reported in the "Herald" concerning the preacher on the evening of Friday, April 7:)

The sermon of the evening session was delivered by Brother Joseph S. Lee of Wyoming, known to many of the Saints as "The Hunter." Brother Lee wears his hair long, in true frontier style. Some curiosity was manifested by many as to what would be the character of the discourse and the manner of the speaker, and the large audience was not disappointed. The keen eye of the man, trained to alertness by a life on the border, was indicative of the trenchant arguments and clear-cut statements of his sermon. Brother Lee is a philosopher. He pleased his hearers and widened his circle of friends, who appreciated his effort and encouraged him by close attention. Brother Lee has in times past preached the gospel when mobs threatened him continually, but without intimidating him. He now labors in Utah.—"Saints' Herald," 40: 232, April 15, 1893.

"A WORD TO THE WISE . . ."

From the back row of the church during a fellowship service came the curt words of a mother to her young child, "Shut up and listen!" The words seemed abrupt and harsh, but there is good advice for us adults in that instruction. Often we need to halt our con-

versations before and during worship services and listen to the helpful admonitions and teachings being offered by others.

Carlee Wilson

SILENT POWER

Every good word you send into the world is a silent, mighty power, working for the ideal which you espouse.

—E. Towne

CLOSED DOORS

Have you ever noticed that most knocking is done by folks who don't know how to ring the bell?

—Cy N. Peace

J C STUART
344 MAITLAND ST
LONDON ONT CAN

H APP



in every church home . . .

SAINTS' HERALD and DAILY BREAD
(to one address) \$5.00
Canada, \$5.40; other countries, \$6.35

STRIDE \$2.50
Canada, \$2.75; other countries, \$3.00

GUIDELINES TO LEADERSHIP \$2.00
Canada, \$2.25; other countries, \$2.50



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SAINTS' HERALD

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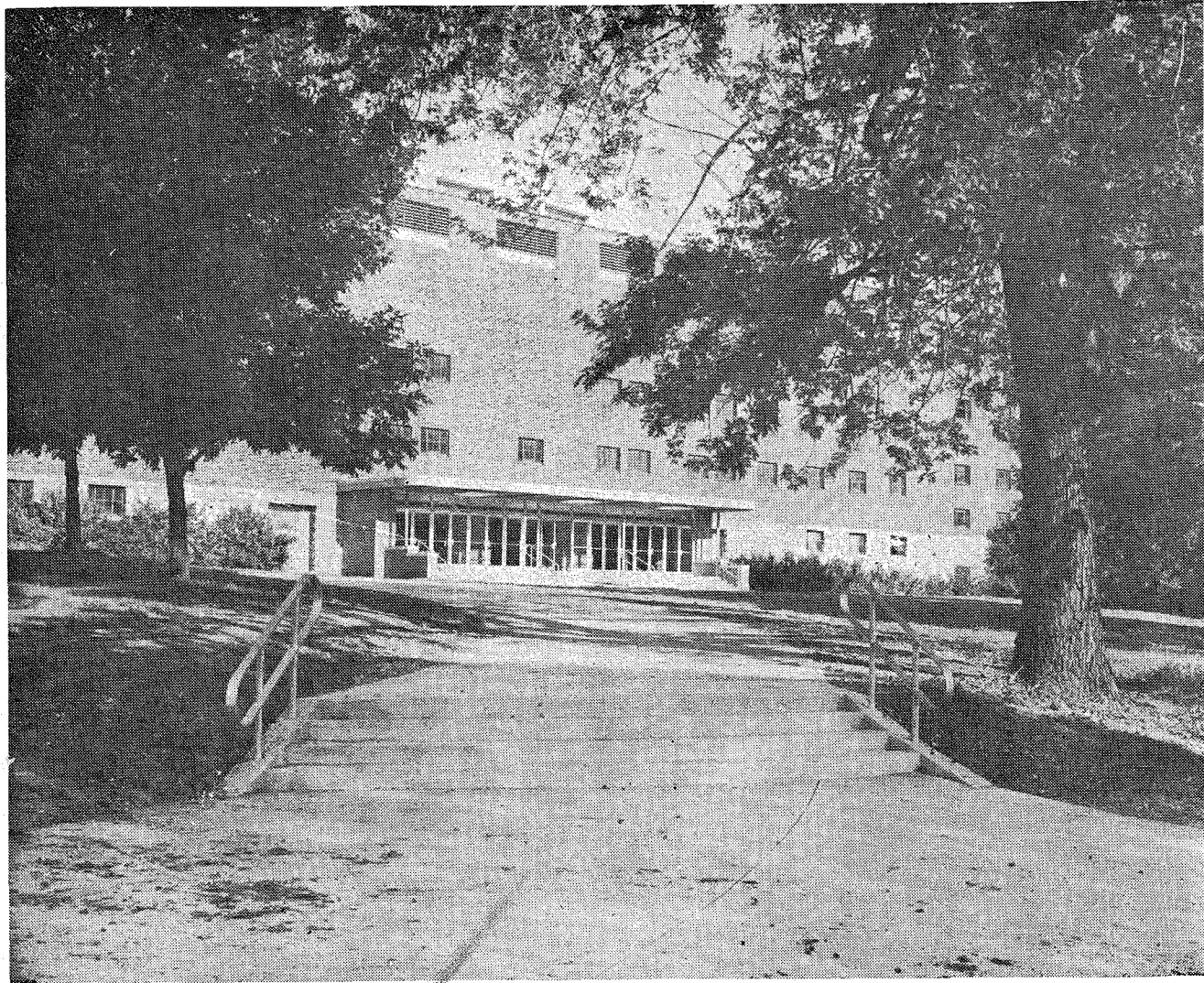


Photo by Keith B. Stokes

The West Entrance

www.LatterDayTruth.org



Photo by Audio-Visual Department

Highway Signs Will Be Supplemented by Numerous Street Signs in City

New Auditorium Signs Erected

TWO LARGE HIGHWAY signs recently have been erected near Independence to inform tourists that the city is the site of the church's headquarters.

The signs invite tourists to visit the Auditorium and take a guided tour. They are located on Highway 40-71 south of Independence and on Highway 24 north of the city. Both highways are U. S. routes and heavily traveled.

According to Jack Boren, assistant to the Presiding Bishop, several more of the highway signs will be added in the future.

Before General Conference, about thirty smaller signs will be erected inside the city. The smaller city signs will include arrows to direct traffic to the headquarters building. They will be placed permanently in concrete on the main city routes.

The signs have been erected according to action taken at the 1956 General Conference. At that time it was decided that such road signs should be put up shortly before the 1958 Conference when the Auditorium would be more nearly completed.

The highway signs are very striking. They carry a large illustration of the Auditorium and the words, "While in Independence, visit . . . World Headquarters, Reorganized Church of Jesus Christ of Latter Day Saints—Conducted Tours Every Day."

Colors in the highway signs are blue, gold, silver, with a little red. The large signs measure ten by twenty-four feet.

The smaller city signs will also have an illustration of the Auditorium as well as a pointer and a few words directing travelers to the building. The small signs will be mostly green and white.

Both the highway and city signs will be visible at night through the use of "scotch-light" lettering.

Everett Berndt, Auditorium supervisor, reports that visitors at the headquarters building are running far ahead of last year. During the summer months of June, July, and August, visitors totaled 4,500—nearly 1,500 more than the same months in 1957. He expects the total number of visitors this year to be the largest in the building's history, especially with the new signs helping tourists find the landmark.

R. Y.

Authors in This Issue

Fred Young (page 5), executive secretary to the First Presidency

Mary Shirk (page 7), Independence, Missouri

Roger Yarrington (page 9), assistant editor

Garland Tickemyer (page 10), Los Angeles stake president

Marian Blumenschein (page 12), Mogote, Honduras

Mrs. T. W. Bath (page 14), Pittsburg, Kansas

William Menninger, M.D. (page 16), Topeka, Kansas

Charles Mundorff (page 17), missionary elder, Central Michigan District

Wanted: An Unbeaten Generation

For I beheld, and there was no man; even among men, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing; their molten images are wind and confusion.—Isaiah 41: 28, 29.

The "Beat" Generation

Here is a phrase, sinister, alarming, and portentous, that has been appearing in late newspaper stories, and now even in the comics. A group of people have so named themselves, and they have a literature, including poetry, novels, essays, and a philosophy of their own. They appear to think they have taken a beating from life, and they are retreating from the conflict. Their literature at least represents a turning downward to elementary levels of behavior and ethics, self-indulgence, carnality, and crude individualism. Some seem to accept the pose of defeat without ever having fought, simply because they prefer to go down.

Unbeaten Ancestors

These people come of ancestors who were not beaten. Americans of the Revolutionary War period had it hard, but they did not accept defeat. Pioneers brought the West under submission with crude tools and bare hands, and they were not beaten. Theirs was the literature of Walt Whitman, Mark Twain, and Bret Harte; theirs were the legends of Paul Bunyan, Wild Bill Pecos, and Johnny Appleseed. Now we have the "beat generation" whose legend is Peter Rabbit. They were raised on free school lunches, vitamin pills, TV entertainment, and government subsidies. They take a quick look at the future and decide to run from it, shuffling off the scene in slacks and slippers. They are something to contemplate.

Are We Bankrupt?

Isaiah apparently found some of this same kind of people in his time. Could there be a streak of jaundice in human nature that appears recurrently in the generations? Yet it would appear to be a product of culture and ideas rather than a matter of biology.

It is tragic that the popular literature of our times for a whole generation has shown a loss of the qualities of beauty, honor, integrity, human dignity, and holiness in life. It reveals humanity at its worst and lowest levels.

We are not bankrupt. It is as in the days of Elijah when the Lord said, "Yet I have left me seven thousand in Israel, all the knees of which have not bowed unto Baal." There are still good books, and good people to read them. There are still people motivated by ideals.

Men Wanted

In places where large construction projects were to be undertaken, signs used to appear: "Men Wanted." Men are wanted today, as they were in the generation of Josiah Gilbert Holland, who wrote: "God give us men! A time like this demands strong minds, great hearts, true faith, and ready hands."

The qualities of human nature have not changed. The race is not worse than it was in former times. People have simply been misled, fed the wrong kind of ideas and inspirations. They have read a corrupt literature. They have set their feet upon the wrong paths. The ways they have taken will lead to their own destruction if they do not turn back. But they can still be called back, and they can still turn back if they will.

People have been betrayed by counsels of failure and despair. Their mentors are the half-articulate, whose works are nothing, and whose gods are "wind and confusion," as Isaiah said.

Futilitarianism

Those of the "beat generation" are futilitarians—their works are futile and useless. In Ezekiel's time, "The king of Babylon stood at the parting of the way . . . to use divination; he made his arrows bright, he consulted with images, he looked in the liver." Instead of using his intelligence he drew lots with arrows to decide his course, he sought wisdom from dumb idols, and he looked into the entrails of a dead animal for light. Some people are doing no better than that today. This is the futilitarian way of life.

The prophet Haggai cried to Israel, "This saith the Lord of hosts; consider your ways."

It is high time that we should consider our ways, if we would save ourselves.

The Return to God

Malachi delivered a message to Israel: "Return unto me, and I will return unto you, saith the Lord of hosts."

Jesus said, "Come unto me."

And in these latter days the church offers to men its protection and guidance, and an opportunity to contribute something to enduring good. "Whosoever will thrust in his sickle and reap, the same is called of God," and "All are called according to the gifts of God unto them," are the words of the prophet. We have the promises; we have been told what to do; it is the time now to do it.

L. J. L.

Official

Changes in Civil Service Retirement

THE ATTENTION of all bishops and bishop's agents is called to Public Law 85-465 approved June 25, 1958, which will very favorably affect certain widows and widowers of deceased federal employees. Qualified survivors will be eligible for annuities up to \$63.00 per month.

The qualified widow or widower of a retired employee who died before February 29, 1948, becomes eligible to receive one half the monthly annuity that the retired spouse was receiving when he (or she) died. Similarly, the surviving widow or widower of a person who died while employed in the federal government before that date becomes eligible

for a monthly annuity equal to half the amount the spouse would have received if he (or she) had been retired at the time of death.

Eligibility requirements for the new survivor benefits provide:

The husband (or wife) who died before February 29, 1948, (1) must have worked for the United States or the District of Columbia government for at least ten years, including any military service; and (2) at the time of death, must have been employed in a position covered by the Civil Service Retirement Act, or have been retired and receiving civil service annuity checks.

The widow or widower (1) must have been married to the deceased at the time of his death and for at least five years before; (2) must not be receiving any other civil service annuity based on the government service of the deceased; and (3) must not have remarried. All of the above requirements must be met.

While the Oblation Fund renders a splendid service in giving assistance to our members, it does not suffice to meet all the needs, even when full use is made of funds available from tax-supported services. Priesthood members in each state who are interested in giving ministry to the poor should familiarize themselves with the welfare provisions of the state and community in which they reside. There are undoubtedly a number of aged church members living on very limited incomes who can qualify for assistance under Public Law 85-465 if it is called to their attention and such assistance as is needed given in making application. Persons who meet all the requirements should write to the Retirement Division, U. S. Civil Service Commission, Washington 25, D. C., for the proper application forms.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Home-coming Schedule

October 17, 18, 19

Friday	7:30	p.m.	Organ Music
	7:45	p.m.	Welcome by the President of the Alumni Association
	8:00	p.m.	Parade of Presidents (Zimmermann Hall)
Saturday	8:00- 9:15	a.m.	Alumni Business Meeting (Chapel)
	9:30-12:00		Convocation on Christian Higher Education (Zimmermann Hall)
	9:30		Forum: "Zionic Perspectives in Higher Education"
	10:30		Convocation Address: "The Emerging Role of Higher Education in the Restoration Movement" . . . E. J. Gleazer, Jr.
	2:00	p.m.	Cross Country Race (Football Field)
	2:30- 5:00	p.m.	Football Game—Adults \$1.00, High School 50c Graceland vs. William Jewell College Half Time—World Fellowship Presentation
	5:00- 6:00	p.m.	Serving of Box Lunches (Lawn west of Memorial Student Center)
	5:00- 7:30	p.m.	Class and Social Club Reunions
	5:30- 7:30	p.m.	Reunion Dinner for 25 and 50 Year Honor Classes (Coliseum)
	8:00	p.m.	Play—"An Episode of Sparrows"—Tickets \$1.00 (Zimmermann Hall)
Sunday	8:15	a.m.	Organ Music
	8:30	a.m.	Fellowship Service (Zimmermann Hall—doors close at 8:30 a.m.)
	10:30	a.m.	President's Inauguration

First Day of Conference High Lights

Approximately 17,500 persons attended the three Communion services held Sunday morning at seven, nine, and eleven o'clock in the Conference Chamber. Preaching services were held in the Education Building and three Independence churches to handle the overflow crowds at nine and eleven.

At 10:45 a memorial service honoring the 194 members of the Melchisedec priesthood who died between January 1, 1956, and August 1, 1958, was held at Stone Church. Evangelist Lynn Smith was in charge.

Other activities of the day included the conference concert at 2:00 p.m., which featured the Independence Symphony Orchestra, the Conference Choir, and Soloist Donald Henrikson; a sermon by President F. Henry Edwards at 3:00; and a sermon by Presiding Bishop G. Leslie DeLapp at 7:30.

The Registration Committee had issued conference badges to 7,109 persons by 3:00 p.m. Delegates from abroad represented Australia, Canada, Germany, Hawaii, Holland, and Norway. Visitors registering from abroad gave as their homelands Alaska, Korea, Puerto Rico, Hawaii, Canada, and England.

The Saints' Herald

Vol. 105 October 13, 1958 No. 41

EDITORS: *The First Presidency*: F. Henry Edwards, W. Wallace Smith; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Edi-

tor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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Our Heritage of Prophetic Ministry

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; . . . that every man might speak in the name of God the Lord, even the Savior of the world.

—Doctrine and Covenants 1:4.

PROPHETIC MINISTRY may be described as the revelation of the mind and will of God. We think of Elijah speaking the mind and will of God in a spectacular way when he walked into the court of King Ahab and Queen Jezebel. The king and queen were dressed in all their finery and surrounded by their court. Elijah entered the palace dressed in coarse material with a sheep's skin mantle drawn about his shoulders. Speaking in a rough voice he prophesied, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years" (I Kings 17: 1).

The will of God is never spoken in the abstract. It is spoken in light of conditions that exist at the time. In this incident Elijah was telling the results of the sins which the people were committing. Prophetic ministry then has a direct application to the lives of those who hear and sometimes to the lives of those in the future who will read it.

Prophetic ministry reveals truth. Because of the many complications of modern life this takes on a new emphasis. It is difficult for us to see the causes as well as the results of many things that happen. We are unable to see the hand of God working in us and in those around us to bring about his purposes. Sometimes in our moments of despair we forget that God loves us. Most of us at one time or another have seen a prophetic message delivered in a prayer service in which a person in need is assured of the protecting power of God. This is a profound truth even though it is simple.

An Ever Present Need

Every generation and every person in each generation needs the strengthening and directing help that comes from the revealing of the truth as seen through the eyes of God. It is our heritage to be associated together in an endeavor where the very nature of the work provides for this prophetic ministry. Those who have been faithful in prayer meeting attendance have seen the prophetic ministry evidenced.

Our heritage in prophetic ministry has been enriched because of the Lord speaking through his prophets concerning times that have passed. Our concept of Zion is clearer because this ministry has helped us see what Enoch's City was like. "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them" (Doctrine and Covenants 36: 2). We would have known little of Enoch's City were it not for the prophet Joseph Smith. Although legends have continued to persist regarding a city such as Enoch's yet the principles which made it so would have been lost.

Beyond Human Insight

A major function of the prophetic ministry is to speak the mind and will of God concerning the conditions that are contemporary to the prophet. The situation that is existing at the time the prophetic ministry is delivered is always the point of departure, even though the prophet may speak of high goals, of things to come, or of things past. Calls to the priesthood are by their very nature this type of prophetic ministry. For with God's help the church officers see the lives of the men more nearly as God sees them. They see what they are as well as what they may become and what ministry they may offer. These qualities are often hidden from the natural eyes of man. Most of us have questioned a call to the priesthood at one time or another. But as the man is ordained and begins to function in his calling, the truthfulness of his calling is evidenced by the fruits of his labor.

It has been said that there are not as many public prophecies today as in times past. One reason that this has appeared to be so is that years ago it was common for others than the proper administrative officers to rise in a meeting and prophetically indicate that someone was called to the priesthood. This happened before the pastor was ready to make the call known. Today the procedure has been corrected in harmony with the law whereby the calls must first come through the pastor (Doctrine and Covenants 120: 4). The evidences received by others of the call are expressed when the call is made known. This has taken away some of the spectacularity of the gifts, even though it has in no sense taken away the effectiveness or importance of them.

As the Need Arises

The stream of our heritage runs deep when we see the new concepts that God has revealed through his latter-day prophets. Again, each of these came at a time when the need was either present or soon to be present. In the 1830's alcoholic liquor was in common use by members of many families. They did not have the advantage of the scientific research which has shown to us the harmful effects of it. A school-teacher once dismissed a school for a two weeks' vacation and gave the children a bottle of liquor to celebrate. Adults consumed it as though it were water. Indeed the mind and will of God was revealed through his prophet in Doctrine and Covenants 86: 1: "And again, strong drinks are not for the belly."

The Saints in August, 1833, had lost some of the clarity of their goal because of the persecutions that had taken place. Those in Jackson County would soon be driven from their possessions. It was necessary that the Lord again speak concerning his will in relation to the government under which they lived. In the time of confusion and frustration their vision needed clearing (Doctrine and Covenants 95:2): ". . . concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and . . . in befriending that law which is the constitutional law of the land . . . wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold." There was a great temptation among the people to use unlawful means to try to gain justice. But with this prophetic ministry they were shown what ought to be their procedure.

New Concepts

New concepts regarding the nature of man have been added as a result of the prophetic ministry. Much of the religious world believed in Joseph Smith's time that man was inherently evil, that he had been evil since the beginning because of Adam's sin, and that he had to suffer for thus being evil. The new concept which brought light and hope to the world is found in Doctrine and Covenants 90:6, "Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, man became again in their infant state, innocent before God." This concept is also evidence of the nature of God. He loves us.

Our greatest heritage lies in those prophetic experiences that give us a goal to work toward. "Zionic conditions are no further away nor any closer than the spiritual condition of my people justifies."—Doctrine and Covenants 140:5.

Prophecies of doom and destruction, although necessary to reveal accurately the result of sin, should not be given undue importance. Experiences which dwell primarily on the negative side are not of the same high quality as those which point the way to new horizons. The quality of Doctrine and Covenants 1:4 is pointed up when we realize that the major stress is placed not on calamities but upon God's calling certain men to spread the gospel plan throughout the world.

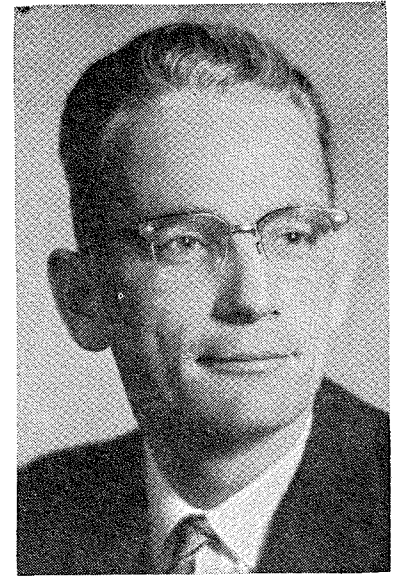
The God-Man Relationship

The nature of prophetic ministry calls for close co-operation between God and man. It can be best illustrated by the story of the man who visited a greenhouse and was extolling the beauty of God's creation. The florist took the man out behind the greenhouse where a small wild rose grew. "It is beautiful, isn't it? But," he added, "come inside and let me show you what God and man have done together." The florist showed him the great array of beautiful roses that God and man had brought into being. Prophetic experiences generally come when man is attentive to the Spirit of God, and the heavenly Father has something to say. There is an initiative on the part of both God and man.

The Age of Intolerance

Man's background cannot be divorced from the prophetic experience. He sees and understands according to his experiences. Joseph Smith, the martyr, lived in an age of religious intolerance. Even though he rose above the common understanding of the time, the intolerance of his age is evidenced in some of his prophetic messages. This is best evidenced by his frequent use of "shall." This is mandatory. "And on this day thou shalt do none other thing" (Doctrine and Covenants 59:3). His son Joseph saw the result of religious intolerance and was reared in a time when tolerance was beginning to be noticed. He states concerning Sunday (Doc-

Elder
Fred
Young



trine and Covenants 119:7), "The church is admonished that until further revelation is received . . ." "Admonished" is a term which denotes pleading.

This same thing is true of all prophets of all ages. The Hebrew prophet Nahum thought of God only as the God of Israel. He was raised with the spirit of nationalism. He hated Nineveh. The prophet Amos began to see Him as the God of all people, everywhere. Amos was the product of a different part of Judea. He was not a priest but a lonely herdsman.

The Importance of Awareness

Awareness of needs and hopes is basic to the prophetic ministry. It is unlikely that the Lord could have spoken to Joseph Smith if Joseph hadn't been aware of a need and gone to God in prayer. Virtually all the revelations we have in the Doctrine and Covenants came as the result of inquiry by the prophet, the elders, and the people. Doctrine and Covenants 42:1 is a good example: "As ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive . . ." Doctrine and Covenants 128 came after the elders had gathered at General Conference in Lamoni, inquiring of the Lord concerning Zion. It is a rare event when a man is called to the priesthood or some important function without the officers of the church being aware of the individual, some of his qualifications, and desires. I know of only one such time, and that man was asked to undertake a mission to the islands of the Pacific. From this we can readily see that the purpose of the prophetic experiences is to raise us from where we are to a higher level of understanding of God and his ways. For this reason prophetic experiences must have more than an emotional exhilaration in our lives.

Apostasy has been termed a turning aside. However, apostasy is accompanied by the restricting of the prophetic experiences of the Saints. As our vision of God and his hopes for us dims, we lose our way and begin to flounder. Our heritage of prophetic ministry has clearly shown us the necessity of receiving an ever-increasing amount of light from God.

Misconceptions

Some common misconceptions of prophetic ministry make it appear almost mechanical. One such misconception, figuratively speaking, makes it seem as though all a prophet has to do is to pick up his spiritual telephone and speak to God as he would his next-door neighbor and receive an answer to

his question. Nothing could be further from the truth. Prophetic ministry requires fasting and prayer. The prophet must be alert to God and have a knowledge of his law and commandments. He must be sensitive to the promptings of the Holy Spirit. He must use wisdom. He must bring into play all the abilities and strength that he has been endowed with, as well as harmonizing his mind and will with that of God. There is no such thing as easy prophetic ministry.

The prophets have been known as lonely men because they have seen beyond the vision of the men about them. Elijah who had seen clearly the results of the sin of Ahab and Jezebel went to the brook Cherith. The period of isolation spent there typifies the loneliness which pervades the lives of the prophets. They cannot discuss many of the things that are on their hearts because few people would understand and appreciate them.

Sometimes theirs is a life of sorrow. Even as Joseph Smith was to proclaim the "calamity" which should come upon the lives of people because they had forsaken God, so have the prophets of all ages sorrowed over sin in the lives of their people. Because of the prophetic experiences in their lives, they see more clearly the results of following anyone but God. This is one of the reasons they have been willing to risk all that they might preach and teach the people the way of God.

A Great Responsibility

Prophetic ministry is one of great responsibility. If it were not for the confirming power of the Holy Spirit, most men would back away from it. Think of the responsibility for a mortal man, one of billions created on this earth, to speak to God's creation and say, "This is the will of God." Yet our heritage is rich because of the bravery of men to speak when they have been so directed by God.

Any prophetic experience is a humbling one. The natural result of coming into the presence of the Master is to recognize how insignificant we are in relation to Christ. This doesn't mean that we are as nothing, but in comparison to him we are as nothing. Isaiah said it well (Isaiah 6:15): "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

We are fortunate that the nature of God's plan is for prophetic ministry on every level of life. We see this evident on the General Church level by the contents of the Doctrine and Covenants, as well as the calling of men to office, i.e., bishops and evangelists. It is evidenced on stake, district, and branch levels in calls to the priesthood, administration of the ordinances, and in the administrative affairs and meetings. There is one level of life in which prophetic ministry is not often recognized—the home—and yet its importance in the home is equal to that on any other level of life. Many testimonies have been given by faithful mothers and fathers of the insight they have received from God concerning the lives of their children as well as each other. This has been coupled with direction that has helped lead them closer to Christ. Some people term this intuition, but I prefer to give the credit to God and his concern for us rather than to some happenstance.

Personal Testimony

Prophetic experiences have provided the bedrock upon which my life in the church is founded. They have provided me with a concept of the nature of God that would not be possible otherwise. As chairman of a building committee several years ago, I spent months in prayer and study over a particular problem that confronted us. During my lunch hour one day I felt myself being drawn close to God. I felt as though if one more veil were removed I could look down into the

future stream of time. During this experience, insight into the nature of the problem confronting the committee was given to me. In addition, a question was answered that had bothered me for years. I often wondered why the Psalmist and the prophets spent time speaking words of praise and glory to God. In this experience I realized that the natural result of coming into the presence of the Master is to offer praise and thanks to him.

Our Responsibility

We have a rich heritage of prophetic ministry in the Restoration, in the Scriptures, and in our daily life at home and at church. There goes with this heritage a great responsibility. The first is that we make good use in our lives of the light and knowledge received. The second is that we do all possible, through prayer and study, to keep the flow of wise, prophetic ministry increasing to aid us in the building of the kingdom of God.

Voices We Hear

ONE OF GOD'S greatest gifts to man is the art of communication, the use of the voice. There are many kinds of voices in the world, and none is without some significance, even though slight. It is wise to learn the ultimate meaning of voices we hear, that we may profit thereby. Some are so filled with import they change a man's whole life.

There is such a superabundance of radio and TV voices each day, relating the world's fast-changing events, commercials, stories, and sports, that little good results from listening, but precious time is consumed and often entirely wasted.

It is what we do about this situation that matters. It is inevitable that voices lead to life's ultimate choices.

As we endeavor to become Christlike, we learn to know the true worth and great importance of the voices to which we listen. What tremendous instruments they are!

The voice of evil carries bitterness, wrath, anger, evil speaking, dissension, lying, and destruction.

The voice of righteousness pleads for love, witnessing, giving, forgiving, tenderness, and edification. These determine the meaning and direction of our lives, both spiritual and temporal. These voices are the center of our relationships with one another and with God. They are the index of the heart, revealing our deepest feelings.

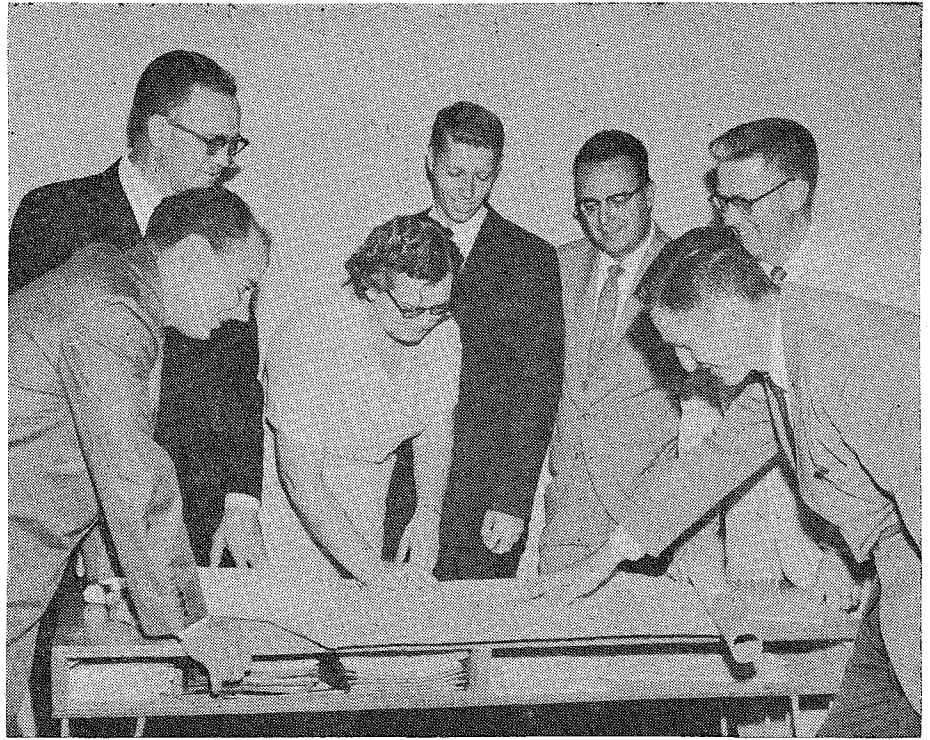
If we are zealous of spiritual gifts, the voices to which we listen must have deep spiritual values, calling for the resistance of evil and the renewing of the inner life. Then with the help of the Holy Spirit we seek to make our voices heard in the cause of Christ that lives may be molded to make a rich contribution to the building of God's kingdom.

God will lead us to success if we learn to listen to the voices which help us build spiritual natures to Christ's pattern.

MARY C. SHIRK

Graceland's Greatest Need

The new food service building is still in the planning stage



Members of the Campus Planning Committee huddle over plans for the new Food Service Building drawings: (left to right) Don Booz, Dr. Harvey Grice, Doris Conklin, Jim White, Bill Gould, Henry Anderson, and Phil Beckman

THE GREATEST need at Graceland College is for a new food service building, according to President Harvey H. Grice.

Studies have been going on for a number of months to determine the best type of building to build and the best arrangement of facilities. The college staff wants to make sure that the building is a good one when it is built, because at present the food service department is the greatest bottleneck for a growing Graceland.

According to Mrs. Lillian Flanders, director of food service, the present kitchen and dining hall in the lower floor of Walker Hall were opened in 1928. They were planned to feed about 300 students. This year the Graceland student body will number 685. To say that the food service department is overtaxed is an understatement. It will be impossible for Graceland to accept a larger number of students until the food service department moves into larger quarters.

Mrs. Flanders has been working closely with Jim White, business manager, and Dr. William Gould, acting president before the appoint-

ment of Dr. Grice. They have visited and studied the food service departments at a number of colleges similar in size to Graceland.

"When you visit other college facilities of this type it is amazing to see the problems and poor planning that can happen," Jim White said. "Because of these visits, however, we feel we have arrived at a plan that will meet our needs very well and very reasonably."

New Food Service Plans

A few years ago the college began plans for a new food service building which would be part of a new student union building. Plans now call for just the food service building, utilizing much of the former blueprints.

Brother White explained that the food service building alone will be less expensive and better able to meet Graceland's needs. In estimating the needs, he pointed out, it is necessary to look into the future of the college and be sure that the new building will meet future needs as well as existing needs.

Because of this, the building now planned will be built to accommodate a student body of 1,000. It will be a one-story building with partial basement. The size will be 100 by 104 feet. The cost will be about \$500,000 of which over \$300,000 is already available.

Plans call for the building to seat 500 persons at one time at four-place tables. This is adequate for a student body of 1,000. The building will be located between Gunsolley and Walker Halls, just east of Patroness Hall. The south side of the building will include a lot of glass, furnishing a nice view of the campus from the dining room.

Kitchens, a small lounge, offices, storage space, employee and student rest rooms are also provided for in the plans. By careful planning of these facilities, the architects hope to solve several problems now existing. For example, the present food service storage facilities are very limited and most of the department's canned goods are stored across town in Herald Hall; this is an inconvenient, costly procedure.

More Time, More Room

Mrs. Flanders said that she hopes the new plans which provide more seating space and more charm and beauty for the dining room will also help students to learn more about gracious dining.

"Students now average about ten minutes at the table during a meal," she said. "They gobble their food. There is a reason, though. For one thing, they see the long line of students waiting to eat and feel they must rush and make room. Also, they have had to wait themselves and often do not have time to eat a meal properly.

"We hope to help this situation by having two serving lines to speed the process so students can spend more time at the table. Also, the waiting line, if there is one, will not be visible from the dining room. And we hope the surroundings will be more pleasant and conducive to better eating habits.

"The dining room will include folding doors for shutting off areas for club and other small group dinners. Perhaps we can use some of these areas for instruction and example in better table manners."

And Banquets Too

Another problem that will be solved by the new building concerns large banquets and dinners. In the past large functions have been held in the Student Union. This has made it necessary to carry dishes and equipment to the Union to set up the tables, and also to carry the food between the Walker Hall kitchen and the Union while the banquet was in progress. The new building will have a dining room large enough to seat the entire student body when tables and chairs are arranged banquet fashion. The small waiting lounge will also be very handy during such affairs.

Start in the Spring

Each year about 140 college students take part-time jobs in the food service department. They are supplemented by nearly twenty full-time employees. The new building will not require so many workers and will thus be more economical. Those who do work will have better lighted and ventilated working conditions.

It is hoped that the money needed to begin the building will be avail-

able and construction can start in the spring, Brother White said.

Whether or not this is possible will depend on both the action of the coming General Conference and the generosity of the alumni and friends of the college on Graceland College Day, November 9.

* A report on Graceland's Development program. Released by the Graceland Public Relations and Development Office.

Preparing the Way South of the Border

THERE ARE some 22,000 Protestant missionaries busily engaged in evangelizing Latin America, according to a recent article in *Time* magazine.

The Protestant movement south of the border is reaching major proportions, the article states. The Methodist Bishop of Buenos Aires is quoted as estimating Protestant church membership at five million and a total Protestant community of ten million, including all children, teen-agers, and others who have not formally announced their Protestantism. Brazil alone, the Bishop said, has four million Protestants.

Another interesting note on missionary work being done in Latin America appeared in a recent issue of the *Improvement Era*. Marion G. Romney, Mormon apostle in charge of that church's work in Mexico, reporting to the April, 1958, conference of the Utah church, said Mormon membership in Mexico at the turn of the year was 11,249. Convert baptisms last year, he said, totaled 1,288. There are 254 Mormon missionaries in Mexico.

As the church with the greatest commission on earth to take its message to the people of Latin America, we can take heart that the barriers of religion and government which have so long stood in our way seem to be breaking down. Others have been preparing the way for us.

ROGER YARRINGTON

Increased Graceland enrollment has outgrown present food service facilities.



Discussion on Succession and Authority

Editor's Note: The following letter was written by the President of Los Angeles Stake to a Mormon Professor of El Camino (California) College. It will be read with much interest by those concerned about the historical differences between the Reorganization and the Mormon church.

DEAR MR. GREER:

I have finally found time to organize my thoughts for a considered answer to your questions regarding the rights of Joseph Smith III to succeed his martyred father in the prophetic office. I am indebted to Seventy Houston Hobart of Salt Lake City for some of the material reviewed. I personally feel a very kindly spirit toward your people among whom I number some very good friends. I respect the sincerity of your intent in raising these questions, and will deal with them in the order of their presentation. I hope that my answers will help you to better understand our position even though you may not accept it.

1. *Holy Scriptures.* Historically, why has the Reorganization not accepted the prophet's revelation concerning Moses' writings, as contained in the Book of Moses; the inspired translation of the Egyptian papyrus as now contained in the Book of Abraham, both of which are contained in the complete book THE PEARL OF GREAT PRICE?

The Reorganization has historically accepted the Prophet's revelation concerning Moses' writings as contained in the Book of Moses. However, when the prophet corrected the King James Version of the Bible (completed July 2, 1833—see *Church Chronology*, page 9) the writings of Moses were actually a part of the Book of Genesis. It is as the Book of Genesis of the Inspired Version of the Holy Scriptures that we have these writings today in the Reorganized Church.

The *Book of Moses*, Chapter 1, titled Visions of Moses, is in the Inspired Version preface. The writings of Moses comprise chapters 2 through 8. The comparable passage is recorded in the Inspired Version's chapters 1 to 8 ending with verse 18. The Inspired Version continues the prophet's corrections while the *Book of Moses* ends with Moses 8:30. We can safely say that the Reorganization receives more of the work of the prophet in this respect than does the Utah church.

The *Book of Abraham* closely resembles the Inspired Version which had not been published at the time the Book of Abraham came forth. Many passages are identical. The divinity of the book may be questioned on the point that it contradicts the *Book of Moses* in the *Pearl of Great Price* as well as the Holy Bible. See Abraham 4:1-3 (The Gods) and Moses 1:1-3 (I, God.) Compare also Abraham 2:14 with Genesis 12:4; Abraham 2:22 with Genesis 12:11-13.

Joseph Smith spoke of the papyrus as *purporting* to be the Book of Abraham. The fact that he translated it does not make it divine. To emphasize this point we recommend examination of *Joseph Smith as a Translator, Chapter VI*, page 73, which says:

Our preference leads us, also, to devoting attention to this book, because, as we understand his own representations, it was produced through application of his acquired knowledge, rather than with any claim to extraordinary assistance. In other words, if translation it is, it was translated even as any scholar of today would translate, subject to the limitations involved in the state of the original text, as well as in his own mental qualifications for the work.

The term "complete book" cannot be applied to the *Pearl of Great Price*. For instance, the only part of the Gospel of Matthew which is included in the book is verse 39 of chapter 23 and chapter 24. Joseph finished the correcting of the King James Version February 2, 1833. The Reorganization has the entire work.

2. *Authority.* It is my present understanding that you base the government of the church through the son of the Prophet Joseph. I should therefore like information; specifically the date, place, witnesses, and the prayer of ordination given by the Prophet to his young son. Particularly, I should like to see the evidence that the Prophet bestowed apostolic authority upon his son and gave him the keys to the kingdom.

Testimony of Joseph Smith III:

About my selection by my father to be his successor in office, I remember of being called in his office, or into a room adjoining his office, and receiving the laying on of hands, and a prophetic blessing or setting apart, whatever it may be called. I remember that, and also remember that just before his departure for Carthage, with a number of others, I was called into a room in the Mansion House, and there again received the laying on of hands, and the blessing. I was also present at a meeting in the grove near the Temple, and I remember my father laying his hands on my head and saying to the people that this was his successor, or was to be his successor.—*Plaintiff's Abstract*, pages 40-41.

Testimony of Lyman Wight:

Now, Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail [Liberty, Jail, Missouri.—Ed.] to lay hands with him on the head of a youth, and heard him cry aloud, "You are my successor when I depart," and heard the blessings poured on his head,—I say had you heard all this, and seen the tears streaming from his eyes,—you would not have been led by blind fanaticism, or zeal without knowledge."—*History of the Reorganized Church of Jesus Christ of Latter Day Saints*, pages 789-91.

Testimony of James Whitehead:

I was the private secretary of Joseph Smith from early in June, 1842, until he was killed in 1844. . . . I recollect a meeting that was held in the winter of 1843, at Nauvoo, Illinois, prior to Joseph Smith's death, at which the appointment was made by him, Joseph Smith, of his successor. His son Joseph was selected as his successor.—*Plaintiff's Abstract*, pages 27, 28.

The church did take action as a body on the question of the ordination of young Joseph as his father's successor; the church consented to it. That was done first by the indorsement of the High Council, and then it was brought up before the whole body of the congregation, the whole people; and there were thousands there. That was done at the meeting held in the grove at the east end of the Temple. I should think there were three thousand (3,000) there. There was a record kept of it, but the record was taken to Salt Lake. I was present on that occasion. There was a vote taken, the congregation voted, and agreed to the appointment of young Joseph as the successor of his father. The vote was taken by the raising of the right hand I think. A negative vote was taken, but nobody voted in the negative.—*Ibid.*, page 33.

Testimony of John H. Carter, Sr.:

I was present at the meeting in the City of Nauvoo, in the State of Illinois, at which something was said or done about the successor of Joseph Smith . . .

Joseph Smith came on the stand leading his son, young Joseph, and they sat him down on a bench at the prophet's right hand, and Joseph got up and began to preach and talk to the people, and the question he said was asked by somebody, "If Joseph Smith should be killed or die, who would be his successor?" And he turned around and said, pointing to his son, "There is the successor," and he went on and said, "My work is pretty nearly done," and that is about all he said in regard to his son. . . .

It was the understanding of the people generally, of the church as far as I know; all understood it from that day on that when the boy Joseph came of age he would take the lead in the church and be at its head. There were a great many people who believed that, and moreover, President Young preached it himself for some time after he came into the Valley. That was the belief of hundreds and thousands; was the belief then, and is the belief now.

I have always believed that ever since I heard Joseph say the words I have stated, . . . and I believe it today, just as strongly as I ever did, and it was under that belief that I followed President Young west with the branch of the church now known as the Salt Lake branch.

Not one half of the members would have followed Brigham Young west, or would have followed his leadership, if it had not been published at the time and advised by the authorities of the church that young Joseph Smith would eventually be the leader of the church. If that had not been told the members, there would not have been one half to follow them who did in fact follow them.—*Plaintiff's Abstract*, pages 179-181.

Much speculation abounds as to who will be successor of the imposter Joe. It is asserted by those who profess to know that his oldest son, a lad of about twelve years of age, is to be the new ruler, and that a revelation to that effect was left behind by the departed prophet.—*Public Ledger*, copied from the *St. Louis Transcript* of July 10, 1844.

Patriarchal blessing of "Young Joseph," given by Joseph Smith, Sr.:

I lay my hands upon your head to bless you; your name is Joseph, and it is after the name of your father; you are Joseph the third; and you shall live, and after you are grown up, you shall have wisdom, knowledge, and understanding. And you shall search into the mysteries of the kingdom of God. Your heart shall be tender toward all, and your hand shall be opened to relieve the poor. You shall be admired by everyone who beholds you, and you shall be an honor to your father and mother, and a comfort to your mother, and a help to your brothers. *You shall have power to carry out all that your father left undone when you become of age.* And you shall have power given you to wield the sword of Laban.—*Saints' Herald*, Volume 56, July 28, 1909, page 702.

3. *Who ordained young Joseph? By what authority, and where did these persons receive the Apostolic authority necessary to bestow the keys? Assuming that Joseph III held the keys in the first place (which could be in error), why did he not ordain them, instead of they him?*

Joseph Smith II was *ordained president* of the high priesthood of the church under the hands of Z. H. Gurley, Sr., an

apostle in the Reorganized Church, and William Marks, a high priest. Both of these brethren held priesthood in the days of Joseph the Martyr. Elder Marks was President of the Far West and the Nauvoo Stakes. Joseph the Martyr related a vision he had concerning William Marks in which he said that Brother Marks was surrounded by a great concourse of enemies from whom he was delivered. Joseph further stated, "And again the Lord said, 'I will raise thee up for a blessing unto many people.'" The prophet commented that this vision was evidently given him so that he would know that the hand of the Lord would be on Brother Marks' behalf.

Joseph the Martyr could not himself have been ordained by any authority higher than that held by William Marks who ordained young Joseph, for he was ordained President of the High Priesthood before the twelve apostles were selected. Note the following dates:

January 25, 1832, Joseph Smith ordained President of the High Priesthood

February 14, 1835, Twelve Apostles were chosen

There is no evidence to support the generally accepted view of Utah Mormons that Peter, James, and John physically laid hands upon him to ordain him to the Melchisedec priesthood. Such a historical event should have been mentioned somewhere in Joseph's accounts. It would seem, rather, that Joseph and Oliver were commanded to ordain each other. The word "ordain" has several meanings. We use such an expression as "God has ordained that . . .," in other words that God has willed it. This subject is treated at some length in *Reorganized Church History*, Volume 1, pages 59-66. Those interested should study this chapter.

I am certain that competent Mormon historians themselves recognize the difficulty in finding any real evidence of any physical act of ordination. The *Reorganized History* says of the problem:

Some have supposed that they received two ordinations; one under the hands of Peter, James, and John, and one by each other; but it is scarcely supposable that they would fail to mention so important an item. There is no historical evidence of such an event. Nor is there any evidence that Peter, James, and John were present, either when the instruction was given to ordain or when the ordination took place. The only historical account of their appearance is the epistle quoted from above [Doctrine and Covenants 110: 20, 21] and the place of that appearance is definitely given as between Harmony, Susquehanna County (Pennsylvania), and Colesville, Broome County (New York), while the place of instruction concerning ordination, as also the ordination itself, was at Fayette, Seneca County (New York). It is not safe then to write historically that Joseph Smith and Oliver Cowdery were ever ordained literally under the hands of Peter, James, and John. He who does so writes recklessly and without sufficient evidence upon which to base his conclusion.—Volume 1, pages 64, 65.

With regard to the lesser ordaining the greater, consider the ordination of Joseph Smith, the Martyr, to the office of President of the Church. The *Reorganized Church History* has this to say:

There is one point in the ordination at Amherst that may trouble some; viz., that this council of high priests ordained Joseph to a higher office than was held by themselves. But this is in harmony with the event mentioned before, where the office of elder in the Melchisedec priesthood was bestowed upon Oliver Cowdery under the hands of Joseph Smith, prior to Joseph's ordination; and also in harmony with the action of elders ordaining high priests at the June conference of 1831. These examples make it clear that those in whom the rights of priesthood exist may officiate in any ordination, where emergency demands and a command of God directs; though where the church is perfectly organized the general rule is for the greater to ordain the lesser.—*Church History*, Volume 1, page 247.

The government of the Reorganized Church is based upon the law of succession which was given by the Lord to the church in February, 1831—Section 43 in the Doctrine and Covenants of both churches.

4. *Succession.* (Assuming that you shall have answered the previous question to our satisfaction I continue) Having received the above ordination, why (if history is correct) did Joseph III hesitate to fulfill that which he should have known was given him to fulfill?

Joseph Smith III hesitated to take the place that was rightfully his pursuant to his father's designation to be his successor because he had to be satisfied which of the groups represented the church organized in 1830. Emissaries from the Utah church, the Reorganization, and others requested him to affiliate with them. It was taught in Utah as late as 1856 that Joseph and his brothers would journey to Utah.

At present the Prophet Joseph's boys lay apparently in a state of slumber, everything seems to be perfectly calm with them, but by and by God will wake them up, and they will roar like the thunders of mount Sinai.—Heber C. Kimball, *Journal of Discourses*, Volume 4, page 6.

In the fall of 1859 Joseph received the evidence he awaited. The Lord manifested that the Reorganization was the rightful successor to the original church, and he made

the necessary arrangements which led to his uniting with the Saints.

5. *Your Offerings.* I should like you to list several items which your church offers me, were I to become a convert—items which I do not already possess, things which are above and beyond what my church has already granted and does yet promise me. (This of necessity, I grant, must be limited by your present knowledge of my church and what it offers me.)

The Reorganized Church of Jesus Christ of Latter Day Saints offers you the fullness of the gospel of Jesus Christ as it was taught in the days of the apostles and restored through the prophet Joseph Smith. That the Reorganized Church is the true successor to the original was recognized by an impartial judge before whom all available evidence in support of the Utas Mormons' claims was placed. See any county law library for the following statement by Judge Philips in his decision in the case of the Reorganized Church of Jesus Christ of Latter Day Saints *vs.* The Church of Christ ("Hedrikites") rendered March 16, 1896—*Federal Reporter*, First Series, Volume 60.

(Continued on page 18)

Marian Blumenschein

WE LIVE ALONE in La Suiza in our little grove of pines. Our nearest neighbors live in the small village of Orcancitos a mile and a half away. There are a number of reasons why we live alone. The natives prefer to live together in villages. We very seldom see a farmstead in Honduras. Farmers walk miles from the village to their fields. When we do see a farm home standing alone outside of the village it is not like a farmstead in the States—it is a single little hut; the only other building may be a tiny chicken house built on stilts.

Another reason we are alone in the Suiza is that we chose the valley rather than the mountaintop. This is malaria country. The natives warned us that there is *mucha plaga* (much plague) in the valley, that it is more healthful to live in Mogote where there are no mosquitoes. None of their homes are screened, and for them it is more healthful to live on top of the mountain. In the little fishing villages around the lake the people sleep with mosquito netting over their hammocks. It was with some trepidation that I brought our family of five children into the valley, but my husband taught us ways of the malaria mosquito and gave us the rules we live by. It is much to our advantage that the nearest settlement is a mile and a half away as the malaria mosquito usually does not fly more than a quarter of a mile from one victim to another. Since our arrival in March the government of Honduras has sprayed every home in this lake country including our own. This is part of the United Nations program to eradicate malaria from the face of the earth.

The entrance to our valley was blocked by a creek that could not be crossed without a fair-sized bridge. John and José made camp by the creek with enough black beans in the pot on the rock to last for three days. They had scarcely fin-

ished setting up three rocks for the bean pot when they were discovered by a teen-age boy, Manuel Castillo, on his pony. This was a very fortunate circumstance. Manuel stayed to lend a hand to the work of felling and moving large pines for the twenty-foot span. He rounded up all the heavy planks that last year had made his fine raft. He and Jorge had quite a business of hauling people and cargo across the swollen stream during the last rainy season. He had enough planks for the whole bridge, and he was proud that he could be of help. He reported to his folks in Mogote, "Gringos are building in La Suiza, and, Mom, they are a different kind of gringos; they eat beans. These are the people I want to work for."

The Castillos have observed the ways of North Americans in their contacts with the Rosario Mining Colony in near-by Mochito. Their observation is that in Mochito the gringos eat only meat rather than beans.

Manuel came to work for us in May; he has made his home with us ever since. He is a strong well-built boy for fifteen. He is one of the twelve healthy, handsome children of Ladisleo and Maria Castillo. We are not surprised that Manuel is clean and neat and that his table manners are very acceptable. He is accustomed to eating on a tablecloth in their tile-floored, flower-filled, sunny dining room at home. He plays a harmonica—after a fashion—and would like to learn to play the guitar, which is the most common and most popular instrument.

Manuel and his teen-age boy friends who flock here on week ends have built a soccer field in the crossroads in front of our home. They call the game football, but the only resemblance to football is the goal posts. They tie handkerchiefs over their heads for a smoother bounce, as they either bat the ball off their heads or kick it with their feet.

We met the Hernandez family, too, the day we landed in La Suiza. John and José selected a particularly beautiful spot in the edge of the pine grove and were clearing it off with the machete we brought with us from the States when suddenly they were confronted by a man on horseback. "This is my land," he said. "You can't build here."

Señor Hiraldo Hernandez has since proved to be a good neighbor. However, he did capture the mountain slope and the three springs of water just back of our house, and he and his boys started clearing off the dense tropical forest as fast as they could. What they didn't seem to realize was that we don't want to farm the mountainside; we want the flat land.

Señor Hernandez and his family are among the best farmers in this region. They are prosperous and hard working. Before we were out of bed in the mornings we could hear the ring of their machetes felling trees. From our cabin window we watched the tall trees totter and then crash down the mountain side. After they cut the forest they left it to dry a month or so in the summer sun, and then they burned it. The last month of summer season is the time of forest fires. Devastating fires rage along the mountainsides night and day. No one fights fire; quite to the contrary every day more farmers set fire to their fields. They tell us that crops grow better on burned-over land, that the fire destroys the insects, and that later when the rains come water washes the ashes down into the soil, killing more insects.

Next the Hernandez family faced the problem of fencing out the hogs. Hogs have open range; they freely roam the villages, cleaning up the scraps below the kitchen windows. During fencing time Eugenio Hernandez brought the oxen down to pull the huge pine logs into place beneath two strands of barbed wire. They made a good fence that only a goat could climb. (We had three goats.)

There are fourteen children in the Hernandez family. All the boys between twelve and twenty worked hard in the field every day, and in planting time they hired two or three extras to help. They came by the house, an army with planting tools and small sacks of corn. These overgrown dandelion diggers for planting have long handles like a hoe and a straight blade at the end. The workers fanned out along the mountainside walking in parallel lines, jabbing a hole in the untilled earth and throwing in a couple of grains of corn, singing, whistling, and shouting as they walked. The whole field was planted in two days. Later they also planted rice, Irish potatoes, melons, and squash.

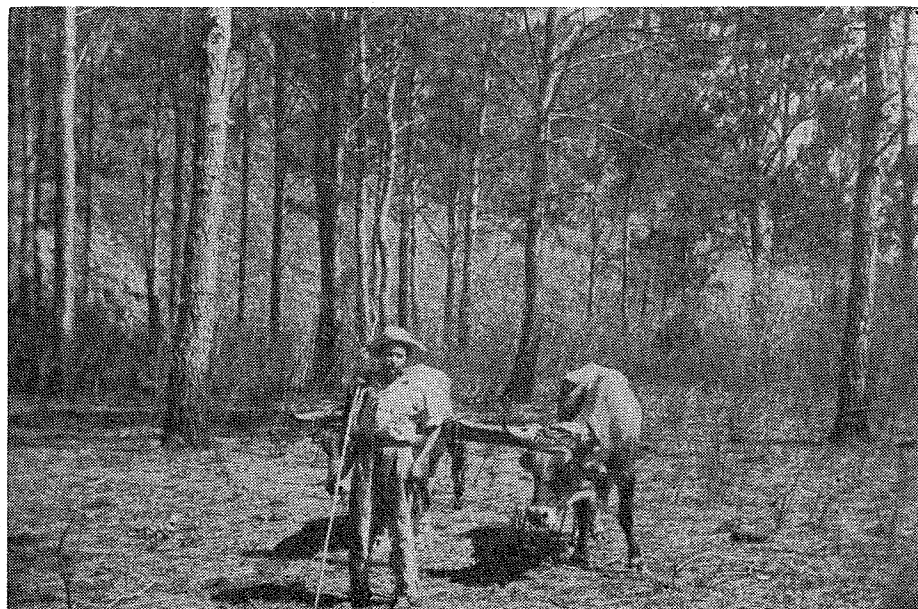
The rains came and the corn sprang up over night—and the weeds sprang up with it. "Laying the corn by" was easier, we observed, on the steep rocky mountain than on the flat land. The more rocks between the corn the fewer weeds. The steeper the slope, the less stooping to cut weeds with a short-handled curved machete. The corn grew tall and green; we, too, took a certain pride in it—but we noticed it was not as heavily laden with ears as we expected. Now is the time of the drying yellow stalk. Again the workers are in their *milpa* doubling the corn. They are bending the top half of the corn stalks down to the ground. This is necessary, they tell me, for two reasons: first, to protect it from destruction by the hurricane and, second, to protect it from a rot that destroys the corn if too much moisture enters the stalk from the top.

The Hernandez boys often stop by the house with gifts from their home—bananas, plantano, cottage cheese, milk, eggs, squash, and sweet corn. I don't know how we can ever repay them for all the gifts they bring. One day Señora Hernandez came down the steep trail from their hilltop home to see the doctor. She rode side-saddle on her horse and carried a brilliant umbrella to protect her from the sun. Mother of fourteen, she is a big-boned, tall, strong looking woman with a twinkle in her eyes.

The next morning Eugenio came dragging a reluctant little pig to our doorstep. "A gift," he said, "in appreciation for the doctor's kindness."

We were speechless as we quickly calculated how much the little porker would bring. And we were especially delighted that the pig arrived the day before Beth's birthday. We were planning to bring all our church folks home with us from Mogote for a birthday dinner. John and José arose bright and early to put the stones in a hole in the ground, to butcher, and to wrap the pig in banana leaves for a real *luau*—Hawaiian fashion. It was the first time the Hondurans had seen a pig roasted in this fashion—and only the second time that we'd ever seen one.

We enjoy our new neighbors and increasingly understand and appreciate them. And, oh, the longing that is in our hearts to tell them the gospel of Christ, the story of their forefathers, and Christ's work among the ancients of this land. It takes time to lay foundations of love and confidence, and time to learn the language well enough to tell the story of Jesus and bear our own testimony of his love.



Neighbor
Hernandez
and his oxen

The Wells of God

THERE IS AN ANCIENT proverb which reads, "The wells of God are deep. It is the buckets we bring to them that are so small."

We alone possess the power of words or language by which thoughts are communicated, because we alone of God's creatures possess a mind with power to reason. We are stimulated mentally and spiritually by written or spoken words, by those we have worked with, and by those who have lived themselves into our lives. There is increasing satisfaction if our stimulation comes from lives lived under God and within his circle. Apart from the inspired guidance furnished us, our lives might be pointless and hopeless. If caught in the crush of the world of business and commerce, of entertainment and pleasure, of warfare and violence, we tend to lose sight of this power and love revealed. There is an instinct in us to reach for greater light and power so we are strengthened and helped when we desire experiences and convictions that are deep and lasting.

God has always dealt with man as the highest being of all His creation, inviting him to come to reason and understanding, to know and to do His will in partnership with Him. He has a plan for every man's life which will reflect His beauty and goodness. His plan is founded upon a person, Jesus Christ, and is appreciated as his spirit flashes light into men's souls and deals with each one individually.

Several scientists were discussing the best ways and means of communicating scientific information, and one advised "the best way to transmit an idea is to wrap it up in a person." The good news of God is communicated by words, but a more convincing power is given us than words, for it is wrapped up in a Person. His Spirit will give us an understanding faith, wisdom to speak our convictions, and courage to live by the example of Christ.

Today we have an abundance of academic, mechanical, and financial power, but we still lack the power of the Spirit of God, the only power that can control us without destroying our agency. However, it will not force itself upon us. We must be willing and ready to receive it, and until those things which are not right in our hearts (perhaps known only to God and ourselves) are cast out, new and spiritual opportunities must sometimes be withheld. We grow in this power by living God's way to capacity where we now serve. If his Spirit is within us, we have the power to overcome every "sin which besets us," and when sin is cleared away, greater inflow of the power of God comes.

Have you ever watched an orchardist irrigate his grove, or a farmer his land? When he opens little gates to irrigation furrows, there rushes in a life-giving flow of water which, in time, will result in beautiful, tall trees and nourishing plants. Our lives are like that. All of us are given capacities into which flow power, wisdom, energy, and health from a divine Source. Like the trees and plants, we thrive according to the degree to which our gates are opened to receive. God lets every person be the keeper of his gate.

A few years ago the song "It Is No Secret What God Can Do" was written. It presents to us the good thought that

there is power to match every task in the work of God. Have you ever been heavyhearted? If so, you will understand and share with me an experience. Some time ago, because of some very disturbing conditions in my work as a district woman's leader, I was heavyhearted to the extent that I was burdened as I had never been. This feeling stayed with me for some time and grew worse until not only my heart but my whole being was burdened. The covering of my body was normal, but instead of flesh, blood, and bone, it seemed to be heavy lead. After several hours of experiencing this extreme heaviness, I found release. It came in music. Not a single sweet solo voice, nor a heavenly choir or a chorus, but my whole world. The very atmosphere all about me sang this song, "Leave It with Him." The beauty and spiritual richness of that experience is still mine.

Our capacity of heart and understanding of mind increases and enlarges as we draw from the "wells of God." As members of Christ's body, we are given different abilities with which to work. All are needed and have responsibilities in this work. The church needs us to sing, to teach, to lead, to attend, to encourage, to live, to be steadfast, unmovable, so that the whole body of Christ may be strengthened. Could it be that sometime through the years, instead of strengthening it, we have weakened the "body" by posting:

FOR SALE

One cross—nearly new. I cannot carry it and keep up with the world and its crowd. One talent—new, except slightly shopworn. It has been laid away for several years. One five-piece set of armor—(see Ephesians 6:13-17 for its original description)—all pieces are in excellent shape; need only polishing.

One bundle of Christian opportunities—seldom used, but possibilities are unlimited. One badly used influence—buyer may be able to repair.

Note: The above items are located in the basement at corner of Careless and Neglect Streets. Signed: A Church Member.

OUR ATTITUDE toward a more complete allegiance to the Master and his work should be in the words of a testimony: "I haven't much to offer, but I'm willing and available." The "bucket" we take to his "well" is measured by the character of our obedience, our faith, our works, our discipline of life. We have our agency to do as we wish about spiritual values which will last, but our willingness now to obey will determine our destiny. The things of earth are passing; we should not hold what is passing with too tight a grip but realize that which is lasting has no limit, and as we go on in daily obedience, tomorrow will be an enlargement and a further call to fresh obedience.

God does not require us to carry the great bundle of life all at once. He mercifully unties the bundle and gives us first one stick, which we are able to carry today; then another, which we are to carry tomorrow. The practice of the presence of Christ can help us to live radiantly each day. Spiritual values and concerns grow as we live by the intangible values of faith, hope, and love; as we live for the riches of heaven instead of for earthly possessions. It means Christlike thoughts, Christlike desires, Christlike actions, Christlike habits and concerns. The spiritual life within rises and grows and increases in power. This is saintly living.

Life, our one great treasure, is not to be taken lightly. We should desire to live its full measure in this world; but we must do so by the performance of duties, always with the ideal of self-perfection. Carved in the heavy door of an inn in New York are these words by Elbert Hubbard: "The love you liberate in your work is the love you keep." To do great work one must fall in love with his task. The designer of a piece of machinery may pat it with pride, as he might pat the head of a son. It is a part of him. He has built his personality into it. That is why it is such a fine machine.

Luther Burbank's devotion to an ideal brought him the thrill of new plant creations. Henry Irving, practicing more than thirteen years to perfect his acting of Macbeth, a part he loved, found that love coming back to him in the applause of his audience. Work that is done in the spirit of love glows with a mystic quality no one can explain, and the worker feels as did Robert Louis Stevenson, who said, "I know what happiness is, for I have done good work." The best work that we do is only the embodiment of our thoughts, the work of our hands and deeds, and is but a suggestion of undeveloped possibilities.

More graceful, more beautiful, more aspiring is the inward temple of which the outward is only a feeble and fragmentary expression. Life is a flowing process, an endless thread running out of eternity into eternity, having no beginning and no end. It is not just the days of our years, nor are we entirely of this world or this changing flesh. We will change, for within the flesh is the living spirit. It came from God, and when we come to our last day of life here we have a whole life, with God, ahead.

Adherence to the basic principles that Christ set forth is the only way to achieve perfection. That should have first place. We can build the finest buildings, have the best educated people, and the most beautiful homes and furnishings, but that "perfection" will never be until we believe thoroughly that which we have in the Scriptures and live the things we profess. We shall never outgrow the principle of faith. One of our ministers stated, "The church will die if its members stop believing in answered prayer. We do not have faith if we are surprised when we receive an answer to our prayers."

Repentance is a continual adjustment from our own will to the will of God. Perhaps at times we are like the little boy who prayed for forgiveness and ended his prayer by saying, "Lord, if you're busy, don't hurry about it, for I'm having such a good time." We who accept Christ's program must feel a burial of the old way of life—of sin—and live daily following Christ. Our progress will be in the measure of our faith, for life and happiness of life depend absolutely on righteousness and on faithfulness. An illustration is given of a woman of questionable character who lived in a cellar in the slums. At the invitation of a friend, she went to church. The following week she moved out of her cellar room and had a different attitude toward life. When asked why she moved, she said, "When that minister preaches to you, you have to get out of the cellar." This experience proves that the life of a good man is a partial revelation of divinity which "moves" people, for he whose life beats in tune with the heart of God becomes a prophetic message when he counsels, teaches, preaches, and lives with people as well as when he receives divine insight and says, "Thus saith the Lord."

THE INFLUENCE of the Scriptures has done more to free and elevate women and bring happiness than any other factor in the world. Jesus does not mention the word "happiness." He speaks of "joy" instead. Joy is to happiness as sterling silver is to the plate. At first glance, they may look the same, but joy wears better; it is made to last, for it is nourished by the Eternal. The best years of any life come only when one stops the pursuit of happiness as the end and aim of all existence and begins to recognize and enjoy the blessings at hand; when one learns that the true meaning of life is not in self-gratification or self-seeking but in the quest for God—to find him, to know him, and to grow into his image. This is discovery of the joy of living. Religion is not something apart from the rest of our lives; rather it is a way of life, a quality of experience and activity that infuses itself into everything we do.

When we are at our best we know that we should be like Christ. We know that he seeks to reach us through each window of our soul. Many of us have felt the tug of the Spirit, the greatest of all gifts, but have failed to stand firm and do the works of righteousness, and God could not fully reveal himself through us because we did not fully reveal him in our daily lives. We know that he drew on resources which are available to any person of any race and any generation—the "wells of God."

A new organ was installed in a church. The first Sunday it was used, the electric current that was required to operate the console went off at a point early in the service. A hurried call brought help. During the prayer, the following note made its way to the organist: "After the prayer, the power will be on." The mechanic did not realize the depth of truth in those words.

AS WE GO to the "wells of God" and fill our buckets power comes and transformation takes place in us; we delight in righteousness and we grow steadily in his likeness. The ideal mother is to her daughter the very model and mirror of womanly perfection. The daughter gladly yields to her mother's influence, and it is said, "That girl is the living image of her mother." She receives what she admires and silently shares character and steadfast likeness.

There is an old legend that Jesus left his likeness or image on the handkerchief the pitying woman gave him with which to wipe his face as he went to the cross. This is a beautiful story, though it is not true. But would it not be interesting to have an authentic likeness of Christ? We have a word picture of him in the pages of our Three Standard Books, for he is revealed in these transforming instruments, and the transforming agent is the Spirit which comes as we dip our "buckets." Transformation takes place in believers who find the likeness of Christ, look upon it, ponder it, and gaze lovingly and intently upon it. As they do so something of the glory of his face passes into their faces, stays there, and shines out that others can see it.

It has been fabled from old times that the graceful swan was changed from a most ugly bird into its present beauty merely because of its constancy to its mate. Just so a soul will grow lovely and beautiful by deep devotion, willing obedience, and a deep ambition to express in every part of life and every activity the object of its affection, Jesus the Christ. If we accept our relationship to him as a companion and friend, our personality and our character will progressively become like his; this should be the highest ideal of any Saint.

Our proverb means that there is an abundant supply of help and blessing to be received from God, but we draw so little from these "wells." To receive the best things of the Spirit, we must let down our "buckets" below the surface. We can receive strength and blessings and lasting happiness and joy, as much as we are ready for. Paul made use of the "wells" of God: prayer, faith, hope, good cheer, and courage to attempt great things for God, relying upon his promises. Our "small buckets" are lack of faith, fear, neglect of prayer, halfheartedness, little courage, no enthusiasm. And yet we could have so much. James 4: 2 says, "Ye have not, because ye ask not."

The "wells of God are deep" and cannot be measured. There is sufficient for all.

Home Column

There Is Something You Can Do about Mental Health

MENTAL ILLNESS presents a tragic contradiction. No group of illnesses has a potentially higher rate of recovery. Most mental illness can be cured.

In spite of this proved fact, however, mental illness continues to be the nation's number one health problem—the neglected hinterland, the great blind spot of all health problems confronting our nation today.

The extent of mental illness is generally underestimated because many people still think of it only as "insanity" or "craziness." Actually, mental illness is very common. It can be as serious as cancer or mild as a cold. Severe disturbances of mental health necessitates hospital care for nearly a million persons in this country. It is reliably estimated that another sixteen million are so seriously afflicted with nervousness as to impair their productivity and happiness. At least half of a physician's patients have complaints that are caused by, or are intimately related to, emotional disorders. All of us have occasional emotional reactions which affect our happiness, reduce our efficiency, or cripple our ability to get along with people.

Other figures indicate the size of the problems. Nearly half of all hospital beds in America are required for mental illness. Personality disorders were the largest single cause of manpower loss during the recent war. They were the reason for more than 50 per cent of all the discharges from all military services.

The other aspect of the problem, namely, the shortage of trained personnel and facilities, is equally serious. There are less than half the psychiatrists, one fourth the psychologists, one third the social workers, and one fifth the nurses needed to meet the current demands of hospitals, clinics, and other organizations desiring their services. The amount of money invested in research in the field of mental health is proportionately the smallest expended in any medical specialty. The need for treatment facilities, including both hospitals and clinics, is probably more acute than in any other medical specialty. Inadequate as it is, the treatment and care of the mentally sick patients represents the greatest dollar cost of any type of illness—approximately 40 per cent of all expenditures by the states for health and hospitals is made for the maintenance of patients in state mental hospitals. The whole problem is complicated by lack of public understanding. There is no field of medicine about which there are more misconceptions, misinformation, and downright ignorance.

WHO CAN DO something about this problem of mental health? The answer is simple: You can. The chief responsibility for maintaining mental health and preventing ill health lies primarily with you, the average citizen, rather than with the professional worker.

If you are going to do something about mental health you have to have at least a similar basic understanding of mental

hygiene, of the anatomy and physiology of your personality and some working knowledge of emotional first aid.

As you learn about your personality you ought to be able to see ways and means of improving your own mental health. If you have thought of mental symptoms only in terms of seeing visions or hearing voices, you will learn that there are many minor symptoms which at times all of us manifest—inability to work, unhappiness, prejudice, moody symptoms, suspiciousness, overdependency, irritability, seclusiveness. You will learn that these minor symptoms have definite causes, and that in many instances by changing yourself, and your environment, or both, you can become more mentally healthy.

The second thing you can do is to accept your social obligation for mental health of others. It is always easier to see more clearly or think straighter about other people than about ourselves. Too often one is inclined to brush off any responsibility by merely saying that the other person is stupid or dumb or queer or mean.

IF YOU HAVE any kind of leadership post, you must assume some responsibility for those associated with you. Many times there is the opportunity for you to take the initiative in helping them through their difficulties. Almost always they will look to you, whether they be students, parishioners, clients, co-workers, employees, constituents, or patients. Probably no more important lesson was learned with regard to mental health in the military setting than that good leadership often prevented, and bad or no leadership caused, mental ill health.

There are many things you can do about mental health in your community if you will. This means, however, that you have to be sufficiently mature to give yourself in time, energy, and money. You will have to assume some social responsibilities in order that you, your family and your neighbors can have a richer life. If we are going to make any real changes in the status of mental health, many of us will have to be more psychologically mature and more social-minded. If you wish to do something about mental health, you can go to work immediately in your own community. Align yourself with others who are interested in working for better mental health. There are mental health associations affiliated with the National Association for Mental Health in hundreds of communities across the country.

Join the mental health association in your community. Volunteer your help. All kinds of help is needed—hospital volunteers, professional assistance and guidance, technical help, speakers, organizers, campaigners, and, of course, financial contributions. If there isn't a mental health association in your community, get together with your neighbors and start one. Write to the state mental health association in your state or to the National Association for Mental Health, 10 Columbus Circle, New York 19, New York, and you will be put in touch with people who can help you get started.

WHAT COULD your association do? No community in the United States today fulfills all the requirements for good mental health; most of them fulfill very few. What about your community? Apply the following questions and see for yourself:

First, take a look at the medical facilities. Is there provision for adequate psychiatric outpatient care? Is there adequate local hospitalization for emergency cases? Is there a child guidance clinic, opportunity for marriage and parental counseling, vocational guidance?

How does your educational system meet the test? Is there some trained person to help the child solve his difficult problems in relation to his family, in relation to his school work, in relation to his playmates?

What is the status of delinquency and crime in your community? How much understanding is there that this is usually, if not always, a problem of mental health? What scientific understanding of human behavior is evident in your law courts, in the management of prisons, in the programs of the reform schools and in the rehabilitation efforts of the penitentiary?

What is the recreational program in your community? We have more leisure time than we had before, and apparently this is even increasing. We can't possibly ignore the fact that if we provide only alleys and beer taverns as playgrounds, juvenile and adolescent delinquency, yes, even adult crime will increase.

A direct and greatly needed attack on the problem of mental ill health would be the improvement of the mental hospital or hospitals in your state. Very few public institutions in the entire country can meet the minimum standards estab-

lished by the American Psychiatric Association. Across the boards, our mental hospitals are 20 per cent overcrowded with patients and 60 to 80 per cent understaffed. In the great majority of our states the technique of placing a patient in the state hospital is medieval. Only as a result of the pressure of public opinion will commitment laws ever be changed.

Just as in the case of the battle against every type of disease, the cause of mental health needs money. Money is necessary to increase and improve training programs, to develop new and expand established research, to provide better treatment for more patients, to launch preventive programs. It is needed for building physical facilities in which to carry on these programs.

CERTAINLY THE WORLD could never before have had more grief and unhappiness and human turmoil than currently exists. We—you and I—must assume some responsibility for reducing this turmoil. We have made such remarkable technological advances that we have become proficient in building great cities and the most complicated gadgets. We dare not continue letting our inability to get along with each other destroy our cities, our gadgets, ourselves. What gain to be scientific geniuses if we remain social imbeciles? The responsibility for achieving social and emotional maturity—which in turn depends upon preventing and treating mental ill health—lies entirely with you and me. What will you do about it?

Reprinted from bulletin, National Association for Mental Health, Inc., 10 Columbus Circle, New York, N. Y.

We Went to the Fair

By Charles R. Mundorff

The booth was manned daily by Brothers Doyle Huff and Bernie Long of Cadillac with Elders Mundorff and Beavers assisting.



THE CADILLAC, Michigan, Branch decided to go to the Northern Michigan District Free Fair at Cadillac, September 1 to 5, and came up with the most attractive booth on the grounds. The committee worked fast to get ready for the Labor Day opening. The church name was cut out of black construction paper and pasted on white plasterboard for the frontispiece of the booth. Pictures of the ordinances of the church were flown from California to adorn the sides of the booth; these were used to explain the laying on of hands to many nonmember friends. The walls were plasterboard with the joints taped and painted a rich tan color, as was the ceiling. In the center was a brilliant white panel which, when the picture of Christ was removed, served as a screen for the showing of the film "Other Sheep." On a table

covered with a linen cloth was a wide selection of tracts and copies of the Book of Mormon. Many remarked that this was a fine arrangement of literature attractively presented. Flowers were fresh every morning and changed to break monotony. Three times each day the film "Other Sheep" was presented; it was received very well during the entire fair. This gave an opportunity to answer questions and lend copies of the Book of Mormon to people in the surrounding area. The cost of this operation was approximately \$135.00. The fair covered four counties and was attended by fifteen to twenty thousand people.

We feel that our missionary effort in this respect was well received and quite successful. Plans are being made for even a better presentation of the restored church next year.

Discussion on Succession and Authority

(Continued from page 12.)

Beyond all cavil, if human testimony is to place any matter forever at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith . . .

There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation. . . . The book (Doctrine and Covenants) clearly taught that the succession should descend lineally and go to the first-born. Joseph Smith so taught, and before his taking off, publicly proclaimed his son Joseph, the present head of Complainant Church, his successor, and he was so anointed . . .

Through obedience to this gospel of Jesus Christ you have the assurance of eternal life. The church offers you spiritual salvation. For the sake of such a great pearl all other jewels of lesser value should be sacrificed.

The Reorganized Church has been very concerned that the right of choice which is the indispensable ingredient of freedom should be preserved to its members. This freedom of choice is evident in all business meetings of the church. Members have the right to introduce legislation and to nominate officers from the floor and to receive a full accounting from the church of all tithes and other contributions presented to it. It does nothing in secret. A criticism of the communistic system is that this right is not extended to the people, and being denied the freedom to choose they do not have true democracy. They can only approve or reject those appointed to rule over them by the central authorities. This latter is also the procedure of the Utah Mormon church. Can we approve in religion what we condemn in a political system? Visitors from the Utah church have noticed with interest and appreciation the expressions of democracy in the Reorganized Church.

Whereas the Utah Church appears to restrain its competent scholars from any critical examination of its doctrines in the interest of discovering new interpretations, the Reorganized Church has taken a very liberal view in encouraging individuals to pursue truth without restraints being imposed through concern for preserving the traditional concepts formulated by past leaders. This attitude may very well make the Reorganization a better vehicle for the development of progressive Mormonism than is possible among those who seem so much concerned with garnishing the tombs of noble spiritual ancestors. The Reorganized Church leaders have been wise in declining to express ex-cathedra opinions on matters of church doctrine which would tend to stand in the way of continued pursuit of a better knowledge of the truth.

The financial law of the church is administered with great justice and fairness. There is evidence to support the belief

of the church that its tithing of the increase rather than of the income is in harmony with the teachings regarding the financial law in the days of Joseph the prophet. The church adheres to a more idealistic concept of stewardship than that which is expressed principally in a relief program. The church emphasizes the importance of consecration of surplus, sacrifice offerings, and tithes. Oblation offerings are set aside each month for the care of the poor and the aged.

The church is vitally concerned about the problems of Christian education and physical health and generously supports its institutions dedicated to serving these human needs. All church-supported institutions rank high in their standards of excellence as compared with other institutions of similar type. They reflect sound management by capable people.

The church is giving encouragement to development of highly trained and spiritually endowed leaders and has an increasing number of able men coming up through the ranks of the priesthood.

The Reorganized Church is rapidly expanding in membership and in influence. It is laying solid foundations for growth of a world-wide church in the strengthening of its missions in many lands. It is no longer a small church, as churches go in size. It is numerically larger than many other highly respected and well-known religious bodies.

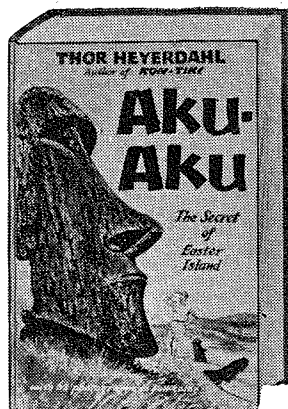
Most important of all, however, is the influence that it has in the lives of those who enjoy the fellowship of a wonderful group of people and who find avenues for useful service in the many activities of the church. The spirit of the Reorganized Church is summed up in the recent statement of a former member of the Utah church in Orem, Utah, who said, "I never knew what real peace was before coming into the church."

Your questions clearly indicate the importance you attach to our showing proof that (1) Joseph Smith designated his son as his successor; (2) that that son was ordained by persons authorized to officiate in such ordination.

If such evidence must be documented for Joseph Smith III could we not with equal propriety suggest that you should be able to supply the same type of evidence to justify the succession of Brigham Young in the prophetic office? Do you have any evidence that Joseph Smith designated Brigham Young to succeed him in office? Is there any evidence of a revelation calling Brigham Young to his office? Who officiated at his ordination? I am quite confident that you can offer no proof on any one of these points.

Sincerely Yours,

GARLAND E. TICKEMYER, *President*
Los Angeles Stake



AKU-AKU

by
Thor Heyerdahl

This is a new science-adventure classic by the author of *Kon-Tiki*. Even more fascinating than *Kon-Tiki*, *Aku-Aku* contains 62 photographs in full color with detailed maps as end pages. In this book he solves the riddle that has puzzled the world for centuries—the mystery of the great stone giants on lonely Easter Island in the Pacific. **\$6.95**

Box 477
Independence
Missouri

Box 382
Guelph, Ontario
Canada



Mary Hall

Secretary of Association for Childhood Education



Rockwood Court Branch of San Antonio, Texas is proud to claim Mary Hall as one of its members. Over the years of her membership with this branch she has been active in every area possible, particularly children's work. Many of the priesthood of this branch feel they got their beginning in religious education through her efforts.

Mary is the recording secretary for an international teacher's organization for the betterment of children over the world, known as the Association for Childhood Education. This area of reaching forth to help children in other places is the natural thing for Mary to do since her life has been spent in teaching school and children wherever she is. In this position of recording secretary

Mary has many opportunities to contact teachers of other lands. She has been an elementary teacher in the San Antonio Public Schools for many years, teaching all grades from the first through the sixth. For a good many years she has been head of the children's department of her branch and has had a voice in the development of that successful department. She has given of her time and talent unstintingly where any children's work was needed.

Since the first Texas Reunion at Bandera in 1945, Mary has not missed a reunion. Most of these years she has been head of the children's department, starting in 1945 with ten children and having one hundred and thirty enrolled this year.

It has been one of her responsibilities in life to help young teachers, both in public school and church school, to get started. She counts her vitality as a blessing.

She isn't all career woman, however. She has also been wife and mother. Her son, Warren, a graduate of Graceland who is now studying at Texas University, is one of Mary's greatest prides. Warren was married to Marleen Condon at Graceland, and now Mary is soon to be launched into another area of teaching—she will be a grandmother.

San Antonio members are justly proud of and grateful to Mary Hall for what she has done at home and abroad.

ERMA LEA MARTIN

Sanscript

Reception for "Town Mothers"

The H and K Club of Independence (former Gracelanders) gave a reception for the student nurses and their "town mothers" on the evening of September 8. The town mothers met at 7:30 in the school recreation building for a discussion of the program. Mrs. Earlena Ebling Reneau, club president, was in charge. Talks were made by Erma Carter, a senior in the school, and Nelle Morgan, director of nursing. Chaplain Robert Farnham introduced the faculty members present and talked of the school's appreciation of the town family program.

At the close of this short meeting the student nurses joined the group, and Mrs. Reneau introduced the entertainment. Special music was provided by Mr. and Mrs. Clifford Buck, Mrs. Charles Neff, and Mrs. Scott Finken.

After the program, Mrs. Reneau explained a plan whereby the student nurses and town mothers were to find each other. In just a few moments town

mother and student daughter had met. Refreshments were served by H and K club members.

The ten tables were beautifully decorated with candles and flower arrangements. The party will be long remembered by these young women who are entering into a preparation period for a life of service.

Student Association Meets

Student nurses assembled in the Recreation Building on the evening of September 15 for the first all-student assembly of the new school year. Carrah Hendrix, student president, presided at the meeting. The new freshmen were introduced to all of the proposed activities of the student body for the coming year. One of the high lights of the evening was the presentation of a miniature gavel to the student president of the last school year, Gail Hershey of Florence, Alabama. A. Neal Deaver, hospital administrator, presented the gift to Miss Hershey in recognition of the leadership she gave while serving as student president.

School Publications Staffs Organized

The student association has announced the staffs that will be responsible this

school year for the two publications of the school; *The Sanilog* (year book) and *I S H* (monthly newspaper).

Members of the *Sanilog* staff are Sonita Sue Smith of Eugene, Oregon, editor; Beverly Smith of Cedar Falls, Iowa, co-editor; Ilene Rathman of Independence, business manager; Kay Pinson of Independence, art editor; Zada Pement of Kansas City, layout; Sandra Dech of Kansas City, activities; Barbara Thoman of Independence, religion; Katherine Stricker of Bandera, Texas, advertising; Nancy Scott of Nevada, Missouri, copy; Bettie Steiner of Theodore, Alabama, typist; Betty Burkhead, Fairbanks, Alaska, photography; and Iola Tordoff, R.N., faculty adviser.

Serving on the *I S H* staff are Marilee Clemens of Independence, editor; Muriel Salts of Battle Lake, Minnesota, co-editor; Carole Leth of Clitherall, Minnesota, feature editor; Kathleen Roberts of Edwardsville, Illinois, news editor; Donna Wilson of Newport, Arkansas, sports editor; Betty Ann Hardin of Poteau, Oklahoma, circulation manager; Lucy Laur of Gaylord, Michigan, and Marlene Willison of Waterloo, Iowa, art editors; and Mrs. Myrtle Quitmyer, R.N., faculty adviser.



GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. T. George Neville of Willoughby, Ohio, observed their golden wedding anniversary on April 20, 1958. They were married in Shawnee, Ohio, moving later to Akron, Ohio; they have now resided in Kirtland and Willoughby the past thirty-four years. Brother Neville has been a member of the Reorganized Church since he was eight and has served as priest, elder, high priest, and evangelist. Sister Neville has been active in the women's department and other services for forty-eight years.

A reception was held in the Chestnut Room of the auditorium across from the Temple in Kirtland, by their three sons: Byron J. of Kirtland, Donald C. of Painesville, and Lt. Col. Robert B. of Washington, D.C., and their wives, Faye, Marian, and Anne. Five granddaughters, one grandson, and a host of friends and relatives attended.

Briefs

League Visits Utah

SALT LAKE CITY, UTAH.—The Los Angeles Zion's League missionary caravan arrived in Salt Lake City August 31, and for the rest of the week visited members and passed out tracts in Salt Lake City, Ogden, and Provo. They also presented a program at each branch.

The branch business meeting was held September 3. The following officers were elected: Glen Johnson, pastor; Bob Fredenberg and Silas Egan, counselors; Goldie Egan, church school director and recorder; Silas Egan, assistant; Alice Fredenberg, women's leader; Shirley Strong, assistant women's leader and music director; Jim Denton, young adult leader; Cloe Price, Zion's League leader; Desma Galway, treasurer; Shirley Shepherd, secretary; Emma Jean Hobart, solicitor; Norman Kimball, custodian; Lura Louise Jones, Bob Fredenberg, and Shirley Shepherd, finance committee; Lura Louise Jones, historian; Lois Kimball, publicity agent and book steward.

Bobby Egan was baptized August 17.—Reported by **MRS. LOIS KIMBALL**

Baptisms Follow Series

TRAVERSE CITY, MICHIGAN.—Lyman Edwards held a series of meetings in May, and at the close nine were baptized and confirmed,

with Brother Edwards in charge. New members are Floyd Rowe and wife Louise, and their son Dennis; Mary Dennis and daughter Cinda; Alma Norcross; Jack Carney, Billie Miller, and Lawrence Haywood.

Robin Ann, daughter of Mr. and Mrs. Billie Miller, Michael, son of Mr. and Mrs. Floyd Rowe, and Tammy, daughter of Mr. and Mrs. Gerald Claycomb, were recently blessed.

On September 7, Francene and Francella Voice and Chris Copeland received Communion, having been baptized earlier.

Election of officers was held September 4, with the following elected or sustained: Doty Price, pastor; Dale Christopher, treasurer; Carol Galligan, secretary; Wendell Cook, director of religious education; Gilbert and Millie Voice, youth leaders; Max and Virginia Wellman, young adult leaders; Alice Christopher, women's leader; Homer Doty, historian; Edmund Zeigler, custodian; Eleanor Norcross, librarian; Gladys Saxton, book steward; Jack Berg, solicitor; Carol Galligan, recorder; Mary Cook, reporter. Building committee members were all sustained.—Reported by **MARY COOK**

Recent Baptisms

CADILLAC, MICHIGAN.—Elder C. R. Mundorff conducted a cottage meeting effort in the Cadillac Branch recently, resulting in the baptisms of Leona McConnell, Lloyd Miller, Nancy Long, Mary Duncan, and Harold Keeler.

The branch sponsored a booth at the Northern Michigan Fair at Cadillac, presenting the film "Other Sheep" daily, and lending copies of the Book of Mormon to interested persons.

Doyle Huff, Bernard Long, and Charles Mundorff worked in the booth.

At the recent branch business meeting Elder Burt Benjamin was elected pastor, Betty Huff is women's leader, and Bill Borgstrom is church school director. Bernie Long is Zion's League leader.

During the series the infant son of Elder and Mrs. C. R. Mundorff was blessed by Elder Jay Doty, assisted by Elder Benjamin.—Reported by **WILLIS KEELER**

Mission Becomes Branch

MANSFIELD, MISSOURI.—The mission became a branch on September 6. Apostle D. Blair Jensen, Missionary Kenneth Stobaugh, and Harry Doty presided at the meeting. Brother Jensen was in charge of the business meeting. Elected were Kenneth Cady, pastor, auditor, and president of the branch; Rollin Gibson, counselor; Sister Lewis Anderson, music director and solicitor; Ethel Oetting, women's leader and secretary; Alta Oetting, treasurer; Rollin Gibson, church school director; Geraline Davis, church school secretary; Dan and Peggy Anderson, young people's leaders; Carolyn Oetting, book steward and librarian; Inez Davis, historian; Lewis Anderson, Rollin Gibson, and Oscar Oetting,

building committee. Martha Gibson is recorder and *Herald* correspondent.—Reported by **MARTHA GIBSON**

Hold Three Youth Camps

YACOLT, WASHINGTON.—A women's institute was held in May, with Mrs. W. Wallace Smith as guest speaker.

Work days were planned on the Memorial Day and Fourth of July week ends at the Lewis River reunion grounds. Modern rest rooms were completed, grounds cleared for more camping facilities, flowers planted, and other improvements made. Worship services were held at the close of each work day.

Reunion was held July 12-20, with Apostle Percy Farrow and Seventy James C. Daugherty in charge. They were assisted by Elder Robert Seely, Bishop T. A. Beck, Evangelists Monte Lasater and Miles Whiting, Elders J. L. Verhei, John Thumm, and Don Comer, and Sister Madeline Ostertag.

Over five hundred registered, and over two hundred children attended classes each day.

Three youth camps were held. Children's camp, held July 31-August 3, was directed by Don Comer. Fifty-nine attended. Junior high camp was directed by Elder Robert Dixon. Forty-four attended. It was held August 3-10. Senior high camp had seventy-four present. It was held August 17-24.—Reported by **ARGENE STANSBURY**

New Officers

ESCONDIDO, CALIFORNIA.—The annual business meeting was held September 3, with James Kemp from San Diego in charge. The following were elected: Elder Robert Martin, presiding elder; Jack Phillips and Paul Hampton, counselors; Paul Hampton, director of religious education; Dorothy Grimm, secretary; Claude North, recorder; Ted Grimm, treasurer; Esther North, women's leader; Jack Phillips, young people's leader; Bethel Smith, music; Mary Phillips, publicity; Darlene Finch, *Herald* correspondent; Clarence Zickefoose, auditor and building and grounds supervisor; Lester Smith, auditor; Mary Wing, book steward (sustained); Cora Dunphy, historian (sustained).—Reported by **MARY J. PHILLIPS**

Newcomers to Mission

JACKSONVILLE, FLORIDA.—Mr. and Mrs. Walter Bechum and Sue Powell were baptized following baptismal classes and cottage meetings. All were confirmed at an eleven o'clock service, with Matty Inouye providing musical selections.

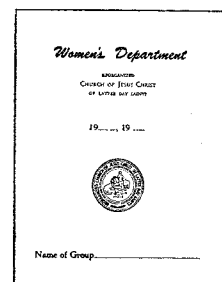
Newcomers to the mission include Paul and Carolyn Crabtree, Janet and Dave Porter and son, Mr. and Mrs. Marvin Jeschke and son, Mr. and Mrs. Max Jones, and Mr. and Mrs. Frank Miller. The Jones family is from Lamoni, Iowa, and the Millers from Orlando, Florida. The rest are from Kansas City, Missouri.—Reported by **MARTHA W. INOUE**

for women's departments throughout the church

easy-to-fill-in Yearbooks

Space for the names of women's group officers, committee chairmen, local projects, study materials, programs, and membership.
Size, 4 1/4" x 5 5/16"

15c each



Letters

A Blessing in Disguise

In 1955 I began passing through a trial of sorrow, suffering, and despair that became almost too grievous to be borne.

And, as though that was not trial enough, it seemed that the Lord had turned his back upon me and left me to my own strength to sink or swim. My prayers seemed to amount to little or nothing. I would go to church regularly, only to return as spiritually dead as ever. I fasted often and long in desperate efforts to lay claim again upon the influence of God but received only temporary relief and sometimes not even that.

After a period of fasting from Thursday evening until Sunday noon for four or five weeks, with earnest prayer and struggle for relief and deliverance and a maintenance of righteousness, I seemed to be more carnal and sensual and devilish than I had been before.

I became positively disgusted with myself. All my efforts seemed only a mockery and a failure. I feared, and wondered if I would yet yield to self and sin and bring a reproach upon the church which I loved better than I loved myself.

I would say in my heart that, even if I should fail miserably and lose my soul and make my bed in hell, this church is still true. And, through the darkest clouds, this faith and assurance never failed me. Also, a hope, faint and barely discernible, would seem to be telling me that, if I would be faithful and patient, everything would be all right again, sometime.

After I had endured all that I thought would be possible and still maintain my integrity before God, my wife died suddenly, being seriously ill less than twenty-four hours with a heart attack. This proved to be the greatest sorrow and suffering of my life.

I sank deeper into despair. I prayed to die. I begged God earnestly and often to take me away and get me out of my misery. I would go to bed at night wishing that I would go to sleep and never, never wake up again. I feared more, and wondered when and what the outcome would ever be. I would cry out desperately, "O God, if you don't come to my rescue, I'm gone."

I remembered that the Lord said he would have a tried people, and I came to the conclusion that he must have meant exactly what he said. I wondered whether I was going to stand the test or not.

Thoughts would come to my mind to accuse the Lord of not being fair in the matter. But I never did. I knew better. I thought that it might be for my own good if I could only endure. I kept resolving that, in spite of my nothingness, I would continue struggling and fighting and striving to win as long

as I had to go on living at all. I had no thought of giving up.

A few months ago my burden lifted, my sorrow and suffering ended, and my despair vanished, leaving me with a greater love and appreciation for God and his dear Son than ever before, and the good Spirit returned to me with his comforting influence, his direction, and protection. I am beginning to believe that all my sorrow, suffering, and despair was only a blessing in disguise.

My brothers and sisters of the faith and everyone else seem as nice and kind as ever, and I feel not the least bit of hardness toward anyone. My future hopes and expectations are reasonably bright and I feel anxious now to go on living as long as I can be faithful and useful.

I feel no fear of anything now except that I might say or do something that would bring sorrow and pain to the great heart of God.

I make a new resolution every morning before rising. I resolve to make it through the day without sin either in word or deed. I am not always successful at this I find, but I am still at it, and am resolved that this shall be one of my daily rules for the remainder of my life. I feel now that if I can live a life pleasing and acceptable to God, nothing else matters greatly. I am living by myself and can do as I please. If I fail to live right, it will be my own fault.

O. A. REXROAD

West Portsmouth, Ohio

Request from a Member in New Brunswick

In the November 8, 1956, issue of our local paper there was an article about the first "Mormon temple" in New Brunswick on Grand Manan. I read it and wrote the reporter that the "temple" belonged to the Reorganized Church, of which I am a member. The reporter wrote back that he would be glad to publish a statement correcting the error.

A few months after the first article was published a Mormon elder called on me and wanted to know about the church here. I told him of the mistake and said that the church here was of the original church. He insisted his church was the original.

This winter I made a list of the members and had it put in the local paper. If anyone had any information about them, he could then contact me.

I should like very much to know if there is anyone living who knew my grandparents, Elisha and Mary Flagg.

My son Basil and I are, as far as I know, the only members on the islands. We live on a farm at the north of the main island. Basil has spent two years at the university in New Brunswick.

MRS. OSCAR J. SMALL

Grand Manan, New Brunswick

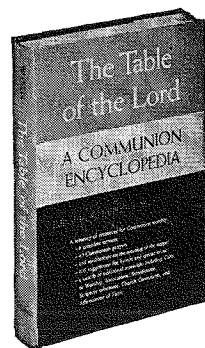
BOOK REVIEW

The Table of the Lord

by Charles L. Wallis

Harper and Brothers
1958

Price \$3.95



A rather unique collection of materials is *The Table of the Lord*, compiled by Charles L. Wallis. As Mr. Wallis notes in his subtitle, it is a Communion Encyclopedia. This book will be a particular help to presiding elders who for years have had to search through many volumes to find just the right call to worship or poem that would lend dignity and worship to Communion services.

Due to the wide variety of interpretations placed by various denominations on the place, importance, and meaning of the Lord's Supper, quite a bit of this material may not be applicable to a Reorganized Latter Day Saint service. However, much of it can be used to a good advantage in our own distinctive service.

Some items of interest to be found in this collection of helps are eight complete planned services, 168 meditations on the meaning of the Lord's Supper (these are excellent sermon material as well), 107 suggestions for hymns and special music, and a wealth of additional materials including illustrations, poetry, calls to worship, invocations, benedictions, Communion prayers, Scripture selections, etc.

When first I glanced through this new book and noticed several chapters concerned with the various prayers of the service, my first reaction was that of the typical hidebound Latter Day Saint: "We don't need these, we have our own Communion prayers, and beyond that we don't use 'canned' prayers." Upon reading these prayers and comparing them with the hundreds of pastoral prayers, invocations, and benedictions I have given and heard given over the years, I was forcibly impressed that this would be an excellent realm of priesthood study.

All in all, pastors could improve and beautify Communion services with the help of this fine book.

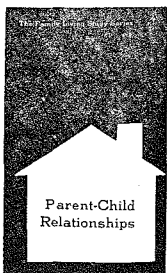
JAMES N. KEMP

PARENT-CHILD RELATIONSHIPS

By John and Marian Blumenschein

Written prior to their move to a medical-missionary experiment in Central America, this husband-wife team share the experiences of their family life and point out what other parents can and should expect in this relationship. Although they modestly claim little "authority" on the subject, their past training and experience make them ideal authors of a very interesting, informative, and inspirational study text for young adults.

50c



Bulletin Board

Michigan Upper Peninsula District Conference

The annual conference election of officers for the Michigan Upper Peninsula District will be held October 25 and 26 at Sault Ste Marie, Ontario. The conference will begin at 9:30 a.m. Saturday with a prayer service.

Pittsburgh District Conference

The fall conference of the Pittsburgh District will be held in the new church at DuBois, Pennsylvania, on November 9. The theme of the conference will be "Our Spiritual Heritage in the Pittsburgh District." The day's activities will include a fellowship service at 9:30 a.m., a sermon by Missionary Jack Curtis at 11:00; dinner at noon, and class sessions at 1:30.

D. R. Ross
District President

Books Wanted

Vivian Bryant, Box 8, East Wilton, Maine, would like to buy (or borrow if they are not for sale) four copies of *The Enduring Word* for use in church school. She wants to know the price and condition of the books before receiving them.

Notice to Members Attending San Francisco State College

R.L.D.S. students attending San Francisco State College are urged to contact Francis W. Kelley, 735 Third Avenue, San Francisco (telephone BA 1-2455).

REQUEST FOR PRAYERS

Mrs. Grace Headley, 3159 Third Avenue, Sacramento, California, requests prayers that "our home life may be more united in the cause of Christ."

ENGAGEMENTS

Negaard-Hurshman

Mr. and Mrs. David A. Hurshman of Anchorage, Alaska, announce the engagement of

their daughter, Lola Marie, to Nolan Darrell Negaard, son of Mr. Raymond Negaard of Hawthorne, California. Lola, a 1958 graduate of Graceland College, is now employed in Anchorage. Nolan is stationed with the Naval Seabees at Kodiak, Alaska. No date has been set for the wedding.

Morris-McKain

Mrs. Frank Rissler of Buckner, Missouri, announces the engagement of her daughter, Janice Mildred McKain, to Eldon Lane Morris, son of Mr. and Mrs. Eldon Morris of Independence, Missouri. Janice attended Graceland College in 1956-1957 and is now receptionist at the Auditorium. Lane, a graduate of the School of the Ozarks, is now attending a Railroad Communication School in Kansas City.

Adams-Barrows

Mr. and Mrs. Malcolm Barrows of Denver, Colorado, announce the engagement of their daughter, Lois Jeannine, to Jerald Adams, son of Mr. and Mrs. Dean Adams of Lee's Summit, Missouri. Lois is a student at Graceland. Jerald, a graduate of Graceland, is attending the University of Kansas.

WEDDINGS

Barrick-Asselstine

Mary Asselstine of Verona, Ontario, and Jack Barrick, son of Mr. and Mrs. Lee Barrick of Port Colborne, Ontario, were married October 11. Following a honeymoon in Florida, they will make their home in Kingston, Ontario, where the groom is claims manager for Merrit Insurance.

Cobb-Lomheim

Mary Patricia Lomheim, daughter of Mr. J. H. Lomheim, and Roy Douglas Cobb, son of Mr. and Mrs. Archibald Cobb, all of Calgary, Alberta, were married August 9 at the Reorganized Church at Calgary. Elder David Larmour officiated.

Waters-Anderson

Dorothy Christine Anderson, daughter of Mr. and Mrs. Paul C. Anderson of Silverhill, Alabama, and James Clifford Waters, son of Mr. and Mrs. Leon Waters of Robertsdale, Alabama, were married on September 9 at the home of the bride's parents, Elder Norman Cunningham officiating. They are residing in Pensacola, Florida.

McKelvie-Kosmack

Dorothy Joan Kosmack, daughter of Mr. and Mrs. Albert Kosmack of Barrie, Ontario, and Dennis Lacklan McKelvie, son of Mr. and Mrs. George McKelvie of New Liskeard, Ontario, were married August 30 in the Reorganized Church at Toronto, Ontario. Evangelist B. H. Hewitt officiated.

Doane-Megathlin

Mrs. Sylvia Megathlin of Brockton, Massachusetts, and Heman S. Doane of Pawtucket, Rhode Island, were married May 15 at the bride's home by Elder Leonard Chesworth, pastor of the Reorganized Church at Brockton. A collation was served at the home following the ceremony.

BIRTHS

Mr. and Mrs. William Jeffries of Point Marion, Pennsylvania, became the parents of a son, William, Jr., on May 4. He was blessed in June by Elders James L. Jeffries and James R. Biser. Mrs. Jeffries is the former Norma Lou Skidmore.

Mr. and Mrs. Earl Jeffries of Point Marion, Pennsylvania, became the parents of a son, Michael David, on September 18. Mrs. Jeffries is the former Mary Elizabeth Miller.

Elder and Mrs. Donald T. Inouye of Jacksonville, Florida, became the parents of a daughter, Norry Lois Healani, on July 29. She was blessed on September 7 by Elders Marvin Jeschke and Norry J. Lessard. Mrs. Inouye is the former Martha W. Whitford.

Mr. and Mrs. Dale P. Bacon of Seattle, Washington, became the parents of a daughter, Teresa Gayle, on July 22 at Doctors' Hospital. Mrs. Bacon is the former Marian Lewis of Ontario, California.

Mr. and Mrs. Frank C. Woodson of Long Beach, California, became the parents of a son, Mark Everett, on July 5. He was blessed on August 17 by Elder Paul Sturtevant and High Priest Guy M. Smith. Mrs. Woodson is the former Jean Niles. Both parents are graduates of Graceland College, class of '54.

Mr. and Mrs. Clair Eugene Austin, Sr., of Independence, Missouri, and San Antonio, Texas, became the parents of a daughter, Nina Renee, on March 6. She was blessed on September 7 by Elders Rouss Eastham and Charles R. Eastham at the Rockwood Reorganized Church in San Antonio. Mrs. Austin is the former Madge Gravenmier.

Mr. and Mrs. Warren L. Wheeler of San Antonio, Texas, became the parents of a son, Robert Leon, on April 1. He was blessed June 1 by Elders Charles R. Eastham and Jack Heddal. Mrs. Wheeler is the former Dorine Allsup.

Mr. and Mrs. Jerry O. Gregg of Houghton, Michigan, became the parents of a daughter, Janice Dawn, on June 10. She was blessed on September 7 at Shabbona, Michigan, by her maternal grandfather, Elder Chester Bartlett, and paternal grandfather, Elder Howard Gregg. Both parents are 1956 graduates of Graceland. Mr. Gregg is now a senior at Michigan College of Mining and Technology. Mrs. Gregg is the former Elaine Bartlett of Midland, Michigan.

Mr. and Mrs. Norman Canaday of Venita, Oregon, became the parents of a son, Kevin Norman, on April 3. He was blessed on August 24 by Seventy Don Landon and Elder Ephraim Barnhart.

Mr. and Mrs. Leo Canaday of Springfield, Oregon, became the parents of a son, Craig Ray, on July 27. He was blessed on August 24 by his grandfather, Elder Ephraim Barnhart, and Elder Wendell Fullerton. Mrs. Canaday is the former Joyce Barnhart.

Elder and Mrs. Herbert M. Scott of Independence, Missouri, announce the birth of a son, Christopher Morgan, born September 11 at the Sanitarium. Elder Scott is assistant pastor of Stone Church.

DEATHS

ARNOLD.—W. Scott, was born September 24, 1881, at Perry, Michigan, and died September 5, 1958, at Tacoma, Washington. He was married on July 29, 1902, to Sadie Carson, who survives him; in 1952 they celebrated their golden wedding anniversary at their home in Puyallup. He had been a member of the Reorganized Church since 1918.

Succession in Presidency and Authority

This timely message by Russell Ralston is presented to the church through Herald House, and was published early in 1958. It deals thoroughly with the problems and principles involved in the verification of the authority of the priesthood orders of the Reorganized Church and the church in Utah.

25c



Besides his wife he leaves a daughter, Mrs. John Russell; a brother, George Arnold; two grandchildren; and one great-grandchild, all of Tacoma. Funeral services were conducted by High Priest Ray Sowers at the Mountain View Chapel in Tacoma.

THOMPSON.—Robert J., was born February 22, 1875, in Easthampton, Massachusetts, and died August 15, 1958, at San Jose, California, where he had resided since his retirement in 1947. For many years he lived in Denver, Colorado. He had been a member of the Reorganized Church since June 16, 1944, and since August 22, 1954, had held the office of teacher.

He is survived by his wife, Ellen M., and two sisters: Mrs. Margaret Dibble and Mrs. Bertha Black, both of Denver. Funeral services were held at the Dowdle Mortuary in San Jose, Elder Lewis H. Adams officiating. Burial was in the Oak Hill Cemetery.

MILLS.—George Hubert, was born December 19, 1905, at Independence, Missouri, and died July 9, 1958, at the Independence Sanitarium after a long illness. On November 25, 1936, he was married to Ruth Tignor; three children were born to them. He was baptized into the Reorganized Church in his youth, called to be a deacon on February 10, 1935, a priest on October 20, 1940, and an elder on December 5, 1943. For fifteen years he served as bishop's agent in the Liberty Street congregation.

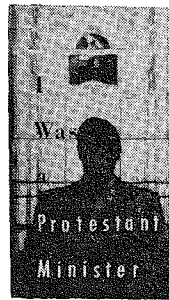
He leaves his wife; two daughters: Sharon E. and Kathleen E.; a son, Andrew C.; his parents, Mr. and Mrs. Charles A. Mills of Independence; two brothers: Stanley and William of Independence; and two sisters: Mrs. Margret Miller of Estes Park, Colorado, and Mrs. Dorothy Fowler of Springfield, Illinois. Funeral services were conducted by Elders Hubert Case and Oscar Case at the Speaks Chapel in Independence. Burial was in Woodlawn Cemetery, Independence.

VANSKIKE.—John P., was born October 21, 1883, at Excello, Missouri, and died (date not given) at Woodland Hospital in Moberly, Missouri. On June 24, 1906, he was married to Grace Alma Linn, who survives him. Three children were born to them; two preceded him in death—Mary Lois dying in infancy and Marjorie Haseltine in 1952. He was a member of the Reorganized Church and served as pastor of the branch at Bevier, Missouri, until 1955 when his health failed.

Besides his wife he leaves a daughter, Mrs. Anna Lynn Hatton of St. Louis, Missouri; a brother, James P. Vanskike of Moberly; a half-sister, Mrs. Edith Leathers of College Mound, Missouri; and one grandchild. Funeral services were held at the Reorganized Church in Bevier, Elders William T. Guthrie and Roy Thomas officiating. Burial was in Oakwood Cemetery, Macon, Missouri.

Tract Review

*I Was a
Protestant
Minister*



Here is the thrilling experience of a man who, through a casual contact with the Book of Mormon, turned from the ministry of a prominent Protestant church and became a zealous layman of the Reorganized Latter Day Saint Church. (Since that time he has been ordained an elder and serves the church locally in Oklahoma.)

Charles Caywood, Sr., spent many years in his search for truth. In his account of the experience, he combines the historical events with the philosophical reasonings that went on in his mind. He humbly presents his reasons for the change he made in religious affiliation and presents his belief why he feels the need for every person to open his heart to the leadings of the Spirit of God.

Some of the topic heads in the tract indicate the contents: My Years of Uncertainty, I Began to Study, Man Did Not Convert Me, I Discovered New Scripture, Are Thy Inspired Writings, I Met Church Leaders, I Continued My Search, I Received Assurance. One section of his tract emphasizes "You Need an Experience." In it he states his recognition of the value of one man's testimony to another, but he feels his own experience "can hardly suffice" for another person's. He comments, "It is evident that God intends for us to acquire most of our knowledge through our own experiences."

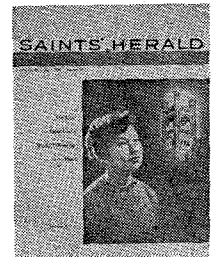
The second printing of this tract is a handy pocket-size edition with a colorful cover. The single copy price is ten cents. Quantity purchases reduce unit price to as much as one half.

The ministry of good reading may be had in your home, through your subscription to *Daily Bread*, the *Saints' Herald* or both.



**Daily
Bread**

Daily Bread is a bimonthly compilation of daily devotional readings, Scriptures, and hymns for family and individual worship.



**Saints'
Herald**

Saints' Herald is a weekly magazine published by the church which contains features, columns, official news from the Auditorium offices, and news of the Saints all over the world.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSC	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KGMB	590	Sunday, 4:45 p.m.
HAWAII, Honolulu	KHBC	970	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 a.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
ILLINOIS, Moline	WQUA (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KPAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 10:45 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

Saints' Herald	\$4.00
Canada	\$4.25
elsewhere	\$5.00
Daily Bread	\$1.50
Canada	\$1.65
elsewhere	\$1.85
Combination offer to one address	\$5.00
Canada	\$5.40
elsewhere	\$6.35

Box 477
Independence
Missouri

Box 382
Guelph, Ontario
Canada



And Finally...

"DON'T APOLOGIZE, I'M YOUR COUSIN"

A word of chastisement had been given a youngster by his older sister for slamming the basement door. Whereupon another boy said, "He didn't do it. I did." An apology from the scolding party was forthcoming, but Bill hastily replied, "Don't apologize, I'm your cousin." What a positive Christian attitude for Latter Day Saints to develop . . . rather than wanting or expecting retribution when their feelings have been hurt or they have been wronged, to be able to say kindly and with love, "Don't apologize. I'm your brother—or sister—in the gospel."

Carlee Wilson

FREEDOM MUST BE PAID FOR

Everybody wants freedom but too few wish to live up to the responsibilities which accompany it. One staunch nationalist in Africa wrote us that his people rejoiced in the theory of their new freedom but shied away from the obligations which self-government requires if it is to endure.

"Our plight is worsened," he stated, "by the fact that we now have no Caesar to appeal to, and many ignorant of the fact that

the remedy lies in our own hands have given up in despair."

God wishes all people to live in freedom. But he does not impose it on any of us. Each of us must show that he or she really wants it by shouldering the individual share of responsibility needed to maintain it.

"The Christophers," October, 1958

KNOCKER?

Have you ever noticed that most knocking is done by folks who don't know how to ring the bell?

—Ray-O-Lite.

COMPARISON

True humility is possible only for the greatly successful. The tallest mountains know how far they are from the stars.

—Paul Eldridge

STRICTLY PERSONAL

Some people are at war with their fellow men, in trouble with the world, and out of harmony within themselves because of one or more wrong ideas. Many a sinner is one who, with the right idea, could be a saint. Many a failure is one who, with the right idea, could be a success. Many an enemy is one who, with the right idea, could be a friend.

This emphasizes the importance of our reading, our thinking, and our understanding. If

you deposit a thousand dollars to a man's credit at the bank, you may give him some temporary benefit but do him no permanent good. Give him a true thought, and it will serve him all the rest of his life.

The resources, the growth, and the changes of mind and spirit are most important for our eternal welfare.—L. J. L.

SOMETHING OF VALUE

Ancestor worship may not only lead young people to search amid their heritage for the lasting values, but may tend to make older people prove their virtues by today's deeds.

Selected

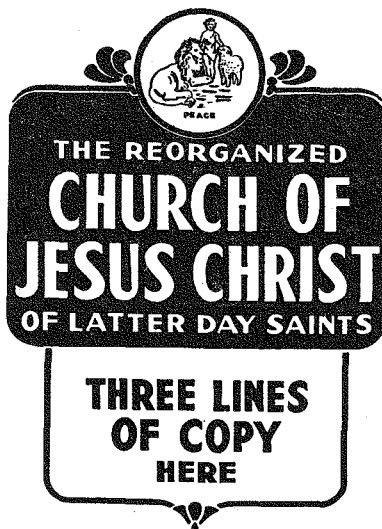
J C STUART
544 MAITLAND ST
LONDON ONT CAN

H APP

ROAD SIGNS

The ideal way to direct visitors to your church. These large bright blue and yellow road signs have been specifically designed to be a uniform and familiar way to locate our church buildings.

It measures 23 by 31 inches and is made from heavy steel, and is punched with holes for easy erecting. Shipped express collect from Coschocton, Ohio.



Quantity	Not Imprinted	Price
1		\$4.25 each
2		4.00 each
3		3.85 each
4		3.70 each
5		3.55 each
6		3.40 each
Quantity	Imprinted (same information)	Price
1		\$8.00 each
2		6.75 each
3		5.75 each
4		5.25 each
5		4.75 each
6		4.50 each



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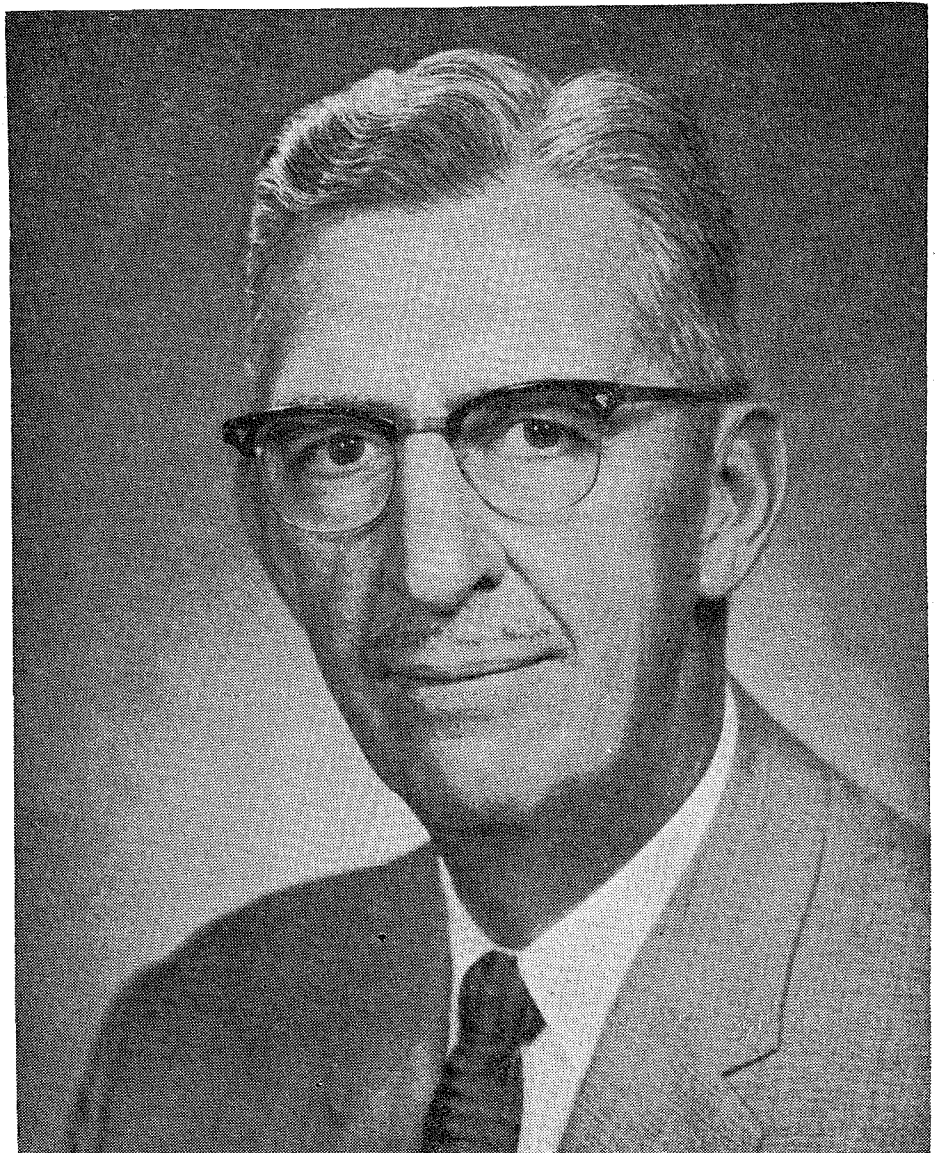
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SAINTS' HERALD

Volume 105 / October 20, 1958 / Number 42

The
Fifth
President
of the
Church



A Leo Stern Photo

Document on Successor

Independence, Missouri
May 28, 1952

*To the church and to the
Council of Twelve Apostles:*

As I am about to go overseas and realize the usual hazards of travel, and ever conscious of the uncertainties of life and the certainty of death, and in order that my demise, whether soon or longer postponed, may not cause confusion, I hereby declare that in the event of my death, whenever it shall occur, my brother, William Wallace Smith, should be selected to succeed me as president of the high priesthood of the church, this having been manifested to me by the Lord at the time he was chosen and set apart as an apostle and again when he was called to be a counselor and member of the Quorum of the First Presidency, at the General Conference of 1950.

I feel at liberty to make this appointment at this time because he has become better acquainted with the members since he was called in 1947 and has proved himself to the body.

This action is taken by me pursuant to the authority vested in me by the terms of Section 43 of the book of Doctrine and Covenants, in connection with other references in the law, notably paragraph 8 of Section 127, all as interpreted by my father, the late President Joseph Smith, in the *Saints' Herald* of March 12, 1912, and all of which I believe is in complete harmony with precedents established by the church in General Conferences of 1860, 1915, and 1946.

(Signed) ISRAEL A. SMITH

Witnessed this 28th day of May,
1952, by:

F. HENRY EDWARDS
G. LESLIE DELAPP

President W. Wallace Smith's Statement to the Conference

This is a moment to which I have looked forward since I was informed of the contents of the document left by the late President Israel A. Smith to be delivered to the President of the Council of Twelve and to the church by the custodian of the document, Elder F. Henry Edwards. After the subsidence of the first cruel impact of the tragic accident that took President Israel's life I realized that soon or late, if your action was favorable, I would stand before you to accept or reject the onerous task of representing God to his people as the President of the High Priesthood and President of the Church.

Certainly something like this doesn't happen in the twinkling of an eye. I am convinced that there has been some degree of preparation going on continuously during most of my life. Like my father before me, I have been at times more largely involved in secular interests than in those of the church. There is, however, no question in my mind but that the loving, tender mercy of my heavenly Father has been a mantle of protection over me many times during that period. My life has been spared. I have wondered sometimes to what end. There must be and is some higher Power guiding the destiny of man, and it is to this Power that I look at this moment for the strength which is necessary to sustain me in my high resolves. Modesty forbids, at this or any other jun-

ture, that I should indulge any presumption in this regard. Neither do I apologize for any willingness on my part to be governed in my acceptance of this responsibility by the knowledge of the fact.

My acceptance in the councils of the church by my brethren and by you has been a comforting matter to me. I pray that neither they nor you shall ever have reason to regret the placing of that confidence or the giving of your support.

It is by no means born of a sense of obligation to do so that I thank you for your vote of confidence in me; for I feel very humble and quite inadequate indeed in myself to carry out the tremendous tasks that face us jointly. I will need and sincerely solicit the support of each of you separately and of all of you collectively that together, with the help of our heavenly Father, we may so serve that the church may fulfill its destiny and the divine will be accomplished.

Unity in the body of the church, as well as in the quorums and councils, has been sought, and is a highly desirable condition to promote. I pledge my powers of body and mind to continue to foster the unity that was achieved under the kindly leadership of my brother, the late President Israel A. Smith. With the able help of proved assistants in the Council of the Twelve, the High Priests' Quorum, the expanding quorums of Seventies, the missionary elders and others, the missionary work moves forward. My brethren of the Bishopric, strong in their advocacy of sound policies of administration in the financial affairs of the

church, give me reason to believe we will continue to make progress in this direction. I recognize no need to refrain from asking, nor any reason not to expect, the high level of participation that we have been receiving from the growing numbers of earnest, consecrated members. I will try to merit this support which I trust will be freely given.

Inasmuch as it may be considered by some as presumptuous for me to come to you at this moment with a detailed statement of policy for church administration, I have tried to avoid indiscretions. Yet I have been pressed by a heavy responsibility to consider the urgent needs of the church, and I have had to set aside a feeling of caution because time is precious and our people must be served expeditiously. At least one, if not two, of my predecessors anticipated the responsibility to come. My father, in his acceptance of a similar position almost one hundred years ago, said:

"I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals. I propose that all shall be dealt with in mercy."

I cannot find it in my heart to do less.

In my own life I have seen the divine wisdom behind the institution of the ordinance of marriage. The covenant relationship entered into in such a state envisions a sharing relationship. I am particularly happy this afternoon to recognize the part my wife has played in our coming to this moment.

She has stood by me in times of discouragement and trial—not unquestioningly but helpfully. There is no attempt on my part to minimize the influence she has had in my life. I gratefully acknowledge her help, and have her assurance that we will walk together in any new responsibility which may come to us.

Although I was a lad of tender years when I stood at the foot of the bed of my father in his last hours on earth, I recall quite distinctly his concern for the welfare of the church and the growth of its mission in the world. This has not lessened in me through the years, but rather it has been heightened by a growing realization of the fact that none of us are equal to this task in our own strength, but by standing together with each other and with God we can do all things that are possible. My prayers in the name of the Master are for the welfare of his church and the members of it. May this General Conference be a success and His work prosper.

Document on Changes in Quorums

To the Elders of the Church and the General Conference

While working at my desk in the Auditorium during the day on Thursday, August 21, 1958, I had given sustained consideration to the many needs confronting the church. Consequently these things weighed heavily on my heart and mind. Later at home I had made them a matter of prayer and while I had come to some conclusions, I was not sure they were the right ones. Weary, I decided the best remedy was to rest—sleep if I could—and then go on from there. Having retired somewhat earlier than is my custom and due to the fatigue of a heavy day's schedule at the office, I dropped to sleep almost immediately.

I had been asleep for several hours when I awoke. It was dark in my room so I was aware that it was not time to arise. Ordinarily when something like this happens I can go back to sleep without a great deal of trouble. On this occasion I could not, because the problems confronting me began to pass in review before my mind.

In this experience none of my questions seemed to have satisfactory answers. Since I could not go back to sleep and my mind was active and my soul disturbed by a realization of the enormity of the task before me, I decided to again make it a subject of prayer. Consequently I presented myself to the Lord and once more propounded the questions to which I was seeking answers.

Instead of a solution to my queries unfolding as I had hoped, there appeared before me, in bas-relief, an image of the face of the Master. This was not close to me; it appeared indistinct as if it were afar off. No words were spoken but I was made to know that while my prayers had been heard the answers which I sought would not yet be given me. I realized there was still a way for me to go before I would be close enough to hear the words spoken by the Lord for the guidance of his church. Despite the distance and indistinctness of the vision I was made to know that the need is great, the answers are prepared, the servants of God are available, the maturing process is going forward, but it is yet a little while until we shall be ready

for the Lord to reveal his mind and will as fully as we need.

Since it became apparent that the burden of its prophetic leadership would be mine, I have given additional prayerful consideration to the needs of the church, and have sought earnestly for light with such powers of mind and body as are at my command. As a result of this, and other experiences which I deem inspirational, I bring this word to the Saints as being the mind and will of God unto his people.

It is now almost seven weeks since the initial experience took place. As I write these things are confirmed unto me.

TO THE CHURCH

I have taken unto myself my own. It was wisdom that my servant Israel A. Smith be released from his onerous duties. He has found his reward with the faithful.

It is my will that F. Henry Edwards be sustained as a counselor to the President of the High Priesthood and the Church, and as a member of the quorum of the First Presidency. He is called to this office by reason of his preparation through long years of faithful service and should be ordained for the strength and support he can give to his associates and in the councils of my church.

To fill the other vacancy in the quorum of the First Presidency Maurice L. Draper is called from among his brethren. His apostleship is extended in presidency as he takes his place as a counselor to the President of the Church and a member of the quorum of the First Presidency.

Due to the infirmities of the flesh, my beloved and faithful servant Elbert A. Smith has responded to the direction of the Spirit in resigning his office as Presiding Patriarch of the church.

To fill this position in my church Roy A. Cheville is called and should be chosen and set apart to this high and holy office, and be given the responsibility of presiding over the brethren of the patriarchal order as Presiding Patriarch. This is in harmony with my instructions to the Saints at an early date.

The wisdom of changes in the Council of Twelve was a continuing question in the mind of my servant who has gone to

his reward. It is a continuing grave concern of the one whom I have designated to lead you as his successor and, while I am not yet ready to reveal all that shall be, the following changes should be made.

Few in my church have served as long and as faithfully as my servant, Paul M. Hanson. He is honorably released from his responsibilities as a member of the Council of Twelve, but is free to labor as a member of the High Priesthood wherever and whenever the opportunity is present and his strength will permit. Likewise my servants, Daniel T. Williams and Edmund J. Gleazer, who have also served in the councils of the church over a long period and with evident distinction, are honorably released from their responsibilities in the Council of Twelve.

While there is but one office in the patriarchal order, there are multiple functions. All my servants who have been called to this office will not be equally proficient in each of the separate functions. My servant Daniel T. Williams has ability to counsel, advise, and give blessings. If faithful, my servant Edmund J. Gleazer will be especially blessed in the ministry of the preached word while he maintains his health and vigor. These, my sons, are now called to be patriarchs and should be ordained pursuant to and in harmony with my will revealed through the spirit of wisdom. This should be done as soon as practicable in order that not one jot or tittle of their ministerial effectiveness be lost to me.

In harmony with my will now revealed to you, Charles D. Neff and Clifford A. Cole should be ordained Apostles and take their places in the Council of Twelve along with their brethren whose duty it is to spread the gospel into all the world as especial witnesses.

It is my will that the day shall soon come when the provisions within the law may be sufficiently understood to enable the bonds of indecision to be loosed and the fulfillment of my purposes to be accomplished.

There are others of my priesthood who are called to the Apostleship who, if faithful, will find their places in due course. Though it is desirable for the Quorums to be filled it is not expedient that it shall be done at this time. As I have made known to my servant, the time is yet a little while until all shall be made clear. Amen.

Your servant in Christ,
W. WALLACE SMITH

INDEPENDENCE, MISSOURI
October 8, 1958

Official

W. Wallace Smith Ordained

Monday evening, in a service of dignity and before a packed Conference Chamber of nearly 7,000, W. Wallace Smith was ordained the fifth president of the church.

President Smith was ordained under the hands of Apostles Paul M. Hanson and D. T. Williams, Bishop G. Leslie DeLapp, and High Priest (quorum president) Ward A. Hougas. Apostle Hanson was the spokesman.

Other members of the Council of Twelve apostles participated in the service. Apostle Charles R. Hield was in charge of the service, and Apostles Percy E. Farrow and Donald O. Chesworth offered the invocation and benediction. Apostle Donald V. Lents read the Scripture, after which Apostle E. J. Gleazer presented the "charge to the people and the priesthood."

Brother Wallace, who had been seated in the audience early in the service, was escorted to the rostrum by Apostles Arthur A. Oakman, Roscoe E. Davey, Maurice L. Draper, and Reed M. Holmes. Apostle D. Blair Jensen read the charge from the Council of Twelve to the incoming president.

Ordination Service for New Leading Officers

Wednesday night, in the Conference Chamber, the ordinations provided for by the afternoon business session were consummated.

Under the hands of Apostles Arthur A. Oakman and Charles R. Hield, assisted by Bishop G. Leslie DeLapp and High Priest Quorum President Ward A. Hougas, the two counselors to the President were ordained. Brother F. Henry Edwards has served as a counselor in the First Presidency for the past twelve years. Brother Maurice L. Draper has served in the Council of Twelve since 1947.

The new Presiding Patriarch, Roy A. Cheville, was ordained by President W. Wallace Smith, assisted by Apostles D. O. Chesworth and D. V. Lents. Dr.

Cheville has served many years as religious life director at Graceland College.

Elders Charles D. Neff and Clifford Cole were ordained apostles under the hands of Apostles D. Blair Jensen and Roscoe E. Davey, assisted by Apostles P. E. Farrow and R. M. Holmes. Brother Neff has been serving as assistant to the First Presidency prior to this ordination, and Brother Cole has been Director of Religious Education for the General Church.

In the same service, Brethren E. J. Gleazer and D. T. Williams, released from the Council of Twelve under the document approved at the afternoon business session, were ordained to the Order of Evangelists. President Edwards and Draper, assisted by Apostles Farrow and Holmes were spokesmen at the ordinations.

Special music for the service was provided by the Central Missouri Stake Choir, directed by Metta Anderson.

On Sunday afternoon, two other leading officers were ordained. Apostle Charles R. Hield was ordained president of the Council of Twelve; and High Priest Garland E. Tickemyer was ordained president of the Quorum of High Priests, to replace Ward A. Hougas, resigned.

Research for Missions Abroad

The Committee for Research on Missions Abroad has been ably assisted by Elder Donald D. Landon in the gathering of helpful data for the use of the Council of Twelve and the Joint Council in developing our world evangelism program. Brother Landon's data has been selected from sources relating to nations, groups, and people around the world. Included is information about our own existing missions, policies and procedures of evangelical denominations in missions everywhere, and economic, political, and cultural data about areas which will be of concern to us in the further expansion of our world evangelism ministry.

The committee is pleased with the work of Brother and Sister Kiskey Sekine in Japan. They have been em-

ployed by the church to prepare literature for publication in Japan. They have translated ten tracts.

Two of these, "Hear Our Story" and "What Is Christ's Church?" have been printed, and supplies are available in Japan, Hawaii, and in the office of the Council of Twelve. Others are being printed as they are edited and corrected.

In addition to their work on translations, Brother and Sister Sekine are holding regular meetings with twenty to twenty-five children and a number of adults. One of their friends, Yoshiyasu Yoshida, is at Graceland this year, his first contact with Christianity being through our group activities in Japan.

The Joint Council has acted to continue the employment of Brother Kiskey Sekine as during the past Conference period.

It is the intention of the Joint Council to continue its research studies, and to make decisions from time to time which will increasingly meet the challenges of our world-wide evangelistic responsibility. Many factors are involved, and action must be bold and vigorous, but well conceived and wisely planned. Our needs include more financial resources, linguists, a growing body of trained ministerial personnel, and the faithful devotion of the Saints which makes these resources available.

D. B. JENSEN
M. L. DRAPER
D. O. CHESWORTH
F. HENRY EDWARDS
G. L. DELAPP

Superannuations

The Conference granted the honor of superannuation to five of its long-time appointees. A tribute was given to each, sketching briefly his contribution in office, and a gold lapel pin with a small diamond set was then placed on the lapel of each by President Smith, while the wives present of these men received corsages which were pinned on by Sister W. Wallace Smith. Those honored were John W. Blackmore, John R. Grice, J. Charles May, Myron A. McConley, and Arthur E. Stoff.

The Saints' Herald

Vol. 105 October 20, 1958 No. 42

EDITORS: *The First Presidency*: F. Henry Edwards, W. Wallace Smith; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Edi-

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The Truth Shall Make You Free

By Arnold A. Spiller

LIFE IS SACRED and holy, whether it be a fungus growth or a giant redwood tree, a mouse or a milk cow; whether it provides sustenance to man or the necessary obstacles and temptations which he must overcome to develop. All such life is "born of water," and must have a continuous supply of it to remain alive.

The divinely created common grass seed suddenly becomes dissatisfied with things as they are, once it is "baptized of water." It is thus given strength to burst its "limes" or shell that it may reach heavenward for solar rays and earthward for water and mineral sustenance, continually overcoming other obstacles such as clods or stones as it reaches farther into the earth for its water and minerals and higher into the air for vital rays. Once it is alive it must either continue to grow or rot. Never again can it remain the same.

After the seed has developed into a tuft of grass, given birth to other seed for procreation and grown into a plant of beauty and fragrance, suddenly a cow from the higher plane of life devours it. The role of the tuft of grass is not one of inevitable doom, however, because it makes a definite contribution to the animal kingdom which cannot only smell, taste, hear, and feel, but actually see in a vast new realm of glorious, majestic beauty. The animal then benefits man who is given dominion over the earth, and man adds to the glory of God through the development of love and intelligence.

Struggle and Growth

The divinely planned struggle for existence begins in all life, including man, even before birth as it first begins to stir in its mother's womb or within the shell of an egg. As it daily gains strength from exercise it finally grows strong enough to exert its way into physical existence. If the mother should interfere in any way or break the shell of her eggs, regardless of good intentions, she would be hurting instead of helping her young. Life is, and should be, a struggle from its very beginning, for this is the only way such life can grow stronger. When the mother steps aside with her sustenance and protection, her offspring quickly uses all its own senses and physical strength to satisfy the desires divinely planted within it to stay alive and procreate. Life is a continuous struggle, and death is inevitable whether it be natural from old age or caused by man who destroys it. Regardless of how any animal dies, it makes a definite contribution to mankind, who was given dominion over it by directly providing sustenance to him or indirectly by adding fertility to the soil which grows his fruit and vegetables as well as the beautiful flowers adorning his table. Even the life of millions of years ago made a contribution to man by supplying fuel for present day power.

Man is blessed of God as he partakes of and wisely utilizes the produce of the earth. He is also further blessed of God as he reaches up into a much higher realm which is not limited to his physical senses (which the animal also possesses) because he can visualize things which he cannot yet see and also can think or reason, even working out difficult mathematical problems or composing complicated symphonies or oratorios. Parallel to this, however, man must develop a love for God and his fellow men—even his enemies—to safeguard such powers entrusted to him from a much higher level of love and intellect. Job wrote, "But there is a spirit in man: and the inspiration of the Almighty giveth him *understanding*" (Job 32: 8).

Born of the Spirit

Although man's use of his physical senses does not measure up to that of the animal level, he may develop an intellect (safeguarded by love) whereby he can more fully comprehend what he does receive. He can also enter new fields of endeavor in searching out the glories of God through his creative thinking. When man becomes aware of his higher level and a far greater power than his own, which is forever pulling him upward if he is willing to respond, the change in his life is called in biblical language "being born of the spirit." Just as all life in the sea, the earth, and the air as well as man's physical birth is born of the water so is man's life of love and intelligence born of the spirit.

As hunger and sexual desires were planted in all life for it to live and procreate, so there was planted within man a desire to grow in love and intelligence. Throughout history, man has asked the question, "What is man that thou art mindful of him?" In our present scientific age man also asks, "Why?" With these two questions in mind, when man first begins to explore the unknown he is so amazed and enthralled at the immensity of it and the comparative insignificance of the known, he is tempted to go no further and spend his life worshipping the mysteries of the unknown.

The Symbol and the Symbolized

Man was taught to pray that he might learn to think. While the first impulse of man at prayer (once this contact is made) is worship and adoration, it should not remain there. God, the Father of it all, is perfect and therefore could not be influenced to show favoritism to those who pray first, longest, or loudest. Nevertheless, this first step is essential for man to be worthy to receive the glory of God through the develop-

ment of his own love and intelligence. Just as there must first be an exhalation sufficient to create the vacuum necessary for an inhalation of our lungs, so must there be an exhalation to God before there can be an inhalation of his glory. Man's spiritual birth, which does not take place at his physical birth, may come at any time when he is prepared to receive it.

The rite of the "laying on of hands" is symbolic of the reception of this Holy Spirit by man. This ritual may be made a beautiful ceremony, impressive to all those in attendance as well as to the ones upon whom it is administered. However, never must we make the mistake of so elevating the symbolism and those officiating in it that we crowd out that of which it is symbolical. The ordinance of marriage can be administered only by those having authority to do so. But such authority does not assure the success of such a marriage.

Life from Death

When man attempts to limit God to words he immediately bogs down in semantics. Whether He be called "Deity," "I Am," "Jehovah," "God," "All," or "Our Father which art in heaven" is secondary to man's feeling and response toward such power. When any church attempts to limit this power to its own membership or priesthood, it is doomed to failure. Although man's physical senses are important in revealing evidence of such a superior power, never should man attempt to limit God to them. Once man has become aware of such a force or power, it must then be transferred to his intellect and ability to love. His physical senses should continue to testify of it, always sending to his intellect and love greater manifestations of its glory and power.

These two accumulations of force or power continue into the next phase of his eternal existence when his physical body must be left behind by death, just as a tuft of grass is devoured by a cow or as the plant leaves the husk of a seed behind as it responds to a power greater than its own. Parallels are found in the acorn which dies that a mighty oak tree might be born, or a tomato seed which must die before the tomato stalk with its green foliage and fruit can be born. Man continually attempts to stuff the tomato plant with all its foliage and fruit back into the tiny tomato seed or the giant oak tree back into the acorn that he might be able to see it at his present level of intelligence instead of "growing up" that he might comprehend it at a higher level.

Every season the wheat farmer sows millions of seeds whose death and resurrection are essential to his own success as well as the very existence of humanity. The farmer does not mourn the loss of his dead seed. Neither should he spend time praising the resurrection of his seed which could be spent in destroying weeds and grass which would intrude. He must also cultivate his resurrected plants and perform the many other duties relative to good farming. Is not man with his added ability to love and learn more important than the wheat seed?

Folklore has always been and still is a valuable source of supply for the inspiration of thought essential to the aesthetic rapture of music and painting. To capture the glory of the colorful fall harvest and blossoming of spring has long been the ambition of writers, painters, and musicians. Traditional folk dances associated with the fall harvest, spring planting, and blossoming of spring have also been subjects of celebration for ages. However, do the size, quality, or number of such paintings, music, poetry, or celebrations contribute in any way to the value or quantity of the harvest?

**Arnold A.
Spiller**



Philosophy of the Ancients

Primitive man worshiped the sun. The Mayans of Central America through a long period of observation of the sun had perfected a calendar long before our present system of measuring time received its final touches late in the sixteenth century. The Incas of Peru believed in a God called "Pachacama" who gave life to the world, but they had never known or seen him. For this reason they built no temples and offered no sacrifices to him but worshiped him in their thinking and doing. Their creed states:

Pachacama has given life to the sun. The sun is his highest creature. He is a visible god, the god for man. Only through the sun can man adore Pachacama. For the sun gives to man warmth and light, and nourishes the corn and the llama. He is man's wisdom and health. The world is hard like the Andes; and no eye can look beyond the sun. But the sun comes near and is warm, and no eye can see without him. Therefore, men must worship the sun, build temples to him, offer him sacrifice, fashion their arts and laws after his regular ways. And we—the Inca—who have come to spread the ways of the sun are his children. Here among men, we are in relation to the sun as the sun is in relation to Pachacama.

Other mystic religions of the past have made the sun the center of their ceremonies. Many have made blood offerings, much of it even human blood, to appease their sun gods. The total of all such worship and offerings has never yet made either the earth or the sun alter their courses to the slightest degree as a result of them.

The Fallacy of "Blood Atonement"

Even our present day religions bog down in traditions of the past as we go farther and farther into our scientific age at a faster rate of speed. Many insist on maintaining their stone-age religions, though they admit they cannot understand them. The greatest offender is so-called Christianity which would exchange the blood of Jesus on the cross for the sins of the world. This follows a traditional pattern as far as one goes back into history. Adam practiced the ceremony of burnt offerings. Ever since, offerings have been made in an effort to worship God and to offset the sins of man, but if all such offerings were combined in one great offering with all its accompanying ritual not one sin would have been removed from any man until there was first a repentance and a change of life made on the part of the individual.

Christianity with an eye for economy in one way at least would combine all the sins of men and all burnt offerings in one great sacrifice—that of Jesus. As crime rises and morals drop, Christianity drops its war against sin to legalize it. The rate of remarriage following divorce, which often is a method of legalizing adultery, is highest among the so-called Christian nations. A saying heard frequently during World War II was "All the Christian nations are at war, and all the
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pagans are at peace." So-called Holy Wars have been fought in the past by Christian against Moslem nations.

Opera with its simple plot of a hero, heroine, and a villain who is often slain in the struggle has contributed much to the musical world. It is also an example for good, because right prevails against wrong. In the day of silent movies a hero rode over the hill on a beautiful horse at a high rate of speed to rescue the passengers of the stagecoach and the valuable mail pouch with a beautiful heroine thrown in for the sake of romance. Some Christians, however, stupidly attempt to make the death of their hero, Jesus Christ, a substitute for their own wickedness with a blank check for future sins when certain rituals are carried out in the church and with a monetary offering. It is amazing that such beautiful music as Handel's *Messiah* could evolve from such an unreasonable plot.

Many interpreters of the Bible preach that Christ did it all. Paul told the Corinthian saints that the message he brought was "Christ and him crucified" (I Corinthians 2: 2), but Jesus said in Matthew 6: 38, "Seek ye first to build up the kingdom of God, and to establish his righteousness." Isaiah's prophecies of one who "was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him . . . his soul was an offering for sin . . . he shall bear our iniquities" (Isaiah 53) applied to Christ but omitted the basic teachings of Jesus to love and learn. Isaiah does not say that man shall not suffer for his own sins.

John declared in I John 1: 7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," but Jesus said in John 18: 37, "To this end was I born, and for this cause came I into the world, that I should *bear witness unto the truth.*"

Ignorance and Sin

An example which could apply to present day Christianity may be found in a book entitled *The Conquest of Mexico* by William H. Prescott. The Indian chief, named Hatuey, having fled originally from St. Domingo to escape the oppression of its invaders (the Spanish), made a desperate resistance for which he was condemned by Velasquez to be burned alive. It was he who made that memorable reply, more eloquent than a volume of invective. When urged at the stake to embrace Christianity that his soul might find admission into heaven, he inquired if the white men would go there. On being answered in the affirmative, he exclaimed, "Then I will not be a Christian; for I would not go again to a place where I must find men so cruel."

When Galileo saw the solar system and would tell it to the world, he was confronted with seven prelates of the Roman church, all robed in scarlet, who made him kneel and renounce his theories and declare that the world did not move.

In some aspects sin is ignorance. We are told in the Scriptures that the glory of God is intelligence. Jesus taught truth—not a substitution for it—and said, "*The truth shall make you free.*" He taught eternal truths which could free man from sin by its application rather than making his death a substitute for it.

History supplies a parallel to the wickedness of the Christian Era and its futile attempt to offset instead of correct sin by the crucifixion of Jesus with the wickedness among the people in Abraham's day when a guilty feeling of sin touched them they attempted to offset it by claiming that the righteous Abel was slain for their sins. "And have said that the blood of the righteous Abel was shed for sins; and have not known wherein they are accountable before me" (Genesis 17: 7).

While economizing on one Christ, instead of many gods, for all the sins of man so long as certain rituals are performed by a clergy who is supposed to officiate in his stead, man splurges in the erection of churches, temples, and cathedrals all over the world. This rivalry among various religions has resulted in the most beautiful but extravagant architectural achievements of man. Such temples, mosques, and cathedrals, are closely related to various forms of idolatry. When Jesus taught his greatest truths which were based on love for God and man, he resorted to a hillside nearby. No teaching of man can compare with the simple facts that even a child could understand which he taught in his famous Sermon on the Mount, yet no such elaborate erections were necessary for them to be uttered. He is also quoted as saying, "And I, if I be lifted up from the earth, will draw all men unto me." Christianity is more concerned about celebrating his crucifixion than in drawing unto him and putting into practice his teachings of the kingdom of God.

The Authority of Truth

When asked which was the greatest of all commandments, Jesus gave a perfect rule to follow in ascertaining the truth of Scripture, churches, and prophets. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. *On these two commandments [thou shalt] hang all the law and the prophets*" (Matthew 22: 36-38). Truth is evidence of God regardless of its source of manifestation.

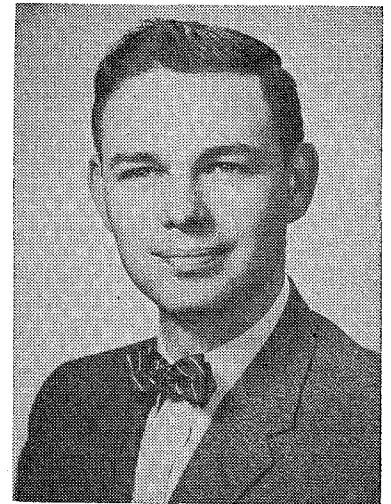
An example of the authority of truth is the story of a huge trailer truck which was stuck in an underpass. Due to its speed it had gone so far into the underpass that it could neither back out nor go forward. A crowd, including a small boy, quickly gathered. Highway officials came to give authority to break the pavement with pneumatic drills, and company officials came with authority to pay for the cost of replacing the concrete. As they were about to proceed with breaking the concrete to free the trailer truck, the little boy came forward and suggested that they let some air out of the truck's tires to free it. This was done, and the trailer truck went on through the underpass and refilled its tires at a service station with no damage to the truck or the highway. The boy had no authority from the State Highway Department nor the truck freight line, but he had rendered a valuable service to both through the *authority of truth.*

If the church membership will only put into practice the basic teachings of Jesus regarding the kingdom of God founded on love, it will receive the promised endowment of the Holy Spirit. And when a righteous ministry dedicates itself to the services and development of the individual member, with no desire for recognition or praise, then will come the achievement of our purpose as a church. The potential power of one human soul is comparable to the power of atomic energy multiplied by the difference in value between a human being composed of love and intellect—two constituents of God himself—and a pile of uranium equal to his own weight. This power could then be multiplied by the number of dedicated members of the church for the potential power available for accomplishing the kingdom on earth.

This primary purpose as individuals and as a church must be motivated by love for God and fellow men. Jesus taught, "Seek ye *first* the kingdom." If this is done we could help our fellow men by teaching and practicing the *truth* which will free mankind from the present chaos of sin and bring ourselves nearer to God as well by our assistance in the accomplishment of his purposes among men.

The Future of Graceland

A Crisis of Values



THERE IS GREAT concern at present about the future of education. It is ironic that a Russian earth satellite was the thing that touched off such a widespread interest in the future of education in this country. One is led to the sad conclusion that while the threat of a shortage of doctors or teachers or just informed critical-minded citizens could be ignored, a threatened shortage of scientists able to prepare the nation for modern war could not. The concern is not only about the quality of education in the future but about the availability of minimal educational facilities as well. The number of students to be educated in the next decade or so will increase so rapidly that an enormous enlargement of capacity in buildings and especially of the number of teachers—must take place in order just to maintain present standards.

Because of the great public and professional concern that exists about the educational issue, new taxes are being levied, development projects initiated, buildings planned and constructed, and thought is being given to the attraction and education of teachers and professors. In spite of these preparations the nature of tomorrow's education and its fruits is very obscure indeed. It is a question in the first place whether the preparations are nearly adequate. Will people choose to pay the extremely high money costs necessary to meet the real needs? Even if they do, what will be the nature of education and the benefits derived from it by those educated and by society as a whole? Will schooling ultimately be thought of as a means for preserving, dignifying, and enriching the souls of men, or will it be aimed primarily at serving the purposes of narrow self-interest, greed, and war? I believe that there is a weight of opinion inclined to the latter set of values in the United States (as in most other nations of the Western world. Such a grossly utilitarian philosophy of education is an outgrowth of our competitive culture and expects schooling to bring money returns and contribute to national defense. The values of any society find vivid expression in the methods and purposes espoused in teaching the young. The great confusion and corruption of values in our time, dominated as they are by self-love, fear, godlessness, racism, hate, greed, nationalism, and war, leave in doubt and apprehension the issue to be expected from tomorrow's educational systems. Teachers alone will not determine the matter. More important than what teachers want education to be is what parents and students want it to be.

The phrase "crisis in education" is commonly used now with a variety of meanings. Certainly there are many real crises in education from kindergarten to college. In this article I am referring to that one which is most basic and most pressing—the crisis of values. What do people want in education and why do they want it? I am particularly interested in this crisis because it is precisely and immediately the problem of the church with regard to Graceland College.

What will the Graceland of the immediate future be? What do the people of the church want it to be? A common answer to these questions undoubtedly is that Graceland should continue in the main to be the college it is and has been, with whatever improvements might be made around the edges. People are in general satisfied with the continuing substantial services that are rendered to several hundred youth of the church every year at Graceland and are justifiably proud of the refinement of the program and facilities of the college over the years. Perhaps this satisfaction with things as they are is more than a little responsible for an attitude of conservatism toward the college. A desire to conserve and maintain a good thing when one has it, and an apprehension that innovation may jeopardize it, is understandable.

The truth that the church must recognize, however, is that the college almost surely cannot or will not remain as it is. At present seven or eight hundred students a year seek admission. In a decade or so the number will be fifteen hundred to two thousand or more. If present capacity is not expanded, Graceland simply will no longer be the church-wide college for our youth. If the people of the church want Graceland to serve the church even as well in the next decade as it has in the last they should decide now what should be done and begin to do it—1960 or 1962 or 1965 will be too late. It will be too late after hundreds or thousands of qualified applicants have been denied admission and the traditional "Graceland expectancy" among college-bound youth has begun to break down and disappear.

If the church decides that it really wants a college for all its youth, one that combines the fine traditions of Graceland's past with the emerging needs of our prophetic world mission, this will be a choice of values of fundamental significance. (I am speaking now only of the immediate future where our resources will limit us to thought of only one college. The more remote future may see several if we decide we want them.) The money cost incurred would be very high—possibly several million dollars over a span of years—
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but this would be subsidiary to the making of the decision. If we say "We cannot afford it," what we really mean is "We choose to use our money in other ways." I emphasize again, our critical problem is not what we can do, but what we really want to do. It is a problem of values before it is a problem of finance. We can now reflect that the debates of a decade ago as to whether or not the church could afford to finish the Auditorium seem now a bit inconsequential. It was and is a question of choice rather than ability. If we decide to expand Graceland, we must decide soon. It takes time to raise money, time to build buildings (many are planned but unbuilt), time to recruit and train staff members and readjust the whole complex institutional structure of the college to a dynamic expansion. And time is of the essence now.

What kind of instruction is there to be in the Graceland of the future? To match the rising standards and demand in higher education, to say nothing of the unique needs of the church, the quality of instructional and counseling services should be better in the future than they have been in the past. Unless it is possible to pay staff members more adequately than at present it may be difficult to maintain present standards or to improve them. Given the extremely high cost of professional education for professors (the Ph.D. and Ed.D. are often comparable in expense to the M.D.) the attraction of new faculty from the thin ranks of qualified persons in the church at the salaries available seems an insurmountable problem. I might add that until a stronger tradition of scholarship and intellectual pursuits develops within the church the ranks of the academically inclined and qualified Saints in all fields of education and professional services will continue to be thin.

What should be taught in the future Graceland? This is a complex subject that deserves much thought and discussion. Can or should the college continue to be just a first two-year school, or should it become a four-year college in an increasing number of curricula? Will the phenomenal nationwide growth of inexpensive local community colleges

indicate a change in function for Graceland? Many people think that the baccalaureate program instituted two years ago is making a significant nascent contribution to the church and that it should continue. I am quite frankly one of them. The maturity and development which can be achieved in the junior and senior year of college are strikingly greater than that which is possible in the freshman and sophomore years. Many sophomore graduates seem just ready, when they leave after two years, to begin to take full advantage of the unique opportunities Graceland affords and to make a maximum contribution of their own to the college community. And the heightened tone of maturity, purpose, and leadership which upperclassmen lend to the student body is very significant and worth while.

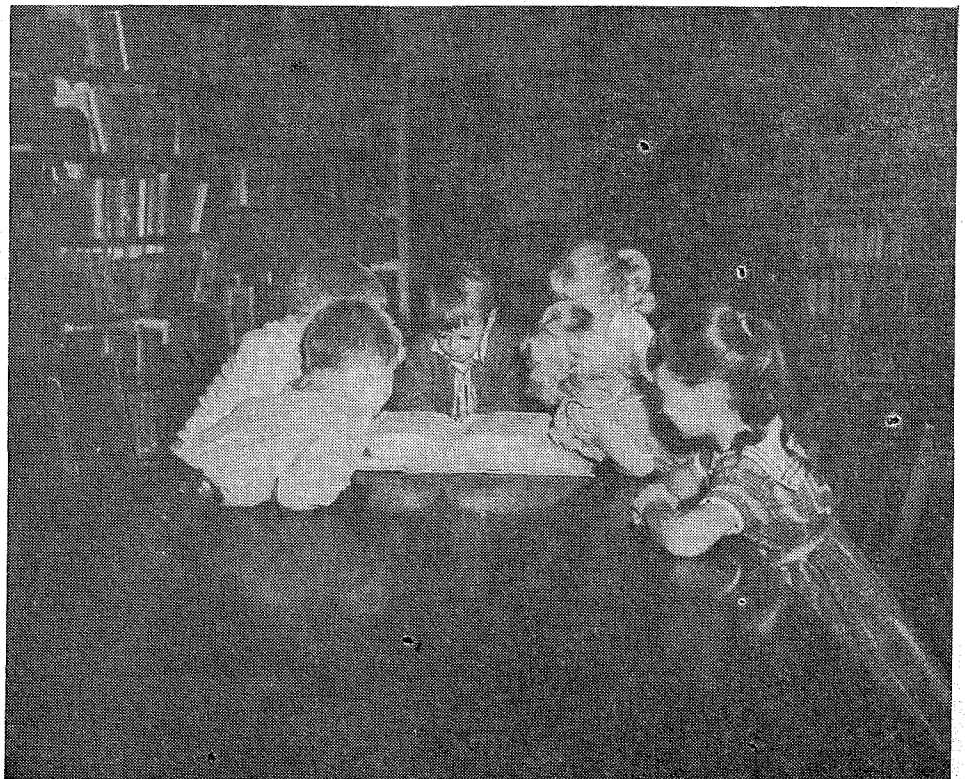
I fervently hope that our decisions, whatever they may be, will be influenced by other considerations than those dictated by a desire merely to train our students for the competitive job market. If this is our real interest let them go to bigger, better, and cheaper public colleges. But if we are convinced that education is an important part of the awakening of the intellect, moral sensibilities, and spirit of our youth, let us remember this in our deliberations.

The quality of prophecy is not primarily the ability to foresee the future. It is rather the ability to understand what the future should be, and the ability to use the present to shape the future according to the prophetic vision. Inasmuch as we as a prophetic church envision how portentous is the future of mankind—how fraught with danger, despair, opportunity, and hope—it behooves us in the spirit of our prophetic purpose to seize and use the present for the sake of the future. We need to make our value judgments and decisions now.

Graceland is indeed the college of the church. It reflects the values, goals, hopes, and aspirations of the Saints. Its students and staff are representative of the church. Graceland is what the church has made it. It will be what the church wants it to be.

Share in their
future

College Day
November 9



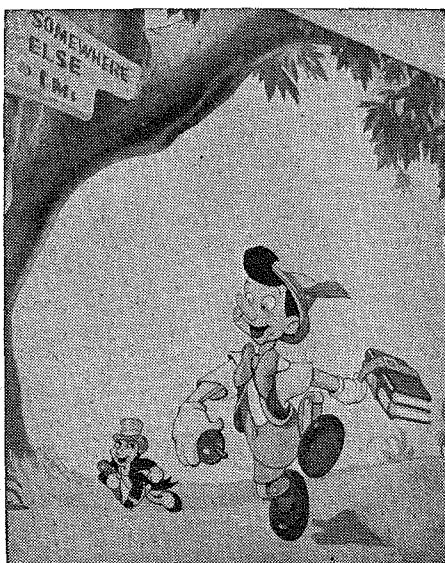
A. Sara Minor Photo

Why Graceland?

Photo by Audio-Visual Department

ONE OF the greatest assets in our day of technology and a highly integrated society is the opportunity of bettering ourselves through education. Daily life is more exacting today than at any other period in history. We need education in order to meet the problems of life adequately and to accomplish the tasks that are ours. Many times, however, we feel that this is the only value of education—to teach us things that we do not know. There is an additional value which is of equal or even greater importance. John Ruskin had this in mind when he said:

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of the letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is painful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, and above all—example.



Mr. Ruskin was thinking of the teacher when he gave this challenge. There are also qualities needed in the student. A general but extremely important quality is seen in a mural on the wall of the children's ward of the Methodist Hospital in Des Moines. This mural was probably painted by Walt Disney himself. As you look at it, you see Pinocchio skipping along with his books strapped together. He is looking at a tree which has two signs on it, one points one direction and says, "To school, 2 miles," the other points another direction and says, "Somewhere else, 1 mile." It is up to the student to go the extra mile in order to obtain success in industry, in business, or in life itself.

The College-Success Ratio

There are not only requirements, but also rewards for the teacher and the student. A quotation from *Sunshine* magazine stated that college men have become members of the National House of Representatives 352 times as often as noncollege men, members of the Senate 530 times as often, President 1,392 times as often, and Justice of the Supreme Court 2,027 times as often. This is true not only of our political life but also of every phase of our society.

Education in the Early Church

Early in the history of the Restoration there was a firm belief in the need of education. The threefold challenge of Jesus to Peter rang true in that day, "Feed my sheep . . . Feed my sheep . . . Feed my lambs." The restored Church of Jesus Christ established the first school west of the Mississippi. Joseph Smith pioneered in education when for the first time in history there was established in Nauvoo a free educational system through the university.

Photo by Marion Pease



The author is president of the Graceland Alumni Association

The University of Nauvoo, even though it was not fully operative because of the dispersion that took place, was nevertheless chartered by the state of Illinois and was to have become an integral part of that city.

Graceland's Needs

Today Graceland has become an expanding part of the total church, and with her expansion, she is able to minister better to the students who come. Also her needs are becoming greater in order to minister better to those students. When I was graduated from Graceland in 42, there were 315 students enrolled. Today this number has more than doubled. There are now approximately 700 students at Graceland.

Not only has the student body doubled at Graceland, but individual costs have risen with our day of inflation. Higher education is different from any form of business, for increased enrollment does not mean increased resources of revenue. Education costs above and beyond what each student contributes to that education. General Church appropriation, endowment income, College Day, and alumni support must subsidize each student enrolled in Graceland.

Not only is there a need to subsidize each student who comes to Graceland, but also there is a dire need for capital improvements in order better to serve the needs of these students. Dormitories, food service buildings, additional classrooms, equipment with which to work are all needed in order for adequate education to be accomplished. It sounds like a lot, but it's worth it.

Fourteen Reasons for Supporting Graceland

My grandfather was German. He told me on one occasion that he used as his philosophy of life the German recipe for coffee. This German recipe is merely three words, "Put some in." It is important for us as individuals to be vitally interested in the role of Graceland and put some in.

Several years ago I copied down fourteen reasons for supporting our church college. (1) Graceland is ours. (2)

Graceland develops clean, honest character. (3) Graceland teaches and practices the gospel of Christ restored. (4) Graceland develops a keener church consciousness. (5) Graceland is operated by men of our own faith. (6) Graceland policies are determined by the church. (7) Graceland has reached a high state of educational efficiency. (8) Graceland develops a true standard of success in the individual, service, and stewardship. (9) Graceland's product, our youth, is in an increasing demand in business, professions, industry, and service of the

church. (10) Graceland fosters brotherly love without the expense of fraternity and sorority. (11) Graceland gives more in return for the money extended than any business investment. (12) Graceland is a source of the future church's wealth and leadership. (13) Our patriotism and loyalty to the church demands that we support Graceland. (14) The lives and characters and careers of our children are too precious to risk in any hands except the most adequate. Graceland's hands are adequate.

Howard Whitman

Enduring Memorials That Serve Mankind

A NEW YORK attorney died last February and his family, striving for the most fitting tribute to a man they loved, inserted in the newspapers this notice: "In lieu of flowers a contribution to the Columbia College Fund is suggested." Friends responded by sending 115 contributions totaling \$2,654 to the attorney's alma mater, to help deserving youngsters through college.

The attorney's wife later observed, "We felt that this tribute suggested life and growth rather than death—a building toward the future. My husband was interested in the education of youth, and this carried his concern on beyond his lifetime."

There is a suggestion of immortality here and a feeling of warmth and light, rather than the gloom which frequently surrounds funeral tributes. Scholarships which honor the memory of departed relatives and friends bring threefold benefits: they form a lasting tribute to those who have passed away; they give aid to our straitened colleges; and they extend a helping hand to youth.

Dr. Henry M. Wriston, president emeritus of Brown University, relates, "The wife of one of our staff who died in 1954 requested scholarship contributions 'in lieu of flowers.' She thought \$1,000 or so might be forthcoming, but the gifts totaled more than \$38,000!"

And at Colgate, President Everett Case tells of the family of a businessman, at whose death a similar request was made. Instead of flowers friends contributed \$4,750 in scholarships, and the man's company put in \$25,000.

But gifts need not be large to be effective. At Colgate within the last four years 41 friends of one alumnus con-

tributed \$650—in gifts of \$5 to \$100; 85 friends of another alumnus gave \$2,610, and 78 friends of another gave \$1,950. Colgate alumni secretary Carlton Miller points out that 80 per cent of the donors were not alumni, simply individuals who wished to honor the memory of a friend. "People respond uniquely to this form of giving," Miller says. "There would be more of it if the next-of-kin would have it in mind when preparing obituary notices."

The alumni association of the University of California at Berkeley established a specific Memorial Scholarship Program in 1953. "Most contributions have been five to ten dollars," states alumni field secretary Clifford Dochterman. "But in aggregate they provide scholarships for several worthy students each year."

The good accomplished by such giving goes deeper than is generally realized. Many people assume that all college scholarships are paid for by outside contributions. They're not. In a survey made two years ago, 535 colleges reported that they provided an annual total of 48 million dollars in aid to students. Of this, 27 million, well over half, came out of operating funds that were vitally needed for faculty salaries, new buildings, equipment. Thus a dollar given for scholarships does "double work": it helps to educate a deserving youngster, and it frees another dollar to be used by the college. Such enlightened giving has special timeliness today, for never before have we so needed educated youth, especially in the sciences. At present only half the students in the top quarter of their high school graduating classes go on to college. Lack of

money cuts short many a promising career. Memorial scholarships might go a long way toward correcting this situation.

The notion of thus honoring the dead through living deeds gained its first impetus in Sweden in the 1920's, when a "Flower Fund" was organized in Stockholm to build, with money normally used for funeral flowers, low-cost housing for folks. The fund has built eight large apartment houses accommodating one thousand aged men and women. A ninth building is being planned. The idea has spread: there are now some two hundred flower funds in Sweden.

The idea of enduring memorials is spreading rapidly in the United States. For example, almost every day one sees in the obituary notices in metropolitan newspapers requests that, in lieu of flowers, contributions be made to a specified worthy cause.

Figures indicate that the nation's florists need not suffer a significant loss of business if the memorial scholarship idea takes firm root. The scholarship money that would help wipe out the operating deficits of hundreds of our colleges is less than 4 per cent of our annual expenditures for flowers. And this might be made up by other, more appropriate purchases of flowers for the living, who can see and appreciate them.

The movement toward honoring the dead and serving the living through scholarships nicely combines the need for sentiment and practicality. For these are scholarships for remembrance, in which those who have gone before assist the perennial blooming of youth.

(Used with permission from the October, 1956, issue of *Reader's Digest*.)

Religion in Action

THESE ARE BUSY days. We are in the hastening time, everyone seems agreed, and with this condition comes a challenge to sift and weigh our activities in order that we may put "first things first." Christ preached that one of these first things was to have love for our neighbors. Our goal as a church is to "evangelize the world and to establish Zion." For a great many of us our evangelizing is limited to a small area of activity—our neighborhood and business association; therefore, since we are in close contact every day with a limited number of people, it is extremely necessary that our lives witness favorably.

When we stop to analyze just what has made the greatest impression on us, we often find that it is some little kindness that someone has gone out of his way to do for us. It may be little, but, oh, how much difference it may have made in our lives and even in the lives of generations to come.

My first contact with the Reorganized Church of Jesus Christ of Latter Day Saints came when I was a very small child. I lived with an aunt and uncle who moved into a Latter Day Saint farming community. We knew very little about this religion, and what we did know was not too favorable. The adjoining farm was occupied by several different families during the years we lived there. Most of the families were Latter Day Saints. As farmers have occasion to work together in helping each other at busy times of the year, my uncle came to regard his Latter Day Saint neighbors highly. They were honest, hard working, pleasant and cheerful to be around.

One spring was exceptionally wet, and as we lived near the river our farm was flooded. One night the water rose very rapidly and was at our door before we realized it. One of these good neighbors came for us with a team of horses and a wagon. The water was so high the horses had to swim part of the way out. We stayed several days in the home of these good people and, needless to say, a strong bond of love came to exist between us. The high regard these people had for their church and for their fellow men made a lasting impression on me and created a desire within me to know more about their religion. Recently, in the office where I work, I overheard a conversation between two people who were discussing our church and our beliefs. One of them, who lives among Latter Day Saint neighbors and recently lost a child, remarked, "Well, I don't know too much about their beliefs, but I do believe that somewhere in the Bible it says, 'by their fruits ye shall know them,' and they are certainly wonderful neighbors." I was surely glad that some were witnessing by their lives.

These things are important. Too many times the story is quite different. It is possible that we may become so engrossed in our daily activities that we do not even know that our next-door neighbor has gone to the hospital until she is back home. How much a little interest and concern for the

welfare of our neighbors can mean in their lives, and how far reaching in the lives of others! Yes, sometimes we are busy with important things—caring for our families, planning and carrying out activities in the various departments, working in the world—but somehow we must make our first order of business a Christlike interest in individuals. Our visits do not need to be long, just a few minutes to let them know we enjoy their company and are interested in their well-being. I am sure if we scrutinize our time closely, we can find a few minutes each day that we might devote to a more worth-while cause. When we are having a little family party of ice cream and cake or a picnic in the back yard, we can invite the neighbors next door or across the street to share it with us. A cake or a one-dish meal might be very welcome when a family is moving into the neighborhood. We don't have to make it an occasion to have guests or to visit; many times the casual contacts are far the most fun. I remember in my grandfather's home guests were always welcome, be they friends or strangers, and a dinner invitation was extended on a moment's notice. He was known and loved by everyone in the community. I believe we should strive for some of the old-fashioned casual hospitality. This would surely make us a peculiar people in this day of self-preoccupation.

Then there are those of whom the Apostle Paul says, "Let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10). Yes, we have a definite obligation to our neighbors, but we have an even greater obligation to our brothers and sisters in the church. It is true that we have the friendly visitor or the visiting committee and the priesthood visit, but this does not relieve each and every one of his obligation to the other members of the church family. Christ says, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

If we really have love for the brethren, we will be on the alert for persons who are in need. I do not mean financial, because there are needs far more acute than physical hunger—the hunger of the soul for love and recognition.

How great is the need of members or families who are making a new start after being out of the fold for a while. They need to feel they are accepted and warmly welcomed back.

There are divided homes and many times an intimate contact by a member family with genuine interest expressed for the nonmember companion can be the means of winning him to the Master and thus uniting a home. What personal activity are we engaged in that is as important as this? Friendly

social contacts can often open the way for priesthood visits when up to that time the door had been closed to them.

Some people seem to stand on the periphery of activity and never act as though they really want to be a part of the group. I wonder if they have ever been asked and made to feel they are really wanted. It is our business to seek out the timid souls and make them feel they belong, else it is easy for them to drift away unnoticed.

When people are absent from church on Sunday or Wednesday night, do you call them or drop in—or are you just quite busy and feel that the friendly visitor or the priesthood will contact them anyway? If you have a prompting to call people, don't put it off; do it right then. It takes only a few minutes to make a phone call or drop a card or even to stop by as you are driving past their homes—and how good it makes them feel to think someone misses them that much!

How long has it been since you have had another family of your congregation into your home for a meal or maybe a little Saturday night snack or some refreshments after church on Sunday night? How much longer has it been since you have had someone in your home whom you do not know very intimately—for instance, the new family that just started coming to church with your congregation a few Sundays ago? You will be surprised what a blessing will accrue to your family and especially the children by these intimate contacts with other Latter Day Saint families in the community.

John says, "He that loveth his brother abideth in the light" (I John 2: 10). Not everyone is easy to love and take into our hearts, but we must remember that whether we love a person or not, our heavenly Father loves him. Who are we to do less? Such people are in desperate need of companionship. Their souls are as precious as anyone's.

We have differences with people sometimes. Perhaps an intimate social contact would give us insight into why they feel and act as they do. We could come to understand them better and possibly we could be a source of help to them.

There are those who are "out of the way" who need an encouraging hand to help them back on the right road.

The widow and the orphan need our ministry. Therein may lie a future apostle or ambassador for Christ. We are told that to visit the fatherless and widows in their affliction is "pure religion and undefiled before God"—in other words, religion in action. We pray for the Lord to bless the "poor and the needy" and the "sick and afflicted"; then many times he calls upon us to bring to pass the answer to our prayer if we are willing to respond.

Paul says, "Let love be without dissimulation [pretense]. . . . Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Romans 12: 9, 10). It is our duty as members of the household of faith to develop a concern for all members of the congregational family, regardless of whether we feel particularly drawn to them or not. We must become close to each other and come to appreciate each other's joys and sorrows. We must seek to uphold each other in our trials and problems, but how are we going to know about them or care if we do not get closely acquainted with our brothers and sisters?

Powerful sermons may be preached, mighty anthems may be sung, well-organized programs may be planned in the various departments—and these are all fine and good, but they will not build the kingdom. They are only instruments to guide us in this most vital activity. The greatest ministry will be performed when we make the two great commandments a part of our lives and offer ourselves as living sacrifices in service to our God. This can be done only in service to our fellow men. This type of ministry receives the divine approval in latter-day revelation:

Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith. Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work . . . Be ye diligent, wise, and faithful, doing all things with an eye single for the glory of your God, and for the good of his people. Thus saith the Lord. Amen.—Doctrine and Covenants 117: 12-14.

Neighbors in Zion

THE WORD "friendship" is a beautiful word. Friendship means a mutual love between two people. It needs to be fed and nurtured that it may grow in beauty and sincerity through the years.

The other day I called on a neighbor, Mrs. S——, who lives down the street. I found her in a bad mood. Her heart was full of bitterness toward a friend and neighbor around the corner.

"I'll never speak to her again. I'll never go in her house again," she said. "I know she did that just to provoke me."

I said, "You know Mrs. Y—— likes you. Look at all the nice things you have done for her. I know she wouldn't want to hurt your feelings. I doubt that she had anything to do with what you mention."

"Oh, yes, she did. You don't know her," she said.

Before excusing myself to go home I decided on another approach. "What did Jesus teach us when he was here?" I asked. "He came to teach us the way of life. In order to have an abundant life according to his teachings we must love one another. When we love one another we have that joyous, satisfied feeling inside that tells us of our own well-

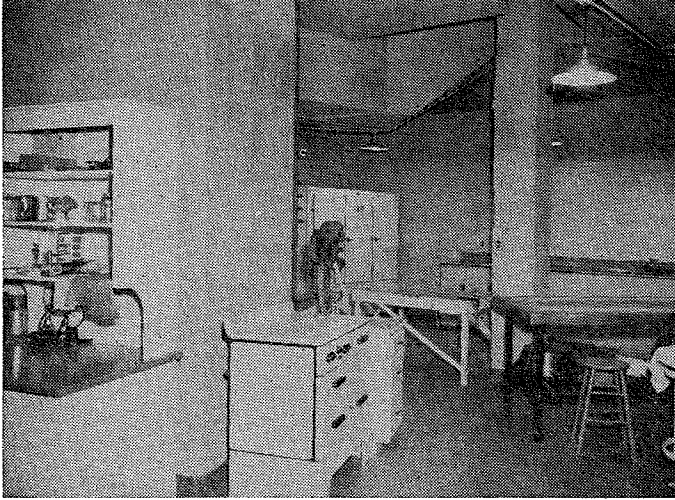
being. When we have a feeling of resentment or hate it poisons our system and makes us sick. We can't possibly feel that all is well with us. Negative emotions harm us more than they harm anyone else."

After I reached home I worried lest I had offended my neighbor. But a few days later I was pleased when I looked out and saw Mrs. S—— coming through my gate. One of the first things she said was, "I did what you told me."

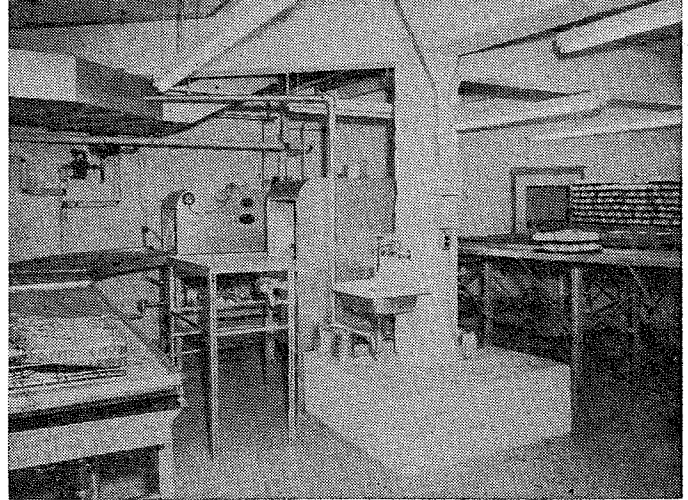
I asked her what she referred to and she said, "I forgave Mrs. Y——. She is a very sweet person. I went to see her that very evening you were at my house. I went to town with her Monday just as I used to do. After I went to see her I felt so happy I sang all the next day."

It is true that when we keep God's law we have a happy, satisfied feeling inside. It is his plan that we should have a friendly interest in love for our neighbors. There is a work for us to do. That work begins in our homes but expands to include our neighbors.

MYRTLE C. PHELPS



The Salad Room



New Dishwashing Equipment

Photo by Keith B. Stokes

Theirs Is a Good Gift

By Bea Luther

THIS YEAR some seventy-five members of the Laurel Club once again assumed the responsibility of feeding several thousand people during Conference.

With the Laurel Club as a nucleus, volunteer groups from women's departments of the various church branches in the Independence area plus about fifty Graceland College students are helping to serve breakfast, luncheon, and dinner in the dining room in the lower part of the Auditorium during each of the eight days.

Crowds increase each year, and the Laurels are constantly striving to improve the efficiency of their service. This year some very important improvements have been made in the dishwashing equipment at a cost of over \$2,000. These improvements save many steps, eliminate breaking through the cafeteria line with dirty dishes, and generally improve the efficiency of the work.

The dishwashing equipment is now located behind the big brick semicircle that juts out into the attractive dining area. Two outside openings in this semicircle are the receiving centers for countless trays of dishes. From there the dishes travel along metal conveyors where twelve workers scrape and put them into racks in regular assembly line fashion. The racks are then fed into the big washing machines. Thousands of dishes pass through the line in an hour—a far cry from the time when the dishes at Conference time were done in washtubs.

Another new addition is a spacious room where salads of all kinds are prepared in staggering quantities. The old salad room was half the size of the new one, windowless, cramped, with a low, slanting ceiling.

The Laurel Club kitchen is complete with its own baking area where homemade bread, pies, and puddings are prepared. In another tremendous work area the meats and vegetables are made ready.

It probably is not generally known that with the exception of a limited number of kitchen helpers and the Graceland students, all work is donated by the Laurels. Theirs is a labor of love, their only remuneration being the satisfaction of giving good service. These workers, in serving their God and the church, must sacrifice the privilege of attending all but a very few of the Conference meetings.

Husbands of Laurel Club members contribute their support in various ways. Many co-operatively allow their wives to donate great amounts of time, and some husbands even give their own service wherever they are needed.

If you had been in the kitchen on the morning of the first Sunday of Conference, you would have seen women busily preparing for the noon meal pause for a brief service in which they received the Communion. In that brief time—a hush in the midst of feverish activity—the Holy Spirit filled the room, touching every heart. More than one will tell you that the Spirit blessed her as well as her work. The Laurels remember one year when there was no time to stop for

a meeting. After a prayer, the elders passed the trays among the women, each one stopping her work just long enough to receive the emblems. They will tell you that remembering the experience still brings an uplift to those who were there.

While Conference is the biggest project the Laurels undertake, one of their many accomplishments included efficiently serving one thousand people, many of whom were governmental dignitaries, at a banquet on the occasion of the opening of the Truman Library in Independence in July of last year. During the winter it is a routine matter for the Laurels to serve three or four banquets a month for groups ranging in size from one hundred to six hundred people.

The Laurel Club is a service organization. Six women organized it in 1906. Profits are donated to countless facets of the work of the church; the Auditorium, the Sanitarium, the Nursing Home and many local branches are only a few of the places where its support is felt.

These loyal Saints are to be commended for their splendid service to and support of their church. You may be interested in knowing who their officers are: president, Mrs. Robert Miller; first vice-president, Mrs. Maude Etzenhouser; second vice-president, Mrs. O. C. White; secretary, Mrs. Rudolph Richter; treasurer, Mrs. Robert Lacey; cost clerk, Mrs. Floris Hands; kitchen chairman, Mrs. Keith Stokes; dining-room chairman, Mrs. Wilfred Burton; historian, Mrs. Jess Holsworth; publicity chairman, Mrs. F. O. Spangler.

www.LatterDayTruth.org

Prove Me Now

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3: 10.

PROBABLY all of us have wondered at some time, "If we have to pay all that money for tithing, how will we ever have any left for such things as a new car or a vacation trip?" What happens to people who tithe? This is my experience.

One Sunday a few months after I joined the church, I heard Patriarch Edward Carter speak on tithing statements. As a result I resolved to file mine. Although my husband is a non-member the solicitor explained how I could file on my personal possessions. I started the inventory. I had a \$25 war bond, bought when I was in high school, worth \$26.50. This was my sole cash asset, and I decided to redeem and use it. I asked my husband if he had any objections to this, and he said that it was up to me. When Sunday came again I had not completed a thorough inventory, but I felt impelled to turn in my check for the bond money anyway. This was in April. That week my father called and asked us to accompany him to New York by air at his expense. It was a wonderful trip.

Although I had no personal income and for reasons of health could not work, I started to pay the remaining tithing due, a little each week, from household money. We do not use the "allowance" system for our personal expenses, but take them out of the general fund. Whatever I needed I bought when I felt we could afford it. It was somewhat of a mutual agreement that my husband's recreational expense was an out-of-town newspaper each day while mine was tithing. They about equaled each other weekly. I felt that my being careful about purchases and conscientious about mending, and so forth justified this.

My husband had a steady job, but our expenses almost equaled our income so

we had to watch even dime store purchases in order to save a little. Our car seemed old to us, and we looked wistfully at new ones we couldn't afford.

In May someone paid my husband over \$150, a debt which had been owed several years and under such conditions that I had suggested canceling it as a bad debt. We banked the money and decided to save for a vacation, as we had not had one for six years. By carefully buying only necessities we were able to take \$250 in travelers checks with us when we left for the Rocky Mountains the middle of June. During this time I continued to pay my tithing. Our sixteen days of travel were the most enjoyable in years.

When August came my husband found a better job, and we moved from Michigan to Indiana. After he started working he discovered the job allowed use of the company car for personal purposes, with a new model each year.

This is not presented as a get rich scheme but as a testimony that the Lord blesses us beyond the scope of our dreams when we make the first sacrifices and efforts, trusting him.

Each Day with Christ

THERE ARE times in our lives when we feel we are not living as closely to the Master as we should. It is then we seek to come into his presence for guidance and comfort.

Such were my feelings as I pondered how each day was being spent in a business office of the world. We know there are many things which can easily draw us away from Christ. Indifference and ambition fill the heart; relationships can become competitive—which is not conducive to spirituality; and the status of our personal witnessing for Christ can reach a low ebb before we are aware of it.

Realizing this I meditated on what I could do to overcome the things which involved me, even to a slight degree, and earnestly prayed to know how to live one day acceptably to Christ. Very soon thereafter I arose one morning and got ready for work; as I did so I felt un-

usually calm and collected—at perfect peace. I did not think much about it for a while as I had been trying to live closer to the Master and had experienced his peace on quite a few occasions. However, about ten o'clock the realization came to me that my request was being granted. Nothing ruffled me; nothing disturbed my tranquillity; little bickerings went unnoticed; my work was easy. Noon came, and the lunch hour with my associates was pleasant. Work again in the afternoon was, as before, without strain or tension. Thus the entire day passed without an unpleasant incident, the peaceful spirit remaining to the end. This brought the knowledge that the cares of the world need not overtake us if we give them only their *rightful* place in our lives.

Righteousness can be built into our hearts and purposes to such an extent that every day can be a wonderful experience with the Master at our side, living together, working together, using every opportunity to help those around us. This Zionite attitude takes spirituality attained through study and learning, much prayer, and application of the principles we find recorded in the Scriptures. These treasures can be ours by searching.

Here is a beautiful poem* by Ralph S. Cushman:

SEEK GOD IN THE MORNING

I met God in the morning,
When the day was at its best,
And his presence came like sunrise,
Like a glory in my breast.

All day long the Presence lingered,
All day long he stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way:
You must seek God in the morning
If you want him through the day.

MARY SHIRK

* From *Spiritual Hilltops*, copyright 1932 by Ralph S. Cushman. Used by permission of Abingdon Press.

High Lights of Business Sessions

Monday

The Presidency organized the Conference, then withdrew from the Chamber.

Apostle Paul M. Hanson, president of the Council of Twelve, presided during the presentation of document by Israel A. Smith naming new president.

Reports of quorum actions on document presented to Conference. All priesthood quorums approved document naming W. Wallace Smith as the new president of the church.

Supplementary reports of quorum presidents were received.

At 3:22 p.m., delegates voted on document, and accepted it unanimously.

Visitors in the Conference Chamber were then allowed to express their approval—again unanimously.

Apostle D. Blair Jensen moved that document be published in future editions of the Doctrine and Covenants. Unanimous approval.

Representatives of the major quorums escorted W. Wallace Smith to rostrum. Brother Smith presented his acceptance speech.

Tuesday

Mayor William H. Sermon of Independence addressed the Conference.

Recommendations to various priesthood offices were presented and approved.

These ordinations will add twenty-one to the quorums of Seventy, four to the bishopric, and fourteen to the Evangelists' quorum. Four administrative high priests were also approved.

A spirited discussion led to the approval of a recommendation by the First Presidency that Hymn No. 580 be deleted from future editions of *The Hymnal*, and that its use be discouraged.

Graceland College Board of Trustees gained a new member: Donald Manuel. Four others (Higdon, Spence, Brown, and Curry) were re-elected. The present executive committee of the archaeological society was renominated and approved.

A resolution asking for the appointment of a full-time missionary to Latin America, specifically Honduras and Colombia, was introduced.

Wednesday

Presentation by President W. Wallace Smith of revelation on changes in personnel in leading quorums.

Delegates approve document providing for ordination of F. Henry Edwards and Maurice L. Draper as counselors to the President; Charles D. Neff and Clifford A. Cole as Apostles; and

Roy A. Cheville as Presiding Patriarch. (Document provided for release of Apostles Paul M. Hanson, D. T. Williams, and E. J. Gleazer, and Presiding Patriarch Elbert A. Smith.) Document ordered printed in Doctrine and Covenants.

Thursday

Fred Young was appointed new General Church Secretary. Roy Stearns became his assistant.

Several resolutions were introduced ahead of the deadline determined earlier in the week. They will be brought up for further consideration at a later date.

Approval was given to the preparation of a Book of Mormon "readers' edition." (See General Conference *Bulletin*, October 7, pages 78-80 for committee recommendation which was approved.)

Next business session was set for 10 a.m., Friday morning.

Friday

Supplementary recommendations in procedure for preparing the "readers' edition" of the Book of Mormon were approved.

Tribute to the late President Israel A. Smith was presented by a committee and was approved by the delegates.

The financial report of the Presiding Bishopric was presented and approved. The Board of Appropriations recommendations for the budgets of 1958 and 1959 were approved.

The death of Bishop J. A. Koehler was memorialized in a letter of tribute to be sent to his widow.

The superannuation of John Blackmore, former historian; John R. Grice, missionary and Evangelist; Charles May, missionary and Evangelist; M. A. McConley, Apostle and Evangelist; and Arthur E. Stoft, Evangelist, was approved. President and Mrs. W. Wallace Smith presented the men and their companions with superannuation pins and corsages.

Approval was given for the selling of certain lands and a bond issue to supplement appropriations to build a new food service building and women's dormitory at Graceland College.

Saturday

Board of Publications reappointed.

Resolution approved to make Graceland World Fellowship Fund a General Church Fund.

The publication of appointee allowances and expenses to be omitted in future. Such information will be submitted to Standing High Council for "advice

and counsel," and to the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric.

Special meetings of Board of Appropriations in inter-Conference period approved.

Resolution 905 on Bishopric receipting of local funds rescinded and local accounting procedures more clearly defined.

Costs of collecting General Church funds made responsibility of General Church.

Other financial helps to local groups available under certain considerations. \$100,000 made available from ministerial reserve fund for loan to Houses of Worship Revolving Fund.

Alternate delegates for General Conference approved.

Further Auditorium construction authorized: lower auditorium, facing on wings of building, south portico, and ramp areas.

New president of High Priests' Quorum, Garland E. Tickemyer, approved. (Ward A. Hougas resigned.)

Latin America resolution, expressing greater interest in missionary efforts there, approved.

A "world-wide assistance" resolution approved; also one on "peace, war, and use of force."

A procedure for placing church literature in public libraries approved.

Several resolutions on controversial subjects were either tabled or referred to committee for further study: divorce and remarriage, family and child care, revision of court procedure, transcript of General Conference proceedings, abbreviation of name of church, and certain Conference procedures.

April 3, 1960, set as date of next General Conference.

Sunday

Ordination of Charles Hield as president of Council of Twelve, and of Garland Tickemyer as president of High Priests' Quorum.

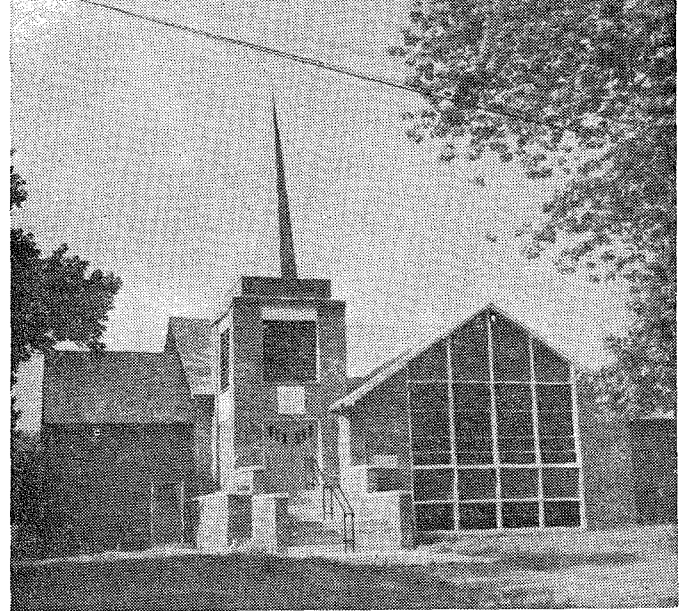
Resignation of Charles Grabske, Sr., as church physician was followed by appointment of a General Church Medical Council composed of five Independence doctors with Vance E. Link as chairman.

Mrs. Alice Burgess resigned as chairman of General Council of Women. Mrs. J. T. Westwood, Jr., chosen to succeed her.

Four changes in General Council of Women membership. New members are Mrs. Howard Cook, Miss Aleta Runkle, Mrs. Elmer Armstrong, and Mrs. J. E. Lancaster, Sr.

Chairman of medical council made ex officio of Sanitarium Board of Trustees. Department heads and other appointees assignments made.

Cornerstone Laid for Marion, Illinois Church



OPEN HOUSE WAS HELD at the newly remodeled church on West De Young Street in Marion, Illinois, on June 19. The congregation has been using the church for services since March 1, although some work remains yet to be done. Installation of acoustical ceiling on the lower auditorium, tile on floors, and landscaping and planting of shrubbery will be completed this fall.

The building was moved back from its original site, which has been taken by the state as part of a right-of-way for Route 13. The church was relocated on a lot 120 by 125 feet. The old structure was completely remodeled, and three additional wings were added; these are occupied by classes, nursery, and the pastor's study.

The lower auditorium is used for the junior department.

The copper spire over the main entrance extends fifty feet in height, and is lighted by four floodlights. The marble stone over the entrance bearing the church seal was made and donated by the Thurmond Monument Company. The cornerstone was donated by the late Christine Morgan in honor of her mother, Mrs. Sally Whitlock.

The contract was awarded in August, 1957, to the F. E. Holmes Company of Marion. Construction began in September. W. Clarence Wilson, Mount Vernon, Illinois, was the architect. The J. H. Conley Company, Marion, did the plumbing; Stanley Rix and Sons did the heating; Lambert Linoleum Company did the tile work. The grading was done by O. L. Norris. Painting and electrical work was done by volunteer labor at a saving to the branch of about \$5,000.00.

Painting was done under the supervision of Lee Cogdill, and electrical work was supervised by R. W. Poore.

The blond wood pews and pulpit furniture were purchased from the Turney Wood Products Company, Harrison, Arkansas.

The laying of the cornerstone was held March 2. The opening hymn was "The Church's One Foundation." The

prayer of consecration was by Missionary Cecil Robbins. Scripture reading was by District President Russell Ellis.

A brief history of the building project was given by the pastor, R. W. Poore. Kay Kelley sang "How Lovely Is Thy Dwelling Place." The cornerstone was placed by Apostle D. T. Williams and the pastor, Brother Poore. The hymn "On This Stone Now Laid" was sung by Judy Vaughn. The benediction was by Brother Ellis.

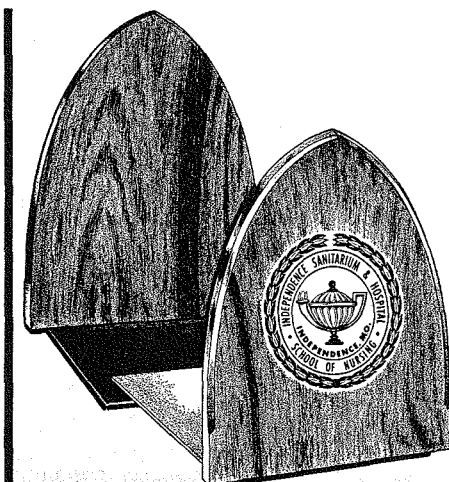
When completed, the church will cost approximately \$50,000.00.

For the past four years a radio program of Evan A. Fry's sermons has been broadcast over WJPF, Herrin, Illinois.

The church has a membership of around 170; thirty-seven members were recently transferred to the newly organized mission in Harrisburg, Illinois. Priesthood includes one high priest, five elders, four priests, one teacher, and one deacon.

The present officers are R. W. Poore, branch president; Wallace Peebles, assistant; Russell Ellis and Norman Jackson, counselors; Carl Raybourne, church school director; Wallace Peebles, Zions' League leader; Clifton Brown, men's club president; Elizabeth Poore, women's leader; Meribah Vaughn, children's supervisor; Mildred Atwood, music director; Sharon Cogdill, secretary; Dorothy Kelley, book steward; Norval Radford, treasurer and church statistician; Norman Jackson, missionary co-ordinator; Ernest Burklow, bishop's agent; I. T. Webb, historian; and Glenna Jackson, publicity agent.

From material prepared by R. W. POORE



SCHOOL OF NURSING BOOK ENDS

These wooden book ends are finished in your choice of walnut or oak, with a beautiful metal seal bearing the Independence Sanitarium and Hospital School of Nursing insignia. An appropriate gift for the student or graduate of your choice. The platforms are felt-covered for the protection of furniture surfaces. Size, 7 inches high by 5 inches wide.

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Antidote for Worry

STAYED ON THEE

No word of earth can measure or define
The marvel of God's mighty keeping power,
With peace the prize for which hearts ever
yearn,
Available in every need and hour.

And yet there is a price that all must pay;
Peace never comes unaided to the soul.
The mind must first be stayed on God if we
Would gain so rich a prize, so great a goal.

For thoughts are potent, mental images
That form a constant inner attitude.
To stay the mind on Him it must be filled
With things accounted pure and true and
good.

Fear, bitterness, self-pity, flee away
When thoughts, as captives, to His will are
brought
And made obedient to His law of love;
And in the soul a miracle wrought.

With mind stayed on Him in childlike trust,
Calm comes, the tumult and striving cease;
The goal is won, the heart finds rest at last
Within the sanctuary of God's perfect peace.

HELEN ROGERS SMITH

Used by permission

WHY DIDN'T I get a raise in pay?" "What makes Henry late coming home?" "Will I be able to make this sale?" "What will the neighbors think?" "Will my tax bill be higher next year?" "Am I in danger of losing my job?" "Will Russia bomb the United States?" "Do I have cancer?"

These are only a few of the things that people worry about. The list can be prolonged indefinitely. Yet when we stop to look at the list of worries, they seem so unnecessary. Some of them are almost ridiculous. In most cases worry does not help the situation.

Doctors say that worry consumes a great deal of nervous energy. It interferes with sleep. It reduces a person's vitality and undermines general health. Many symptoms of illness can be traced to persistent worry.

When a person's thoughts dwell on tragedy, as in worry, his body reacts as though danger really exists.

The body has a built-in mechanism designed to respond to emergencies; worry triggers this mechanism, as in fright, anger, or horror the autonomic nervous system marshals the body's reserves for an all-out defense. The adrenal glands become particularly active. The secretions which these glands produce circulate throughout the body and implement the demand for emergency status. The heart beats faster, the blood pressure rises, the blood carries more blood sugar, and the digestive organs slacken their functions. This body mechanism is not intended to function all the time. Its purpose is to tide one through a crisis. Once the crisis is over, the organs should return to normal functions.

But the person who worries usually keeps on worrying, hour after hour. Some tragedies he worries about seldom occur, but he keeps on worrying just the same. Meanwhile the organs of the body do not differentiate between imaginary tragedy and the real thing—they have only one pattern of response. When the emergency signal is given, they prepare for the worst. And if the signal keeps on coming through, the organs continue to maintain their all-out defense as long as the body's resources permit. Thus worry reduces vitality and makes the body more susceptible to actual disease. From this it is clear that, to be healthy, a person must abstain from worry.

AS CHRISTIANS we claim to trust God to bring those experiences in life that are for our best good. We recognize that many of life's circumstances will not be pleasant. We know we must take the bitter with the sweet, and we believe that life's trials and tribulations are for the purpose of making our characters stronger. But even though we accept this theory, we still become confused and worried over God's dealings with us. Our selfishness makes us afraid to trust Him to do what is best for us.

When we go to a doctor's office we trust him to examine us carefully, to

make an accurate diagnosis, and to recommend a treatment that will keep us well or help us to recover our health.

Similarly, Christians are foolish when they hesitate to trust God to bring them just the experiences that are best for them.

When Christ was on earth, he manifested such complete confidence in his Father's watch care that he was free from worry. Matthew 8: 24-27 tells the story of a storm on the Sea of Galilee. Christ said to his disciples, "Why are ye fearful, O ye of little faith?"

Thus he not only demonstrated his own freedom from worry to the extent that he was able to sleep during the storm, but he indicated to his disciples that faith is the antidote for worry.

Paul expressed this same concept when he wrote, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Timothy 1: 7).

Faith is a necessary part of the Christian's way of life. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11: 6).

But you may ask, "How does faith keep a person from worrying?" The explanation of how faith operates is just as simple as the explanation of the child's confidence in his parent. When a child is awakened by a terrifying dream, he instinctively runs to his mother's bedside for comfort. The mother holds him close to her and gives him reassurance. She then takes him back to bed, tucks the covers around him, and holds his hand while he falls back to sleep. He is fully confident of his safety.

Similarly, the Christian when tempted to worry and fear naturally turns to his heavenly Father. He claims the promise which the Scriptures contain, "As one whom his mother comforteth, so will I comfort you" (Isaiah 66: 13).

The reason the child can go back to sleep after his mother has comforted him is that he loves her so much he trusts her and believes her reassurance. In like manner the Christian has a childlike love for his Father in heaven. "There is no fear in love; but perfect love casteth out fear" (I John 4: 18).

It is difficult to control one's thoughts and banish worry, but the Scriptures provide the solution:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4: 8.

Three Generations of Marriages

High Priest David E. Dowker has had the unique experience of officiating at the weddings of three generations in one family. He and his wife (center foreground) are shown here with the maternal grandparents, Mr. and Mrs. William P. Danelson (right); the parents, Mr. and Mrs. Kenneth Mulvaney (left), and the bride and groom, Mr. and Mrs. Leonard Greer (center rear), married July 13 at the Reorganized Church (Mission Branch) in Marseilles, Illinois.



Graceland Gazette

■ The students and faculty were presented a further opportunity to meet Dr. Harvey H. Grice at a press conference held during the assembly, Wednesday morning, September 24, 1958. He was interviewed by a panel made up of the *Acacia* editor, *Tower* editor, student body president, Don Booz (Director of Public Relations and Development), and Mrs. Eleanor Miller (UP representative for the *Des Moines Register and Tribune*). When questioned about his reason for leaving industry for education, Dr. Grice stated that he felt that all the while he was doing something he enjoyed and was prepared for, he was looking for something even more satisfying. He said, "This is it."

Dr. Grice feels that there are some parallels between his former position and the one here. He mentioned that there were about six or seven hundred employees where he worked, and a similar number of students here. There were machines there, and there are here, although on a smaller scale.

Mrs. Miller inquired as to the possibility of the expansion of the four-year college into other fields than religion. Dr. Grice replied that there is no immediate anticipation for expansion into other fields, though there are certainly hopes and dreams of a four-year college on the Hill.

When asked, "What are the most responsible contacts for the influx of foreign students and students from diverse parts of the country?" Dr. Grice answered that the church was most responsible. With 160,000 members scattered over the world, the existence of Grace-

land is a fairly well-circulated fact. Many students come as a result of the testimony of friends and relatives. The job that Mr. Booz does in Public Relations is also responsible for students coming from many geographical locales.

Mr. Booz inquired of the service of Graceland to the community around Lamoni, in the form of night and summer sessions. Dr. Grice replied that there is a definite and obvious need for expansion into these fields. He felt that night sessions could benefit students and adult residents alike in providing education on a large scale.

■ Judy Barrett, Kansas City, Missouri; Marcia Kemp, Denver, Colorado; Sandy Korf, Yuma, Colorado; Sally Warnock and Wayne Dugger, Independence, Missouri, have been selected by the coaching staff to be the cheerleaders for the 1958-59 Graceland school year. The five regulars and the two alternates, Barbara Gilmore, Detroit, Michigan; and Bonnie Hayes, Binghamton, New York, were selected from eighteen students who tried out.

■ Paced by a well-balanced offensive machine, Graceland rolled past Culver-Stockton of Canton, Missouri, 27-6, in their season and home opener Saturday night, September 20. Graceland scored once in each quarter and added a field goal by Rick Carter, Lamoni, Iowa, in the fourth period.

■ Forty-five freshman nurses who are in training at the Sanitarium in Independence, Missouri, visited Graceland's campus Saturday, September 27. That evening they were guests of the college at the football game against Northeast Missouri State.

■ Two leading students of the University of Costa Rica visited the campus October 1 and 2. Mr. Randall Garcia, president of Law Students' Association of the University, and Mr. Ricardo Orozco, president of the Chemistry Students' Association, were guests at the assembly on Wednesday morning, October 1. They were accompanied by Mr. Edward D. Rock, a Department of State escort interpreter.

These two gentlemen each have a reading knowledge of the English language, but have only slight speaking ability. Mr. Garcia is twenty-three years old and is in his last year at the law school of the University of Costa Rica.

Mr. Orozco is twenty-nine years old and also lives in San Jose, Costa Rica. He is finishing his last year in the School of Chemistry at the University of Costa Rica. He has taught science in the Colegio Seminario and has been an accountant in the offices of the Ministry of Public Works.

■ The Graceland Ham Club is under way for another year. This is an organization of men and women who are radio operators or interested in becoming operators of amateur receiving and transmitting sets. A series of classes was held Monday, September 15, until Friday, September 19, for instruction to those wishing to gain their novice or general operator's license. The club is interested in the function of the amateur's radio in the national and international communication and defense scheme. Members are from several states, and most are operators on some scale in their home towns. On campus there is amateur equipment which has been utilized to a great degree already this year.

Briefs

Recent Baptisms

BEND, OREGON.—The baptismal font was finished early in the year. Glen Monical, eight-year-old son of Mrs. Olive Monical, and Patricia Hamer, daughter of Mrs. LaVon Hamer, were baptized by Kenneth Moye.

Glen was confirmed by Milton Petrie and Henry Watt. Patricia was confirmed by Richard Petrie and Milton Petrie.

Later in the year Linda Stickney, daughter of Norma and Scott Stickney, was baptized by her grandfather, Elder Perry Tomlinson, of Leavenworth, Kansas. She was confirmed by Elders Tomlinson and Richard Petrie, pastor of Bend.

Bend Saints are buying a lot adjoining the one on which the church stands, allowing room for expansion.

The Walter Sumould family moved to Lovington, New Mexico, and the Scott Stickney family moved to Pendleton, Oregon.

Branch officers are Elder Richard Petrie, sustained as pastor; Elder Milton Petrie, church school director; Peggy Hart, treasurer; Mary Moye, secretary; LaVon Hamer, music director; Lucille Petrie, women's leader and book steward; Olive Monical, Zion's League leader and historian; Kenneth Moye, auditor and bishop's agent; Ruth Moye, publicity; Robert Petrie, dramatics and social leader.—Reported by **MARY MOYE**

Officers for New Church Year

COLEMAN, MICHIGAN.—A business meeting was held August 20, for the election of officers. Those elected were as follows: Elder Jason Methner, pastor; Elder Alvin Wiltse and Brother Ray Mogg, counselors; Donald Studebaker, director of religious education; Kathleen Dennis, youth director; Wilma Paxton, women's leader; Mary Lou Methner, music; Ruth Gordon, Joe Methner, and Lewis A. Mogg, building committee.

Sustained were Juanita Mogg, secretary and historian; James Callihan, treasurer; Lewis B. Mogg, department of public relations; Neva Meyers, Joe Methner, and Donald Studebaker, auditors; Joe Methner, solicitor; and G. Harold Mogg, recorder.

A new book steward is yet to be appointed.—Reported by **LEWIS B. MOGG**

Church Mortgage Burned

HADDONFIELD, NEW JERSEY.—On Sunday, September 21, the mortgage on the church was burned. The congregation took just one year to pay the debt on the building. There were one hundred and sixty

present. Speakers were District President Calvin French and Pastor David Wiesen.

The group has grown from thirty-eight members in 1948 to one hundred fifty-eight members in 1958. This is the first building of the Reorganized Church in the state of New Jersey.

The church is located on Alpha Avenue and Evesham Road in Ashland, New Jersey.—Reported by **CALVIN V. FRENCH**

Elect Officers

WEST CLEVELAND, OHIO.—Officers of the branch were elected at the annual business meeting held September 10. Elders Harry Black and Erle Wildermuth of the Kirtland District presidency and Elder Ralph Wouters, pastor, were in charge.

Newly elected officers were Herbert N. Berry, pastor; Alan P. Squire, church school director; Irene Grubbs, secretary; Evelyn Schnell, treasurer; Frank Berrington and Robert Myers, auditors; Eleanor Berry, women's leader; Mary Pignolet, Zion's League leader; Robert Myers, music director; Edith Nikel, publicity director; Frank Berrington, Eleanor Berry, Herbert Berry, Floyd Cochran, Evelyn Schnell, and Alan Squire, finance and building committee.—Reported by **EDITH M. NIKEL**

Choose Branch Officers

HEARNE, TEXAS.—On August 31, the branch elected new officers. The chairman for the meeting was Jack Evans, missionary for the South Central Texas District. Brother Buron Boyd, publicity agent for the district, accompanied Brother Evans.

Officers elected were H. M. Hay, branch president; Mrs. Edith Dotson, secretary and treasurer; Alfa Dotson, church school director; Mrs. Alfa Dotson, music director and women's leader; James Dotson, publicity and book steward; S. L. Dotson, bishop's agent; H. M. Hay and Alfa Dotson, auditors; Mrs. Ruby Smith, historian.—Reported by **JAMES ALFA DOTSON**

Business Meeting

DE KALB, TEXAS.—A business meeting was held September 24, with District President Glenn Coltharp of Hot Springs, Arkansas, in charge.

The following officers were elected: T. B. Sharp, pastor; Edward Wilson and James Alvin Wilson, counselors; Mary Emma Clinton, secretary; James Alvin Roden, treasurer; Nathaniel Lewis, Edward Wilson, Edgar Wilson, T. B. Sharp, James Alvin Roden, building committee; Ida Lewis, reporter; Mary Emma Clinton and Inez Hamilton, auditors; Inez Hamilton, women's leader; Iris Snyder, young people's leader; Gail Wilson, music;

Charlie Mae Roden, historian; Zella Pollard, recorder; Elmer Roden, solicitor; Edgar Wilson, church school director; Elmer Roden, assistant director; Ida Lewis, church school secretary.—Reported by **ZELLA POLLARD**

Plan to Buy Church Lot

MASON CITY, IOWA.—The following were baptized in July: Viola Jean, daughter of the J. C. McVickers, of Clear Lake, Iowa; Steven James, son of Harry and Betty Gilbert of Lake Mills, Iowa; and Robert, son of Robert and Bertha Kolorick, of Vermillion, South Dakota.

Ricky Lynn, son of Daniel and Carla McVickers of Dougherty, Iowa, was blessed by Elders William McKewon and Carl McGuire.

Election of officers was held September 14, with these results: William McKewon, pastor; Jay McVicker and Carl McGuire, counselors; Leeda Nelson, secretary; Carol McGuire, treasurer; Nell Wilcox, women's leader; Jay McVicker, church school director; Juanita Murrill, Zion's League leader; Verdell McKewon, music; Leeda Smith, public relations; Grace Jones, librarian and book steward; Velma Wineman, historian and reporter; Carl McGuire, Bill McKewon, Jay McVicker, David McVicker, and Wayne Reid, building committee; Carl McGuire, Wayne Reid, and David McVicker, auditors.

Mason City is in the process of buying a church lot.—Reported by **VELMA M. WINE-MAN**

All-day Meeting of Saints

ALVA, OKLAHOMA.—The annual business meeting and election of officers was held at an all-day meeting September 7. Church school, a Communion service, a basket dinner, and the business meeting rounded out the day's activities.

Officers are Sherm Moreland, pastor (sustained); George McAlister, church school director; Billy Richard Beeler, assistant church school director; Madge Cunningham, treasurer and children's supervisor; Joyce Beeler, youth leader; Lester Campbell, solicitor.

Several attended from Byron and Freedom, Oklahoma.—Reported by **BONITA MORELAND**

New Pastor for Group

ROBERTSDALE, ALABAMA.—The annual election of officers was held September 17. John R. Darling, district president, was in charge. He presented the name of Victor Hatch of Mobile for approval of the group as pastor. Members expressed approval, and Brother Hatch was appointed.

Former Pastor C. M. Scott was commended for his work, and Brother Hatch was welcomed.

New officers are George Kennard, treasurer; Annie Mae Phillips, church secretary and librarian; Sally Erlandson, church school director; Elva Waters, historian and church school secretary; Harriet Tillman, music director; Jerry Waters, church reporter.

Alice Nims was elected women's leader, with Elva Waters as friendly visitor. Other officers will be appointed by the pastor later.

A lawn party for benefit of the building fund was held September 20.—Reported by **JERRY WATERS**

Four Ordinations Approved

DES MOINES, IOWA.—Reunion was held at Guthrie Grove August 1-9. The newly erected tabernacle was used for the first time. There were about three hundred and fifty campers. The reunion was a fine spiritual experience.

District conference was held September 21 at Central Church. Apostle Maurice Draper conducted the business meeting. The follow-

Readings in Marriage Counseling

by Clark E. Vincent

Fifty-two articles by recognized authorities that constitute a broad coverage of the marriage counseling field. Continuity for these selections is written by Dr. Vincent by means of introductory comments and biographical notes (Thomas Y. Crowell Company). Especially recommended for pastors, members of the priesthood, teachers, leaders, and parents. Also professionally trained marriage counselors and other professional people, university and college students.

HERALD HOUSE

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ing were elected or sustained: Frank C. Price, district president; William Castings, and John Caswell, counselors; Florence Freberg, director of religious education; Norma Caswell, women's leader; David Blair, youth leader; Frank Utterback, music; Charlotte Morgan, secretary; Darl T. Robinson, treasurer; Alfred Yale, reunion committee; Ralph Wicker, Guthrie Grove reunion park committee; Lavella DeReus, food supervisor; Stephen Robinson, bishop; Alfreda Smith, historian; Josephine Potter, recorder.

The following names were approved for ordination: David E. Blair, Ames, elder; Alvin Christensen, Ames, elder; Ernest Meyers, Nevada, elder; Larry Miller, Nevada, teacher.

A workshop for church school workers was held at Central on September 13. Herbert Lively and staff were present for this well-attended workshop.—Reported by ALFREDA J. SMITH

Seven Baptized

STANTON, TEXAS.—On September 21, Pat Gibson, Margaret Bates, Shirley Church, Andrea Hamby, Frankie Jo Saunders, Linda Eaton, and Ronald Johnson were baptized and confirmed. Officiating at the baptisms, were Seventy Herbert Lynn, Carl Leonard, Jr., Jerry Gibson, and Fred Church.

Following the baptismal and confirmation services the branch met with the Odessa Saints for a picnic dinner.

At the business meeting the same afternoon the following officers were elected: Elder Douglas Church, pastor; Vivian Saunders, secretary; Melvin T. Hursh, treasurer; Denton Hines, church school director; Jerry Gibson, young people's leader; Gerald Koonce, assistant young people's leader; Katherine Koonce, women's leader; Frances Bratcher, music leader; Reva Koonce, branch reporter.—Reported by REVA KOONCE

Have Missionary Booth at State Fair

SACRAMENTO, CALIFORNIA.—At the annual business meeting held August 6, the following were elected: Laurence A. MacDonald, presiding elder; Virginia Winsor, church school director; Phillipa Gann, music; Inez Levitt, women's leader; Sam Morris, youth leader; Jewell Dawson, drama; Myrtle Burdick, secretary; R. L. Nephew, treasurer; Ives Honeychurch, auditor; Rosa Honeychurch, recorder; L. A. MacDonald, Herschel Damitz, and Ives Honeychurch, finance committee. Ives Honeychurch was sustained as solicitor, Marjorie Damitz as historian, and Hazel Damron, book steward.

Janette Eileen, daughter of Robert and Darlene Lowry, was blessed on July 20 by Elders George Price and John E. Gann.

Visitors during the summer included Dr. Velma Ruch, Celia Schall, and Mr. and Mrs. Rod Schall of Graceland College. A reception was held at the church for Rod and his bride, the former Maxine Fletcher of Boise, Idaho.

Guest speakers have been District President H. G. Wixon, Elders Charles Vreeland, John Muceus, Douglas Wright, and Clayton Condit.

The missionary booth at the state fair was sponsored by the three Northern California Districts, with Aleah Koury of Central District, Clayton Condit of San Francisco Bay, and Charles Vreeland of Sacramento District in charge. They were assisted by Elder Houston Hobart of Salt Lake City, and by priesthood members from Arcade and Sacramento. Brother Koury planned and decorated the booth. The Idola lunch counter, operated by two branches, cleared about nine thousand dollars for their building fund.—Reported by LENA SWANEY

Letters

From Darkness to Light

I was baptized in 1938 because I thought my wife and I should belong to the same church; she had been a member of the Reorganized Church since childhood. Actually I felt all churches were "headed for the same place." My companion, however, took her religion seriously. After we moved away from our home branch she insisted that we drive one hundred and twenty miles to have our children blessed when they were babies. For fifteen years we held different views on the importance of religion; then we moved back to the community in which we lived when I had been baptized, and I began attending services again. There was some contention in the branch, and at times I felt the urge to leave the church. Often it seemed that the more I tried to serve the Lord, the worse things got.

One night I drove to a near-by town to pick up some medication for chickens; on the way home I rolled our pickup. The patrolman who found me said I was certainly lucky, but the pastor assured me that it wasn't just luck. He said the Lord had a work for me to do. However, I had decided to leave the church.

One night after that I had a vision. I was walking toward the church with a lantern in my hand. The church was illuminated, so I put my lantern on a post and began walking toward it. Then I turned back to get my lantern. As I did so a voice said, "Do not turn back." Again I walked toward the church, and again I returned to get the lantern. Once more the voice said, "Do not turn back, or you will fall into utter darkness." As I looked back I saw a deep, dark hole in the ground. Then I walked quickly toward the church.

I told no one of this experience for some time; then I related it to the pastor. He said he would pray over the matter and let me know at a later time what the vision meant. In about three weeks he told me that his indication was that the church was my light and that I needed no other. This strengthened my faith, and I continued to work in the church, doing whatever I could.

On April 20 of this year I was ordained to the office of teacher in the Mansfield Branch. It is my prayer that I may ever be ready to serve my Lord in whatever way he would have me serve. Please pray for me.

R. L. GIBSON

Mansfield, Missouri

A Visit with Israel A. Smith

Last October, while I was at the home of my daughter Opal Hacker in Harrisonville, Missouri, she asked, "Mother, how would you



Golden Wedding Anniversary

Elder and Mrs. LaMont Ryhal of Fort Lauderdale, Florida, observed their fiftieth wedding anniversary on September 10 by receiving their friends and relatives in the social room of the New Castle (Pennsylvania) church, where Elder Ryhal served as pastor in 1947. He was baptized in the Reorganized Church in December, 1903, ordained a priest in 1921, and an elder in 1933. Mrs. Ryhal, the former Lydia Biddle, was baptized in March, 1909, and until recently was actively engaged in branch work.

The Ryhals are residing in Fort Lauderdale with their only daughter, Mrs. Frank Kock. They have two sons: Edward of New Castle and Carl of Chicago, Illinois; two grandsons; five granddaughters; and one great-grandson. Both of their sons hold the office of elder.

like to see the Auditorium and the work that is being done on it?" I was eager to make the trip, so early one morning we left for Independence. We walked all around the Auditorium, and when I thought we were ready to leave, Opal asked me to hold a package for her while she made a telephone call. When she came back she asked if I would like to meet President Israel Smith in his office. I said I would be delighted. I had heard him preach, but I had never been introduced to him. I found him to be the most gracious person I have ever met. He showed us around his office, pointing out the photographs on the walls. Then Hazel asked if we could see the council chamber, and he said yes. He explained to us that this was where the laws governing the church were discussed and decisions were made. It was a beautiful, sacred place.

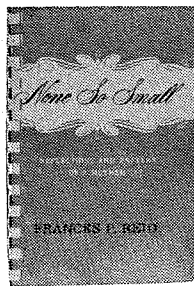
The church means everything to me. I am thankful for the gospel and the plan of salvation. God has been good to me throughout my life. I love him with all my heart, might, mind, and strength.

LILLIAN ERICKSON

Bell Gardens, California

35c each; 10 for \$3.20; 25 for \$7.25; 50 for \$13.00; 100 for \$23.00; 250 for \$50.00; 500 for \$85.00; 1000 for \$145.00.

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Box 382, Guelph, Ontario, Canada



None So Small

by Frances P. Reid

Published by
Broadman Press
1958

Price \$1.50

These pages carry brief but helpful sketches of many commonplace events or situations in the lives of mothers of young children. Each experience is written to enable the reader to recall similar instances or to contemplate those situations yet to come in the lives of "little people." Quite naturally each sketch moves into meditation and sentence prayers to guide mothers to a greater appreciation of God's gift of life and to be joyful as they share in the growth of their children.

These are pages to be read one or two at a time; they include a great variety of subjects such as broken toys, first trip to the hospital, shut-in days, doubled fists, forgotten chores, losing the game, going to camp, and worshipping out-of-doors.

This book would be excellent for mothers of new babies and small children. It is also an appropriate gift for expectant mothers.

MARJORIE BANDLOW

Metropolitan New York District Conference

The annual conference of the New York Metropolitan District will be held November 15, beginning at 10:30 a.m., at Newark Branch (Adoniram Temple, 321 Second Avenue, Lyndhurst, New Jersey). In addition to the business session there will be a sermon by Apostle Donald Lents and classwork under the leadership of Seventy Philip Moore, High Priest Harold Cash, and district officers. The theme of the conference will be "Using the things of this world in the manner designed by God." On Sunday, November 16, special services on this theme will be held in the branches of the district, with guest speakers.

PERCE R. JUDD

Appointee's Address

Jack M. Curtis
3815 Market Street
Youngstown 7, Ohio

Books Wanted

Stanley L. Johnston, 828 Hickory Street, Lansing 12, Michigan, is offering \$10.00 for a copy of Lucy Mack Smith's *Joseph Smith and His Progenitors*. Please contact him concerning the book before sending it.

Mrs. Harlow G. Fredrick 324 Jasmine Avenue, Orlando, Florida, wants to purchase a copy of Audentia Anderson's *Joseph Smith - Emma Hale*. She would like it to be in good condition. Please write her before sending the book.

ENGAGEMENTS

DeTray-Pinson

Mr. and Mrs. Ollie J. Pinson of Independence, Missouri, announce the engagement of their daughter, Sylvia Kay, to George Edward DeTray, son of Mr. and Mrs. Donald E. DeTray, also of Independence. Kay attended Graceland in 1956-57 and is now a

student nurse at the Independence Sanitarium and Hospital. George, a 1958 graduate of Graceland, is attending Kansas University. No date has been set for the wedding.

Waddell-Norris

Mr. and Mrs. Claude V. Norris of Lawrence, Kansas, announce the engagement of their daughter, Carol, to Jack Waddell, son of Mr. and Mrs. George E. Waddell of East Moline, Illinois. Carol was graduated from Graceland in 1958, and Jack in 1953. Jack is also a graduate of the University of Kansas, class of '55. He served two years in the Navy and is now employed as a parole officer in Kansas City. Carol is secretary to Carl Mesle. A spring wedding is planned.

WEDDINGS

Stensrud-Tester

Carol Darlene Tester, daughter of Mr. and Mrs. Hilary Tester of Frazee, Minnesota, and Roger A. Stensrud, son of Mr. and Mrs. Julian Stensrud of Sedan, Minnesota, were married August 23 at the Tester home by Dr. C. F. Young. They are making their home in Boyd, Minnesota, where both are public school teachers.

Tester-Botts

Joan Botts, daughter of Mr. and Mrs. George Botts of Fergus Falls, Minnesota, and Gene Tester, son of Mr. and Mrs. Hilary Tester of Frazee, Minnesota, were married September 20 at Long Beach, California. Gene is serving in the Navy.

Christina-Sheffer

Dorothy Juanita Sheffer, daughter of Mr. and Mrs. Everett E. Sheffer of Dearborn, Michigan, and Marvin Christina, son of Mr. and Mrs. Michael Christina of Kansas City, Missouri, were married September 13 at the Reorganized Spring Branch Church in Independence, Missouri, Elder Elmer Sloan officiating. The bride is a graduate of Graceland College, class of '46. They are making their home in Independence.

Corrington-Stearns

Beverly Jean Stearns, daughter of Mr. and Mrs. Harry Stearns of Seattle, Washington, and J. Stanley Corrington, son of Mrs. J. P. Corrington of Belleville, Illinois, and the late Mr. Corrington, were married September 5 in a double-ring ceremony at the Reorganized Church in Seattle. High Priest G. L. Swenson, uncle of the bride, officiated. Beverly, a 1956 graduate of Graceland, is now a senior at the University of Washington. The groom, a 1954 graduate of Graceland, is also attending the University of Washington.

Anderson-Wafford

Mr. and Mrs. Louis Wafford of Seattle, Washington, announce the marriage of their daughter, Marianne Lee, to Robert Max Anderson, son of Mr. and Mrs. Herbert F. Anderson of New Windsor, Illinois, on September 26 at the Reorganized Church in Seattle, Elder Alma Johnson officiating. They are making their home in Seattle.

Myers-Hudson

Mrs. Anna Perl Hudson and Lyle Myers were married August 22 in Eureka, Kansas, at the home of Elder J. H. Hufford, Elder Hufford officiating.

Stoel-Downing

Janice Charlene Downing daughter of Mr. and Mrs. Eubert Downing of Modesto, California, and Kent Norman Stoel, son of Elder and Mrs. Kenneth Stoel of Mariposa, California, were married September 14 at the Reorganized Church in Modesto, the groom's father officiating. A reception was held in the garden of the bride's parents' home. The couple will reside in Mariposa.

O'Hearn-Cheever

Paula Fay Cheever of Independence, Missouri, daughter of Mrs. Lila Ritchie of Macon, Missouri, and Leo E. O'Hearn, Jr., son of Mr. and Mrs. L. E. O'Hearn of Moberly, Missouri, were married in a double-ring ceremony August 3 at the Immaculate Conception Church in Macon, Msgr. P. J. Gillfillan officiating. They are making their home in Independence.

BY WHAT AUTHORITY

Dr. Roy A. Cheville

By What Authority is one of a trilogy of books which deal with the Restoration points of view on authority, spiritual power, and repentance. These materials were first presented to the Melchisedec priesthood of the Center Stake in lecture form. Dr. Cheville's contribution deals with the source of the powers of priesthood.

price	\$1.50
other books in the series:	
Authority and Spiritual Power, F. Henry Edwards	\$1.75
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Grimshaw-Hanna

Geneva Jane Hanna, daughter of Mr. and Mrs. Kenneth Hanna of Moberly, Missouri, and William Donald Grimshaw, son of Mr. and Mrs. Raymond K. Grimshaw of Macon, Missouri, were married August 10 at the Reorganized Church in Macon by Elder Carl Weeks.

BIRTHS

Mrs. and Mrs. Howard Moore of Deerfield, Illinois, became the parents of a son, Gregory Allen, on August 21. Mrs. Moore is the former Donna Davey of Independence, Missouri. Both parents are graduates of Graceland College.

Mr. and Mrs. Robert Moore of Jackson, Michigan, announce the birth of a daughter, Sandra Marie, born September 10.

Mr. and Mrs. Norman E. Swails of Omaha, Nebraska, became the parents of a son, John Edwin, on May 23. He was blessed by his great uncles, Evangelist Archie B. Constance and High Priest Clifford B. Constance, at Central Omaha Church on September 21. Mrs. Swails is the former Darleen Craven.

Ens. and Mrs. Darrel Kreglo of Port Hueneme, California, became the parents of a son, Kenneth Mark, on August 31 at Nebraska City, Nebraska. The father is a graduate of Graceland, class of '55.

Mr. and Mrs. Vern Elefson of St. Paul, Minnesota, announce the birth of a son, Ted David, born September 3. Mrs. Elefson is the former Elaine Shupe.

Mr. and Mrs. Ronald Smith of Vista, California, announce the birth of a son, born September 10. He has been named Timothy Dwane.

Mr. and Mrs. Larry Jannings of Hopkins, Missouri, became the parents of a daughter, Angela Diane, on May 27. She was blessed on August 24 by Elders Virgil Billings and Orville Fannon at the Reorganized Church in Maryville, Missouri. Mrs. Jannings is the former Janet Noftzger. Both parents are Graceland graduates.

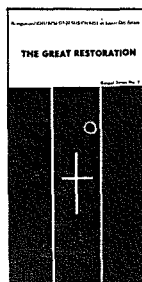
DEATHS

SHADEL.—Dennis Robert, son of John and Elnora Lamkin Shadel, was born September 10, 1940, and was killed August 18, 1953, in an automobile accident between Santa Fe and Albuquerque, New Mexico. He had been a member of the Reorganized Church since December, 1948.

He is survived by his parents; a sister, Janice Shadel; and two brothers, Johnny and Donald of Albuquerque. The Shadels live at Los Alamos, New Mexico. Funeral services were conducted by Elders Alvie Barrett and Lloyd Wilson. Interment was in the Memorial Gardens at Santa Fe.

TRACT REVIEW

The Great Restoration



This is No. 7 in the *Gospel Series*, and it is written by Presiding Patriarch Elbert A. Smith. Here is easy reading in an accordion-fold pamphlet of twelve pages—aimed toward the busy person who can spend only a few minutes reading at any one time.

The brief introduction to the New Testament church is followed by a quick look at the Apostasy. Then Brother Smith presents the two possible means of recovery from the Apostasy: Reformation or Restoration. Commenting on John's description in Revelation 12 of the church as a beautiful woman and on the presentation of the church as "the bride of Christ," the author also pictures the "dissolute woman" (church) which took the place of the "bride." Then he raises the question: "Would Jesus want this church [the dissolute woman] reformed to be his bride? Or would he want his original bride restored?"

Following this questioning, he turns to the reader and asks the same question: "If you had married a lovely bride and had gone to a far country and during your absence your wife had been driven away and her place taken by a degraded wanton—when the time came to return, which would you choose, reformation or restoration?" The reader quickly gets the point and chooses restoration.

The remaining pages of the tract describe the desire of the Reformers for a "restoration" and the actual experience of "restoration."

This tract sells for three cents per copy. In quantities of 1,000, individual copies cost one and one half cents.



Why I Belong . . . to the Reorganized Church of Jesus Christ of Latter Day Saints. This book is a compilation of 12 reasons why Apostle M. L. Draper is a member of this church.

Each chapter gives a specific belief of the church which contributes to the author's conviction of its divinity.

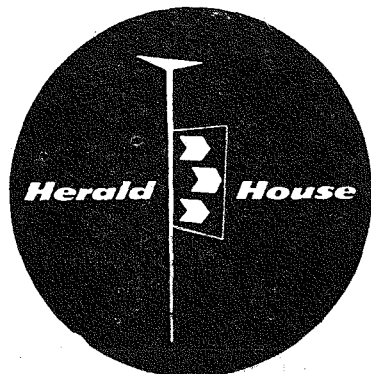
This book has been a steady seller since its publication early this year. Its continued support by the public is convincing proof of its fine testimony.

Price \$2.00

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
COLORADO, Montrose	KUBC	1260	Sunday, 9:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KGMB	590	Sunday, 4:45 p.m.
HAWAII, Honolulu	KHBC	970	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
ILLINOIS, Moline	WQUA (FM 94.1)	940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 8:15 a.m.
OREGON, Lakeview	KQJK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

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And Finally...

AN UNCERTAIN SOUND

Did you ever catch yourself humming a cigarette ad tune without realizing what that haunting melody was saying? Millions are being poured out to get the catchiest tune, and millions are being caught by them. But how does one remember which has the best tobacco, the safest filter, or the mark of distinction? Since all can't be the mildest, safest, or tastiest, the advertisers cancel each other out by extravagant claims.

We have the gospel to advertise. To be effective our testimonies need to be positive, not negative nor competitive. We used to sing "Loyalty unto Christ the trumpet now is sounding." Paul warned us, "For if the trumpet give an uncertain sound, who shall prepare for the battle?" Is our testimony sure and certain? There are some in the church who are haunted by the melody of the gospel, but they either don't remember the words or have been confused by malcontents who sound uncertain notes.

C. B. H.

FOOTPRINTS

I dislike the idea of dying and leaving a world in which there is so much of good and

so many friends who have helped me enjoy the good I have found, but I am not afraid of what the other side holds for me.

I hope that when I do go on to the new phase of living I shall have so lived here that a few "footprints" may be left "in the sands of time" that will not be at once rubbed out.

M. H. Siegfried

PARTNERS

Man takes some ore
or wood, or wire
and molds it—
tempers it with fire.

Then, piece by piece
he glues or nails
or solders—
tests; alas, it fails!

He tries aagin
with all his might:
Dejection—
Then a ray of light . . .

He makes the change,
experiments—
"Success," he cries
as he "invents."

When God's at work
his molding "clay"

is Spirit,
pliant to his sway.

His will is law,
his thoughts disperse
atoms
to form the universe.

He need not test
or change intent;
God knows . . .
without experiment.

What God has done
man imitates;
The difference is
that God "creates."

P. A. W.

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SAINTS' HERALD

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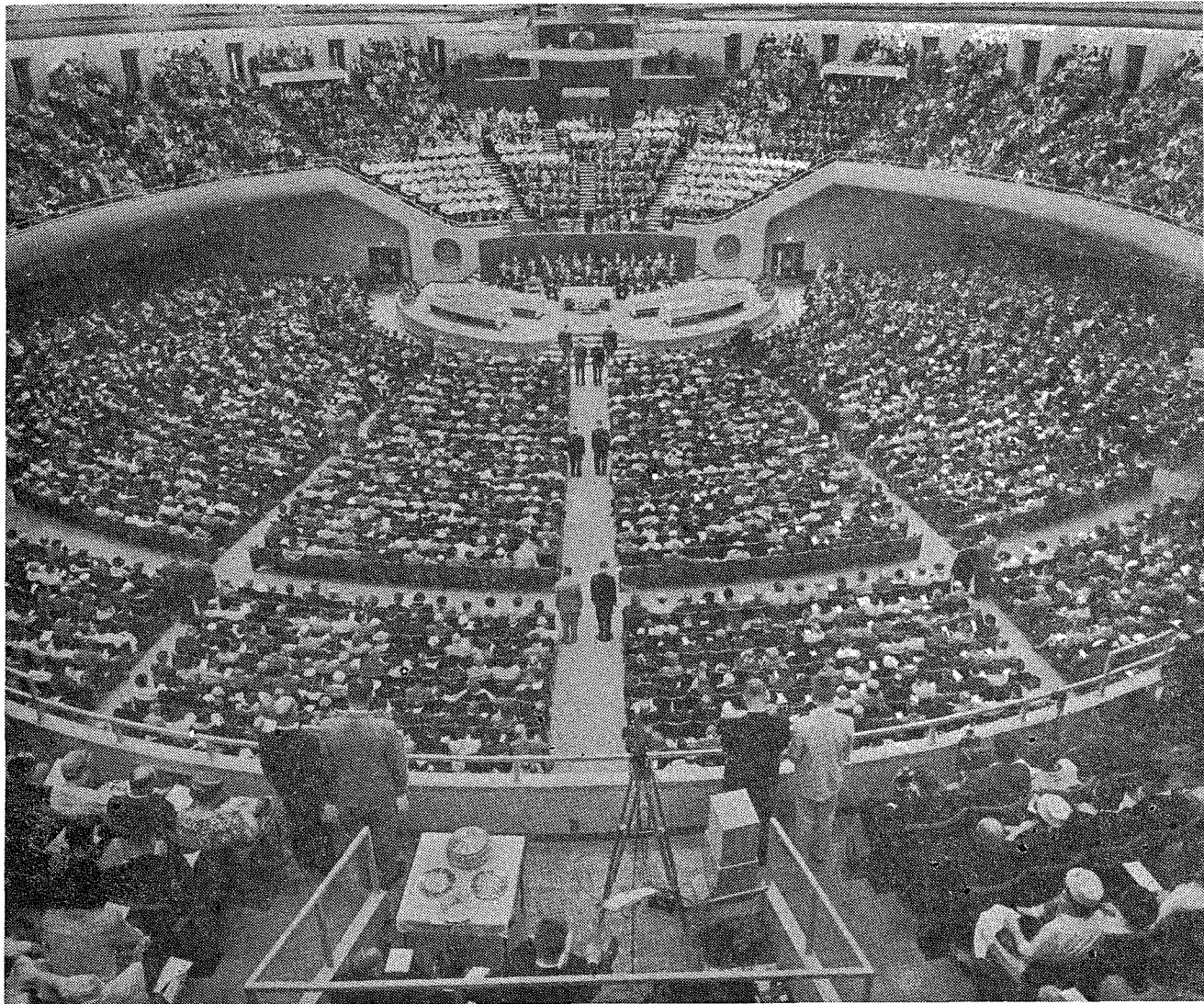


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Conference Communion 1958

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An Inspiring Conference

THE LARGEST General Conference since our Centennial has drawn to a close. Every business session and all other scheduled meetings were well attended. Many of them had overflow crowds. However, this Conference will be remembered for its spirit and accomplishments rather than its size.

The week was packed with inspiration and experiences which only those who were here and participated in can fully understand. It is possible to get a portion of the spirit of it by looking at certain features through the eyes of another. By all standards of measurement it was an outstanding Conference.

The reorganization of the First Presidency and Council of Twelve in harmony with the revelations was the high point of interest. That which followed was by no means an anticlimax but comple-

mentary. Far-reaching structural changes followed. Before the Conference closed it had accepted new leadership in the Council of Twelve, the Order of Evangelists, the Quorum of High Priests, the Department of Religious Education, the Department of Women, and the health division. Since March 31 there have been four stakes reorganized with new presidencies. Usually changes in leadership cause a period of uncertainty and hesitancy. Offsetting this is the fresh approach to problems, the hope which comes with change, and faith that God has directed in these important adjustments.

The universal reaction of Conference members was that prophetic leadership is again in good hands. A strong leader with vision and courage stands at the head to represent Christ. His presiding was kindly but firm. The business was handled with unhurried but with signal dispatch. Because of the need for or-

ganizing the Conference and considering the revelations which affected the Conference leadership, no general resolutions were passed until the Friday morning session. In the four sessions on Friday and Saturday thirty resolutions were handled—passed, laid on the table, or defeated. In addition to this there were thirty-one motions passed affecting personnel—approving nominations, selections, or appointments, and giving tributes for services rendered. Then there were numerous subsidiary and incidental motions handled by the chair which I have not tabulated. President Wallace handled these like a veteran. His decisions came without hesitation and in a voice, augmented by a rejuvenated public address system and splendid acoustics of the new chamber, which left none in doubt as to what was happening. It was an inspiring Conference. The Saints went to their homes assured that the church is on the move. C. B. H.

Report of the First Presidency

To the General Conference

We are happy to bring you this report of our stewardship in the inter-Conference period now closing. This report was anticipated, in some measure, in the interim report which appeared in the *Saints' Herald* of February 17, 1958.

During the present Conference period members of the Presidency have visited all parts of the church except Australasia and Polynesia. These visits are of major importance in terms of the balanced direction of the entire work of the church, personal contact with local leaders, particularly the high priests of the church, and with younger leaders who are just coming into full strength and promise. We have been well received everywhere and have been especially happy to have part in the dedication of many fine church buildings, erected at great sacrifice, which give us a dignified place in the communities in which they serve.

General Quorums and Councils

Because of the nature of the work of the Council of Twelve, our meetings

with the Council as a group have not been frequent, but they have been of great importance. We have also sought to maintain constant contact with the apostles in their individual responsibilities. We have been happy in these associations, and feel that they have been productive of good for the church, particularly in the field of missionary outreach and expansion. While these results are good they are not considered the ultimate in possible accomplishment.

Much of our most important work is done in consultation with members of the quorums and councils and our departmental directors. We work in constant contact with the Presiding Bishopric for whose ministry we have recurring reason to be deeply grateful.

Our contacts with the Council of the Presidents of Seventy, likewise, have been occasional rather than frequent. Our relations have been cordial and, we believe, mutually helpful. We are happy at the prospective increase in the numbers of the Seventy because of ordinations which will be proposed to this Conference. And we hope that the time is not far distant when the quorums of Seventy will be still further augmented.

Our regular monthly meetings with the Standing High Council, with such ad-

ditional meetings as occasion may require, have been stimulating and helpful. In addition to their function as the highest court of the church, the members of this council advise the Presidency and, on request, the Presiding Bishopric, concerning matters of general church significance. Keen and sustained attention has been given, in particular, to the demands of a sound policy, rooted in the law and revelations of the church, and pervaded by the spirit of forgiveness, in the matter of marriage and divorce and remarriage. Some significant insights have been achieved, and some of the good work of the Council lies behind official pronouncement made by the Presidency in this and other areas.

Less frequently, but wherever occasion has demanded, we have been in touch with the Presiding Evangelist and the work of his office. There is need for evangelical ministry in all the districts and large branches of the church, as provided in the law, and it has been a matter of satisfaction to us to see that this need is being met in many places.

The Quorum of High Priests includes all the high priests in the church except those called to special responsibilities within the high priesthood and who meet separately to discharge these

The Saints' Herald

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EDITORS: *The First Presidency*: W. Wallace Smith, F. Henry Edwards, Maurice L. Draper; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Edi-

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responsibilities. In the nature of things it is difficult for this quorum to function as a unit except at General Conference time. But we have been particularly pleased to note the eagerness of many members of the quorum to have the high priests as a body take their rightful place in the church, and we believe that studies made by committees of the quorum within the past Conference period should result in better understanding and a needed and balanced contribution to the total work and leadership of the church.

Some of our most significant work is done in consultation with the heads of the specialized service departments of the church. We are well served in these fields, and are making significant advances in the leadership available, the understanding of the place of the departments in the functions of the church, and the literature being created and widely distributed. This is reflected in the published reports which will come to you from the departments.

Baptisms

In the calendar year 1956, 5,345 baptisms were reported to the Church Statistician. In 1957 there were 5,704 baptisms reported. This total of 11,050 is again the largest number of baptisms in any two years in our history.

The comments which we made in our report for 1956 are still valid. Our baptismal increase continues to reflect the total strength and vigor of the church. While credit may be given to individuals in specific situations, even there it is the strength and vigor of the church as a whole which make our gains possible. On careful scrutiny of our church life it is apparent that this strength and vigor are not uniformly manifested. If the whole church measured up to the standard set by the areas where our missionary testimony is most effective, then we would have several times our present number of baptisms. If all parts of our best areas could measure up to the most productive parts of these regions, and if this were duplicated throughout the church, our growth would be truly phenomenal, and many of the problems incident to our slow increase would then disappear. While we have had an excellent record in many respects, what has been done can be far surpassed if we respond to the prophetic admonition given ten years ago "that joint responsibility is laid on all. Properly and equally borne, this responsibility will insure success, the consummation will be glorious, and all will share in that glory."

One of the encouraging aspects of our church life during the past two and a half years has been the continuance of

the quickening, deepening, and widening of our interest in missions abroad. In part, this is a reflection of the many contacts of our people with the peoples of distant lands. It is more directly influenced by the fact that so many have served and are serving in the armed forces of the United States and of the British Commonwealth of Nations, in the Point Four Program, and in international business ventures. But, more fundamentally, this concern grows out of the ministry of the Spirit which stimulates an awareness of missionary responsibility in those who go to distant places and there see for themselves the need for the good word. This method of expansion is natural. It is healthy because it is not artificially stimulated.

The church has never been able to keep ahead of expanding missionary opportunities. The more vigorous the life of the church, the surer we are that ministers and members having no appointee status will become concerned about missionary endeavors for which they themselves must supply much of the motive power. We have been delighted and encouraged by the baptism of our first converts in India and Pakistan and to note the growth of groups in Okinawa, Korea, and elsewhere in the Pacific. We have rejoiced in the fraternity manifested whenever possible between members of our armed forces in Europe, and in the contribution that has been made by them to the planting of the work in this area. As quickly as we may, the councils of the church expect to build on the foundations thus laid. In this connection we also call attention to the report of the Committee on Ministry to Armed Forces Personnel.

Financial Response

Behind the report of the Presiding Bishopric are many examples of sacrificial devotion in compliance with the law governing temporalities. We express the gratitude of the church for this support, which is especially significant when we reflect that financial support of the General Church is paralleled by that contributed to branches and districts. Yet it is becoming more and more apparent that the work committed to our care cannot be accomplished by the dedication of a tenth of the increase of only part of our people, but out of the glad generosity of many more who give to the Lord out of the joy of their salvation. The quickening of this response for its own sake, with financial returns an important resultant and means of further service, is the concern of the spiritual authorities of the stakes and districts and branches, as well as of the bishop's agents and solicitors.

It is out of the willing co-operation of all that our gains are achieved. We must not lose sight of the benefits accruing to an individual who gives, not out of a sense of duty or obligation but out of a fullness of heart and concern that the will of the Master shall be done. It is out of this kind of sacrificial giving that we get some of our best results.

Preaching and Teaching Ministries

Our hope of salvation centers in the wisdom and love of Almighty God, in the redemption offered through his Son, and in the enlightening and empowering ministry of his Holy Spirit. These point to and guarantee the coming of his kingdom. Our preaching and teaching ministry should center here. Our presentation of the principles of the gospel should find its foundation here. In these difficult times, when so many men's hearts are failing them for fear, our only sound foundation for hope is in God himself, but in him we have every reason for the most glorious hope. Since the times are so portentous, it seems to us to be especially important that those who would lead our people should seek the release of power through study and mutual converse and meditation, but that, having done this, they should heed the admonition of the Apostle Paul to preach and teach this saving word. We believe that the Spirit will approve, commend, and give direction and power to such well-founded guidance.

Ethical Standards

We find ourselves concerned about the ethical standards of our people. As a general rule those who are active in the work of the church are more than usually honest, chaste, and disciplined. But our stewardship demands more than this. Our personal lives, and our relations with others, should rise out of our love and wisdom and self-sacrifice. This is true in every relationship. It is perhaps most obviously true in our home life.

We have reason to deplore the extent to which the current standards in relation to divorce and remarriage are followed by our people. We have been seeking to make constructive approaches to this problem, which will be brought before the Conference by a resolution proposed from the San Francisco Bay District. But it should be recognized that no negative attack will be widely successful; no barriers and denunciations will be of significant creative worth. The solution of the problems in this area, as of all our major problems, lies in the total ministry of the church and especially in our ministry to our children and young people. It is on this foundation that we must give our specific ministries in crucial situations.

Reunions, Camps, Retreats

Our reunions continue to be a major source of spiritual strength. The tremendous investments in reunion grounds are prohibitive where the use of such facilities is only occasional. We are therefore happy in the phenomenal growth of camping, and in the slower but still significant growth of priesthood and leadership retreats. Each of these activities, usually centering in what we know as "reunion grounds," justifies itself. These additional activities are coming to be taken into account as improvements are made on reunion sites, and this is all to the good.

A few years ago we were somewhat disturbed since so much of the camping leadership was provided from the appointee ranks, thus distracting the brethren concerned for extended periods from other important church ministries. This trend has now been changed, and we are developing a splendid group of self-sustaining leaders, men and women of devotion and growing experience, who are making a rich contribution through camp work. We call attention to the excellent report of Elder F. Carl Mesle in this connection.

Organizations for Good

Throughout the church there is a growing concern for the visible evidence of the establishment of the kingdom. We welcome this. It is important to note in this connection that practice in kingdom building need not wait for further study or organization. The fulfillment under God of our community responsibilities, the practice of our business and professions with primary regard for the welfare of the persons involved, the meeting of the minds of our people as well as their physical gathering together, the spiritual and intellectual and cultural enrichment of our home life, and—sustaining all these—the deepening of our private and public worship are all of major and immediate importance. This includes a wholesome respect for the dignity of our houses of worship and the sincere adherence to the principles of sacred worship. The kingdom will not be built by people of good intent who come together to plan the good life, but who have no informed experience of the demands and challenges and frustration of life as it is now known. Study and advance must begin from where we are. Seemingly the small gains, if sound and widely shared, are of great importance; and we are grateful to report that such advances are being made. We intend to share more fully from time to time reports on specific gains which go to make

up the total gain. In this general connection we call attention to the reports submitted to the Conference by business and professional associations of members of the church, and we commend these associations to those interested in these fields of service. Of already proved value is the work of the Central Development Association, the Farm Management Committee, and others.

Higher Education in the Church

There is a rightful and growing concern throughout the church in the matter of education. Many members of the church are taking advantage of local opportunities for adult education to broaden their outlook, improve their skill, prepare for greater responsibility and, perhaps most frequently, to qualify more fully for leadership in church affairs. We have been happy to give encouragement to such education in many widely separated places.

The School of the Restoration, authorized by General Conference in 1956 and opened in June of that year, is now functioning helpfully. Its directing personnel and facilities need to be augmented as experience, finances, and available ministry make possible. Those responsible for preordination training, which is locally determined and directed, will do well to take advantage of the courses offered by the School and of the counsel of Brother Updike. Appointee orientation and education assemblies conducted at the School have been successful and should be continued and enlarged.

Of special concern to us has been the matter of ministry to college people which has been under the direction of an able committee with Elder L. O. Brockway as committee chairman and Elder F. Carl Mesle as secretary. A report of the work of this committee will be presented at the Conference.

Of further major concern has been the necessity for co-ordinating the various endeavors of the church in the field of higher education, and planning these co-ordinated endeavors with informed concern for the problems and opportunities growing out of population changes, increased concern for education, the changing economic picture, the leadership needs of the church, the location of our church membership, the competing demands on the church dollar, and similar matters. Formation of a committee on higher education, whose function will be to advise the General Church officers concerned in this important field, was completed shortly before the death of President Israel A. Smith. We were particularly happy that each of the fourteen members of the committee requested to

serve responded readily and favorably. But for the death of President Smith meetings of this committee would have been held already. They are planned to begin shortly after the close of this Conference. We have sought to emphasize the importance we attach to the work of this committee by arranging that one of our own number, President Edwards, shall preside with Dr. E. J. Gleazer as co-chairman. The other members of the committee are Elder G. Leslie DeLapp, Elder Maurice L. Draper, Elder C. A. Cole, Elder Earl T. Higdon, Dr. L. O. Brockway, Dr. Ronald G. Smith, Dr. Robert L. Brackenbury, Dr. W. E. Gould, Dr. Velma Ruch, Elder C. D. Neff, Elder Chas. Glen E. Downing, and Dr. Malcolm Ritchie.

The Auditorium

We all rejoice in the completion of the Auditorium to this present point. It is a matter of deep concern to us that circumstances did not permit the dedication services for the Conference Chamber to be fully held during the General Conference. It was because we recognized that the Auditorium belongs to the entire church, and that the faithful Saints in the most distant outposts have a rightful concern here, that we arranged for prayers of dedication to be offered during the three Communion services held at this Conference. Now that this has been accomplished, the remaining work on the Auditorium still beckons all of us. Specific proposals will come to the Conference from the responsible officers of the church covering what still remains to be done and to these we invite the careful and sacrificial attention of the Saints. It is expected that when the building is completed, and is offered to our heavenly Father in all its parts, we shall have a period of dedication and rejoicing in which the whole church will join.

Thanks

The present members of the quorum have been especially appreciative of the support given them in the quorums and councils of the church, and in the church as a whole, in the period ensuing since the death of President Israel A. Smith. We are especially thankful that the Saints are approaching the Conference with dignity and high confidence in the providences of God. We have been grateful for the blessings which have been ours, and the divine direction of which we have been conscious as we have sought to serve you.

Your servants in Christ,

F. HENRY EDWARDS
W. WALLACE SMITH

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Report of the Council of Twelve

To the First Presidency and General Conference

Under my assignment of the late General Conference as Representative of the First Presidency, I have held myself available for the performance of such work.

My time has been chiefly occupied with routine work in the office of the Twelve, some preaching, attendance at reunions, and archaeological study in relation to the Book of Mormon.

Where God and man labor together the divine and human elements are ever present. Great is the loss where discrimination is so faulty as to lead to the obscuring of what is divine by what is human. Where the human element is properly appraised and what is divine is perceived and magnified there comes assurance of the triumph of God's work and the certainty of immortality and eternal life.

Unwavering is my faith in the glorious consummation of God's work, including the redemption of Zion.

PAUL M. HANSON

East Central States Mission

I herewith set forth a few salient facts concerning activities in the area in which I have been given responsibility during the recent inter-Conference period.

During the two and one-half years which it has been my privilege and pleasure to serve the church and the Saints in this territory, I have found joy in working with one of the finest groups of appointee personnel it has ever been my good fortune to serve with. Likewise, the men of the local priesthood in almost all places have exercised themselves under a spirit of fine co-operation which has been a joy to experience.

The large body of active Saints in this area have been so very helpful that I must speak a word of commendation for their excellent assistance in and through the departments as well as in the more humble services that many Saints render in keeping the church in motion as a productive organization.

The East Central States Mission has had its share of success in the missionary and financial programs of the General Church, which has helped to move the body of Christ forward in a period of more than ordinary achievement. This general accomplishment is evidenced in the upward trend of the missionary graph as depicted in a recent issue of the *Saints' Herald*, and in the success attending the collection of funds beyond the two million-dollar mark for the church in general; and further, in the completion of

the General Conference Chamber in which we are presently privileged to meet for this Conference period.

Our building programs often depict the character of consecration and progress which stimulates our forward movement. In keeping with this thought may we report the following:

New churches built in our area in the inter-Conference period are located at Marion, Illinois; Salem, Illinois; Joppa, Illinois; Dowagiac, Michigan; and other buildings purchased for our worship needs are at Kankakee, Illinois; LaCrosse, Wisconsin; Eau Claire, Wisconsin; Kirkwood, Missouri; and Mountain View, Missouri.

Ten active programs for church building within the next two years are taking shape in Madison, Wisconsin; Lancaster, Wisconsin; Springfield, Illinois; Ottawa, Illinois; East St. Louis, Illinois; St. Louis, Missouri; Fairfield, Illinois; South Bend, Indiana; Rockford, Illinois; and Springerton, Illinois.

For these activities we commend the Saints concerned and look forward with hope and assurance to many congregations better housed for worship and service.

I am sure that I speak the mind of all the workers in our eleven districts when I express appreciation to the First Presidency and the Presiding Bishopric for the excellent co-operation which they have given us in every instance where such co-operation has been sought and was found to be essential to the furtherance of the cause of the kingdom in our particular phase of the general responsibility.

My thanks, moreover, go to the men in official capacity, both the self-supporting and appointee ministry in our territory. I would not dare to attempt making a complete list of all those who have extended themselves in self-effacing service for fear some one or more deserving persons inadvertently might go unmentioned. However, I do wish to name Brother Russell F. Ralston, one of the Seven Presidents of Seventy. His appointment to our territory was very greatly welcomed. He has been associated with us in the administration of the area, in which position his services have been without stint. We want you to know of his excellent service in this connection. I wish we might have the space to mention all who have rendered their consecrated help in more limited areas, speaking now of the geographical expanse covered.

It is our hope that the Spirit of God will continue with his church throughout the years to come. With the Saints throughout the world, we have mourned the passing of our beloved Brother Israel, and we shall hope and pray that through his successor in office and those

who shall be associated with him in the Presidency will come the spirit of the prophets to guide God's church to its ultimate success in its destiny of righteousness. Of this we have no doubt. For we are assured that as God has been with those who have preceded in leadership, so he will be with those who succeed to such responsibility. Such shall be our prayer and our trust.

D. T. WILLIAMS

Southern Mission

The Southern Mission consists of six districts; namely, Southern Indiana, Memphis, Arkansas-Louisiana, Mobile, Pensacola, and Alabama, and unorganized areas in Georgia, North and South Carolina, Mississippi, and Louisiana. In these unorganized areas we have a few branches and a number of missions. In southern Florida we now have a membership in excess of seven hundred, not counting the winter visitors from the North. While we have a large enough membership to justify a district organization, we have preferred to wait until we could organize two districts in Lower Florida, one to be called the Southern Florida District, and the other Central Florida District. In this area the church is growing rapidly, not only by baptisms, but by the influx of members from other states due to the creation of new industries and also the desire, upon the part of some, to retire in that section of the United States.

The work in the South has been characterized this inter-Conference period in the growth that is revealed in our numerical increase due to effective missionary programs. In several districts we have set a record for baptismal increase.

Growth has also been evident in the development of many fine men as they have labored co-operatively in their priesthood responsibilities with the Conference appointees. Likewise, we have been encouraged with the leadership of the women in the music, and all activities of the department of women.

There also have been indications of growth in our building program. We have improved a number of our houses of worship and have added new church edifices in such places as Birmingham, Alabama; Orlando, Braidenton, and Fort Lauderdale, Florida. Several other buildings are now in the planning stage and should be erected in the not too distant future.

An increased interest in the financial law has also been shown in this mission. The special Stewardship Emphasis Program under the direction of the Presiding Bishopric is bringing some ex-

cellent results. We are pleased, also, to report that the branches and districts are making greater provision, financially, to sustain the appointees, thus relieving the General Church of some of the responsibility it formerly carried in these matters.

We have experienced four very successful reunions. Three of these reunions are conducted on grounds that are rented by our people for these gatherings. However, we do have our own reunion property in Brewton, Alabama, and the annual reunion is sponsored by three districts, Mobile, Pensacola, and Alabama. During the past two years considerable effort, as well as a considerable amount of money, has made these grounds more beautiful and better equipped for reunion purposes. New buildings, which added much to the comfort of our people, have been erected during this period.

I have had excellent co-operation upon the part of the Conference appointees, together with the local men in all of my work. As a consequence, the spiritual and intellectual growth of our membership is evident in all of our district and regional activities. The prospects for the work of the church in the South have never been brighter.

E. J. GLEAZER

European Mission

During the first twenty months of the inter-Conference period I was assigned to the Eastern States Mission. The time was spent in reunion work, district conferences, series of meetings, and priesthood institutes, on a regional basis. During the last year, 1957, there was an appreciable increase in the number of baptisms in the field.

From January 1, 1958, I was assigned to Europe and since that time have been responsible for that field. In Scandinavia we have two missionary families who are doing excellent work in Norway, the Richard D. Andersen family and the Frederick C. Banta family. In Germany, Brother R. Vern Webb continues to give excellent leadership, and in the East, Alfred Urban represents the church very ably indeed. In Holland a new mission headquarters building is nearing completion. Bishop A. D. Compier is giving fine leadership in this venture and also in Continental Europe, teaching and administering the law governing temporalities. Elder William F. Horn and family are active in Rotterdam and Friesland, he presiding over the mission and doing missionary work. In England, Brother Frank A. Fry presides, and Brethren Eric Rowe and Thomas E. Worth work with him endeavoring to build up the work.

Significant regional gatherings have been held in Oslo, Norway; Hannover, Germany; Zwaagwesteinde, Holland; Birmingham and Enfield, England. In July a Servicemen's Retreat was held at Berchtesgaden, in southern Germany, and was attended by about thirty personnel.

Our needs in Europe are for more missionaries and for literature in the various languages. The Joint Council have been apprised of these needs and they are under consideration at the present time.

ARTHUR A. OAKMAN

Central States Mission

During the past two years the activities and development of the work in the Central States Mission give reason for encouragement in the cause of the kingdom. A statistical summary is not available at the time of the preparation of this report, but reference can be made to trends and unusual achievements.

Baptismal gains continue to hold at levels of recent years. In some instances they have exceeded 4 per cent for stake and district figures, and in a few cases where congregational and branch figures are in there have been gains of 10 per cent and better. We continue to be challenged, however, by the evangelistic responsibility inherent in branches, districts, and stakes. In the Center Stake, at the heart of Zion, we find more opportunities for evangelism than we have people who are willing and qualified to serve. This is true in every stake and district of the mission.

New church buildings continue to be erected at a record-breaking pace. In some cases these involve relocations; in others they are replacements or enlargements or completions of building projects at locations already occupied. In every case our work has been strengthened in the area of the new building.

Reunion grounds developments include the improvement of facilities at Lake Doniphan, which services Center and Kansas City Stakes; at Mount Zion Park near Odessa in Central Missouri Stake; at the park for Far West Stake near Stewartsville; at Lakehurst, near Maquoketa, Iowa, and serving Waterloo-Clinton, Black Hawk and Galesburg Districts; and at Guthrie Grove, near Guthrie Center, Iowa, which serves Northwest Iowa and Southwest Iowa Districts and Des Moines District. At both Lakehurst and Guthrie Grove debt payment programs are underway. It is hoped that by the end of the year the Lakehurst property will be entirely free of debt.

Several branches are in special need of spiritual revival. In some cases our best hope for ministry probably lies in

the relocation of our meeting places, and in others union with near-by congregations is desirable. But in most instances we need to expand and multiply our points of witness. If we can do this with old branches which have been weakened over the years we shall do so. In such a program they will be strengthened and the work will grow. Where this is not possible, we are giving ministry as circumstances allow, while promising new openings are created and other centers of witness are strengthened.

The area of greatest challenge is the Missionary Development Area of north and central Missouri. This huge area needs resources of local leadership, appointee man power, and material assets. We are pleased with the development of the Liahona House, student center and chapel, in Columbia, Missouri. This project continues to need supervision, and appointee ministry is involved to some extent. Existing branches in the area vary from those which are branches in name only to relatively strong and growing branches in larger centers. More appointee ministry in this area is a vital necessity if we are to realize our possibilities there.

The Central States Mission has a long list of appointee ministers, assigned to the five central stakes and the eight districts and missionary area making up the mission. But the membership to be served and the missionary opportunities to be developed are such as to require even more assistance if possible. Especially is it necessary for the membership and standing ministry to assume increasingly the responsibility for both pastoral and missionary ministry if the needs here and abroad are to be met.

M. L. DRAPER

Southeast Texas, Northeast Texas, Southwest Texas, French Polynesia and Latin-American Mission

Encouraging progress is being made in this area of church activity.

Northeast Texas has grown to the point where it was separated from the former Central Texas District. High Priest Earl M. Moore has been elected district president, and John Midgorden sustained as bishop's agent. The mission at Greggton (Longview area) is progressing nicely and has purchased land upon which it is to construct a church. The mission at Waco is building now and will soon have its new church completed. Marlin has completed a new educational wing to its church plant. The Dallas Saints are now wor-

shipping in their new sanctuary and also have group meetings in the Oak Cliff area. John T. Puckett is the area appointee missionary. Sixty were baptized in 1957.

Southeast Texas (part of the former Central Texas District) selected Jack R. Evans for its district president, and H. Roy Vandell was approved as the bishop's agent. Metropolitan Houston has shown a steady growth, and now has three branches, Houston Heights, Pasadena, and Bellaire, each housed in a fine church and with an expanding program. Jack Evans is also the General Church Appointee for the area. The work has grown nicely in the Sabine Bay area under the able leadership of Elder Henry Porter. A mission has also been established in Victoria, and the potential is very great there. Sixty were baptized in the Central District in 1957.

Southwest Texas. From one branch in San Antonio the work has expanded to three congregations. The Capital Avenue mission has been organized into a branch, and has a fine attendance under very devoted and capable leadership. The Southwest mission (of the Rockwood Branch) has also grown nicely, and now has purchased land where it soon will build its new church, and one of these days merit branch organization. The work at Corpus Christi is growing under the leadership of Wilbur B. Graybill, and they soon should be located in their own church.

These three districts unite in their reunion and youth camp activities and hold these gatherings at their fine conference grounds a few miles west of Bandera, Texas.

Latin-American Mission. The headquarters for this mission is maintained on the Rio Grande border at Weslaco, Texas. Two missionaries, Clair Weldon and Robert Turner, have been working with the Spanish-speaking people on the border, and co-ordinate their work with the membership and pastor of the Weslaco Branch of the Southwest Texas District. This is a very difficult mission, but progress is being made, and 70 Spanish-speaking people have been baptized in recent years with 26 of these baptisms so far in 1958. One of their number, Pedro Cardona, has been ordained to the office of priest. Missionary Robert Fishburn will serve the area both in the capacity as administrative leader and as a member of the Latin-American missionary team of two.

We have members in many of the Spanish-speaking countries south of the United States border, and hope someday to have more organized activity there. Members now reside in Mexico, Honduras, Argentina, Bolivia, Brazil, Chile,

Colombia, Venezuela, Costa Rica, Cuba, Puerto Rico, Nicaragua, Panama Canal Zone, and Netherlands Antilles. Eight are engaged in teaching in Cali, Colombia. Members of our church who may be traveling in these Latin-American countries (Brazilians speak Portuguese), please contact Apostle Charles R. Hield, at the Auditorium, as you may be of great help to our members and interested friends of the church in the Latin-American area.

The Book of Mormon in Spanish has been translated completely and an initial copy typed. Now refinements are being made, and it is hoped that the Book of Mormon in Spanish can be published within the next Conference period.

French Oceania. Church work is being carried on upon twenty-nine of the islands of the South Pacific. The missionaries have been F. Edward Butterworth (now back in America), Allen J. Breckenridge, David Kaleikau, and Alan D. Tyree. Sixty-nine were baptized in 1957, and through June, 1958, there have been fifty-three baptized. The Apostle made a trip there this year during May, June, and July, and attended district conferences at Tiputa on the Island of Rangiroa, at Ahe, and at Papeete. New buildings were dedicated at the first two of these places. Starting this fall the new large headquarters church and offices will be built at Papeete, Tahiti. We have about 2,400 members in the South Sea Islands, and about 220 members of the priesthood. Some fine men are serving as branch and district presidents. Much remains to be done, but the future is encouraging.

We wish particularly to express deep appreciation for the devotion, consecration and co-operation of the district and branch officers, the many local faithful priesthood members, as well as the Saints of the various congregations, including the women's departments, youth, music leaders, and so forth. It is only with their help that progress can be reported.

CHARLES R. HIELD

South Central States Mission

During the inter-Conference period the church has progressed in the South Central States Mission. Baptisms have averaged slightly under fifty a month.

Reunions in the area were held at Camp Fellowship, near Wichita, Kansas; Racine, Missouri; Wilburton, Oklahoma; Palmer Lake, Colorado; and Prescott, Arizona. Youth and children's attendance were maintained at previous levels, but adult attendance was down slightly.

Youth camps were held at Pawhuska and Wilburton in Oklahoma; Palmer

Lake, Colorado; Racine, Missouri; and near Payson, Arizona. Attendance at these camps increased this year. Over five hundred of the area's youth of camp age were in regular attendance.

Several missions have been opened and five branches organized. Consistent and continued efforts have been put forth on remodeling present structures and purchasing and building houses of worship. Indebtedness on houses of worship has been reduced. The Ozark reunion grounds near Racine, Missouri, has eliminated its indebtedness; and the reunion grounds at Palmer Lake, Colorado, has added one small structure and purchased some small adjacent plots of ground without incurring debt.

General Church tithes and offerings have been consistent with past performances.

Such progress as we report is premised upon the diligent and co-operative efforts of local and appointee personnel.

The assignment of Brother Harry Doty, of the Presidents of Seventy, as an assistant to me in this area has been most helpful in meeting administrative needs and has been appreciated by workers and membership.

D. BLAIR JENSEN

Pacific Northwest, the Prairie Provinces and Hawaii

This territory is composed of four rather natural divisions—the area west of the Rocky Mountains, the area east of the Rocky Mountains, the Prairie Provinces of Canada, and Hawaii. The area west of the Rocky Mountains includes British Columbia in Canada, and in the United States, Washington, Oregon, and three counties in northern California. The eastern area includes the Boise and Western Montana Districts, Unorganized Wyoming, Northern Plains District, and Unorganized North and South Dakota. The Prairie Provinces include Manitoba, Saskatchewan, and Alberta. Hawaii includes the Territory of Hawaii.

Supervising such an extensive field is a very challenging responsibility, but it has been a rewarding experience. There are approximately 13,000 church members in this field. Here, as elsewhere, we find fine loyalty and devotion to the church and its cause. There is a growing understanding of the purposes of the church accompanied by an increased desire to see our work expanded. The result is in all places an increase of activity. This is reflected in a steady increase of membership and very much improved facilities with which to work.

Our church building situation is constantly improving with the purchasing of several church buildings, the building of new churches and doing major alterations on churches already constructed. In this inter-Conference period one new church has been built at Kaneohe, Hawaii. Two have been built in the Prairie Provinces. Ten have been built or purchased in the area west of the Rocky Mountains. Seven have been built or purchased in the area described as east of the Rocky Mountains. Some of those being built are still in the process of construction, but all except one are close to completion. About seven churches have received major alterations or improvements.

In the whole field there are unlimited opportunities for missionary work. A steady increase by baptisms is maintained. Four branches have been organized since last General Conference. A number of new missions have been commenced as well as several groups of church members organized for ministry and expansion.

The standing ministry has been doing excellent work, both in helping locally and in caring for missionary expansion opportunities. These have been supported and supervised by a competent staff of appointee ministers. The appointee ministry is presently composed of two High Priests, two Bishops—one full time and one part time—five Seventies, two Presidents of Seventy, and six Missionary Elders. All of the six missionary elders and one high priest have commenced their full-time work under their present assignments. I am happy to report that all of these show excellent progress in their ministry since going under appointment.

The appointees are divided in the field as follows: Hawaii—3, Prairie Provinces—2, with a part-time bishop, Eastern Area—4, Western Area—9. The assignments of man power are on the basis of membership needs and missionary opportunities.

There are ten reunions and eleven youth camps held in the area. Two promising reunion camp sites have been acquired during the last year. These are for the districts of Saskatchewan and Alberta. Attention is being given to our camp site needs in other parts of the field, both as to those already owned by the church and areas needing camp sites of their own.

A number of regional gatherings help to serve the educational needs of our people in the interests of progress and saintly growth. A military personnel and college student conference was held dur-

ing the past year at the Lewis River campgrounds.

Annual inter-Provincial priesthood institutes for Manitoba, Saskatchewan, and Alberta are being held. These have done much toward a broader priesthood training. Likewise, and with equal effect, annual regional institutes are held for the British Columbia, Seattle, and Spokane Districts, and for the Southern Oregon, and Columbia River Districts. Priesthood and departmental institutes are held in all other districts and in Unorganized Wyoming. This last mentioned area is making excellent progress toward the forming of a new district eventually.

We appreciate the fine co-operation which has been given by all leaders and workers in the area; also the help of General Church leaders and departmental workers has been very beneficial.

PERCY E. FARROW

Great Lakes Mission

During the past two years there have been many indications of continued growth throughout the branches of the various districts and the Detroit International Stake of this area. In Michigan and Ontario there are 14 districts, one stake and the unorganized area of Eastern Ontario.

Baptisms for the complete area during the past two-year period have ranged from nine hundred to one thousand per year. Definite advancements were registered in individual stewardship participation with many members making an accounting for the first time. Financial returns registered tremendous increases during this period.

The over-all spirit in this mission is healthy. There is a growing army of missionary representatives who are telling the story of the Restoration to their many friends.

Outstanding among the features of the church is the unique summer program which is offered. There are five reunion grounds owned by the church at which places we have conducted six reunions and camps for children—junior boys, junior girls, junior boys and girls co-educational, and Zion's League ages. In addition there are three Aaronic institutes held annually—two in Michigan and one in Ontario and a mission-wide elders' institute at Lexington, Michigan. At the Aaronic institutes there are 450 members in attendance and 300 elders annually. In addition to these activities we conduct Labor Day week-end activities for Zion's League, an annual September young-adult week end at various places in the mission, and a Thanksgiving week end for the young people of

Ontario at the Port Elgin reunion grounds. This type of summer program has been wholeheartedly accepted and has made it possible for us to baptize a growing number of young people. All of our reunion grounds have been improved during the past two years with additional buildings or plans that have been approved to provide additional facilities. We feel that our summer program is unique.

In the Province of Ontario, we have had a reorganization of districts so that now there are six districts known as the Chatham, Owen Sound, London, Niagara, Toronto-Metropolitan, and Northern Ontario Districts. In addition there is the Eastern Ontario Unorganized Territory which includes the branch of Ottawa with its splendid Norman architectural church. This national creation of a Canadian church building at Ottawa is very attractive, and under the direction of Elder Calvin Carpenter many members from all Canada have received ministry. Our greatest progress in Ontario has been in the Toronto area where our district now consists of seven city branches and the branch of Cameron. We look for continued progress in the branches at this fastest growing city in the world.

Northern Ontario District, which is far flung geographically, offers to the church a golden opportunity for achievement. With the splendid missionary assistance of Elder John Bradley we expect to be making history. Already on Manitoulin Island at the Slash Branch and at Monetville, there is a forward-moving interest with a number of new baptisms. With the purchase of new churches and considerable remodeling, we look for gains from this area.

An amalgamation of two branches in the Chatham District and the opening of a new mission in the Chatham Branch and the renewal of Sunday night services have been signs of new life in this area. In the London District improvements to our church facilities have been made with missionary work being conducted at Tobermory. A newly formed district called Niagara is looking forward to new churches to be built at Hamilton and Brantford.

The appointees in the Province, namely: Brethren H. P. Grundy, J. C. Stuart, A. O. Crownover, C. R. Kornman, F. E. Butterworth, P. M. Mair, E. E. Hanton, C. M. Carpenter, and John Bradley have all had their participation in the forwarding of the church of our Lord in Ontario, ably assisted by the many men of the standing ministry. Evangelist E. Y. Hunker has also rendered splendid ministry in Ontario in his brief time in this area.

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The state of Michigan, exclusive of the southern tier of counties, is divided into eight districts plus the Detroit International Stake. This area has two thirds of the membership of the Great Lakes Mission and also of the appointee ministry. The activities of the stake, which includes five congregations in Essex County, Ontario, leads our advancement in Michigan. Under the ministry of Stake President W. B. McClain, Bishop O. K. Byrn, and missionary elders Lyman Edwards and Glenn Johnston, very notable gains have been registered. The building program of new churches continues with rapidity and some two hundred baptisms are recorded each year. The eight districts in the rest of the state of Michigan have been able to hold their own with several of them making notable progress. The Upper Michigan District, our smallest, has noted definite signs of increased activity in the Sault, Ontario, Branch where a mission has been opened, and in the mission at Spanish, Ontario. Cottage meetings have been held at Escanaba, Michigan, which have produced new members. 1958 will be the best baptismal year of this district. In Northern Michigan District during the past two years, we have registered an average of 70 baptisms or 65 per cent increase over the previous three years. Increased activity has been noted in the larger centers, Traverse City, Alpena, and Cheboygan.

Central Michigan District, which led all the districts in the domestic field with a baptismal gain of 8.13 per cent, continues to be sparked by well-organized missionary endeavor. This district consists of county-seat branches and small-town branches with the exception of Cadillac, a larger center which shows definite signs of stability.

Eastern Michigan District likewise has had a quickening in baptismal achievement. Most of these branches are in small towns except the county-seat units. Our Bad Axe mission in a county-seat town appeared to have served its purpose but now has been rejuvenated. The outstanding achievement in this district is reported at Juniata where we now have a flourishing congregation in a small community with a church school averaging 53, and 25 baptisms during the year. In the other four districts we have largely a metropolitan operation centering in the following cities: Flint, Port Huron, Saginaw, Bay City, Midland, Lansing, and Grand Rapids.

In all of these cities there are definite indications of growth which speak well for the Church of Jesus Christ in the state of Michigan. In addition to the help from those under appointment, Brethren L. E. Landsberg, R. M. Russell,

J. C. Phillips, A. W. Sheehy, M. P. Guthrie, M. Harford, J. A. Pray, L. E. Miller, and C. R. Mundorff, we have received able ministry given by many devoted district presidents and other officers in the standing ministry. Among the brethren who have assumed a major role as district presidents in the advancement of the church and who are members of the standing ministry are Elders A. J. Dexter, William Archer, Jay Doty, Rex Stowe, and Harvey Wagg.

The gospel was first preached in Michigan a long time ago. A transition from rural activity to urban churches has been completed and we rejoice in the strength of our organization in this area which is only second numerically to the state of Missouri.

The three foremost centers for the church in the Great Lakes Mission appear to be the Detroit area; Toronto, Ontario; and Lansing, Michigan. In these areas we have adequate organization to insure the church of rapid strides in the future.

We commend to you the brethren of the Order of Bishops who have assignments in the Great Lakes Mission: L. E. Landsberg, O. K. Byrn, H. P. Grundy, and J. A. Cadwell. These brethren have assumed stewardship and economic responsibilities and have capably assisted in the forwarding of the church in the Great Lakes Mission.

D. O. CHESWORTH

Southwest States Mission and Alaska

We report steady progress during the inter-Conference period. Symptomatic of progress has been the construction or purchase of the following houses of worship:

Anaheim, Arcade, Barstow, Fresno, Lennox, Pacific Beach, San Jose, Santa Rosa, Southwest Los Angeles, Temple City, Upland, and Ventura.

Many building sites have been purchased. Remodeling, with significant additions to church facilities, is taking place in several branches, and most extensively at Sacramento.

Reunion and camp properties have witnessed exceptional development with new housing at Happy Valley Conference Grounds, Santa Cruz, California, and a new dining and fellowship hall, camp manager's residence, and Olympic-size swimming pool at Buckhorn Camp, Idyllwild, California. The Lake Louise property in Alaska is being cleared. A rustic tabernacle has been erected.

Reunion and camp attendance has grown during the period. During the summer, 1958, more than six hundred

children and youth have been in attendance at camps in southern California alone. This does not include those who attended reunions of Los Angeles Stake and Southern California District. At two of the children's camps the nonmember attendance was in excess of 50 per cent. There have been successful experiments in primitive camping. A new reunion was inaugurated in 1958 for the Utah-Southeast Idaho District.

Baptismal gains are symptomatic also, revealing enthusiasm and spiritual strength. The mission baptismal percentage for 1957 was 4.26 per cent. Los Angeles Stake has a 4.45 per cent average gain for the last five years. Provo, Utah, is currently leading the entire mission in percentage gains. Central California and Southern California Districts more than doubled their 1956 baptisms during 1957.

For some reason, difficult to assess, the Southwest States Mission has not been as far to the fore in percentage of contributors and statement filers as would seem desirable. However, in 1958 remarkable gains are being made.

A major contributing factor to such significant progress as is being registered in the mission is the development of a workable and continuous program of home ministry. Results have been revealed in three areas at least: attendance, evangelism, and contributors and statement filers. Wayne Updike helped to inaugurate the method. We can document a direct correlation between the percentage of priesthood involved in home ministry and the health of branches. In Los Angeles Stake priesthood visiting is supplemented by the efforts of the youth in addition to the women.

Opportunities for growth have come more rapidly than we could develop sufficient leadership. In some areas it seemed we were over extended, but leadership is developing, and there are many evidences of spiritual growth. We report progress, not dramatic, but steady.

REED M. HOLMES

Australasian Mission

My field of labor for the Conference period of 1956 to midyear of 1958 was in the Australasian Mission, and I am happy to report a good two years. Progress was made in many ways, due to the fine work and co-operation of all the appointees, the priesthood, and membership of the mission.

During these two years, three new church buildings have been completed and are now in use. These are located

at Hughesdale, Victoria; Auckland, New Zealand; and Kingsgrove, New South Wales. These buildings are all a credit to the church and should serve their respective congregations for many years. Another new church is well under way, and is scheduled to be completed the latter part of this year. This is the Norwood Branch in Adelaide, South Australia. The following branches had already purchased their church land and are busy raising funds toward the building of the churches: Ryde, in Sydney, Hayhurst in Adelaide, and Bulahdelah, New South Wales. The following have recently purchased very fine sites: Perth in western Australia, and the Windsor Branch in Brisbane, Queensland.

Another fine development has been the opening of two new reunions, making four in all. The two new ones are at Huia Vale, close to Auckland, New Zealand, and at Tulabudgera for the Southern Queensland-Northern New South Wales area. Successful youth and children's camps are being held regularly in the Sydney, Victoria, and Hunter-Manning Districts, also in the South Queensland area, Adelaide, South Australia, and in New Zealand, also various institutes for women and for priesthood.

The mission has done very well in response to the financial law. Considering the fact that about one third of the total membership live in isolation, the response is exceptionally good.

Baptisms have kept up well, with just a little under 100 for 1956 and a little over 100 for 1957. 1958 has been coming along well, with the likelihood it will surpass 1957.

The work in New Zealand has evidenced a fine upward trend, under the ministry of Seventies Floyd Burdekin and Les Gardner. The baptismal rate there has been very good, the best, I believe, in the history of the work in New Zealand, and the same is true in regard to financial law observance.

They held their first reunion at Huia Vale, a beautiful site, in December, 1956, having an attendance of over 50. In December, 1957, the attendance went up to over 90, and the prospects are that it will be well over the hundred mark this December. They have made some very fine developments on their grounds, and by the time of the next reunion much better facilities will be available.

The other reunions continue to be of a high order. There was over one fourth of the total church membership in attendance at the 1956, 1957 reunions, which is a very fine showing.

One branch was disorganized, the Teralba Branch. It is now functioning

as a group under the supervision of the Hunter-Manning District.

When the new church building for the Drummoyne Branch was designed, space for the location of the mission headquarters was arranged for in conjunction with it. The completed structure is a very beautiful and adequate building, providing very well for both the Drummoyne Branch and the mission headquarters, all of which was a vast improvement for both.

The following are the General Church appointees serving in the Australasian Mission: Bishop D. A. Alberts; High Priests Charles A. Davies, religious education and priesthood education director and minister at large, and managing editor of *The Standard*; Alan Frater, president of Victoria District; Sydney Jacka, area supervisor, South Queensland area; A. R. Gunning, president of Sydney District; Geoffrey Spencer, president of Hunter-Manning District; Seventies Floyd Potter, Victoria and Sydney Districts, Missionary; Floyd Burdekin, in charge, New Zealand; Les Gardner, New Zealand, Missionary; Jack Imrie, South Australia and West Australia, assistant to mission president. All of these brethren are giving a very fine ministry in their respective fields.

The Australasian Mission has made fine progress during the past ten years, the four years of my first assignment, 1948-1952, the four years of Apostle Draper's ministry, and the last two years that I labored there, 1956-1958. As was stated before, this progress has been made possible by the tireless efforts of all the appointees, plus the diligent labors of many of the standing ministry and the devotion of a large percentage of the membership.

ROSCOE E. DAVEY

Eastern States Mission

It has been my privilege to work in this mission since the first of January, 1958.

During this period of time we have enjoyed many rich spiritual experiences with the members of the church and are made happy with the devotion of the Saints in their desire to truly be "laborers together with God."

The spiritual tone of the mission is continuing to develop on a high plane, which was witnessed this summer in the good reunion experiences that were shared. All reunions in the Eastern States Mission were well attended, and rich blessings were enjoyed by all those in attendance at the services.

Last year (1957) was a banner year for the addition of new members to the

church, and I am happy to report that thus far this year an even larger number of people have chosen to become members of the church and share in the kingdom-building experience. This is the result of close co-operation between the local ministry and General Church representatives. There are many local men giving of their time and ability in witnessing, as well as carrying on the routine responsibilities of church administration and growth.

A number of branches are in the process of renovating their present buildings, making additions or moving out into completely new quarters. All in all, the Saints are attempting to better their places of worship and make them more conducive to receiving the good Spirit which is available to us as children of God.

At the present time there are seventeen full-time appointee workers associated with me in the mission. These brethren consistently share with me their gratitude for the assistance of many fine local men who are giving of their abilities, talents, and time. If our local men of the ministry were not devoted in such a manner, this group of full-time church workers would be most inadequate.

This mission provides for six reunions: Deer Park, Onset, Maine, Western New York, Kirtland, and West Virginia. The Deer Park, Onset, and Maine reunions are conducted on church-owned reunion grounds. Kirtland reunion, of course, is still being held at the Temple. However, work is progressing on the new reunion and camp ground at Temple Grove (Transfer, Pennsylvania) and it is anticipated that reunion will be held there within the next several years. We are most fortunate in Western New York to have a camp available for rent at Allegheny State Park, and also in West Virginia grounds are rented for the reunion. A number of junior and senior camps are conducted throughout the mission in these same locations. All of these activities have assisted in rendering an intelligent, spiritual ministry and uplift to all those in attendance.

In the short period of time I have had the opportunity of ministering with the Saints in the Eastern States Mission, I have found them most co-operative and responsive. They are devoted to the church and for the most part give excellent co-operation to the General Church procedure and policy. I am looking forward to continued experiences with them in our growth toward spiritual maturity. We will continue to bear witness and assist our people to become valiant in testimony.

DONALD V. LENTS

www.LatterDayTruth.org

The Financial Report of the Presiding Bishopric

To the First Presidency and General Conference

Figures for 1956 and 1957 continue to reflect progress in all areas of our church endeavor. The policy which has governed the church financial administration since the Conference of 1932 has been a stabilizing factor throughout the years. Our debt was eliminated, reserves have been set aside, and annual budgetary operations have constantly been kept within our income. This is referred to from time to time in our reports because of its importance. We are reminded constantly that a new generation of church members is arriving at maturity which is not aware of the financial history. Occasionally someone will ask, When shall we start the storehouse? Our answer has been and continues to be, The storehouse principle has been applied to financial administration and the storehouse is becoming a reality. Every reserve established, whether it be the Ministerial Reserve Fund, Missionary Reserve Fund, Houses of Worship Revolving Fund, Oblation Fund, or similar funds that have been set aside for specific purposes, is an application of the storehouse principle.

In addition to such funds, attention is called to the fund designated as the Storehouse Treasury Fund. In this fund there are placed surplus consecrations given for specific purposes such as land purchase, Auditorium, business and industry, and the other needs listed in the document on surplus consecration approved by the General Conference of 1950. Since that time, some individuals and one stewardship group (The Walnut Park Development Association) have contributed surplus funds. The storehouse is not to be interpreted as a house of merchandise or warehouse for storing goods. These may be necessary adjuncts of the storehouse but are only part of its total organization.

The inflationary trends consistently continue. More and more dollars are required to carry on the work of the church in all of its departments.

As we review the accomplishments of the years 1956 and 1957, we call attention to the following:

1. There has been encouraging increase in participation and compliance with the financial law as indicated in the following:

The percentage of members in the domestic field making a stewardship accounting has increased steadily in recent years. A comparison of 1947 and 1957 follows:

1947	9,230 filers	7.99%
1957	24,554 filers	17.6 %

From 1947 to 1957 there was a steady increase in percentage of membership contributing to the General Fund as shown by the following figures:

1947	29,300	25.03%
1957	47,655	34.2 %

In 1957 there was a spectacular increase in the number contributing to all general church funds, resulting largely from the widespread use of the dime cards for Auditorium Offering. A total of 58,562 contributors, or 42 per cent of the domestic field membership received official receipts from the General Church last year.

In view of the inflationary trend of recent years, increases in per capita giving to the General Fund have not maintained the same rate of gain as the percentage of members filing tithing statements and contributing to the General Church. In 1947 the per capita giving of domestic field membership to the General Fund was \$9.49. With the exception of 1954 each year has shown an increased giving with the latest figures being \$14.66 in 1956 and \$14.93 in 1957. An additional \$3.76 per member was received for Oblation, Auditorium, College, and Sanitarium School of Nursing Day Offerings, making a record total of \$18.69 per member giving to the General Church in 1957. When coupled with increasing local budgets and the widespread church building and reunion development program, these figures undoubtedly represent the highest income and the most widespread participation in the history of our church.

2. Appropriation by the General Conference of 1956 and contributions by members made possible additional progress in

- A. Continued work on the Auditorium by an appropriation of \$200,000.00. In addition to this, Auditorium Offerings of 1956 and 1957 amounted to \$481,084.79. (Of this amount \$44,567.85 was Christmas Offering.)
- B. An amount of \$100,000.00 set aside for capital needs of Graceland College.
- C. An appropriation of \$75,000.00 for the Independence Sanitarium and Hospital which, with funds previously appropriated in amount of \$90,000.00 in 1952 and \$125,000 in 1954, together with Federal Hill-Burton Fund grants, made possible the building of a new wing and other extensive improvements to the hospital building and equipment.
- D. Other funds were appropriated to increase our Operating Reserve and Houses of Worship Revolving Fund

in amounts of \$100,000.00 to each fund.

E. Additional appropriations were made for Missions Abroad in the amount of \$80,000.00. These appropriations assured procedure in building the new headquarters building in Rotterdam, Holland, which is nearing completion; the building of a new church in Hawaii; purchase of a Mission House in Alaska; commencement of plans for construction of a new church and another Mission House in the Society Islands Mission at Papeete, Tahiti. In addition to this, funds were provided for research in Missions Abroad.

3. The investment in Resthaven, our home for the aged, has been justified in every respect. We invite the members of the church to visit and inspect the buildings. The arrangements for the care of our aged have brought many favorable comments from members of our church and nonmembers as well. However, we still feel there is need for further study and planning to be done to achieve the highest type of service possible at economical cost.

The cost of caring for patients in Resthaven is probably greater than most people realize. The average cost per patient per month as based on 869 patient months has amounted to \$145.80.

We realize that this is but a good beginning toward solution of the problems having to do with the aged. We must reach out into other geographical areas of the church to provide facilities and personnel to serve those who have need. Research and planning in this respect will be carried on in the immediate future.

4. Reference has already been made to appropriations made by the General Conference of 1956 for the Auditorium. The progress made is reflected in the building as you now see it. There are many of our church members not able to attend General Conference, and it is our hope that the moving pictures which have been and will be taken will be made available to branches and districts to carry the story of Auditorium progress to all. Many have contributed to bring about the completion of this building.

5. Our Houses of Worship Revolving Fund policy has continued to supply funds to assist in the building of houses of worship. In the two-year period, 1956 and 1957, 51 loans were made totaling \$278,613.00. In addition to loans from this fund, 36 loans, totaling \$474,150.00 were made from the Ministerial Reserve, Consecration Contract, and Houses of Worship Funds.

6. Our farming operations continue to be an important segment of Bishopric

responsibility. The lands operated total some 8,000 acres. The investment in them is more significant than is represented from the returns received from agricultural operations. It has been a policy of long standing and in harmony with divine instructions that the church buy lands. A substantial portion of these lands are held as assets in our Ministerial Reserve Fund as evidenced in the financial statement of that fund included as a part of this report.

It is important that we continue to look ahead to the goals both immediate and long time. The institutional needs are still of considerable magnitude:

A. The work which has just been completed for the Independence Sanitarium and Hospital places that institution in a very favorable position except for the need of additional dormitory and classroom facilities for our School of Nursing. This calls for immediate attention and will be covered in specific recommendations from the Board of Appropriations.

B. At the General Conference of 1956, we reported on the needs for Graceland College as presented by its Board of Trustees. They were Food Service, Dormitory Space for Girls, and Library. The Conference appropriated \$100,000.00 and took further action authorizing the Presiding Bishopric to make provision for the payment in cash of \$233,000.00 of Graceland Endowment Bonds and for additional funds by appropriation or internal financing. The Presiding Bishopric has this problem under consideration and is hopeful of consummating this financing program within the current year. Recommendations regarding this will come through the Board of Appropriations to the General Conference.

C. In our Report to the General Conference of 1956, reference was made to the need for some planning for the future to provide for new facilities for the Herald Publishing Plant. Recent request for use of some of the property owned by the Central Development Association (holding corporation for the church) for commercial purposes has brought before the Presiding Bishopric the need for long-time planning by General Church officials and the designation of special properties to meet future needs. The Presiding Bishopric will initiate steps toward such planning in the near future.

D. The Auditorium in its present state gives evidence of the sustained support given by our church members

to bring about its completion. We are confident that it is the desire of the church to continue until the present structure is completed. The major work yet to be done is finishing the ramps, the lower auditorium, and the facing and remodeling of the wings. The amount of money involved in all this work is of considerable magnitude and estimates of cost are in preparation but not available at the time of writing this report. It is anticipated the approximate cost will be available to present to the General Conference.

E. There continues to be more demand for funds from the Houses of Worship Revolving Fund than are available; new church buildings are under construction in many places. This indicates steady growth of the church and an increase in assets, which is most encouraging. The need for more houses of worship and building sites continues to be a pressing problem.

F. Among the many needs that we have had before us throughout the years are those of providing pension programs for our General Church employees and for the faculty of Graceland College. Recommendations are being made by the trustees of the college and also by the Presiding Bishopric to the Board of Appropriations for consideration and action considering these long-deferred obligations.

G. The missionary needs of our church are always pressing. Additional men call for increased income. Family needs of our appointees increase with our expanding economy. Some consideration and help has been given and limited provisions made for inheritances and education of appointee family children. While such help has not been adequate, it has been a step in the right direction and is in keeping with the range of ability of a large portion of our church membership. Increase in the missionary force and further investments in missions abroad will of necessity be kept within the limits of finances available.

H. We continue to emphasize the need for preparation on the part of those gathering to the central areas. Our world situation is in a state of change. Momentous events take place so quickly that few are prepared for them. We should give heed to the commandments regarding the Gathering:

And let the work of the gathering be not in haste, nor by flight, but let it be done as

it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.—D. and C. 58: 12 b.

Advice and counsel from district and branch officers in conjunction with General Church officers concerned will prove beneficial to those contemplating moves to the central areas and will enhance the position of the church.

Express information relative to our financial condition and operations for the years 1956 and 1957 is set forth in financial statements and schedules following.

Our income of Tithes and Offerings (exclusive of Auditorium Offerings and Oblation) has again increased over previous years, amounting to \$2,070,131.98 in 1956 and \$2,201,476.27 in 1957.

Our Operating Net Gain for the two years 1956 and 1957 were \$378,319.01 and \$391,435.10 respectively.

Other incomes of \$84,134.43 and \$104,325.89 raised the Net Income over Expenses to \$462,453.44 in 1956 and \$495,760.99 for 1957. This is a favorable result and the total for the two years is \$958,214.43 but is under that for the two years 1954 and 1955, which amounted to \$1,016,863.71 and considerably under the years 1952-1953 when the Net Income amounted to \$1,337,950.27. We wish to call attention to the fact that with inflationary trends still continuing it is important that we keep a good margin of income over expenses. It is from this net income that we provide for capital needs to which considerable reference has already been made in this report.

Family allowances and elders' expenses have continued to increase with the rise of living costs. The number of appointees on our list has changed from year to year, as follows:

December 31, 1953	173
December 31, 1955	204
December 31, 1957	213

We have continued our policy of replenishing the Missionary Reserve Fund from time to time by action of General Conference for funds that have been used for the cost of inter-Conference appointments and other missionary or capital needs related to our missionary work.

Elders' expenses continue to constitute a substantial portion of the total budget. Included in the elders' expenses are amounts of \$81,530.13 for 1956 and \$90,012.10 for 1957, covering depreciation expenses of church-owned automobiles; also an amount of \$20,778.90 for 1956 and 1957 for liability insurance on automobiles. As will be noted, we have continued to keep our expenditures for both years within the budgetary appropriations authorized by General Conference.

BALANCE SHEET ASSETS

Cash Assets at the close of the year 1957 in the General Fund (stocks, bonds, and cash) show an amount of \$1,025,740.17. This is a favorable situation, but when matched against the capital needs it is obvious that it will meet them only in part.

The policy of the church taking over ownership of all appointee-operated automobiles has now been completely put into effect and the investment shows normal increase arising out of increased costs of automobiles and additions which are made because of new appointees, less depreciation. The figure in 1956 amounted to \$369,068.65 and \$343,235.04 for 1957, of which \$228,948.36 and \$214,304.68 represented investments in automobiles for 1956 and 1957 respectively.

Accounts and Notes Receivable consist largely of contracts and mortgages receivable on real estate. The amount due from other funds is made up for the most part of \$71,035.68.

Other assets and deferred charges is made up of real estate accounts, unexpired insurance, and net worth of investments in the Australasian Mission.

LIABILITIES

Liabilities are made up of current accounts payable, amounts due other funds (\$184,415.03), and some deferred payments.

AGENCY FUND

This fund is maintained as a service to the individuals concerned. The assets of this fund are kept liquid so that complete payment of all obligations is provided for. It is our policy to keep this at a minimum as for the most part deposits are made by individuals with the church.

CONSECRATION AGREEMENT FUND

These funds for the most part represent property consisting of cash, bonds, and real estate turned over to the church, wherein the church assumes certain obligations during the lifetime of the individual. This fund is kept liquid, and accumulation of capital is left in the fund. It is to be noted that the fund equity shows continued increase and now amounts to \$133,239.96.

HOUSES OF WORSHIP FUND

In previous years we have called attention to the gradual increase which takes place in this fund. We are in much better position to keep our books adjusted to include new houses of worship than in former years, but still need to make surveys. We would appreciate general and local officers calling to our at-

tention new projects and additions of houses of worship that should be placed on our books.

In our last report to General Conference, we pointed out that an amount of \$88,000.00 had been advanced to this fund from General Funds. The General Fund has been reimbursed, reducing this obligation to an amount of \$32,088.29. Continued income from the fund will enable us to make full reimbursement to the General Fund. We solicit the cooperation of branches which have borrowed from this fund to repay their loans as rapidly as possible as it releases funds for other congregations. The invested building fund equity as of December 31, 1957, amounts to \$15,856,781.15 as compared with \$13,576,751.85 on December 31, 1955, an increase of \$2,280,029.30.

HOUSES OF WORSHIP REVOLVING LOAN FUND

Since the Houses of Worship Revolving Loan Fund was established in 1946, the sum of \$3,187,263.89 (this includes loans from all funds) has been loaned to 370 congregations. The amount repaid up to December 31, 1957, is \$1,539,752.45. Requests for loans continue to exceed the amount of money that is available. Some congregations have made payments on loans ahead of schedule and this has been extremely helpful in assisting other congregations to proceed with their building plans, where otherwise construction would have had to be postponed. We still have requests that amount to \$150,595.68 in excess of funds that are available. Included in the Houses of Worship Revolving Loan Fund is an amount of \$100,000.00 which was set up for Missions. This, too, has been used to the fullest extent. The maximum loan in this fund is \$7,000.00.

MINISTERIAL RESERVE FUND

As reported to previous Conferences, the beginning of this fund was in 1937. Substantial appropriations were made by General Conference from time to time until the fund was established in sufficient amount that only current appropriations were necessary. These appropriations are made on an annual basis.

As pointed out in previous reports, this fund will meet only a portion of the costs of retirement, the balance being met out of current income. It was realized when this fund was established in 1937 that the amounts provided under the retirement program would not be adequate to meet total retirement costs. Since that time, continued inflation has taken place. With the recent provision of the Social Security Act to include ministers, our appointees are now eligi-

ble and will participate in the Social Security benefits. It is anticipated that these benefits, supplemented by our Ministerial Reserve Fund provisions, will much more adequately meet the needs of our retired appointees.

Two items to which we wish to call attention are \$493,463.09, representing the amount loaned from this fund to congregations for houses of worship construction, and \$415,526.20 invested in farm lands.

AUSTRALASIAN MINISTERIAL RESERVE

The policy of the setting up of funds to meet the cost of our ministerial personnel practiced at headquarters is also being carried on in Australia.

MISSIONARY RESERVE FUND

The purpose of this fund is to provide support of missionary endeavors in the years which are ahead, provide funds for appointment of men between Conferences, for the maintenance of the School of Instruction, and for the preparation and translation of missionary literature into foreign languages. It has also served to provide means whereby additional facilities and equipment could be provided for Missions Abroad. It is customary to rehabilitate this fund from current cash accumulations to replace withdrawals made. This procedure will be followed in making specific recommendations to this Conference.

OBLATION FUND

The segregation of this fund a number of years ago has made possible the fund's increase during the years, while at the same time meeting the many demands made upon the church for financial assistance to its members, including some cases of rehabilitation. It has also made possible the extension of aid in Missions Abroad.

Reference has already been made in this report to the home for the aged, the building of which was financed from the Oblation Fund and included in the assets of this fund. This, together with the Social Service Center building and the Resthaven properties on Winner Road (which are now being used by the School of the Restoration), makes up the real estate investment item on the Oblation Fund books, amounting to \$643,897.24. Rent is charged for the properties used by the School of the Restoration.

In previous years, we have reported on the need for the employment of a well-trained social worker. Up to the present time, we have not found one as the duties assigned to such a person would be varied, requiring special training and business experience. Our aid cases con-

tinue to increase and further consideration is being given to this need.

OPERATING RESERVE FUND

We again wish to call attention to the fact that at the time this Operating Reserve Fund was established, it was hoped it could be kept at a figure equivalent to a year's operating expense. With the many demands for capital investments such as additions to our Houses of Worship Revolving Fund, expansion needs for our institutions, etc., it has not been expedient to increase the Operating Reserve Fund to the extent desired. The reserves in this fund are now approximately two thirds of the operating expenses for 1957.

STOREHOUSE TREASURY FUND

We made reference to this previously in this report and again wish to emphasize the fact that this fund will become increasingly important as more of our people comply fully with the temporal law as it is anticipated that consecration of surplus will be made to this fund. Whereas it amounted to \$24,013.95 in our report to last General Conference, it now amounts to \$62,215.85.

STEWARDSHIP ENDOWMENT FUND

This represents the book value of the Atherton and Spring Branch farm lands which were hypothecated for the Grace-land Endowment Fund issue. The beneficial interest of this fund is \$221,839.31, and is shown on the General Fund Balance Sheet as reported previously. Surplus arising out of farming operations provides for capital improvements as conditions and circumstances justify.

SUBSIDIARY INSTITUTIONAL FUNDS

This represents funds set up by authority of General Conference to provide for institutional building needs.

UNEXPENDED APPROPRIATIONS

This fund consists of appropriations made for Auditorium construction, Radio Fund, and other items listed which are self-explanatory.

A statement of fund equities is made a part of our report. While the total fund equity is shown at a figure of \$25,536,811.33, we know that there are a number of houses of worship that have been completed in recent years which have not been currently appraised and the value set up on our books.

As we look to the future, we see many needs and opportunities which challenge us as a church. The need for missionary work throughout the world is apparent to all. The implementing of our Zion program challenges us to further organization of groups and members into working groups.

As we seek to interpret the financial trends which are taking place, we find many different expressions from economists and financiers as to the future. Some feel that deflation is just around the corner; others that we will have continued inflation. It is for us to maintain our position regardless of which of these trends materializes.

We have consistently administered the finances on the basis of a cash-in-hand policy supported by adequate reserves. This policy is a safe one to follow and

will assist us in meeting the situation whatever trend takes place. It would seem, however, that there is more likelihood of inflation than of deflation. The increase in our national debt, large governmental expenditures, the tremendous growth in population with its resultant demands for goods and services, all are definite factors in creating inflationary trends. This means further lessening of the purchasing power of the dollar and consequently increases the need for more income.

Our world situation remains unstable, but we have confidence that despite the threats of war that always seem imminent, for a decade or more to come we will continue in a state of unsettled peace. It is then an important time to continue to strengthen the church financially and spiritually that the great goals of the Gathering and evangelization may be attained. The call and acceptance of stewardship responsibilities is vital to the welfare of individual members and to the church. We are grateful for the increased compliance with the temporal law of the church and express our gratitude to all of you who have made it possible for us to give such a satisfactory report. However, measured in the light of our increasing needs, we ask not only for continuation on the part of those who have so complied, but for all members of the church to consider soberly their responsibility in this matter.

THE PRESIDING BISHOPRIC
By G. L. DeLapp
H. L. Livingston
W. N. Johnson

Exhibit "A"

Balance Sheets

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
December 31, 1956 and 1957

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUND

ASSETS:

CURRENT ASSETS:

	1956		1957
Cash on Hand and in Banks.....	\$ 276,675.35		\$ 469,290.12
Cash in Hands of Bishops and Agents.....	368,138.64		409,930.67
U. S. Government Securities.....	46,661.26		132,359.75
Canadian Government Securities.....	5,172.16		5,100.00
Other Stocks and Bonds.....	11,949.59		9,059.63
Receivables:			
Accounts Receivable.....	\$ 40,725.42		\$ 51,167.21
Notes Receivable.....	84,955.76		102,037.25
Total Receivables.....	\$ 125,681.18		\$ 153,204.46
Less Reserves for Losses.....	9,690.62		10,348.04
Inventories—Feed, Livestock, Supplies, etc.....	115,990.56		142,856.42
Due from Other Funds.....	29,967.18		47,525.99
	104,542.11		71,035.68
TOTAL CURRENT ASSETS.....	\$ 959,096.85		\$1,287,158.26

FIXED ASSETS:

Real Estate—Depreciated.....	\$ 651,915.66		\$ 669,497.05
Farm Management—Net Assets.....	173,114.56		175,161.11
Beneficial Interest in Stewardship—Endowment Fund.....	221,839.31		221,839.31
Furniture, Fixtures, and Equipment, Depreciated.....	369,068.65		343,235.04
Libraries, Depreciated.....	9,447.65		9,597.65
TOTAL FIXED ASSETS.....	1,425,385.83		1,419,330.16

Balance Sheets — Exhibit "A" (Continued)

	1956	1957
OTHER ASSETS AND DEFERRED CHARGES:		
Other Assets.....	\$ 3,105.13	\$ 2,291.41
Deferred Charges.....	16,869.44	38,643.47
Australian Mission.....	123,880.51	142,824.52
New Zealand Mission.....	5,964.03	9,685.84
Deferred General Conference Expense.....	—	1,913.23
Total Other Assets and Deferred Charges.....	<u>149,819.11</u>	<u>195,358.47</u>
TOTAL ASSETS.....	<u>\$2,534,301.79</u>	<u>\$2,901,846.89</u>
LIABILITIES AND FUNDS:		
CURRENT LIABILITIES:		
Accounts Payable—Includes Institutions.....	\$ 29,375.57	\$ 18,491.82
Due to Other Funds.....	286,622.40	184,415.03
Notes Payable.....	25,067.00	15,134.00
Deferred Credits.....	11,366.42	14,857.65
Society Islands.....	3,079.07	6,275.96
TOTAL CURRENT LIABILITIES.....	<u>\$ 355,510.46</u>	<u>\$ 239,174.46</u>
RESERVES:		
Insurance Reserves.....	—	14,196.42
EQUITY ACCOUNTS—Exhibit C:		
General Fund.....	\$2,133,104.88	\$2,602,648.06
Land and Inheritance Fund.....	30,394.01	30,406.01
Temple Fund.....	15,292.44	15,421.94
TOTAL EQUITIES—End of Period.....	<u>2,178,791.33</u>	<u>2,648,476.01</u>
TOTAL LIABILITIES AND FUND EQUITIES.....	<u>\$2,534,301.79</u>	<u>\$2,901,846.89</u>
AGENCY FUND		
ASSETS:		
Cash in Bank—Commerce Trust Co., Kansas City, Missouri.....	\$ 15,564.85	\$ 17,020.35
U. S. Government Securities.....	10,750.00	10,750.00
Bonds Held for Safekeeping.....	55.00	56.00
Due from General Fund.....	2,532.78	2,910.59
TOTAL ASSETS.....	<u>\$ 28,902.63</u>	<u>\$ 30,736.94</u>
LIABILITIES:		
Accounts Payable.....	\$ 28,652.63	\$ 30,486.94
Note Payable—Nauvoo Reunion Committee.....	250.00	250.00
TOTAL LIABILITIES.....	<u>\$ 28,902.63</u>	<u>\$ 30,736.94</u>
CONSECRATION AGREEMENTS FUND		
ASSETS:		
Cash in Banks:		
Baltimore Bank, Kansas City, Missouri.....	\$ 11,273.61	\$ 11,500.21
First National Bank, Kansas City, Missouri.....	85,118.56	35,771.17
Midland Federal Savings & Loan.....	1.00	1.00
TOTAL CASH IN BANKS.....	<u>\$ 96,393.17</u>	<u>\$ 47,272.38</u>
U. S. Government Securities.....	161,500.00	161,500.00
Stocks, Bonds, and Shares.....	10.00	10.00
Notes Receivable.....	26,000.00	62,172.49
Contracts Receivable.....	4,700.00	8,100.00
Household Furniture and Equipment.....	1.00	1.00
Real Estate Investment.....	23,654.05	25,867.19
Prepaid Insurance.....	—	141.93
TOTAL ASSETS.....	<u>\$ 312,258.22</u>	<u>\$ 305,064.99</u>
LIABILITIES AND EQUITY:		
LIABILITIES:		
Consecration Agreements—Maximum Liability:		
Class B.....	\$ 83,616.17	\$ 82,091.72
Class C.....	88,612.21	80,195.37
Class D.....	9,129.71	4,722.70
Class E.....	448.58	—
Class F.....	6.00	4.00
Mortgage Payable.....	<u>1,500.00</u>	<u>—</u>
Due to General Fund.....	8,828.74	4,811.24
TOTAL LIABILITIES.....	<u>\$ 192,141.41</u>	<u>\$ 171,825.03</u>
FUND EQUITY:		
Balance December 31.....	\$ 118,160.01	\$ 120,116.81
Add: Interest Income.....	4,221.26	4,919.83
Miscellaneous.....	49.95	10,775.41
Deduct: Regular Payments on Consecration Agreements.....	<u>\$ 122,431.22</u>	<u>\$ 135,812.05</u>
TOTAL FUND EQUITY.....	<u>120,116.81</u>	<u>133,239.96</u>
TOTAL.....	<u>\$ 312,258.22</u>	<u>\$ 305,064.99</u>

Balance Sheets — Exhibit "A" (Continued)

HOUSES OF WORSHIP FUND	1956	1957
RESTRICTED BUILDING FUND SECTION:		
ASSETS—CURRENT:		
Cash—First National Bank, Kansas City, Missouri.....	\$ 42,385.01	\$ 23,021.59
Notes Receivable.....	160,301.81	124,704.57
Accounts Receivable.....	10,568.81	2,902.48
Contracts Receivable.....	5,991.36	53,820.27
U. S. Government Securities—Investment.....	15,589.50	9,545.50
U. S. Government Securities— Held for Districts and Branches.....	75,173.50	75,862.50
Accrued Interest on U. S. Government Securities.....	218.89	172.55
TOTAL CURRENT ASSETS.....	\$ 310,228.88	\$ 290,029.46
FIXED ASSETS:		
Real Estate, Furniture, Fixtures and Equipment, Depreciated:		
Marks House—Nauvoo.....	\$ 136.26	\$ 68.26
Lawrence, Kansas.....	50.00	45.00
Nauvoo District Reunion Equipment.....	83.91	2.49
Nauvoo Mission Equipment.....	2,689.15	2,941.74
Kirtland Temple Tools and Equipment.....	1,086.39	933.66
TOTAL FIXED ASSETS.....	4,045.71	3,991.15
DEFERRED CHARGES:		
Deposit on Utility Meters—Rotterdam.....	\$ 7.60	\$ 7.60
Prepaid Insurance.....	1,105.60	2,701.33
TOTAL DEFERRED CHARGES.....	1,113.20	2,708.93
TOTAL ASSETS.....	\$ 315,387.79	\$ 296,729.54
LIABILITIES AND EQUITY:		
LIABILITIES:		
Miscellaneous Accounts Payable.....	\$ 303.22	\$ 150.00
Notes Payable to Congregations.....	4,115.78	4,339.41
Due to General Fund.....	77,228.06	32,088.29
TOTAL LIABILITIES.....	\$ 81,647.06	\$ 36,577.70
EQUITY:		
Interest Income on Loans.....		\$ 3,628.77
Less Administrative Expenses.....		2,444.25
Net Addition to Equities.....		\$ 1,184.52
Restricted Equities before Additions.....		258,967.32
Total Equities December 31.....	233,740.73	260,151.84
TOTAL LIABILITIES AND EQUITIES.....	\$ 315,387.79	\$ 296,729.54
INVESTED BUILDING FUND SECTION:		
ASSETS:		
FIXED ASSETS:		
Auditorium Building and Grounds.....	\$1,975,741.99	\$2,409,027.92
Chapel Account "A".....	12,466,830.11	12,416,237.12
Chapel Account "B".....	932,984.86	932,984.86
Chapel Account "C".....	87,704.35	87,704.35
Mound Grove Cemetery.....	11,705.90	11,705.90
Pacific Land Development Society.....	1.00	1.00
TOTAL ASSETS.....	\$15,474,968.21	\$15,857,661.15
LIABILITIES AND EQUITIES:		
Mortgage Payable on Chapel Property.....	\$ 880.00	\$ 880.00
Invested Building Fund Equity.....	15,474,088.21	15,856,781.15
TOTAL LIABILITIES AND EQUITIES.....	\$15,474,968.21	\$15,857,661.15
HOUSES OF WORSHIP REVOLVING FUND		
ASSETS:		
Cash—Union National Bank, Kansas City, Missouri.....	\$ 35,509.06	\$ 169,090.72
U. S. Government Securities.....	20,000.00	20,000.00
Due from General Fund.....	13,559.40	—
Notes Receivable from Congregations.....	1,071,968.99	963,250.47
TOTAL ASSETS.....	\$1,141,037.45	\$1,152,341.19
LIABILITIES AND EQUITY:		
Liabilities:		
Due to General Fund.....		\$ 174.93
Equity:		
Fund Equity, January 1.....	\$1,035,698.94	\$1,141,037.45
Increase in Equity:		
Interest Income and Appropriations.....	105,413.51	\$ 14,843.08
Less Architectural Services.....	75.00	116.06
		\$14,727.02
Less Administration Costs.....		3,598.21
Net Increase in Equity.....		\$ 11,128.81
Fund Equity, December 31.....	1,141,037.45	1,152,166.26
TOTAL LIABILITIES AND EQUITY.....	\$1,141,037.45	\$1,152,341.19

Balance Sheets — Exhibit "A" (Continued)

	1956	1957
HOUSES OF WORSHIP REVOLVING FUND — MISSIONS		
ASSETS:		
Cash—Union National Bank, Kansas City, Missouri.....	\$ 39,412.96	\$ 23,076.51
Notes Receivable from Missions.....	61,218.70	78,102.43
TOTAL ASSETS.....	<u>\$ 100,631.66</u>	<u>\$ 101,178.94</u>
LIABILITIES AND EQUITY:		
Liabilities:		
Due to General Fund.....	\$ 232.83	\$ 390.06
Equity:		
Fund Equity, January 1.....	\$ 100,166.00	\$ 100,398.83
Increase in Equity:		
Interest Income.....	232.83	780.11
Less Administration Expenses.....		390.06
Net Increase in Equity.....		<u>\$ 390.05</u>
Fund Equity, December 31.....	100,398.83	100,788.88
TOTAL LIABILITIES AND EQUITY.....	<u>\$ 100,631.66</u>	<u>\$ 101,178.94</u>
MINISTERIAL RESERVE FUND		
ASSETS:		
Cash in Banks:		
First National Bank, Kansas City, Missouri.....	\$ 22,494.31	\$ 36,979.81
Continental Illinois National Bank and Trust Co., Chicago, Illinois.....	115,086.15	66,394.38
First National Bank, Chicago, Illinois.....	156,880.95	110,582.51
Cash Imprest Funds—Farms.....	4,500.00	4,500.00
U. S. Government Securities.....	283,082.50	182,743.00
Canadian Government Securities.....	40,000.00	40,000.00
Premium on Canadian Government Securities.....	281.25	187.50
Premium on U. S. Government Securities.....	337.50	168.75
Notes Receivable.....	251,519.54	493,463.09
Certificates.....	6,750.00	750.00
Accrued Interest Receivable.....	157.68	140.28
Prepaid Interest.....	172.30	359.22
Due General Fund.....	—	70,565.21
Real Estate Investment.....	397,518.69	415,526.20
TOTAL ASSETS.....	<u>\$1,278,780.87</u>	<u>\$1,422,359.95</u>
LIABILITIES AND EQUITIES:		
Liabilities—Due to General Fund.....	\$ 17,963.76	
Equities:		
Retirement Reserve.....	\$603,168.02	\$ 613,391.02
Death Benefit Reserve.....	278,003.14	306,372.26
Disability Reserve.....	116,188.16	124,736.45
Special Reserve.....	1,069.34	1,069.34
Unallocated Reserve.....	125,823.83	154,568.22
Earnings on Real Estate Operations, etc.....	69,600.22	101,997.87
Undistributed Interest.....	(263.42)	(2,684.03)
Graceland College Faculty Retirement Reserve.....	28,989.32	27,011.34
Special Ministerial Reserve.....	38,238.50	32,662.50
Special Insurance Reserve.....	—	21,160.16
Special Educational Reserve.....	—	42,074.82
TOTAL EQUITIES.....		<u>\$1,422,359.95</u>
TOTAL LIABILITIES AND EQUITIES.....	<u>\$1,278,780.87</u>	<u>\$1,422,359.95</u>
AUSTRALASIAN MINISTERIAL RESERVE FUND		
ASSETS:		
Cash.....	\$ 684.80	\$ 1,485.77
Government Bonds.....	14,161.64	14,307.18
TOTAL ASSETS.....	<u>\$ 14,846.44</u>	<u>\$ 15,792.95</u>
LIABILITIES AND EQUITIES:		
Fund Equity—January 1.....	\$ 14,088.05	\$ 14,846.44
Add: Interest Earned.....	825.18	461.68
Other Income.....	708.75	864.96
	<u>\$ 15,621.98</u>	<u>16,173.08</u>
Deduct: Payment of Inactive Allowance.....	775.54	380.13
Balance of Fund Equity—December 31.....	\$ 14,846.44	\$ 15,792.95
MISSIONARY RESERVE FUND		
ASSETS:		
Cash in Banks:		
Commerce Trust Company, Kansas City, Missouri.....	\$ 11,463.64	\$ 9,354.29
Westport Bank, Kansas City, Missouri.....	10,723.29	10,934.49
Deposit for Letter of Credit.....	2,000.00	—
U. S. Government Securities.....	161,000.00	141,000.00
Due from General Fund.....	1,131.57	—
TOTAL ASSETS.....	<u>\$ 186,318.50</u>	<u>\$ 161,288.78</u>

Balance Sheets — Exhibit "A" (Continued)

	1956	1957
LIABILITIES AND EQUITY:		
LIABILITIES:		
Due to General Fund.....	—	\$ 30,751.86
EQUITY:		
Balance January 1.....	\$ 157,502.92	\$ 186,318.50
Add—Interest Income.....	—	2,692.70
Transfer from Unexpended Appropriations.....	45,997.76	1,187.80
	\$ 203,500.68	\$ 190,199.00
Deduct:		
Appointee Language Training.....	—	\$ 1,167.15
Book of Mormon Subsidy.....	\$ 1,340.00	1,070.16
Books and Tracts Subsidy—Missions Abroad.....	2,574.57	825.26
Furniture, Alaska Parsonage.....	2,620.10	—
Council of Twelve Missionary Materials.....	186.92	231.69
Financial Education Program.....	—	9,387.51
Kirtland and Nauvoo Rehabilitation.....	1,102.46	1,510.63
Personal Evangelism Project.....	7,258.13	2,716.93
Rotterdam Property Church Building.....	—	20,000.00
School of the Restoration.....	2,100.00	1,587.60
Translation of Japanese Tracts.....	—	325.00
Interim Appointee Costs.....	—	20,840.15
Total Deductions.....	17,182.18	59,662.08
Balance December 31.....	\$ 186,318.50	130,536.92
TOTAL	\$ 186,318.50	\$ 161,288.78
OBLATION FUND		
ASSETS:		
Cash on Hand and in Banks:		
City National Bank and Trust Company, Kansas City, Missouri.....	\$ 3,796.48	\$ 103,783.09
Canadian Bank of Commerce.....	43,095.70	55,797.68
Cash Advance.....	3,194.20	3,100.00
	\$ 50,086.38	\$ 162,680.77
Accounts Receivable.....	4,034.36	7,092.72
Notes Receivable.....	6,532.34	7,337.98
Utility Deposits.....	39.35	39.35
U. S. Government Securities.....	155,000.00	155,000.00
Canadian Government Securities.....	3,000.00	3,000.00
Premium Canadian Government Securities.....	30.17	21.54
Real Estate Investment.....	642,027.36	643,897.24
Furniture, Fixtures and Equipment:		
Social Service Center.....	\$ 12,095.98	\$ 12,095.98
Reserve for Depreciation.....	6,030.15	7,239.75
Resthaven.....	\$ 46,348.81	\$ 47,385.07
Reserve for Depreciation.....	5,128.75	9,764.63
	41,220.06	37,620.44
Supplies—Resthaven.....	6,625.92	9,124.07
Unexpired Insurance.....	1,785.07	2,326.27
Due from General Fund.....	23,594.62	27,975.46
TOTAL ASSETS	\$ 940,041.46	\$1,060,972.07
LIABILITIES AND EQUITY:		
Liabilities:		
Accounts Payable.....	\$ 4,031.65	\$ 4,452.38
Deferred Credits:		
Unamortized Note Discount.....	—	267.25
TOTAL LIABILITIES	\$ 4,031.65	\$ 4,719.63
Equity:		
Balance End of Period.....	936,009.81	1,056,252.44
TOTAL	\$ 940,041.46	\$1,060,972.07
OPERATING RESERVE FUND		
ASSETS:		
Cash in Banks:		
Baltimore Bank, Kansas City, Missouri.....	\$ 52,032.20	\$ 53,078.05
First National Bank of Chicago, Illinois.....	26,290.69	15,528.38
Wilburton State Bank, Wilburton, Oklahoma.....	—	10,000.00
East Side Bank, Wichita, Kansas.....	—	10,000.00
Continental Illinois National Bank and Trust Company, Chicago, Ill.....	39,272.70	29,272.70
	\$ 117,595.59	\$ 117,879.13
U. S. Government Securities.....	915,000.00	915,000.00
Canadian Government Securities.....	165,000.00	165,000.00
Premium on U. S. Government Securities.....	843.74	421.85
Premium on Canadian Government Securities.....	477.66	112.05
Corporation Stocks.....	1,325.00	1,325.00
Accrued Interest Receivable.....	—	450.00
TOTAL ASSETS	\$1,200,241.99	\$1,200,188.03
LIABILITIES AND EQUITY:		
LIABILITIES:		
Due to General Fund.....	\$ 241.99	\$ 188.03
EQUITY:		
Balance—End of Period.....	1,200,000.00	1,200,000.00
TOTAL	\$1,200,241.99	\$1,200,188.03

Balance Sheets — Exhibit "A" (Continued)

	1956	1957
STEWARDSHIP — ENDOWMENT FUND		
ASSETS:		
Cash in Banks:		
First National Bank, Kansas City, Missouri.....	\$ 36,899.32	\$ 63,848.65
Baltimore Bank, Kansas City, Missouri.....	24,619.30	38,903.15
Imprest Funds—Farm Accounts.....	5,000.00	5,000.00
	\$ 66,518.62	\$ 107,751.80
Real Estate Investments.....	504,339.52	528,988.15
U. S. Government Securities.....	20,000.00	20,000.00
Canadian Government Securities.....	70,000.00	45,000.00
Due from General Fund.....	25,132.24	—
Premium on Canadian Government Securities.....	949.39	507.07
TOTAL ASSETS	\$ 686,939.77	\$ 702,247.02
LIABILITIES AND EQUITIES:		
Liabilities:		
Account Payable to Graceland College Endowment Fund.....	\$ 280.10	\$ 280.10
Bonds Payable to Graceland College Endowment Fund.....	233,300.00	233,300.00
Due to General Fund.....	—	2,631.27
TOTAL LIABILITIES	\$ 233,580.10	\$ 236,211.37
Equities:		
Beneficial Interest General Fund.....	\$ 221,839.31	\$ 221,839.31
Fund Equity:		
Balance End of Period.....	231,520.36	244,196.34
	453,359.67	466,035.65
TOTAL	\$ 686,939.77	\$ 702,247.02
STOREHOUSE TREASURY FUND		
ASSETS:		
Cash—First National Bank.....	\$ 11,253.86	\$ 14,510.45
Real Estate Investment.....	5,005.40	5,005.40
Investment in Walnut Park Development Association.....	36,500.00	39,600.00
Due from General Fund.....	2,557.37	3,100.00
TOTAL ASSETS	\$ 55,316.63	\$ 62,215.85
EQUITY:		
Capital:		
Balance January 1.....	\$ 87.34	\$ 257.65
Add—Interest Income.....	170.31	226.19
Balance December 31.....	\$ 257.65	\$ 483.84
Restricted:		
Balance January 1.....	\$ 37,926.61	\$ 55,058.98
Add—Contributions.....	17,132.37	6,673.03
Balance December 31.....	55,058.98	61,732.01
TOTAL EQUITY	\$ 55,316.63	\$ 62,215.85
SUBSIDIARY INSTITUTIONAL FUND		
ASSETS:		
Cash in Bank—First National Bank, Kansas City, Missouri.....	\$ 133,037.64	\$ 52,868.50
U. S. Government Securities.....	200,000.00	100,000.00
Due from General Fund.....	—	1,187.33
TOTAL ASSETS	\$333,037.64	\$ 154,055.83
LIABILITY—Due to General Fund	\$ 46.73	
EQUITIES:		
Equities:		
Funds Held for Use of Graceland College.....	\$ 100,000.00	\$ 104,055.83
Funds Held for Use of Independence Sanitarium and Hospital.....	232,990.91	50,000.00
TOTAL EQUITIES	332,990.91	\$ 154,055.83
TOTAL	\$ 333,037.64	\$ 154,055.83
UNEXPENDED APPROPRIATIONS FUND		
ASSETS:		
Cash in Banks:		
First National Bank, Kansas City, Missouri.....	\$ 42,553.65	\$ 308,043.44
City National Bank and Trust Company, Kansas City, Missouri.....	107,251.83	108,200.55
Continental Illinois National Bank and Trust Company, Chicago, Ill.....	51,903.02	52,946.27
	\$ 201,708.50	\$ 469,190.26
Accrued Interest Receivable.....	—	1,930.25
U. S. Government Securities.....	865,000.00	550,000.00
Due from General Fund.....	223,826.21	78,676.44
TOTAL ASSETS	\$1,290,534.71	\$1,099,796.95

	1956	1957
LIABILITIES—Accounts Payable.....	\$ 729.05	
EQUITIES:		
Armed Forces Manual.....	\$ 2,000.00	\$ 493.39
Auditorium Fund.....	912,441.22	748,218.22
Books and Tracts Subsidy.....	1,187.80	—
British Isles Headquarters.....	15,000.00	15,000.00
Financial Educational Program.....	(5,976.00)	—
Historical Documents.....	475.00	475.00
Latin-American Mission.....	138.11	138.11
Kirtland and Nauvoo.....	17,403.12	—
Library Fixtures.....	1,014.00	1,014.00
Missions Abroad Research Fund.....	9,987.40	9,557.22
New Church Building—Hawaii.....	20,000.00	5,000.00
Radio Fund.....	175,818.76	175,818.76
Radio Room Improvements.....	1,530.04	1,530.04
Rotterdam, Holland—Church Buildings.....	68,953.50	73,119.50
Scandinavian Mission.....	50,000.00	50,000.00
Society Islands.....	14,630.64	14,230.64
Unallocated Appropriations.....	5,202.07	5,202.07
TOTAL EQUITIES.....	<u>\$1,289,805.66</u>	<u>\$1,099,796.95</u>
TOTAL.....	<u>\$1,290,534.71</u>	<u>\$1,099,796.95</u>

Exhibit "B"

Statement of Income and Expense

GENERAL FUND

Year Ended December 31, 1956 and 1957

	1956	1957
TITHES AND OFFERINGS:		
Tithes.....	\$2,028,870.98	\$ 2,111,779.17
Offerings.....	21,665.86	28,588.01
Total Exclusive of Bequests (Schedule No. 3).....	\$ 2,050,536.84	\$ 2,140,367.18
Bequests.....	19,595.14	61,109.09
Total Tithes, Offerings, and Bequests.....	<u>\$ 2,070,131.98</u>	<u>\$ 2,201,476.27</u>
EXPENSES:		
Ministerial:		
Active Family Allowances:		
Regular.....	\$ 571,031.96	\$ 622,931.04
Extra and Medical.....	181,422.47	191,049.58
Sub-Total (Schedule No. 2).....	\$ 752,454.43	\$ 813,980.62
Less Amount Received From:		
Missionary Reserve Fund.....	—	\$ 14,733.10
Ministerial Reserve Fund.....	6,600.00	7,200.00
Total Active Family Allowance.....	\$ 745,854.43	\$ 792,047.52
Payments to Ministerial Reserve Fund.....	73,302.42	75,881.08
Payments to Australian Ministerial Reserve Fund.....	708.75	865.83
Provision for Education of Appointees' Children (2 years).....	—	42,074.82
Total Active Family Allowance and Reserve.....	\$ 819,865.60	\$ 910,869.25
Elders' Expense:		
Personal.....	\$ 175,790.94	\$ 183,101.57
Travel and Official.....	327,031.40	357,995.20
Sub-Total (Schedule No. 2).....	\$ 502,822.34	\$ 541,096.77
Less Amount Received From:		
Missionary Reserve Fund.....	—	\$ 6,107.05
Offerings from Saints and Friends.....	229,169.51	249,515.47
Total Elders' Expense.....	273,652.83	255,622.52
Retired Family Allowance: (Schedule No. 2).....	\$ 91,448.21	\$ 81,072.09
Less:		
Payments from Ministerial Reserve Fund.....	\$ 13,800.00	\$ 12,900.00
Payments from Australian Ministerial Reserve Fund.....	775.56	14,575.56
Total Retired Family Allowance.....	76,872.65	13,280.13
Administrative (Schedule No. 1).....		
General.....	\$ 295,138.16	\$ 312,673.12
Stakes and Districts.....	65,272.06	70,755.86
Missions Abroad.....	10,612.86	9,990.58
Districts Administrative.....	600.00	—
Depreciation Furniture and Equipment.....	24,999.70	24,986.21
Total Administrative.....	396,622.78	418,405.77
Payment to Graceland College:		
Appropriation.....	\$ 84,000.00	\$ 85,500.00
Interest on Endowment Bonds.....	11,679.00	11,679.00
Faculty Retirement Fund.....	6,000.00	6,000.00
Total Payments to Graceland.....	101,679.00	103,179.00

Statement of Income and Expense—Exhibit “B” (Continued)

	1956	1957
Houses of Worship Improvements and Expense:		
Kirtland.....	\$ 2,911.50	\$ 5,527.00
Nauvoo.....	7,382.23	8,137.68
Salt Lake City.....	(170.00)	(360.00)
Other Properties.....	66.95	(1,290.86)
Total Houses of Worship Expense.....	10,190.68	12,013.82
Messiah Broadcast.....	7,808.36	6,576.32
Radio Broadcast.....	3,132.00	3,217.00
Architectural Services.....	—	688.25
Miscellaneous Expense.....	1,989.07	1,825.55
Total Expense.....	\$ 1,691,812.97	\$ 1,810,041.17
Net Operating Gain.....	\$ 378,319.01	\$ 391,435.10
OTHER INCOME:		
Exchange.....	\$ 783.42	\$ 121.41
Gain on Real Estate Operations.....	17,557.94	40,235.11
Miscellaneous Income.....	10,475.54	1,008.02
General Conference Net Income.....	1,944.63	—
Interest Income—Domestic.....	47,360.61	53,840.35
Interest Income—Canadian.....	5,550.99	8,459.59
Dividends on Corporate Stocks.....	461.30	661.41
Total Other Income.....	84,134.43	104,325.89
NET INCOME.....	\$ 462,453.44	\$ 495,760.99

Exhibit “C”

Statement of Fund Equities REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS For the Year Ended December 31, 1956

	Total Fund Equity December 31, 1955	ADDITIONS 1956			Deductions 1956 Normal Fund Disbursements	Total Fund Equity December 31, 1956
		Appropriations	Offerings and Normal Increment	Excess of Income Over Expense		
General Fund.....	\$ 2,400,190.35		\$ 18,185.14	\$ 462,453.44	\$ 747,724.05	\$ 2,133,104.88
Land and Inheritance Fund.....	30,394.01					30,394.01
Temple Fund.....	15,271.44		21.00			15,292.44
Consecration Agreements Fund.....	118,160.01		4,271.21		2,314.41	120,116.81
Houses of Worship Fund: Restricted.....	221,125.98		152,477.73		139,862.98	233,740.73
Houses of Worship Fund: Investment.....	13,576,751.85		1,898,216.36			15,474,968.21
Houses of Worship Revolving Fund.....	1,035,698.94	\$ 100,000.00		5,413.51	75.00	1,141,037.45
Houses of Worship Revolving Fund—Missions.....	100,166.00			232.83		100,398.83
Missionary Reserve Fund.....	157,502.92	42,497.08		3,500.68	17,182.18	186,318.50
Ministerial Reserve Fund.....	1,132,640.83	98,856.92		115,473.42	86,154.06	1,260,817.11
Australasian Ministerial Reserve Fund.....	14,088.05			1,533.93	775.54	14,846.44
Oblation Fund.....	844,140.99			91,868.82		936,009.81
Operating Reserve Fund.....	1,100,000.00	100,000.00				1,200,000.00
Subsidiary Institutional Fund.....	153,366.04	175,000.00	4,624.87			332,990.91
Stewardship Endowment Fund.....	197,073.64			34,446.72		231,520.36
Storehouse Treasury Fund.....	38,013.95		17,132.37	170.31		55,316.63
Unexpended Appropriations Fund.....	962,094.85	338,202.07	307,497.08		317,988.34	1,289,805.66
TOTAL.....	\$22,096,679.85	\$ 854,556.07	\$ 2,402,425.76	\$ 715,093.66	\$ 1,312,076.56	\$24,756,678.78

For the Year Ended December 31, 1957

	Total Fund Equity December 31, 1956	ADDITIONS 1957			Deductions 1957 Normal Fund Disbursements	Total Fund Equity December 31, 1957
		Appropriations	Offerings and Normal Increment	Excess of Income Over Expense		
General Fund.....	\$ 2,133,104.88			\$ 495,760.99	\$ 26,217.81	\$ 2,602,648.06
Land and Inheritance Fund.....	30,394.01		\$ 12.00			30,406.01
Temple Fund.....	15,292.44		129.50			15,421.94
Consecration Agreements Fund.....	120,116.81		10,723.91	4,971.33	2,572.09	133,239.96
Houses of Worship Fund: Restricted.....	233,740.73		91,605.70	1,184.52	66,379.11	260,151.84
Houses of Worship Fund: Investment.....	15,474,968.21		522,397.05		140,584.11	15,856,781.15
Houses of Worship Revolving Fund.....	1,141,037.45			11,128.81		1,152,166.26
Houses of Worship Revolving Fund—Missions.....	100,398.83			390.05		100,788.88
Missionary Reserve Fund.....	186,318.50		1,187.80	2,692.70	59,662.08	130,536.92
Ministerial Reserve Fund.....	1,260,817.11			161,542.84		1,422,359.95
Australasian Ministerial Reserve Fund.....	14,846.44			1,326.64	380.13	15,792.95
Oblation Fund.....	936,009.81			120,242.63		1,056,252.44
Operating Reserve Fund.....	1,200,000.00					1,200,000.00
Subsidiary Institutional Fund.....	332,990.91		5,677.83		184,612.91	154,055.83
Stewardship Endowment Fund.....	231,520.36			12,675.98		244,196.34
Storehouse Treasury Fund.....	55,316.63		6,673.03	226.19		62,215.85
Unexpended Appropriations Fund.....	1,289,805.66	\$ 16,168.00	316,720.06		522,896.77	1,099,796.95
TOTAL.....	\$24,756,678.78	\$ 16,168.00	\$ 955,126.88	\$ 812,142.68	\$ 1,003,305.01	\$25,536,811.33

OCTOBER 27, 1958

(1029) 21

Church Auditor's Report of Examination

To the First Presidency and the General Conference:

We have examined the records of the Reorganized Church of Jesus Christ of Latter Day Saints, an unincorporated association with headquarters at Independence, Missouri, and have prepared the balance sheets of the funds as of December 31, 1956 and 1957, the related statements of income and expense, and equities for the years then ended. Without making a detailed audit, the accounting records of the church, the accounting procedures and other evidence have been reviewed in support of the financial statements. Our examination was made in accordance with generally accepted auditing standards applicable in the circumstances, and tests were made to the extent we deemed appropriate.

The following comments apply to the balance sheets at December 31, 1956 and 1957, and to the transactions for the accounting periods then ended.

Cash in banks was verified by direct correspondence with the depositories and by reconciliation.

United States Government and Canadian securities are held for safekeeping by the First National Bank in Kansas City, Missouri, as fiscal agent. Verification was made by direct correspondence and by reconciliation.

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUND

The assets, liabilities, and results of operations of the Central Development Association and the Real Estate Department are consolidated in this fund. Reports of examination of these two operations have been made to the First Presidency.

Cash in the hands of bishops and agents, except for funds held in missions abroad, was traced to subsequent receipts and deposits.

Funds due from or to the Australasian and Society Islands Missions are not included in the amount due from bishops and agents but are included in the accounts of the Australasian and Society Islands Missions.

Real estate contracts are assets of the Real Estate Department and are detailed in the report of examination of that department.

Accounts receivable which include amounts due from related institutions

were verified by reference to individual ledger sheets and by other supporting evidence. Notes receivable were examined.

Inventories of feed, livestock, and supplies were taken and priced by farm managers. We tested the accuracy of pricing and computations of inventories.

In accordance with a policy approved by the Presiding Bishopric the operation of farming properties owned by the Ministerial Reserve Fund and the Stewardship-Endowment Fund was placed on a fiscal year ending February 28. Net earnings from farming operations for the fiscal years ended February 28, 1956 and 1957, are included in the equities of the funds owning the farms.

The beneficial interest in the Stewardship-Endowment Fund represents the difference between the depreciated value of the Atherton and Spring Branch real estate and the amount due Graceland College in the form of bonds and an account payable. The beneficial interest is increased by the expenditure of funds for capital items and reduced by annual provisions for depreciation. Earnings on these lands from farm operations are held in the Stewardship-Endowment Fund as earned equity.

Additions to furniture, fixtures, and equipment were examined, and depreciation in the approximate amount of \$25,000.00 was charged to the General Fund as operating expense.

Unexpired insurance on real estate improvements and transportation deposits relative to the Society Islands Mission comprise the amount stated as "Deferred Charges."

The assets entitled "Australasian Mission" represents the net worth of that mission at December 31, 1956 and 1957, as reported by the bishop in Australia.

Accounts Payable include accounts with vendors, active and inactive allowances payable, and payroll taxes payable. A major portion of the amount stated as payable at December 31, 1957, has been paid.

Schedules of Administrative Expense (Schedule Number 2), Ministerial Expense (Schedule Number 3), Contributions by Stakes and Districts (Schedule Number 1), are included as a part of this report.

AGENCY FUND

The Agency Fund was created in the year 1942 in order to segregate from the General Fund and other funds all liabilities which for some reason could not be liquidated. It also acts as a depository for cash and bonds held for safekeeping for individuals and church organizations.

CONSECRATION AGREEMENT FUND

The Consecration Agreement Fund was set up during the year 1942 to record the assets and liabilities relative to certain agreements entered into by the Presiding Bishopric with certain individuals.

These agreements arise out of a desire of individuals to make a contribution to the church and at the same time provide for themselves some security for the future. These agreements are described as follows:

Class B: This class represents the type of agreement wherein the individual turns over to the church cash, bonds, or other negotiable assets as a consecration, in consideration of which the church agrees to pay the individual a regular amount each year, with the possibility of additional (liability reducing) payments in cases of need. The total amount of such additional payments is not to exceed the amount of the original consecration. Furthermore, when such additional amounts are paid, the amounts of the annual payments are reduced proportionately.

Class C: Under this type of contract the individual gives cash, bonds, and in some cases real estate as a consecration. There is no provision for regular annual payments, but the additional payment provision, as in Class B, is included. Some of these agreements provide for the payment of last sickness and funeral expenses. Where real estate has been conveyed to the church, the contract and the asset have been recorded at nominal value. The liability in such cases is limited to the amount which is realized from the sale of the property.

Class D: This represents agreements where there is a definite amount payable per month or per annum, but no additional payments are required.

Class E: This class represents non-negotiable notes, payable to the individual, which contain a provision that the note shall be canceled in the event of the death of the payee.

Class F: This class represents bonds payable to the church at the death of the payee, and both the liability and the asset are carried at nominal value.

Real estate investment represents nominal values, plus costs of acquisition and improvements, of real estate consecrated under an agreement. Some of these agreements provide for a life estate in the real estate by the consecrator.

HOUSES OF WORSHIP FUND

The Houses of Worship Fund is divided into two sections. The Restricted Building Fund section consists of cash,

accounts receivable, bonds, and other assets which have been acquired by contributions from local congregations or from the sale of houses of worship which were no longer in use. It has been a policy of the church to hold the receipts from the sale of houses of worship in this fund, restricting its use to the acquiring of property in the vicinity of the congregation from which it was acquired. If it is found inadvisable to utilize the asset in the immediate vicinity, it is to be used somewhere in the district in which the branch was located.

Accounts and notes receivable are in the most part due from local congregations.

It has been the practice of the Presiding Bishopric to issue notes to certain local congregations covering contributions to the fund. These notes are shown as liabilities, but they differ from other receipts of the fund only in that a note payable has been issued as evidence of trusteeship.

The Real Estate Investment section represents the portion of the fund invested in buildings and grounds used for local congregations, reunion grounds, and properties having historical value in connection with the church.

Auditorium building and grounds is stated at the amount carried in the General Fund at December 31, 1942, plus the cost of subsequent construction.

Chapel accounts A, B, and C represent church buildings, reunion grounds, and historical properties, respectively. As a result of a Houses of Worship appraisal survey, an adjustment was made as of December 31, 1949, to increase Chapel A properties to the appraised value of \$5,689,006.94. A like adjustment was made to increase the Invested Surplus account.

Mortgage payable in the amount of \$880.00 represents a liability of this fund to the General Fund (Real Estate Department).

HOUSES OF WORSHIP REVOLVING FUND

A revolving fund in the initial amount of \$300,000.00, and increased by subsequent appropriations to \$1,000,000.00, was established in 1946, as a means of assisting branches by means of loans, at a nominal rate of interest in the construction of houses of worship.

Notes Receivable representing loans to branches and districts were examined.

HOUSES OF WORSHIP REVOLVING FUND — MISSIONS

A fund for mission houses of worship was created by a transfer in 1955 from the Houses of Worship Revolving Fund in the amount of \$100,000.00.

Loans are made at a nominal rate of interest to aid in the construction of houses of worship for missions.

Notes receivable representing loans to branches and districts were examined.

MINISTERIAL RESERVE FUND

The Ministerial Reserve Fund was created in 1937 and has been increased in subsequent years by appropriations from the General Fund and by income and investments.

The requirements of this fund are computed by the church attorney and are based on the life expectancy of those appointees now covered. The assets of the fund are held to cover retirement costs, death benefits, and other contingent costs relative to future needs of appointees. This fund does not accrue for the benefit of any one minister or his dependents. The annual transfers of cash, although based on individual cases, build up a fund which can be used to provide the necessities of life to the appointee and his dependents after his retirement or after he has reached the age of seventy. The fund balances are carried separately on the books according to the purpose for which each is intended.

Real Estate represents investment in Missouri farm lands.

Family allowances for those appointees who have reached the age of seventy were charged to the Retirement Reserve.

The Unallocated Reserve represents the segregated reserves which have been accumulated for those ministers whose appointments have terminated.

The Graceland College Faculty Retirement Reserve was created in May, 1942.

AUSTRALASIAN MINISTERIAL RESERVE FUND

This fund was created by General Fund appropriation of funds received and held in Australia. Subsequent additions have been covered by Conference appropriations.

Cash in banks and government bonds are stated as reflected in the audited reports received from the bishop in Australia.

MISSIONARY RESERVE FUND

This fund was set up in accordance with General Conference action of April 6, 1944. The original appropriation of \$100,000.00 was to provide funds for appointment of personnel in interim Conference periods, with further provision that up to \$5,000.00 annually could be expended for the cost of a school of instruction for ministerial appointees, and provision for the expenditure of an amount not to exceed \$2,500.00 to cover the cost of prepara-

tion and translation of missionary literature into foreign languages.

Subsequent appropriations have been made to rehabilitate the fund.

OBLATION FUND

The Oblation Fund was created to record the contributions received as oblation subsequent to January 1, 1942, and to record the disbursement of these funds. This fund is restricted only to the extent that it shall be used "for the purpose of giving temporary aid and benevolences, and at the same time to make possible their use for the permanent rehabilitation of those who have become physically incapacitated or disabled, and who are worthy of the assistance and help of the church."

The surplus of this fund is increased or decreased by the operational deficit or surplus of Resthaven.

Accounts, notes, and contracts receivable were examined and are considered to be well secured.

Real Estate Investment represents the Resthaven property, the Social Service Center building, and other property located in Independence, Missouri.

OPERATING RESERVE FUND

This fund was created by General Conference action of April 6, 1944, the purpose being that of providing a fund of sufficient amount to permit the appropriation of operating expense from this fund rather than from the income of the current year.

STOREHOUSE TREASURY FUND

Created by General Conference action of April 9, 1950, the purposes of this fund are detailed in a document presented to the Conference on April 8, 1950. Contributions specifically designated for this fund are included in the fund equity.

STEWARDSHIP-ENDOWMENT FUND

General Conference action of April 6, 1944, authorized the segregation of the Atherton and Spring Branch farm lands as collateral for the bonds issued to the Graceland College Endowment Fund. The net differences between the real estate investment and the amount payable to Graceland College Endowment Fund is designated "Beneficial Interest-General Fund," and appears in the General Funds as an asset.

It is the expressed opinion of the Presiding Bishopric that "the net income from these lands is to be made available for improvements as may be necessary and required for further development of the lands segregated." The capital account of this fund is the net earnings from operation of these lands.

The bonds payable to the Graceland College Endowment Fund matured January 6, 1956.

SUBSIDIARY INSTITUTIONAL FUND

This fund was created by action of General Conference on April 6, 1944, and subsequent action. The funds are held subject to disbursement in accordance with the requirements contained in the appropriations.

The institutions for which these funds are held are designated in the balance sheet of this fund.

UNEXPENDED APPROPRIATIONS FUND

This fund was created in the year 1947 in order to properly segregate funds held for future needs.

Allocation of these funds is detailed in the Equity section of Fund Balance Sheet.

OPINION

In our opinion, the accompanying fund balance sheets and related statements of income and expense and equities present fairly the position of the Reorganized Church of Jesus Christ of Latter Day Saints at December 31, 1956 and 1957, and the results of its operations for the years then ended, in conformity with accepted accounting principles, applied on a basis consistent with that of the preceding year.

LLOYD L. BLAND
Certified Public Accountant

July 17, 1958
Independence, Missouri

More to Follow

The Report of the Board of Appropriations, the names of Melchisedec priesthood members memorialized at the service held on the first Sunday of Conference, and the list of General Church officers, appointees, and their assignments will appear in later issues of the *Herald*.

J C STUART
344 MAITLAND ST
LONDON ONT CAN

H APP

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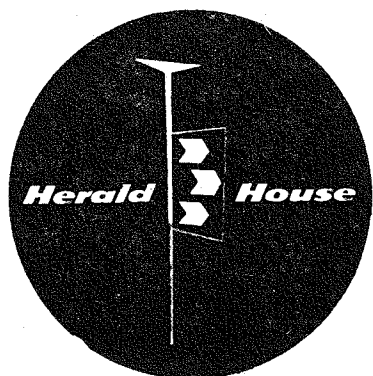
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SAINTS' HERALD

Volume 105 / November 3, 1958 / Number 44

*Dr. Grice points
to the location
of the new
Food Service
Building*

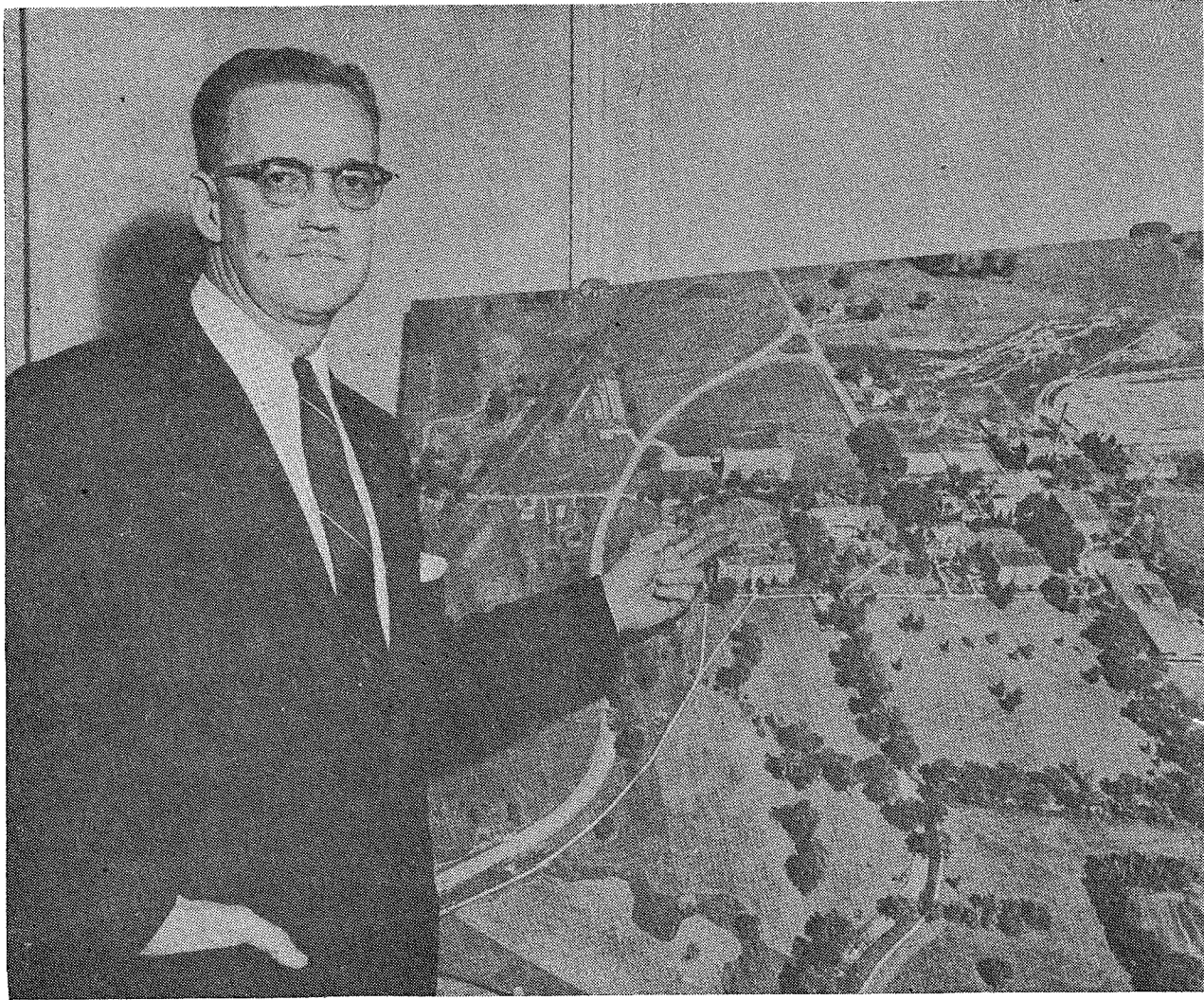


Photo by Rod Schall

Make Your Ideals Live
Graceland College Day, November 9

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Frank A. Fry



NOW SERVING in the British Isles for the second time, High Priest Frank A. Fry is completing his sixteenth year under General Church appointment. Of course his service to the church covers many more years than this statement would indicate. He was first ordained thirty-five years ago—to the office of priest—and later ordained an elder in 1934 and high priest in 1938. All of these ordinations preceded his appointment in 1942.

Brother Fry was born in Harrison County, Iowa, April 1, 1905, of Latter Day Saint parents. As far back as he can remember he has wanted to serve in the church in any way possible. The

desire to serve full time crystallized during his years at Graceland College. There he spent one year in pre-engineering and then changed to a two-year course in religious education. Before going under appointment he spent ten years in retail merchandising at Dow City, Iowa, and Taylorville, Illinois.

He and his wife, the former Zeta G. Clothier, have served the church in Port Huron, Michigan; Des Moines, Iowa; and Omaha, Nebraska, as well as the six to seven years they have been in the British Isles.

One of Brother Fry's hopes has been to see Zion flourish and to have a part

in its development. One day while thinking of Zion and its relationship to the work in the British Isles, he silently asked the question, "How can Zion ever be?" The still small voice of the Spirit spoke to him the words, "If you desire it with all your heart, it shall be realized." This experience has many times brought him assurance and hope as well as adding meaning to his work.

Graceland Inaugurates New President

HOME-COMING WEEKEND at Graceland October 17-19 was highlighted by the inauguration of Dr. Harvey H. Grice as president of the college.

The inaugural ceremony was Sunday morning, October 19, in Zimmermann Hall. Dr. Grice's inaugural address was titled, "The Leadership We Deserve." The oath of office was administered by Bishop Earl T. Higdon, chairman of the Board of Trustees.

At a business meeting of the Graceland Alumni Association Saturday morning, L. Wayne Updike was elected president of the association. Other officers chosen were Richard Lancaster, vice-president; Enid DeBarthe, secretary; and Robert Hynden, treasurer. Wesley Elvin, Barney Parker, and David Sheehy were elected to the Alumni Council.

The Saturday morning program at this year's home-coming differed quite radically from the past. Rather than the customary queen contest and introduction of the football team, there was a convocation on Christian higher education. It consisted of two parts: (1) a forum on "Zion's perspectives in higher education"; and (2) an address on "The emerging role of higher education in the Restoration movement" by Dr. E. J. Gleazer, Jr.

Members of the forum were President F. Henry Edwards, Dr. Lloyd Young, Dr. Velma Ruch, Mrs. Blanche Mesley, and L. Wayne Updike; Dr. William S. Gould was the moderator. They discussed such questions as "How does higher education affect the levels of our worship?" "What effect

does higher education have on the arts?" "What can the church college contribute in higher education?" "How can higher education contribute to the solution of such problems as want and war?" and "What can higher education contribute to family life?"

In his address, Dr. Gleazer pointed out five goals of higher education. He said such education aims at making specific our ambitions for a better life; developing faculties used in the process of common consent; conditioning self-discipline; producing competent, skillful people; and building people capable of mastering their material surroundings. He concluded with the statement that higher education has not yet found its complete place in the church.

R. Y.

Authors in This Issue

Dr. Harvey Grice (page 5), President of Graceland College
Dr. Velma Ruch (page 6), instructor at Graceland College
Barney Parker (page 8), Council Bluffs, Iowa
Darrell Webb (page 10), priest, Greeley, Colorado
Leslie Kohlman (page 11), bishop, Lamoni Stake
Pat Barr (page 12), Graceland College
Roger Yarrington (page 13), assistant editor
Margaret Gibson (page 14), Missoula, Montana
David Judd (page 19), guide at Nauvoo, Illinois

Graceland College Day

GRACELAND COLLEGE is now entering the sixty-fourth year of its service to the church and to the young people who seek higher education as a preparation for life and for work in the church.

In the years that have passed since 1895, when its work began, Graceland has provided a training ground where young people have been able to receive academic training for their careers, with the advantage of fellowship among other young people of the church, along with the ideals and the influences provided by leaders and educators devoted to the faith.

College Day was first begun with an appeal to the citizens of Lamoni to make January 1, 1897, "a day of dedication and free offerings" for the benefit of the college. The finance committee—Bishop E. L. Kelley, William Anderson, and D. F. Nicholson—issued the appeal on December 17 in the *College City Chronicle*.

College Day became a church-wide event in 1905 when the Joint Council of the First Presidency, the Quorum of Twelve, and the Presiding Bishopric presented to the General Conference at Lamoni, Iowa, on Saturday, April 8, the following resolution:

We favor recommending to the Conference that . . . one day in each year be set apart, to be known as College Day, upon which offerings, in the manner of collections, shall be taken up in all districts and branches of the church, to aid the college work, the same to be forwarded to the Bishop of the church to be devoted to such purposes.

The motion to approve the report and adopt its recommendations was affirmed.

As the quality of a community may be quickly judged by the condition of its schools, reflecting the ideals of its citizens in their love and care for their children, so the church will be judged, not in the opinions of men but in the character of its history, according to the love and care that its people have for the youth growing up in their homes and branches who are preparing to take their places in the work of the church. History will judge it, in part at least, according to the efforts of its members to train those who will be the future leaders of the church.

WHEN GRACELAND College began its work, the leaders of the church had been trained and prepared for their work in other institutions of higher learning, in the field, or wherever they could find the opportunity to read and learn. Graceland was untried, unproved, and in some areas unsupported.

The situation is different today. Graceland has been tried and proved, and the value of her contribution through the young people is beyond intelligent question. Through the years, Graceland has contributed to the leadership of the

church, so that there is no department of the church work in which its young men and women have not rendered distinguished and valuable services.

Today the expenses of higher education keep pace with other rising costs. The tools of education—libraries, classrooms, laboratories, supplies, facilities, endowments, and operating funds—come at a considerable cost. But these expenses are investments: investments in character, investments in skills, investments in youth, investments in the future of the church. They are investments that have yielded and will continue to yield great returns.

The church makes a continuing contribution to Graceland through appropriations from general funds. This money is used for capital gains and operating expenses according to the need. Tuition at Graceland provides approximately 75 per cent of the educational cost. General Church appropriation accounts for from 20 per cent to 25 per cent.

There are some special needs for which it is thought wise to ask the people of the church to make an offering. Last year for the first time this offering passed \$30,000.00 and was used to provide architectural studies for new buildings, extensive repairs for the Administration Building, and a substantial portion of the money for the temporary music building which is now under construction.

ON SUNDAY, November 9, we ask the people of the church to remember Graceland College. May we suggest that contributions on that day be not mere token offerings. We should do a little better than empty our small-change purses into the collection plate. It is one day for us but a whole year for the college and its young people. And a year is a long time in a young life, as it is also a matter of great importance in the history of the church.

Graceland has served the church and our young people. Let us serve Graceland. And let us remember that lip service alone pays no bills, helps no students, finances no classrooms. When a young person is preparing for life, he needs help; he hasn't much chance to earn money or pay his own way. The costs are too high; the opportunity is too short.

Graceland College is one of our church institutions pre-eminently dedicated to the future—a better future, a richer future, a future of spiritual vision and practical works, of intelligence working with knowledge, of insight linked with foresight, of dedication motivated by understanding.

Let us consider the needs of the college and our young people in this light, and we can depend upon the church people to do what is best.

THE FIRST PRESIDENCY

Official

Baptismal Reports for August

There were 579 baptismal reports received in the Department of Statistics in August, 1958. This is 48 less than were received in August last year. There have been 3,557 baptismal reports received in the first eight months of 1958. This is 125 reports less than was received in the same eight months last year.

The enrollment of the church as of August 31, 1958, was 169,525.

Stakes and districts from which the five highest total number of re-

ports were received are as follows: Lamoni Stake—36, Center Stake of Zion—35, Columbia River District—22, Northwestern Ohio District—21, and Kansas City Stake—18.

Branches and missions from which the five highest number of baptismal reports were received in August are as follows: Grand Rapids, Michigan—24; Columbus, Ohio—10; Belleville, Illinois, and Olathe, Kansas—each 9; and University Park-Denver, Colorado; Chicago-Brainerd, Illinois; Yuba City, California, and Camas, Washington, each 8.

JAMES E. LANCASTER, JR.
Statistician

Resolution

WHEREAS, Honorable Israel A. Smith, who departed this life on June 14, 1958, is missed and mourned by his fellow delegates and friends of the 1943-44 Constitutional Convention of Missouri, and

WHEREAS, the members of the 1943-44 Constitutional Convention Delegates Association recognize his good works as a spiritual leader and as a substantial contributor to the 1943-44 Constitutional Convention,

Now, therefore, be it resolved that the former delegates to the Convention, assembled in their Fourteenth Annual Reunion, record this expression of their appreciation of the great and good life of their departed friend and extend to his family their condolences and best wishes.

Be it further resolved that a copy of this Resolution be sent to the family of Mr. Smith.

Adopted at Jefferson City, Missouri, this third day of October, 1958.

RUBY W. BENECKE
Secretary

Personal Expense Report

Anyone who files an income tax return with the United States Government, who was in attendance at the General Conference and who has need of evidence of his attendance for income tax purposes, may secure from the General Church Secretary, Elder Fred L. Young, such a statement of attendance by sending in his name and address to the Auditorium, Independence, Missouri.

College Day

Next Sunday (November 9) is set aside by action of General Conference to collect a benefit fund for Graceland College. The official announcement by the First Presidency appeared on this page in the *Herald* of September 15. Even though you may not have a son or daughter in Graceland, give unselfishly.

communications other than those of editorial authorship.

Second-class postage paid at Independence, Missouri. Issued weekly at Independence, Missouri, except daily during the biennial General Conference. Price, \$4.00 per year in advance in U.S.A., its territories and possessions; Canada, \$4.25 per year; other countries, \$5.00 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Printed in the United States of America.

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Across the Desk

This letter was sent by Apostle Don Lents to the district presidents and appointees in the Eastern States Mission.

Following is a nine-month comparison chart for baptisms in the Eastern States Mission:

	September 1957	September 1958	9-Month 1957	Totals 1958
Columbus	4	14	40	34
Kirtland	4	10	130	63
Maine	3	10	32	70
New York Metropolitan	14	0	15	12
New York - Scranton	0	0	9	9
Northwest Ohio	4	1	22	35
Philadelphia Metropolitan	3	0	12	10
Pittsburgh	30	0	49	26
Southern New England	3	10	22	26
Southern Ohio	3	27	43	115
Washington, D. C.	4	6	28	25
Western New York	2	2	11	20
West Virginia	5	11	45	56
Youngstown	2	0	10	7
TOTALS	81	91	468	508

The mission is moving ahead very well with conversions. Our people are to be commended for this progress. A follow-up is still needed with some of the recorders, for the figures received here in the Department of Statistics do not compare with some of the figures noted in the reports.

It is my prayer that we each will continue to be directed by the Good Spirit, and as a result of progress the church will minister effectively to God's children.

The Saints' Herald

Vol. 105 November 3, 1958 No. 44

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We Choose Graceland

*Those who choose to help their church college
will have opportunity on Graceland Day
to help it become an even finer
institution of learning*

WE HAVE recently been hearing this worth-while plea, "Give your support to the university or college of your choice." There also have been many "open the door" campaigns conducted, emphasizing the need for personal support of our colleges in order that their doors may be kept open for all who merit the experience of college life.

There are many special "days" in the year. One has been appointed for Graceland—a time when her friends and admirers, graduates and supporters throughout all the world and in all the church are to remember her. She awaits their answer, "We choose Graceland!"

A prophet of another day proposed a similar challenge. "Choose you this day whom ye will serve." Joshua's own covenant, "As for me and my house we will serve the Lord," emphasized his love for his God. This love was so great that he could conceive no more worth-while expression than that of giving himself and his family in service to his God. As with Joshua, when we love something wholeheartedly, our best expression of this love is in the giving of ourselves. The greatest recorded expression of such love was written in these words, "For the Lord so loved . . . that he gave his only begotten Son."

The purpose of commemorating Graceland Day is that those who love the college—those who through association with her have been greatly inspired by her influence—may this day have the opportunity to raise her ensign throughout the world. Singing her praises, they will spread the spirit of Graceland, the spirit of service through giving—the giving of self.

Service is a stewardship, the kind that requires sacrifice. I like the definition of sacrifice recently given by Seventy

Barney Berridge, "That which is made sacred in giving." This lends deep meaning to the divine counsel, "Give your body, a living sacrifice." We must experience personal sacrifice in giving something which truly expresses our love. Our gift then becomes a sacred trust to him that receives it.

Graceland Day is celebrated in order to emphasize our need for giving that our college may continue her service to the church. Graceland is not alone a college. She is a consolidated expression of the sacrificial love of those who desire that she may continue to serve our youth, and in so doing "serve the Lord." Thus her service has become sacred. Truly she has a sacred trust.

The investment of the church in Graceland is not alone represented in expenditures for facilities and equipment. It is also expressed in the energies of many "lifetimes of service" expended for her cause. Maintenance and replacement of buildings and equipment can be budgeted from available funds. The expenditure of energies in teaching, counsel, guidance, planning, and spiritual inspiration must be provided with somewhat greater difficulty. The financial cost of meeting the needs of administering Graceland's many activities must be paid by those she serves—her students and the church. This cost is approximately \$1,230 per year per student. Of this total cost, students contribute approximately \$1,050 per year per student. This leaves approximately \$180 per year per student to be provided from other sources, but primarily by the church through General Conference appropriation. These costs are somewhat lower than in other privately endowed educational institutions. For instance, at Brown University in the east the annual student

tuition is reported to be \$1,250 per year, with an additional \$2,300 per year per student being provided by college appropriation—a total of \$3,550. The U. S. Office of Education reported recently that at public colleges and universities, where tuition rates are still nominal, a student needs about \$1,500 per year to fully meet his educational needs. Normally this personal cost is met by the student and his family—those who love him. The additional administrative cost of providing our youth with the necessary facilities and instruction at Graceland represents a form of scholarship contributed by the church, the faculty, and college employees. All consider it their stewardship—a stewardship of service, a sacred trust.

Graceland, as other colleges and universities, has instituted special development funds in which the contributions of benefactors may be placed for special purposes not provided by normal income. On behalf of the Graceland development program we invite contributions from those who wish to perform this special service. If you wish information to assist you in making such special offerings, please send your request to Mr. Don Booz, Director of Public Relations and Development, or to members of the Board of Trustees, Graceland's Development Council, the Alumni Council, Faculty, or to the President.

Those of you who wish to give sincere expression of your desires to assist Graceland through personal contribution have that opportunity in your home congregations on Graceland Day throughout the church. These offerings will indicate a firm decision that in lending support to the college or university of our choice "We choose Graceland."

An Open Door to Education

THE CALL TO knowledge and competence is to me one of the central challenges of the Restoration message. Throughout our Scripture runs the affirmation of the importance of inquiry and learning, the necessity of broadening our intellectual and spiritual horizons. As I write my mind is full of these familiar words:

As often as thou hast inquired, thou hast received instruction of my Spirit.

Ask and ye shall receive, knock and it shall be opened unto you.

Seek not to declare my word, but first seek to obtain my word, then shall your tongue be loosed.

Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you; and then shall you be made rich.

The glory of God is intelligence.

Seek learning even by study, and also by faith.

For as long as I can remember these words have guided and blessed me; I have tested their truth and discovered their validity.

Perhaps one can never capture in words or through the relation of individual experiences the inner sense of guidance, the constant impulsion, the open doors that make it necessary to follow a certain course of action. However that may be, I know within myself that my life has been guided educationally in certain directions. I have a conviction that the search for knowledge is important and will be blessed by God.

One of the early experiences that made me know this took place in the Stone Church when I was seven years old. My parents and I were each being blessed for our second mission to Scandinavia. My blessing was almost completely concerned with my future education, with God's interest in it, and with the assurance that changing countries and languages would in no way interfere with my learning process.

Over and over again in the years to follow I became aware of the operative force of that blessing. Learning a new language became easy, and my personal study was constantly enriched by additional insight. In the final arithmetic

examination before graduation from the Norwegian *folkeskole*, for instance, I had worked all the problems but one. That one simply would not yield to any means of solution I could conceive. After exhausting my own knowledge, I paused briefly in prayer and immediately discovered another way of approach. The problem was solved, the only solution in the entire class.

The same Spirit was with me as I returned to the United States. Entering the second semester of the ninth grade, I could speak very little English and had no conception of how to spell the words I did know. Never in my educational experience have I worked more diligently than I did that semester, and never have I felt more constantly supported and sustained by the Spirit of God. Often I would take tests not knowing the meaning of many of the key words, and yet over and over again the answers would be correct and the test successful.

In the fall when I entered my sophomore year at Tulsa, Oklahoma, I knew the language and could sense that I was on my own in a way that had not been true the previous semester. Such an experience is hard to explain because its validity lies not only in its outward manifestations—good grades or facility in the use of the language—but more importantly in inner assurance and direction.

From the moment I was born, the plans for my life included Graceland College. My parents were attending the college in preparation for their mission to Scandinavia, and from the beginning they instilled in me a desire to attend Graceland. As the time drew near, the eagerness with which I planned made many wonder if I were not expecting too much. They attempted to reduce the shock of reality by depicting all the disillusionments that might be mine. I found the reality one of the greatest mental and spiritual upheavals in my life and one of the greatest challenges I have ever encountered. Many things came under scrutiny, many questions were aroused, and I became engaged in building an intellectual and spiritual structure that

was constantly tested by all I could learn and experience. It was a difficult time and one of the most exhilarating in my life. A hunger for knowledge was awakened, and isolated fragments of understanding made a discovery of the larger harmony and relationship imperative.

My plans or financial arrangements had not included any schooling beyond Graceland, but now I could not stop. Throughout the study for my Bachelor's degree and Master's degree I experienced the joy of specialty, of knowing enough about a subject that it began to yield its secrets. Literature became a world of beauty and meaning whose secrets I, too, would like to share with others. Teaching, though it had been in my plans from my sophomore year at Graceland, took on a meaning it had not had before, and I found much joy in helping to lead others to the sources of inspiration that had given themselves so richly to me.

One day in my second year of teaching at Graceland, President Gleazer called me to his office and asked me if I

The author at the age of six with her parents, shortly before returning to Norway.



had ever considered getting a Ph.D. The thought had entered my mind but had not seriously taken root there. After his request that I give it some careful consideration, I determined to go to summer school, tentatively beginning a degree with no immediate necessity for commitment. For four summers I went to school, enjoying my work but without the personal determination I knew would be necessary if I were to endure the rigors candidacy for a degree would require. A decision, I knew, must be made shortly, but my prayers had seemingly availed nothing in giving me the guidance I was accustomed to having in my educational plans.

I determined in the midst of this indecision to visit Madison and see what the University of Wisconsin had to offer. The minute I reached that campus, very quietly but firmly, the inner sense of assurance came that here was the place I should continue my study, that the work I proposed to do was important and should be finished. Now I was thoroughly committed regardless of what might be required in the expenditure of time and energy.

The days that followed were filled with the most intense intellectual activity I had ever known, yet through them all ran that sustaining spirit that had so often been a part of my educational endeavors. Many experiences stand out in my mind. I remember the assurance that came with a special prayer of blessing in Dr. Chevillie's office; moments of worship in my little carrell in the Wisconsin library as many early fragments of understanding found their place in the larger pattern; an experience on the streets of Madison, three weeks before my final written exams, when I felt not that I would pass the tests but rather a conviction to the innermost part of my being that I was a child of God and part of a purposive whole; the calm I knew at the crucial moments because I felt sustained by the Spirit of God as well as the prayers of many who loved me.

Not all, however, were quite like this. I came to a time, two months before my thesis was due, when through physical and mental exhaustion I would often work for four hours and write only two or three sentences. One night in desperation and intense need of help, I went to my patriarchal blessing hoping to find some ministry there. One sentence was almost illuminated for me: "When you come to places in life that are difficult and you know not which way to turn, ask of God and there shall come to you the blessing you need, and you will see your way clearly." With shame I realized that in the strain of the past few weeks I had almost forgotten "to ask of God." The next morning in



Dr. Ruch instructing a class at Graceland

the little meditation chapel on the second floor of the Ad building, I was administered to. The prayer included these words, "We pray not that the work shall be easy but that it shall be possible." And it was possible. In spite of physical illness and continued weariness I never again felt blocked. The work progressed steadily and was completed well within the time limit.

From the experiences of these many years "in the pursuit of knowledge" certain convictions have emerged in my mind. First of all, I believe that learning is part of the stewardship principle. If we seriously believe that God intends man to move out of prejudice and ignorance, then to be truly partners with him we must extend our intellectual horizons, become experts in our chosen fields, and constantly seek the enlightenment that comes from many sources. God's Spirit continually works with man, but the extent to which we can share in the eternal principle will be limited by the capacity of our understandings.

Second, every area of learning is a legitimate facet in the unfolding revelation of the kingdom of God. In all the conglomerate world of knowledge can be found little bits of insight and sudden flashes into the moving mystery of creation. Each course in home economics, in literature, in engineering, in psychology can add pieces to our understanding of God and his purpose for men. "In the beginning God . . ." takes on new meaning as we discover the intricacy of his creation and the operation of his laws in human affairs.

Third, seeking learning by study and by faith involves work and enlistment.

Faith is not a filler for gaps in our own knowledge, not a substitute for reason, but rather the active commitment of the whole person. It is the gamble of one's whole self in response to God. The effect of this kind of response is that it opens eyes; it makes things come clear. Faith gives direction to study; it reveals relationships, and it provides the kind of communion that can come only to those most intimately concerned with the work of the kingdom.

Fourth, the qualities of humility and love, so essential to the truly Christian person, can be fostered by genuine education. We are told to love God with our heart, might, *mind*, and strength. The love of God in the intellectual sense is not the study of a separate entity called God but rather the approach one takes to the study of everything. True love in all areas of life is more surely developed by understanding than by any other means. Through this vision of love true humility becomes possible. Humility, strangely enough, may be more difficult for the ignorant man to achieve than the educated man. The miracle of knowledge when one penetrates to the heart of a subject reveals to those who look the greater miracle of the creative force behind such wonder. The joy of having seen becomes mingled with the humility inevitable in those who can see themselves clearly in the scheme of things, who with strength and assurance know their own worth before God and who yet see the vast stretches of discovery still ahead. To those without such vision, humility may only be a name applied to inertia, weakness, or lack of incentive.

Fifth, the Zionite community can become reality only through the development of persons dedicated to the growth of self in all its aspects. An emphasis on holiness without a corresponding interest in truth can lead only to distortion and decay. Man was given a mind for the worship of God, and the very best that he can conceive in literature, in music, in science, in sociology, in business needs to be dedicated to the service of God and find its fulfillment in a community of people totally committed to the release of their God-given potential.

As my mind returns to that scene in the Stone Church many years ago, I know that my experience has verified the implication of that blessing. I have fol-

lowed where it has led and have found much joy and inspiration. My vocation, almost inevitably it seemed, became associated with education. Further, and I do not believe it was accidental, I received the opportunity of teaching in a place where I feel I can most fully utilize the gifts that are mine.

Many have asked why I choose to stay at Graceland. The answer is simple. It is "my" college grounded in the very best philosophy of the Restoration movement and an agency for the enlightenment of its people. What is distinctive about a college is not its buildings, its location, its size, but its "atmosphere," the intangible quality that seems to per-

meate every aspect of its activity. This atmosphere is built by what the students and faculty ultimately treasure, by what they consider of supreme worth. To us at Graceland the scholastic endeavor, in so far as it is a sincere search for truth, is worship of God. Knowledge, we believe, is the revelation of God, and the learning process, in its release of human potential, a progressively full relationship with God.

Somewhere in every life there comes a dedication to a quest, a search for meaning and significance. I have found the vision of my search in the church and my dedication through its educational program.

What Graceland Has Meant to My Family and Me

By Barney Parker



The Parkers—Barney, Phyllis, David, Mark, and Jane

I AM NOT TRYING to quote from Genesis, but "in the beginning" Graceland didn't mean much to me, as most of the students in the class of 1954-1955 would tell you. As time went on Graceland gave me my wife, the former Phyllis Hansen, and in turn we were blessed with our three children. Now I can truthfully say that Graceland has meant my family to me—not only my family by blood relationship, but the Graceland family that opened its arms and its heart to someone, namely me, who didn't quite fit into the Graceland pattern of life.

As Phyllis and I look back over those six years, we wonder if it is possible to write of the experiences which tell what Graceland has meant to us. I spent two of those six years in the Army, but some-

how even they seemed a part of some major plan.

At that time our family was smaller. There was only Phyllis and our young son, David. We were pretty much alone out in Tacoma, Washington, where we were stationed at Fort Lewis. We had not been away from our parents for any length of time. Everything, the tiny baby boy included, was strange, and then Graceland knocked at our door two thousand miles away from Lamoni, Iowa. It was Frank and Vida Benson and their small son. Phyllis had phoned the pastor when we first arrived in Tacoma. He had asked if we knew this person or that one, but none of the names sounded familiar. However, he did pass on to Frank and Vida that we were Gracelanders, and they came to see us. Phyllis

had met them at a General Conference in 1952 through a Graceland friend. At that time I was not a member of the church, but I certainly did appreciate their friendliness. When we did go to church I was surprised to see Dave Johnson and his wife Lucy. Dave and I had battled together on the football field. Then there was another day and another knock. We opened the door of our trailer to find Dona and Gayle Scafe. Because of their interest we were able to find a more suitable home in which to live. These are "living instances" of what Graceland has meant to us. It was my awakening to a world-wide fraternity. Graceland has meant friends, not mere acquaintances.

In 1956 I was discharged and we went back to the Hill with misgivings

and uncertainties. This time we weren't kids any more. We couldn't write home for money if we ran short of cash. I would like to say thanks to my wife's parents who didn't wait for us to write home, but who made it possible by financial help and by encouragement again and again for us to return to Graceland.

SCHOOL WAS difficult when I returned. Our housing was inadequate for a live-wire, eighteen-month-old boy and his mother who was expecting a second child. Somehow we made it through those next months. With the help of Phyllis, her parents, the kids of Graceland, the faculty and staff, I readjusted to college life. My grades were better because I saw a need to study everything, not just the subjects which interested me. I was graduated that spring with an Associate of Arts degree.

During those two years we had learned a lot about our church college, but we really learned to love Graceland when we left her. She had taught us love, humility, and courage. As we left we did not realize how much or how soon we would be called upon to use those Graceland-endowed attributes. Things were looking better as we left. I had received several athletic scholarships. We would have no high tuition to worry about or other incidental expenses. I soon found out, even during the summer, at the university that there was a different spirit as the players entered the playing field. If there were any holy words, they were used in profanity. My instructors were good men and they were good to me, but Graceland had taught me to think for myself. Here I would go to college, but it would be easy to drift by. Don't misunderstand me, I had to study at the university but there is still a great deal of difference between a person with an education and a person who has gone to college. I have yet to meet a true Graceland who is not an educated person.

There was a deep unrest and dissatisfaction within me. After spending about two months at this university I left. We had made friends who could probably not understand our reasons for leaving. We could not understand them ourselves.

We arrived at another university in another town. Here we thought things would be different because it, too, was a church-sponsored college. For some reason I could not feel "at home." Then came the night when I couldn't take the pressure any longer. I put in a long-distance call collect to Dick Carter, the football coach at Graceland. I asked him if there was any possibility of my getting into the new four-year curriculum. He rather hurriedly assured me that there wasn't, because Graceland was

seeking scholars for this experiment in education. I asked him if he would talk to Dr. Gleazer, because for some reason we felt a need to come back. We were quite surprised the next day when Coach Carter called and told us that the faculty had decided to accept me. I think he was as surprised as we were.

We wondered if we had enough courage to go back to Graceland even after we were accepted. How could we explain to our families and friends the reasons for turning down those scholarships and coming back to Graceland with \$400 tuition to pay plus books and household expenses? As we were packing, Phyllis said, "I guess we are going to have to trust in God's word. I don't know why we are going back to Graceland, and I know that you don't either. God gave us intelligence to make decisions, but didn't he also say, 'Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind . . . your Father . . . knoweth that ye have need of these things. But, rather seek ye the kingdom of God, and all these things shall be added unto you?'" The words weren't exact, but we both felt the impact and the meaning of them.

These words were the only real reason we had for returning to Graceland, and at times they grew faint. The children were tired and irritable as we traveled back to Lamoni. Mark was only four months old. At this point in our life Graceland meant a struggle with every ounce of physical and mental strength toward an unknown goal. It meant heartache for physical comforts. We had never purchased one pair of shoes for our children with our own money. I had been financially unable to buy Phyllis one new dress in the entire time we had been married. Graceland meant sacrifice, but it taught us that a happy heart and a head held high are worth more than anything in the world.

GRACELAND began to mean many things to us. It meant a deep concern for those who would follow in the rough-hewn trail made by Jim Weate as he encouraged us during those first few weeks, when I was so tired from the football practice that I could hardly see to study. Yet I would not trade one of those football practices for all the athletic scholarships in the world. It meant a love for Darrell and Sandy, for Scotty and Don, for the two Teds, for Ruthie and Jim Swick, for George and Bob, for Tom and Gary, and for Everett and Gerry. It meant an admiration, love and respect for Doc Cheville and the faculty. Graceland began to mean more than buildings and a beautiful campus; it began to mean the dedicated voices of outstanding instructors who were teaching us

how to live beyond the boundaries of Graceland. It meant a strain on family life. It meant work, study, research, write, and prepare speeches until twelve o'clock night after night. It also meant football trips, a peaceful feeling that I was really learning something, and fellowships with the boys and my Graceland family.

That junior year at Graceland reached a high point for Phyllis and me, and perhaps for others as I was baptized and confirmed in the presence of my friends on February 22. We still had not reached our goal, perhaps we never would, but the words rang clear in our mind, "All these things shall be added unto you." Graceland meant more to me as I continued after my baptism and confirmation. It symbolized a faith of a church and her people. It united our family in a deeper love for all humanity. This was not done in two years. The seeds were planted, but it took the third and fourth year to reap the product and turn me out, a little rough perhaps, but with a sound foundation on which to stand.

WHEN THE school year was over we all felt good, teachers and students included. The Parker family had managed to survive the financial strain of the latter part of the year by Phyllis' obtaining a job with Doctors Gamet and Swanson.

That summer I went to school at Northwest Missouri State College at Maryville. I found that I was educationally equipped to compete in the classroom with graduate students. In July we became the parents of our third child, a daughter, Jane.

We again returned to Graceland in 1957. During the summer I had almost decided not to go back. Our financial situation was again bothering us. Something seemed to be pushing us, against our physical will, to return. We both knew that we would never have regrets if we did, so when classes opened I was in attendance.

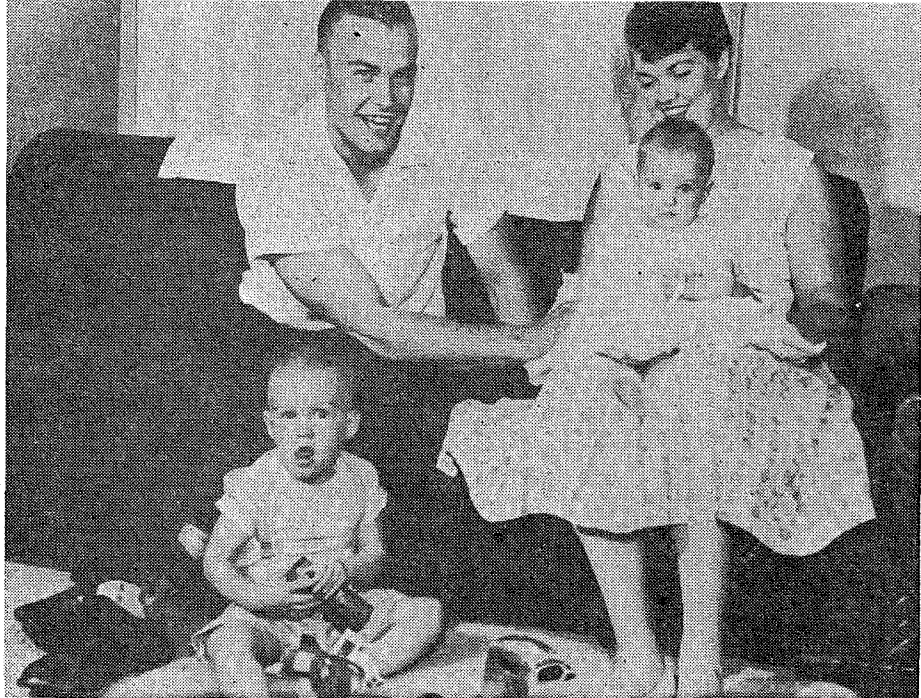
We were almost to the end of our goal. David was now almost four years old, Mark was two, and Jane was nine months old. Phyllis and I were both twenty-four.

The courses were still difficult, but now I had a stable pattern of study. In December I became a part-time representative for the Equitable Life Assurance Society of the United States. Thanks to my friends I was able to supplement our income, and I was also able to offer them assistance in the business world. Graceland has meant security as Phyllis and I were assured; ". . . your Father knoweth that ye have need of

(Continued on page 13.)

Our Family at Graceland

By Darrell Webb



Darrell and Joan with their children, Tim and Elaine

TODAY HAS been another exciting day at college during this third week on a once strange college campus. Here at Colorado State College in Greeley the pathways are becoming more familiar as each day passes.

This evening as I sit here and think back over the day's accomplishments I remember the faces of new acquaintances. I review in my mind some of the problems which have arisen. Several of these were conquered; others were left to be solved in the days ahead. I also recall some of my most precious experiences of my previous college home back on a "hill" in Iowa—Graceland.

First of all, Graceland holds great significance for my wife, Joanne, and me. We have been married three years. Most of this time has been spent in studying together, worshipping together, homemaking and family rearing together, and in just plain living together there at Graceland. In our marriage plans we had decided to do those things in a place of our own choosing. Looking back now we feel there could have been no other place more suitable for securing the foundation of our family life. We feel it is well balanced in many areas of down-to-earth living, including our recreation, our interpersonal relations, our religious life, and our approach to the problems of each new day.

As we look back over our Graceland experience we find that we cannot really separate any single event or occasion as being the outstanding or best experience. The whole time spent there seems to have been one great continuous experience.

Those three years may be compared to the flow of a small Iowa stream. Some-

times the water flows merrily along its way as if everything was as it should be. Sometimes obstructions—trees, logs, or beaver dams—block the way and the stream must gather force to push on through. Other times rocky places demand hard work before they are washed clean. Narrow spots are encountered between hills or high banks; some concentration is necessary for passing through. Then on it flows into open areas.

Our living at Graceland was similar in some respects. I spent many hours in hard study. Sometimes the academic load and home demands slackened, and we felt free and eager for a Sunday afternoon drive over the hills surrounding Lamoni. Problems arising now and then within the family demanded some concentration and ironing out. Our children needed care and attention. We include these as part of our Graceland experience.

The things I did at Graceland reshaped the course of my life in many ways. One change concerned my occupation. My original intentions were to go to Graceland and take the few religion courses offered, then after my two years there, continue in construction work. With the knowledge received I thought I could better serve in the congregation I would attend.

While studying at Graceland and through associations with others, I became more aware of existing conditions both within and outside the church and felt a more urgent need for helping others. With that in mind I took several education courses in preparation as a classroom instructor.

At Graceland I learned that religion and religion alone is not enough. A per-

son needs a well-rounded "diet" in many areas to live a full, rich life. This was shown to me through the variety of academic courses offered and those which were required, plus the many other activities in which one can participate while there.

I remember talking to a girl sitting next to me once. I asked her where her home was. She said, "I'm from Canada." Right then I grew, for I had never met anyone from outside the United States. She must have known it, too, because of the surprised look on my face, for she jokingly commented, "What's the matter with you people down here? Do you think we Canadians are supposed to look different from you?"

Since then many new faces and stories from other lands became a part of my Graceland experience. I remember vividly a worship service in the Student Center when the God I had claimed to know expanded and held more meaning for me. In the front of the room stood at least nine persons of different nationalities. Each was given an opportunity to offer prayer to his God in his own native tongue. This was done while I stood there. I heard each pray in his own language. I did not understand any of the words, but that was not so important. What mattered was that I came to realize that the God to whom they had spoken and who had heard their prayers was the same God to whom I had often talked. The phrase "a universal God" took on new significance and fuller meaning.

Before my Graceland experience I thought football players were "rough" and "tough" and never once thought of

God and his purpose in man. Then one day prior to a Yellow Jacket ballgame, we who were on the football team gathered around the south goal posts for a short period of prayer and meditation. Here the men talked with God as tears came to their eyes. I thought, How different from my past experience. Then the next day we gave our all in a good clean game of football.

Several courses we took tied in very well with family living. We have been guided and helped by the religion, philosophy, and psychology courses. Child psychology has entered many times in our discussions concerning the conduct of our children. Math and science classes, along with home economics, have helped us with our day-to-day planning and enter in extensively as we project our thoughts into future living together.

While we were in Lamoni with such a full schedule, Joanne and I grew along together. We worked when necessary and played when time allowed, always making sure we had time to be together as a family with our two children.

We think Graceland is a good place for a young couple's first years together. We grew together mentally and spiritually in the Graceland environment, which is more favorable to Christian living than "just any place." While there we formed lifetime friendships with other persons and other families.

Our two young ones, ages eight months and two years, will remember little if any of their Graceland experience, but when they have grown older we expect to answer some questions and tell some stories of those "good old Graceland days" when Elaine and Tim see their pictures as babies in the Graceland *Acacias*. To date both of them have spent most of their lives as part of the Graceland family. Their questions will then enliven once again our family days at Graceland. They will be told how we as a family worshiped God with friends from many lands; how Judy and Siki from Japan wanted to hold Tim but were a little shy in asking; how our married friends who were looking forward to their own children were always eager to play with our children and to look after them for us whenever necessary. They said, "We need the experience."

As Gracelanders we shall have many rich memories to share with each other as we look back through the years on those days we spent on the "Hill." We do not live for these memories alone, but because of them we will go on together achieving new goals in our activities with our fellow men.

What You Can Do for Graceland

Summary of talk given by Bishop Leslie Kohlman on May 31, 1958, at Graceland's first Parents' Day Assembly

I AM SURE that you, with me, have been deeply moved by the spirit that has motivated the Independence Graceland Mothers' Club and their fine achievement this year in contributing \$3,500.00 for this outdoor chapel.

Surely in this the fathers of Graceland are not to be outdone. Some Graceland Fathers' Clubs must be organized. Better still, since this is Graceland's first Parents' Day Assembly, we might well organize some Graceland Parents' Clubs for the purpose of bringing into full reality the expression of our desires, interests, and concerns for Graceland's many needs.

A committee reporting on colleges in America points out that they are successful to a great extent because of the attitude of their alumni. Their spirit and attitude is one of understanding, of being responsible partners, champions for the cause of their respective institutions of higher learning. Parents may well do likewise. The invitation is for you to join hands with the administrative officers, faculty, students, and alumni of this institution to see that its needs are more readily and rightfully met. You may not be able to meet all the needs, but at least in part a real contribution could be made, such as has been demonstrated here this afternoon by the Independence Graceland Mothers' Club.

We believe that "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." Therefore, as parents you ought of your own volition to be eager to come to the rescue of Graceland and its many needs. You need not be commanded of God or directed by the church or the college to do so. Work understandingly and co-operatively with the administration in meeting Graceland's needs, but be imaginative and creative about how you as parents might make a greater and a more effective contribution.

On your own, you ought to be aware of your opportunities to assist Graceland. On your own, you ought to seek out ways and means to aid and help this important institution of the church.

It is true that you make some contribution to Graceland's needs on Graceland College Day and through the program of the Alumni Fund. But these opportunities are primarily initiated and ministered by the church and the college. Why not do something significant on your own? Surely this fine group of mothers here this afternoon set before us a marvelous example and illustration of and for this appeal to you as parents.

Know that in this church and in the task of building up the kingdom of God you have a social responsibility. You are to be keenly, socially aware of one another and your needs. This includes the functions of the church at large and its institutions.

I invite you to sit down soon and make a list of the things you might well do to assist Graceland in meeting its many and varied needs. You will be amazed at what you will discover you can do.

For this church and its institutions the call has gone forth for our tithing, surplus, freewill offerings, and consecrations. We have also been made divinely aware that it is a "day of sacrifice." We have need to be aware that the payment of the tithe of increase, and giving of freewill offerings, often without too much sacrifice, but opens the door to that which we might do and have need to do.

Voluntarily we need to make our surplus available for service. Wherein we do not have surplus, we need to make consecrations. These consecrations may be made up of all the interests, talents, and wealth that might be mobilized for service for the church and its institutions.

I have discussed with Don Booz that which might be done for Graceland through wills or bequests. But why wait to make our contributions when we die? Why not now? Surely if we examine the possibilities and together mobilize our resources, much could be done for this institution now.

Remember the spirit that motivates the Independence Graceland Mothers' Club. Let the spirit of consecration and sacrifice reign in your hearts. Know what you can do for Graceland, and do it!

Graceland at 26?

THE DECISION took two weeks, but as I reflect I wonder how long we were actually being prepared for this change which was to take place in our lives. Truly the Lord works in a mysterious way his wonders to perform.

It was the summer of 1957 and around our house there was much discussion about where we should spend that precious vacation. We wanted to go to the Kirtland Reunion, but some of our friends advised, "Oh, don't go there. Take the children to the beach where they can have fun and you can relax." —I won't go into detail; I'll just say that *we went to Kirtland Reunion*.

The first two days were hectic. It rained. The children were cranky, and in general we were having a difficult time adjusting to our tenting experience. We almost went home at one point. Then things began to happen. Peace reigned supreme throughout the camp, and the Spirit truly ministered to everyone, including the children. As the reunion progressed, I remember feeling an unusual desire not to leave. I wished that we might remain in this peaceful place where the Spirit hovered so near.

On Wednesday morning we attended prayer service and something happened to both of us. We look back on this as a unique spiritual experience and one which cannot be penned. That afternoon we went into Cleveland and visited with a doctor who had come to this country from Europe a few years ago. This man and his family impressed us deeply. He had been a doctor in his native land, but the educational requirements here made it necessary for him to retrace his steps and he had just completed the required internship. They had sacrificed and persevered. Yes, he and his family had given their all to accomplish this goal. He showed us his small, drab office (his first) with pride, and we could sense that he was devoted to the service of others and consecrated to his work.

John, Pat, Christopher, and Carol.
John is a sophomore at Graceland, and
Pat is secretary to Dr. Grice

John had been a member of the church for just a little over a year. He had been told to prepare himself for a greater service. Perhaps this challenge meant to study, to attend church, and to live a good life. Could it mean more than that? Was the Lord going to require a sacrifice of us? As we drove back to the Temple for evening services, we passed an apartment house where several young families were living in less than modest surroundings. I asked myself, "Would you be willing to sacrifice your new home if John wanted to go to college?" At this same moment he asked, "What would you say if I said we were going home, sell our house, and go to Graceland for four years? We are still eligible for the GI Bill benefits." I was overwhelmed with his confidence, and the only logical answer could be "Let's go."

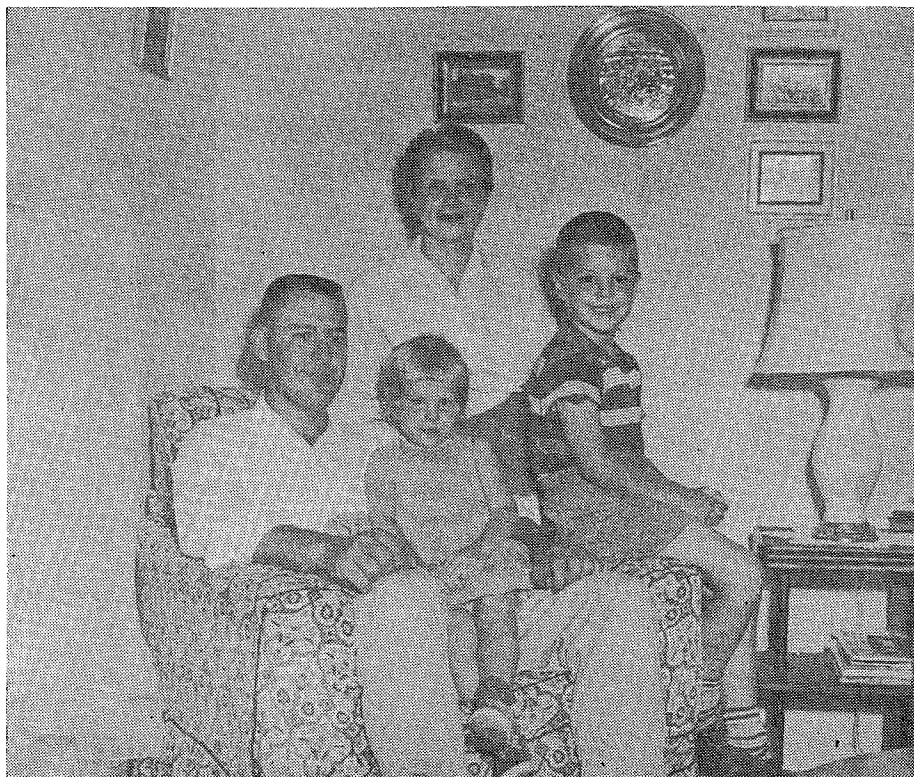
For the remainder of this memorable week we sought counsel from those we felt qualified to give it. We prayed and asked others to remember us that this

decision which was so important to our future might be made wisely.

This was in the middle of August, and on September 4 John was walking up "the Hill." Can you imagine how he felt—twenty-six years old with a wife and two children, while all around him the carefree laughter of college kids rang in his ears?

I was left at home to sell our house and complete our affairs. The recession which had just begun added greatly to our problems. The ensuing months were difficult. It took until Christmas to get our affairs straightened out. How many times we felt like turning back! How many ways Satan used to discourage, to unravel and twist our faith! The earnest prayers of our friends in Toledo, our newly acquired friends in Lamoni, and others were answered in the Lord's own time as he saw fit. How marvelous is his wisdom and planning! How much superior to our own! Those months of darkness gave us both the added courage and patience we were going to need for the journey ahead. We had much growing to do to measure up to the privilege he had given us.

One school year has passed, and we are beginning another year of problems and of progress. We don't feel the least bit out of place here on the Hill, although sometimes we look in the mirror and laugh and wonder how old we really look to the younger students. It is our sincere hope that we can always exemplify to young men and women the importance of a Graceland education, whatever the cost, whatever the age.



The Fall of TV's Quizzes

THE TV QUIZ program—the opiate of the masses—has at last fallen. And great was the fall of it.

It began with *Dotto*. When a contestant on the TV quiz show revealed he was briefed on answers beforehand, television audiences were slow to believe.

Then others added their testimonies. Soon the scandal spread to other popular television quiz programs, including *Twenty One* and *\$64,000 Challenge*.

Time magazine reported that as evidence stacked up, it became apparent that some of the biggest TV programs that have held millions spellbound for months were no more than cleverly produced dramas with a script and actors who were briefed not only on the answers but on what to wear, how to cut their hair, and how to struggle for an answer in an isolation booth.

With the public rapidly becoming disenchanted and switching to other programs, sponsors are beginning to withdraw some of their quiz programs. The ones that remain on the air will certainly suffer in popularity because of the suspicion that they, too, are crooked.

People who once won thousands of dollars every Saturday evening by reciting answers to questions they already knew will now have to look for some kind of honest work. And the millions of people who sat in their easy chairs and watched them do it will have to wipe away the dreams of easy fortunes and return to reality.

Certainly the mass appeal of the quiz shows was based on greed. This emotion was fed by the sight of easy money. Some shows capitalized on this to the extent of making the easy money seem available to one and all. This was done by "audience participation," i.e., people at home could send in post cards or call in their answers and share in the loot.

What made us want to watch the shows? Was it the nervous ungrammatical little fellow, who looked and acted just like any other citizen off the street, who stepped up and easily won

thousands of dollars? Did we see ourselves doing it, too?

Perhaps it was the mental picture of what we would do with several thousand dollars if we won. (Did giving 10 per cent to the Lord enter the picture?)

Perhaps part of the wonderment that intoxicated us was the spectacle of the sponsors "giving away" so much money every week. Actually, the huge sums that other sponsors spend on big name performers makes the quiz shows look like a bargain for their sponsors. The companies that advertised on the quiz shows were buying millions of people's viewing time relatively cheap. And we fell for it. This, we said, was more entertaining and important than turning off the set to visit friends, or reading a book, or going to prayer meeting.

It is a little painful now that we know how badly we were taken in to hear the comments of the men who fed us the stuff we swallowed. However, it should also be instructive to know the morals back of the medium we sometimes slavishly worship.

"Look, this may be a quiz business to the housewives of America, but to us, it's the entertainment business. There's no reason for the public to know what happens behind the scenes," one TV quiz producer said.

That is supposed to be the justification for misleading millions of people! To Christians it should be a revelation. It should bring to mind scriptural warnings about the dangers of setting up golden idols.

You say you don't worship the TV idol? Then you are wonderfully unlike the majority of your brothers. The number of TV watchers in America has grown at a rate that is startling. It would surely warm any pastor's heart if the same rate of growth took place in his congregation.

Twelve years ago—within the memory of most people who will read this—there were only ten thousand television

sets in America and less than a dozen stations. There was no such thing as a TV network, a TV star, or a TV commercial.

Today in the United States there are more than forty million television sets. Four out of every five families have one. And there are over five hundred stations. Surveys show that the average TV family has the set on six hours a day. People spend more time watching television than they do reading, writing, or conversing. Only sleep and work take more of their time.

However, now that the TV public has been shaken awake, perhaps the picture will change. Would it be too much to hope for a revival of reading and perhaps even conversation? If that is expecting too much, perhaps we can hope for a little more wisdom from the public in choosing the type of TV program that will be watched.

We are people who believe in stewardship, and that includes stewardship of time. Certainly gluing ourselves to a medium that indulges in dishonesty and promotes the sins of greed and laziness does not fit into our pattern of stewardship.

One TV executive suggested: "We can solve this quiz show scandal very simply. All we have to do is announce, 'This show is fixed. Mrs. Smith is going to win it. Stay tuned in and see how she does it!'"

A better suggestion is *don't* tune in. Leave the set off until television can offer something better to consume our time.

What Graceland has Meant

(Continued from page 9.)

these things." It meant an awareness that we could receive material values from Graceland. Proof of this came as I was approached by two of the leading professional football teams in the nation.

June came and I was on the platform with the others as President Gould spoke: "And the success of this class cannot be measured today or tomorrow, but in the years to come." As he said this I looked to the far horizons and saw my David and Mark and Jane coming back to Graceland with our friends' children. Then I knew that Graceland is a lifetime experience. I realized that Graceland meant an awareness of the world view of life and the people in this view. It meant I could faintly glimpse the pattern of the way my family, my Graceland, and my church could fit into this world view. It meant I could truthfully say, "For what is a man advantaged, if he gain the whole world, and lose himself?" (Luke 9: 25)

Let's Use a Little Psychology

FOR SOME YEARS, Henry C. Link, who is now best known for his book *The Return to Religion*, believed that all the answers to man's personality difficulties could be found in the psychology and guidance books. However, as he counseled people with problems, he suddenly came to realize that he was advising them to do what Christ advised people with similar problems to do, and that when this advice was followed the personalities of the people involved began to improve. It became clear to Mr. Link that Jesus is the answer to man's problems, and that even as he is the Master Physician, so is he the ideal Person—also the way to *become* the ideal person. All psychology, as we know it, is based on his teachings, but only in Christ himself is found the actual changing power.

Jesus is concerned that we be happy and joyous, and only he knows how we can become such people. He *loves* us, and our basic need is love. When we know how much he loves us, we come near to him; then we see what he *is*, and what *we* are *not*. But because he loves us, we are not afraid of him—ashamed to our depths as we be—and presently we begin to see in him what, with his help, we may possibly become. Even though we despair of arriving at his perfection we feel that he believes we have infinite possibilities and that he is hungry for our love, and we are drawn to him.

Mere "book" psychology has no such appeal to us, as does this. We have to see, in person, what love is, and the Christ is irresistible.

We need not only to be loved but also to love others. The person who loves only himself can eventually go insane.

Probably that is one reason that people grow up in family circles. We have the security of being loved first and then of giving love, and the giving of love is the sign of developing maturity.

Nowhere in the world is the Christ pattern of behavior more needed than in the home. It has been said that home is the place where we are loved the most, and where we behave the worst; quite often this is true. We take love for

granted—and to an extent we should—but we sometimes abuse it terribly. The growing divorce rate bears record to the fact that human love may die.

Brother Elbert Smith once wrote that selfishness is the greatest cause of divorce. It may manifest itself in many areas—in infidelity, ruthless extravagance, poor housekeeping, nagging, and countless other ways—but basically selfishness or self-love is at the bottom of most failures in marriage.

It is "the little foxes" who, continually nibbling at our self-esteem, often bring us to the breaking point.

ALL OF US need to be *believed in*, particularly by our companions. There is a difference between conceit, which is bad for all of us, and necessary self-confidence, and wives should realize this. We all make mistakes, but the wife who continually holds up her husband's weaknesses before others is courting trouble. Even if the laughter is often good-natured, that husband may gradually come to see himself as others see him, good-natured, but perhaps bumbling, inefficient, ridiculous even . . . and self-confidence goes.

Why do we women do this? It might shock us if we realized it is often to build up our own selves. We build up our own valuation—or at least we *think* we do—when we belittle someone else. Actually people pretty quickly realize what we are up to, but in the meantime our husbands are getting hurt. From *them* we expect chivalry, which hides *our* little foibles, but the role can work both ways.

Do we criticize our husband's parents before the children and our friends? It's cruel. Children have a right to take their grandparents as they find them, and grandparents have the right to be so taken—without prejudice.

All women love nice things, and most men like their wives to have nice things. But do we try to do cheerfully with what we can afford, or do we sometimes sigh—sweetly of course, but very deliberately—and wish aloud in their presence that they could do for *us* what Bill is doing for *his* wife? We can make our husbands, who are often working to the limit to provide what we *do* have, feel like complete failures. *We* know what the salary is; we have the spending of most of it; and we know what it can and cannot buy. If we can economize somewhere and make it stretch further—more power to us. But if we can't, we certainly don't make things better for anyone by whining about it.

Most of us like to feel that we are witty, intelligent, attractive. When we women dress up in our best to go out with our husbands we want to be told that we look nice. If it's only a new hairdo, we want it noticed. We can be completely deflated if our "dishpan" red hands are the only thing commented on.

WE LIKE OUR LITTLE jokes to be laughed at. So does the man of the house like to feel that he is witty, humorous, and enjoyed. The man who has eagerly waited for the exact moment in the conversation when his little joke will really go over can scarcely appreciate the wife who pounces on him at the critical instant with "For goodness sake, Bill, *don't* tell that old story again! I've heard it fifty times!" What is more important to the wife, her own temporary boredom or her husband's temporary enjoyment?

Do we make our husbands diet because we want to lose those extra pounds? Why should we? It's not their fault, and they are entitled to the good meals which they are earning.

Do we act like martyrs when the factory shuts down and our husbands are out of work? Of course they are not busy, but certainly they want to be. They are as worried as we are. It is the time for us to help, and there are ways that we can do it. The good library book (almost all men like detective stories), the games with the children, the little odd

jobs about the house that can now be done—all these things can help keep a man's mind off his worries. Men need comfort, not in a maudlin way but in a way that says, "I know you'd rather be at work, but you will be soon. A good smart man like you will find something. In the meantime, it's nice to have you around, and the children enjoy it, too. Let's enjoy you while we have you."

At that, "between jobs" periods are easier on us than on our grandparents. There was no unemployment compensation then.

Shall we women work away from home? No answer can cover all cases, and we wish to be understood on that point. There are cases where the woman must work. She may be a widow; the family may be deeply in debt; the husband may be ill; the income may simply be inadequate. But we must carefully evaluate our reasons. What are they? God has told us that he knows what things we stand *in need of*, and that if we ask him and put the kingdom first, he will see that we have these things. He does this, too. Many a missionary's wife, whose husband is in the field, can testify to this. Even if she has to work away from home, God somehow opens ways so that she can do this and still raise a splendid family. There are many others of us whose husbands are not under appointment, and who must work. If we, too, put the kingdom first (which in these cases means the rearing of a godly family) God will see us through. We may be able to have only a simple house, but it can be a home. Maybe we can take in sewing, do typing or baking, or care for a child for someone in our homes. Perhaps we can get work where we can be home when the children return from school. God *will* open the way when we put the kingdom first.

LET'S BE SURE the kingdom *is* first, in our minds, when we work away from home; otherwise we can't claim God's promise. Do we want a beautiful house with all the newest electrical equipment? Are we trying to justify ourselves by telling the neighbors, "I want a lovely home for the children to entertain their friends in"? Many of us do say this, and some of us really believe it when we say it. But what is happening to the children? We have seen families who had simple little houses that were marvelous *homes*—homes to which the children and the neighbors' children loved to come after school. There were plain, good, wholesome, loving mothers; there was the smell of gingerbread or cookies in the air, and a warm fire in the range. There were no electric dishwashers, and there were just plain sinks, but God's spirit was in those homes. And we have seen women sometimes grow envious of other women's *houses* and go out and work till five or six at night, and we have watched their homes deteriorate, their children grow delinquent, and their husbands become bitter. Better a little house with love, with mother, with children sprawled about with books, games, cookies, than a lovely house—empty. Delinquency seldom occurs in homes like these plain ones.

The mother, it has been truly said, is the heart of the home, and the heart belongs *in* the home. Our children are there only such a little while. They need us. We women weren't designed to live two lives. If we marry, let's make marriage and children our career. If we must have expensive furnishings, let's work a year or two before we marry to earn them, or wait until the children are on their own.

IF WE NEED—really need—to work away from home, God will help us. If we don't need to, if we just don't like housework, are "fed up" with dishes, dusting, and cooking, then we'd better think twice. If our boys, coming home night after night to cold houses, say wistfully, "Mom, I *wish* you wouldn't work," we'd better listen. Otherwise that plea may knock on the doors of our heart, echoing, and re-echoing when it's too late. When mother's home, it's easier on everyone. When she isn't, *everyone* is busier than necessary. Children who have to be at school at eight for band practice are tired when they get home at 4:30. They shouldn't have to do the jobs that are mother's jobs, nor should the husband, night after night, have to help with the housework. There are women who, even when they are at home, leave the washing and ironing for Saturday so that the husband and children can help.

We hear a great deal about the "office wife" these days, that type of woman who knowingly and ruthlessly will break up the home of a married man. There are plenty of these women, we must admit, and they are heartless. But home and children are uppermost in the hearts of most good men, and they come home to them tired and weary and in search of love and peace. If love, peace, and appreciation are there, the office wife has no chance. But there is one thing that we can learn from these women. They do know how to make a man feel important, and we could profit by doing the same thing. Our husbands are important, and they need to know that we appreciate them.

Husbands and wives and children and parents all need to find in one another the Christ qualities; those qualities in them that see clearly and love devotedly; that show us, in themselves, the love and beauty of the Master, and that draw us to him; that believe the best *of* us, and awake the best *in* us. This is the Supreme Psychology, and the home in which it is practiced is built on the Rock.

Today

Days are more precious than the rarest gems. As I awakened this morning, I thought, What shall I do today to enrich my life and the lives of those around me. Surely there will be opportunities if I look for them. What better than to wish that others have a beautiful day in the service of our Lord.

A determination to move out into his work will enable us to master our lives. Today we can take hold anew of the rod of iron, for unless we do the kingdom of God shall not be built.

God wants us to live such lives that we can continue to receive of his power and his Spirit, and the promise is as we work his Spirit and power shall continue with us, to bless and minister, that many people may be brought to a knowledge of the truth.

Today we may begin anew to prepare ourselves by study, so that He can use us in ways of which we have never dreamed. Today can hold a new experience, a new opportunity to express love and render service. As our days are lived, so shall our reward be.

Fill your mind with precious things
Just before the day begins.
Duties old and duties new
Wait to be performed by you.

Take ahold with steadfast heart;
Never from His ways depart.
God is in his heaven above,
Filling every act with love.

MARY SHIRK

Sanscript

General Conference High Lights

Many who attended General Conference visited the "San" and School of Nursing. Their interest gave a spiritual uplift to the personnel endeavoring to render service through this avenue of work.

Another high light was the privilege granted the School of Nursing to participate in the evening program with the other two institutions of learning sponsored by the church. For the first time, these three institutions were brought together and made to realize the potential contribution of their unified efforts to the growth and development of the church. During this service, senior student nurses were given their second blue stripe on their white nurse caps denoting their progress into the third year of nursing education. Junior student nurses were given their first blue stripe denoting progress into their second year of nursing. The forty-two freshman students were present to observe their sister students receive the badge of distinction. The students will receive their "cap" at a special ceremony to be held in the Stone Church on the evening of November 16.

The biggest thrill of the Conference was the assurance of the building of physical facilities to house the School of Nursing. While this allotment of funds only provides the much needed classrooms, it is an assurance of progress in the future. This Conference high light will be a real inspiration to the one hundred and seventeen students presently enrolled in the school, to the six hundred who have gone before, and to the faculty and administration who remain here endeavoring to prepare the young to serve their fellow men.

Three Graduating Classes Hold Reunions

During the week of General Conference the classes of 1938, 1948, and 1955 held reunions.

Mrs. Hazel Stubbart, now residing in Independence, reports that five of the ten members of the class of 1938 attended the reunion on Saturday, October 11. There were letters and news from the other five who were unable to attend. Those here were Margery Sheehy Boon of Springfield, Pennsylvania; Jennie Roberts Ford of Colorado Springs, Colorado; Wilma Gunn Rosenbaum of Independence; Gene Cable Swain, of Lees Summit, Missouri; and Hazel Hartman Stubbart.

Mrs. Lottie Coleman Papenfus reports that there were thirteen of the twenty-four members of the class of 1948 at their reunion on October 8. Letters and pictures sent by absent members were enjoyed by those present. They felt especially privileged in having Jean Nagle attend; Jean is now a missionary nurse in Ghana, Africa, and is home on leave. Others in attendance were Shirley Crowell Botts of Grandview, Missouri; Jean McDonald Carswell and Josephine Thompson Stewart of Kansas City, Missouri; Dorothy Hays of Moberly, Missouri; Eleanor Holm Sandy of Prairie Village, Kansas; Nora Bessmer, Elaine Metcalf, Verna Watters Moreland, Alberta Taylor Steele, Jean Parsons Taylor, and Margaret Wacker of Independence.

Mrs. Clarice Lewis Stacker reports on the class of 1955 that thirteen of the twenty-three members were in attendance. This reunion included husbands and children (nine of each). Class members in attendance were Donna Baker Clifton and Donna Marie Gardner Henderson of Omaha, Nebraska; Patsy Moore Chidister of Fairview, Oklahoma; Merle North of St. Louis, Missouri; Dianne Stiles of Des Moines, Iowa; LaVelle Canfield David, Barbara Luce Bloom, Delores Swoffer Weiners, Jeanne Fizer Carroll, Clarice Lewis Stacker, Eleanor Yale Lewis, Barbara Montgomery Tommey, and Ethel Kronsbein Pettijohn of Independence.

They were confirmed along with Verna Piedt, Nancy Piedt, Wendy Waddell, and Wayne Waddell, who were baptized previously. Elders A. Powell, A. W. Piedt, and J. A. Gendron officiated.

An ordination service was held August 17 for Clarence Land, Fred Piedt, and Gerald McKay. Clarence was ordained a teacher by Elders Gendron and Piedt; Fred was ordained a deacon by Elders Piedt and D. Laverty; and Gerald was ordained a deacon by Elders Laverty and Piedt. A second ordination service was held September 7 for Herbert Hall, who was ordained a deacon by Elders Keith Harvey and Piedt.

The branch made a profit of \$514.54 from the booth at the Exhibition this year.—Reported by SYLVIA LESTER

Lot Purchased for Church

LAS VEGAS, NEVADA.—Guest speakers during the summer included Elders E. Dale Dickson, Charles Vreeland, and John P. Davis.

The Hartley family has moved back to Las Vegas after spending three years in Denver, Colorado.

A building site was purchased by the mission in August. Construction will begin as soon as sufficient funds can be raised.

The annual business meeting was held September 21, with Elder Davis in charge. Elder Robert P. Hampton was re-elected pastor, with the unanimous approval of the members. Other officers are Wallace Brunson, counselor to the pastor and youth leader; Otto Davis, counselor; Eugene Sheppard, auditor; Margaret Gouldsmith, church school director; Sada Hampton, music director and women's leader; Genevieve Dexter, secretary-recorder, historian, and treasurer; Ted Dexter, bishop's solicitor; Jane Brunson, *Herald* correspondent and book steward; Wallace Brunson, Otto Davis, Ted Dexter, Claire Gouldsmith, and Eugene Sheppard, building committee.—Reported by JANE BRUNSON

Business Meeting

SAVANNA, ILLINOIS.—The annual business meeting was held September 7, with District President C. M. Beil presiding.

The following officers were elected: Marshall Rall, pastor; Merle Welch, director of religious education; Mrs. Merle Welch, recorder and statistician; Mrs. Frank Lister, historian; William Clifton, solicitor; Mrs. Warner Phillips, music director; Mrs. Marshall Rall, women's leader, book steward, and treasurer; Joyce Sartwell, librarian; Mrs. William Clifton, publicity; Frank Lister, A. M. McCormac, Merle Welch, and William Clifton, building committee; Merle Welch and William Clifton, auditors.

Briefs

Officers Elected

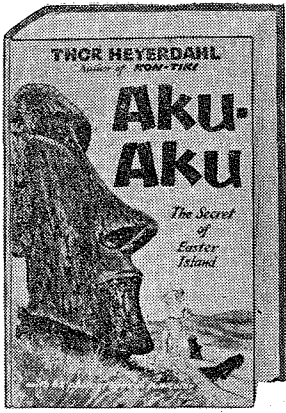
TWIN FALLS, IDAHO.—The annual business meeting was held September 14. Ivan O. Montgomery was re-elected pastor. Lyle Fullmer was re-elected church school director.

Other officers are Joyce Holm, secretary and historian; Eva Garnand, treasurer; Arthur Dey, solicitor; Mrs. Wiley Harmon, women's leader; Mrs. Lyle Fullmer, music director; Wiley Harmon and Arthur Dey, auditors; Lyle and Lois Fullmer, Zion's League leaders (sustained); Ivan and Priscilla Montgomery, junior League leaders.

Hale Glauner conducted the meeting, and a potluck dinner was served at noon.—Reported by PRISCILLA MONTGOMERY

Four Men Ordained

SASKATOON, SASKATCHEWAN, CANADA.—A baptismal service was held July 27, for Donald Stewart and David Wells. A confirmation service was held in the evening.



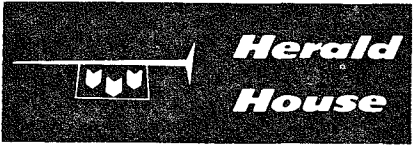
AKU-AKU

by
Thor Heyerdahl

This is a new science-adventure classic by the author of *Kon-Tiki*. Even more fascinating than *Kon-Tiki*, *Aku-Aku* contains 62 photographs in full color with detailed maps as end pages. In this book he solves the riddle that has puzzled the world for centuries—the mystery of the great stone giants on lonely Easter Island in the Pacific. **\$6.95**

Box 477
Independence
Missouri

Box 382
Guelph, Ontario
Canada



Babies blessed recently by Elder William Scott were Thomas Allan, son of Mr. and Mrs. Merle Welch, and Ruth Elizabeth, daughter of Mr. and Mrs. William Clifton.—Reported by MARILYN CLIFTON

Several Approved for Ordination

MIAMI, OKLAHOMA.—The Miami-Pittsburg district conference was held September 21, beginning with a fellowship service. Apostle D. Blair Jensen preached the morning sermon.

Fifty-five children attended classes under the supervision of Melba Morehead, district children's leader, and Mary McVay, Miami children's leader.

Officers elected were B. F. Kyser, district president; Jake Simmons, director of religious education; Don Guinee, youth leader; Ruby Griffiths, women's leader; Jappie Roberson, young adult leader; Melba Morehead, children's leader; Bob Ramsey, director of music; B. F. Kyser, Jr., treasurer; Lela Parkhurst, secretary and recorder; Arthur Dixon, auditor; Betty Kyser, publicity.

T. W. Bath and E. G. Gilbert were approved as counselors. Historian Ethel Gaston and Bishop's Agent Arthur Dixon were sustained.

Eldon Kastl was elected for a two-year term on the reunion committee, and Jake Simmons for one year.

Approval for ordination was given for B. F. Kyser, Jr., elder; James Adams, teacher; Gary Lair, deacon; Argyl Gross, priest; Emsley Dale, teacher; Woodrow Wilson, deacon; Lawrence Holler, priest; Wayne Gathman, priest; and James Gates, deacon.—Reported by BETTY KYSER

Missionary School Held

FARGO, NORTH DAKOTA.—The annual business meeting was held August 27 and the following officers were elected: K. O. Schiebold, pastor; Glenn Weidling and Robert Hennemann, counselors; Irene Rotzien, secretary; Howard Baldwin, treasurer; Glenn Weidling, church school director; Margaret Schiebold, women's leader; Helen Gray, young adult leader; Virginia Fisher, young people's supervisor.

Appointed officers approved are Dwight Palmer, branch solicitor; Leonard Loberg, recorder; Irene Rotzien, historian and publicity agent; Mildred Ganfield, book steward; Robert Hennemann, missionary co-ordinator; Glenn Weidling, director of home ministry; Obert Nelson, Bruce Phelps, Clark Christianson, Ed Christianson, Otis Phelps, and Ray Shackow, building committee; Leonard Loberg and Glenn Weidling, auditing committee.

Members of the nominating committee are K. O. Schiebold, Leola Hennemann, Leonard Loberg, and Ferne Nelson.

A missionary school for the Red River District was held September 13-14, and consisted of prayer services, classwork, and preaching. Missionary Howard Fisher and Elder Russell Ralston were in charge.—Reported by IRENE ROTZIEN

Elect Officers

NORTH PLATTE, NEBRASKA.—The branch business meeting was held August 31, with District President Arthur F. Gibbs presiding. The auditor's report was read and approved. The budget for the coming year was discussed and approved.

The following officers were elected: pastor, Lavern Sivits; secretary, Bonnie Powell; treasurer, Joe Richards; church school director, Leonard Holloway; assistant church school director, Ralph Schuett; children's supervisor, Clare Mae Stark; women's director, Ardis Richards; youth director, Marvin Varns; as-

sistant youth director, Mittie Cox; music director, Judy Cox; young adult supervisors, Irma and Lloyd Dowhower; publicity, Juanita Sivits; librarian, June Nelson; auditor, Juanita Sivits; building and finance committee, Leonard Holloway, Ardis and Joe Richards, Lloyd Dowhower, Frank Payne, Charles Bellew, Ralph Schuett, Owen Nelson, Juanita Sivits; counselors to the pastor, Charles Bellew, Frank Payne, and Leonard Holloway.

The following officers were sustained: statistician, Amelia Powell; historian, Ethel Bellew; book steward, Ardis Richards; solicitor, Irma Dowhower.

Mrs. Altha Milliken was reappointed church hostess by the pastor.—Reported by JUANITA SIVITS

Choose Women's Leader

EL DORADO, KANSAS.—Mrs. Frances Allen was elected district women's leader at the district conference business session held in Wichita, on September 14.—Reported by MARY ANDERSON

Officers Named

MORGANTOWN, WEST VIRGINIA.—In the business meeting held September 24, the following were elected: James L. Jeffries, pastor; Loyd Nuce, church school director; Bertha Kinney, women's leader; Mary Jeffries, Zion's League leader; Erasmo Battencourt, chorister; Mary Jeffries, *Herald* correspondent, book steward, and historian; Ramah Shirley, pianist.

Among visitors have been Elder Jack Curtis and family, missionary for West Virginia, recently transferred to Ohio and Pennsylvania.

Present for the business meeting were District President Otto Melcher and his wife.—Reported by MARY JEFFRIES

Branch News

BOISE, IDAHO.—Hazel Rebecca and Wade Joseph, children of Mr. and Mrs. Joseph Ray, were recently blessed by Elders C. B. Gilmore and Arthur L. Horner.

David Hoffman was ordained a priest on September 28.

New branch officers are Philip Carson, branch pastor; Albert Sharp, church school director; Wanda Carson, secretary; R. R. Bullock, treasurer and solicitor; Arthur L. Horner, Arthur Fletcher, and Albert Montgomery, auditing committee; Helen Bullock, organist and choir director; June Moore and Beatrice Gilmore, directors of special music; Ladyce Barr, women's leader and recorder; Charles and LaVella Ferdig, adult group leaders; William and Myrtle Foster, Zion's League leaders; R. A. Pierce, junior supervisor; Viola Moore, floral director; Barbara McGill, *Herald* reporter; Josephine Rowe, historian; William Ferdig, book steward; Arthur L. Horner, Albert Sharp, Warren Moore, Ladyce Barr, and R. R. Bullock, finance committee; Arthur Fletcher, William Foster, Sr., and Earl Shortridge, building committee; Arthur L. Horner and Herbert W. Patrick, counselors to pastor; C. B. Gilmore, assistant pastor and director of missionary work in the area.—Reported by WANDA CARSON

Women Choose Officers

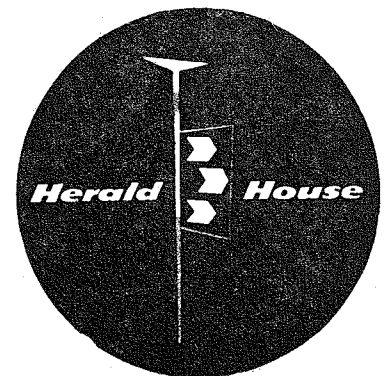
ESCONDIDO, CALIFORNIA.—The women's department held election of officers on September 18. The following were elected to serve: Esther North, leader; Dorothy Grimm, assistant leader; Mary Phillips, secretary and treasurer; Bethel Smith, cradle roll chairman; Mary Wing, publicity; Ellen Martin, ways and means chairman; Ela Stookey, teacher. The friendly visitor will be appointed.—Reported by MARY PHILLIPS

The Book of Little Hymns

and other songs

All children love to sing. When your youngest begin to learn hymns and fun songs, you may insure the quality of those songs by teaching them from the Book of Little Hymns and Other Songs. A complete hymnal for the needs of the church school and home, this attractive book is bound in a washable cloth multi-colored binding which contributes to the long life and service it can give.

Regular price \$1.50



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Independence

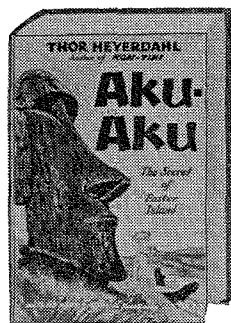
Missouri

Box 382

Guelph, Ontario

Canada

Book Review



AKU-AKU

By
Thor Heyerdahl

Rand McNally
& Company

Price \$6.95

Thor Heyerdahl is a man of adventure. He first speculated in 1937 that the islands of the South Pacific were inhabited by colonists who set out from the western coast of South America. Combining adventure and intellectual research, he sprang into international prominence by leading the famous Kon-Tiki expedition in 1947. The book *Kon-Tiki* tells of this expedition and, together with Mr. Heyerdahl's second book *The American Indians in the Pacific*, advances his theory of the colonization of the Pacific isles by people from

America. In 1955 he further pursued his theory by organizing an expedition to Easter Island, Rapa Iti, and the Marquesas Islands.

His present book *Aku-Aku* is concerned with this expedition, with major emphasis upon the explorations at Easter Island or, in the language of the natives, "Rapa Nui," which is literally translated as the "navel of the earth." Easter Island is a remote island in the Pacific. In Mr. Heyerdahl's own words, "the loneliest island in the world" offered a wealth of adventure as well as intellectual satisfaction. No one had ever been able to penetrate the tabus of the natives of Easter Island nor to answer the questions posed by her history. The island was covered with large statues of a by-gone race. The natives themselves were sometimes light complexioned and red haired.

Senor Kon-Tiki, as the natives called him, was well known before he actually arrived. Because of his fame and because he lived with them, month by month, he won them over and began to solve the puzzles of their secret tabus as well as by archaeological exploration to solve the puzzle of Easter Island itself.

Aku-Aku is difficult to translate. Perhaps the best translation is "guardian spirit." With his own powerful "aku-aku" in communion with the guardian spirits of the natives, Thor Heyerdahl was gradually taken into their confidence, to go with them to secret family caves and find there ancient stone carvings and the legends of cannibalism and civil wars of an age past. The accounts of descent into caves in the earth through passages which would barely allow a human body to pass form an exciting bit of adventure. The uncovering of temple platforms and statues put in place by an ancient civilization quickens the intellect and fans the thirst for knowledge. The conclusions concerning the ancestry of the Easter Islanders and their connection with the original inhabitants of the Americas should be of untold interest to students of the Book of Mormon.

For any who thirst for knowledge, for those who want supporting evidence of the Book of Mormon, and for those who enjoy a good adventure story, *Aku-Aku* is heartily recommended.

CECIL R. ETTINGER

David L. Judd

Nauvoo Properties Attract Many Visitors

DURING THE BUSY summer months, thousands of visitors come to the historic properties at Nauvoo. However, more than five thousand three hundred visited the properties in August alone. Some are Latter Day Saints (of our own church and also of other factions) who come to see this place which was so prominent in our early church history. Some are people who are interested in the old buildings which reflect living conditions over a hundred years ago. Others are interested sight-seeing tourists who are just curious.

Thus we have a unique opportunity at Nauvoo. For our own members, we hope to help them feel the atmosphere and enthusiasm of the early Saints. We hope to make our history live for them. Also, perhaps we can learn lessons from our Nauvoo history, too, for not everything about the Nauvoo period was in accordance with our understanding of the gospel of Jesus Christ.

For members of other Latter Day Saint groups, we hope to create an interest in the claims of the Reorganization—that Joseph III became the second president

and prophet in accordance with appointment made by his father, the Martyr, and in full agreement with the laws of the church accepted in the early 1830's.

There are many others who come to Nauvoo and hear our message for the first time. We hope to interest these good people in the story of the Restoration of the latter days. Literature is also available, and many interesting discussions are held with some of these visitors.

As they sign our guest registration card, all visitors have opportunity to make any comments they wish. Here are some of the comments of recent visitors.

Very interesting. Third or fourth time here.

Methodist, Illinois

This has been very interesting and has cleared up a lot of things that we have been misinformed about.

Community Church, Illinois

Tour very impressive and nice explanation by our brother. The Sidney Moores did a marvelous job of restoring the rooms. A wonderful improvement since our last visit in 1945.

R.L.D.S., Independence, Missouri

I think your hospitality is wonderful.

Lutheran, Iowa

This has been very interesting. Wish we could have spent more time.

Methodist, Iowa

A jewel beside the water.

Presbyterian, Illinois

I think your church should be highly commended on this tour.

Methodist, Illinois

Very interesting tour of well-kept and furnished buildings.

L.D.S., Colorado

We have great respect for the faith and spirit of sacrifice manifest by your early leaders.

Mennonite, Illinois

I really enjoyed your tour. Explained many things I have wondered about.

Nazarene, Illinois

We appreciate your courtesy in taking us on this tour and the fact that these things have been preserved.

L.D.S., Utah

An extraordinarily well-conducted tour.

Presbyterian, Iowa

Well-conducted and informative tour. Grounds and buildings in excellent condition.

L.D.S., California

Very interesting and informative tour—well appreciated.

Catholic, Illinois

It gives us a better understanding of the church.

Episcopal, Illinois

Just thrilled with the missionary effort in this place.

R.L.D.S., Michigan

Report of the Board of Appropriations

To the General Conference of 1958

The Board of Appropriations, consisting of the First Presidency, the Council of Twelve, and the Order of Bishops, met at the Auditorium on May 3 and 4, 1958, in harmony with General Conference Resolution dated April 15, 1956, and gave consideration to the 1958 budget requirements of the General Church and approved the listed recommendations for 1958. We have been operating under the 1958 budget as approved by the Board of Appropriations which is listed herein. We would like your ratification of this action.

The Board also met October 3 and 4, 1958, and considered the 1959 budgetary requests and are submitting both of these schedules to the General Conference for approval.

We are also submitting a list of special appropriations recommended for approval by the Board of Appropriations set up from the available cash due to net increase from operations for the years 1956 and 1957.

THE BOARD OF APPROPRIATIONS
By *W. Wallace Smith*

SPECIAL APPROPRIATIONS

MISSIONS ABROAD

French Oceania	\$ 70,000.00
New Zealand Parsonage	12,040.00
Missionary Reserve	69,463.08
Auditorium	100,000.00
Graceland College	100,000.00
Independence Sanitarium and Hospital	60,000.00
Houses of Worship Revolving Loan Fund	100,000.00
Houses of Worship Revolving Loan Fund Missions	25,000.00
Utah—Salt Lake City	50,000.00
Nauvoo and Kirtland	15,000.00
Employees Pension	40,000.00
Districts	19,400.00
Shenandoah Organ	1,789.00
TOTAL	\$662,692.08

RECOMMENDED APPROPRIATIONS—1958, 1959

	Actual Expense 1957	Approved by the Board of Appropriations May 3, 4, 1958 BUDGET 1958	Approved by the Board of Appropriations Oct. 3, 4, 1958 BUDGET 1959
MINISTERIAL—ACTIVE			
Family Allowance	\$ 834,988.17	\$ 872,848.00	\$ 874,986.00
Ministerial Reserve	75,881.08	81,611.84	85,042.00
Elder's Expense	267,010.50	293,860.00	308,736.00
Auto Insurance	18,463.75	15,000.00	16,000.00
TOTAL	\$1,196,343.50	\$1,263,319.84	\$1,284,764.00
MINISTERIAL—RETIRED			
	\$ 67,791.96	\$ 69,417.00	\$ 71,889.00
ADMINISTRATIVE EXPENSE			
General Church	\$ 312,673.12	\$ 394,547.00	\$ 435,355.00
Stakes	58,297.12	63,735.00	67,445.00
Canadian	3,498.14	4,600.00	4,600.00
B and A Field Expense, Districts	8,960.60	17,400.00	17,900.00
Missions Abroad	9,990.58	14,519.00	15,179.00
Depreciation Equipment	24,986.21	25,000.00	25,000.00
TOTAL	\$ 418,405.77	\$ 519,801.00	\$ 565,479.00
PAYMENTS TO GRACELAND			
Appropriation	\$ 85,500.00	\$ 95,250.00	\$ 105,000.00
Interest on Endowment	11,679.00	11,679.00	11,679.00
Social Security	6,000.00	6,000.00	6,000.00
Retirement Reserve	—	15,000.00	15,000.00
TOTAL	\$ 103,179.00	\$ 127,929.00	\$ 137,679.00
HOUSES OF WORSHIP			
Kirtland, Ohio	\$ 5,527.00	\$ 3,188.00	\$ 3,248.00
Nauvoo, Illinois	8,137.68	8,364.00	8,520.00
Salt Lake City	(360.00)Cr.	13,535.00	
Other Houses of Worship	(1,290.86)Cr.	500.00	
Architectural Services	688.25	1,000.00	1,000.00
TOTAL	\$ 12,702.07	\$ 26,587.00	\$ 13,268.00

Actual Expense 1957	Approved by the Board of Appropriations May 3, 4, 1958 BUDGET 1958	Approved by the Board of Appropriations Oct. 3, 4, 1958 BUDGET 1959
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MISCELLANEOUS ITEMS

Exchange	\$ (121.41)Cr.	\$ 1,000.00	\$ 1,000.00
Messiah Broadcast	6,576.32	7,800.00	7,800.00
Radio Broadcast	3,217.00	4,000.00	5,000.00
Miscellaneous Expense	1,825.55	2,500.00	2,500.00
TOTAL	\$ 11,497.46	\$ 15,300.00	\$ 16,300.00

TOTAL BUDGET	\$1,809,919.76	\$2,022,353.84	\$2,089,379.00
Less Ministerial Reserve	75,881.08	81,611.84	85,042.00
GRAND TOTAL	\$1,734,038.68	\$1,940,742.00	\$2,004,337.00

Equipment

Auto and Regular	\$ 98,940.00	\$ 99,200.00
Furniture and fixtures	\$ 29,787.90	\$ 16,284.00

GENERAL CHURCH

First Presidency	\$ 27,588.98	\$ 30,131.00	\$ 32,891.00
Priesthood	1,162.35	3,492.00	3,804.00
Evangelist	3,283.71	4,230.00	4,501.00
Council of Twelve	13,976.66	17,098.00	17,818.00
Presiding Bishopric	52,683.69	60,541.00	62,086.00
Tithepayers Service	30,683.07	37,826.00	41,196.00
Religious Education	18,853.20	23,237.00	28,053.00
Music	4,320.57	7,131.00	13,289.00
Radio	18,071.28	22,561.00	25,767.00
Statistics	25,120.66	30,247.00	34,899.00
Historian	2,748.78	4,171.00	7,552.00
Presidents of Seventy	588.28	800.00	800.00
Quorum of Seventy	1.85	550.00	550.00
Auditor	2,965.35	4,900.00	4,900.00
Women	(590.99)Cr.	1,558.00	1,758.00
Legal	5,010.86	8,000.00	10,400.00
Guide Service	1,698.87	1,901.00	1,958.00
Auditorium Operating	78,389.40	102,127.00	107,239.00
Quorum of Seventy (No. 2)	—	—	125.00
Archaeological Society	25.50	75.00	75.00
Ministry to College Students	4,741.66	5,715.00	6,015.00
Audio-Visual Department	15,211.39	15,082.00	15,812.00
School of the Restoration	6,138.00	8,500.00	8,500.00
Ministry to Armed Forces	—	3,422.00	3,900.00
Youth—Camping	—	1,252.00	1,467.00
TOTALS	\$ 312,673.12	\$ 394,547.00	\$ 435,355.00

STAKES AND DISTRICTS

Center Stake	\$ 24,034.00	\$ 25,385.00	\$ 27,300.00
Kansas City Stake	7,450.00	8,200.00	8,970.00
Far West Stake	5,636.93	5,900.00	6,000.00
Central Missouri Stake	4,044.63	4,950.00	5,275.00
Lamoni Stake	5,106.56	5,200.00	5,200.00
Detroit International Stake	6,025.00	7,100.00	7,700.00
Los Angeles Stake	6,000.00	7,000.00	7,000.00
TOTALS	\$ —	\$ 63,735.00	\$ 67,445.00

Canadian	3,498.14	4,600.00	4,600.00
B and A Field	8,960.60	15,800.00	16,300.00
Hawaiian	—	1,600.00	1,600.00
TOTALS	\$ 70,755.86	\$ 22,000.00	\$ 22,500.00

MISSIONS ABROAD

Australia	\$ 4,628.36	\$ 7,740.00	\$ 7,965.00
British Isles	403.95	740.00	800.00
Hawaiian	1,255.34	—	—
European	—	150.00	150.00
Scandinavian	217.69	150.00	150.00
Society Is. (French Polynesian)	2,435.20	3,772.00	4,147.00
Germany	380.58	510.00	510.00
Holland	87.90	225.00	225.00
New Zealand	581.56	1,232.00	1,232.00
TOTALS	\$ 9,990.58	\$ 14,519.00	\$ 15,179.00
Depreciation F. and F.	24,986.21	25,000.00	25,000.00

TOTAL ADMINISTRATIVE

BUDGET	\$ 418,405.77	\$ 519,801.00	\$ 565,479.00
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General Conference

Assignments

THE FIRST PRESIDENCY

W. Wallace Smith
F. Henry Edwards
Maurice L. Draper

COUNCIL OF TWELVE

- A. A. Oakman—British Isles, European Mission, and the First Presidency
C. R. Hield—French Polynesia, Hawaii, Latin American Mission, and Book of Mormon Translation
D. B. Jensen—Wisconsin, Minnesota, Red River District, Illinois, Northern Indiana, St. Louis and Southern Missouri Districts
R. E. Davey—Australasian Mission (with Sydney Jacka as Associate Minister in Charge), Alabama, Florida, Mississippi, Arkansas, Louisiana, North and South Carolina, Georgia, Kentucky, Tennessee, Texas, and Southern Indiana District
P. E. Farrow—The Prairie Provinces of Canada, Washington, Oregon, Montana, Wyoming, Idaho, Unorganized North Dakota, South Dakota, and British Columbia
R. M. Holmes—California, Nevada, Utah, and Southeast Idaho, and Western Colorado Districts, and Alaska
D. O. Chesworth—Kansas, Oklahoma, Western Texas, Eastern Colorado, Kansas-Colorado, Rich Hill, Springfield, Missouri, Joplin, Missouri, Miami-Pittsburg and Arizona Districts, Unorganized New Mexico and Unorganized Nebraska
D. V. Lents—Maine, New York, New Jersey, Pennsylvania, Delaware, Maryland, Ohio, West Virginia, Virginia, Southern New England and Washington, D. C., Districts
C. D. Neff—Central Stakes, Iowa, including Waterloo-Clinton, Galesburg; Black Hawk, and Nauvoo Districts, Eastern Nebraska and Nebraska Districts, and the Missouri Missionary Development Area
C. A. Cole—Ontario, Canada, and Michigan

PRESIDING EVANGELIST

Roy A. Cheville

PRESIDING BISHOPRIC

G. Leslie DeLapp
Henry L. Livingston
Walter N. Johnson

STANDING HIGH COUNCIL

D. O. Cato
Carroll L. Olson
Howard P. Andersen
Charles F. Grabske
F. S. Weddle
Amos E. Allen
Arthur B. Taylor
Howard W. Harder
C. Myron Zerr
L. Wayne Updike
Lloyd L. Bland
Sanford Downs

HIGH PRIESTS' QUORUM

Garland E. Tickemyer, President
Byron Constance, Secretary

PRESIDENTS OF SEVENTY

Z. Z. Renfroe
Glen H. Johnson
George A. Njeim
James E. Daugherty
Russell F. Ralston
Harry L. Doty
Sylvester R. Coleman

GENERAL CHURCH SECRETARIES

Fred L. Young
Roy Stearns, Assistant

THE DEPARTMENT OF WOMEN, Mrs. J. T. Westwood, Jr., Director

THE RADIO AND AUDIO-VISUAL DEPARTMENTS

Franklyn S. Weddle, Co-ordinator
Arthur J. Rock, Audio-Visual Director
Charles F. Church, Jr., Radio Director
Cecil R. Ettinger, Radio Minister

THE DEPARTMENT OF MUSIC

Franklyn S. Weddle, Director

THE CHURCH HISTORIAN, Evan A. Fry

THE CHURCH STATISTICIAN, James E. Lancaster

CHAIRMAN OF THE GENERAL CHURCH MEDICAL COUNCIL: Vance E. Link

THE STAKES

Center Stake

Charles V. Graham, President
Harold W. Cackler, Bishop

Kansas City Stake

F. O. Davies, President
J. E. Baldwin, Bishop

Central Missouri Stake

Emery E. Jennings, President
Willard C. Becker, Bishop

Lamoni Stake

Harry J. Simons, President
Leslie W. Kohlman, Bishop

Far West Stake

John Blackstock, President
Fred L. Dickson, Bishop

Los Angeles Stake

Duane E. Couey, President
Francis E. Hansen, Bishop

Detroit-International Stake

W. Blair McClain, President
O. Kenneth Byrn, Bishop

DEPARTMENTS

Religious Education

Clifford P. Buck, Director
Donald D. Landon, Director of Church School Division
Richard B. Lancaster, Director of Young People's Division
Athol B. Packer, Director of Children's Division
W. R. Clinefelter, Director of Adult Division

Chairman of the General Church Medical Council

Vance E. Link

Church Historian

Evan A. Fry

Church Statistician

James E. Lancaster

Department of Music

Franklyn S. Weddle, Director

Radio and Audio-Visual Departments

Franklyn S. Weddle, Co-ordinator
Arthur J. Rock, Audio-Visual Director
Charles F. Church, Jr., Radio Director
Cecil R. Ettinger, Radio Minister

Department of Women

Mrs. J. T. Westwood, Jr. (Kathryn)

GENERAL CHURCH APPOINTEES

Appointees Assignment

Adams, Loyd R.—St. Louis and Southern Missouri Districts
Alberts, Donald A.—Australasia, Bishop
Andersen, Richard D.—Scandinavia
Andrews, Alma C.—Eastern Nebraska and Omaha
Argotsinger, G. Dale—California
Ashenhurst, R. J.—Alberta District
Baldwin, Joseph E.—Kansas City Stake, Bishop
Banta, Frederick C.—Scandinavia
Banta, R. Wayne—Missouri Missionary Development Area
Barlow, T. Edward—Northern Indiana District
Beck, T. A., Sr., Spokane, Seattle, Southern Oregon, and Columbia River Districts, Bishop
Becker, Willard C.—Central Missouri Stake, Bishop
Benton, Donald E.—Assistant to Presiding Bishop
Berndt, G. Everett—Supervisor Auditorium and Guide Services
Berridge, Barnett W.—Wisconsin District
Bethel, Dayle M.—Galesburg and Black Hawk Districts
Billings, Virgil J.—Lamoni Stake
Black, Harry W.—Kirtland District until April 1, 1959, then, British Isles Mission
Black, Stephen A.—Seattle District
Blackstock, John W.—Far West Stake, President
Bobbitt, Ralph A.—Southern Ohio District
Booth, John E.—Southwestern Iowa District—Council Bluffs, objective
Boren, John H.—Assistant to Presiding Bishopric
Bradley, John W.—Upper Michigan Peninsula and Northern Ontario Districts
Breckenridge, A. J.—French Polynesia
Breshers, W. Joseph—Central Missouri Stake
Buck, Clifford P.—Director, Department of Religious Education
Burdekin, A. Floyd—New Zealand
Butterworth, F. Edward—Ontario
Byrn, O. Kenneth—Detroit-International Stake, Bishop
Cackler, Harold W.—Center Stake of Zion, Bishop
Carmichael, N. Ray—Assistant to Presiding Bishopric
Carpenter, Calvin M.—Unorganized Ontario and Ottawa
Cash, Harold S., Jr.—Southern New England, New York Metropolitan, Philadelphia Metropolitan, New York-Scranton, Maine, and Washington, D.C., Districts, Bishop
Chelline, Warren H.—Pensacola District and Pensacola
Clinefelter, William R.—Department of Religious Education, Director of Adult Division
Coleman, Sylvester R.—Hawaii District
Coltharp, N. Glynn—Arkansas-Louisiana District
Compier, Antonius D.—Continental Europe, Bishop
Condit, Clayton H.—San Francisco Bay District
Conway, John T.—Washington, D.C., District and Washington, D.C.

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- Conway, Walter J.—Kirtland Temple, Minister
- Couey, Duane E.—Los Angeles Stake, President
- Crinzi, E. Paul—Spokane District
- Crownover, A. Orlin—Chicago District
- Curtis, Jack M.—Youngstown and Pittsburgh Districts
- Darling, John R.—Mobile District and Mobile
- Daugherty, James C.—Columbia River District
- Davies, Charles A.—Far West Stake
- Davies, Fred O.—Kansas City Stake, President
- Dickens, Eldon W.—Alaska
- Dickson, Frederick L.—Far West Stake, Bishop
- Doty, Harry L.—Southern Central States Mission
- Downey, Harold T.—Field Assistant to Presiding Bishopric, Bishop
- Edwards, Lyman F.—Toronto Metropolitan District
- Ettinger, Cecil R.—Radio Minister
- Evans, Jack R.—Southeast Texas District and Houston
- Farnham, Robert S.—Independence Sanitarium and Hospital, Chaplain
- Fishburn, E. Robert—Latin-American Mission
- Fisher, Howard W.—Minnesota and Red River Districts
- Fisher, Kenneth G.—Northern Plains District, Unorganized Wyoming
- Francis, Melvin E.—Tulsa District and Tulsa
- Frater, Alan S.—Australia-Victoria District
- French, Calvin V.—Philadelphia Metropolitan District
- Fry, Evan A.—Church Historian
- Fry, Frank A.—British Isles, Mission President
- Gardner, A. Leslie—New Zealand
- Gibbs, Arthur F.—Nebraska District
- Gleazer, E. J., Sr.—Under direction of the First Presidency in harmony with the terms of the revelation
- Gorke, John G.—Central Illinois District
- Graham, Charles V.—Center Stake of Zion, President
- Green, Kenneth T.—Northwest Ohio District
- Grundy, Hudson P.—Bishop in Canada
- Gunning, Alfred R.—Australia, Sydney District
- Guthrie, Merle P.—Eastern Michigan District
- Guthrie, William T.—Waterloo-Clinton District
- Haden, William C.—Seattle District
- Hansen, Francis E.—Los Angeles Stake, Bishop
- Hanson, Paul M.—Under direction of the First Presidency
- Hanton, Elroy E.—Chatham District
- Harder, Peter H.—Rich Hill District
- Harford, E. Merle—Northern Michigan District
- Hart, Lee O.—Los Angeles Stake
- Harvey, Donald E.—Far West Stake and St. Joseph until April 1, 1959, then Kirtland District
- Harvey, Keith E.—Saskatchewan District and Manitoba
- Henson, O. Chester, Jr.—Unorganized Florida and Central Florida District
- Higdon, Earl T.—Assistant to Presiding Bishopric, Bishop
- Hobart, C. Houston—Utah-Southeast Idaho and Western Colorado Districts
- Horn, William F.—Netherlands, Mission President
- Hougas, Ward A.—Eastern Colorado District and Denver
- Hough, A. Wayne—West Virginia District
- Huggett, Raymond W.—British Columbia District
- Hunker, E. Yewell—Texas and Great Lakes Mission
- Imrie, John D.—Southern Australia and West Australia
- Jacka, Sydney—Australia: Queensland, Northern New South Wales
- Jennings, Emery E.—Central Missouri Stake, President
- Johnson, Glen H.—Utah-Southeastern Idaho District and Salt Lake City, objective
- Johnston, Glenn E.—Detroit-International Stake
- Jordan, John F.—Eastern Colorado District
- Judd, David L.—Nauvoo District Guide till 1959, then French Polynesia
- Kaleikau, David A. K., Jr.—French Polynesia
- Kelley, J. Stanley—Assistant to Presiding Bishopric, Bishop
- Kemp, James N.—Southern California District and San Diego Area
- Kinart, Keith N.—Southern California District
- Kohlman, Leslie W.—Lamoni Stake, Bishop
- Kornman, Charles E.—Niagara District
- Koury, Aleah G.—Central California District
- Kyser, Donald L.—Maine District
- Laban, Pieter A.—Holland
- Lancaster, James E.—Church Statistician
- Lancaster, Richard B.—Department of Religious Education, Director of Young People's Division
- Landon, Donald D.—Department of Religious Education, Director of Church School Division
- Landsberg, Lewis E.—Michigan, Bishop
- LaPointe, Myron F.—Alabama District and Unorganized Georgia, North and South Carolina
- Lively, Herbert C.—Center Stake of Zion
- Lynn, Herbert A.—Western Texas District, Unorganized New Mexico
- Mair, Perry M.—Owen Sound District
- Manuel, Ronald E.—St. Louis District and St. Louis
- McArthur, Clifton S.—Center Stake of Zion, Bishopric
- McClain, W. Blair—Detroit International Stake, President
- McDowell, Floyd M.—Revival Minister in Domestic Fields
- Menzies, James S.—Kansas District
- Mesle, F. Carl—Assistant to the First Presidency
- Miller, Louis E.—Lansing District
- Moore, Philip W.—New York Metropolitan District
- Mundorff, Charles R.—Central Michigan District
- Njeim, George A.—East Central States and Central States Missions
- Oliver, Lee R.—Southern Ohio District
- Olson, Carroll L.—Assistant to Presiding Bishopric
- Packer, Athol B.—Department of Religious Education, Director of Children's Division
- Page, M. Norman—Kansas-Colorado District
- Patterson, William—Central States and East Central States Missions
- Pearson, Russell W.—Northwest Iowa District, and Sioux City
- Pelletier, Al M., Jr.—Southeastern Illinois District
- Pement, Jacques V.—Western New York and New York-Scranton Districts
- Phillips, James C.—Flint-Port Huron District, Flint, objective
- Potter, Floyd A. J.—Australia: Sydney and Victoria Districts
- Pray, Jack A.—South Central Michigan District
- Puckett, John T.—Northeast Texas District
- Ralston, Russell F.—East Central States Mission
- Reid, Richard M.—Hawaii District
- Renfroe, James E.—Southern Indiana, Arkansas-Louisiana, Memphis Districts
- Renfroe, Zenos Z.—Central Stakes
- Robbins, Cecil V.—Northeastern Illinois District
- Rock, Arthur J.—Audio-Visual, Director
- Rowe, Eric S.—British Isles Mission
- Ruch, Verner D.—Eastern States Mission
- Russell, R. Melvin—Grand Rapids District and Grand Rapids
- Scherer, Albert A.—Kansas City Stake
- Scott, Herbert M.—Center Stake of Zion, Stone Church, objective
- Seeley, Robert M.—Southern Oregon District
- Serig, Joe A.—Miami-Pittsburgh District
- Sheehy, Almer W.—Flint-Port Huron District and Port Huron
- Sheehy, Howard S.—Southern Indiana District and Louisville
- Simmons, Wayne E.—Southwest Texas District
- Simons, Harry J.—Lamoni Stake, President
- Smith, Delbert D.—Hawaii District
- Smith, Albert A.—Under direction of the First Presidency
- Smith, E. Elwood—Columbus (Ohio) District and Columbus
- Smith, G. Wayne—Oklahoma City District
- Smith, Glaude A.—Center Stake of Zion, Stone Church, objective
- Smith, Lynn E.—Central Stakes
- Sorensen, Vivian C. R.—Des Moines District
- Spencer, Geoffrey F.—Australia: Hunter-Maning District
- Stobaugh, Kenneth E.—Springfield, Missouri and Joplin, Missouri, Districts
- Stuart, J. C.—London District and London
- Tacy, Lester I.—Southern New England District
- Taylor, Robert E.—Center Stake of Zion—Young People
- Theys, Eugene A.—Center Stake of Zion
- Thumm, John Stone—Columbia River District
- Tickemyer, Garland E.—Northwest Texas, Southeast Texas and Southwest Texas Districts, Co-ordinator
- Troyer, Luther S.—Boise and Spokane Districts
- Turner, Robert V.—Western Oklahoma District and Oklahoma
- Tyree, Alan D.—French Polynesia
- Updike, L. Wayne—Assistant to First Presidency in charge of Priesthood and Leadership Education
- Urban, Alfred—Germany
- Velt, Harold I.—South Central States and Southern Missions
- Vest, Elwin R.—Northwest Iowa District
- Vreeland, Charles E.—Sacramento District
- Wakeman, Robert I.—Arizona District
- Webb, R. Vern—Germany, Mission President
- Weddle, Franklyn S.—Director of Music, Co-ordinator of Radio and Audio-Visual Departments
- Weldon, Clair E.—Latin-American Mission
- Whipple, John L.—Minnesota District
- Wight, John G.—Memphis District
- Williams, D. T.—Under direction of the First Presidency in harmony with the terms of the revelation.
- Williams, William E.—Southwest Iowa District
- Witte, Victor J.—Southern New England District
- Woodstock, Lyle W.—Assistant to First Presidency, Camping
- Worth, Thomas E.—British Isles Mission
- Yager, Joseph H.—Mobile and Pensacola Districts
- Yager, Ronald J.—Western Montana District
- Yale, Alfred H.—Des Moines District, Des Moines, objective
- Zonker, Louis C.—Nauvoo and Chicago Districts

Bulletin Board

Services in Metropolitan New York City

Brooklyn and Queens area: Highland Park Branch, YMCA, 570 Jamaica Avenue; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington, Long Island. For information telephone PO 7-3942.

Long Island Mission: parsonage and sanctuary at 27 Parkway Drive, Plainview, near Hicksville (telephone WElls 1-5859), exit No. 36 from Northern State Parkway. Wilbert Richards, pastor, 14 Oxford Lane, Bethpage (telephone WE 8-0456).

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks, 24 Martins Lane, Berkeley Heights, New Jersey (telephone SU 6-2721J).

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; church signs from exit 38 Merritt Parkway; pastor, Clifford Webb (telephone WOODward 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Eugene Deter, 1796 Ridge Road, North Haven, Connecticut.

Manhattan and Bronx area: Leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone WINDsor 4-3056), or contact Seventy Philip Moore. Services at 10:00 and 11:00 a.m., Worthington's Studio, 135 East 53rd Street.

Further information, if necessary, may be obtained from the district president, Perce R. Judd (WElls 1-8949), Evangelist LeRoy Squire (DEwey 9-8471) or Seventy Philip Moore (WElls 1-5859).

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the American Legion Hall, 18456 Kedzie Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamon, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Chicken Dinners in Far West Stake

The women of Trimble congregation in Far West Stake are serving chicken dinners each Sunday noon at Spring and Walnut Streets (donation—\$1.00). The money will be given to the building fund.

"Autumn Leaves" Wanted

W. H. MacLaren, 5917 A Northeast Prescott Street, Portland 18, Oregon, wants two copies of the August, 1926, *Autumn Leaves*. He is willing to pay for them.

Servicemen's Addresses

Pfc Ronald W. Tyree
U.S. 55612750
7th Army S.O. & S.S. Co.
A.P.O. 46
New York, New York

Robert L. Breshears
JCAR 520-94-71
Co. 40, BKS 73
N.A.T.T.C.
Norman, Oklahoma

Crusade in Illinois

The prayers of the Saints are requested for three pulpit and radio crusades which will be held consecutively in the Southeast Illinois District. The speaker will be Seventy A. M.

Pelletier, and the crusades are to be held as follows:

Mount Vernon, Jefferson County Court House—November 9 to 21

Vienna, Johnson County Court House—November 23 to December 5

Fairfield Uptown Theatre—December 7 to 21

Members living in the area where these crusades will be conducted are urged to attend.

Presiding Elders' Institute—Southwest States Mission

Stake, district branch, congregation, and mission presiding officers (including counselors, bishops, evangelists, and appointees) are urged to attend the institute to be held November 14-16 at the Happy Valley Conference Grounds, 2159 Branciforte Drive, Santa Cruz, California. It will begin at 6:00 p.m. Friday and end with the noon meal on Sunday. Cost for the week end will be \$6.50 (those attending must bring their own bedding). President F. Henry Edwards, Apostle Reed Holmes, Seventies Glen Johnson, Houston Hobart, and James Kemp, and Stake President Duane Couey will be in attendance.

This institute will be preceded by an appointees' retreat which is to begin at 6:00 p.m., November 12, and continue into the institute.

REED M. HOLMES

Back Issues of "The Reminder" Needed

Evan A. Fry, church historian, the Auditorium, Independence, Missouri, needs the following to complete files in the History Department:

- 1949—two copies of numbers 2, 3, and 4
- 1950—one copy of numbers 1 and 3
- 1951—one copy of number 3
- 1952—one copy of number 4
- 1955—two copies of number 2

Books Wanted

Larry E. Hunt, 106 North Ninth Avenue, Phoenix, Arizona, would like to obtain a copy of Daniel McGregor's *Marvelous Work and a Wonder*. Please contact him concerning the price and condition of the book before sending it.

Mrs. Robert T. Brown, Box 125, Merlin, Ontario, wants to purchase the following books: *Beatrice Witherspoon, Riches Untold, and The Fourth Relaford*. She would like to know the price and condition of the books before receiving them.

William C. Landrum, 757 A.C. & W. Sqdn., Blaine, Washington, would like to get copies of *The Truth Defined* by Heman C. Smith, *Infalible Proofs* by Alvin Knisley, and *A Marvelous Work and a Wonder* by Daniel McGregor. Please contact him concerning the price and condition of these books before sending them.

REQUESTS FOR PRAYERS

Prayers are requested for Mrs. Opal Simpson, 316 South Fourth Avenue, Walla Walla, Washington, that she may be able once again to be on her feet and go about her work.

Prayers are requested for Albert Maslen of Stratford, Ontario. This young man, a member of the priesthood, has an advanced case of cancer.

Mrs. Lee Alice Freez, 1211 South 40th Street, Kansas City, Kansas, requests prayers. She is ninety-one years old, in much pain, and is losing the use of her right arm. Her husband and three sons are dead. She would appreciate receiving cards or letters.



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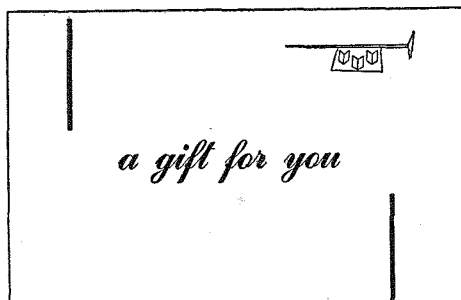
Dictionaries

Bibles

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Other Religious and
General Books



ENGAGEMENTS

Saylor-Sheffer

Mr. and Mrs. Everett E. Sheffer of Dearborn, Michigan, announce the engagement of their daughter, Elsie Rose, to Norman F. Saylor, son of Mr. Samuel O. Saylor of Detroit, Michigan. Elsie is a 1958 graduate of Graceland College. The wedding will take place June 6 at Taylor Center Church in Detroit.

Cachola-Page

Mr. and Mrs. Eugene E. Page of Livonia, Michigan, announce the engagement of their daughter, Marcelyn Kay, to Fredrico Cachola, Jr., son of Mr. Fredrico Cachola, Sr., of Halaula, Hawaii. Marcy, a 1958 graduate of Graceland, has returned as a junior in the religion curriculum. Fred, also a 1958 Graceland graduate, is a junior at Iowa State Teachers College in Cedar Falls, Iowa. No date has been set for the wedding.

Marmoy-Rieske

Mr. and Mrs. Franklin W. Rieske of Lewisburg, Ohio, announce the engagement of their daughter, Patricia Arlene, to Samuel Frank Marmoy, son of Mr. and Mrs. Samuel J. Marmoy of Independence, Missouri. Both are graduates of Graceland College. The wedding will take place December 27.

WEDDINGS

Canady-Rouse

Jo Ann Rouse, daughter of Mr. and Mrs. Glenn A. Rouse of Des Moines, Iowa, and Carlton Canaday, son of Mr. and Mrs. T. C. Canaday of Hammond, Indiana, were married August 30 at the Reorganized Church in Des Moines; the groom's father officiating. After a honeymoon in Indiana they returned to Lamoni, Iowa, where the groom is a junior in the religion curriculum.

Scofield-Grimm

Carol Ann Grimm, daughter of Mr. and Mrs. Paul E. Grimm of Fairmont, West Virginia, and Donald A. Scofield, son of Mr. and Mrs. Harley R. Schofield of Oak Grove, Missouri, were married September 16 at Winchester, Virginia. They are making their home at Rolla, Missouri, while the groom finishes his service in the armed forces at Fort Leonard Wood. He recently returned from a fifteen-month tour of duty in Korea. The bride attended Graceland College in 1953-54.

Sagrillo-Carmack

Pauline Carmack, daughter of Mr. and Mrs. C. A. Carmack of Inglewood, California, and Walter Edward Sagrillo, son of Mr. and Mrs. A. J. Sagrillo of Hawthorne, California, were married August 16 by Elder Earl Peters at the Reorganized Church in Venice, California. They are making their home in Gardena, California.

Anderson-Mourne

Dana Lee Mourne, daughter of Mr. and Mrs. Basil E. Mourne of Nelsonville, Ohio, and John William Anderson, son of Mr. and Mrs. C. I. Anderson of Beardstown, Illinois, were married August 3 at the Reorganized Church in Nelsonville, Ohio, Elder D. O. Norris officiating. Both bride and groom are graduates of Graceland College. They are making their home in Athens, Ohio, where John is attending Ohio University.

Springer-Davenport

Dorothy Louise Davenport, daughter of Mr. and Mrs. Glen Davenport of Myrtle Point, Oregon, and Richard Earl Springer, son of Mr. Dean Springer of Myrtle Point, were married September 21 at the Reorganized Church in Myrtle Point, Elder Jasper Giberson officiating. They are making their home in Coquille, Oregon.

Harfst-Moscrip

Mr. and Mrs. Alfred Moscrip of Port Colborne, Ontario, announce the marriage of their daughter, Emily Louise, to Herbert Harfst of Port Colborne, son of Mr. and Mrs. Friedrich Friedeberg of West Seneca, New York. The double-ring ceremony took place on September 6 at the Lowbanks Church, Pastor Lester Roloson officiating. The Harfsts are making their home in Port Colborne.

ADOPTION

Mr. and Mrs. Bill Stinnett of Jonesboro, Arkansas, announce the adoption of a daughter, Melania Sue. She was blessed on October 5 by her maternal grandfather, Elder Giles H. Turner. Mrs. Stinnett is the former Betty Lou Turner.

BIRTHS

Mr. and Mrs. James Rex Reynolds of Fresno, California, announce the birth of a daughter, Janet Louise, born October 3. Mrs. Reynolds is the former Charlotte Engle. Both parents are graduates of Graceland College.

Dr. and Mrs. Ronald Tyree announce the birth of a daughter, Karen Lorraine, born September 19 at the U.S. Army Hospital in Bad Cannstatt (Stuttgart) Germany. Dr. Tyree is stationed in Germany with the 7th Army Symphony Orchestra.

Lt. Col. and Mrs. Merville L. Goodman of Arlington, Texas, announce the birth of a son, David Arthur, born October 1. Mrs. Goodman is the former Ione Sartwell of Erie, Illinois.

Mr. and Mrs. Carl Leonard, Jr., of Midland, Texas, became the parents of a daughter on September 23. She has been named Jo Ann.

Mr. and Mrs. Dentis Crow of Inglewood, California, became the parents of a daughter, Janet Marie, on June 17. She was blessed on August 11 by her maternal grandfather, Elder Alma Propst, and Elder Earl Peters. Mrs. Crow is the former Helen Propst.

Mr. and Mrs. Edward A. Amador announce the birth of a son, Edward Anthony, Jr., born September 20. Mrs. Amador, the former "Patt" Thomas of Modesto, California, attended Graceland in 1957.

Mr. and Mrs. William Whenham of Independence, Missouri, became the parents of a daughter, Emily Viola, on May 3. She was blessed on September 28 by High Priest L. J. Richards and her grandfather, Elder W. Leslie Whenham. Mrs. Whenham, the former Joan Balsiger of Sherwood, Oregon, is a graduate of the Sanitarium School of Nursing, class of '54.

Elder and Mrs. Fred H. Knapp of Binghamton, New York, became the parents of a son, Richard Mark, on March 31. He was blessed on June 3 by his father and his uncle, Elder A. Jack Knapp. Mrs. Knapp, the former Margaret Yates, is a graduate of the Independence Sanitarium School of Nursing, class of '53. Both parents attended Graceland.

Mr. and Mrs. Eugene Potter of Chenango Forks, New York, became the parents of a son, Kenneth Leslie, on April 11. He was blessed on August 3 by Seventy Jacques V. Pent and High Priest Stanley I. Hayes.

Mr. and Mrs. Raymond L. Knapp of Endicott, New York, became the parents of a son, Eric Clifford, on May 23. He was blessed

on July 20 by his maternal grandfather, Elder Glenn C. Limb, and his uncle, Elder A. Jack Knapp. Both parents are graduates of Graceland College.

Mr. and Mrs. Donald Jelms of Somonauk, Illinois, became the parents of a daughter, Sandra Ruth, on August 3. The father is a Graceland graduate, class of '49.

Mr. and Mrs. Richard E. Page announce the birth of a son, Michael Eugene, born September 10 in Dallas, Texas. He was blessed on September 28 by Elders Glenn Fordham and John Midgorden. Mrs. Page is the former Norma Kidd. Both parents attended Graceland.

Mr. and Mrs. Boyd Broliar announce the birth of a daughter on September 16. She has been named Dayna Faith.

Mr. and Mrs. Eldon Burkey of Gering, Nebraska, announce the birth of a son, Kevin Lad, born October 3.

Mr. and Mrs. Charles Davenport became the parents of a son, Charles Stanley, on April 9. The father is stationed at Topeka, Kansas, with the Air Force.

Mr. and Mrs. Paul McKee became the parents of a son, Steven Eugene, on May 8. The father was graduated in June from Baylor University College of Dentistry.

Mr. and Mrs. Max Steele of Dallas, Texas, became the parents of a daughter on July 12. She has been named Diana Renee.

Mr. and Mrs. Don Everetts became the parents of a daughter on August 20. She has been named Catherine Marie.

Mr. and Mrs. Bob Boker became the parents of a daughter, Susan Rae, on September 3. She was blessed on September 28 by Elder John Midgorden.

Mr. and Mrs. Donald L. Keyes of Inman, Nebraska, became the parents of a son, Scott Everett, on July 12. He was blessed on September 21 by Seventy Arthur F. Gibbs.

Mr. and Mrs. Ralph (Swetkovich) Oldham became the parents of a daughter, Claudia Jo, on May 17. She was blessed at the Reorganized Church in Washington, D.C., by Elders Phillip Gints and Richard Wahl on August 3. The father attended Graceland in 1941-42.

Mr. and Mrs. Justus S. Allen became the parents of a daughter, Deborah Shawn, on June 12 at the Pittsburg, California, Hospital. She was blessed on July 20 at Santa Cruz, California, by her maternal grandfather, Elder C. A. Cole, assisted by Elder H. E. Hampton.

Mr. and Mrs. George Prater, Jr., of Kansas City, Missouri, became the parents of a son, George Earl III, on June 12. Mrs. Prater is the former Dorothy Bunt.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLDF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KHBC	970	Sunday, 4:45 p.m.
HAWAII, Honolulu	KGMB	590	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
ILLINOIS, Moline	WQUA	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

WHAT DID HE SAY?

Most classes in journalism at some point in their training are subjected to an experiment in writing up a dramatized crime or accident. The element of surprise and emotional tension must be involved. The dissimilarity of what was seen by these "reporters" is usually astounding.

Written between the lines you have just read is this dictum: "Don't believe anything you hear, and only half of what you see." Of course, that is an extreme interpretation, and therefore it is not spelled out but implied.

I have heard some discussions (arguments) which were not accurately reported also. Even some preachers, God's messengers of truth, have been known to change their "facts" in later accounts of their experiences. Because of a minister's training and avowed devotion to the truth, he carries the responsibility not only for what he says but for what the public thinks he says.

C. B. H.

May your life be like snowflake,
Leaving a mark but not a stain.

—Unknown

MEMO TO MISSOURI MEMBERS

(from a letter written by Dale Swall, Director of the Colegio Bolivar, Cali, Colombia)
... and if anyone gets Zion built on that end, be sure to let us know, otherwise we'll try our best here.

FAITH AND WORKS

That there need be no quarrel between the fields of religion and medicine is best illustrated by an incident which was related by one of our ministers. Called to the home of a church member to administer to a man suffering from a severe attack of bronchial asthma, he found a doctor already in attendance. When the man's wife attempted to introduce the two men, the doctor said with a smile, "Oh, I already know him. We work together. I work, and he prays."

Leona Hands

START WITH YOURSELF—Good government starts with you. It will be just as good as you—and others like you—make it. You are important. What you do, or fail to do, will strengthen or weaken government just that much.

Remember that God has entrusted you, personally and individually, with a particular mission to perform in applying divine principles to human affairs. You can help to fulfill

Christ's prayer: "Thy will be done on earth as it is in heaven."

Be positive and constructive. Recognize dangers, yes, but don't waste precious time complaining or criticizing. No matter how little you do to bring back the values you think are missing, remember that it will be a step in the right direction. "Better to light one candle than to curse the darkness" is the Christopher motto.

"The Christophers," October, 1958

RAIN PEOPLE

I don't know whether you like the rain, but I do! To me there's something friendly in its pat against the pane. To me the drops seem little people that speak in liquid voices, and with the softly falling rain, my heart rejoices!

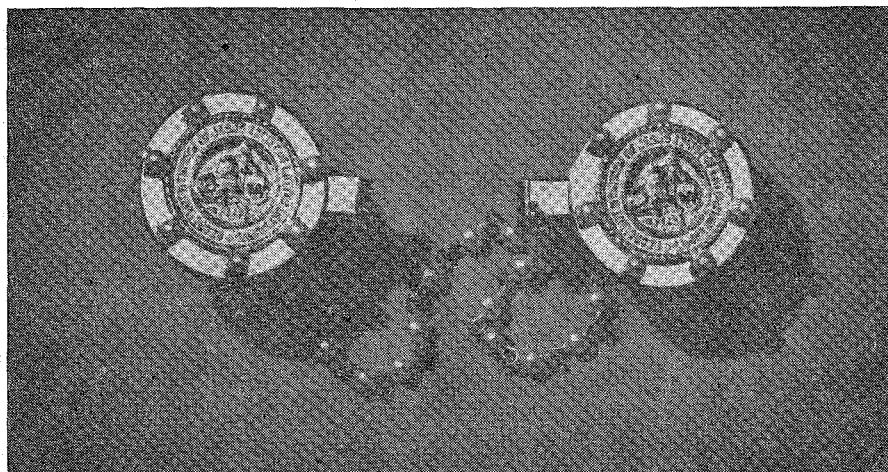
Marianna Cooper

J C STUART
344 MADILLAND ST
LONDON ONT CAN

APP
M

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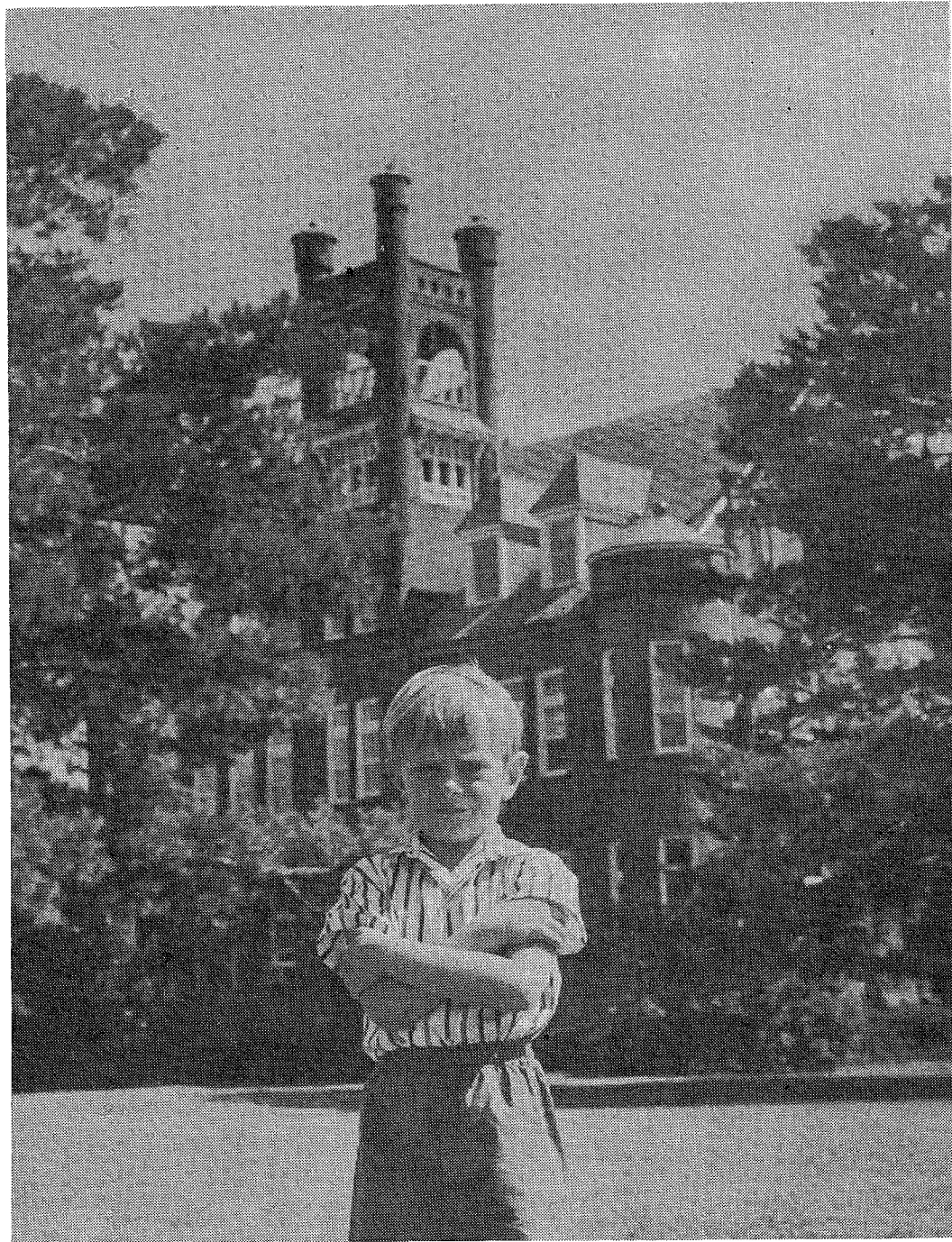
SAINTS' HERALD

Volume 105 / November 10, 1958 / Number 45

When he's ready
for Graceland

Will Graceland be ready
for him?

Photo by Sara Minor





We'd Like You to Know . . .

Rosalie C. Oliver

A BOOK STEWARD in Oregon wants more church seal jewelry by Monday. Australia needs some books for a reunion. An appointee in Texas is calling about new hymnals. A salesman from Harper's is waiting.

That's usually the tempo in Rosalie Oliver's office at Herald House. Her job is purchasing, promoting, and selling church literature and supplies.

Rosalie came to work at Herald House in 1952. She was not yet a member of the church, although she had taught a primary church school class in Detroit for four years. Later in 1952 she was baptized in the Stone Church by Elder Rigby Leighton who had been her pastor in Detroit.

Her business training included several years of civil service employment in Mo-

bile, Alabama (her original home), and secretarial training at Huffstetler Business College in Mobile.

Since coming to Independence, she has continued her education at the School of the Restoration where she has studied the Book of Mormon, psychology, and Spanish.

She is active in the East Alton congregation where she is secretary for a church school class and a member of the Daughters of Zion.

In 1942 she was married to John J. Oliver, a former professional ice hockey player who is now an engineer for Southwestern Bell Telephone Company in Kansas City.

The Olivers have two children, Judy, thirteen, and Michael, twelve.

Rosalie says she finds her work at Herald House the most satisfying she has ever done. One reason: she has gained a thorough knowledge of the church's great stock of printed literature—plus a working knowledge of all the religious literature printed by other publishers and sold through Herald House.

Film Will Be Available Soon to Stakes and Districts

Conference Movie in Production

A MOTION PICTURE of the 1958 General Conference is now in the process of production and should be ready for distribution by December 1, the First Presidency has announced.

The Audio-Visual Department is working hard to have the new film ready by that date. About fifty copies of the picture will be made so it can be shown in every stake, district, and branch, within six months after it is released.

Most of the film for the movie was shot with a new Arriflex 16mm. motion picture camera recently purchased for the department. The camera has a three-lens turret with wide-angle, normal, and telephoto lenses and shoots sound synchronized film. Additional movie film was taken with smaller, more mobile cameras.

In all, approximately 20,000 feet of film was used. This is now being proc-

essed and edited. The film will be used to make up a 30-40 minute movie of the General Conference.

The black and white motion picture with synchronized sound will be the first such record of a General Conference.

Four purposes of the film have been set out in a prospectus:

1. To give an audio and visual report of the 1958 World Conference that will share as widely as possible the spirit and experience of the Conference.
2. To show the finished portions of the Auditorium in contrast with the unfinished portions.
3. To instruct and inspire the church membership.
4. To challenge the membership by showing the interests and actions of the Conference.

The film will show all phases of the Conference—business, worship, classes, and mixers. It will also include a per-

sonal statement by the president of the church at the close of the film.

Kenneth Raveill, the photographer who took most of the motion picture, reports that the first part of the film is already processed and has turned out very well.

Further notice will appear as soon as the film is ready for distribution.

R. Y.

Authors in This Issue

F. Henry Edwards (page 5), member of the First Presidency

Richard B. Lancaster (page 9), Director of Youth Division

Deane Edwards (page 12), Monett, Missouri

Leona Hands (page 13), Port Huron, Michigan

Naomi Russell (page 14), assistant editor

Re: the General Conference

We Were Impressed

THIS WAS the General Conference: thousands of visitors from near and far; hundreds of cars in the parking lots and moving along the streets; the big General Conference Chamber in the Auditorium filled with people up to the last row of the balcony day after day; lines of people moving slowly in the queues at the Laurel Club cafeteria; people clustering about the service, information, and educational booths; people browsing in the bookstore; people around the refreshment stands; people talking and listening, greeting friends, asking questions and giving answers.

It was this, and much more than this: a mood, a spirit, a feeling of comradeship and fraternity, a sense of belonging, an identification with something bigger and more enduring than themselves.

And among all the questions, one recurred again and again: "What do you think of the Conference?" And just about as often the answer was, with various reasons appended, "I think it's wonderful!"

It *was* wonderful. Especially to those of us who live here and work here all the time, and who have always the feeling that we are working for you, the people of the church, many of whom can visit here only when there is a General Conference, if at all.

Let's put it this way: We were impressed. We were impressed with a number of things. This is how it seemed to us.

We were impressed with the mood and the spirit of the people—their confidence, their hopeful and cheerful expectancy of the best, and of good things for the future. They had a wholesome, sincere, and practical faith. If there were exceptions, they were decidedly in the minority, and they created no trouble or concern.

In the business sessions we were impressed with the seriousness and manifest good intelligence and common sense of the delegates as well as the speakers. They discussed things freely but not at too great length. When the time came for it, they made ready and wise use of the previous question, though only when it became necessary. In the voting, it was apparent that the delegates understood what they were doing and made wise decisions.

We were impressed with the fact that almost without exception the church people appreciated the beauty and practical comfort and convenience of the new facilities provided by recent construction: the General Conference Chamber, the east and west porticoes, and other features of the building provided by the gifts of church members. They recognized that while the cost was high, the results are worth the price and are just what are needed.

We were impressed with the general welfare apparent among the church people visiting the Conference. It was quite evident that they have benefited by the good economic conditions prevailing in this country and abroad during the past few years, and that they have used their resources to advance themselves in spiritual, educational, and cultural background.

One further thing should be made clear. While the people were appreciative of all the benefits and blessings of material progress, they were primarily concerned about spiritual conditions in the church and among themselves. This concern was reflected in many ways.

We were impressed with the growth of the Conference in size, in numbers of persons interested and attending and participating in the serious aspects of church work. These people did not come just for a good time, to see friends, or to have a vacation; they came for a real purpose, with the work of the church in mind.

All these trends and tendencies, taken together, are indeed impressive. They inform us of the serious and purposeful interest of the membership in the work of the church. They warn us that General Conference attendance is approaching the maximum that can be accommodated in the present conditions and with the present facilities.

Meanwhile, we rejoice under the blessings of God, for the unity and good spirit of the people of the church. We feel assured that the General Conference has pointed the way forward, and that, under the new leadership of the church, the people will follow. Surely good things await us as a people.

L. J. L.

Official

Tithing Statement Filer Count

The tithing statement filer count as of September 30, 1958, shows a gain of 2,015 filers over the corresponding period of last year. The total for the first nine months of 1958 is 23,375.

Of ninety stakes and districts for which we have comparable figures last year, sixty-three have equaled or exceeded the September 30, 1957, count. Of the districts which are lagging, only a few show any substantial decline in number and percentage filing tithing statements.

In the closing months of the year, bishops and bishop's agents will be encouraging those who have not filed for 1957 to do so before this year closes. We shall again follow the policy of sending a "reminder" letter to members enrolled in districts whose statements were received during 1957 but have not yet been received this year.

THE PRESIDING BISHOPRIC
W. N. Johnson

New Trustees to Hospital Board

At the October meeting of the Independence Sanitarium and Hospital Board of Trustees, President W. Wallace Smith succeeded his brother, Israel A. Smith, as chairman of the board. President Maurice L. Draper was installed to complete the group of nine members.

During the Conference a new General Church Medical Council was formed with Dr. Vance E. Link as its chairman.

These changes in the trustee members now complete its membership

with the total of nine as follows: W. Wallace Smith, chairman; F. Henry Edwards, vice-chairman; G. Leslie DeLapp, secretary; Henry L. Livingston, treasurer; and Maurice L. Draper, Walter N. Johnson, Mayor William Sermon, Judge William J. Randall, and Vance E. Link, M.D.

Reorganization of School of Restoration Board of Trustees

Several changes in the official personnel of the School of the Restoration were made at a meeting of the board of trustees at 10 a.m., Friday, October 31, according to an announcement by President W. Wallace Smith, who was named president of the board. The following were added to the membership of the board: M. L. Draper of the First Presidency; G. E. Tickemyer, president of the High Priests' Quorum; and C. R. Hield, president of the Council of Twelve.

Clifford Cole, who became a member of the Council of Twelve at the recent General Conference, resigned as associate director and dean of the school, and as secretary of the board.

Clifford Buck, the newly appointed director of the Department of Religious Education, was selected as the new secretary of the board.

Members of the board of directors continued in office were F. Henry Edwards of the First Presidency; the three members of the Presiding Bishopric—G. L. DeLapp, H. L. Livingston, and W. N. Johnson; and Z. Z. Renfroe, president of Seventy.

Free Publicity Helps Available

Herald House will send a free copy of "Meet the Editor" to anyone requesting it. The sheet tells

how to publicize church meetings in the local newspaper.

Missionaries interested in using newspaper advertising and news stories to inform the public of missionary meetings will find the sheet of helps especially useful. It contains a list of suggestions for submitting news and advertising to the editor and a sample news story.

Requests for free copies of "Meet the Editor" should be addressed to Chris B. Hartshorn, managing editor, Herald House, P.O. Box 477, Independence, Missouri.

What's Coming for "Herald" Readers

The editors have by no means exhausted the Conference story, and plan to present brief articles with pictures on page two which will acquaint the church with the personnel changes in the quorums and departments. Also President W. Wallace Smith's closing day sermon and the ordination prayer by Brother Paul M. Hanson will be presented.

In the next issue will be found an editorial by the Presidency discussing further work on the Auditorium as approved by the last General Conference. An editorial of greetings by the First Presidency will appear in the issue of November 24.

A special issue of the *Herald* in January will be devoted to the First Presidency, discussing the duties and responsibilities and the law upon which they are based.

A series of articles on "Early Independence in Retrospect" by Pearl Wilcox will start soon. This will be illustrated with many photographs.

Following this we hope to present the autobiography of Elder Myron McConley.

C. B. H.

The Saints' Herald

Vol. 105 November 10, 1958 No. 45

Editors: *The First Presidency*: W. Wallace Smith, F. Henry Edwards, Maurice L. Draper; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Edi-

tor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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New Men in Christ

By F. Henry Edwards

IT IS CUSTOMARY for the President of the church to preach the opening sermon of the Conference, at which time he has generally looked backward in order to look forward and chart the program of the church. This year, however, because of the special circumstances in which we meet, it would be manifestly improper for anyone occupying the pulpit at this time to intrude on this function.

It remains for me to attempt to sound some clear and fundamental note appropriate to our present situation and basic to such ends as we shall seek during the Conference. This I hope to do, and to this end I sincerely ask a place in your prayers.

Our Essential Concern

In 1858 the General Conference met in a small and unlovely building in Zarahemla, Wisconsin. Now, one hundred years later, we meet in this beautiful building at the Center Place. Then, those participating came from a few struggling branches in Wisconsin, Illinois, and Iowa. Today we have come together from all over the world. In more than one respect, those were the horse and buggy days. This is the space age.

Yet our basic problem is the same. We are still concerned with salvation, for today, as always, man without God is lost. Our problem is not the multiplication of our possessions, nor the race for development of scientific and industrial might, nor the refinement of our means of communication. These have an important bearing on the problem, but our basic responsibility does not lie here. Our major concern is in the realm of the Spirit. Our significant contribution to the development of universal fellowship is in this realm. We seek new men in Christ. The building of such men is the sole justification of the church and of all of her doctrines, resources, sacrifices, and hopes. It was never more clear than now, in the day of man's greatest achievements, that the age awaits the manifestation of the sons of God.

The vast and majestic realms of outer space set fire to the imagination, call anew on the spirit of the pioneers, and bid us conceive our earthly destiny in a framework larger than we ever before dreamed. But those whose knowledge has matured into wisdom are sure that our eternal destinies are not determined here but in our perception of life's true and enduring values, in the faith and hope and courage with which we pursue these values, and in the brotherhood and mutual consideration and capacity for sacrifice which becomes part of us as we labor together under God.

Salvation for moderns is not to be won in the realm of outer space but in the realm of the inner spirit.

Loyalty to Christ Is Central

It is our experience and testimony that men never win this inner victory by themselves. This victory is won and can be won only by new men in Christ, and the most significant thing about such new men is their new allegiance. They have been won by the love of God in Christ. They have received the testimony of the Spirit which Paul says bears witness with our Spirit that we are the children of God.¹ They have sworn their allegiance. They are God's men. Love is the law of their lives. Duty is far surpassed by devotion. The new man sings from his heart:

*Love so amazing, so divine,
Demands my life, my best, my all.*

As a people we have looked for example to the Christians of the first generation. These early Saints knew the joy and the costs of such allegiance. It was their testimony that they felt themselves in the grip of a world which was not their own. The Lord Jesus had laid his hand heavily upon them. Paul called himself the bondslave of Christ, saying, "I bear in my body the mark of his branding iron." Peter, reprimanded for preaching the gospel, declared, "We cannot but speak." He knew that there was nothing else for him to do.

For us, redemption means first of all that our minds shall be cast in this mold, that we shall achieve the abandon of a great faith that will lift us out of ourselves and put our power into the control of a Power not our own, the Power that brought Young Joseph to Amboy. It will mean that we do not choose, so much as we are chosen. We who talk so much about restoring primitive Christianity will then go beyond the restoration of some particular doctrine or detail of church organization to the point where we make our new allegiance known in such a manner that men do not merely recognize it but are captured by it and swear a new allegiance for themselves.

Early Saints

I do not want to depict the early Saints unrealistically. They were tempted as are we and had their own shortcomings. But as we compare ourselves with the best of those of whom we have record, we can readily see that our major difficulty as persons lies in the fact that our new man is housed in the same body as the old man who wants to serve himself and not God, or—more accurately—who wants to carry water on both shoulders. We talk of the kingdom, but we tend to envision

it in terms of security and peace and well-being. We think of its joys but take out of it all the blood and sweat and tears that belong of right to our finest hour. The old self feels that he must have his own way, his own possessions, his own satisfactions. It was because he faced similar temptations that the Apostle Paul said, "When I would do good, evil is present with me."² Reflecting the reality and sternness of the struggle, he says again, "I die daily."³ It is for this reason that prayer and Scripture reading and worship are vital, that we might be "renewed day by day."⁴

First Things

In parallel manner our deeper problems and failures as a church arise from the fact that while the Spirit of the living God seeks expression in our joint life, so that the church becomes in fact the Church of Jesus Christ, we still put first so many things in which we take delight but in which God has no primary concern. Programs and procedures and prerogatives are important, but they are not primary. They can easily minister to our pride rather than to the cause of the kingdom. Financial and doctrinal stability and security are similarly important. But they are not justifiable ends in themselves. They are the home base for adventure. We must not build our assets in order that we might conserve them, but only that we might invest them in men and in a cause.

Again, study and the development of our theology are important, but we must not refine our understanding of the truth so that we can take glory in a sense of special privilege. We must come to know the truth that we might better proclaim it in the market place, risking the attacks of all comers, confident that the truth will provide its own vindication and that our own agonies of understanding will in time be the ministers of our glory. These are the most vulnerable and at the same time the most rewarding investments possible. We will make them gladly when we are captured by the steady excitement and the abiding glory of full dedication to the building of the kingdom of God under God's own Son.

Jesus Measures the World

Dr. Halford E. Luccock has reminded us that there were two occasions on which the Lord Jesus looked on the world and measured it. The first occasion was when the devil took Jesus to a very high mountain and showed him all the kingdoms of the world and the glory of them, and said, "All these will I give you, if you will fall down and worship me." And Jesus looked at that world and measured it, with all its thrones and shining palaces. To his mind it was worth nothing—nothing at all—compared with doing the will of God.

Dr. Luccock goes on to say that on the other occasion when Jesus measured the world it was again from a hilltop. This time from the crest of Calvary. From Calvary Jesus looked out on a world of sin and need. He measured it in terms of this need and found that to serve and to save the world was worth everything. So he gave his life a ransom for many. It may be that we shall never have the kingdoms of this world offered to us, but we do have the lure of planning life entirely in terms of personal gain.

If we are to follow the pattern of Jesus, we shall measure such possibilities as worth nothing in comparison with the high glory of doing God's will. As Paul put the alternatives: "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." New men in Christ know that the world which needs us so much is entirely worth serving and saving.

Misuse of Religion

In the light of these measurements, consider the subtle and persistent temptation, which we meet on every side, to make religion serve us when we should serve it. For example, there is the currently popular teaching which lays constant and seemingly exclusive emphasis on the physical and mental benefits to be derived from the religious life: peace of mind, the ability to make a success of life and to find in life the maximum happiness. But to practice the religious life only because of its present satisfactions is to exploit it, and at the same time to miss its greater values.

The religious life can do great things for us, but the religious life also demands great things from us. And this is its glory, not its weakness. It is true that our Lord constantly offered men inner peace. But he never stopped there. As a matter of fact, he rarely began there. Even more constantly he emphasized and re-emphasized the cost of discipleship. "Straight is the gate, and narrow is the way." ". . . if any man will come after me, let him deny himself" was what he taught.

Stewardship

The essence of apostasy is that a man should put himself and his own interests first, forgetting God and his brother; that he should refuse to seek the Lord and establish his righteousness, but instead should walk in his own way and after the image of his own god.⁵ To overcome this is a truly miraculous achievement. It is repentance on the grand scale envisioned by the Lord Jesus. It does not involve mere change of mind but the re-direction of the entire personality because of a heartfelt change of loyalty.

This is what stewardship envisions. He who has hitherto worked for himself now works for God. The true steward's attention is centered not on what he makes by being a steward nor on "keeping the law" (which is a Mosaic concept) but on the joy of service for love's sake.

Stewards are new men in Christ. We do ourselves and the kingdom the worst kind of disservice when we equate the term "steward" with anything less than this. Stewardship has a great deal to do with how we manage our possessions; but this is not its basic character. We have the highest kind of authority for saying, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [the pure love of God] it profiteth me nothing."⁶

It is to this level of love that we are called—the love of God which governs every relationship of life. And, in their hearts, even worldly men know this. There was a time when it seemed that the church might justify herself by the facility with which members and ministers handled the word of God. But the climate of expectation has changed. The level on which the kingdom must be defended today is a different level than that of a hundred years ago. The demonstration of stewardship was important then; it is vital now.

Gift of a King

In the Scripture lesson we read the will of King David. Lawyers have said that it would stand probate in any court. Here the aged king tells of his great love for the house of God and his enormous preparation in gathering the materials with which to build this house. He then records his personal possessions which are now set aside for this work "a treasure of mine own of gold and silver"—estimated by some as the equivalent of twenty billion dollars today—and says, "I give it unto the house of my God." To this staggering gift is added a challenge to the royal court, as the will would be read: "Who then of you offereth willingly to fill his hand this day unto God?" That is a question for all of us. Do



**President
F. Henry
Edwards**

we give according to the hand and the heart of a king? Do we give as to the King of kings? When we face this question, enlightened by the Spirit, as new men in Christ, we know that no offering is adequate unless it is part of the presentation of "our bodies, a living sacrifice, holy, acceptable unto God, which is our reasonable service."

Revival

It is imperative for the effective achievement of our purposes under God that there shall be constantly maintained among us a spirit of revival. Individually and collectively we need to be sharply awakened by fresh reminders of the love of God, inspiring us—of its own quality—to a similar love for our fellows. Individually and collectively we need to be called anew to face the realities of both time and eternity, that we shall make our investments in values which endure. Individually and collectively we need to be challenged again to undergird our finest dreams with solid accomplishment in the realm of the kingdom.

The Lord has made marvelous provision for this ministry of revival and of power by giving us the services of the Order of Evangelists. It has been heartening to see the number of evangelists increasing from year to year. Those to be ordained at this Conference will bring the membership of the order to more than one hundred. But the primary blessings available from the order functioning at its best are not solitary and never-to-be-repeated pronouncements to individuals, important though these pronouncements may be. We look to the fathers of the church to bless us again and again with their living testimonies to the love of God in Christ, with sound and clear prophecies of the kingdom which is guaranteed by that love, and with counsel which shall augment our own discernment and so enable us to walk more surely in the Way of Truth.

Tangible Gains

Of parallel importance with this ministry of spiritual guidance is the ministry of specific and tangible performance. Idealism can degenerate so readily and so quickly into mere dreaming, and spirituality can so easily be conceived in terms of emotion and nothing more. It is fully possible for men of good intention and congregations of faithful churchgoers to imagine themselves the people of God when no visible evidence of their devotion is ever forthcoming: the poor go unfed; churches go unhoused; and missions go unmanned.

The Lord has therefore made marvelous provision for the ministry of practical wisdom which is rooted in high priestly concern for the souls of men, by giving us the services of the

Order of Bishops. Membership in the Order of Bishops is increasing more slowly than in the Order of Evangelists, but ordinations contemplated at this Conference will bring the total number of bishops to forty. Of necessity the bishops place great stress on compliance with the law of tithing. This we should do, without neglecting the weightier matters of the law, but we should take special care lest our compliance, inadequate though this is in some areas, should lull us into a satisfied conviction that we have thereby fulfilled the whole purpose of God.

The law of tithing is a heaven-sent guide to indicate that portion of their increase which those who love God should give him of their glad free will for the prosecution of missionary work and a few related purposes. But the church is called to do far more than this, and our awareness of obligation has broadened and deepened to the point where we feel called to do more than can ever be accomplished with the means provided by tithing alone. We must give to the Lord "good measure, pressed down, and shaken together." And this will not come from stressing our sense of duty and of obligation, but rather from renewed awareness of what God has done for us. The Apostle Paul had this in mind when he wrote to the Roman Saints: "I beseech you, therefore, brethren, by the mercies of God [that is, in light of all the good gifts of God to us], that ye present your bodies a living sacrifice, acceptable unto God, which is your reasonable service." If we do this we shall be not conformed to this world: but we shall be so transformed by the renewing of our minds that we shall prove what is that good, and acceptable and perfect will of God.⁷

Evangelism

Added to these imperatives is a third which is of equal importance. It is in the nature of the Christian enterprise that those who have been won shall in turn win others. There is a sense in which this high privilege is shared by all. The love of God calls for the love of man, and this love reaches out to other men. This shared experience of the church as a body is in the background of everything else that may be done by individuals and by quorums and is a significant factor in determining the strength and the direction of our total missionary endeavor.

Out of this background, in these days when so many of our number are traveling in far places, many who are quite young and who may also be inexperienced nevertheless manage to carry an effective testimony to lands where no prior evangelism has been attempted. This is in the pattern set through the ages by new men in Christ. Everything possible should be done to maintain and strengthen the missionary passion in the church at home, out of which this distant testimony comes. And we should continue to support those who are carrying the light into dark places, as has been done through such agencies as our committee on ministry to armed forces and other ministries of the church.

Sometimes the strengthening of the work in distant places is done so quietly, so humbly, and so unobtrusively that it passes almost unnoticed. Of this sort is the work of such people as Marilyn Sorden, who found employment in Germany and is now living there, simply in order that she may serve as a church member and fit in as may be needed with the other Saints of the mission. Such people are not well known, and there are similar cases even less widely known. But surely such advance guards of the kingdom are known to God.

Organized Advance

These personal ministries extend the church without demanding heavy investments by the church. They are part of our rightful endeavor and should be supported, as fully as they may be, as part of our saintly life. But the planning and execution of the more orderly advance of the church has been divinely committed to the Apostles and their associates of the Seventy. These carry the burden of our missions abroad. They may well build on such initial enterprises as I have just mentioned; but they cannot be required to do so, or our attempted advance will become so widely diffused as to be ineffective. Now this organized advance, while truly glorious, demands careful and long-time planning and heavy financial investment. The Twelve and Seventy need to feel the support and the sympathetic understanding of the church in this work, and should not be distracted from the laying of sound foundations by irresponsible demands that the work should be opened up, officially, in new areas for which adequate preparation has not been made.

In contrast with such unprepared penetration of new fields is our work in the Spanish-speaking countries. Apostle Charles R. Hield and those directly associated with him have worked wisely and faithfully and with considerable skill in providing Spanish literature, in seeking Spanish-speaking leaders, and in assessing the areas of greatest promise for our future advance. Other General Church officers concerned have been understanding and co-operative. Funds have been invested. A good work has been begun. Let us continue this good work as new men in Christ who are impelled by love, who work in fraternal concern for each other, and whose passion for souls is paralleled by willing obedience to the disciplines which effective ministry requires.

Ministry at Home

The work in these far places has a glamour of its own. Actually, on the spot, it is frequently laborious and discouraging. The work nearer at hand, the only field that is available to the vast majority of us, must also be pushed by new men in Christ as part of the total endeavor carried forward in his name.

The late President Israel A. Smith was a man of quiet wisdom. In one of our conversations in the Presidency a few years ago we were discussing the missionary resources of the church. Without any seeming awareness that he was saying simply and effectively something which is of absolutely vital importance to the rate of our advance, President Smith commented, in essence: "Thank God that we have the Twelve and the Seventies who can devote themselves to the work of their calling as the chief missionaries of the church. We ought to support them in every way. But we must remember that they are not the only missionaries of the church. If the teachers and the deacons are to 'invite all to come to Christ,'⁸ then it is obvious that evangelism is one of the built-in functions of the entire priesthood. Every stake and district and branch should do its part in winning men for Christ and should do so, as we have been commanded, in order that the Twelve and the Seventy shall be freed to push the work into the new fields opening up before us."

Education

There is one further imperative to which I call your attention. This, too, is in the nature of the Christian enterprise; it is that those won to Christ feel obligation to develop their God-given talents as a means of service. They do this in order that their insights shall be broadened and deepened and clarified by the distillation of the experience of the race, so that the offering which they bring shall be sound and wise and effective.

For most of us, the day is past when we look askance at education, regarding it as the enemy of humble and heartfelt devotion. Indeed, there are areas in which the pendulum seems to have swung in the other direction, and education is regarded as an end in itself rather than as a means to the refinement and quickening of personality. What we now need, as always, is to learn of the Spirit how the knowledge which so frequently ministers to pride can become the handmaid of loyal service. Here, as always, the Lord Jesus is our example and guide. It was not the sheer fact of his self-sacrifice that made him the world's Redeemer. It was the kind of Self that he sacrificed. He gave himself out of love, but this love was informed by an infinitely wise understanding of our deepest needs.

Aids to Learning

The Conference will consider many matters having direct or secondary relation to our responsibilities in the field of education. As the necessary personnel and finances become available, our educational institutions must be strengthened and enlarged. We shall never be able to keep up with the demands. It is not even desirable that we should attempt to do so. Throughout the church there are and will be many who cannot attend Graceland or train at the Sanitarium. Some of these can be helped through the School of the Restoration. But there remain many children and young people in whom the foundations of knowledge must be well and truly laid. The obligations here are on the parents of the church, and on the teachers in our schools. But many of these parents will find that the best that they can do for their children is to set examples of concern about education which will be observed and acted on by the coming generation.

In the everyday walk of life, the finest thing that we can give to others who journey by our side is the aspiration and balance and faith which we ourselves display. The cause of the kingdom will be steadily advanced as the climate of our church and home life is characterized more and more fully by concern for the larger life to which education opens so many doors.

New Men in Christ

In this Conference we shall seek to achieve common consent on the highest possible level, which means that we shall seek it according to the covenants and commandments as these are understood by men of faith who are enlightened by the Spirit.

Throughout the Conference, and after the Conference is over and we return to our homes, we shall need to beware of the distractions which can divert our endeavors into secondary channels and leave undeveloped the primary ministries which are our special concern under God. Let us learn of him what is primary. Let us think and teach and pray and legislate in light of this revelation of his will. Let us commit ourselves to tasks which are impossible except for new men in Christ. Let us approach every such task in the spirit of worship and the occasions of worship and yet with deep awareness of the practical demands of our great task. Let us give rightful support to those who shall be called to positions of leadership in all the areas of our church endeavor. And let us make this support effective by accepting the responsibilities of our personal and group stewardship, as those who live daily by virtue of the gracious providences of our heavenly Father.

1. Romans 8: 16
2. Romans 7: 21
3. I Corinthians 15: 31
4. II Corinthians 4: 16
5. Doctrine and Covenants 1: 3 e
6. I Corinthians 13: 3
7. Romans 12: 1, 2
8. Doctrine and Covenants 17: 11 f

New Explorer Program

THIS MONTH a new Boy Scout Explorer program is being made available for our church. It was formulated after extensive research and wide consultation with religious leaders, educators, and youth leaders. The new program will appeal to youth and to youth leaders because of its flexibility in method of operation, larger role of boys in leadership, emphasis on special interest groups, more coed social activities, new optional uniforms, and less emphasis on badges and awards. All in all, it will be a closer cousin to the Zion's League.

When directors of the Boy Scouts of America were looking for a name that would typify their new program for high school age boys, they found that nothing could describe it better than "Exploring," which means "to reach for or after something." The primary purpose of the program is to help the youth look into the future and prepare himself for it.

Teen-age Concerns

Taking their problems to the Survey Research Center at the University of Michigan, the Scouters asked, "What do teenagers really worry about? What is it they want to do with their leisure? How do they react to parents' and peer pressure? Are they concerned about the future?"

Question after question was aimed at the representative group of the two-and-a-half million boys who were fourteen through sixteen years old. The results and their analysis were the "tools" used to lay the foundation of the new program. It would be difficult to give an accurate rundown of the entire program, but in general here is what the group was concerned about and the answers provided through Exploring.

1. What will the boy do once he graduates? A surprising number were very concerned about their future vocations, while very few had definite ideas of what their lifelong jobs would be.

Exploring offers as part of a six-point program a variety of experiences that allow a young man to investigate various businesses, trades, and professions.

2. What about the fair sex? Many boys had never had proper coaching on the common social graces connected with dating. Not knowing what to do, they adopted a boorish or rough-hewn attitude and soon found themselves without dates.

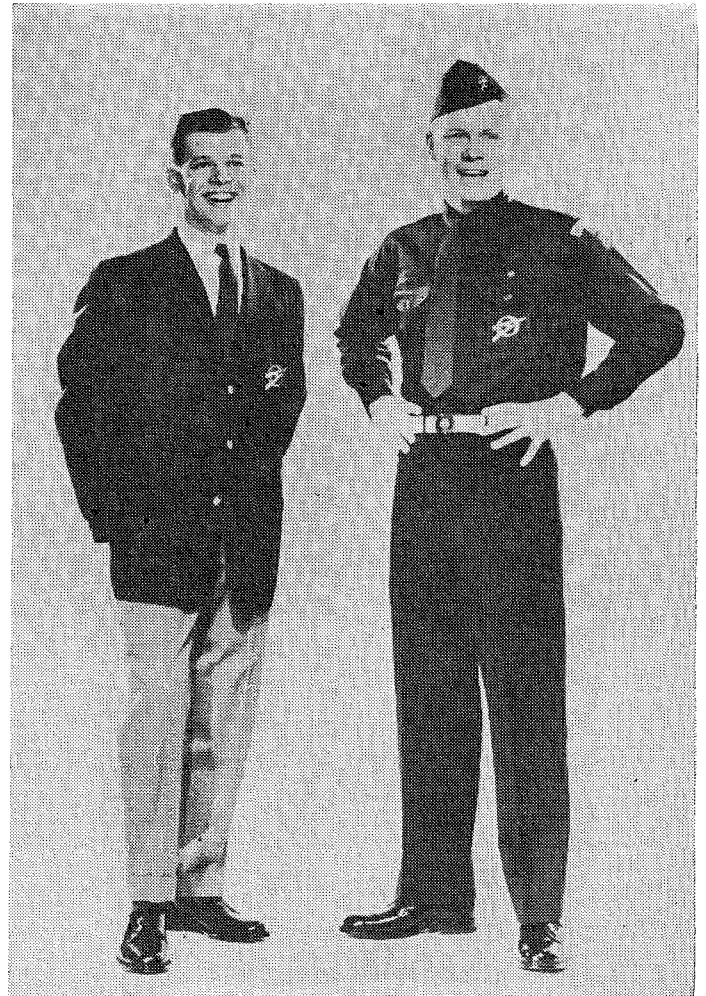
The new Explorer program for high school age young men offers two options of dress as modeled by the two young men in the photograph. The man on the left wears the new dark-blue blazer, gray slacks, maroon tie, and black shoes, while the young man on the right is dressed in the traditional dark-green Explorer uniform.

Exploring encourages several different types of events and social affairs that require common knowledge of proper manner. Social events with cold participation, dad-and-son parties, parents' night, and other activities give ample opportunity for help on social graces.

3. Personal fitness concerned the boys, though many thought it was not a grave situation.

Exploring is putting strong emphasis on group and individual sports that normally are ignored until later in life. Games such as golf, handball, archery, and others that can be carried into adult life will be stressed. The outdoor adventure factor will also prove of help in strengthening muscles and straightening backs.

(Continued on page 15)



Report of the Committee on Ministry to College People

(EDITOR'S NOTE: This report was received too late for use in the *General Conference Bulletin*.)

To the First Presidency

Two thirds of our church young people enrolled in colleges during the past school year were in attendance at institutions other than Graceland College and the School of Nursing. These two institutions of the church do presently provide educational opportunities flavored with an uplifting awareness of divinity for two thirds of our new students starting each fall. The trends of college enrollments and the uncertain prospect of immediate large scale expansion of the church's educational institutions indicate that the proportion of church people enrolled in other colleges and universities will increase. In June, 1958, the Committee had names and addresses of 1,288 students in 224 different colleges and universities in ten different nations. One of the major concerns of the Committee on Ministry to College People is to serve these people with as much as possible of the same fine ministry offered students enrolled in our church educational institutions.

The other major concern of the committee during the past eleven years is with members who have entered professional fields after acquiring specialized training and who so often have let the pressures of work and of social situations take a toll of their appreciation and support of religion.

Ministry to Students

The specific objectives in ministry to students have evolved since the initial appointment of the Committee in 1947. The following points are a summary of our present objectives:

1. To encourage and strengthen the total movement toward increased study and advanced education.
2. To assure a commensurate growth in religious understanding and spiritual maturity.
3. To motivate our college people to utilize their special training in service to Christ and his church.
4. To increase the opportunities for fellowship and intermarriage among our college youth.
5. To utilize the public relations and missionary opportunities occasioned by the organization and official college recognition of our college student groups.
6. To contribute to the historical movement of the Restoration in its dual emphasis on study and faith, spirit and intellect, heart and mind, worship and knowledge.

Procedures

The procedures of the committee are illustrated by a description of the activities directed toward students during the preceding two-year period by the subcommittee under the chairmanship of Dr. James VanBiber.

1. Since June, 1956, the number of our members known to be enrolled in colleges and universities other than Graceland and the School of Nursing has increased from 785 on 120 campuses to 1,288 on 224 campuses. A summary of this information is attached at the end of this report.
2. The distinct and universal name of *Liabona Fellowship* has been granted to our organized campus groups which have increased from nine to twenty.
3. The number of *Regional College Student Conferences* organized and conducted with the aid of committee members has increased from four in 1957 to eight in 1958. Regional Student Conferences were held this year in Toronto, Ontario; Auburn, Alabama; Iowa City, Iowa; Columbia, Missouri; Stillwater, Oklahoma; Lawrence, Kansas; San Jose California; and East Lansing, Michigan.
4. During 1957-58 some fifty college and university campuses received personal visits from Committee members.
5. During the past two years qualified members have represented the church in the *Religious Emphasis Week* activities of some eight different colleges and universities.

6. Under the editorship of Mr. Harley Morris, now of Independence, Missouri, some two thousand copies of the *University Bulletin* have been sent out quarterly to students, faculty members, appointees, members of the Professional Teachers Association, and interested subscribers.
7. The *Campus Directory* giving information on colleges in church towns in the U.S.A. and Canada was revised and distributed as an aid in directing new and transferring students to schools affording church privileges.
8. An experimental *Campus Leader's Handbook* has been prepared and distributed for the assistance of the organized student groups on twenty campuses. Most of this work was done as a project of the group at the University of Kansas.
9. The Student Committee has co-operated with Central Missouri state and the Liabona Fellowship at Central Missouri State College in raising funds to purchase a *Student Center* for our 120 students at Warrensburg with a supporting dormitory.
10. A *University Scholarship Loan Fund* has been started with contributions from the students at four regional conferences.
11. A subcommittee on *scholarship information* has collected and distributed material on available scholarship aid.
12. The locating of faculty members of the church on campuses particularly in need of leadership and ministry to students has been more effectively encouraged.
13. A biennial *conference* of faculty sponsors and campus group officers was held in January, 1957, with an attendance of fifty.

The rich dividends attributed partly to the committee's work and partly to the growing interest and ability of the church at large to minister to college students are reflected in the mounting enthusiasm of our students toward personal righteousness and in their determination to qualify for a distinctive contribution to the mission of the church. Individual and group projects initiated by students have added to our missionary and public relations efforts on campus and have motivated students to move out under the power of their own initiative to serve both at home and abroad. More and more are focusing their eyes upon Zion and the kingdom as the central motive in their personal and professional expression.

With some exceptions the active cores of our university groups continue to be represented in the increasing number of students which Graceland and the San feed into our colleges and universities. While the committee continues to help bring the best possible ministry to our students throughout the world, it should be recognized that the initial experience at Graceland or our School of Nursing contributes immeasurably to the motivating force which prompts our students toward Christ-centered lives.

Ministry to Professional People

The second objective of the committee has been directed toward "professional" people of the church, those with specialized training or experience. The desire has been to challenge such people to a much fuller use of their professional skills in the direct service of the kingdom. We continue to believe that the professional's examination of himself and his field in the light of the divine call to every man to fulfill God's purposes in him will open up channels of service that enrich the man and that contribute indispensable factors in hastening the work of the kingdom. We believe also that the most effective challenge is one which stimulates the initiative of our members to the analysis of their own fields and to the thoughtful offering of themselves in the program of the church at local, district, and General Church levels.

The procedures for accomplishing this purpose are still the subject of study and trial. Two and three years ago a series of experimental clinics were held. A Regional Professional Council was formed. Proposals were lodged with many church members urging a voluntary calling together of persons in selected professional areas for a detailed analysis of their own field in relation to church mission and program. A census of church members in certain specialized vocations has been maintained and has turned up several hundred names. In addition many specific requests for participation by professional people in ministry to students have been met.

The achievements of the committee among professional people cannot be clearly defined. The committee's activities have contributed somewhat to the growing expression of desire among college graduates for a fuller integration of themselves into activities of significance to the church. Since playing a part three years ago in the origin of the R.L.D.S. Professional Teachers Association, the committee has watched with interest the growth of other professional associations.

The need has been felt for more complete information concerning the training and experience of church members. Accordingly the committee undertook last fall a pilot project on the systematic collection of vocational information on members in a limited number of categories. The half-time services of Miss Margaret Christensen of Berkeley, California, were obtained for a year. Following many consultations with church officers and with survey experts, Miss Christensen devised a vocational questionnaire coded for effective availability of information and sent out 1,743 copies to members in several professional categories and to all high priests. The 1,251 returns constitute a file which is of assistance to General Church officers and to the existing professional associations.

The Future

Our aims for the immediate future in ministry to students touch all of the items previously listed as objectives in view of the needs among the rapidly growing numbers of church member students outside of our own schools. We contemplate a larger corps of regional representatives for liaison with students, the organization and official university recognition of more Liahona Fellowship student groups, the recommendation of additional Student Centers with supporting dormitories, expansion of the program of Regional Student Conferences, and the building up of more adequate student loan funds. Most pressing is the need for the appointment of counselors with financial support for nearly full-time service on campuses having seventy-five or more student members.

The committee notes with pleasure the appointment of the new Committee on Higher Education and offers its co-operation in reaching a balanced program of higher education in relation to the church.

In ministry to professional people the new professional associations are already making a unique contribution. The committee is eager to co-operate in any helpful way but feels that its own functions in this area need to be redefined. The significance to the church of an alert and consecrated body of skilled specialists is so very great that every means of stimulating and using their services should be explored.

Personnel

The present membership of the committee includes Dr. Margaret Barker, Ed Ford, Dr. E. J. Gleazer, Jr., Carl Mesle, Harley Morris, Dr. Evan Shute, Dr. James VanBiber, and the chairman, Dr. L. O. Brockway.

Additions to the subcommittee on Ministry to Students include Dr. Harold Condit (representing Graceland College), Byron Constance, Bernard Galbraith, Miss Nelle Morgan, Reginald Smith, and Harold Summers. Bernard Galbraith is chairman of the campus visiting committee, and Dr. F. M. McDowell is chairman of the scholarship committee. Other student committee members are Howard Baltz, R. Edwin Browne, and Dr. Dwight Davis.

The volunteer efforts of the local "secretariate," of the Regional representatives, faculty advisers, local pastors, and many others whose hearts, minds, and time go out in service to students can be mentioned but not adequately recognized in a short report. A final word of appreciation is well deserved by two former office secretaries—Miss Lillian Wilkinson, now in Manchester, England, and Miss Jan Young, now back in college.

L. O. Brockway, Chairman

Summary of Student Information

<i>Number of Colleges and Universities with Church Students Enrolled</i>		
United States		198
Hawaii		1
Canada		12
Australia		6
Germany		1
Holland		2
England		1
Mexico		1
Korea		1
France		1
	Total —	244

Number of Colleges with Five or More Church Students—57

Number of Colleges with Organized Liahona Fellowship Groups—20

Students

Single Students	893	Freshmen	141	
Married Students	395	Sophomores	160	
		Juniors	285	
Male Students	909	Seniors	281	
Female Students	379	Graduates	170	
		Unidentified	251	Total — 1,288

Number of Priesthood Members

High Priests	3	
Seventy	1	
Elders	43	
Priests	115	
Teachers	26	
Deacons	71	Total — 259

Number of Faculty — 89

Number of Colleges and Universities Where Faculty Is Represented — 67

Candidates for Specialized Degrees

Doctoral Candidates	26	
Dentistry and Pre-Dentistry	17	
Law and Pre-Law	15	
Medicine and Pre-Medicine	38	
Pharmacology	8	
Veterinary Medicine	5	Total — 109

Enrollment in Vocational Fields

Agriculture	35	
Applied Arts	20	
Architecture	7	
Business and Economics	100	
Education	365	
Engineering	152	
Fine Arts	41	
Government	4	
Health and Medicine	108	
Home Economics	29	
Languages	7	
Law	19	
Liberal Arts and General College	19	
Physical Sciences	89	
Social Sciences	69	
Religion	2	
Unidentified	219	Total — 1,288

Doctoral Candidates

Agricultural Economics	2	
Archaeology	1	
Biology	1	
Business	1	
Chemistry	6	
Chemical Engineering	1	
Drama and Interpretation	1	
Education	3	
English	1	
Family Relationships	1	
History and Languages	1	
Physics	1	
Psychology	1	
Religious Education	1	
Rural Sociology	1	
Sociology	2	
Counseling	1	Total — 26

Allowances for Children

ALL OF US FACE the the problem of giving allowances when our children begin to grow up. When should we begin? How much should we give? Should we direct our children in handling an allowance? Should we give continual advice? Should we let them learn how to handle money through experience? What about tithing and offerings? How much should the child be responsible for buying outside of luxuries?

Several years ago, while doing child welfare work, I found it often my painful duty to advise temporary foster parents on this subject that is very important to children if not to parents.

I regret not having had the experience of child rearing then that I have now, although I had the advice of good supervisors. Over a period of cases and through the experience of rearing a family, I have discovered certain attitudes and methods that work better in training a child's thinking regarding his possessions.

Let a word be said first in defense of allowance giving. Money is not, and should not be, the important factor in the life of an individual, but to the average person of this generation it is! Money problems have proved to be one of the main causes for marital unhappiness, for delinquency, and for international strife. It is the measure by which most often a man or woman is judged for his or her success. We seem to assume that if a person is financially well to do his company is desirable, and if not, his company is less desirable. We look *up* to wealth and *down* on poverty. We say we don't, but we do! This is wrong, and somehow we *must* change this attitude in the coming generation. I think that by using an allowance as a concrete symbol we can do a great deal to increase our children's understandings of the relative position of possessing things to the possessing of truth and morality.

When an Allowance?

We have found that an allowance is very well understood by an eight-year-old child. (God knew that, of course, in his suggestion on baptism.) There is an almost sudden maturation of a child at this point in almost every instance.

How Much Allowance?

A welfare supervisor once very wisely told me, "A child must know what his parents can afford, whether it is great or small, and be willing to fit into the family situation."

This serves several purposes. Obviously, one purpose is that it won't overstretch father's pocketbook. There are more subtle purposes served, of course. The child feels a part of the family plan. He is helping by not taking too much. Just as important, he feels he is getting his share of spending money. The amount of the allowance should be explained, *exactly* why it is what it is. A child accepts gratefully and cooperatively anything given in love. I have never found an exception to this rule when parents approach a child properly.

What Advice, If Any?

An eight-year-old child must have advice almost daily on his or her spending. A ten-year-old can enjoy more freedom. A twelve-year-old who has been trained from eight years to have money doesn't really need much advice. Most children will come for advice. If they don't, it can be given casually or in the course of conversation without "much ado" about it. The child must not feel coerced; yet, worse, is to leave him adrift. The insecurity of having to make a decision without help leaves him feeling that he is alone and unwanted. Even older children get this feeling when parents dismiss their responsibility of the child simply because he can now "take care of himself." I imagine the best basic rule is to constantly listen for the need in the child and then move to fill that need with assurance and understanding.

Included in this advice item must come, at the very beginning, a basic teaching of the principles involved in the tithing law. A child should feel responsible for tithes of ten cents out of every dollar from the first to the last dollar that is used for his own personal pleasure. He will not leave this principle as he grows because it will be automatic for him to tithe. He will keep an account by preference once the habit is formed. There is something about tithing for a child that also makes him aware of the needs of the church. It gives him a desire to add offering to his tithing, to help in the responsibility of the kingdom. A child gets much joy in doing this when the avenue of his thinking is opened by parents who do not treat it as a duty but as an opportunity to help in the cause of Jesus Christ.

How Much for Necessities?

As a child matures into a teen-ager, he should learn how to purchase his clothes and food. This doesn't have to be a part of his allowance, although clothing might well be allowed for at about sixteen years. He should be taught how to save on sales and good materials. He should know when he is paying more than an article can ever be worth to him.

A teen-ager should be able to go to a grocery store and do the buying for the family on occasion. He will enjoy the experience if he is challenged with the idea of good purchasing for the health of the family as well as for saving.

Danger Signs

We should be aware of certain danger signs in our children's thinking about allowances and the use of them. Our oldest daughter recently said to me, "Why do you spend your money on us several times a month and not take it out of our allowances?" Here was my opportunity to forestall the coming thinking in her mind that there must be absolute adherence to allowances no matter what the situation. I explained to her very carefully that her father and I did not give her an allowance to keep her from spending too much or too little. I told her we gave her an allowance so that when she was a parent she would understand how to handle money carefully. She must learn to get the most happiness for herself and for her family from the available money. Further, sometimes we wanted to share more with her because we didn't want her to feel that we were making a chore of handling money or keeping her own allowance. It was to train her that she should be as free as possible in the important area of living involving possessions. Always the things that would be hers must be of use to her and be her servant; never must she become a slave to them.

Yes, sometimes it is well to give more when we have it. Sometimes, when money is needed by the family, we should give less. The child will be delighted to be a part of family financial planning and will, probably, have a more willing heart than the adult.

Money and Morality

Money can be, and quite often is, the root of evil because we have made it a very dominant motivation in our living. We must somehow through these methods of training teach our children how useful it can be when we have it. Also, we must teach them how very much we can do with very little when we train ourselves to do so. In either case, we must always remember that it is only the means to some ends and certainly not the basic key to happiness. Only truth and morality survive when material things are gone; these are free, and they are all that are really worth having.

Minute Women

PROBABLY THE BEST and most universally known slogan in the world today is the one that the Boy Scout movement has adopted, "Be Prepared." In simple terms it points up one of the main principles taught in Scouting: be ready to serve, at any time or place, especially in emergencies or crises.

About a year ago in a prayer meeting, a young man, new in the priesthood, gave an interesting testimony. "I want to be prepared to serve," he said. "Our pastor has instructed us to be ready to usher, to assist in the service, to offer prayer, or perhaps bring the message, if the need should arise. Along with this inner preparation," he continued, "I must see that my personal appearance is presentable, so that I may never be hesitant about serving in any capacity."

This sounded like excellent advice for priesthood members who, one minister says, should be "God's minute men." Yet much of what the young man said is equally applicable to the women of the church in the women's department work.

Consider the number of circles and groups in the branch in which you live. These must be staffed by leaders, assistant leaders, secretaries, treasurers, publicity chairmen, music directors, teachers, friendly visitors, and cradle roll workers. At the meetings, all members are encouraged to active participation, for the programs are planned in such a way as to utilize the services of each one who attends. Every woman at some time will be called upon to offer prayer or to serve in some capacity of women's work. Many latent abilities have been uncovered during these meetings, and women are continually challenged to answer the call to be prepared to serve—often in an emergency.

Fortunately, crises are rare. Like the mother whose small son announced at bedtime that he had to take thirty cupcakes to school in the morning, we might be totally unprepared for such a situation.

Yet the opportunity to serve in an emergency comes often. As everyone knows, emergencies continue to arise in all phases of everyday living. Such an instance caused me to recall the young man and his words about being well-groomed always so that he would not feel hesitant about serving when the call came.

The local Council of Church Women in our city sponsored a World Day of Prayer service last winter in one of the larger churches. The chairman of the program was a member of our church. I was riding with her, and we arrived at the meeting quite early. (This necessitated a hasty lunch and some hurried preparation on my part.)

Shortly after I was seated a woman approached me and asked, "Would you assist us by ushering today? One of the ladies is unable to attend."

Somewhat hesitantly I voiced my objections. "I really did not expect to have a part in the service today. I had to get ready in a hurry."

She appraised me rather critically for a moment, then smiled. "You look all right to me," she said. "You're an usher."

And so, for the next half hour or better I greeted women at the door, seated them, and handed out programs—but not without some inner qualms. Conscious of the fact that I represented the church of which I am a member, I couldn't help wishing that I had spent a little more time on my personal appearance. Incidentally, I've never boasted that I can get ready to go anywhere in ten minutes since that incident.

A man and his wife from another state attended a funeral in our city and heard one of our ministers preach a moving sermon on death and immortality. We invited the couple home with us for dinner. Out of a clear sky the man said, "Tell me about your church." I endeavored to do so, and he listened attentively. He even attended church a few times, but that was all. Did he decide against further investigation because it would entail too radical a change in his way of life, or did I fail to witness effectively? I wonder.

Once we had some next-door neighbors of another faith. Because they went to their own church regularly and had some rather strict beliefs, it never occurred to me to ask them to attend any of our services. Yet, just before they moved away, the woman came over to say good-bye. In the course of the conversation she said, "Sometimes when I saw you car leave the house on Sunday night I would wish that I was going with you. We do not have an evening service in our church." The opportunity to invite her never came again.

It is an old adage that one learns by doing. We cannot be prepared to offer prayer when asked if we have never prayed at all. Neither can we testify if we do not take part in an occasional service. There is no substitute for experience.

Some of the Negro spirituals have a deeply significant meaning. In one of these, "I Couldn't Hear Nobody Pray," the colored man mourns because he does not have the opportunity to attend church and hear others pray. There are many places in the world where someone of our faith is denied church privileges.

Yet, wherever we may be, there is a need for daily prayer and communion with our heavenly Father. This is a personal matter and an obligation that no one but ourselves can fulfill. It could well be that the writer of the spiritual mentioned also penned another called "Standing in the Need of Prayer." This author is unknown. This second hymn sounds like an outgrowth of the first. The man who "couldn't hear nobody pray" might soon repentingly say, "It's not my brother or my sister, but it's me, O Lord, standing in need of prayer."

One of our own glorious hymns of the Restoration sounds an urgent message to Saints: "God is marshaling his army." Both the aged and the youth are admonished to be valiant soldiers, ready at a word to serve the cause of Christ, to have an active part in bringing to pass the victories that are in store for God's army in the battle against the power of evil.

We have been given the green light to go forward, to move onward and upward in this great movement that God has initiated. Assured that eventually the victory is his, that his work will triumph, let us move out and be prepared to serve.

LEONA HANDS

Home Column

Kingdom Caliber

I HAD SEEN him at church on various occasions and had heard him testify of how he wanted to do the Lord's will. From others I had learned of some of his good deeds, and I would probably have thought he was one of the most likely to succeed in helping to build our much-talked-of model society had I not overheard him telling about what happened at work one day. "We finished that culvert today," he told his friend. "Thought we might have to do part of it over after the big freeze—left a crack right down the middle of the concrete. We fixed it though. By the time we finished covering it with sand and gravel, nobody could tell there was anything wrong." I felt a little sick inside as I listened to him, because even if nobody did discover the crack, a good Latter Day Saint just doesn't turn out inferior work. He will not, in fact, consciously do anything that is less than his best. If he does make an error, he will correct it as quickly as possible. His sense of stewardship won't let him settle for half-right when he can make it all-right.

Here is a heart-warming example of what I mean. Recently I had some dental work done which demanded as much artistry as technical skill. The finished product was almost perfect—only one small flaw kept it from being absolutely right. When I went back for another appointment, my dentist noticed the flaw and offered to correct it. At his own expense he made a special trip to the downtown laboratory, carving time out of his already busy day to do so in order that I would have less delay, *and* he did it graciously. His wife says, "Bill is a perfectionist,"* and I suppose that's about the only term for it, except the word is too often used to describe one who is extremely "fussy" about unimportant details rather than one who is genuinely conscientious. Whatever this quality of "caring" is labeled, it should rank high on the list of qualifications for kingdom applicants.

* Bill is also R.L.D.S.

Poor workmanship and dishonesty just cannot be a part of the social order we hope to produce. Among other things, Zion will have professional people who are trustworthy—doctors who will prescribe operations and eyeglasses only when they are necessary; architects and contractors who will use the best design and material, not because they wish to make a greater profit but because they want the finished product to be beautiful and lasting; teachers who take seriously their job of preparing young lives for maturity and give their best to it, although they could draw the same salary for less effort.

This quality is important in the priesthood, too. I was particularly impressed by the minister who, when asked if he would allow his sermon to be printed—or if he preferred to keep on preaching it a while before it appeared in print—answered, "I like to tailor every sermon to fit the congregation and the occasion. No, I won't be using it again." This is almost going beyond the call of duty, because a lot of time and effort go into preparing a sermon. Certainly no one could criticize a minister for making liberal use of a carefully prepared message. Yet here is a man who is so concerned about the people to whom he is asked to speak that he studies their needs and tries to give them what he feels is most helpful. He doesn't just "preach a sermon"; he *ministers* to his listeners.

The refusal to allow oneself to get by, to take the easy way out, requires strict personal discipline. I sometimes have difficulty talking myself into producing a full-fledged meal when opening a can of spaghetti and meatballs would be so much easier. (I am fairly well kept in line by a husband who frowns on cheating in this department.) And it would be a pleasant departure from the usual routine, I have often thought, to just forget about trimming the shrubbery and cutting the grass and doing the rest of those never-ending tasks that go with maintaining a home. Yet when I see property that doesn't get this continual care, I am quickly made aware that such as this would have no place in the Zion community. Adult life brings with it the obligation to do many things that are not actually enjoyable, but there is no question about it, they must be done.

Kingdom-caliber people are, I believe, those who do the right thing because it *ought* to be done. They don't quibble about it, don't put it off until another day, don't try to draft someone else to do it for them. They may not always enjoy doing it, but neither could they be happy leaving it undone. They do not rake gravel over the crack in the concrete. Whatever their job, they do it well. In a world of something-for-nothing seekers, they are indeed a peculiar people.

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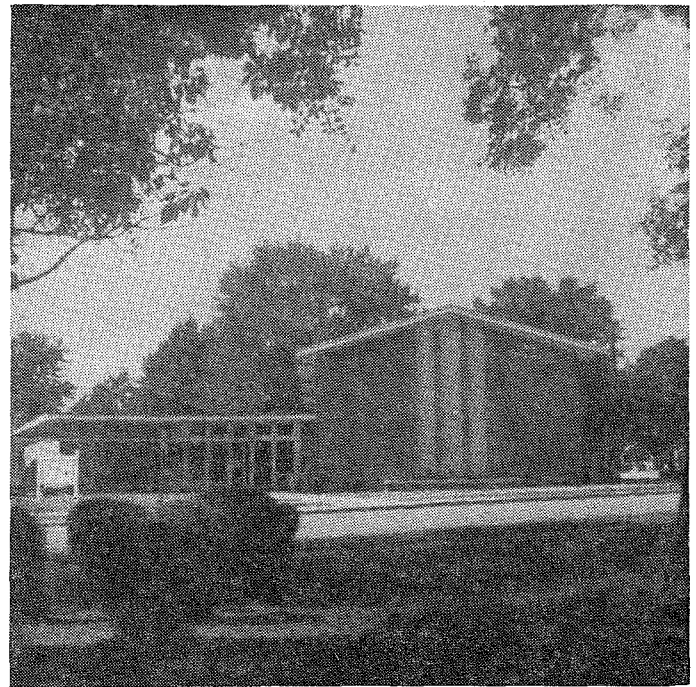
THE MONTH of September marked the anniversary of occupancy by the Saints of Middletown, Ohio, of their new church building. This beautiful brick structure, dedicated to the work of the Lord, stands as an accomplished fact of a goal that only a few years ago seemed impossible to the branch.

The church is of modernistic design, both inside and out. The wood trim, pews, and overhead rafters are finished in limed oak. The permanent seats will accommodate approximately 250 persons, but with the movable partition into the social hall, this number can be almost doubled with the use of extra chairs.

A well-equipped nursery is an added feature. There is a modern kitchen also, where the ladies prepare meals. By serving noon lunches once a month through the winter, they have contributed greatly to the financial needs of the church.

A beautiful pipe organ adds much to the beauty of the services.

The appearance of the church and grounds is a testimony of the devotion of Deacon Charles Osborn, who gives many hours to the maintenance and care of the building.



Elder Russell M. Rockwell is starting his tenth year as pastor, and the congregation looks forward to progress and accomplishment in the branch.

JOSEPH H. MILLER

New Explorer Program

(Continued from page 9)

4. The last item on the list is service. This may have surprised some people who have not worked with boys, but to Scout and church leaders it was expected. Although the present push nationally is toward a crash program on cold mechanical science, boys still showed a need for helping out their fellow men in a humanitarian way. They didn't say it in just this way, but they indicated a strong need to be useful as participating citizens.

Exploring offers conferences on how to be "citizens now." Through quarterly program literature service projects will constantly be encouraged, to the home, the unit sponsor, and the community. Through these experiences, a young man can get his first taste of adult responsibility to society.

Better than ever before these four areas of emphasis make Scouting and Zion's League more closely related and complementary, so that experience in Exploring is sound preparation for stepping up to Zion's League participation.

Requirements for Membership

Now that all these concerns had an answer in the program, requirements for membership were next. Because some boys who are Boy Scouts want to stay and serve as junior leaders in their local Scout troop, and at the same time others wish to graduate to the older boy program, Exploring must again adopt a flexible entry regulation. In addition, many boys who have never been Scouts are now interested in joining, and provisions to include them are necessary. The final action was to open the door to any boy who is fourteen years old or older and in the ninth grade or above. If he is a Scout and wishes to stay in his troop, he can do just that.

To be certain that even the boy who may have an exceptional special interest will feel welcome, the post he belongs to can prefix the "post" part with a title such as *radio post*, *science post*, or *nature post*, or any other subject that the group, as a body, is trying to follow.

There will be a change in wearing apparel, too. While the forest green uniform will still be available, an optional outfit consisting of a navy-blue sport coat, white shirt, maroon tie, and gray slacks will also be official for social usage.

Although juvenile problems are at a relative low in many areas, youth workers advise that the most effective way to prevent any future problems is to reach a boy at an early age and give him enough guidance to travel a straight path into manhood. With the widening of their older boy program, the Boy Scouts of America can do just this. A boy can become a Cub Scout at eight and stay until he turns eleven, then he may become a Boy Scout and stay until he is eighteen. Or, after three or four years of Boy Scouting, he can move into Exploring. There he can stay until he is old enough to take over a leadership position. All this will enable him to help the younger Scouts who are on their way up.

In this new Explorer program particular emphasis can be placed on enrolling boys who have never been associated with Scouting. The program has been designed to be of great interest to *all* high school age boys.

The new Explorer program was launched early this month, and congregations and branches may now organize Explorer posts on the new plan. Following the usual pattern of partnership practiced by the Boy Scouts of America, these units will be administered by the churches as a part of their own youth program.

For additional information check with your local Boy Scout headquarters or write to the Youth Division, the Department of Religious Education.

■ Through prayer services, informative discussions, and a mock business session, Graceland students prepared for General Conference. The college closed at noon Saturday, October 4, for the week. About 85 per cent of the student body attended Conference.

■ A new building is going up on the Graceland campus. This all-steel structure, which will be used temporarily by the music department, is 40 by 100 feet. It was started in July, but due to excessive rain early construction work was slow. It will probably be finished in time for the second semester.

Included in the building will be a tiered practice room which will be used by the band, orchestra, and choirs; a classroom; and four or five studios for private instruction. There will also be several music listening rooms, storage, and rest rooms. Members of the music faculty will occupy the music studios and use them for instruction.

Marietta Hall, which was formerly used for music instruction and practice, will still be used for individual practice sessions.

Graceland's campus plan for future development includes a large fine arts building which will provide for all music activities. When that building is erected, the small building now under construction will be converted into a much-needed storage unit for the buildings and grounds department. With this in view, the new building is being constructed adjacent to the heating plant area, just east of the tennis courts.

■ Graceland underwent an extensive face lifting this past summer. One of the biggest jobs undertaken was that of black-topping roadways and parking lots. The total area blacktopped ran 7,769 square yards.

The total cost of this improvement amounted to \$3,703.82. Members of the graduating class of 1958 made it their class project and managed to cover a good deal of the expense. Their support took care of \$1,029. The largest contribution came from the Graceland Alumni Association, which donated \$2,074.82. This brought the total contributions to \$3,103.82, leaving \$600 to be raised. This remaining sum was worked into the college budget.

■ Graceland lost its first cross-country meet of the year Saturday afternoon, September 27, to Kirksville by a 19-38 score. The race was run on Graceland's cross-country course. Kirksville finished the first four men in the race. Their first three men were all timed in 9:46 to 9:48 for the 1.9 mile course, Graceland's Bill Russell, Grand Rapids, Michigan; Rich Simmons, Richmond, California; Bob Davies, Willoughby, Ohio; and Larry Rollstin, Des Moines, Iowa, finished from fifth to eighth in times ranging from ten minutes flat to about 10:15. Jerry Wheeler, Puyallup, Washington, and Eddie Crawford, Independence, Missouri, finished tenth and eleventh for Graceland.

■ Of the 704 students now enrolled, 100 are descendants of alumni or former students; 37 have both mother and father who are alumni or former students; and 62 have one parent who is an alumnus or former student, states Registrar J. C. Bergman.

Three are third-generation Gracelanders: Jane Ann Briggs, St. Petersburg, Florida, granddaughter of George N. Briggs (deceased), President of Graceland College (1915-1944); James E. Gamet, Lamoni, Iowa,

grandson of Mrs. Asenath Adams Gamet, Commerce (1904-1905); M. Jane Harder, Tulsa, Oklahoma, granddaughter of D. O. Harder (deceased), preparatory (1895-1897).

Two are fourth-generation Gracelanders: Rena A. Wight, Anchorage, Alaska, granddaughter of Leslie S. Wight, stenography (1907-1909), and Lydia Thomas Wight (1916-1917), great-granddaughter of Elizabeth Wight (deceased) (1904-1905); and John L. Williams, Ottumwa, Iowa, grandson of Jessie Thorburn Fleming Lane, normal (1899), great-grandson of George W. Thorburn (deceased), preparatory (1898), and Alice Thorburn (deceased) stenography (1901-1902).

■ The 1958 Graceland Home-coming and Inauguration week end opened Friday evening, October 17, with a pageant, "Parade of Presidents," which was written for the occasion by Mrs. Cleo Hanthorne Moon. Included in the presentation were statements by Dr. Floyd McDowell, who spoke on the early presidents of the college; Jerry Runkle, who spoke on activities during Mr. Briggs' administration; and Don Landon, who covered the events including Dr. Edmund Gleazer's tenure and acting presidents, Dr. Roy A. Cheville and Dr. William S. Gould. During the service Mrs. H. S. Salisbury, wife of former President Salisbury, who served during 1901-1902, was presented with a corsage by Mrs. William Gould. Mr. Salisbury was unable to be on the campus since he was occupied with business obligations in Illinois. Mrs. Salisbury's father, W. W. Scott, was mayor of Lamoni and spoke at the laying of the cornerstone for the Administration Building.

Saturday afternoon the annual Home-coming football game was played on the new athletic field, and the Yellow Jackets lost a hard-fought game with the William Jewell Cardinals, 25-0. During the half time, Dr. Roy A. Cheville led a program for the World Fellowship Fund, and Home-comers gave over \$1,000 which will be used to finance the education of students from other lands. Other activities in the late afternoon were class and social club reunions preceded by a box-lunch supper. There was also a special reunion dinner at the Coliseum for the 25- and 50-year classes. The classes honored this years were 1908 and 1933. In the evening a professional drama group—The Bishop's Company—presented "The Rainmaker."

Sunday morning the annual Home-coming fellowship service was held, followed by Dr. Harvey H. Grice's inauguration as the eighth president of the college. A special convocation procession, "The President's March," was written for the occasion by Oliver Houston, Jr., a member of the college music faculty. The invocation was offered by Bishop G. Leslie DeLapp. A special anthem, "Towers of Graceland," was written for the inauguration by Dr. W. S. Gould, and the music was arranged by Henry Anderson. The charge to the new president of the college was given by the president of the church, W. Wallace Smith. Earl T. Higdon, representing the Board of Trustees, presided during the service of installation and gave the installation statement. Dr. Grice responded with the President's Pledge. The faculty then responded in unison and pledged to the new president loyalties, talents, comradeship, and faith. Members of the congregation also responded in unison and dedicated themselves to support the college in soul and through sacrifice. Dr. Grice then responded with the inaugural address, "The Leadership We Deserve." The prayer of blessing and benediction was offered by Dr. Grice's father, Evangelist John R. Grice.

Letters

Note from India

Through the columns of the *Herald* we express our thanks to all our brothers and sisters in far-off countries who have written us recently. We have sent replies to each. If there are those who have not heard from us, we presume that it is because their letters have not reached us. Our correct address is below.

J. S. GIDEON

135/C, Timarpur
Delhi 8, India

A Home in Independence

December 1, 1956, found us moving off a farm we had rented for the second year. It was the second time we had been hit by severe drouth. All of our savings had been invested in farming, and since the crop was very poor we had to sell our household furniture to pay our debts.

We were not the only farmers who had been hurt by the drouth. Most of our neighbors had to sell out or move into town and secure jobs.

Our town was just average size. The packing houses were the main industry of the city. Because of rising costs in taxes, the oldest and largest packing house was forced to close, causing over six hundred workers to lose their jobs, homes, and security. Shortly after this, another large plant that had employed over one thousand people also closed, and as a consequence many families either moved out of town or moved in with their relatives.

For some unknown reason we picked Missouri. As we drove out of Iowa, with nothing but hopes and ambitions, we decided to visit our relatives while we were driving south.

After we left Grant City, Missouri, we decided to stop in Independence and visit the Auditorium.

On Tuesday, December 31, at 5 o'clock in the evening we arrived in Independence. We were told to come back the next day so we could take the tour.

Then on New Year's Day we went through the magnificent building and were very impressed. My husband suggested we contact one of the missionaries that had come to our home town a few years back and visit him.

It was while we were visiting in his home that we realized the Lord had a purpose for leading us to Zion. Brother and Sister Velt suggested we try to find employment and reside here.

With the help of many Saints, we were given furnishings for our newly acquired home; we also received clothing and food. These things plus our faith in God, helped to sustain us until we were better fixed financially.

We have felt the hand of God guiding us on through severe crises and giving us the added strength and faith we needed.

To all of those who have had a part in helping us materially and spiritually we owe a debt of gratitude; we shall remember them in our prayers.

MRS. GEORGE AVERY

Independence, Missouri

Requests Prayers for Friend

I wish to request prayers for a friend of mine, Albert (Bert) Maslen, of the Stratford, Ontario, Branch. This young man, a member of the priesthood, is suffering from cancer in an advanced stage. He has tremendous faith in the church and its ordinances. The

Saints in Stratford Branch have had united prayers for Bert for a long time now, and this is what he says in a recent letter: "I am glad to say I feel a lot better; I do not have nearly so much pain as I did at one time during my illness. I fully believe if it had not been for the prayers of the Saints, I would have been gone long ago, as far as this earth is concerned." Brother Bert was told by his doctor recently that he was through doing work of any kind, and we all know the extent of the seriousness of his condition. This brother has recently moved to a new home, and he advises me that he has told the story of our church to the members of the family in the lower portion of his house. He also states that he has had them out to church, and ends with this statement: "So we have not stopped witnessing."

He feels that those in his family are fairly happy under the circumstances, and states that he believes they will always remain happy as long as they are interested in the church. I have known Bert for a long time, and it seemed as if he was stricken with cancer just when his ministry was bearing much fruit. He is truly one of God's chosen.

JOHN H. E. BISHOP

Moose Jaw, Saskatchewan

A Way to Serve

This past week as I watched the women making apple butter, I asked myself, "What would my church be like if it depended solely on me? If something happened to the rest of the members and I was the only one left to carry on the work, what would become of it?"

Suddenly I realized how little I had done in the past, and this realization caused me to be very humble. There would have been no young adult retreat last week, no Wednesday evening prayer service, no study class on Thursday night, no visiting the sick, no apple butter made. . . .

I began to realize, too, what an endless list of services are provided me by my fellow Saints. Because of their love, faith, prayers, and labor, I am privileged to enjoy many good things.

We all cannot be responsible for making the various services of the church available, but we can set up a plan of action which will result in our doing something for the cause of Zion. We can schedule our time so that we do have opportunity to visit the sick and aged (not only of our church but also of our neighborhood), send cards, make favors for the hospital, clean house for a friend or neighbor who is ill, baby-sit for a harassed young mother, make a new dress for a needy child, wash the church tablecloths, make something for the bazaar . . . the list is unlimited. As our personalities and talents differ, so will our manner of service differ. But we must serve—systematically, lovingly, wholeheartedly. It is for each of us to find a way.

EVA CUNNINGHAM BLACK

Vienna, West Virginia

Letter of Appreciation

I want to express appreciation for the wonderful articles, stories, and notes appearing in the *Herald*. Since I have lived in so-called isolation since I came into the church, I have found much comfort and satisfaction in reading church publications.

I particularly enjoyed the series "Reminiscing in Kirtland," since I am very interested in church history. Uncle David Patten—as we always spoke of him—was my grandfather Patten's brother.

MRS. ROSA E. SELL

Springfield, South Dakota

Melchisedec Members Memorialized

At the Memorial Service held at the General Conference, Sunday, October 5, the following Melchisedec priesthood members were memorialized. These elders died between January 1, 1956, and July 1, 1958.

PRESIDENCY

Smith, Israel A.

HIGH PRIESTS

Archibald, Coventry
Chandler, William H.
Cook, Marcus H.
Davis, John Arthur
Foo, Prescott A.
McCraig, Harold T.
Mussell, Fred T.
Miles, Robert Everett, Sr.
Parker, George H.
Perkins, Duncan Brown
Richards, Wilbert
Shotwell, Alvero F.
Taylor, John A.
Thompson, Henry B.
Whalley, Peter S.
Wilder, James Eugene

BISHOPS

Eastwood, George William
Keir, James F.

EVANGELISTS

Carmichael, Albert
Matthews, Josiah E.
Smith, Roy
Wilson, Newman M.
Worth, John W.

SEVENTIES

Koehler, Henry Arthur
Smith, Hale W.

ELDERS

Ahlstrom, Martin H. C.
Aldridge, Percy Maurice
Alford, William Alexander
Allen, Leon L.
Anderson, Charles L.
Armstrong, Charles Edward
Bailey, Asa A.
Bailey, Vaughn C.
Baker, Arthur M.
Barnes, Albert Noll
Barnes, Gordon John
Bayless, Henry S.
Beckman, John Alvin, Jr.
Bellais, Lehia
Bellais, Maire
Benham, Ira Irving
Boswell, James John
Bowerman, Stephen Leroy
Bowman, Benjamin F.
Bullard, Freeman E.
Bush, William P.
Cady, Charles J.
Campbell, Ernest Emery
Campbell, Hugh Henry
Carlile, George A.
Carpenter, DeWayne
Carr, Frank Harold
Carr, Myron A.
Carrow, Raymond R.
Chrestensen, Walter W.
Coffeen, Carroll C.
Coombs, William W.
Cooper, James
Cornish, William J.
Cottew, Leo Morrell
Craven, Earl S.
Crownover, Matthew
Cunningham, Herbert A.
Daniels, Theodore
Davis, Charles H.
Diamond, Roy Loray
Dickens, Clarence E.
Dunagan, John William
East, Arthur Brooks
Edmunds, Charles
Essery, Urban Evans
Farr, Ross Bartley
Fishel, Ernest E.
Franke, Charles Henry
Freeze, William Franklin
Gamet, Carl A.
Garwood, Ulysses L.
Goss, Charles E.
Graven, John James
Gray, Albert T.
Grayden, John
Gurwell, Abram L.
Haden, William E.
Hall, George B.
Hansen, Nels Peter
Hare, Charles Wesley
Hayer, Orrin T.
Henson, John H.
Hicklin, Joseph
Hoffman, Harry Jefferson
Holcomb, Drayton A.
Hough, Frank G.
Howes, Arthur C.
Hughes, Maurice James
Hull, John Dayton
Humes, Ira W.
Hunt, Robert F.
Hyatt, Kenneth
Ingersall, Herbert N.
Inman, John W.
Jean, Arii Teuira Deane
Jones, Edward
Jones, William
Kahler, Elmer L.
Kelley, Nelson
Kirkendall, Gard H.
Kleckler, Roy D.
Lakin, George C.
Landes, William
Law, Abram
Lebherz, Alfred William J.
Lee, Samuel A.
Lehman, David L.
Leland, William E.
Livingston, Clark
Lloyd, Evan Walter
Macariitaimate, A.
Malcor, Clement
Marsteller, James A.
McCall, Emmett N.
McConnaughy, James C.
McCutcheon, Harman Isaac
McDonald, Clyde E.
McKnight, John W.
McNeil, John A.
Meredith, Arthur

Mervin, John
Miller, Robert Ernest
Moore, Eben Ray
Mosen, Leslie Edward
Nichols, George M.
Nirk, Charles L.
Nunley, John M.
Oppalt, Orville L.
Palmer, David Steel
Pangman, George J.
Patten, Edward
Phillips, John
Pollard, Benjamin Franklin
Pycock, James, Jr.
Ratcliffe, Walter E.
Reed, Alvah H.
Reed, Percy Pearl
Rennie, James Oscar
Resch, Clarence A.
Resch, Louis
Ritter, Arthur R.
Roberts, John William
Robinson, Alfred F.
Robinson, William Alma
Ross, William Homer
Russell, Robert Raymond
Scott, James M.
Seymour, Albert H.
Shinn, Frank L.
Simpson, Walter O.
Sly, Robert E.
Smalley, Thomas Everett
Smith, Clarence Raymond
Smith, Robert A.
Smythe, Samuel
Standifer, William Riley
Starkey, Albert M.
Summers, Tennyson P.
Swain, Paul Z.
Talcott, Van Martin
Talley, George W.
Taylor, Dur M.
Taylor, Fernando E.
Teanae a Tauihara
Tewsley, John W.
Thompson, Harold
Tipton, Lucius Grady
Tourville, Roy Clement
Tuaoa a Fareata
Tuhiri a Nuihua
Turner, Ira Edward
Ulman, Richard E.
Vadala, Sebastiano
Vail, James W.
Vallem, George W.
Vickroy, William Peter
Vigil, John
Virgin, John C.
Walker, Herbert Edward
Ware, Martin Alfred
West, Calvin T.
Wetherbee, Ray
Whipple, Ira Garfield
White, Thomas W.
Wiggins, Hiram H.
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Wilson, Joseph Lewis
Worth, William
Woodruff, Dwight Burton, Sr.



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Briefs

Elect Church School Officers

BATON ROUGE, LOUISIANA.—The group held the annual election of church school officers September 28. W. H. Dickerson was appointed chairman of the combination business meeting and election.

Those elected were Billie Gaugh, church school director; W. C. Berry, assistant; Margie Dickerson, secretary; Sybil Dickerson, women's leader; and Ruth Berry, reporter.

Teachers are to be appointed by the director, with approval of the pastor, D. A. Byrd.—Reported by RUTH BERRY

New District Officers

BOISE, IDAHO.—District conference was held September 20-21, under the leadership of District President Elvin Dennis and Seventy Luther Troyer.

New officers are as follows: Lysle Gilmore, district president; Wanda Carson, secretary; Herbert W. Patrick, treasurer; Alvin Pierce, director of religious education; George Allen, youth leader; Tresa Sharp, women's leader; June Moore, director of music; Fred Troeh, nonresident pastor; F. L. Dellengough and Fred Troeh, auditors; David and Dolores Hoffman, adult leaders; C. B. Gilmore, bishop's agent (sustained); Thelma Shortridge, historian (sustained); Ladyce Barr, recorder (sustained); Charles Whipple, George Allen, Arthur L. Horner, Tom Bessonett, William Foster, Jr., Fred Troeh, John McKee, and William Nelson, reunion committee; William Nelson, pastor of New Plymouth mission; John McKee, pastor of Baker mission. Counselors to the district president are Arthur L. Horner and Gomer Condit.—Reported by WANDA CARSON

Hold District Conference

MIDDLETOWN, OHIO.—The Southern Ohio District conference was held September 20-21. District President Lee R. Oliver was in charge.

Apostle Donald Lents was the morning speaker, and Elder Lee R. Oliver was the evening speaker. There were 267 present at the morning service.

A banquet was held Saturday evening for priesthood members and their wives. Middletown ladies prepared and served it in the recreation room of the church. Over ninety attended.

District officers elected were Lee Oliver, president; Harvey Shefer and Ezra Rockwell, counselors; Marjorie Radcliffe, secretary; Theodore Beeckman, treasurer; Claude Barker, church school director; Glen Coven, music director; Effie Hunter, women's leader; Joe Williams, Jr., youth leader; Evan Erwin, young adult leader; F. T. Rockwell, nonresident pastor; Marvin Reed, auditor; Roy Profit, R. M. Rockwell, Joe Williams, Jr., finance committee; Marvin Reed, bishop's agent; Heber Colvin, historian.—Reported by DISTRICT REPORTER

Business Meeting Held

ST. CHARLES, MISSOURI.—The branch business meeting was held September 14, with the following officers elected: Elder Paul Counts, pastor; Charles Sappington and Charles May, counselors; Earl Langford, church school director; Mary Frances Langford, women's leader; Dwane Blessing, youth leader; Helen Bloebaum, secretary and statistician; Lovie Trask, treasurer, solicitor, and director of music; June Miller, young people's leader; Florence Hollander, book steward;

Maude Sappington, publicity agent; Cora Hunter, historian; Clara Nienhueser, Charles May, Dwane Blessing, and Earl Langford, building committee; Charles Sappington, Charles May, and Kenneth Purgahn, auditing committee.

Open house was held at the church September 23 for Alyce and Glen Lambkin, who were married August 23 at Tampa, Florida.—Reported by MAUDE SAPPINGTON

Recent Baptisms

MACON, MISSOURI.—Lester D. Charles, son of Mr. and Mrs. Joseph Charles, has re-enlisted in the U. S. Navy and will spend two years at Great Lakes Naval Base.

Donnie Cheever, Kenneth Watts, Shirley Thomas, Peggy Thomas, and Karen Howard attended summer youth camp.

On August 24, Kenneth Watts, Keith Downey, Mrs. Eve Wilson, June Wilson, Sharron Thomas, Peggy Thomas, and Karen Howard were baptized by Elder Carl Weeks at the Bevier church. Confirmations were on August 31 and September 7 by Brother Weeks.

A reception for the new members and a farewell for Kathryn Bailey and husband, soon to move to Bronaugh, Missouri, was held at the Irvin Gray home on September 14. Gifts were presented to the Baileys.

At the annual business meeting held September 23, Wayne Banta, area missionary, was in charge. Officers elected were Elder Carl Weeks, pastor; Joe Charles, counselor; Thelma Dawson, secretary; Mildred Burns, church school director; Emma Bishop, music; Bill Burns, treasurer and solicitor; Thena Jones, women's leader; Joe Charles, clerk, recorder, and auditor; Halga Charles, historian and correspondent; Joe Charles, assistant.—Reported by KATHRYN H. BAILEY

Recent Baptisms

TULARE, CALIFORNIA.—Since March 23, the branch has gained five by baptism. They are Paul Mathews, Mary Young, Bill Young, Judith Halbert, and Carolyn Owens. All were baptized by Ben Owens, Jr.

Tulare branch officers elected August 10 were Albert Pearson, pastor; Donald Damron and Abe Brown, counselors; Joyce Pearson, church school director; Ruth Bayless, secretary; Eula Damron, women's leader; Doris Cory, music director; Mary Ellen Bayless, recorder; Neil Kent, treasurer; Dorothy Halbert, historian; Florence Kent, book steward; Walter Damron, solicitor; Ben Owens, Jr., youth leader; Jay and Mary Ellen Bayless, young adult leaders; Donald Damron, auditor; and Gertrude Damron, publicity.

Julie Ann, daughter of Mr. and Mrs. Paul Mathews, was blessed April 3 by Elders Abe Brown and Donald Damron. Bruce Kelly, son of Mr. and Mrs. Ronny Owens, was blessed June 3 by Elders Albert Pearson and Damron. The young people sponsored a carnival August 29. It netted over sixty dollars for the branch budget.

The annex to the church is complete, with the exception of the cabinet work in the kitchen. It is serving for classrooms, nursery, junior church, and social gatherings.—Reported by GERTRUDE DAMRON

Business Meeting for District

SPRINGFIELD - EUGENE, OREGON.—The district Zion's League gathered at Cottage Grove, Oregon, for an outing the week end of August 9-10. Thirty-one young people besides the staff enjoyed swimming and boating, and a campfire service on Saturday evening. On Sunday morning the young people had a fellowship service before the Cottage Grove members gathered for their services,

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then had church school, a preaching service, and dinner together.

The Bend institute was held at Bend, Oregon, August 30, 31, and September 1. The theme was "The Challenge of Christian Love." About 280 were in attendance. Seventy James Daugherty of the Columbia River District was the speaker at the opening service.

On Sunday morning, Elder Robert Seeley, district president, presided over the prayer and fellowship service. This was followed by classes and a sermon, with Seventy Luther Troyer of Boise District as speaker.

Following a basket dinner, the business meeting was held, with Elder Robert Seeley elected district president. His two counselors are Elders John Rodley and Milton Petrie. Tom Coffman and Harold Crooker are assistants. Noel King is secretary, and Ramona Seeley is recorder. Wendell Fullerton is treasurer. Other officers are Tom Coffman, Duane Coop, and Glen Turnbull, auditors; J. C. Ford, church school director; Frank Tucker, youth leader; Roy Freeman, young adult leader; Jean Coffman, women's leader; Rena Whittington, music; Maxine Rodley, historian; Pearl Ford, publicity; Robert Seeley, Wendell Fullerton, Noel King, Harold Crooker, and Ephriam Barnhart, reunion committee; the district president and his counselors, the bishop's agent, treasurer, and three auditors, finance committee. The bishop's agent is to be appointed later.

Delegates to General Conference were elected, and the ordination of Roy Freeman to the office of priest was approved.

Sunday evening classes were held for men, women, youth, and children, followed by a sermon by Elder Robert Seeley.

Services closed Monday morning with a prayer service following a breakfast held in the park.—Reported by PEARL FORD

Election of Officers

TULSA, OKLAHOMA.—The branch election of officers was held August 27. The following were sustained or elected: Melvin E. Francis, pastor; R. D. Gibbon and J. L. Bullard, counselors; E. L. Harder and Bill Hunt, bishop's solicitors; C. A. Bear, statistician; Maxine Auxier, *Herald House* representative; Lorene Couch, historian; Don Holbert, treasurer; Bernice Sheram, secretary; Bill Hunt, director of religious education; Annabelle Simmons, music director; Elizabeth Meyers, drama.

Divisional representatives are as follows: women, Doris Kelley; adults, Hughston Williamson; young adults, George and Bell Hayworth; young people, Jack Fears; children, Genevieve Francis; flowers, Goldie Griffiths; publicity, Martha Schultz; auditors, Gordon Hall and Jerry Hall.

Group pastors are George Hayworth, Jack Fears, R. D. Gibbon, and M. E. Francis.

C. R. Auxier, Sr., is missionary co-ordinator. S. R. Stephens and G. L. Knutson are in charge of ministry to the sick and shut-ins. Verna Booker is Oriole leader, and Carla Lasser is Skylark leader.—Reported by MARTHA SCHULTZ

Annual Business Meeting

DELHI, ONTARIO.—District President J. C. Stuart was in attendance at the annual business meeting.

Officers for the coming year are Elder Clarence Weeks, pastor; Lesley Barham and William Hoskins, counselors; Ruby Wilbur, secretary; Francis Sullivan, treasurer; Floyd Squires, church school director; Paul Winegarden, assistant; Marjorie Sheppard, statistician; Vera Winegarden, women's leader; Ed Botting, young people's leader; Ruby Wilbur, music; Lloyd Winegarden, solicitor (Delhi);

Earl Sheppard, solicitor (Simcoe group); Bert Sullivan, Lloyd Winegarden, Les Barham, living and grounds committee; Lloyd Winegarden, missionary supervisor; Ruby Wilbur and Les Barham, auditors; Vera Winegarden, publicity; Mae Weeks, book steward.

Membership of Delhi and Simcoe group combined is 120.—Reported by VERA WINEGARDEN

Ordinances of Blessing, Baptism

BREMERTON, WASHINGTON.—The branch business meeting for election of officers was held in July. The following were chosen: branch president, Elder J. N. Ganson, Jr.; treasurer, Elder H. A. Turner; secretary, Mrs. J. P. Stapleton, church school director, Mrs. H. A. Turner; recorder, D. M. Sage; historian, Mrs. A. W. Lundeen; solicitor, J. E. Turner; book steward, Irene Doves; women's leader, Mrs. C. R. Glaver; Zion's League leader, R. P. Tompkins; auditors, L. H. Bobo and P. Williams; music director, Margaret Bouse.

On August 17, Patricia Stapleton was baptized by Elder John Ganson, Jr. She was confirmed the following Sunday.

On August 17 three children were blessed. They were Raylynn Patricia, daughter of Mr. and Mrs. Ray Tompkins, blessed by Elders Charles Glover and John Ganson; Michael Bobo, blessed by Elders John Ganson, Jr., and Charles Glover; and Angela Bobo, blessed by Elders Glover and John Ganson, Jr. Mike and Angela are children of Mr. and Mrs. L. H. Bobo.

Brent Edward, son of Mr. and Mrs. J. E. Turner, was blessed August 31 by Elders H. A. Turner and John Ganson, Jr.—Reported by EARLENE L. WALTERS

Choose Branch Officers

MEDFORD, OREGON.—Election of officers was held August 24, with Elder Crooker of Klamath Falls in charge. Officers are Elder J. Davidson, pastor; Norma Tucker, secretary; Frank Ward, bishop's agent; Bulah Ardoph, historian; Frank Ward, treasurer; Harley Davidson, church school director; Emma Donnelly, social director; Lydia Lade,

recorder; Florence Davidson, book steward; Audry Sommers, auditor; James Davidson, Frank Miller, and Mr. Ardoph, building committee; Frank Tucker, young adult group; Harley and Charlene Davidson, Zion's League leaders; Norma Tucker, music; and Lea Miller, women's leader.

Carol Linn, daughter of Harley and Charlene Davidson, was blessed June 8 by Elders Davidson and Tucker.

Colleen Gregory, daughter of Mr. and Mrs. William Gregory, was blessed August 3 by Elder Davidson.—Reported by MAUDE MORREY

Women's Officers Installed

BAYOU LA BATRE, ALABAMA.—Lunch was served immediately after preaching service on September 14 as a fund-raising project of the women's department.

The annual business meeting was held September 21 at the worship hour. The following were sustained: Elder Delbert Tillman, pastor; Elder Alma Tillman and Brother Robert Pendarvis, counselors; Irma Tillman, church school director; Leona Tillman, secretary; Robert Pendarvis, treasurer; Audrey Sutton, music director; Charles Day, auditor; Winona Gazzier, historian; Lena Powell, statistician; Alma Tillman, bishop's solicitor; Alma Wilson, women's leader, Emery Powell was elected youth leader. The incumbent finance committee was also sustained. Members are Emery Powell, Cleve Powell, Robert Pendarvis, Delores Ladnier, and Charles Day.

The first installation service ever held in the branch for the women's department officers was held September 28. Officers installed were Alma Wilson, leader; Winona Gazzier, assistant; Connie Tillman, secretary; Grace Tillman, treasurer; Ila Powell, devotions chairman; Irma Tillman, friendly visitor; Margaret Tillman, cradle roll worker; Hazel Ruth Nelson, teacher. Elder Delbert Tillman gave the invocation. Each officer received a charge from District Leader Audrey Sutton. Lighted candles and yearbooks were presented to each member of the women's department at the close of the service.—Reported by HAZEL RUTH NELSON

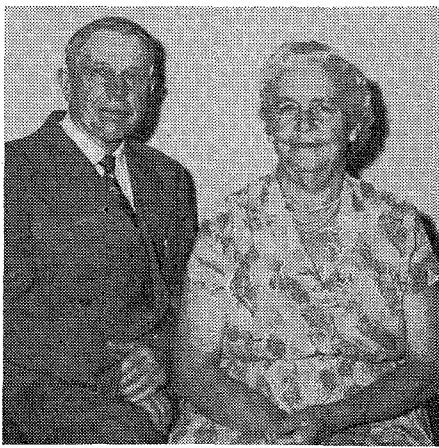
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Doctrine and Covenants	— Divinity Circuit		
Book of Mormon	— Divinity Circuit	33.00	all 3 for 26.00
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Doctrine and Covenants	— Divinity Circuit Not T. I.		
Book of Mormon	— Divinity Circuit T. I.	35.00	all 3 for 27.00
Inspired Version	— Divinity Circuit T. I.		
Inspired Version	— White Binding	8.00	6.25

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Golden Wedding Anniversary

Mr. and Mrs. J. Frank Payne of North Platte, Nebraska, observed their fiftieth wedding anniversary on September 20 by holding a reception at the Reorganized Church in North Platte; approximately one hundred relatives and friends called to congratulate them. They were married on September 16, 1908, at Julesburg, Colorado, and made their home on a farm near Tryon, Nebraska. Brother Payne, baptized in 1898, was ordained to the office of elder in 1917. In 1927 the Paynes moved to North Platte, where he served for seventeen years as pastor. Sister Payne has been a member since 1903.

The Paynes have three daughters: Mrs. Jesse Crozier of Colorado Springs, Colorado; Mrs. Norman Owens of Imperial, California; and Mrs. Lloyd Dowhower of North Platte. They also have nine grandchildren and six great-grandchildren.

Briefs Continued

Family of Indian Origin Baptized

HUMANSVILLE, MISSOURI.—The Humansville mission has recently welcomed the Heldman family into its congregation. Vernon Walton and Martina Mary, and three of their children, Wilma Louise, Joseph Carl, and Richard Calvin, were baptized in the woods pond at the Irene Hunter home on September 6 by Elder Ray Whiting. They were confirmed, and the two younger children, V. W., and Frederick Michael, were blessed on September 10. Those officiating were Elder Ralph Murdock from Butler, Missouri; and Elders Whiting and H. A. Gould. The Heldman family is of Indian origin.

At the election of officers in August, with Elder Clifford Browne of Springfield in charge, the following officers were elected or sustained: Ray Whiting, pastor; H. A. Gould,

solicitor; Bessie Close, women's leader; Leona Whiting, young people's leader and teacher; Julia Thorstenberg, historian; and Irene Hunter, church school.

Recent guest speakers have included George Young, Cali, Colombia; District Missionary Kenneth Stobaugh; Richard Bullard, Independence, Missouri; Ralph Murdock, Butler, Missouri; Paul Holt, Preston, Missouri; and Clifford Browne.

Twelve have been baptized since the mission began three years ago. The film "Other Sheep" was shown at the Community Theatre, and Elder Roy Weldon brought his Book of Mormon lectures for one week, climaxing the series with his personal testimony. Apostle and Mrs. Jensen were guests at the May meeting of the women's department.

The group bought, remodeled, and has nearly paid for a five-room house which is used as a meeting place. Some of the seats from the Auditorium have been put to use.—Reported by IRENE HUNTER

French Exchange Student Is Speaker

OMAHA, NEBRASKA.—At Highland Park, a business meeting was held on September 7. A budget of \$1,868.90 was approved for the coming year.

Elected officers were Vern P. Goodenough, pastor; Harold L. Walter and C. Gail Shives, counselors; Tachy Baker, church school director and book steward; Leona Shives, women's leader; Harold L. Walter, youth leader; Elsie McGuire, secretary; Pearl Goodenough, branch recorder; Dolores McAninch, historian; Keith Gorham, bishop's solicitor; Bernice Bowerman, treasurer; Glenn Benedict, auditor; Frances Walter, publicity; Madaline Scott, music; Bernice Bowerman and Leola Shives, finance committee. Leola Shives was installed as women's leader at the meeting.

An organ was donated to the church by Mr. and Mrs. Gale Mann.

The RoLaDaSa group met at the home of Nadine Rothwell September 11. Francoise Role from Paris, France, an exchange student, was speaker.—Reported by FRANCES WALTER

Work for Women of District

COLUMBUS, KANSAS.—On September 5, District President B. F. Kyser held the annual business meeting at the mission. Officers elected were A. M. Comstock, pastor; A. J. Jones and Frank Beauchamp, counselors; James Westervelt, church school director; Mrs. A. M. Comstock, women's leader; Emile Edwards, secretary; Frank Beauchamp, treasurer and solicitor; Mrs. King Chandler, recorder; Frances Beauchamp, youth leader; Lawrence Wilcox and Mrs. James Westervelt, auditors; Mrs. Lawrence Wilcox, music director; Mrs. James Westervelt, children's supervisor; Mrs. Nina Coldiron, book steward; Howard E. Jones, publicity; A. J. Jones, Frank Beauchamp, King Chandler, building committee.

Guest speakers have included T. W. Bath and Bob Trimble of Pittsburg, Kansas; Walter Sample of Miami, Oklahoma; and George Doubledee of Medoc, Missouri. Local speakers have been A. M. Comstock and A. J. Jones.

Summer activities for the women's department included a joint meeting with the Scammon Branch at the A. J. Jones home on June 13; a combined meeting with the Scammon group in July; and a district workshop directed by Mrs. Ruby Griffeths in Columbus on September 11. Sixty-five women attended.—Reported by HOWARD E. JONES

Officers Elected

NEW CASTLE, PENNSYLVANIA.—The following new officers have been elected for the branch: Elder William C. McCune, branch president; Elder John L. Biddle, assistant pastor; Mrs. Howard Struble, music director, secretary and clerk; Dorn D. Simmons, treasurer, solicitor, and church school director; Mrs. Eleanor Henley, historian; Mrs. Marie Ryhal, book steward; Mrs. Maxine Westcott, publicity,

The solicitor, historian, and book steward were sustained.—Reported by MRS. MAXINE WESTCOTT

Ordination at District Conference

SPRINGFIELD, MISSOURI.—The Springfield, Missouri, District conference met September 7, at Central Church. Activities began with a fellowship service, with District President Harry Doty in charge. Apostle D. Blair Jensen was the speaker at the morning preaching service. A basket dinner was served at noon.

The business session was held in the afternoon, Brother Doty presiding. Special music was offered by Gereline Davis, soloist.

The name of Paul Holt of Cross Timbers Branch was presented and approved for ordination to the office of elder. Ordination services followed, with Elders Harry Doty and Ken Stobaugh officiating.

Officers were elected for the coming year as follows: Elder Ken Stobaugh, district president; Elders Clifford Browne and Kenneth Cady, counselors; Icyle Hubbard, secretary and recorder; Clarence Bailey, treasurer; Irene Hunter, church school director; Deane Edwards, women's leader; Billy Bayless, young adult leader; Adena Browne, music leader; Charles Browne, youth leader; Inez Smith Davis, historian (sustained); John Hubbard, bishop's agent (sustained); Richard Jones, reunion committee, two years.—Reported by ICYLE L. HUBBARD

Officers Elected


WINTHROP, ARKANSAS.—The annual business meeting was held September 23, with District President Glynn Coltharp presiding.

The following were elected: Derrill Bush, pastor; Oliver Green and W. C. Hesse, counselors; Oliver Green, church school director; Lena Hess, secretary and treasurer; Mayme Morgan, women's leader; Gola Wright, music director; Joann Bush, youth leader; Orrie Lee Sharp, historian; W. C. Hesse, solicitor; Sam Stiner and Oliver Green, finance committee; Elmer Hess, Oleaf Wright, and W. C. Hesse, building committee; Mary Stiner and Elmer Hess, auditors.—Reported by JOAN BUSH

Money Raised at Fair

TOPEKA, KANSAS.—Following the dedication of the church on April 6, District Missionary Alfred H. Yale held a series of meetings on the theme: "Questions of the Master."

On April 30, a Skylark and Oriole award service was held at the church. The service



CHRISTMAS SPECIALS

GOD IS LOVE by Louise Scott Wrigley
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was arranged by Miriam Yale and Ella Williams. Edna Easter was guest speaker. Thelona Stevens was present and told of work for the blind.

At the morning service June 15, Rebecca Carlson was baptized by Stanley Ratcliffe, of Manhattan, Kansas, and Maurice Hodges and John Robert Landes were baptized by Elder Burrell H. Landes. Brother Hodges, of Valley Falls, is the husband of Sister Lillian Hodges. A confirmation service was held June 22.

A number of members of Topeka Branch attended the Kaw Valley retreat held at Forest Park in Topeka July 4-6.

Edith Ann Holtz was awarded an educational trip to New York for writing a winning essay on "What the United Nations Means to Me." She was sponsored by Capitola Rebakah Lodge of Topeka. Edith is a senior in Topeka High School.

Annual business meeting was held August 20. Following are officers for the ensuing year: pastor, E. R. Marolf; director of religious education, Harold Talcott; women's leader, Inez Been; young adult leader, Robert Epperson; youth director, Wanda Talcott; children's director, Elsie Epperson; music director, O'ella Marolf; statistician, Esther Giblin; secretary, Carolyn Edwards; treasurer and bishop's solicitor, Burrell H. Landes; auditor, Robert Epperson; librarian, Florence Martin; custodian, Don Zirkle; publicity agent and historian, Mildred Goodfellow; flower chairman, Ella Williams; bulletin chairman, Emma Cheeseman; book steward, Loyd E. Martin; head deacon, Ernest A. Goodfellow.

Calla Kelley had charge of the food stand at the Fair this year. Net proceeds were \$1,273.00. Part of the money will be used to purchase pulpit furniture to match the new pews.—Reported by MILDRED GOODFELLOW

Baptisms Give 10 Per Cent Increase

SAN RAFAEL, CALIFORNIA.—On September 7, Jackie Lycan was baptized by her father, Jack Lycan, in Boise, Idaho. The Lycans were former residents of Boise, and had planned with Elder Cecil Gilmore to return for her baptism when she was old enough. Elders Cecil Gilmore and Arthur Horner officiated in the confirmation service. This was Brother Lycan's first baptism.

Four other children were baptized at the Santa Rosa church September 21. Adrienne Ardito and Robert Peterson were baptized by Brother Lycan and confirmed by Elders R. L. Bishop and S. E. Twitchell. Helen Prickett and Don Carlos Salisbury were baptized by Roy McNeil and confirmed by Elders H. L. Crownover and H. S. Salisbury. Elder H. S. Salisbury is the oldest living male descendant of the Prophet Joseph Smith, and Don Carlos, his grandson, is named for Don Carlos Smith.

James Torbert was baptized by Roy McNeil in July, and confirmed by Elders Ira Waldon and Herbert Salisbury. There have been six baptisms recently—giving a 10 per cent increase in the mission membership.—Reported by JACK W. LYCAN

Name New Officers

SAN FRANCISCO, CALIFORNIA.—The annual business meeting was held Sunday, September 7, at the church, with Edward Buckley, president of the Bay Area District, officiating. Results were as follows: Elder Elvis Chrestensen, pastor; Elders Edward Nelson and Emery Parks, counselors; Larry Nelson, director of religious education; Melvin Molden, youth leader; Evelyn Mueller, women's leader; Harold Keairnes, music; Irma Cutler, secretary-recorder; Violet Neal, treasurer; Anna M. Clark, auditor; Paul Evans, bishop's solicitor; Francis Kelley, missionary

co-ordinator; Ruth Hurley, book steward; Shirley Kelley, publicity; Cora Chroninger, historian; Jim Ulrey, finance committee; Pat Keairnes, Larry Nelson, Francis Kelley, building committee; and Betty Clark, librarian.

A week-long missionary series was held by Elder Dale Argotsinger September 14-21.—Reported by SHIRLEY C. KELLEY

Baptisms Tenth of Membership

CHICAGO, ILLINOIS.—On June 5, seven children from the Le-Claire Courts mission were baptized. They were Larry and Harry Mitchum, Deborah Clardy, Darlene Ivy, Katherine Phillips, Dorothy Childs, and Anna Marie Clark. They were baptized in the Brainerd font by Elder Sylvester Pluyzinski and Brother Ray King. They were confirmed by Elders Pluyzinski, John Walgreen, and Marion Cooper the following Communion Sunday.

The infant twin daughters of Mr. and Mrs. James King were blessed on September 21. Spokesman for Deborah was Elder Kenneth Lusha, and for Donna Jean, Elder John Cooper.

On September 28, Harrington Smith was confirmed, completing a family circle in the faith.

The fiscal year ending September 30 was a banner one for Brainerd Branch, as 10 per cent of the total membership was baptized during the year. The two missions have grown, and are still growing. The missions are Le-Claire Courts and Homewood.—Reported by ELBERT R. SERIG

Blessing Reported

MODESTO, CALIFORNIA.—David Vernon, son of Mr. and Mrs. Vernon Perine, was blessed October 5 at the church in Modesto. Elder Robert M. Colville was the spokesman, assisted by Elder C. V. Blair. Mrs. Perine is the former Judy Simpson.—Reported by MRS. CHARLES ROSE

Choose Mission Officers

WILLIAMSTON, MICHIGAN.—The business meeting was held September 27, with District President Alva J. Dexter presiding.

Elder Robert Smith was retained as pastor, and Leonora Smith as secretary and treasurer.

Finance committee members are Avis Zumstey and Joyce Pursall. Church school director is Gary Pursall. William and Marion Crampton are young people's leaders, and Avis Zumstey is music director. Beatrice Willis was retained as *Herald* correspondent and book steward, and Marion Crampton is women's department leader.

Willard Moore and Gary Pursall are building committee members, with Zora Moore, Beatrice Willis, and Donna Rittenberg on the money making program.—Reported by BEATRICE WILLIS

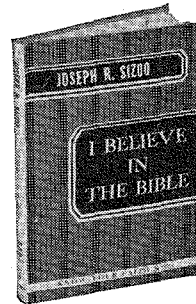
Book Review

I Believe in the Bible

by Joseph R. Sizoo

Abingdon Press, 1958

price, \$1.25



In the brief nine chapters of this book Dr. Joseph Sizoo makes clear that the Bible is the word of God but looks forward with assurance to the further revelation of God's power.

His belief in the Bible was challenged by men of great scholarship as they seemed to make untenable certain beliefs he held in the various experiences of men of God as recorded in the Bible, as well as the story of creation, the account of the flood, the selling of Joseph into Egypt, and others. The author began to study, search, and pray diligently for the answer to these disturbing situations. As a result of his prayerful seeking, he bears this testimony, "I found in the Bible a God, living, active, at work in the world . . . a God who revealed himself through patriarchs, prophets, priests, and psalmists—all finite men—and finally and perfectly through Jesus Christ his Son, our Savior, who still speaks to us and reveals God to us by his Holy Spirit."

Mr. Sizoo answers such questions in his study as "What is the Bible?" "How did we get the Bible?" "What is it about?" "Why do we need it today?" Along with these, he answers other questions that help in the understanding of the Bible for a student of the life and ministry of our Master. From three fields of scientific investigation—archaeology, history, and the study of languages—he confirms his belief and goes on to show that man's greatest need today is the knowledge propounded in the Bible that "Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

The author concludes the testimony of his belief in the Bible by vigorously affirming the relevance of the Bible today—how a study and understanding of it can restore lost hope—and fulfill his search for security. This simple and personal testimony is an inspiring assurance that life is sustained by inner resources that come from knowing the God of Israel—the God of the Bible.

I heartily recommend this book for both members and ministry of the Church of Jesus Christ. It will enrich and enhance their understanding and appreciation of the "God of love."
JOHN T. PUCKETT

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Bulletin Board

Services in St. Petersburg, Florida

Services for the St. Petersburg Branch are now being held in the Selama Grotto Hall located at 1117 Arlington Avenue North, St. Petersburg, Florida. All members and friends in the area are invited to attend.

KLAAS KAAT, pastor

Appointee's Address

R. Melvin Russell
1513 Lewison N.E.
Grand Rapids 5, Michigan
(telephone: Glendale 89063)

Old Issues of "Zion's Hope" Wanted

Neither Herald House nor the General Church Library has a complete file of *Zion's Hope* from its establishment in 1869 by Joseph Smith III. Anyone having the issues prior to the fire at Herald House in 1907 or knowing where they can be found is asked to write the Editors, Herald House, Independence, Missouri.

Zion's League Annuals Wanted

Patricia Fowler, Star Route, Grayling, Michigan, would like to obtain several copies of Zion's League Annual No. 5. Please contact her stating the price wanted before sending the books.

Suede-O-Graphs Wanted

Mrs. C. M. Miller, 3216 East 158th, Seattle 55, Washington, would like to get a complete set (or any part of the set) of the Book of Mormon Story Builders Suede-O-Graphs to go with *Between the Covers of the Book of Mormon*. Please contact her before sending the set.

ENGAGEMENTS

Kohlman-Norris

Mr. and Mrs. Claude V. Norris of Lawrence, Kansas, announce the engagement of their daughter, Linda Marie, to David L. Kohlman, son of Bishop and Mrs. L. W. Kohlman of Lamoni, Iowa. Linda plans to attend Graceland in 1959. David, a 1957 graduate of Graceland, is a senior in aeronautical engineering at the University of Kansas. No date has been set for the wedding.

Lewis-Voss

Mr. Louis Voss of Round Lake, Minnesota, announces the engagement of his daughter, Phyllis Dorothy, to David E. Lewis, son of Mr. and Mrs. Gordon Lewis of Lewisville, Minnesota. No date has been set for the wedding.

Miller-Wheatley

Mr. and Mrs. Roy Wheatley of Vernon, Colorado, announce the engagement of their daughter, Mary Lou, to Klydel Miller of Kansas City, Missouri. Mary Lou attended Graceland College. A spring wedding is planned.

Tingle-Stiles

Mr. and Mrs. Raymond W. Stiles of Chariton, Iowa, announce the engagement of their daughter, Dianne, to James Tingle, son of Mr. and Mrs. Everett L. Tingle of Ava, Missouri, formerly of Runnels, Iowa. Both Dianne and Jim attended Graceland, and Dianne is also a graduate of the Independence Sanitarium School of Nursing, class of '55. The wedding will take place December 6 at Central Church in Des Moines, Iowa.

WEDDINGS

Baptist-Stanfield

Phyllis Anita Stanfield, daughter of Mr. and Mrs. Paul J. Stanfield, and Donald Victor Baptist, son of Mr. and Mrs. Leonard Baptist were married September 20 at the Reorganized Church in San Leandro, Cali-

fornia, David C. Holden officiating. They are making their home in Mission San Jose.

Gilbert-Traver

Sandra Traver, daughter of Mrs. David Haseltine of Lamoni, Iowa, and Gene Gilbert, son of Mr. and Mrs. E. G. Gilbert of Miami, Oklahoma, were married August 24 in a double-ring ceremony at the Reorganized Church in Nauvoo, Illinois, by Elder Jerry C. Runkle. They are making their home in Warsaw, Illinois, where both are teaching in the high school.

Rieder-Gravenmier

Elizabeth Ann Gravenmier of Memphis, Tennessee, and John Andrew Rieder of Minneapolis, Minnesota, were married October 17 at the Reorganized Church in Memphis. Elder B. D. Gravenmier, brother of the bride, officiated.

ADOPTIONS

Mr. and Mrs. Melvin Zumwalt of Myrtle Point Oregon, announce the adoption of a daughter, born November 27, 1957. She had been named Melissa Kaye Ann.

Mr. and Mrs. Chet Zumwalt of Myrtle Point, Oregon, announce the adoption of a daughter, Sue Anne. She was born on September 2, 1958.

BIRTHS

Dr. and Mrs. Allan F. Randall of Flint, Michigan, became the parents of a son, Rick Alan, on July 30. He was blessed on September 21 by Elders Theo Bush and James Phillips. Mrs. Randall is the former Mary E. Gleason.

Mr. and Mrs. Robert McLuckie of Kenosha, Wisconsin, became the parents of a daughter, Lynn Marie, on June 5. She was blessed on September 7 by High Priest William E. Ford and Elder Carl Heaviland of Milwaukee Branch. Mrs. McLuckie is the former Sandra Wolfe of Knoxville, Iowa.

Mr. and Mrs. Robert Slasor of Detroit, Michigan, became the parents of a son, Mark Howard, on August 11. He was blessed on September 28 by Elder Rigby Leighton and Bishop C. O. Carlson.

Mr. and Mrs. Jerry Hampton became the parents of a daughter, Kim Evangeline, on March 13 at St. Joseph, Missouri. She was blessed in July by her grandfather, Elder Elmer Hampton, and her uncle, Elder Cecil Ettinger. Mrs. Hampton is the former Helen Russell. Both parents are graduates of Graceland College, class of '52.

Mr. and Mrs. Stephen B. Lewis of Independence, Missouri, announce the birth of a son, David Harter, born October 21 at the Independence Sanitarium. He will be blessed by his maternal grandfather, High Priest Alfred H. Yale. Mrs. Lewis is the former Eleanor Yale.

Mr. and Mrs. Donald R. Everett of Dallas, Texas, became the parents of a daughter on August 20. She has been named Catherine Marie.

Mr. and Mrs. W. Foch Worthington of Otter Lake, Michigan, became the parents of a daughter, April Coleen, born July 15 at St. Joseph's Hospital in Flint. Mrs. Worthington is the former Gloria Jean Harrison of Richmond, Missouri.

Mr. and Mrs. Ralph A. Bobbitt of Jackson, Ohio, announce the birth of a son, Kenneth Burdette, born October 16. Mrs. Bobbitt is the former Burdina Root.

Cpl. and Mrs. Tom Clemens of San Francisco, California, became the parents of a son, Thomas Edward II, on August 28. Mrs. Clemens, the former Karma Stokes, attended Graceland College in 1955-56. Cpl. Clemens is serving in the U. S. Marine Corps.

Mr. and Mrs. Clayton Barber, Sr., of Gaylord, Michigan, announce the birth of a son, Glendale Alfred, born October 2.

Mr. and Mrs. R. M. Lade of San Antonio, Texas, became the parents of a daughter, Teresa June, on July 15 in Vallejo, California. She was blessed on September 21 by Elders Myron Holman and Howard Lade at

the Courtney Road Church in Independence, Missouri. Mrs. Lade is the former June Bryant. Both parents are Graceland graduates.

DEATHS

WILLIAMS.—Harry Cidney, son of Colonel Harvey and Rose Troutner Williams, was born April 19, 1888, at Independence, Illinois, and died July 17, 1958, at Nevada, Missouri. On April 10, 1911, he was married to Frances E. Montague, who survives. He had been a member of the Reorganized Church since 1918.

Besides his wife he leaves a son, Walter, of Milo, Missouri; a daughter, Mrs. Lois E. Burch of Burrton, Kansas; a sister, Mrs. Allie Hardin of Hannibal, Missouri; seven grandchildren; and two great-grandchildren. Funeral services were conducted by Elder W. D. Stukesbary. Burial was in Moore Cemetery at Nevada.

AARON.—George W., was born on February 5, 1895, in Wallsend, England, and died September 23, 1958, in Houston, Texas. Both he and his wife, the former Esther Brown, were baptized members of the Reorganized Church on April 16, 1958.

He is survived by his wife and a few relatives in England. Elder Edward B. Thompson and District President Jack Evans conducted the funeral services. Interment was in the Davilla, Texas, cemetery.

GARRISON.—William Loyd, son of William and Bertha Garrison, died April 30, 1958, at St. Margaret's Hospital in Kansas City, Kansas, at the age of sixty-four. He was born in Oklahoma territory and moved to Independence, Missouri, with his parents in 1917. He was a member of the Reorganized Church and held the office of deacon. For twenty-five years he had been an employee of the Hinde and Dauch division of the West Virginia Pulp and Paper Company.

He is survived by his wife, Annie, of the home; five sons: James A. of North Bend, Oregon; William F. of Kansas City, Kansas; John W. of Independence; Charles and Jack of Kansas City; two daughters: Mrs. Minnie W. Hester of Keller, Texas, and Mrs. Willetta Lowry of Pleasant Hill, Missouri; four stepchildren: Mrs. Marguerite Moore and Mrs. Mildred Ogg of Houston, Texas; Everett Owens of St. Joseph, Missouri, and John F. Owens of Kansas City, Kansas; two brothers: Francis Garrison of Independence and John Garrison of Kansas City, Kansas; six sisters: Mrs. Minnie Multhaught of Buckner, Missouri; Mrs. Mary Taylor of Fortuna, Missouri; Mrs. Katie Myers of Kansas City; Mrs. Dolly Heaton, Mrs. Bessie Whatcott, and Mrs. Martha Willoughby of Salt Lake City; thirteen grandchildren; and ten great-grandchildren. Funeral services were held at the Quindaro Reorganized Church in Kansas City, Kansas. Burial was in Maple Hill Cemetery.

KELLEY.—George B., son of William H. and Nancy Ellen Kelley, was born February 4, 1883, at Coldwater, Michigan, and died October 2, 1958, at the home of his son, Bailey, in Leoti, Kansas. On October 20, 1904, he was married to Samuella Bailey, who survives him. He had been a member of the Reorganized Church since he was ten years old.

Besides his companion he leaves two daughters: Mrs. Charlotte Burdick and Mrs. Sarah Prose of Great Bend, Kansas; three sons: Earl of Roseburg, Oregon; Bailey of Leoti, Kansas; and Jack of Kinsley, Kansas; three sisters: Mrs. Oscar Anderson of Des Moines, Iowa; Mrs. J. E. France and Miss Elversia Kelley of Omaha, Nebraska; fourteen grandchildren; and six great-grandchildren.

FADDIS.—Eunice Lenora Cauthon, was born May 7, 1900, at Geister, Missouri, and died September 11, 1958, at an Oklahoma City, Oklahoma, hospital. She had been a member of the Reorganized Church since 1916 and a resident of Henryetta, Oklahoma, since 1913.

She is survived by her mother, Mrs. Maude May Cauthon, of Henryetta; a brother, Clerk W. Cauthon of Okmulgee, Oklahoma; two half sisters: Mrs. Abelle McCaslin of Shidler, Oklahoma, and Miss Freda Cauthon of Ponca City, Oklahoma; and two half brothers: William Dean and Jerry Lynn Cauthon, both of Ponca City. Funeral services were conducted at Buchanan Chapel, Elder Melvin E. Francis officiating. Burial was in the Okmulgee cemetery.

HANSON.—Jennie E., was born May 21, 1878, at Underwood, Iowa, and died October 9, 1958, at Methodist Hospital in Omaha, Ne-

braska. On November 18, 1903, she was married to Dr. F. H. Hanson, who preceded her in death. Following their marriage they made their home in Magnolia, Iowa, where she had resided for fifty-five years. She had been a member of the Reorganized Church since childhood.

She leaves one son, Harold Hanson, of Logan, Iowa. Funeral services were conducted by Elder W. R. Adams at the Bolton-Cranson Chapel in Logan. Interment was in Walnut Hill Cemetery, Council Bluffs, Iowa.

SCOTT.—Jessie Isadore Haight, was born June 3, 1887, in Castlewood, South Dakota, and died August 17, 1958 (place not given). She spent her childhood in Watertown, South Dakota, and was married in Fort Pierre on October 17, 1911, to Harry Scott, who survives her. She had been a member of the Reorganized Church since 1951.

Besides her husband she leaves a son, Lewis E. Scott of Independence, Missouri; a daughter, Ethel Walden of Temple City, California; a sister; four half sisters; five half brothers; and four grandchildren.

RAMBERG.—George Eder, was born March 12, 1886, in Henning, Minnesota, and died August 15, 1953 (place not given). He had been a member of the Reorganized Church since June, 1944.

He is survived by his wife, Enez; three sons: Donald A. of Santa Anna, California; Jason of Newport, Oregon; and George of El Segundo, California; two daughters: Betty Lowery of Sacramento, California, and Mary Cox of Redondo Beach, California; and ten grandchildren.

NOGGLE.—Dollie Rebecca, was born September 18, 1854, in Burtenville, Arkansas, and died September 23, 1958, in Norwalk, California, where she had resided for the past twenty years. She celebrated her 104th birthday just prior to her death. She had been a member of the Reorganized Church since December, 1921.

She is survived by a daughter, Mrs. Moncello of Norwalk; three grandchildren; one great-grandchild; and two great-great-grandchildren.

TORSCH.—Fred, was born December 19, 1879, in Rosenkirch, Germany, and died September 11, 1958, at Alpena, Michigan. He came to the United States at the age of two with his parents. In 1912 he was married to Lena Brandenburg, who survives him. Since 1915 their home had been on a farm near Spratt, Michigan. He was baptized on January 26, 1908, and was a charter member of the Lachine Branch.

Besides his wife he leaves four daughters: Mrs. Glaude Simkiss of Belville, Michigan; Mrs. Donald Howery of Whittier, California; Mrs. Willis Ross of Alpena; and Mrs. Raymond Chase of Royal Oak, Michigan; five sons: Nephi and Alvin, both of Alpena; Enois of the home; Marvin and Harding of Lachine; two brothers: John of Detroit, Michigan, and William of Beaver Lake, Michigan; four sisters: Mrs. John Ziegler of Dearborn, Michigan; Mrs. Charles Bohley and Miss Agness of Detroit; and Mrs. Edward Kacheski of Big Beaver, Michigan; and twenty grandchildren. Funeral services were conducted by Elder William Anderson, pastor of Lachine Branch, at the Spratt Methodist Church. Burial was in Spratt cemetery.

GAUTCHIER.—Myrtle A., daughter of Fred W. and Emma C. Castins, was born October 23, 1895, at Borden, Indiana, and died August 31, 1958, at Chicago, Illinois. On August 19, 1922, she was married to J. Louis Gautchier, who survives her. She was baptized into the Reorganized Church on July 7, 1909, serving as a vocal soloist in her earlier years and as a teacher until sickness necessitated her quitting.

Besides her husband she leaves a son, Eldon E. Gautchier; a sister, Velva Castins; and one grandchild.

HARMON.—Wiley M., was born April 15, 1897, at Parker, Idaho, and died September 23, 1958, in Twin Falls, Idaho, where he had resided the past fourteen years. He was married on December 30, 1916, to Edna Hendrickson, who survives him. He had been a member of the Reorganized Church since August 21, 1932, and had held the office of priest since March 10, 1957.

Besides his wife he leaves a son, Dean of Yakima, Washington; a daughter, Mrs. Marjorie Higgins of Marysville, California; three brothers: James of Billings, Montana; Parley of Glenns Ferry, Idaho; and Ether of Pocatello, Idaho; two sisters: Mrs. Ada Jensen of Hawthorne, Nevada, and Mrs. June Barnett of Tucson, Arizona; and five grand-

children. Funeral services were conducted by Elders Hale Glauner, Lysle Gilmore, and Ivan O. Montgomery at the Reorganized Church in Hagerman, Idaho. Interment was in the Hagerman cemetery.

PARKER.—Jesse LeRoy, was born November 5, 1884, at Neola, Iowa, and died September 27, 1958, in Cedar Rapids, Iowa, after a long illness. He was baptized into the Reorganized Church on January 2, 1897, and ordained an elder in 1910. From 1913 until 1932 he was under General Church appointment as a Seventy. He also served as pastor of the Lincoln, Nebraska, Branch. He was an employee of the American Field Service, and held both local and state offices in the United Commercial Travelers. On March 26, 1905, he was married to Glenna Baker, who survives him.

Besides his wife he leaves a son, J. N. of Des Moines, Iowa; two daughters: Mrs. Carl Kun of Cedar Rapids and Mrs. William F. Todd of Marion, Illinois; two sisters: Mrs. J. V. Newberry and Mrs. Ruth Newberry, both of Independence, Missouri. Funeral services were conducted by Elder Thomas N. Mortimer at Turner Chapel in Cedar Rapids. Burial was in Cedar Memorial.

CARL.—Estella Elizabeth, daughter of John W. and Nettie Wohst-Bartholomew, was born August 4, 1880, at Grand Island, Nebraska, and died September 21, 1958, at the Independence Sanitarium. After completing her school work in St. Louis, she became a teacher there. On November 7, 1899, she was married to John E. Thoman; four children were born to them. When her husband's work took the family to Chicago, she served as an instructor in the Chicago Musical College for eight years. Moving to Independence after the death of her husband in 1942 she continued her work as private instructor until failing health compelled her to retire. She was married on May 7, 1944, to Willis F. Carl, who survives her. She had been a member of the Reorganized Church since February 14, 1909. She was also a member of the Independence Music Club.

Besides her husband she leaves two sons: Estell Thoman of New Orleans, Louisiana, and John Thoman of Independence; two daughters: Grace McCormick and Estelle Saunders, both of Chicago; four children; eight grandchildren; and one great-grandchild. Funeral services were conducted by Elder Glaude A. Smith and Bishop Mark H. Stegried at Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

THOMAS.—Fred, son of David M. and Elizabeth Humphreys Thomas, was born September 14, 1883, in Coal Creek, Colorado, and died September 1, 1958, at his home in Bevier, Missouri. On December 16, 1913, he was married to Margaret Jane Thomas, who preceded him in death on November 4, 1936.

Surviving are three children: Seaborn Thomas and Mrs. Thersa Jones of Macon, Missouri, and Mrs. Cletus Barry of Bevier; four grandchildren; and one sister, Mrs.

TRACT REVIEW

The Book of Mormon: a Second Witness for Jesus Christ



James S. Menzies, missionary, feels there is a great need to present the message of the Book of Mormon in a positive manner. Out of his experiences he has put on the printed page a few of his thoughts used in this approach to missionary work. He gives Jesus Christ a central position in his message and identifies the Book of Mormon as a "second witness" for the Christ.

After presenting a brief statement on "What is the Book of Mormon?" Brother Menzies points out the unfortunate view that many people have of God and Christ as personages of ancient generations. The Book of Mormon and the experience which brought it into being, he comments, change this view and make Divinity a present day reality in the world.

This tract makes good use of our interpretation of the twenty-ninth chapter of Isaiah in identifying the fulfillment of biblical prophecy with the coming forth of the Book of Mormon. Each of the major verses in that chapter is explained in the light of the Restoration.

Brother Menzies also explains the John 10:16 reference to "other sheep" and tells the story of Christ's ministry in the Americas. He closes his tract with a section devoted to the predictions within the Book of Mormon of "America's destiny." You'll appreciate re-reading the prophetic references in the Book of Ether and his explanation of them.

This twelve-page tract has a single-copy price of four cents.

Cora Ryals of Kansas City, Missouri. Funeral services were conducted by Elder Lloyd Clarke at the Reorganized Church in Bevier and by the Masonic Lodge at the graveside. Burial was in West Oakwood Cemetery.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLDF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KHBC	970	Sunday, 4:45 p.m.
HAWAII, Honolulu	KGMB	590	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPD	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
ILLINOIS, Moline	WQUA	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMPD	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVV	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCC	1450	Sunday, 8:15 a.m.

And Finally...

ON OUR TEAM

Coaches have two standards by which they judge and select their players. One is the sustained skill which is shown and the second, almost as important, is team spirit. To some extent both are built-in abilities, but to a larger degree they are the result of training.

Church life is also teamwork (Doctrine and Covenants 119:8 b). Business and industrial skills must be combined with ministerial devotion to achieve the kingdom way of life. However, team work is the spirit or life of Christ's body. Whenever one member of the team is undermined by malicious criticism or tripped by ridicule and humiliation the whole team suffers. I like the line of our hymn (462), "Who serves my Father as a son is surely kin to me." More power to you, brother; you're on my team!

C. B. H.

RECOGNIZE THE DANGER—An inner decay, fostered by self-interest and a passion for "soft living," is causing more and more people to disregard the responsibilities that go with their rights.

Corruption, racketeering, immorality, and crime of all types are undermining the morale

of the country. And yet the public seems to become more and more passive toward the breakdown taking place under our very noses.

Reverence for truth is giving way to compromise and expediency, even among those who should be guardians of the truth. Patriotism is rapidly losing its once powerful appeal. The decline of loyalty is allowing the doors to be opened to disloyalty. More and more are forgetting that God is the "Author of our liberty."

But it is not too late to reverse this risky trend if enough people can be found to renew and strengthen the standards of American life, particularly government.

"The Christophers," October, 1958

HAVE YOU GROWN ANOTHER SKIN?

An evangelist once gave some excellent advice to a church school class of young adults. "Joining the church," he said, "is a matter of continual growth. When you become a member, your growth doesn't stop. This is only the beginning. You should grow by learning the Three Standard Books of the church so that you acquire a working knowledge of the gospel. You should grow in stature so that your shoulders might broaden to carry the burdens of life. Then you should grow another layer of skin, so that you don't become easily offended."

Leona Hands

PRICE OF SUCCESS

To know every detail, to gain an insight into each secret, to learn every method, to secure every kind of skill, are the prime necessities in every art, craft, or business. No time is too long, no study too hard, no discipline too severe for the attainment of complete familiarity with one's work and complete ease and skill in the art of doing it. If a man values his working life, he must be willing to pay the highest price of success in it—the price which severe training exacts.

—Hamilton Wright Mabie

TIME ON THEIR HANDS

Millions long for immortality who do not know what to do with themselves on a rainy Sunday afternoon.

—Susan Ertz

1 C STUART
344 MAITLAND ST
LONDON ONT CAN

H APP

ONCE UPON A CHRISTMAS EVE

and four
other continuity scripts
by Naomi Russell

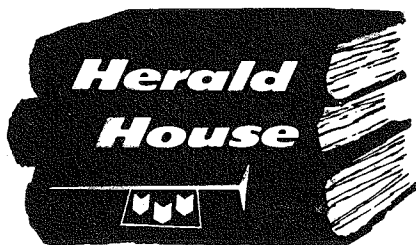


Here are five delightful, new Christmas programs which may easily be adapted to large or small choral groups. All five were produced originally by the Cantanina Chorus at Stone Church, Independence, Missouri.

The musical selections used were written for treble voices in three parts; however, most of them are available in solo form and for mixed voices. No elaborate stage settings are required.

The spoken words are simple yet dignified, supplementing the beauty of the Christmas message portrayed in the music.

40 cents each



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SAINTS' HERALD

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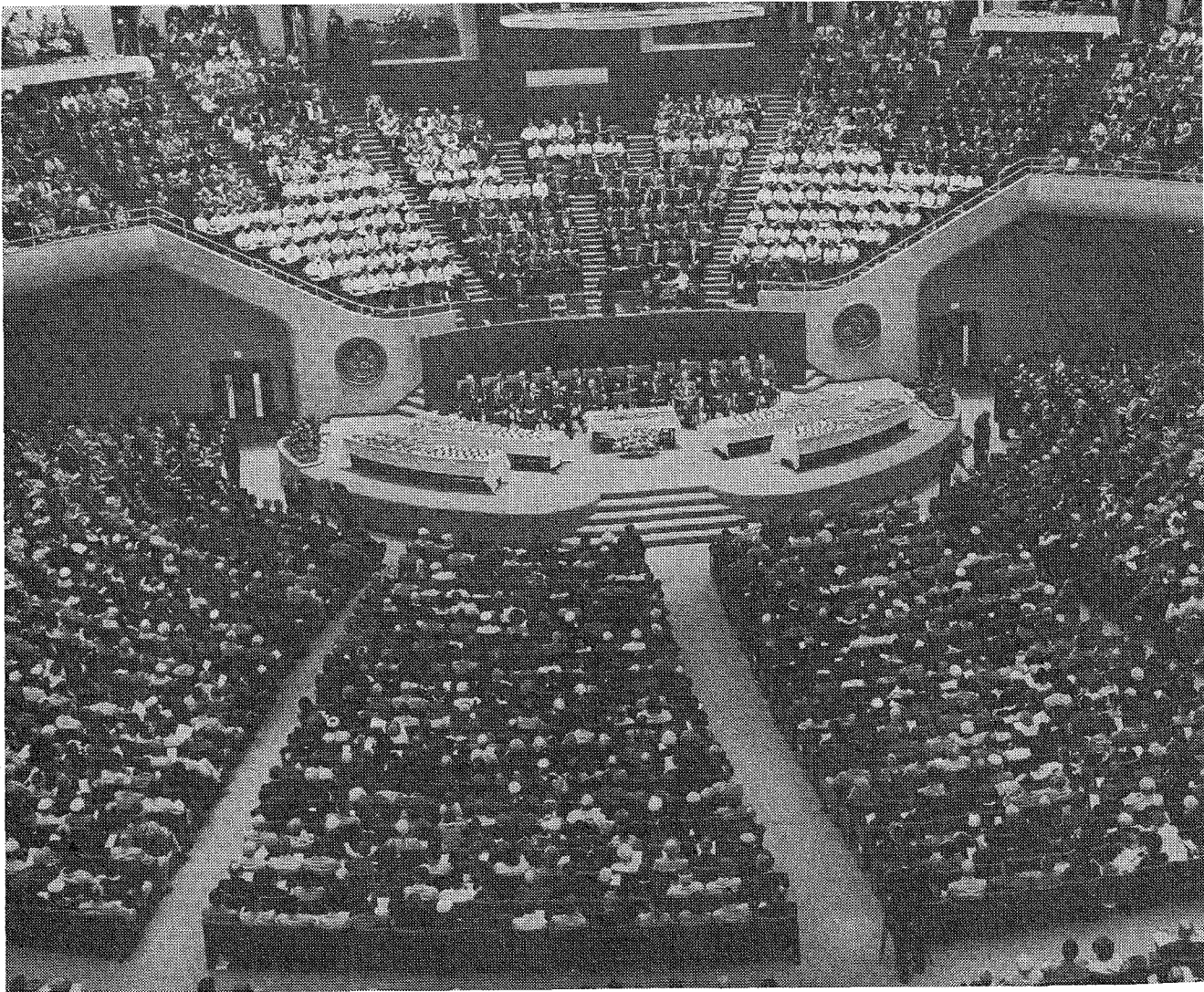


Photo by Audio-Visual Department

The Conference Chamber

www.LatterDayTruth.org

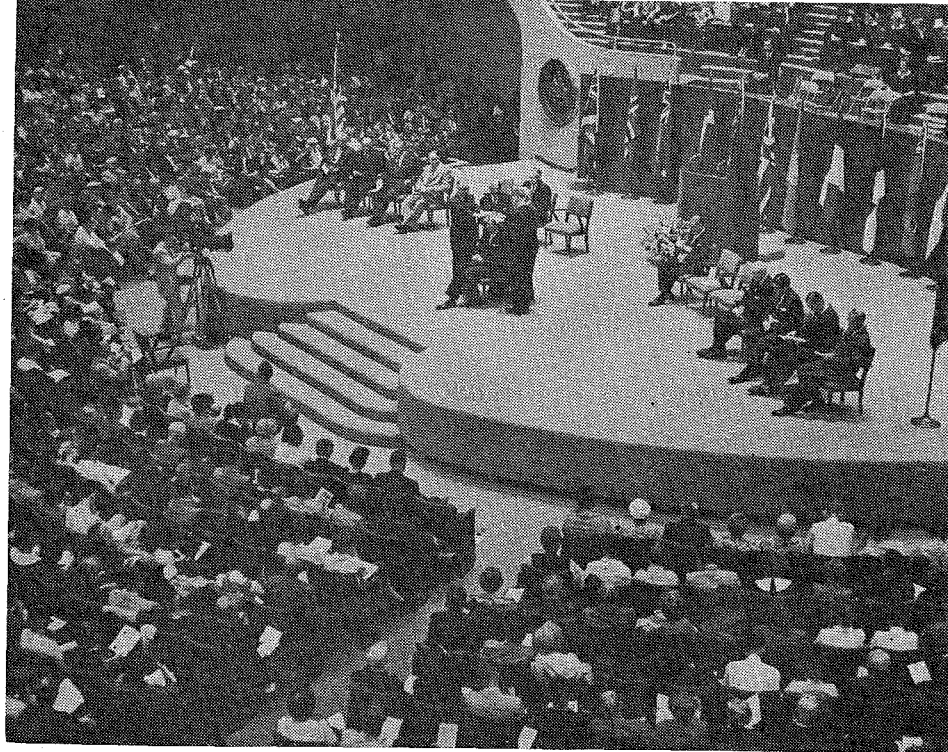


Photo by Audio-Visual Department

Completed Chamber Wins Approval

"We've had many favorable comments on the finished parts of the Auditorium," an assistant to the Presiding Bishopric said soon after the 1958 Conference.

Bishop John Boren said Conference visitors seemed to be unanimous in their approval of the work done and in their desire to see the building completed.

The General Conference voted approval for the Presiding Bishopric to continue its fund-raising efforts toward completion of the building. The 1960 General Conference was set as a goal for completion of the lower auditorium, two new elevators, a south portico, and stone facing on the front wings. The 1962 Conference was designated as deadline for completion of the ramps.

Conference visitors seemed to be especially impressed with the beauty of the completed Conference Chamber, Bishop Boren said. The finishing of the huge room has been a demonstration to the church that it is possible to go ahead and finish the entire building in a short time, he added.

He pointed out that the seats in the Conference Chamber cost \$175,000. They were made possible by contributions from all over the church. The married students at Grace-land College, for example, all gave one dollar and thus bought one chair for the Auditorium.

In another case, the members in Barstow, California, sent a contribution large enough to buy twelve chairs for the Auditorium—almost as many chairs as there are members in the Barstow mission!

"Completion of the Conference Chamber has been made possible by the sacrifice of the Saints throughout the world, which is typified by this little group," Bishop Boren said.

He stated that to complete the remaining work on the Auditorium, including the ramps, it would only be necessary for half the Saints to contribute one dollar a week for less than three months.

As a result of the General Conference, several facts concerning the new General Conference Chamber have become

apparent. For one thing, it is now clear that the new porticoes with their ability to expedite the flow of people in and out of the Chamber will be very useful.

Also, the beautiful new chairs in the Chamber are capable of withstanding extreme wear. "Those chairs took a lot of punishment during the eight days of Conference and show little or no wear," Brother Boren said. "We are convinced they were a good investment."

The air ventilation system and public address systems still require some attention. These are things that could not be tested adequately until the huge room was full of people. Through the long, warm week it became clear that the ventilation system will have to be improved. Some improvement is already expected when the lower auditorium work begins. This will include work on the upper auditorium's floor ventilators.

Members of the Presiding Bishopric are now finalizing plans so they can be put out for bids. However, Bishop Boren pointed out, there is only \$130,000 on hand so most of the plans will have to wait until sufficient funds are on hand to let contracts.

Contributions to help complete the remaining portions of the Auditorium can be made through the duplex envelopes or mailed directly to the Presiding Bishopric at the Auditorium in Independence.
R. Y.

Authors in This Issue

W. Wallace Smith (page 5), president of the church
F. Henry Edwards (page 7), member of the First Presidency
G. L. DeLapp (page 8), presiding bishop
Heber Colvin (page 10), priest, Dayton, Ohio
Barbara Higdon (page 12), Houston, Texas
Marian Ohmer (page 13), Camanche, Iowa
Roger Yarrington (page 14), assistant editor

We Look to 1960 and Beyond

THE MINISTRY of the Holy Spirit at the recent General Conference has been the subject of a multitude of testimonies that have come to us unsolicited from the Saints in many places, far and near. Such testimonies and such ministry are sources of spiritual strength to our people, and we are confident that this strength will find expression in many activities and lines of service.

One fact has been impressed upon us in an increasing awareness: that our greatest need is for an ever clearer insight into the eternal values of the gospel. When our souls are possessed by the Lord Jesus Christ, and we are personally committed to him and his way of life, we find in him and in his purposes impelling reasons for training our minds, developing our physical skills, and organizing our material resources for better service in the mission that has been committed to our care.

A vision of future possibilities in areas of many specialized ministries that will contribute to the many aspects of Zion's growth expands before us. Doors of opportunity are opening for bearing our testimony in the domestic field throughout the United States and Canada. We are making progress in the Latin-American Mission and in other missions abroad. We are caused to rejoice by reports reaching us from new areas not yet officially opened as "mission fields," but where our members are bearing their testimony, and those who "hear gladly" are being baptized. We rejoice because of the increasing numbers of young people attending church-sponsored and other institutions of higher education. We are aware that many improvements have been achieved in our experiences of worship in congregations throughout the church.

The 1960 General Conference should be a great event in the history of the church. It will mark the centennial of the conference at Amboy at which "Young Joseph" came to take his place as president of the church. It is likely that it will draw the greatest attendance of our church people ever brought together in one place. It seems almost inevitable that our physical facilities will be greatly overtaxed. Because of this probability, we are eager that the action of the 1958 General Conference, directing us to proceed with the completion of the Auditorium, shall be supported by the Saints as they contribute the necessary funds to complete the next and most urgent projects on the Auditorium.

The 1958 General Conference approved "The completion of the lower auditorium, the front wings, the south portico of the building, and the south elevator, before the General Conference of 1960." This appears to be entirely possible because of what the Saints have already done in contributing to the completion of recent projects.

In a large sense, the entire Auditorium construction program is a material manifestation of the devotion of the Saints to the spiritual ideals and purposes of the church. We believe that the financial achievements of the church in recent years are memorials to the spiritual devotion of the Saints. Our response to the needs of the immediate future will be prophetic evidences of further spiritual development. If the construction of a building were our only objective, our gifts and sacrifices would be of little eternal significance. But as the completion of the Auditorium is an expression of the development of genuine spiritual power which contributes to the achievement of eternal goals, our Auditorium offerings take on a tremendous significance.

Elsewhere in this issue is an article by the Presiding Bishopric concerning our financial goals. We join in urging the Saints everywhere to respond to these needs in the spirit which characterized our recent General Conference.

We as a people will complete the Auditorium. Project by project the work has been done and will continue to be done. And as we work and grow, our testimonies, expressed in words and deeds, in spiritual power and in enduring steel and stone, will go to the world. Attendance at our services of worship will increase. Our institutions will be enlarged and their efficiency will be improved. The training of our minds and our hands for the tasks of the kingdom of God will be hastened. These things shall be, for the reason that the Saints are committed to the cause of the kingdom in fellowship with the Lord Jesus Christ.

Great days are ahead for the church. Among the splendid experiences before us, the General Conference of 1960 is not far away. The weeks and months will pass swiftly, and we must hasten with our work. Let us be ready for the future by taking advantage of our immediate opportunities now in the spirit of prayer and saintly devotion.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

Official

To Missions Abroad

We wish to announce that the following General Church officers will be traveling abroad during 1959.

Apostle A. A. Oakman, accompanied by Sister Oakman, will return on January 17 to his field of labor, which is England and Europe.

Bishop W. N. Johnson of the Presiding Bishopric will go to Europe early in May to be present at the Pfingsten Conference, and will remain in Europe for the dedication of the new church in Rotterdam, Holland. He will return to the United States by the way of England.

President Maurice L. Draper will go to Europe early in June also to be present at the dedication of the Rotterdam church. He will then travel to England where he and Bishop Johnson will confer concerning certain church matters. President Draper will remain in England until after the Enfield Reunion in August and then return home.

W. Wallace Smith Ordained

To the Office of President of the High Priesthood and of the Church of Jesus Christ at the Auditorium, October 6, 1958

By Apostle Paul M. Hanson, President of the Council of Twelve, Apostle D. T. Williams, High Priest Ward A. Hougas, and Presiding Bishop G. Leslie DeLapp

Brother Wallace, as servants of Jesus Christ, we lay our hands upon your head and ordain you to the office of President of the High Priesthood and of the Church of Jesus Christ.

When the time came for the fulfilling of prophecies relating to great events of latter days, God revealed these things to Joseph Smith, your grandfather, who soon learned from his communion with God that he was living in the noontime of God's readiness to bless where the heart and mind would faithfully turn toward him. As your grandfather responded to that which he felt to be divine he was led to translate the Book of Mormon by the gift and power of God and to bring forth the church with its

Your prayers in their behalf and for the success of the work are earnestly solicited.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

The Order of Bishops to Meet

The implementation of the financial program of the church approved by the General Conference, which calls for continuing the construction work on the Auditorium and for the raising of a large budget, has made it advisable to call a meeting of the Order of Bishops. A number of other important matters will also be considered. The meetings will be held on November 18, 19, and 20. The members of the First Presidency have consented to meet with the Order for such time as they may find possible.

THE PRESIDING BISHOPRIC
By *G. L. DeLapp*

Approved
THE FIRST PRESIDENCY
By *W. Wallace Smith*

New Testament meaning out of obscurity. To him and others was granted the honor of laying the foundation of Zion.

You are called to preside over the church in an age in which the Lord revealed there would be many crises—nation rising against nation, men's hearts failing them for fear of the things coming on the earth, and the love of many waxing cold because of iniquity.

We pray that God may richly endow you with all the gifts that belong to the office in which you are being set apart, that you may be qualified in presiding over the church as prophet, seer, and revelator.

May the church continue in unity to advance under your ministration. May Zion's light shine brighter and brighter with the passing of time. May there come to you every needed physical blessing, that you may do the things that are in your heart to achieve. May there come to you in times when the burden of your calling is ponderous, encouragement from your counselors, support from the councils of the church, and comfort and gladness of heart from the Holy Spirit.

We, in accordance with the calling to which you have been divinely designated, ordain and set you apart through Jesus Christ, our Lord, Amen.

Open House for Canadian Offices

CHURCH HEADQUARTERS in Canada and the offices for Herald House (Canada) have moved to a new location—189 Eramosa Road, Guelph, Ontario.

An open house was held at the new location on September 6. More than fifty persons attended. Some came from as far away as one hundred miles.

Present to greet the visitors were Bishop Hudson P. Grundy, bishop of Canada and manager of Herald House (Canada); Bishop Alex Cadwell, counselor; and Kenneth L. Graham, manager of Herald House.

Persons visiting the new offices also met the office staff and saw a display of the new church school curriculum published by Herald House. The local newspaper covered the event.

Formerly the offices were on the second floor of a downtown building. The new location is in a building that was previously used as a home. Brother Graham said the change will be advantageous to the Herald House operation because there will be more room available and it will be easier to move stock in and out of the building.

Since the opening of Herald House (Canada) in Guelph in 1953, the volume of Herald House business in Canada has tripled.

Canada is the second country to utilize the branch plan for ordering supplies from Herald House. Herald House (Australia) has been in operation for many years and was the first such branch of the publishing house. Formerly it was known as the "Publicity Department."

Under the branch plan, all orders from Canadian customers are handled by Herald House (Canada). Bishop Grundy stated, "The plan is justified by the results. It allows closer contact with the customers of Herald House and special services geared to the particular needs in this area. And increased business reflects the fact that more church literature is getting into the homes of members."

R. Y.

The Saints' Herald

Vol. 105 November 17, 1958 No. 46

EDITORS: *The First Presidency*; W. Wallace Smith, F. Henry Edwards, Maurice L. Draper; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Edi-

tor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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Conference Chamber Dedicatory Address

Thou shalt build the altar of the Lord thy God of whole stones.—Deuteronomy 27: 6.

Through wisdom is a house builded; and by understanding it is established.—Proverbs 24: 3.

The workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.—II Chronicles 24: 13.

He looked for a city which hath foundations, whose builder and maker is God.—Hebrews 11: 10.

MR. CHAIRMAN, MR. ESRY, FELLOW MINISTERS,
SAINTS AND FRIENDS:

We are indeed happy to have our guests and friends with us tonight to participate in this very worth-while endeavor. We assure you that your friendship, support, and good wishes have meant a great deal to us in our determination to assist others in making Independence a better place for all of us to live. This building and its facilities are dedicated to that purpose and to the purpose of furthering the program of the Master through the organization which has sponsored and built it. Any sacrifice which our world-wide membership has made sinks into insignificance in the light of the greater task which looms before us as these facilities are put into full operation and the gains which are possible are made through its full and complete use.

Many Things to Many People

It is with a feeling of humility and a deep sense of obligation that I stand before you tonight to participate in this service of dedication. This room, with its approaches and furnishings, means many different things to many people. Within these sacred walls hundreds of musicians have sung in oratorios; hundreds of nurses and thousands of high school students have been graduated; hundreds of thousands have worshiped in the sacrament of the Lord's Supper; other thousands have taken part in the conduct of the business of the church. Apostles, evangelists, prophets, bishops, seventies, high priests, elders, priests, teachers, and deacons have been ordained here.

Never have we met in this Auditorium under such favorable conditions as far as the physical facilities are concerned. Never has the benign atmosphere created by these furnishings been so conducive to the physical comfort of the individual. We are humbly thankful for these beautiful surroundings, and I trust that we shall not indulge a feeling of false pride. We are aware of the proverb that says, "Pride goeth before destruction" (Proverbs 16: 18).

For a High Purpose

We would be singularly insensitive to the movement of Divinity, however, were we to ignore in this service the high purposes for which this chamber was built. And if we were to ignore the fact that we are here to worship God, I am sure many would be disappointed.

Ruskin once defined a laborer as one who works with his hands; an artisan as one who works with his hands and his head, and an artist as one who works with his hands and his head and his heart *combined*.

Undoubtedly there has been a delicate blending of all of these to accomplish what we see before us in this completed General Conference Chamber.

I could not adequately represent to you tonight all of those whose skills have combined to bring into being the beautiful ensemble of materials and color before us. It will be my purpose, however, to make some reference to a few whose dreams find a measure of fulfillment in the completion of this portion of the total project.

Designed to Fill a Need

Surely there was a high degree of prophetic insight exhibited by those who envisioned this building as the gathering place of the Saints. The late President Frederick M. Smith, who conceived the idea, saw a vision of a building adequate in size to house the world Conferences of the Reorganization. No history would be complete that did not recognize the part he played in stimulating its beginning. As a leader he saw ahead to a time when the facilities then existing would be woefully inadequate. Out of this recognized need came the stimulation which eventually resulted in the designing and building of the Auditorium.

There is much included in the history of the church from 1915 on which has to do with the bringing forth of the building in which we are meeting tonight. At the Conference of 1917, held in Lamoni, Iowa, in a church building which would seat less than seven hundred, the address of the President of the church included this statement:

Along with this question [which had to do with the biennial conferences] goes another of importance; adequate quarters for the General Conference, a building suitable in arrangement, appointment, and space, should be built, and the Conference held therein. It can be so constructed and situated that it will be of constant service other than for these annual or biennial gatherings.

Subsequent to that time at varying intervals reference has been made to the Auditorium, concerning what it should do, the capacity, its form, until there was a growing realization of a need for such a building as has been erected here.

In the *Saints' Herald* of February 3, 1926, this statement was made by President Frederick M. Smith:

I have always felt my heart warmed when thoughts of the Auditorium have come, for I recall the deep emotions aroused when news came to me that the Saints in their fine zeal and faith had subscribed the large sum they did for this purpose. That fine response sprang from a deep-seated and far-flung faith in Zion and the hope for its early realization. And Zion is one of our greatest, grandest objectives.

Dedicated Builders

The ground breaking took place on February 1, 1926. The surveying was done by W. O. Hands, and the Moore-Weeks Construction Company was employed to superintend the erection of the building under the direction of Church Architect Henry C. Smith, according to his plans.

Work on the Auditorium has had its ups and downs since that time, but we are thankful that certain determined individuals have, through the years, continued in their drive to see that the project should continue.

I would not quote so extensively from the writings of President Frederick M. Smith except that it was his vision to a large extent that was the motivating force at this period of the development of the building program. Another statement by him is challenging:

Perhaps some may say it is unnecessary; it will not be finished. I submit, my fellow Latter Day Saints, that our record of achievement and our experience of the past justify us in looking forward with confidence to seeing the Auditorium well and duly finished, and that its capacity, large as it may look now, ultimately will be packed to its limit. [Were he still living he would see his dream fulfilled here tonight.] The Auditorium must be finished. It is needed. It is opportune, and it will be finished. To believe otherwise is to overlook the spirit and the determination of a people with a record of eventually accomplishing its tasks.

In my humble opinion this same spirit and determination still exist in the body of the church.

Many of you here tonight will remember the Centennial Conference held here in 1930 and will recall with a thrill the pageantry of "The Course of Time" and "The Fulfillment" as well as the solemnity and beauty of the two Communion services which it was necessary to hold in order to accommodate all of those who wished to participate.

Since that time much has taken place regarding the retiring of the debt of the church, the resumption of the building program and, from time to time, the completion of certain parts of the building. Through interaction of the various councils and by the able help of the Presiding Bishopric and the splendid response of all of you monies have been raised, plans have been perfected, and the construction work has been completed.

Research, Debate, and Prayer

It has been difficult at times to determine just where the point of decision has been reached regarding the final details of some project, yet it is a known fact that some of these vexing problems have not been resolved without considerable research, debate, a give-and-take consideration, and much prayer. In the end, however, we are happy to say that a unanimity of opinion has been attained, and the high quality of materials and workmanship has set a pattern which we are committed to continue.

This building stands today as a monument to the architectural genius of Henry C. Smith, who was the General Church Architect at the time it was conceived and the original plans were drawn.

As a young man I watched the excavation work in progress. I saw the footings go down to solid rock, saw the

President
W. Wallace
Smith



foundation walls rise out of the ground, watched the steel being placed piece upon piece and the spidery network grow. I recall the thrill that was expressed by the building superintendent Lysle Weeks, Architect Henry C. Smith, President F. M. Smith, and other General Church officers, as well as by the workmen and members, the day the two steel girders which had been taking form from opposite sides of the building came together in the center. By a little maneuvering the kingpin was put in place and the hot rivets began to give off a shower of sparks as the driver rammed them home against the solid bucking bar of the buckler.

Since then, as we sometimes say, a great deal of water has gone over the dam. Some of the original planning has had to be changed. Some things which were thought to be essential have given way to what we feel are improvements to allow for a better utilization of the available facilities. I will not attempt to delineate these in detail. Suffice to say, they were made and that during the depression days we struggled.

Tributes

It was into this picture that the present Presiding Bishop, G. Leslie DeLapp, came as a counselor to Bishop L. F. P. Curry, then the Presiding Bishop. I do not intend to dwell on this, but I do want to pause long enough to pay tribute to Bishop DeLapp and his counselors, Henry L. Livingston and Walter N. Johnson, for the untiring devotion and manifest skills evidenced in the part they have played in the present as well as the past projects directed toward the completion of the building. If it had not been for their tireless efforts in directing the money-raising projects, pushing the follow-through on plans, contracts, adjustments, and a thousand-and-one other details, we could not meet here tonight in this sacred chamber in its present completed state.

I feel sure, however, that they would want you to know that there are dozens—yes, literally hundreds—who have worked with them—John Boren, C. D. Neff, W. E. Timms, Everett Berndt, William Ihde, and Harold Higgins of our own staff; Superintendent Jess Bennett of the Messina Brothers Construction Company, general contractors; J. H. Mackay Electric Company; W. T. Conroy, plumbing; Carl Weiss, sheet metal; and Wilford Burton, carpeting, just to mention a few. Architects D. Kent Frower and Robert B. Bloomgarten; Consulting Architect Joseph D. Murphy; Bolt, Beranek, and Newman, acoustical experts; Hare and Hare, landscape architects; Albert Hancock, representing Hoover Brothers, distributors for the American Seating Company—all of these people, mentioned previously by Bishop DeLapp, and many

others have given a great deal, even beyond the call of duty, to make this occasion possible.

If time would permit we could tell you many human interest stories about this project. For instance, there were the two plasterers who wanted to stay on the job because they felt that no one else could finish it up satisfactorily—and probably they couldn't have. Others stayed even though they knew the job was running out and they might not get in on the ground floor at some new development. We appreciate this kind of support.

Multiple Purpose

We realize that many who have made significant contributions to completing the building thus far are not with us tonight. We regret this fact. It was deemed necessary, for testing purposes, to have a meeting in the chamber prior to the convening of General Conference. Our gathering tonight serves a multiple purpose, testing, consecrating, and dedicating.

This service could very properly be called a consecration service inasmuch as we are here tonight consecrating our lives in this service of dedication in which these facilities are set

apart to the fulfillment of God's purposes in us. However, inasmuch as our terminology gives a connotation to the word "dedicate" as meaning that the facilities which we are presenting in their completed form have been paid for, this is a service of dedication. It will be hollow and meaningless if we do not at the same time dedicate our *lives* and our *talents* to the divine purposes of God, our heavenly Father. While we do not dedicate our buildings until they have been paid for, we are continually dedicating our lives to the many purposes which come to our hands to do. If we cannot find ourselves in a position to dedicate wholeheartedly our lives to his service, we will find that much of the joy and happiness which could be ours will not come to us. We rejoice to have this beautiful meeting place, especially for the General Conference, and we express our gratitude to the people and to God who has made all good things possible.

It was extremely important for us to do what we have done. We feel that it is imperative that the Auditorium shall be finished and that the church shall be freed to go from this to the other tasks which await it.

May God's blessing richly attend us as we move forward in his name and for his sake.

F. Henry Edwards

Auditorium Conference Chamber

Dedication Prayer

ALMIGHTY GOD, our heavenly Father, on whose will we depend for life and on whose love we depend for salvation, we stand together to give thanks to thee for all those whom thou hast called and guided down the generations—the seers, the planners, the builders—and for all the great things that they have wrought in thy name and for thy cause.

Such faithful servants and their great deeds are always present in thy sight. Among them we remember those who with Noah built the ark of salvation; or who with Solomon adorned the temple at Jerusalem; or who with Nehemiah refused to be turned aside from the work of renewal; or who—in this present dispensation—gave their precious things that the walls of the Temple might more fittingly reflect thy light. All these served thee in their day and generation, and the inspiration of their deeds reaches us to this very hour. Loving thee, and remembering them, we have sought a worthy place in their tradition.

Here in this chamber and at this time, we remember with gratitude thy servant, our prophet-leader, who—nearly two-score years ago—called for the building of this place of assembly and worship. We thank thee for him and for the people who responded to his vision with a mind and a heart to build.

Many of thy Saints from all parts of this land and from many other lands have made great sacrifices in order that the foundation of this building might be well and truly laid and the superstructure tall and finely raised. Impeded by war and depression, distracted by competing wants and needs, grown old with the passing years, they and their children have nevertheless kept the vision.

And now we meet in the name of and on behalf of all who have had part in the work that has been done to offer and dedicate to thee this Conference Chamber with its furnishings and approaches, which we bring free of debt or encumbrance and offer for thy service and for thy glory. Receive it, we pray thee, as a gift made possible by thine own bounty, and grace it with thy presence and favor that its manifest beauty shall be both the prophecy and the minister of its growing glory. So let thy Spirit rest upon it that it shall be progressively sanctified in the beauty of the ministries which are here exercised, in the love for thee and thy truth which is here expressed, in the heartfelt praise which is here uplifted, in the fellowship of good men which is here experienced, in the building of thy kingdom which is here advanced. And may those who assemble here know it as a truly holy place and meet here from time to time with high purpose, with keen expectancy, and with ready will.

May many influences for good reach out from this place to the church in all its parts and enterprises, and to the community and the nation and the world, for this day and for many generations yet to come.

And bless, we pray thee, those who shall continue to build here. Bless those who give and those who pray; bless those who dream and those who plan; bless those who build and those who direct, that the great work shall come to completion and be matched by many another work, each appropriate to its place, and all standing as monuments to thy loving kindness; that the great evangel shall be sounded and thy name be known in all the earth and glorified forever. Through Jesus Christ our Lord, Amen.

Tribute to Contributors

to the Auditorium Project

WE PAY TRIBUTE to those whose financial contributions have made possible the completion of this General Conference Chamber. The achievement of financial goals of the church brings spiritual rewards. This has been clearly demonstrated in the progress made by the church since the beginning of, as well as throughout the years of, economic depression of the 1930's and in the ensuing years of our war economy. These latter years have been marked by inflationary trends.

The development of our financial policy made in 1931 and approved by the General Conference of 1932 gave impetus to our whole program of Zionism organization and world evangelism as well as bringing stabilization to our financial structure.

It is impractical to discuss the broad features of that policy at this time, but it is important to note the relationship of that policy to the occasion which brings us together tonight, the first meeting in this completed General Conference Chamber.

In 1931 there was a mortgage indebtedness on the uncompleted structure of \$335,000.00. Our church, along with many other institutions, businesses, and individuals, faced the tremendous task of meeting financial obligations while at the same time carrying on the work of Christian ministry. This had to be done despite the disastrous effects of a shrinking income in an acute period of deflation.

The solution to this problem was found in a rigid application of the commandments given to the church to teach more fully the principles of individual stewardship and to heed the admonitions contained in the law to keep the church free from debt. This solution found expression in a call to the church, which was succinctly expressed in the words, "Keep the law."

This building became a most significant symbol in the crusade of the church to free itself from financial obligations. It was used graphically to portray the step by step progress of the church as the debt was eliminated.

Cleared of Debt

The *Saints' Herald* of December 14, 1940, carried on its front cover a picture of the Auditorium with a small portion of the cloud of debt still remaining on the building at that time, \$25,000.00. This and the balance of all church debt was cleared in the next year. The enthusiastic and consistent leadership given throughout the church from the First Presidency and other members of the Joint Council, the Order of Bishops, the Seventies, Evangelists, stake, district, and branch officers, brought a response from the priesthood and members of the church until in unified effort the importance of completing our world headquarters building, along with other projects, became a goal to be achieved.

Through the years, the surplus funds of the church have been allocated to meet the many needs of its institutions and for the completion of this building. Application of surplus funds in preferential consideration of the Auditorium could undoubtedly have made possible its completion several years ago. However, our financial policy called for a well-balanced program which resulted in advancement in all departments. Hence, what we see here tonight in this completed General Conference Chamber is matched in all areas of our church work, as is evidenced in the consistent increase of new houses of worship, new headquarters buildings in Germany, Holland, Australia, and the Society Islands (this latter is to be started soon), and in the expansion of our institutions.

Present Value

It is interesting to note the amount of funds applied to this building throughout the years. The building was commenced in 1927. By 1931, an amount of \$709,000.00 was invested; from 1945 to 1948, \$28,000.00; 1950, \$211,000.00; 1951 to 1953, \$312,000.00; 1954, \$169,000.00; 1955, \$375,000.00; 1956, \$165,000.00; and 1957 and 1958, \$1,420,000.00, or a total of \$3,392,000.00. Total appraised value, six million dollars.

One may well ask, "Where did this money come from?" It came from thousands of people throughout the entire church, from members in organized stakes and districts, as well as in unorganized areas. It came from widows and children, from businessmen, from professional people, from those who labor in field and factory. More than any other project ever undertaken by the church, it has caught the imagination and support of the thousands of our church members. Funds came from across the seas, east and west, from Maine, California, and Hawaii, from Canada to the Mexican border.

The Builders

This world headquarters building was the dream and goal of President F. M. Smith. It was designed through the skill of Church Architect Henry C. Smith. However, in its present state of completion and as it will stand finally it is a composite achievement of several architects, builders, and contractors who have participated throughout the years in its construction. The most recent have been, in addition to the Weeks Construction Company,

Messina Brothers	General
J. H. Mackay Electrical Company	Electrical
W. T. Conroy	Heating and Plumbing
Carl Weiss	Ventilating
Wilfred Burton	Carpeting
Hoover Brothers (American Seating)	Seating

Architects:

- Henry C. Smith
- Bloomgarten and Frohwerk
- Joseph Murphy, St. Louis, Consultant

Acoustics:

- Bolt, Beranek and Newman, Cambridge, Massachusetts

Symbolic Ensign

We of the Bishopric have appreciated the contributions of all. In the final analysis, it was all made possible and brought into fruition by the sacrificial endeavors and contributions of the thousands of our church members throughout the church. To these we pay our tribute today and shall ever be conscious of their love for Christ and his church as it is reflected in this monumental structure now and for generations to come.

This is indeed a building which belongs to all the people of the church and shall stand as an ensign symbolic of the gathering of the Saints from many places to the land of Zion.

Our Financial Goals

THE ACHIEVEMENT of the goals approved by the recent General Conference pertaining to additional work on the Auditorium will require a continuation of the fine financial support given to this project in recent years by our church members. The response of those who saw the completed Conference Chamber has been most encouraging and rewarding.

As a church, we have worked for and looked forward to the completion of this building for years. The fact that the General Conference of 1960 will be one of the most important in the history of the church was clearly indicated in the action of the General Conference, which designated that the next project would be "the completion of the lower auditorium, the front wings, the south portico of the building, and the south elevator, before the General Conference of 1960." We shall therefore put forth every effort possible to so organize our work that opportunity will be given to the members of our church to participate in the accomplishment of this important project.

We feel confident that these immediate goals can be accomplished. There is, however, much more than this to be accomplished. We think it imperative that we give to our people a rather complete picture of our total needs so that in the work of organization and implementation of our financial program throughout the church, everyone may be informed regarding these needs and plan for giving accordingly.

The church members throughout the years have responded to the "Keep the Law" program. In so doing, the church was able to free itself from debt; reserve funds have been established; church edifices have been constructed, many of them financed through the Houses of Worship Revolving Fund; our institutions have been expanded; headquarters buildings in missions abroad have been built; our missionary force has been strengthened; the number of tithepayers has increased; more members have complied with the law of accounting. All of this indicates excellent progress, and it is our opinion that this is the result of a well-balanced program which has included all the activities and interests of the church.

The General Conference just concluded brought spiritual stimulus to our people. It also brought increased responsibilities to all of us. It unanimously adopted the largest budgets in the history of the church:

1958	\$2,022,353.84
1959	2,089,379.00
Total	<u>\$4,111,732.84</u>

These budgetary needs must be considered along with the needs for the Auditorium. In the last decade we have been able to raise consistently more money than our actual operating expenses. Such increases have made it possible to appropriate funds for our institutions and reserves to which

reference has been made. This favorable situation must continue. The trend in 1958 is favorable, as indicated in the following:

INCOME AND EXPENSE FOR NINE MONTHS ENDING ON SEPTEMBER 30, 1958

Income		
Tithing	\$1,650,760.06	
Offering	16,769.32	
Bequests	4,363.27	
	<hr/>	
Total Income		\$1,671,892.65
Total Operating Expense		1,318,055.25
		<hr/>
		\$ 353,837.40
Other Income		38,577.17
		<hr/>
Net Income		\$ 392,414.57

(Note: September figures approximate.)

We call attention to the fact, however, that income usually falls off in a General Conference month. We hope that will not have held true in October of this year. We trust that all who have felt the fine spiritual uplift of our Conference will give expression to it in branches and in groups and that there will be an increasing upward trend in tithes and offerings for the remainder of this Conference period.

The General Conference appropriation of \$100,000.00 for the Auditorium, added to an amount of approximately \$30,000.00 on hand, makes it possible to proceed with the plans and specifications, but before the work authorized by the General Conference should actually begin, we will need to raise an additional \$100,000.00 before the close of 1958. Quotas are already assigned to stakes and districts for Auditorium funds for 1958. Some groups have raised their quotas for this year; others are putting forth commendable efforts to do so. Auditorium campaign quotas will also be assigned to stakes and districts for the year 1959. We shall keep our members informed as to progress being made in the raising of these funds.

We are convinced that these are days of great opportunity for the church. We look forward in faith to the accomplishment of these financial goals. From our past experience, we are certain that progress will be made in proportion to our willingness to "Keep the Law." To this each and every member may commit himself.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

H. L. Livingston

W. N. Johnson

Called to Be Saints

AS PARENTS when we hear a small voice raised in anguish, our first thought usually is "What's happened?" and then, "Is it our child?" We first have to determine what happened, hoping nothing serious has occurred, because if there is a serious accident something must be done immediately and the proper persons must be notified. It is natural that we feel a deeper concern for our own flesh and blood, our own friends, our own property.

If we went strictly according to our natural inclinations, we would do many things that we now know to be injurious to the best interests of society. It was Jesus Christ who taught us that all men are our neighbors and that we should learn to treat others with the same concern for their problems that we would want them to show were we in the other person's position. We are all travelers on the road to Jericho, and if we stand divided among ourselves, the wrongs of Jericho road will continue to flourish. Anyone could be the next victim.

Recently a child who thought her heart was broken came home in tears. Two neighbor children and their playmates were digging a hole in their yard where, fortunately for them, they had permission to dig. The other children had said: "Go away! There isn't room for you." This supreme wisdom was born of the judgment gained in the space of from six to eleven years time. The pronouncement was made to a four-and-one-half-year-old girl.

There was some basis for the feeling, since there was a difference in interests due to the variation in ages. It was a snobbish attitude nevertheless. We cannot expect more than that out of children, since patience and kindness are virtues that must be taught by correction and example. It appears that many, even in an "enlightened age," have not taken this philosophy to heart. Even in the church we can never have more than a theory of the world-wide fellowship of Saints if we consider members who transfer from one branch into another as "outsiders" until they have spent a period of from three to six years establishing themselves. People with provincial minds are not equipped to demonstrate a global gospel.

Rivalry and Hurt Feelings

What did the little girl's parents do? They understood that those who live by the sword also perish by the sword whether it is wielded verbally or otherwise. (If we win an engagement here, it may be lost in eternity when we must give an accounting for every idle word.) So she was given a place to dig in an unused portion of the garden in her own yard.

All went well until the other children remarked that after all their fox hole was deeper than hers and therefore a better work of art. This caused another outburst, and her parents had to explain that it is not important as to who digs the deepest, unless those digging are engaged in competition.

If not curbed at its source, this rivalry will echo from church school, choir, and pulpit in later years. If we allow ourselves to be annoyed each time someone baits us, we will always be hurt and in a bad temper because there will always be those who will make it their business to see that we feel inferior. This will be done if we allow our own feeling of inadequacy to make us vulnerable to the conscious and the unintentional hurts inflicted by someone who may be only working out of his own feeling of inferiority.

Courtesy Pays

Years ago there was a local grocer who had no competition for some time. Then another grocer moved into the neighborhood. Friction arose if the first grocer learned that one of his customers had traded with the "enemy." A little later, a child arrived in the home of the first grocer. It was not long before the mother antagonized more customers by taking up quarrels which arose between her child and others. It seemed a pity when this grocer failed in business. He was not really such a bad fellow. He just forgot to maintain good public relations.

This failure can also freeze people out of the kingdom of God. Yet the same courtesy that serves us so well in dealing with others will also stand us in good stead in our relationships with family, neighbors, friends, and fellow church members.

Thus we go through life, blaming our dissatisfactions on our neighbors, God, or the Devil. It will always be that way until we learn our weaknesses and our strength. In this way we can build up our weakness and also concentrate on making the most of the things we are able to use out of the talents we have. Unless we learn to do this, we may incur spiritual death if we permit our faults to lead us too far.

Facing the Problem

"My little children, these things write I unto you, that ye sin not." This was written by the Apostle John. Since this letter was written almost two thousand years ago, it is not likely that we will feel any offense toward him for what he wrote. But, child or adult, our actions and reactions betray our lack of maturity wherever it may exist. Only the perfect (angels are the spirits of just men made perfect) are exempt from John's statement: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is sound logic. The first step in overcoming a difficulty is to recognize that a difficulty exists. After that, the only realistic approach left for us is to face the problem. From this point onward, the problem is doomed to defeat because it cannot stand the revealing light of day which permits us to see what the problem is.

Prayer is an aid to honesty that cannot be found in the same measure anywhere else, for God-consciousness is designed to minimize the stubbornness and the embarrassment we might feel in any other presence. We must not deceive ourselves in thinking that anything is hidden from God. If we understand this, in facing him we must also look at ourselves. Jesus said: "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one who doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he who loveth truth, cometh to the light, that his deeds may be made manifest."

Pleasure in the Will of God

A world in which all hurtful things are remedied can come about only as we all work, with the guidance of God's Holy Spirit, to build godlike characters within ourselves. We have changed many things in our physical world for our own good, but man cannot change man. That can be done only with the help of God. In his letter to the members of the church at Corinth, the Apostle Paul points out that they are called to be saints.

This summons is on requiring us to forsake the inconsistencies marking our conduct before we were called to be saints. Many respond to this call by entering the kingdom of God; but at this point, it is easy to forget that the entire purpose of the call was that we might enter into sainthood. We do not refer to the pose mentioned by Isaiah: "Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day." This call, instead, is to the honest in heart who sincerely find pleasure in doing the will of God.

Becoming Like God

The infant does not become a fully grown person merely by letting the automatic action of physical growth take its course. He exercises his power to train mind and muscle to do his bidding. Neither does a Christian become a saint without effort. There are no automatic devices to control the tongue, the temper, or the unrighteous desires of the human heart. This action takes place only after firm determination that this is the right thing to do. When one has been baptized by the water and the Spirit of God, having no mental reservations, he ought to find that he has a greater desire to do what is right.

Limited goals will probably lead to limited ways of life. Vast projects should not be attempted by lazy men. Jesus expressed this idea in these words: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." We may have Sunday clothing; but there is no time in God's schedule for Sunday crosses, and we are all using God's time. He put us here to give us a chance to grow up. To develop to our utmost capacity is to become like God, in as far as that is possible to us on this plane of existence. To fail to make this development is to fall short of the glory of God. This failure loses for us the opportunity—even the ability—to enjoy God's society.

Preventing Problems

The enduring of trials makes us stronger for the bearing of other burdens, for there will be other burdens to bear. There are burdens which become lighter to the extent that we learn to bear them. As we grow in strength, we become able to meet trials yet unseen by us. God has promised never to call upon us to bear more than we are able.

It is wise to guard against creating problems for ourselves such as those arising out of the spirit of rivalry, contending

for mastery of others, argumentativeness, being overly critical, too ambitious; all of these and more have held back the work of God in all ages as it pertains to what he is willing to help men do for themselves.

As we mature beneath the tutelage of God's Spirit, we will not care particularly who wins an argument, and envy or jealousy will depart. We consider too much our own feelings, when our salvation lies in keeping our minds upon Christ's example. There is no place in the kingdom for such double-mindedness. It will not work.

Fruits of Sainly Living

When we have achieved the proper quality of life, our business meetings will be places where our share of the Lord's business is considered in holiness and transacted in peace. Our club meetings will be places where the Spirit of God reigns, enhancing fellowship. Our prayer and fellowship services will be meetings where people will be standing in the streets for lack of room in our churches, because God meets with those who are willing to meet him unreservedly. No such spirit remains among those who forfeit their blessings because of lack of attendance and unsainly conduct.

When there are enough saintly people in the kingdom, "Then shall they say, How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice, together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion" (Isaiah 52: 7, 8).

Life Eternal

As tiny plants depart from mother seed
To send their roots and stems through earth to heed
God's urge to feast on solar rays and dew,
They push aside a clod or stone to view
A vast new world in which to grow and *live*.

As songbirds leave their mother's nest to mate,
And heed divine desires to match their fate
With other birds whose beauty seems to glow;
Their songs of love and life are sung to show
The urge sublime to procreate and *live*.

As man matures from hungers planted there
For food to live and grow, and later share
A life of love with one whose choice is so
Devout, divine approval makes him know
To give of love if he's to truly *live*.

As many body cells unite to grow
Into a man—with intellect to know
Of cosmic urges toward the kingdom goals;
So does mankind combine in groups of souls—
Zionic symphonies of men who *live*.

Decay and growth are both essential so
That sacred paths from past to future go
Through time, which is but one dimension of
Eternal life; subdued by death, whereof,
Men climb to even greater heights—to *live*.

ARNOLD A. SPILLER

The Lost Art of Reading Aloud

THE CHILDREN KNOW something which their elders have all but forgotten. They know that one of the most enjoyable experiences of life is to listen to someone read aloud. As soon as most children learn to read and can no longer cajole an adult into reading to them, they follow the example of their elders and begin to read silently altogether. Before long they forget the great joy of their nonreading days, and they join the ranks of those who deprive themselves of this pleasure.

In less sophisticated and pre-television ages, reading aloud was an important part of the lives of many people. The earliest pieces of literature of our western civilization were handed down orally and almost verbatim generation after generation via the campfires and great halls of ancient Greece. In their printed form the *Iliad* and the *Odyssey* still convey the excitement of adventure, the horror of war, the tenderness of love and devotion, and a wide range of human foibles, but one can imagine the added thrill of hearing the famous episodes recited with all the color which the human voice can produce. From that day until the time that books became plentiful, the oral expression of imaginative literature, prose and poetry, and the oral reading of Holy Writ were popular. When ownership of books became common, and when most people learned to read, adults began to forget and only children remember that it is fun to read aloud.

Our own day has seen something of a revival of this lost art. During the war the movie actor Charles Laughton visited veterans' hospitals and read to the wounded, many of whom could not read for themselves. The men were so pleased with the reading that they invited him back repeatedly, and it occurred to him that audiences all over the country might enjoy this kind of entertainment. His highly successful ventures included a play read by actors seated on high stools without benefit of costumes or scenery; a reading of a long, dramatic narrative poem by actors reinforced by a chorus but without costumes or scenery; and a personal solo reading tour presenting in a relaxed, informal manner a variety of well-known and little-known selections from dog-eared books. Since then Laughton has written frequently for national magazines, suggesting that one need not be a professional interpreter to enjoy reading aloud and listening with family and friends. The validity of his theory regarding this new way of presenting drama has been demonstrated in the Independence community with the successful presentations of Benet's *A Child Is Born* at Christmas time with no costumes and no scenery. Many audiences have found that their own imaginations provide more effective trappings for a play than can be created by stage sets and costumes. Laughton's theory regarding this new kind of recreation for the home is equally valid.

Those who have, in their adult lives, continued to read fiction, poetry, and essays are more or less aware of the power of this kind of literature. For instance, imaginative literature

gives a variety of vicarious experiences by means of which we escape for a few hours from the routine surroundings of every day life. Submitting one's attention to the wisdom or humor of an essayist or to the charm of a poet provides much-needed relaxation in a tense, hurried world. The value of literature does not end here, however. The literary artist often sees life more clearly than less perceptive human beings. The novelist, for example, in telling a *particular* story can help his reader attain a similar insight. The beginnings of tolerance in the reader may come, amid the chuckles over the hilarious second part of *Huckleberry Finn*, as it comes to Huck and Tom when they realize that Negro Jim is white inside after he gives up his chance for freedom in order to save Tom's life. A less dogmatic, should we say a more Christian, approach to sin may be suggested by a reading of *The Scarlet Letter* or *My Antonia*. A more compassionate understanding of people and their motivations, a better comprehension of the problems faced by society—these are only a few of the rewards of literature. They are the rewards of silent reading, and certainly we are not suggesting that oral reading should replace its much more efficient counterpart. For an occasional activity, however, oral reading adds another dimension to the power of literature. It often makes even more vivid the meaning of a passage. The most effective way I know to make a section live for my world literature students is to read it aloud. I am not an especially skillful oral reader, but I have seen indifferent, rock and roll university sophomores and juniors begin to respond to the pathos of Andromache's farewell to Hector from the *Iliad*, or to the majestic beauty of the Psalms, or to the eloquent statement of religious toleration in the parable of the three rings from Lessing's *Nathan the Wise*. I have seen a roomful of boy friends and roommates, present only out of loyalty to the interpretation students whose assignment it was to present an evening of reading, smile with delight over *Peter Pan* and sit in awed silence at the close of the Twenty-third Psalm.

THE SOCIAL VALUES of the oral reading of literature are many. A critic of the Pollyanna school found praise recently for our national devotion to television by saying that at least television had put the center of recreation back in the home. Reading aloud is a simpler and cheaper method of doing the same thing. Every mother should read frequently to her small children. So should every father. It is one of the joys of parenthood, and one of its responsibilities. As soon as I saw the Thurber book on the children's shelf of the library, I knew my husband, who reads frequently to our children, was trapped again. And so he was, this time not by the children or me but by his own enjoyment of Thurber. For when he saw it among the books that Sunday afternoon as the children and I assembled on the bed for our daily ritual of "nap story," he said, "Thurber—I'll read that one." We all settled back to listen to *Many Moons*. The six-year-old and I enjoyed it thoroughly. It was too old for the three-

year-old, so she leafed quietly through her favorite books giving the story occasional attention. The baby played happily, not understanding a word but glad to be with the family. It was a good family experience. Reading aloud can enrich the family altar. Many passages of Scripture seem to have been intended for oral reading. Older children and adults can benefit much from participation in the reading of parts of Genesis, Job, some of the Psalms, Proverbs, Ecclesiastes, the Gospels, and many more. Smaller youngsters enjoy children's Bible stories and at a very early age appreciate some of the Psalms and the Christmas story.

The circle can be widened to include the friends who come in for an evening. If the hosts have overcome the misconception that reading aloud is foolish and a little childish, the guests will soon lose their inhibitions too. I remember a cold Missouri February several years ago during our university days. One of the rare occasions when we had friends in for dinner we decided to spend the evening reading. Since it was almost valentine day, and since our guests were two engaged couples from the church group, we opened our Thurber to the clever essay on courtship. One Thurber called for another and finally we stopped laughing long enough to follow Laughton's advice to "Stop reading and start talking." As they left our guests' sincerity convinced us that they had had as much fun as we had. The occasions for this simple entertainment are limitless. Friends of ours read aloud in the car as they drive long distances on their yearly vacation or before retiring in their motel. A middle-aged husband and wife frequently spend an evening reading to each other.

If you are intrigued by the idea of reading aloud, the problem of what to read need not trouble you. When you have an audience of children the appropriate age shelf in the li-

brary will yield a wealth of good children's books. Trade "finds" with other mothers. To start it going here are a few of my recent discoveries: The Dr. Suess books, the Charlotte Steiner books, *Johnny Jack and His Beginnings*, by Pearl Buck, *Good-bye, Bunny Bangs*, by Doratheia Dana. R. I. Stevenson's *A Child's Garden of Verses* is a standard work. For older children, Mark Twain, parts of *Gulliver's Travels*, *Don Quixote*, and Kipling's *Jungle Books* are standard. Dickens is worth a try with this age, and nonfictional biographies may offer a needed directive. Adults will find new meaning and enjoyment in these children's classics and will enjoy ranging over short stories, essays, and parts of longer fiction from a host of authors. Sample widely, and be sure to include some LaFontaine, Conrad, Melville, Thurber, Boccaccio, *Please Don't Eat the Daisies* by Jean Kerr, and *Cheaper by the Dozen*. The field is limited only by personal preferences and taste.

A flexible, experimental approach is essential. New fields of material should be tried, selection should be on the basis of sincere preference and not on any preconceived idea of what one "should like." Variations should be sought. For example, some people have been successful with frequent play-reading sessions. And finally, no regret should be wasted on the failure to read as skillfully as a professional. The enjoyment here does not rest on the ability of the reader as much as on his willingness to give himself up to the power of the selection. In addition, a little participation will produce surprising results.

As old as our culture, the practice of reading aloud is as new as the group and the selection. After all, with a good library near by and an uninhibited spirit, who needs television?

Marian Ohmer

Alto Singing and Zionitic Living

TRYING TO LIVE a Zionitic life is in many ways similar to carrying the alto part in congregational singing. Both are done voluntarily. Both require a degree of skill and are learned through practice and frequent referral to the books containing directions—words and musical notes in the hymnal, and the commandments of God in the Scriptures. Both create beauty and harmony when done well.

At times you may be the only person in the congregation singing alto. If your voice is strong and clear it will still be heard. At times you may be the only one in your neighborhood trying to live a Zionitic life. If your actions and conduct are upright and full of love they will be noticed and will attract others.

Probably no one will praise you for your part in the congregational singing. Many times no one will give verbal appreciation of your Zionitic life, even if it is helpful. In each instance you must remember the typing student's practice sentence: "The reward of a job well done is to have done it." In addition there is this promise from I Corinthians 15: 58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

When you are learning to sing alto you make mistakes and produce sour notes at times. Or you waver. Singing the

melody along with the others seems so much easier. Even after you have sung it awhile you still make mistakes. But the song goes on and you must continue to the next notes if there is to be harmony while the song lasts. Having a strong, experienced alto near you helps.

When you first desire to live a Zionitic life you make mistakes, too. You waver at times. To go along with the world would be so much less demanding. But time passes. If you do not go about living a Zionitic life your opportunity will be lost. You must continue in spite of mistakes if the harmony of Zion is to be established. Having a strong example like Jesus near you is a necessity. Also helpful are the testimonies of others strong in the faith.

In 1950 came this revelation (Doctrine and Covenants 142: 5 b): "It is yet day when all can work. The night will come when for many of my people opportunity to assist will have passed." Won't you add your voice to the song of Zion building before the music ends?

Home Column

NOVEMBER 17, 1958

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Ghana Nurse

Miss Nagel and two of her patients,
Kafi and Comfort



"There is much Christian work to be done in Africa." That is the testimony of Jean Nagel, Ghana nurse.

Jean is a 1948 graduate of the "San" School of Nursing. For the past five years she has been a missionary nurse in Worawora, Togoland, which last year became part of the new African nation of Ghana.

It is a life of many satisfactions, according to Jean, despite what most people would consider inconveniences and discomforts. The hospital is in the "bush" country, about 175 miles from the coast. There is little contact with the outside world.

Worawora is in a hot, humid cocoa-growing area. When Jean first arrived, the little hospital was just beginning to operate in an adobe building donated by a local planter. In 1957, however, the hospital moved into comfortable new quarters, a 100-bed hospital complete with X ray, laundry, operating room, pharmacy, and nurses' hostel. The nineteen cement block buildings of the hospital are connected by covered passageways. The hospital was built with funds granted by the Ghana government (\$122,000) and with some assistance from an Evangelical and Reformed church in Philadelphia.

"It is not like nursing at the 'San,'" Jean said. "But the training I received there was very good.

"At our hospital in Worawora we cannot run lab tests as we would here in the States. We do not have the facilities. It is necessary to determine the nature of the illness or injury by the symptoms rather than by laboratory tests.

"There are some diseases similar to the ones here, and there are also others that you find mostly in the tropics, such as yaws, malaria, 'river blindness,' sleeping sickness, leprosy, and tropical ulcers."

There are two white German doctors at the hospital at the present. There are five white nurses from the United States and Germany. They are aided by native personnel.

The hospital has recently added a nurses' training school. Jean speculates that as soon as the native nurses are well enough trained and in sufficient number and native doctors are available, the white missionary doctors and nurses will leave the hospital in native hands.

The white doctors and nurses are assigned to the hospital by the Evangelical and Reformed Church's Board of Missions. However, the hospital belongs to the Evangelical and Reformed church in Ghana, and the doctors and nurses work under the local church's direction. The church operates another medical mission in Ghana and has others in India and Honduras. In Ghana and other needy countries it also operates agricultural missions and educational missions.

Jean says she used to spend about half of her time in missionary work and half in nursing. However, with the addition of the nurses' training school, she is now more nurse than missionary.

Her duties include nursing in the hospital where she is in charge of the operating room, pharmacy, central supply, and outpatient department, and also helping to teach student nurses. In addition, she finds some time for teaching Bible classes.

Through the efforts of the medical mission, many of the natives in the surrounding area have accepted Christianity.

"We treat many Moslems and pagans," Jean said. "There is much Christian work to be done in this part of Africa. We have found the people very appreciative of our services and most are eager to hear the Christian message."

She said the new nation is rapidly progressing and is extremely conscious of the need to prove itself to the world. The government is working to improve health and educational facilities and thus welcomes the hospital at Worawora.

One thing that does disturb the pro-American people of Ghana is the news of incidents like those at Little Rock. "It does not sound good to the Africans, but I think most of the educated ones recognize the trouble here as sectional and not an indication of our whole national attitude," Jean said.

Why did Jean choose to go to Africa to be a nurse? "Because God seemed to lead me in that direction," is her answer.

After completing her course at the "San" in 1948, she attended Moody Bible Institute. After finishing there she felt she wanted to serve in a foreign mission. She applied to her church's mission board and was assigned to Worawora where the hospital was just getting started.

She began her work in Ghana in 1952. Since then she has served two periods of two and one half years each. In between assignments she receives a leave to return to the States. She is now home on leave and will return to Ghana in March.

Jean's home is in Independence. While here she spends much of her time speaking before church groups and does some brushing up in the latest nursing methods.

Looking toward returning to the hospital at Worawora and the natives who depend on her and others like her for spiritual and physical ministry, Jean said, "This is the most rewarding and satisfying work I know of. I intend to give my life to it."

ROGER YARRINGTON

Question Time

Question

Since many of the hymns in the new hymnal have amens at the end, how can we know when it is correct to sing them, or do we assume that they should always be sung?

California

E. C. N.

Answer

Amens were provided at the close of hymns in *The Hymnal*, which are prayer hymns. More and more congregations in the church are wanting to close prayer hymns with amens. When they were not available in the *Saints' Hymnal* in written form, they were sometimes improvised with less than satisfactory effect.

In *The Hymnal*, amens are available for those who wish to use them.

In the opinion of this writer, if the hymn has a written amen at its close, it should be sung as a matter of course.

F. S. WEDDLE

Question

What does the baptismal covenant consist of? Should the one asking for baptism repeat this covenant? Where is this covenant found?

California

F. M. D.

Answer

1. There is no formal baptismal covenant to be repeated by the candidate. A covenant is an agreement between two persons or parties. In water baptism the individual is giving expression to his part of an agreement. The agreement consists of taking upon one's self the name of Jesus Christ and being determined to follow him to the end. In water bap-

tism the individual presents himself to God through the authoritative minister. The other part of the agreement is expressed in the laying on of hands, when, in effect, God says, "My spirit will guide and direct you." Thus, the agreement is complete, and a covenant has been made.

2. Essentially, baptism by immersion is the physical symbol of an individual's spiritual rebirth. What is taking place is death to sin and resurrection to a new life of righteousness. This symbol grows out of the eternal significance of the death, burial, and resurrection of Christ but begins in a dedication of life to follow that Christ. This determination to follow Christ is the covenant, but it is something that must be felt or sensed rather than spoken or repeated verbally. This desire to follow Christ is expressed in the form of water baptism. The covenant is not repeated by the individual as one might read a written agreement; most certainly, however, it is implied.

3. This agreement cannot be found written in exact words for the candidate to memorize and repeat verbatim. To appreciate that the covenant is made and that baptism is its expression note Mosiah 9: 39-49. Verse 41 reads, "Now I say unto you, If this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him . . ." Read also II Nephi 13: 14-17 and Doctrine and Covenants 17: 7.

WILLIAM CLINEFELTER

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* editors rather than to panel members. Only questions with the contributor's full name (not just initials) and address will receive attention. —Editor.

Seventy-eight Years Ago

In 1880 the editor of the *Chicago Evening Journal* for February 25 quoted the following from the last chapter of the Book of Moroni, which is the last book in the Book of Mormon:

And God shall shew unto you, that that which I have written is true. And again I would exhort you, that ye would come unto Christ, and lay hold upon every good gift and touch not the evil gift, nor the unclean thing. And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes, and enlarge thy borders for ever, that thou mayest no more be confounded, that the covenants of the eternal Father which he hath made unto thee, O house of Israel, may be fulfilled. Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness, and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God. And again, if ye, by the grace of God, are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot. And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the eternal Judge of both quick and dead. Amen.

Then the editor followed with this statement among others: "It must be conceded that no church on earth sets forth man's religious duties more explicitly."

He then followed another paragraph with this statement: "If the doctrines taught in the Book of Mormon were rigidly followed, human lives would be better in whatever pertains to love to God and charity towards men."

It would seem to be no less so today.

M. H. SIEGFRIED



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Christmas Specials

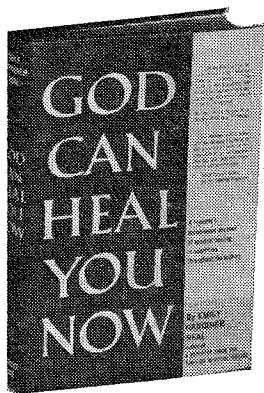
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Book Review



God Can Heal You Now

By
Emily Gardiner
Neal

Prentice-Hall, Inc.
1958

Price, \$3.50

Beginning as an agnostic, with considerable scientific and medical information, the author, a journalist, began to be curious about the accounts of spiritual healings that came to her attention. Deciding to expose a "racket," she investigated. What she learned brought about her conversion, and she presents some of the evidence in this book.

Here are numerous true accounts of people healed by the power of God's Spirit; notes on the lives of men and women, ministers and lay folk, and their experiences in healing; and here, also, are directions to help individuals and groups who need and desire to be healed.

The findings of this book, founded on Scripture, are harmonious with the beliefs and experiences of many in our own church, and should be a help to those who need assistance in their search for health. It accords with our own fundamental faith in the mercy, love, and healing power of God.

The author says, "Wherever you are, wherever you may be, the healing power of God is available to you today just as it was two thousand years ago when as many as touched the hem of his garment 'were made perfectly whole (Matthew 14: 36).'"

There is hope offered here for those cases in which spiritual and mental factors are involved in physical conditions. Our people need a better understanding of the resources contained in the gospel for their welfare, and many will find such help and understanding in this book.

L. J. LEA

Briefs

Baptisms Follow Series

BARTLESVILLE, OKLAHOMA.—Earl Har-der, president of Tulsa District, was in charge of the election of officers for the branch on September 21.

P. L. Shipley was re-elected pastor. Other officers are Mrs. Bob Miller, secretary; Floyd F. Farley, treasurer; H. A. Timsa, director of religious education; Mrs. C. R. Chew, women's leader; Mrs. Perry Cline, Jr., children's department leader; Ernest W. Heyl, publicity; Mrs. Fern Calamvossakis, music director; Jess Mason, buildings and grounds; R. C. Scheeler, youth director; Bob Miller and Perry Cline, auditors.

Building committee members are J. A. Shotton, Floyd F. Farley, R. C. Scheeler, and H. D. Power.

General Church appointments sustained by local vote were Floyd F. Farley, recorder; Mrs. Farley, historian; Mrs. Shipley, book steward; and H. D. Power, solicitor.

Bob Miller and Cathy Chew were baptized on August 21, at the close of a missionary series by Elder John G. Gorker of Central Illinois Branch, a former pastor of Bartlesville.—Reported by ERNEST W. HEYL

Officers Installed

MYRTLE POINT, OREGON.—Branch elections were held August 24. The installation of officers was held September 28, with Elder Noel J. King, of the Coquilla mission, in charge.

Newly installed officers are Elder Tom Coffman, pastor; Beatrice Boatman, secretary; Allison Roberts, treasurer; Ted Boatman, auditor; Dean Mason, church school director; Ruby Giberson, historian; Jean Coffman, music director; Dorothy Mason, women's leader; Dean Mason, Zion's League leader; Eula Roberts, social leader. Bertha Davenport is Herald House representative, librarian, and publicity chairman.

Average attendance has been forty-five at church services, with church school average attendance fifty.—Reported by BERTHA DAVENPORT

Annual Business Meeting

PURYEAR, TENNESSEE.—The Foundry Hill Branch met September 28 with church school and preaching. After a basket lunch,

the annual business meeting was held, with District President Tom Golf in charge.

Elected or sustained were J. P. Jimmerson, branch pastor; Fred Gallimore, church school director; Daron Gallimore, treasurer; Milton Wade, Hugh Orr, and Dorris Gallimore, finance committee; Iuta Hutson, women's leader; Gylar Paschall, Zion's League leader; Centralia Gallimore, secretary; Virginia Gallimore, chorister; Evelyn Wood, publicity; Velma Miller, recorder; and Loyd Stephens, solicitor.—Reported by EVELYN WOOD

Recent Baptism

SANDWICH, ILLINOIS.—Seventy Cecil Robbins completed a two weeks' missionary series September 21. Delbert Bollie was baptized by Brother Robbins and was confirmed by Elders Everett Parcell and Walter Anderson on September 28.—Reported by MRS. HARLEY THROGMORTON

Baptism in Mosel River

KOBLENZ, GERMANY.—On August 17, Lois Wheeler, wife of Gordon D. Wheeler, Eighth Division, stationed at Baumholder, Germany, was baptized in the Mosel River near Koblenz by Elder Vern Webb, who was assisted by Werner Kain, leader of the Koblenz group, which is made up of German and American Saints.—Reported by ROBERT L. SIMPSON

Blessing

JACKSON, MICHIGAN.—Daniel Allan, infant son of Mr. and Mrs. H. Hubert Smith, was blessed September 14 by Elders J. Ellis Monroe and Lloyd Slaght.—Reported by NANCY TURNER

Ordained a High Priest

PEORIA, ILLINOIS.—The annual election of officers was held September 7. William H. A. Norris is branch president. He selected Raymond Wrigley and Wade Hankins as counselors and William Shotton counselor emeritus.

Spencer Bidney was elected church school director and branch solicitor. Mrs. Wade Hankins is secretary, and Mrs. Zaide Strears is recorder. Joseph F. Brady is treasurer. Wilbur Sartwell is supervisor of young people and publicity agent, Gladys L. Hegwood is historian, and Mrs. Joseph F. Brady is music supervisor. Mrs. Elvin Duke is women's leader and a member of the building committee, and Dr. H. J. Dutton and Paul Brooks are auditors.

Louis Hancock was ordained a high priest on September 14. He was ordained by Apostle Maurice L. Draper and J. O. Dutton of the Kewanee Branch.

Janice Lee, daughter of Mr. and Mrs. Earl Whobrey, was blessed August 17 by Elders Wade Hankins and William H. A. Norris.

A baptismal service for Galesburg and Peoria candidates was held at Galesburg July 8. Elder William Shotton baptized his grandson, Kenneth Eugene, from Sacramento, California, and Elder Wade Haskins baptized Mr. and Mrs. Fred Jordan of Creve Coeur, Illinois.—Reported by GLADYS L. HEGWOOD

Additions to Building

INTERLOCHEN, MICHIGAN.—A building and breezeway are to be added to the church facilities to provide classroom space and other needed room.

Bruce W., son of Mr. and Mrs. Ward Marsh, was blessed at Easter time, and in August Fred Willard III, son of Mr. and Mrs. Fred Marsh, Jr., was blessed. Both are grandsons of the pastor and his wife.

Representatives from the branch attended youth camp, women's retreat, and reunion, all



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held at the Park of the Pines reunion grounds. Two were baptized in August. They were Judy Reed and Clifford Spaulding. These baptisms were at the end of a series by Elder Ernest Burt of Onaway.

The Kenneth Atkinson family has moved to Columbus, Ohio.

The branch was well represented at the district conference in Gaylord on September 28. Russell Spaulding was called to the office of priest.—Reported by MARJORIE SPAULDING

Choose New Officers

TULSA, OKLAHOMA.—Nellie Marie Doyle was baptized at Central Church on September 21 by Elder E. L. Bailey. She was confirmed September 28 at the church in Sand Springs, where she is enrolled. She was confirmed by Elders W. T. Peacock and A. S. Ervin.

Brothers E. L. Harder and J. L. Bullard were in charge of the Sand Springs election and business meeting held September 14. Officers are A. S. Ervin, pastor; W. T. Peacock and H. E. Gilliland, counselors; Ray Reeves, bishop's solicitor; May Bloss, secretary, recorder and historian; Addie Ervin, book steward; Albert Speer, treasurer; Paris Pritchard, director of religious education; Flossie Gilliland, women's leader; A. W. Ledsworth, men's and adult activities director; Phillip and Charlotte Cannon, youth directors; Nellie Ledsworth, music director; Phillip Cannon, publicity; A. W. Ledsworth and Phillip Cannon, auditors; Ray Reeves, William Morris, Gary Ervin, and Charlotte Cannon, building committee; Albert Speer, Lyman Adair, Sam Perkins, and Helen Reeves, finance committee; Helen Reeves, church school secretary; W. T. Peacock, ministry to the sick.—Reported by MAY BLOSS

Several Recent Baptisms

CENTRALIA, ILLINOIS.—Before Seventy Cecil Robbins was transferred to a new field he baptized several. They were Mrs. Estella Hobbs, Henry Young and wife Laura and four of their children, Beverly, Henry, Jr., Randall, and Kendell; and Mrs. Floy Sinclair.

Debra, daughter of Henry and Laura Young, was blessed by the pastor, Elder George Wolfe, and Elder Dean Shelton.

On May 8, the infant son of Mr. and Mrs. Al Krikorian, of New Mexico, was blessed by Brothers Robbins and Wolfe. Mrs. Krikorian is the daughter of Dean Greer of Centralia.

The branch business meeting was held July 24, with Brother Wolfe in charge. He was chosen branch president. Paul Lockhart is church school director, and Olive Shelton is women's leader.

Other officers are as follows: Harold Wesner, Zion's League leader; Alene Henson, secretary; Grace Scarborough, publicity; Ladonna Scarborough, librarian; Raymond Wesner, treasurer; Ben Scarborough, solicitor; Lloyd Henson, historian.

Auditors are Bennet Scarborough, Russel Randolph, and Ronnie Hobbs. Building committee members are Dean Greer, Gilbert Lee, and Lloyd Henson. Virginia Racine is music director.

The ladies sponsored a supper on September 23 which cleared \$115.00 for the building fund.—Reported by BERTHA L. VAUGHN

Women Have Three Groups

TUCSON, ARIZONA.—Branch business meeting was held August 13. Officers elected to serve during the coming year are as follows: Elder Harold Carpenter, pastor; Mrs. Alfred Sleight, secretary; Mrs. John Lamb, treasurer; Mrs. Larry Brannon, women's leader; Don Forsyth, church school director;

Wallace Greene, music director; Kent Wood, young people's leader; Mrs. Judy Williams, book steward; Mrs. Gus Rasmussen, publicity director; Roy Benson, young adult leader; Mrs. Edward Blixt, auditor and church school secretary; and Mrs. Bernard McSherry, auditor.

The women's department has organized three circles for the new year: The Lamp-lighters, a sewing and project circle under the leadership of Mrs. George Pegler; a study circle with Mrs. Alice League as leader; and a young matrons' circle under the leadership of Mrs. Raymond Bird. All three groups will combine for a joint meeting once a month.

Recently new pews and carpeting have been installed in the church.

During the past twelve months, there have been eleven baptisms and six priesthood ordinations. Russell Wood was ordained an elder; Kent Wood, Charles League, and William Seidel, priests; and Dennis Becksted and Charles Sleight, deacons.

A Liahona Fellowship group is in the process of organization by the church students enrolled at the University of Arizona, Tucson. The group under the leadership of Roy I. Benson has applied for membership into the Student Religious Council of the University. A meeting was held September 28 for the purpose of organization, election of officers, and approval of a constitution. The following students are currently enrolled at the University: Bob Ballew, Kathleen and Ronald Bootman, Ray Gann, Jr., Norman Glenn, Wallace Greene, Lois Ann Jenkins, Gerald Rasmussen, Charles Sleight, and L. D. Weldon.—Reported by MRS. GUS RASMUSSEN

Recent Baptisms and Priesthood Calls

ST. PAUL, MINNESOTA.—Through a series of cottage meetings and preaching services held by Seventy Howard Fisher and the priesthood in March, five were baptized. Three calls to the priesthood have been received and accepted by the branch and district. Ordained were Roy Smith, elder; Richard Isaacks, priest; and John Isaacks, deacon.

The branch business meeting was held August 22. Elected were Hollis Olson, pastor; Vern Elefson and Roy Smith, counselors; Ivy Rambo, secretary; Curtis Rambo, treasurer; Gerry Smith, church school director; Donna Pederson, women's leader; Joyce Olson, music director; Vern Elefson, Roy Smith, and Richard Isaacks, finance committee; Richard Isaacks, Zion's League leader; Walter Curtis,

auditor. Sustained in their offices were Richard Isaacks, solicitor; Bessie Curtis, historian; Elaine Elefson, reporter; Elva Sherseth, recorder; and Patricia Isaacks, book steward.—Reported by ELAINE ELEFSON

New Officers Chosen

PHOENIX, ARIZONA.—Annual church elections were held September 3, with District President L. D. Weldon of Tucson in charge. The following were elected to office: Elder G. Edwin Greene, pastor; Gene P. Chaillie, Zion's League leader; Bill Banfield, church school director; Mrs. Dale Boxberger, women's leader; Marion Blakely, music director; Mrs. Georgia Speer, secretary; Thelbert Soden, treasurer; Larry Blakely, visual-aids director; Mrs. Gene P. Chaillie, publicity director; Barbara Immer, librarian; and Mrs. Bill Banfield, book steward.

Also elected to the building and planning committee were Mrs. Gene Chaillie, Dr. C. C. Piepergerdes, Fred Immer, Charles Irwin, and Mrs. Ronald Greene.—Reported by MRS. GENE CHAILLIE

Harder Holds Series

PLEASANTON, KANSAS.—Branch election was held August 17, with District President Allen Piatt in charge. The following were elected: O. G. Dennis, pastor; Clarence Springer and Ed Nickelson, counselors; Walter Thatcher, church school director; Anna McAlister, secretary; Alma Springer, treasurer; Clydena Thatcher, music director; Elizabeth Gimble, women's leader; Clarence Springer, youth leader; Edith Armstrong, auditor; Ardelia T. Haman, reporter; Searcy S. Armstrong, Clarence Springer, and Joe Richardson, building committee; Elmer McAlister, solicitor; Anna McAlister, recorder.

A series was conducted the last week in August by Elder Peter Harder, with a high attendance. On August 31, Jimmy Leonard and Nancy Leonard were baptized by Elder Orion Dennis and confirmed in the evening service.

On September 7, an ordination service was held. Clarence Springer was ordained a priest by Elders Allen Piatt and E. E. Gamet. Elmer McAlister was ordained a deacon by Bill Hayes and O. G. Dennis. The charge to the candidates and audience was given by Brother Piatt.

S. S. Armstrong, church school director, had the church beautifully decorated, and was in charge of the basket dinner following the service.—Reported by ARDELIA T. HAMAN



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Four New Members

IMPERIAL, NEBRASKA.—District President Steve Bullard presided at the business meeting held September 7. The following were elected: Bill McCurry, branch president; Stanley Smith and Russell Goddard, counselors; Alta Ferrel, clerk; Jack Smith, church school director; Ruth Goddard, women's leader; Virgel Cady, young adult leader; Stanley Smith, Zion's League leader; Lila Cady, children's director; Velma Smith, music; Betty Smith, flowers; Helen Silvester, cards; Sylvia Goddard, correspondent; Betty Smith, book steward (sustained); Russell Goddard, solicitor (sustained); and Alta Ferrel, cradle roll worker.

Six attended district conference at Goodland September 14, at which time Brother Bullard was re-elected president of the Kansas-Colorado District. His wife, Zadio, was re-elected women's leader of the district.

Attending Graceland are Jerry Goddard, Darrell and Dixie Fitzwater, Jeff Robinson, Jean Flynn, and Don Goddard. Jean Goddard is finishing at Greeley, Colorado.

The women are serving banquets and breakfasts. Potluck suppers and the showing of Bible films have been held once a month during spring and summer.

Elder and Mrs. Harold Fitzwater were in Imperial September 28, when he was the morning speaker. A baptismal service was held in the afternoon. New members are Mrs. Mabel Draper, Sonya Sherae Silvester, Larry Wayne Smith, and Danny Joe Smith. Officiating were Elders McCurry and Fitzwater.—Reported by SYLVIA GODDARD

Baptisms Follow Meetings

GRANNIS, ARKANSAS.—A very successful meeting was conducted by Elder Glynn Coltharp in the Grannis mission during the first week of September. There was good attendance and interest. The young people enjoyed a campfire at the close of the last evening service.

There were three baptized at the close by Pastor Bill Hampton. They were Dewey Tucker, Linda Jo Rogers, and Linda Lane Fawcett of Eldorado, Arkansas. They were confirmed by Elder Coltharp and Elder Hampton.—Reported by GLADYS CROCKETT

New Church Building

CINCINNATI, OHIO.—Gordon Cease, Billy Stanley, and Ron Gillilan were ordained priests recently, and Norman Myers, Jr., was ordained a deacon. John Veale was ordained an elder.

Brenda Kay, daughter of Mr. and Mrs. Norman Myers, Jr., was recently blessed by Elders Harvey Sheffer and Edward Ashley. Michael David, son of Mr. and Mrs. William P. Sterling, was blessed by Elders Harvey Sheffer and Edward Ashley.

A church building was purchased in the northern suburb of Cincinnati. It is being prepared for services.—Reported by MRS. JOAN STANLEY

Church Is Free of Debt

AURORA, ILLINOIS.—The church's tenth anniversary was observed on September 28. The outgoing pastor, Lloyd Cleveland, presided. The incoming pastor, A. J. Settles, gave the dedicatory sermon, presenting a building free of debt.

Officers for the new year were installed as follows: Don Lusha and Don Newcom, counselors; Vernon Pettit, church school director; Anne Pettit, children's director, librarian, and girls' work director; Matthew and Pat Riva,

adult directors; Gloria Allen, youth division; Robert Birdsall, Zion's League leader; Arthur Datchefski, Scoutmaster; Barbara Smith, secretary; Allen Britton, treasurer; Charles Reedy, historian and publicity director; Gloria Settles, music director; Ione Sanderson, women's leader; Cleo Settles, recorder; L. Paul Reedy, solicitor.

The League and women's department recently painted the walls of the lower auditorium in addition to painting all the chairs and tables. New drapes and partitions divide the classrooms.

Mr. and Mrs. Lloyd Keslar and family have moved to Wray, Colorado. Lloyd was active in youth work, and Dee was secretary of the branch.

The League election of officers resulted as follows: Bill Cleveland, president; Leighton Leighty, vice-president; Mar Jean Britton, secretary and treasurer. Ten young people are attending college this fall.—Reported by CHARLES REEDY

Food Stand Successful

OKLAHOMA CITY, OKLAHOMA.—The annual branch election was held September 8. Harold Ammerman is pastor. Other officers are as follows: Doris Butler, secretary; Leroy Hatfield, treasurer and assistant solicitor; Mrs. Ralph Patterson, women's department; Mary Vickrey, music director; John Mount, church school director; Bill and Mercedes Scott, young people's supervisor; Ralph Patterson, adult supervisor; Ethel B. Dillon, librarian; Katy Slick, book steward (sustained); Ethel B. Dillon, historian (sustained); Paul Vickrey, solicitor (sustained).

On October 1, another meeting was held to sustain appointments made by the pastor. A. J. Goodwin and Virgil Downing counselors; A. J. Goodwin, priesthood visiting supervisor; Paul Norris, junior church pastor; K. G. Sinclair, missionary supervisor; Katy Slick, friendly visitor; Virgil Downing, building committee chairman; Paul Norris, building maintenance chairman.

The state fair food stand netted about \$900, and the story of the church was told to many people.

Remodeling and redecorating of the building is progressing.

Zion's Leaguers take turns cleaning the church and conducting church school worship services. They meet once a month for early morning prayer services, and have social gatherings as well as study of doctrine.

There are four women's circles, the Friendly Circle, the Young Mothers' Club, the Lazibas, and the Wodes. The first two meet in the daytime, while the other two meet evenings.—Reported by ETHEL B. DILLON

Saints Learn All Hymns

MEMPHIS, TENNESSEE.—The Memphis Branch recently purchased a \$6,000 lot in the Frayser section of the city. A mission will soon be built. The city has dumped more than two hundred loads of dirt on the property, which improves it as a church site.

Seventy John G. Wight started a series of missionary meetings at the church October 19. A song service and hymn ballad are one feature. The Saints have resolved to learn all the hymns in *The Hymnal*.—Reported by J. ADELBERT WITHEE

Memorial for Former Pastor

BAY CITY, MICHIGAN.—The annual fall business meeting was held recently under the direction of Elder J. A. Pray, district president. The following were chosen and appointed to serve for the coming year: Elder Bernard Weber, pastor; Elders William Eidt

and R. L. Zmyslony, counselors; Cecil Pidcock, director of religious education; Marie Wilcox, director of women; Doris Eidt, director of music; R. L. Zmyslony, youth director and public relations; E. E. Bauer, treasurer and junior church pastor; June Cook, secretary and recorder; Elroy Wood, book steward; Elroy Wood, J. B. Wilcox, and E. Bellinger, building committee; Marie Wilcox, William Eidt, and E. J. Cook, finance committee; William Eidt, solicitor.

One of the greatest achievements of the past year was the purchase of a \$15,000 building site, comprising about five acres, on highway M 20. Several fund-raising projects have been sponsored.

The pastor, Elder George Whitney, died April 30 while serving as pastor. A memorial service was held in the summer, honoring his service to the branch, and a plaque was presented and placed on the organ in his name. Elder Bernard Weber assumed pastoral responsibilities for the remainder of the year.

Cecil Pidcock was called and ordained a teacher during the year.—Reported by RICHARD L. ZMYSLONY

Series on Basic Beliefs

CHICAGO, ILLINOIS.—Seventy James Everett began a series of Sunday evening services recently at Brainerd, consisting of basic beliefs and teachings of the church. Before each service there is a fifteen-minute travelogue of places and events in Europe, illustrated with colored slides.

On October 12, Donald Kevin Passaretti was blessed by his maternal grandfather, Elder Carl Ryhall, and Brother Everett.—Reported by E. R. SERIG

Skylark Awards Given

CHADRON, NEBRASKA.—Ten girls received their Skylark awards Sunday evening, October 12. Those receiving both white and red feathers for two years' work are Jo Ann Harvy, Loutrisha Harvy, Bonnie Snyder, Tammy Britton, Sharon Madsen, Raylene Kubo, and Diana Berry. Those receiving white feathers for one year's work are Sandra Mathis, Kaylene Kubo, and Barbara Madsen.

The girls entertained with their own talents.

It was announced that Susie Tyree will be the new Skylark leader, with Kathy Brown as her assistant.—Reported by MRS. CORA BERRY

Name New Officers

BISBEE, ARIZONA.—In the branch business meeting held September 21, the following were elected: Calvin Puckett, pastor and treasurer pro tem; Roy Saltz, assistant pastor; Eulalia Bird, secretary and solicitor (sustained); Perry Puckett, church school director; Fern Saltz, women's leader; and Kathleen Puckett, assistant leader.

The building fund is growing. The group takes part in the interchurch group in the area. Seventy Bob Wakeman is missionary in charge.—Reported by EULALIA BIRD

Trip to Historic Spots

GALLATIN, MISSOURI.—Several members took a sightseeing trip to Nauvoo and Carthage on August 3.

The annual business meeting was held September 10, with Stake President John Blackstock in charge and Pastor Vernon Sooter assisting. The following were elected: John Tomlinson and Robert Eklund, counselors; John Tomlinson, church school director and treasurer; Reva Tomlinson, assistant church school director; George Smith, Zion's League leader; Madge Young, women's leader; Verla

Vivian Eklund, music director; Jean Garr, recorder; Rex Garr, auditor; Ruth Garr, secretary, historian, and publicity; Robert Eklund, solicitor (sustained).—Reported by RUTH GARR

Women Have Two Circles

MISSOURI VALLEY, IOWA.—At the annual business meeting held August 27, the following officers were elected: John Jensen, pastor; Joseph Marshall, Jr., church school director and treasurer; Evelyn Hemmingsen, women's leader; Thelma Duysen, secretary; Charlotte Hansen, recorder and music director; Delbert Duysen, youth leader; Mae Davis, historian; Ruth Hansen, book steward; Bonnie Harrington, reporter; John Jensen, Joseph Marshall, Jr., Thomas O'Daniels, finance committee; John Jensen, Evelyn Hemmingsen, and Ray Long, building committee; Sarah Adams, janitor.

The women's election was held August 28. There are two circles. The Sunshine Circle held election September 11, and the Golden Twilight Circle held election September 2.—Reported by THELMA DUYSEN

Four Baptized

OKLAHOMA CITY, OKLAHOMA.—On September 7 at the Del City mission Elder E. L. Zahner officiated at the baptism of four new members. They are Forrest Coburn, Reta Coburn, Judith Ann Coburn, thirteen, and Delorse Coburn, eleven.

The confirmation service was held September 28, with Elders G. G. Classen, R. W. Bunch, H. L. Fowler, and K. R. Kobes officiating.—Reported by ARLENE GROESBECK

Hold Workshop

GERING, NEBRASKA.—In April, Eldon A. Burkey was ordained an elder and Ronald B. Spencer was ordained a priest by Ward A. Hougas and Donald H. Peterson.

John Jordan held a week-long series in May. DeAnn Burkey, daughter of Eldon and Margaret Burkey, was baptized May 8.

The church building addition has been paid for, and the next project is a parking lot and beautified church grounds.

Officers were elected September 21 as follows: Donald H. Peterson, pastor; Harold N. Fitzwater and Eldon A. Burkey, counselors; Earl E. Vandel, church school director; Nancy Peterson and MarJean Rundell, music directors; Mrs. Valden Rundell, director of young adults; Mrs. C. H. Fleming, director of women; Ronald Spencer, Zion's League director; Mrs. Lavinia Foster, children's director; Mrs. Donald E. Peterson, clerk; Mrs. Ethel Burkey, treasurer and solicitor and publicity; Mrs. Margaret Burkey, librarian; Mrs. C. H. Fleming, historian; Valden Rundell, Eldon Burkey, Mrs. Lavinia Foster, financial board; Mrs. Ronald Spencer, book steward.

Members of the Chadron Branch met with the group on September 28 for a workshop conducted by Ada Bullen of Denver, Colorado.

Those from Denver were Evangelist Robert L. West, Mr. and Mrs. H. C. Lanphere, and Mr. and Mrs. Don Taylor. Mr. and Mrs. Harold Schneebeck came from Colorado Springs, Colorado, and Mr. and Mrs. Anderson from Fort Collins, Colorado. Brother West preached the sermon. A basket dinner followed. Wayne Coburn of Chadron gave the evening sermon.—Reported by ETHEL BURKEY

Reids Honored as They Depart

TEXARKANA, ARKANSAS.—The annual business meeting was held September 25. Brother Frank Owens presided. New officers are Frank Owens, pastor; Mrs. Minnie Owens, secretary; Curtis Morgan, treasurer; Harley Moore, auditor; Patricia Smith, music; Mrs.

Marshal Wilson, women's leader; Charleen McDonald, publicity and youth leader; Tony Hall, church school director; Jimmy Jackson, assistant; Jonita Hall, church school secretary; Judy McDonald, librarian; Emmett McDonald, recorder; Marshall Wilson, Leonard Blankenship, Will Jackson, and Harley Moore, building committee.

The group honored Mr. and Mrs. Dick Reid with a Hawaiian party just before they left for the Islands.—Reported by MRS. EMMETT McDONALD

Recent Baptisms

ST. CATHERINES, ONTARIO, CANADA.—The annual business meeting was held September 26, with Elder William Hartford presiding.

Elected were William Hartford, pastor; George Towers, associate pastor; John Barber, church school director; Barbara Barber, secretary and recorder; Ford Peacock, treasurer; Barbara Barber, women's leader; Edith Hartford, music; George Towers, Zion's League leader; Allan MacDonald, book steward; John Barber and George Towers, auditors; leaders of each department, budget committee.

On June 22 John Barber was ordained a priest.

Elder Charles Kornman held a five weeks' missionary series May 18-June 22. Mary Lou Barber and Ronald Wilson were baptized.

Kristiane Kerber was baptized September 28 by Brother Hartford.

The women's department held its annual business meeting October 2. Officers are Margaret Galbraith, assistant leader; Dorothy Neal, friendly visitor; Olive Peacock, secretary; Dorothy Johnson, treasurer; Bertha Hall, devotional leader; Nellie Towers, teacher; Edith Hartford, cradle roll.—Reported by EDITH HARTFORD

Branch Has Booth at Fair

WALLA WALLA, WASHINGTON.—At the branch business meeting, the following officers were elected: Elder Frank Wilcox, pastor; Elaine Sargent, secretary and publicity agent; Crystal Henley, treasurer and recorder; Earl Henley, church school director; Vida Fletcher, music director; Emma Lou Weis, women's leader; Harold Wong, custodian; Lee Lynch, auditor; A. N. Ourth, Zion's League leader. Sustained were Jeannie Ourth, book steward; Lauree Miller, historian; and John Fletcher, solicitor.

The branch had a booth at the fair, and during that week District President Paul Crinzi and Elder A. M. Crownover visited. On Sunday, August 10, Elder Matt Crownover was guest speaker. On September 14, Elder Jim Lorenzen was guest speaker.

The last meeting of the church year for the Liahona Circle was held September 15, when Mrs. Robert Weis named some of her co-workers.

The annual business meeting was held September 22, with Brother Crinzi in charge. Fair committee members are Hurshel Fleenor, John Fletcher, Mrs. John Miller, and Mrs. Lee Lynch. Budget committee members are Hurshel Fleenor and John Fletcher. The pastor and treasurer are members of both the fair and budget committees, and the women's leader is a member of the fair committee also.

Mr. and Mrs. Lee Lynch head the social activities.

Appointments were John Fletcher, assistant pastor, church school director, and counselor; Mrs. A. N. Ourth, librarian; Mrs. John Croft and Mrs. Allen Baslee, flowers; Mrs. Opal Simpson, junior church director; Mrs. John Miller, vacation church school; C. M. Miller, counselor to pastor.

Elder Lee Abramson and family visited September 28, and he was the speaker. He is editor of the district paper.—Reported by ELAINE SARGENT

Name Officers

FLORA, ILLINOIS.—The annual branch business meeting was held September 2. Seventy A. M. Pelletier was in charge. The following officers were elected for the coming year: Floyd Henson, pastor; Alonzo Mack, church school director; Phinis Brown, treasurer; Glenna McKnelly, clerk; Lorraine Etchison, women's leader; Bill Knapp, young people's leader; Howard Knapp, young adult leader; Genevieve Huffhines, music director; Lillie Love, publicity.—Reported by MABEL HUFFHINES

Purchase Auditorium Seats

BEVIER, MISSOURI.—The annual business meeting was held September 24, with Elder Wayne Banta in charge.

Officers are Ray Thomas, pastor; Ivor Surridge and Lloyd Clarke, counselors; Vivian Thomas, church school director and treasurer; Marilyn Lamberson, auditor; Mary Jones, chorister; Charlotte Harney, secretary and clerk; Kathleen Weber, youth leader; Jean Griffiths, women's leader; Lloyd Clarke, bishop's solicitor.

The youth group went to Independence on Auditorium day. There are three new members.


The women's department has made over \$400.00 serving dinners each month. They purchased an Auditorium seat, and have a large supply of clothing for the Social Service Center.

The branch has purchased a total of six Auditorium seats.

Richard Clarke and Dixie Mason have recently been baptized.—Reported by BRANCH REPORTER

CORRECTION

In the news from Stanton, Texas, dated September 21, the name of Andrea Hamby should have read Andrea Martin.



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Golden Wedding Anniversary

Mr. and Mrs. Lea Lamons of Vinita, Oklahoma, observed their golden wedding anniversary September 1 by holding open house. They were married September 1, 1908, at Fairland, Oklahoma. Both are members of the Reorganized Church. Brother Lamons has served both as a priest and as an elder. Sister Lamons has been active in women's work.

Following the death of a daughter, Ruby, the Lamons built a playground and park as a memorial to her. This facility has been greatly appreciated and enjoyed by the children of the community. They have another daughter, Mrs. Ruth McLaughlin, of the home; one granddaughter; and three great-granddaughters.

New Officers

LEWISTON, IDAHO.—On September 14, the annual election was held, with District President Paul Crinzi presiding. New officers are Ernie Jorgenson, pastor; Wilber Stokes, church school director; Barbara Jorgenson, music director; and Jo Ene and Marion Renfro, Zion's League leaders.

The newly organized building committee is headed by Donald Moe, Wilber Stokes, and R. D. Omans.

Brother Omans was called to the office of elder. Recent baptisms have included those of Louise Omans, Bobby Sorrenson, Diana Propst, Carl Roy, Donna Roy, Sandra Roy, and Karen Sorrenson.

Becky Jo Jorgenson was blessed by John Rodley, and Timothy Wilson by Ernie Jorgenson.—Reported by SHIRLEY MOE

Officers Named

KENNETT, MISSOURI.—The annual branch election was held August 29. Elder Glen Phillips was re-elected pastor. Darrell G. Hays was re-elected church school director.

Other officers are Vida Metzger, women's leader; Joseph Smith, youth leader; Geraldine Phillips, music director; Vera Mae Hays, secretary; Arlin Phillips, treasurer; C. Johnson, publicity; Darrell G. Hays, Elbert Hawkins, and Joe Smith, auditing committee.

Elders Glen Phillips, Arlin Phillips, and Joe Smith are the finance committee members.

Building committee members are Joe Smith, Arlin Phillips, Hershel Hawkins, Clarence Lance, Darrell G. Hays, and Henry Malone. A dramatics director will be chosen by the pastor.

The women's department election was held September 31. Assistant leader is Dollie Phillips. Cora Hawkins was elected secretary and treasurer; Mavis Smith, music director; Chloe Johnson, teacher; and Alma Smith, assistant teacher.

The Zion's Leaguers meet for a prayer service with their leader, Joseph Smith, the

first Sunday night of each month.—Reported by CHLOE JOHNSON

Summer Program for Children

ONTARIO, CALIFORNIA.—The annual business meeting was held September 11. District President John P. Davis was in charge. George C. Swain, a priest, was elected branch president. He selected as his counselors Brothers Kenneth O. Duffy and Warren F. Lathwell.

Other officers are Clyde C. Roberts, church school director; Elma F. Swain, women's leader; Charles H. Fox, Zion's League director; Rena Lewis, music; Raye Duffy, secretary; Charles C. Swain, treasurer; H. Louise Hughes, reporter; Charles H. Fox, custodian; Kenneth O. Duffy and Charles H. Fox, auditors; Clyde C. Roberts, book steward; Charles C. Swain, solicitor; Kenneth O. Duffy, recorder and historian.

The annual business meeting of the women's department, the Tamalia Circle, met September 16. The department sponsored an arts and crafts program for the Junior Willing Workers group during the summer, and the children were enthusiastic and brought many visitors with them.

Assistant to the leader, Elma Swain, is Fern Roberts. Louise Hughes was sustained as secretary; Frances Marrs was elected treasurer, and appointed chairman of the ways and means committee. Other committee chairmen are Hazel Barclay, friendly visitor; Harriette Peterson, devotions and music; Carole Perry, cradle roll; Fern Roberts, social; Joan Stauffer, special days; Nellie Swain, publicity; and Fern Roberts, Harriette Peterson, and Frances Marrs, yearbook committee.

Study class is held the first Tuesday of the month. A priesthood member is instructor, and tracts are being studied.—Reported by HELEN L. HUGHES

Alaska Has Election

ANCHORAGE, ALASKA.—At the annual business meeting held on August 10, the following officers were elected: Dale Briggs, pastor; Clifford Gilmore, church school director; Roy Schaefer, youth supervisor; Norma Wing, women's leader; Ruth Alice Briggs, music director; Ollie Schuler, treasurer; Lola Hurshman, secretary; George Zieger, reunion committee; Lonnie Mizell, auditor; Dorothy Gilmore, historian; Lucille Gilmore, book steward; Louise Condit, statistician. Merrill Gilmore and David Hurshman were sustained as counselors to the pastor. Lola Hurshman resigned from her office, and Marilyn Schaefer was elected.—Reported by RUTH BRIGGS

Priesthood Dinner Held

HOT SPRINGS, ARKANSAS.—The Hot Springs and Little Rock priesthood members and their wives met September 26 for a banquet in the church annex.

Elder T. C. Donathan acted as toastmaster and opened the dinner. Elder James Huntsman of Little Rock gave the prayer.

Arkansas-Louisiana District Missionary Glynn N. Coltharp was guest speaker. Charles Freeman led group singing and gave the closing prayer.—Reported by MRS. JAMES SHACKELFORD

Great Progress in Mission

SUNNYSLOPE, ARIZONA.—On Sunday, August 31, the Sunnyslope mission was organized into a branch under the direction of Apostle D. Blair Jensen; he was assisted by District President L. D. Weldon of Tucson.

An election-of-officers service was held with Brother Jensen presiding; Elder Wilbur W. Wood was sustained as pastor. Other offi-

cers elected were Mrs. Dan Fox, secretary; John Ross, treasurer and bishop's agent; Charles Chesser, church school director; Mrs. Herman Loske, women's leader and historian; Basil Higginbotham, music director; Dan Fletcher, publicity director; Mrs. Dan Fletcher, book steward and statistician; and a finance committee was elected.

The new Sunnyslope-Phoenix Branch has grown from a small group of nineteen members to a present membership of sixty-five in less than eighteen months' time. Through several money-raising projects, this group had their six church lots free and clear by September 15, 1958.—Reported by DAN FLETCHER

Ten Baptisms Follow Series

MARLIN, TEXAS.—A vacation church school was held June 16-27, with good attendance. Billie Lawrence Crabb and William Carl MacFarland were baptized June 29 by Elder Arthur Allen and confirmed by Elders J. R. Allen and Alfred Feldman.

Billie Edgar Daniel was baptized by Elder Earl Allen and confirmed by Elders Feldman and John Puckett on July 13.

Elder John Puckett held a series August 10-17, with good attendance. The ten baptized were James Claborn Walker, William Earl Bryant, Sr., William Earl Bryant, Jr., Ella Ruth Bryant, Charlotte Marie Bryant, Cecil Everett Knight, Jr., Jackie L. Knight, Kenneth Ray McIntosh, Sandra Sue McIntosh, and Odie Neal Smith.

The annual business meeting was held August 20, with Brother Puckett in charge. Officers elected were as follows: Elder Earl Allen, pastor; Elders J. R. Allen and Arthur Allen, counselors; Mildred Feldman, secretary and treasurer; Johnnie Brown, music; Christine Allen, women's leader; Cordie Spicer, publicity; Edna Reneau, Zion's League leader; Sandra Chane, librarian; Arthur Allen, Raymon Brown, and Lula Chane, auditors; Alfred Feldman, young adult leader.

Myrle Zorkee was guest speaker on September 14, and on September 21, Earl Moore was guest speaker. Both are from Dallas, Texas.—Reported by CORDIE SPICER

Arcade Has New Church Building

SACRAMENTO, CALIFORNIA.—Arcade Branch moved into a new building at Pasadena and Norris Avenue in April. Since then classrooms have been completed and the recreation auditorium and kitchen are underway to completion.

Elder Cecil Jacks served as the first presiding elder. Elder Earl Horton was presiding elder when the Saints moved to the new location.

A business meeting was held on October 5, and an installation service was conducted. Officers are Harold G. Wixom, presiding elder; Cecil Jacks, counselor; Patricia Elam, secretary; Charles Marks, treasurer; John Dawson, auditor; Darrell E. Knight, solicitor; Geraldine Elam, director of religious education; Donald Witt, youth leader; Arnold Seagraves, associate youth leader; Jeanette Tourville, music director; Cora Bridges, women's leader; Betty Seagraves, historian; Eleanor Knight, publicity; Edith Jacks, recorder; Hubert Smith, book steward; Tom Bridges, Herbert Tourville, and Geraldine Elam, finance committee.—Reported by ELEANOR M. KNIGHT

Officers Named

FORT WILLIAM, ONTARIO, CANADA.—New officers were chosen September 10. They are as follows: Elder Anson Miller, pastor and solicitor; Robert Miller and Waldo Henderson, associates; Mary Miller, secretary,

recorder, reporter, and historian; Jean Henderson, treasurer, women's leader; Myrtle Doran, pianist and music director; Alfred Henderson, church school director and finance chairman; Marjorie Grimshaw, young people's leader; Dora Carter, envelope steward, *Herald* agent, librarian, and cradle roll; Neil Miller and Charlene Shepherdson, auditors; Alfred Henderson, Bertha Kentner, and Gerald Doran, finance committee; Gerald Doran, adult group leader.—Reported by MRS. MARY MILLER

Officers Chosen for New Church Year

MOLINE, ILLINOIS.—District President Norman L. Preusch presided at the annual business meeting held October 19 with the following officers being elected or sustained: Buren A. Lenox, presiding elder; Richard W. Martens, church school director; John Harrington, Sr., junior church pastor; Raymond Martens, assistant junior pastor; Russell Olson, adult supervisor; Leo Sheppard, young people's supervisor; Lucille Elsner, children's supervisor; Ruth Burgess, secretary; Leslie Davis, treasurer; Olivetta Waddell, music; Elaine Martens, women's leader; Melville VanBuskirk, E. T. Williamson, and Don Mitchell, improvement and finance; E. T. Williamson, auditor; Della Ginhardt, flowers; William Shaffer, Edna Sheppard, flower decorating committee; Kathleen Davis, *Herald* correspondent; Richard Martens, publicity; Winnie Burgess, librarian; Abe Miller, attendance recorder; Leslie Davis, book steward; Mildred Miller, historian; George Waddell, Sr., statistician; Don Mitchell, solicitor.

The pastor chose Elder Richard W. Martens as his assistant, and Elders Leo J. Sheppard and John C. Harrington as counselors.—Reported by KATHLEEN DAVIS

Baptisms and Ordinations

EVANSVILLE, INDIANA.—Deborah Thompson and Charles Tanner were baptized September 28 by Maryon Satterfield.

On October 12, Maryon Satterfield was ordained an elder by Elder Robert O. Glenn, and Sam Oxley was ordained a teacher by Elder C. L. Gritton.—Reported by LESTER A. CAMPBELL

Priesthood Calls Approved

WASHINGTON, D. C.—The spring district conference was held at Elk Mills, Maryland, April 26-27. During the business session, priesthood calls were approved for Melvin Henderson and Dale Zimmerman to the office of elder, and William Booker to the office of priest.

Deer Park Reunion, shared with four other districts, was well attended. Spiritual ministry was received from a staff which included President and Mrs. W. Wallace Smith, Apostle and Mrs. Don Lents, Seventies Calvin French and Jacques Pement, and Elders Harold Cash and John T. Conway.

Members of the district are preparing for the fall conference in Washington, D. C., to be held November 8-9. Apostles Lents and Hield will minister.—Reported by DOROTHY H. EDWARDS

New Officers

MAYFIELD, KENTUCKY.—The annual business meeting was held September 12, with District President T. S. Gough of Memphis in charge, assisted by Pastor Fredric Colthorp.

Officers are as follows: Brother Colthorp, pastor; Sylvester Fuller and Ross Shupe, counselors; Pauline Harding, secretary; Ila Colthorp, treasurer; Sylvester Fuller, church school director; Freida Colthorp, Zion's League leader, book steward and recorder; Jodie Harris, publicity; Wade Green, cus-

todian; Ada Farris, Pauline Harding, and Jodie Harris, finance committee; Robert Cook and Ada Farris, auditors; Cleve McBee, women's leader; Brother Colthorp, solicitor; Ada Farris, music director and historian.

Elders Curtis Ross and Sam Collier of Paris, Kentucky, were present.—Reported by JODIE HARRIS

Choose New Officers

GRAND RAPIDS, MICHIGAN.—The annual business meeting and election of officers was held September 17, conducted by District President Melvin R. Russell. The following were sustained or elected: Elder Russell, pastor; Elders Alma Dieterman and Delbert Dodds, counselors; Galewood mission pastor, Robert Harvey; secretary, recorder, and finance committee, William Sherwood; treasurer, Roland Cole; custodian, Jesse Krause; music director, Frances Carlson; church school director, Delbert Dodds; children's superintendent, Nellamae Kleymeer; junior church superintendent, Eugene Jefferys; primary superintendent, Ted Mockerman; Zion's League leader, Almer Lee Dieterman; young adult leaders, Jean and Wayne Wright; women's leader, Frances Osborne; men's club leader, William Griffin; *Herald* reporter, Lavina Hooper; finance committee, Blanche Cavanaugh, James Grutter, William Webber; auditor, Blanche Cavanaugh; librarian and book steward, Grace Fitch; historian, Ruby Hunter; solicitors, Garnett Smith and Eugene Jefferys;

Carol Lynn, infant daughter of Mr. and Mrs. Thomas Noffsinger, was recently blessed by Brothers Melvin Russell and Delbert Dodds. Theodore John, infant son of Mr. and Mrs. Robert Smith, was blessed by his grandfather, Elder Ray Smith and Alma Dieterman. Gerald Battle was baptized September 24, by Brother Theodore Mockerman.—Reported by LAVINA HOOPER

Honor Oldest Member

OTTER LAKE, MICHIGAN.—Clayton Holzworth, Sr., Clayton Holzworth, Jr., and Adelbert McKnight were baptized by Elder Carl W. Broughman in Lake Huron the last Sunday of the Flint-Port Huron and Eastern Michigan District reunion. Bethany Broughman was baptized by her grandfather, Elder Broughman, on August 24.

A special confirmation service was held at the church August 31, with District President Almer Sheehy in charge.

On September 12, a family night birthday dinner was held at the church in honor of Brother F. L. Jones, who was ninety years old. He is the eldest member of the Otter Lake mission, and has held the office of teacher for thirty years.—Reported by BRANCH REPORTER

Unusual Baptism Record

PORT HURON, MICHIGAN.—For the past four years, the people of Port Huron congregation have been enjoying a unique experience. Each month, without a single exception, new communicants have been partaking of the sacrament of the Lord's Supper for the first time.

This singular record began in September, 1954. Since that time there have been one or more baptismal services held in the church every month, thus adding new members to the roll.

A prospect list, used by the pastor and other priesthood members, appears to be the keynote to the success of this endeavor. Personal calls by the pastor and priesthood members have played a role in continuing to win new members and friends for the church.—

Reported by LEONA HANDS



Once upon a Christmas Eve

and four other continuity scripts

by Naomi Russell

Here is something really new for Christmas. All five programs can be produced by any small choral group and two or three speakers. The stage settings are simple, but effective. There is still time to prepare one for this year.

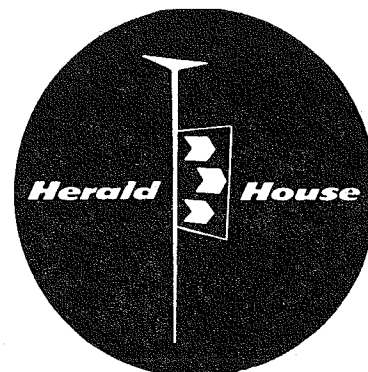
These programs were written originally for the Cantanina Chorus and produced at the Stone Church in Independence, Missouri. The music was written for treble voices in three parts. However, most of it is available for mixed chorus or in solo form.

The beauty of the music and the dignity of the words combine to make any of these a Christmas program that will long be remembered.

Price 40 cents

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Bulletin Board

Home-coming at Lincoln, Nebraska

Special home-coming services will be held at the church in Lincoln, Nebraska, at 11:00 a.m. and 2:30 p.m. on Sunday, November 16.

MERLE MANN

Book Wanted

Andrew O. Bush, South Sound, Grand Cayman, British West Indies, would like to purchase a copy of *The Gospel Messenger* by Elder J. S. Roth. Please write him stating the price and condition of the book before sending it.

REQUESTS FOR PRAYERS

Mrs. Eva L. Teeters, 1331 South Osage, Independence, Missouri, requests prayers. She is seventy-eight years old and is losing her sight. She will appreciate receiving cards and letters.

Mrs. Della E. Smith, 122 South Oleander, Daytona Beach, Florida, asks for prayers. Her husband died recently.

Mrs. Salesky, 863 Long Road, Centralia, Washington, requests prayers. She has a broken hip.

ENGAGEMENTS

Hands-Warner

Mr. and Mrs. Lloyd V. Warner of Tucson, Arizona, announce the engagement of their daughter, Betty Lou, to Kenneth W. Hands, son of Mr. and Mrs. William I. Hands of Port Huron, Michigan. Betty Lou attended Graceland College and the University of Arizona. Kenneth has served with the Armed Forces both in the States and in Germany. A February wedding is planned.

Harder-Enfield

Mr. and Mrs. Bennett Enfield of El Reno, Oklahoma, announce the engagement of their daughter, Nita, to David Harder, son of Mr. and Mrs. Earl Harder of Tulsa, Oklahoma. Nita attended Oklahoma State University, and David, a 1957 graduate of Graceland, is now a student at Oklahoma State. The wedding will take place January 24.

Chappelow-Eliason

Mr. and Mrs. Harvey Eliason of Deer Lodge, Montana, announce the engagement of their daughter, Marilyn Dee, to Samuel Chappelow, son of Eva Chappelow and the late E. G. Chappelow of Independence, Missouri. The wedding will take place December 28 at Deer Lodge.

Wallace-Bowser

Mr. and Mrs. J. Gilbert Bowser of Kansas City, Missouri, announce the engagement of their daughter, Lillian Opal, to Wendall Wallace, son of Mr. and Mrs. Harold Knee of Omaha, Nebraska. Lillian, a 1957 graduate of Graceland College, is a senior at the University of Kansas. Wendell, a 1954 graduate of Graceland and a 1958 graduate of the University of Kansas, is doing post-graduate work at K. U. this year. The wedding is planned for January 25.

WEDDINGS

Ward-Rose

Dorthea Marie Rose and Eugene Ward of Knob Noster, Missouri, were married October 1 at the Reorganized Church in Knob Noster. Elder J. T. Nutt, father of the bride, officiated.

Hilton-Rowe

Marie Rowe, daughter of Mrs. Perla Rowe of Kitchener, Ontario, and Robert Hilton, also of Kitchener, were married on September 5 at the Reorganized Church in Guelph, Ontario. Elder K. B. Rowe, brother of the bride, officiated.

Duff-Burtch

Wilma Josephine Burtch, daughter of Mr. and Mrs. William J. Burtch of Toronto, On-

tario, and Robin McKenzie Duff, son of Mr. and Mrs. Alec Duff of Corinth, Ontario, were married in a double-ring ceremony October 13 at the Reorganized Church in Toronto. Elder A. O. Crownover officiating. They are making their home in Simcol, Ontario.

Swanson-Sherseith

Jaclyn Carol, daughter of Mr. and Mrs. John L. Sherseith of St. Paul, Minnesota, and Duane William Swanson, son of Mr. and Mrs. Frank W. Swanson of Red Wing, Minnesota, were married October 17 in a double-ring ceremony at the Reorganized Church in St. Paul, Elder Walter Curtis, grandfather of the bride, officiating. The groom is a senior at Wisconsin State College at River Falls. They are making their home in Red Wing.

Curry-Rowe

Maxine Rowe, daughter of Mrs. Perla Rowe of Kitchener, Ontario, and Jerry Curry, also of Kitchener, were married September 27 at the Reorganized Church in Guelph, Ontario. Elder K. B. Rowe, brother of the bride, officiated.

Lake-Amick

Mrs. Ethel R. Amick and Arthur Lake, both of Roscoe, Missouri, were married September 27 at the bride's home by Evangelist Clarence Archibald of St. Louis. They are residing in Roscoe.

King-Niswander

Marilyn Louise Niswander, daughter of Mr. and Mrs. Paul M. Niswander, and Jack McCurdy King were married September 20 at New Lexington, Ohio. They are making their home in Columbus, Ohio.

BIRTHS

Dr. and Mrs. Charles R. Fox of Walnut Creek, California, became the parents of a son, Richard Dean, on April 23. He was blessed on October 26 by Elders Harold Parks and Charles Melton. Mrs. Fox is the former Virginia Raisbeck of Pittsburgh, Pennsylvania.

Mr. and Mrs. Kaye Barrick of Lowbanks, Ontario, became the parents of a daughter on September 4. She has been named Cathleen Dianne.

Mr. and Mrs. Norman I. Hansen of Seattle, Washington, became the parents of a son, Bradley Norman, on August 4. He was blessed on October 19 by Evangelist Monte Lasater and Elder Ray Irby. Mrs. Hansen, a 1954 graduate of Graceland, is the former Lillie Mae Wainwright.

Mr. and Mrs. Elmer Campbell of St. Louis, Missouri, became the parents of a son on September 23. He has been named Bruce Alan.

Mr. and Mrs. George T. Pointon of Grants Pass, Oregon, became the parents of a son, Donald Lee, on June 21. He was blessed on September 21 by Elders Earl Petrie and John Rodley.

Sgt. and Mrs. Raymond C. Craig of Knob Noster, Missouri, became the parents of a son, Raymond Timothy, on June 8. He was blessed in August by Elder Paul Burgess and High Priest R. E. Burgess.

Mr. and Mrs. Leslie G. Chick of Barstow, California, became the parents of a daughter on July 10. She has been named Jeanne Carol.

Mr. and Mrs. Ralph E. Ferrett of Kitchener, Ontario, became the parents of a daughter, Katherine Jane, on August 29. Mrs. Ferrett is the former Beryl Judd.

Dr. and Mrs. Kenneth B. Rowe of Guelph, Ontario, announce the birth of a daughter, Cathie Anne, born October 17. Mrs. Rowe is the former Edna Sharpe.

Mr. and Mrs. Rex L. Boos of Warrensburg, Missouri, announce the birth of a daughter, Rena Pauline, born October 2 at the Independence Sanitarium. Mrs. Boos, the former Charlene Newport, is a graduate of Graceland and the Sanitarium School of Nursing, class of '58. Mr. Boos is attending

Central Missouri State College at Warrensburg.

Mr. and Mrs. James Wright of Houston, Texas, became the parents of a son, Stephen James, on July 26. The father is a graduate of Graceland, class of '53.

DEATHS

HORNER.—Alva, died September 1, 1958, after a long illness. He is survived by his wife, Ethel; a son, Arthur L.; and four grandchildren. Elders C. B. Gilmore and F. L. Dellenbaugh conducted the funeral. Interment was at Cloverdale Cemetery.

LUFF.—John W., was born February 26, 1873, at Toronto, Ontario, and died September 25, 1958, at the Independence Sanitarium. At an early age he moved to Independence where in 1901 he began a career of fifty-two years with the Independence Stove and Manufacturing Company; he served successively as secretary-treasurer, vice-president and treasurer, president and treasurer, and chairman of the board. In addition to his business responsibilities he served on the Board of Education for eighteen years (twelve of which he was president), held membership in McDonald Lodge No. 324, was active in the Chamber of Commerce, and was a charter member of the Independence Rotary Club. He was baptized into the Reorganized Church in 1883 and ordained to the office of teacher in 1908. For years he served as a member of the Board of Publication. In 1888 he participated in laying the cornerstone of Stone Church, and at the time of his death was a member of the Stone Church building committee. On February 23, 1898, he was married to Manie Elvin, who died on February 25, 1935. In 1943 he was married to Mrs. Agnes Smith, who survives. A daughter, Mrs. Agnes Sinnard, preceded him in death.

Besides his wife he leaves three sons: Elvin of Independence; Wendell of Odessa, Missouri, and Wayne of Detroit, Michigan; a stepson, John E. Daniel of Independence; a daughter, Mrs. Reginald Smith, and a stepdaughter, Mrs. Emil Cross, both of Independence, eleven grandchildren; six great-grandchildren. Funeral services were held at the Stone Church, Elders Glaude A. Smith and L.F.P. Curry officiating. Interment was in Mound Grove Cemetery.

GIVENS.—Susan, daughter of John and Martha Unbers Givens, was born June 23, 1874, in Stafford, Ohio, and died September 2, 1958, at Resthaven in Independence, Missouri. At the age of three she moved with her parents from Ohio to West Virginia, where she was baptized into the Reorganized Church when she was twelve years old. Although she was never married, she mothered her sister's family of eight children after the sister's death. Since 1954 she had been a resident of Resthaven. Another sister, Emma, who was with her at Resthaven, died two weeks ago.

She is survived by two brothers: Luther of Kirtland, Ohio, and Raymond of Madison, Ohio. Funeral services were held at Speaks Chapel by Elder Glaude A. Smith and Bishop J. Stanley Kelley. Interment was in Mound Grove Cemetery.

WILLIAMSON.—Mary Ann daughter of Marvin H. and Sarah Ann MacIntosh, was born December 8, 1874, at Hamilton, Ontario, and died September 28, 1958, at the home of her daughter, Mrs. Roy Wahrenbrock in Alma, Missouri. In 1900 she came to Independence, Missouri, where she remained until her marriage to Charles Herbert Williamson on October 1, 1902; they spent the greater part of their married life near Independence. She had been a member of the Reorganized Church since August 14, 1887, and was active in the Laurel Club for a number of years. Her husband died in 1955, and a son also preceded her in death.

Surviving are two daughters: Mrs. Wahrenbrock, and Mrs. Clyde Burke of Dallas, Texas; a son, Angus E. Williamson of Independence; and six grandchildren. Funeral services were conducted by Elder Evan A. Fry at Speaks Chapel in Independence. Burial was in Mound Grove Cemetery.

CHRESTENSEN.—Alfred Alexander, son of J. C. and Carrie S. Chrestensen, was born July 20, 1882, at Lamoni, Iowa, and died September 24, 1958, at the Lake View Rest Home near Forsyth, Missouri. He had been a member of the Reorganized Church of Jesus Christ of Latter Day Saints since his youth.

Surviving are five daughters: Mrs. Dorothy Smith, Mrs. Daisy Seibert, Mrs. Martha Clow, and Mrs. Pearl Krahl of Independ-

ence, Missouri; and Mrs. Florence Heiserman of Denver, Colorado; a sister, Mrs. May Harris of Los Angeles, California; two brothers: L. L. Chrestensen of Oak Grove, Missouri, and George Chrestensen of Bakersfield, California; and eight grandchildren. Funeral services were conducted by Elders James W. Davis and Edgar F. Jaynes at the Clinkingbeard Chapel in Ava, Missouri. Interment was in the Chrestensen family cemetery west of Ava.

OSBORN.—Lula Mae, daughter of Vernie and Sadie Holliday, was born June 17, 1902, at St. Charles, Michigan, and died September 3, 1958, at the New Grace Hospital in Detroit, Michigan. On December 30, 1933, she was married to Henry Douglas Osborn, who survives her. She had been a member of the Reorganized Church since 1933. Funeral services were held at Skene Chapel in Detroit, Elders Ralph Moore and Clarence Heaviland officiating. Burial was in Oakland Hills Memorial Gardens.

WESSEL.—Agnes Jane, daughter of David and Deborah Selman, was born December 2, 1881, at Marlette, Michigan, and died August 31, 1958, at Oakland, California. On October 24, 1900, she was married to Albert Herman Bennett, who died in 1931. On December 1, 1937, she was married to Otto Carl Wessel, who survives her. She had been a member of the Reorganized Church since February 3, 1903.

Besides her husband Otto, of the home in Oakland, she leaves a son, Keith Selman Bennett of Windsor, Ontario; a daughter, Lillian Fay Burger of Fraser, Michigan; a brother, Robert S. Selman of Berkeley, California; a sister, Susie Zemlanko of Canada; four grandchildren; and six great-grandchildren. Funeral services were held at the McNary Chapel in Berkeley, Elder Russell Bessie officiating. Interment was in Greenlawn Memorial Cemetery at Windsor.

PEARSON.—Iva T., a native of Powersville, Iowa, died August 26, 1958, at her home in Independence, Missouri, at the age of sixty-three. She had been a resident of Independence for thirteen years and a member of the Reorganized Church since June 25, 1903.

She is survived by her husband, Nels, of the home; three sons: Kenneth of Independence; Russell of Sioux City, Iowa; and Dale of Menlo Park, California; two sisters: Mrs. Alice Hering of Charles City, Iowa, and Mrs. Ruth G. Peterson of Independence; a brother, Bert Horn of eastern Jackson County, Missouri; and seven grandchildren. Elder Lester Whiting conducted the funeral service. Interment was in Mound Grove cemetery.

COONCE.—Harry L., was born April 22, 1883, at Tunnel Hill, Illinois, and died August 14, 1958, at Marion, Illinois. On December 22, 1906, he was married to Emma Stonum, who survives. He had been a member of the Reorganized Church since August 14, 1953.

Besides his wife he leaves three sons: Glenn, Aaron, and Gene; and two daughters: Kay and Roberta. Elder Clyde Simmons conducted the funeral. Burial was in Webb Cemetery near Tunnel Hill.

MCLEAN.—Eliza McMurdo, was born February 12, 1879, and died September 23, 1958, in Proton, Ontario. On October 18, 1899, she was married to Samuel McLean, who preceded her in death on June 29, 1945. She had been a member of the Reorganized Church since November 30, 1903.

Surviving are three sons: Howard of Reddickville, Ontario; William of Proton Township, Ontario; and James of Horning's Mill, Ontario; four daughters: Mrs. Oliver Millner and Mrs. Ivan Carson of Dundalk, Ontario; Mrs. Stanley Faxman of Proton Township; and Miss Myrtle McLean of Toronto, Ontario; eighteen grandchildren; and four great-grandchildren. Funeral services were held September 26 at the Reorganized Church in Proton, Elders Robert Black, P. M. Maier, and Glen Russell officiating. Burial was in the adjoining cemetery.

SNOW.—Hiram Houston, a native of Smithville, Tennessee, died October 19, 1958, in Sand Springs, Oklahoma, at the age of eighty-two. After serving in the Spanish-American War he made his home in Oklahoma where he was first employed as a coal miner. Later he worked for a zinc company, then became postmaster at Sand Springs. He also served two terms as mayor of that city. In 1940 he began working as an engineer at Commander Mills, where he was employed at the time of his death. He had been a member of the Reorganized

Church since 1916. He also belonged to the Masonic Lodge.

He is survived by his wife, Bertha; two sons: Houston and Wayne, both of Tulsa, Oklahoma; a daughter, Mrs. W. L. Page of Independence, Missouri; a sister, Mrs. Etta Walker of Collinsville, Texas; and eight grandchildren. Funeral services were held at the R. L. Mobley Chapel. Interment was in Woodland Cemetery, Sand Springs.

STEVENS.—Harry Leslie, son of Mr. and Mrs. William F. Stevens, was born June 26, 1897, near Decatur, Nebraska, and died October 4, 1958, at the home of his sisters, Mrs. Anna Tucker and Mrs. Ruth Pike in Omaha, Nebraska. He grew up in the Decatur area, moving when he was twenty-one to Waukegan, Illinois, where he met and married Lillian Dolan, who died a few months later. In 1924, he was married to Hazel Norris, and the following year they moved to Omaha, where he spent the remainder of his life, except for two years while he was in military service, most of which time he was stationed in Hawaii. He had been a member of the Reorganized Church since 1932.

He is survived by his wife, Hazel, of Independence, Missouri, and his two sisters. Funeral services were conducted by Priest Harold A. Walter at the Reorganized Church in Omaha. Interment was in West Lawn Cemetery, Omaha.

INSLEE.—Nellie Ann, was born February 27, 1869, in Oswego County, New York, and died October 10, 1958, in Seattle, Washington, where she had resided for the past fifty-two years. She had been a member of the Reorganized Church since December 4, 1892. Her husband, William Adelbert Inslee, died in 1951. Two sons, Evan E. and Earl, also preceded her in death.

Surviving are three daughters: Daisy Hastings, Rosetta Worthington, and Juanita Femling, all of Seattle; three sons: Byron of Seattle; Forrest of Portland, Oregon; and Basil of Everett, Washington; fourteen grandchildren; twenty-three great-grandchildren; and one great-great-grandchild.

SESSIONS.—Gertrude, daughter of James W. and Augusta Putney Steele, was born November 3, 1878, near Lamoni, Iowa, and died September 17, 1958, at her home in San Jose, California. On July 17, 1904, she was married to Herbert Alanson Sessions, who preceded her in death. She had been a member of the Reorganized Church since early childhood.

Surviving are three sons: Gerald S. of Boulder Creek, California; Stanley H. of Ridgecrest, California; and Alfred P. of Fresno, California; a daughter, Jean A. McKee of Ukiah, California; a stepson, Alanson E. Sessions of San Luis Obispo, California; two stepdaughters: Diane Rogers of San Jose and Marie Lilliehorn of Pittsburg, California; two sisters: Mable Ross of Gilroy, California, and Nellie Van Acker of San Jose; nine grandchildren; and one great-grandchild. Funeral services were conducted

by Elder Eulbert Gilbert. Burial was in Oak Hill Cemetery, San Jose.

HITCHCOCK.—A. D., died July 24, 1958, in Tulsa, Oklahoma, at the age of sixty-one. He was a resident of Houston, Texas, prior to moving to Tulsa three years ago. Since June 23, 1906, he had been a member of the Reorganized Church.

He is survived by his wife, Elizabeth, of Tulsa; his mother, Mrs. Lucretia Hitchcock; a daughter, Mrs. Doris Parks; a son, Joseph F. Hitchcock; a brother, Jerrold F. Hitchcock, all of Houston; and five grandchildren. Funeral services were conducted at the Roland Speaks Chapel in Independence. Burial was in Memorial Cemetery, Kansas City, Missouri.

RUCHABER.—Norma Dean, daughter of Mr. and Mrs. Sid Sheldon of Long Beach, California, was born December 15, 1922, in Independence, Missouri, and died August 14, 1958, in Los Angeles, California. On March 9, 1946, she was married to Joseph C. Ruchaber, who is now presiding elder of the Sherman Oaks congregation. She had been a member of the Reorganized Church since June 12, 1932.

Besides her husband and parents she leaves four children, Joan, Linda, Joseph Kurt, and Janet, all of the home. Funeral services were conducted at the Fraisewater Mortuary in Van Nuys by Stake President Garland E. Tickemyer. Interment was in Glen Haven Memorial Park, San Fernando.

KEOWN.—Sibyl E., daughter of William F. and Lucy Jane Richards, was born September 13, 1880, near Carthage, Illinois, and died September 19, 1958, at her home in New Bloomfield, Missouri. She was married on March 17, 1901, to Dr. Charles Keown, who, with a son, Alma, preceded her in death. She had been a member of the Reorganized Church since 1892.

Surviving are two sons: Dr. Kenneth Keown of Columbia, Missouri, and Richard Keown of New Bloomfield. Funeral services were held at the Claypool Mortuary in New Bloomfield, Elders John W. Guinnee and C. E. Bozarth officiating. Graveside services were conducted by Elder Herbert Scott at Mound Grove Cemetery in Independence.

CHOATE.—Elizabeth Malvina, daughter of Alfred and Lou Lee, was born July 11, 1883, at Creve Coeur, Missouri, and died August 2, 1958. On September 10, 1900, she was married to Charles Edward Choate, who survives. Eight of the fifteen children born to them preceded her in death.

Besides her husband she leaves two daughters: Mrs. May Klar of Chicago, Illinois, and Mrs. Mildred Boyd of St. Louis, Missouri; five sons: William of East St. Louis, Illinois; Russell, Joseph, and Edward of Chicago and Lester of East St. Louis; sixteen grandchildren; six great-grandchildren; and three sisters. Funeral services were conducted at St. Clair, Missouri, Elder Lyman Riley of Leasburg officiating.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSE	1050	Sunday, 7:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KHBC	970	Sunday, 4:45 p.m.
HAWAII, Honolulu	KGMB	590	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
ILLINOIS, Moline	WQUA	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVV	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

"I LOVE ME"

This is often said as a mild rebuke to those who sound egotistical. Self-centeredness, commonly called selfishness, is considered bad, antisocial, and unchristian. A reasonable amount of self-esteem is needed, but when this becomes adulation or self-love one's friends will forsake him.

The second of the great commandments is: "Love thy neighbor as thyself." This is an acknowledgment of a justifiable degree of pride. Paul wrote the Ephesian saints (5:29): "No man ever yet hated his own flesh." All of us look out for Number One. It takes a poised and clever person to keep his ego from showing. Demonstrating our love for our neighbor by thoughtful acts of service and generous praise, while trying our best to conceal our own self-esteem, should pay off.

C. B. H.

FIRST THINGS

The wise men of antiquity, when they wished to make the whole world peaceful and happy, first put their own states into proper order. Before putting their states into proper order, they regulated their own families. Before regulating their families, they regulated themselves.

Before regulating themselves, they tried to be sincere in their thoughts. Before being sincere in their thoughts, they tried to see things exactly as they really were.

—Confucius

NOT BEDFAST

Those who have endured the hardship of poor health will appreciate the story of a minister who called on a crippled woman who spent much of her time in bed. This day he found her in a wheel chair. When he inquired how she was, she answered fervently, "Poorly, thank God."

Leona Hands

SIGNIFICANT SIGNAL

Driving to class at the School of the Restoration shortly after dark one evening, I met a car with its lights off. By one easy flick of my lights, the driver of the on coming car got the signal and turned his on. Many times in our experiences of life there are people who need only a "signal" from us and their pathway would be lighted. Thus many of the dangers they would encounter could be eliminated.

Wilma Redfield

GREATEST GOOD

The important thing in life is not so much the ability to do good work as the ability to create conditions in which it can be done.

—Ashley Havinden

TRIPLE TROUBLE

Democracy is threatened by the inertia of good people, by the selfishness of a few people, and by the evil designs of most people.

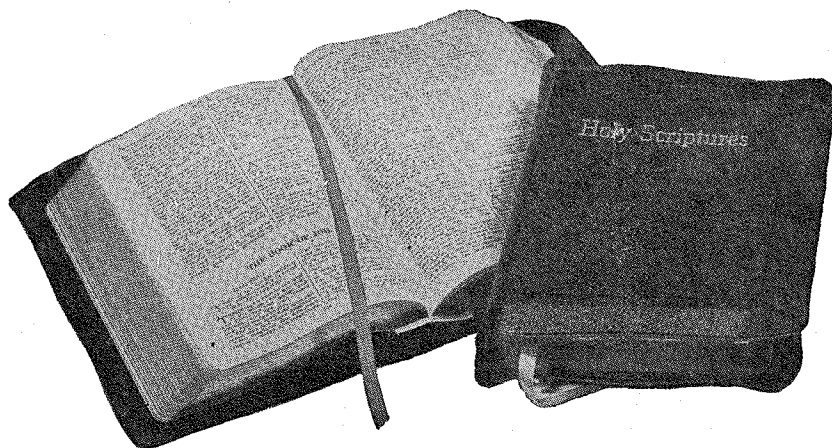
—Stanley King

MEANS AND ENDS

Not only must the ends which true democracy seeks be moral and just, but the means used to secure these ends must also be moral and just.

—Willett L. Hardin

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SAINTS' HERALD

Volume 105 / November 24, 1958 / Number 47



A Luoma Photo

... in everything give thanks ...

Doctrine and Covenants 95:1

www.LatterDayTruth.org



Counselors F. Henry Edwards and M. L. Draper

First Presidency Reorganized

*Revelations Name W. Wallace Smith,
F. Henry Edwards, Maurice L. Draper*

THE REORGANIZATION of the First Presidency at the October General Conference brought together three men of long experience in the church.

W. Wallace Smith, fifth president of the church, is a grandson of Joseph Smith, Jr., the martyr, and a son of Joseph Smith III. He is a brother of Frederick Madison Smith and Israel A. Smith, who were also presidents of the church.

Brother Wallace was designated for the office in a document left by the late President Israel A. Smith who was killed June 14 in an auto accident. Action on the document was the first item of business when the General Conference met in Independence October 5-12. Following his unanimous approval by the Conference, President Smith was ordained in a special evening service Monday, October 6.

The ordination was under the hands of Apostles Paul M. Hanson, D. T. Williams, Bishop G. L. DeLapp, and High Priest Ward A. Hougas. Apostle Hanson was the spokesman.

Before coming to the First Presidency, Brother Wallace served as an apostle in the Southern States Mission and Southwest States Mission. He served as a counselor to President Israel A. Smith for eight years.

He is a graduate of Graceland College and the University of Missouri. In 1924 he was married to Rosamond Bunnell. They have two children, Dr. Wallace Smith and Mrs. Rosalee Elser.

Wednesday, October 8, President Smith presented a document to the General Conference which was accepted as a revelation to the church. The document named F. Henry Edwards and Maurice L. Draper to complete the quorum of the First Presidency. They were ordained counselors to the president in an ordination service Wednesday evening in the Auditorium.

The document said President Edwards was to be sustained as a counselor to the president "by reason of his preparation

through long years of faithful service and should be ordained for the strength and support he can give to his associates and in the councils of my church."

Brother Edwards has been a member of the First Presidency since 1946. He first became a church appointee in his native England in 1920. He was ordained an apostle at the age of twenty-five and served in the Council of Twelve for nearly a quarter of a century.

He was married to Alice M. Smith in 1924. They have three children, Seventy Lyman F. Edwards, Mrs. Ruth Fairbanks, and Paul M. Edwards.

President Draper has served the church as an appointee since he was nineteen years old. He became an apostle in 1947 at the age of twenty-nine. He has labored in many parts of the United States and the Australasian Mission.

Brother Draper was married to Olive Ruth Willis in 1940. Their three children are David, Edward, and Janette—all students.

R. Y.

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Greetings from the First Presidency

TO THE SAINTS IN ALL THE WORLD:

In a very special sense, at this time in the history of the church, we stand at the threshold of a new era. Aware of the lessons of the past and pausing to consider the problems and challenges of the future, both immediate and more distant, we look forward to a time of substantial and significant achievement.

The particular circumstances of the present times suggest that the problems and opportunities now confronting the church should be approached with thoughtful consideration of the new era into which we are moving, as well as in devotion to the purposes and ideals that have been fundamental in the work of the church from its beginning. We rejoice in the belief that the people of the church are fully aware of the precious heritage of the past as well as of the splendid opportunities of the future.

The General Conference of 1958 has brought changes in the personnel of some high offices in the church. Those called to new responsibilities are accepting their tasks humbly and sincerely. Those called from the Council of Twelve into the Order of Evangelists, Brethren D. T. Williams, and E. J. Gleazer, Sr., are entering into their new fields of service. The new Presiding Patriarch, Evangelist Roy A. Cheville, has accepted his call with high spiritual expectancy. The new members of the Council of Twelve, Apostles C. D. Neff and C. A. Cole, are challenged by the spirit and opportunities of their calling. In his present circumstances, the former president of the Twelve, Brother Paul M. Hanson, relieved of the long-maintained burden of executive responsibility, will be free to contribute as he desires to the spiritual ministry of the church. Brother Elbert, though no longer weighted with the cares of high office, will continue his ministry of reconciliation and spiritual power in the church.

To these and others whose ordinations were approved by the General Conference, and to others whose callings and duties are unfolding in the course of administrative procedure, we extend our good wishes and pray for their blessing in their respective ministries.

The present times and circumstances call for a new evaluation of the opportunities of the church to minister to human need. Members of the standing ministry need to seek new growth in the skills and insights required in their offices.

The general councils and orders should search, in the growing spirit of fraternity which blesses the church today, for the significant values in the instruction of the law "to enable the bonds of indecision to be loosed and the fulfillment of my purposes to be accomplished" (Doctrine and Covenants 145).

We need financial resources for many worthy purposes having their origin in the ideals of the kingdom. The paying of tithes alone will not suffice for the total task. The Saints are challenged to a higher level of devotion, to a keener insight into the magnitude of our calling, to a more complete response to the obligations of stewardship. Missions around the world cry for our ministry. Both those now opened and those which ought to be opened are made up of people like those already known to the Saints among the Germans, Norwegians, Dutch, English, Latin Americans, Polynesians, Australasians, Japanese, Koreans, and Pakistani.

The institutions of Zion—those that we have and those that are yet to be established—will need the strength and resources, the support and the personnel that devoted church people can contribute to them.

More than money and materials are needed for these purposes. We need most of all people who are motivated by devotion, skill, wisdom, and spiritual power. Let those now possessing these qualities be multiplied many times, and the necessary material resources will flow like a flood into the ministries of Zion.

With you, we are challenged by the needs of our day. With you, we are filled with hope by the promises of the gospel. With you, we are moved by the urgency of the ministry of the Holy Spirit.

May the grace and power of the Lord Jesus attend us all in our labors with him for the salvation of men.

Your servants in the Lord,

W. Wallace Smith

J. Henry Edwards

Maurice L. Draper

Official

High Priests to Meet

We are taking this opportunity to make a preliminary announcement regarding the proposed Conference of High Priests to be held at Kirtland, Ohio, October 8 through 11, 1959. With this early announcement we are suggesting that as many high priests as possible will arrange their affairs so that they can be available. They are urgently invited to attend the proposed conference.

It will be expected that as in former gatherings of this kind there will be a strong note of worship throughout our meetings together. This will extend from the opening service at 7:30 p.m. on Thursday, October 8, to the final Communion and dedication service on Sunday afternoon, October 11. It is anticipated that all of the gatherings will be held in the Temple, and the spirit of worship should pervade all of our meetings. The keynote of the classwork will be wide participation by those present.

Considerable work has been done on the Temple since we met there last, and it is anticipated that the facilities will be adequate, including heat; but it will be necessary for us to make spiritual preparation, and we strongly urge that it is not too early to begin this preparation. While the burden of preparation will fall most heavily upon the high priests themselves, it will be necessary for all of the church to support them; in this we are sure we can depend upon the members to do their part.

Those who have attended such gatherings in the past will be immediately aware of the value which was gained by traveling together.

Consequently we suggest that it is not too early to start making arrangements for travel so that these values gained through fellowship can be maintained.

Additional information will come at a later date regarding the physical arrangements necessary for the conference.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

Order of Bishops Meetings Postponed

In the *Herald* of November 17 we gave notice that the Order of Bishops had been called for meetings November 18 to 20, inclusive.

We regret to advise that unusual circumstances make it necessary for us to change the dates of the meetings to December 16, 17, and 18.

THE PRESIDING BISHOPRIC
H. L. Livingston

Approved
THE FIRST PRESIDENCY
By *W. Wallace Smith*

Messiah Performance in Auditorium

The forty-second annual performance of Handel's *Messiah* by the Independence Messiah Choir, with soloists and orchestra, will be given Sunday evening, November 23, at 7:30 p.m., in the General Conference Chamber of the Auditorium. The performance will also involve the recording of the program which will be released to radio stations for the Christmas season broadcast.

The excellent acoustics combined with the comfort and beauty of the newly completed auditorium should make the Conference Chamber the ideal setting for the 1958 performance. The concert will begin at 7:30

p.m., and last until 10:15 p.m. Doors will close at 7:20 p.m. The program will include an intermission.

The larger number of seats makes it unnecessary to require tickets or otherwise restrict attendance. All members are encouraged to attend and bring their friends. Branches or other groups are urged to plan attendance in a body. Children below junior high age, however, cannot be admitted because of the demands of quality recording for absolute quiet in the auditorium during the performance as well as because of its length.

This will mark the nineteenth year for the broadcast which, as in recent years, will be heard in many places around the world. Further information regarding the broadcast including lists of radio stations will appear in subsequent issues of the *Herald*. Publicity materials will be mailed to pastors for use in local advertising around December 1.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

Appreciation for Gift to Sanitarium

The Trustees and Administration of the Independence Sanitarium and Hospital wish to take this means of expressing sincere gratitude to the donor of \$1,000.00 received without name or address by the hospital on Monday, November 3. This thoughtful and generous gift is gratefully received, and it will be invested in the best interests of the patients.

W. WALLACE SMITH
Chairman, Board of Trustees
G. LESLIE DELAPP
Secretary, Board of Trustees

The Saints' Herald

Vol. 105 November 24, 1958 No. 47

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Blessed Are the Plodders

*I had rather be a doorkeeper in the house of my God,
than to dwell in the tents of wickedness.*

—Psalm 84: 10.

MOST OF WHAT we hear from day to day, and most of what is written, not only now but throughout all history, is concerned with key personalities. We hear about Moses, Noah, the Duke of Wellington, Julius Caesar, Napoleon, and hundreds of other such personalities continually, but seldom do we hear of any tribute to the common man, whom we shall term the Plodder. There are exceptions of course, but the *yeoman service of the common man and woman* has never been (in any sense) portrayed in its true light. We think of John Paul Jones and his brilliant naval victories against overwhelming odds, but do we ever think of the thousands of sailors who died helping attain those victories? Or of the wives and children who carried on after the death of their loved ones? We remember Lee and Grant, giving scant thought to the thousands who gave their lives, to say nothing of their dear ones who waited for their return in vain. In truth, we all easily become hero worshipers. We like to read about Superman, Robin Hood, the Lone Ranger, and such characters both real and fictional. The history of the common man is not usually considered an interesting subject.

It is true that key figures and leaders are very important, and no one would honestly wish to diminish their brightness; although we must note that the truly great men have been humble and very common at heart. Without Moses, where would the Israelitish nation be? Without Joseph Smith (or some one like him) where would our church be? How long would it have been before America was discovered, had not a man with the character and convictions of Columbus come along? These leaders are important, but again we must remember that Columbus could not have sailed a ship alone.

We find it easy to forget Jesus' statement, "Except ye become as a little child . . ." Or his command, "Consider the lilies of the field. They toil not neither do they spin . . ." or in other words continue to do nothing but their duty. Jesus tried in every way possible to avoid *personal* notoriety, because he was showing the way for the *average man* (all men), the Plodder. And it was upon the shoulders of common men (lowly fishermen) that he left the task of building his church on earth.

We think of being a common person—a Plodder if you will—as an unhappy fate. All of us want to be important and famous. We want to do important things. We would all rather die gloriously than to live monotonously. But when we do, we are usually thinking only of ourselves.

Lincoln once remarked, "God must have loved the common people, because he made so many of them." And is it not

well that such is the case? Consider an entire nation composed only of Elijahs, Napoleons, or even John the Baptists! Upon the shoulders of the common people rests the burden of building a church, a community, or a nation. They are the ones who give continuous service day after day, who give the stability that any organization must have.

The visit of a missionary with the Spirit that he brings with him is a marvelous help to any church group no matter how large. But the local Plodders must take over the job of teaching and completing the conversion of those that he may baptize. They must provide the conditions whereby missionary work is most fruitful. Too many times they must provide more than even a reasonable amount of service in order to keep things going at all. Most of the times the depth of their consecration is known only to God.

While God knows the hearts of men and the degree of their consecration, one man is rarely able to evaluate properly the behavior of another. However, all of us have known lay members or members of the local priesthood (may we say Plodders?) whose very presence made everyone feel warm, friendly, and happy. These are the kindly souls who think little of themselves and who are always trying to do whatever task they can. These are the people for whom no tasks are objectionable, who can always be counted upon, whose feelings are not on their "shirt sleeves." It seems that they never need more than an occasional encouraging word—which they too rarely get.

IN HIS BOOK, *The Problem of Pain*, C. S. Lewis makes a statement that we would do well to consider carefully. He postulates that if Adam, in his original state—at home and at ease *in the presence of God*—were among us, we would probably "look down our nose" at him and disregard him (like the priest and the Levite in Christ's parable of the good Samaritan). He would probably be unkempt and unshaven, possibly stooped over, slow of speech, and with no obvious personal beauty. Only a few of the most holy (humble) would deign to notice him, but after they had talked with him, looked into his eyes, and felt the Spirit that was with him, they would want to fall and worship at his feet.

It is inconceivable that Adam should be sent among us in his original state, but if we look around us we may be surprised to see many a *lowly* and *unpretentious* person, who has gone a long way toward this spiritual status. I have met such people, whose very presence made me feel so humble that I knew they must live very close to Him. I wonder how many

times we have all actually spoken with angelic persons and have not been ready spiritually to discern their presence! The trouble often is that we are too busy looking at the glittering personalities (or more likely looking at ourselves) really to see what our fellow men are like. In our search for greatness, we forget that those who serve and serve unselfishly are taking steps toward eternal greatness. The leaders of our church who are giving their lives to serve are great only because of the type of service they are giving. In fact, I believe that they would consider it an honor to be included in the group I have referred to as Plodders.

I CAN'T FORGET the case of a woman who came very close to being a perfect example of charity and unselfishness. Her children were well brought up and active in church and community work; they were clean, well mannered, and well taught. She was always present at services. No task was too menial or difficult for her to attempt, and she held with dignity any office given her. All of the branch members looked to her because of her stability. However I once heard her state in a testimony meeting that she wished she could do something worth while for the church and its people, that she had never been worthy to be spoken to in prophecy or to receive any other noteworthy message from the Lord; she wondered if her life had been a complete failure. Truly there are some heights of consecration that can only be reached by the humble! It is with such people in mind that I wish to say again, "Blessed are the Plodders." I fervently thank God for the yeoman service of such people, for in the service that they are giving their fellow men they are really serving Him.

It is always very hard for us Plodders to see that we are doing anything worth while. We seem to be always at the bottom of the "heap." Nothing that we do seems to be of any value. Everyone else does things better and more easily. Discouragement seems to be the usual order of the day. We plan great things, and they all seem to come to naught. We find it easy to forget that a great deed is really the sum of many little ones.

I remember an ancient record dug up in archaeological excavations (Chaldea, I believe) whose inscription has been of help to me. I no longer have the exact words, but the meaning is as follows: "I am Shushan the King. I was a gardener in the service of the King. My services as a gardener were pleasing unto the King, and I became King." Note the humble status. There is no self-praise nor show of importance; merely the simple statement, "I became King."

WE WON'T become kings, but we have an opportunity to be something far greater—sons of God. All he asks is that we do what we can of the tasks before us, do them well and faithfully . . . and this crown is ours. We may not see in this life how well we have done our tasks, but there will come a time when our "services as a gardener" will allow us to reach a state greater than that known by any earthly king. Is it any wonder that I say, "Blessed are the Plodders"? The plodders who have the work of the Lord first in their hearts, and who carry the Lord's work on their shoulders. "Inasmuch as ye have done it unto the least of these my brethren . . ."

One of the troubles with being a Plodder is that we are too often asked to do more than we feel we are able to do. Sometimes the tasks are tiresome, monotonous, and distasteful. Sometimes, although a great opportunity, they seem impossible. Moses was very happily tending the flocks of Jethro, well out of the reach of Pharaoh, when the Lord commanded him to lead Israel out of Egypt—a seemingly

impossible task. Apparently not only was he a hunted man in Egypt, but he was not too highly regarded by his own people. And he could not talk very well! If we add to this the fact that Moses was said to be the meekest man on the face of the earth, we have more of an idea of the magnitude of the job. He knew he was not big enough for the job, but he accepted it—and became Moses. Likewise David was a happy shepherd boy—a far reach from a king. He was, however, consecrated to God in all his daily tasks. His services were acceptable, and he became King of Israel (and father—in human lineage—to our Lord).

Few of us are ever given tasks of such magnitude, but *all* of us are given tasks of *equal importance!* The little things, when well done, are big in the eyes of the Lord. There are no substitutes for reliability, stability, and charity. These things start at home. And if we give our alms (do our deeds) in secret, the Lord will reward us openly; if we do them only to be seen of men, we shall get our reward and satisfaction from men. We are *all* given to become sons of God. God gives to us different talents and expects different works in return. He will be the judge. We need never worry about how important we are, merely what we keep first in our lives. If we faithfully do our work "as a gardener" (or as a Plodder) we shall find it acceptable to our King, and we shall have peace in this life and in all worlds to come.

To Find Peace

WORDS FROM the papers on the newsstand seemed to jump out at me as I passed by. "Cold War!" "H-Bomb Tests!" "Guided Missiles!"

I walked on to the corner to an unobstructed view of the great freeways crossing one under another. The sound of the traffic rose up with a steady hum, broken often by a loud "whoosh" as large vehicles passed underneath and then out of the huge arches.

At the intersection where I stood, there was a constant stream of traffic, stopping impatiently only for the red light. Faces all around me registered tension, irritability, anger, anxiety.

Where was everyone going in such a hurry?

As though in answer to my unvoiced question, a verse of Scripture came to mind, concerning the last days.

*. . . many shall run to and fro, and knowledge shall be increased.*¹

I crossed the street and walked on a few blocks away from the freeway.

*And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity . . .*²

*Men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken.*³

Meditating upon this, I became aware of the muted tones of an organ rising above the now distant sound of traffic.

"Come, Ye Thankful People, Come"

I was nearing a small ivy-covered church, and from the parking place at the side smiling men, women, and children were leaving their cars and going inside.

I stepped through the open door.

*But whoso bearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.*⁴

1. Daniel 12: 4

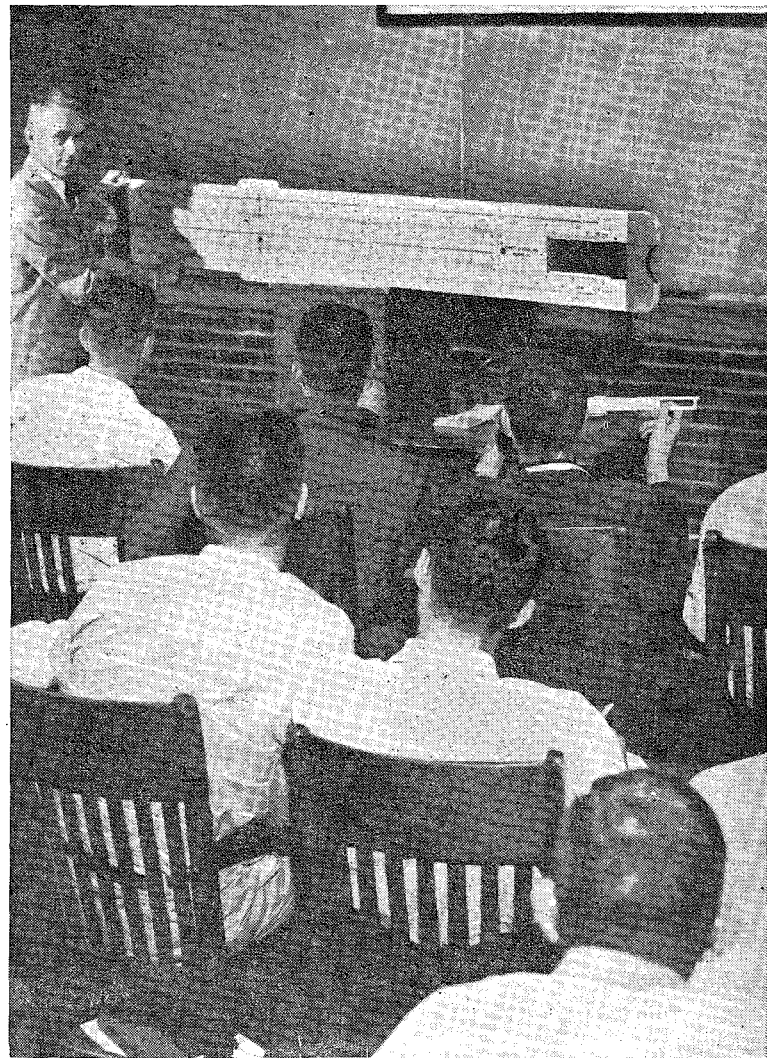
2. Luke 21: 25

3. Luke 21: 26

4. Proverbs 1: 33

For Youth and Their Counselors

A Graceland Photo



The author, an instructor at Graceland, explains the use of a slide rule

Golden Age of Mathematics

Long before Sputnik I orbited, mathematicians and mathematics teachers knew that mathematics was approaching its golden age. It has long been recognized that development of the physical sciences is inescapably dependent upon the development of mathematical models which represent idealized simplifications of physical phenomena. These mathematical models provide a means for studying and predicting physical phenomena and relating them in a consistent theoretical system.

It is now increasingly recognized that the blossoming of the social and life sciences and their achievement of high status as sciences is likewise dependent upon the development of mathematical models for all aspects of the behavior of living organisms. Much development has been made in this area, and it seems certain that vast developments are to be made.

Needed in Many Fields

Future historians may characterize our era as the "Age of the Atom." However, I think they may decide that an even more significant characterization would be the "Age of Increased Knowledge." The prophets have predicted that in the last days knowledge should be increased in the earth and men should run to and fro. In every field of endeavor knowledge is increasing, and there is an increasingly recognized necessity that it be subjected to mathematical analysis.

Any serious-minded collegian who expects to go far in the study of psychology, sociology, economics, or biology will find an increasing emphasis on mathematics. A student who does not have the necessary mathematical background will be as seriously handicapped in future studies in the behavioral sciences as he would be in the physical sciences. To make this specific: it is increasingly clear that sociologists and economists need mathematics at least through calculus.

A number of professional organizations are developing and publicizing trends in mathematics education which are destined in the immediate or near future to make radical changes in mathematics curricula on all levels: elementary, secondary, and collegiate.

Necessary Preparation

As the trends develop, the young people of the church and their counselors must be alert lest they be caught unprepared and face such difficulties at the collegiate level in preparation for a career as to cause them to surrender their goals and change to less desired ones. If a student is ever going to need calculus then he needs to know this when he is in high school and can prepare for it.

Persons directly and greatly affected will be students, parents, teachers, school administrators, school board members, voters, and taxpayers. Any people falling under any of these categories would be wise to avail themselves of information in order that they may not be negligent and unprepared for changes which are coming. Like many other progressive colleges, Graceland is keeping closely in touch with these changes, and the youth of the church who seek entrance need to be prepared.

The following sources of information are recommended:

1. National Council of Teachers of Mathematics, 1201 - 16th Street, Washington 6, D. C., pamphlet, *As We See It*.
2. Commission on Mathematics, College Entrance Examination Board, 425 West 117 Street, New York 27, N. Y., pamphlet, *Modern Mathematics and Its Place in the Secondary School*. Ask for any other literature and reports pertaining to the work of the commission.
3. Committee on the Undergraduate Program, Mathematical Association of America. The pamphlet, *Outline of Recommended Courses*, may be procured by writing to H. M. Gehman, Math Association of America, University of Buffalo, Buffalo 14, N. Y.

Every year at Graceland College some students regret that they did not take more mathematics in high school.

Let us not be "too late with too little."

Letters of Tribute

Elder Elbert A. Smith
Independence, Missouri

Dear Brother Smith:

We consider it to be both an obligation and a work of love to respond to the action of the recent General Conference in acknowledging our appreciation and gratitude to you for your service to the church during sixty years under appointment, from 1898 until the present time. Our regard is evidenced in part by the fraternal term "Brother Elbert" as you have been affectionately called by all the church.

We are reminded that you became an editor of the *Saints' Herald* on November 1, 1906, and that your first editorial appeared in the issue of November 7. From that time you have rendered distinguished service to the people of the church through the printed word.

It would be difficult to number here your many services. We can cite the statistics, but they are a small part of the total score. You became counselor to President Joseph Smith on April 20, 1909, and served until his death in 1914. On May 5, 1915, you became a counselor to President Frederick M. Smith and continued until your ordination as Presiding Patriarch on April 10, 1938. Thus you have served the church in the Presidency for twenty-nine years, and as a spiritual father for a few months more than twenty years—almost fifty years in these two high offices.

But far more important than the great length of your services to the church has been the quality of that service.

In your editorial work you introduced new journalistic features to improve the quality of church publications. You were a pioneer in the use of photographs, especially of church people, and the columns of the *Herald* were brightened with pictures now historically important. You brought to your writing the warmth of a personal touch, a beautiful style, and a love of people.

In your administrative work, you always favored a ministry of love and reconciliation, of gentleness with the erring, of mercy and kindness. In your decisions you were guided by the Holy Spirit. When we were overshadowed by the times of trouble, you stood as one of the strong men whose ministry helped to heal personal wounds and promoted the fellowship of spiritual unity.

Few men have been able to approach you, Brother Elbert, in the ministry of prayer. Your humility, clearness, simplicity, and trust have been as a shining light to the church. In prayer you have taught us the direct and unobstructed approach to the heavenly Father.

At this time we are grateful that God has spared you in your wonderful ministry so many years. You ministered to our fathers and mothers as you have to us. And we would not forget the faithful companion who shared so many of your years of service, and the two sons who grew up in your home to make their own contribution to the work of the church.

As you retire, we express our deep love and our great appreciation, and pray that God may continue to bless you in the years that remain for you to live among us. For we know that as long as you live, you will continue to be under the appointment of God as a spiritual father to this people.

MAURICE L. DRAPER
C. R. HIELD
GARLAND E. TICKEMYER
Z. Z. RENFROE
G. L. DELAPP

Elder Paul M. Hanson
Independence, Missouri

Dear Brother Hanson:

With a deep sense of gratitude we give honor to you, our beloved brother, in behalf of General Conference. The mind of God, expressed to the prophet and shared with the world, gave due recognition to the worthiness of you who have labored shoulder to shoulder with four prophets of the Restoration. The revelation contains this tribute: "Few in my church have served as long and as faithfully as my servant, Paul M. Hanson."

Born in the state of Iowa in 1878, baptized in 1893, appointee minister since 1908 and apostle for forty-five years, you served the church with distinction in every phase of your labor. You were President of the Council of Twelve Apostles from April, 1934, until you were honorably released from your responsibilities in the Council during the General Conference of 1958.

Noteworthy in the long tenure of your excellent service has been your great and abiding concern for the advancement of the gospel of Jesus Christ in the far places. Your voice has been heard in many lands, for your ministerial assignments took you to Australia, the Islands of the Sea, Europe, the Holy Land, and many other areas of the world.

Among your interests and achievements, one has claimed your special attention: the discovery of archaeological evidences validating the Book of Mormon. Your research has been extensive. You have led the way for many who have been challenged by your concern and your scholarship. Always you have been the student, with a passion for truth and with exemplary restraint in regard to your conclusions.

Wherever you have gone you are known as a Christian gentleman, noted for the dignity of your bearing, your unimpeachable integrity, the courage of your convictions, the wisdom of your counsel, and the quiet humor in your eyes. Adults respect you, while children turn instinctively and with open hearts to you who merit unlimited confidence and affection.

You walk among us as a true minister of Jesus Christ.

DONALD V. LENTS	R. E. DAVEY
C. D. NEFF	P. E. FARROW
CLIFFORD A. COLE	R. M. HOLMES
	D. O. CHESWORTH

Elder D. T. Williams
Independence, Missouri

Dear Brother Williams:

Words are inadequate when we attempt to express the feelings of the heart. If all the people of the church who have come under the influence of your life and ministry could speak at this moment there would be many heartfelt expressions of gratitude for what you have done in terms of leading them toward God and his kingdom.

Each man writes his own history. Few like you have held high the banner of King Immanuel and have represented such a worthy cause as the building of Zion. The church has been enriched by your testimony through the years, and many souls have been won and reconciled to God through your testimony of Christ and his saving grace.

No man stands alone when engaged in the cause of righteousness. His life is always influenced by the impress of his associates. We are sure your life has been blessed, not only by the holy influence of the Spirit of God but by the support of a devoted companion and friends who have stood by you.

Your years of ministry in a number of priestly functions have ranged from deacon, priest, elder, high priest, apostle, and now patriarch. This office to which you have now been called and ordained will no doubt be an expression of the sum of your years of wisdom born of your experience with God and good men. May the latter years of your life bring forth the kind of spiritual ministry which will lead many into the presence of the God of Israel.

May the Lord continue to bless you richly as you enter into your calling as a spiritual father in the church. The future course of your life has been clearly stated. That you may be blessed by Him who called you is our humble prayer.

W. WALLACE SMITH
D. BLAIR JENSEN
GLEN H. JOHNSON

Elder Edmund J. Gleazer
Independence, Missouri

Dear Brother Gleazer:

At the 1958 General Conference of the church the undersigned were appointed to prepare a suitable statement expressing the gratitude of the Saints for your extended ministry as one of the general officers of the church.

The Saints have long taken pride in the fact that you who were not born within the folds of the church, but accepted the message of the Restoration while yet in your teens, should have stood so high in the councils of the church and rendered such distinguished service therein.

After serving as an elder and as a seventy you were called into the apostolic council by the word of revelation at the Conference of 1922. Almost immediately you moved into the forefront of the missionary preachers of the church, and to your outstanding ability in this field was added your great talents as a leader in public worship and as an able and far-sighted administrator.

Your friendly disposition, your enthusiasm, and your intuitive grasp of the essentials in complex situations have endeared you to the people of the church wherever you have labored. Since you have served in every apostolic field in the United States and Canada, as well as in Hawaii and Europe, this has meant that for more than a third of a century your name has been a household word among those who appreciate the importance of ministerial leadership.

In the quorum work of the Council of Twelve your wide acquaintance with church affairs, your understanding of the essentials of the Restoration message, your keen humor, and your penetrating insight have combined to make your contribution of outstanding value. As your earlier contribution was mellowed with your growing experience and enriched by the insights won in leadership through dark and difficult years, you came to be recognized as one of the most valuable members of the Council, and the brethren frequently turned to you for guidance where experience and devotion were of major concern.

With your brethren of the Council of Twelve you have had part in many Joint Councils with the First Presidency and Presiding Bishopric and with the First Presidency and the Seventy. You have also participated in the work of the Board of Appropriation. In all these activities you have been a significant factor in the decisions made and in the growth accomplished.

Now that your thirty-six years of service in the apostolic council have been terminated by the voice of inspiration and the action of the church, and you have been set apart to other duties, we want you to know of our abiding affection and good will. The church has been enriched by your long and able service. You will be missed in the Councils where

you have served with such distinction. But the entire church will take great satisfaction in the ministry upon which you now enter and for which you are so peculiarly qualified.

We trust that you will be blessed in mind and body and spirit and will long continue among us as the servant of God and one of our beloved ministers and brethren.

F. H. EDWARDS
A. A. OAKMAN
GEORGE A. NJEIM

Elder Ward A. Hougas
Denver, Colorado

Dear Brother Hougas:

We are pleased to recognize the ministry of leadership you have given as president of the Quorum of High Priests since 1932, a period of over twenty-six years. During this time you have presided over the deliberations of the quorum with dignity and fairness.

During your administration, your chief concern has been for the spiritual growth and development of the high priesthood of the church. You have given yourself diligently to the task of raising the efficiency of the quorum and promoting better co-operation and understanding with and between the administrative officers of the church.

During the period of your presidency over the High Priests' Quorum, the church has passed through a significant period in its history. The economic strains of the depression of the 1930's were a tax on the resources of the church in every way. The strength of the church in that time of crisis was due in part to the quality of high priestly ministry by the quorum over which you presided.

In the trying times of World War II and the period of international uncertainty which persists to the present day, the spiritual stability of the Saints is strengthened by the leadership of the high priests of the church. We are sure that the activities of the quorum under your presiding authority have contributed to this significant ministry.

Under your gavel the quorum has deliberated over such important matters as marriage and home standards, the administration of the ordinances, and other aspects of interpretation and application of the gospel of the Lord Jesus Christ.

On behalf of the church we wish to extend the appreciation of your brethren and of the Saints for your long service as president of the Quorum of High Priests and to assure you of our prayerful support in the ministry which you shall continue to give in the cause of the kingdom.

M. L. DRAPER
R. E. DAVEY
E. E. JENNINGS
H. L. DOTY

Charles F. Grabske, Sr., M.D.
Independence, Missouri

Dear Friend and Brother:

Your retirement as General Church Physician brings to the attention of the church and its officers the many splendid services that you have performed for the church and its people throughout the years of your practice of medicine in the city of Independence.

We are reminded that you served as Assistant Church Physician from 1932 to 1946, when Dr. A. W. Teel retired from the office; that you then accepted an invitation to assume the duties and responsibilities devolving upon the Church Physician; and that you continued devotedly in the work of this office until the present time.

(Continued on page 21.)

Negro Lessons in Christianity

*In Little Rock there are
two kinds of Christians*

IN LITTLE ROCK, ARKANSAS, and several similar southern communities, the world is seeing today's best display of practical Christianity in action.

The scene is reminiscent of third century Rome and Jackson County in the 1830's.

Persecution, the challenge that has always brought out the best in Christianity, is again rampant, this time in southern cities that would deny first-class citizenship to their colored citizens.

There is no need to recount in detail the trials southern Negroes have had to withstand: the duplicity of governors who would use public money to suppress a minority, strong-arm terrorism, taxation without franchise, vilification.

That the Negro leaders who are fighting for their rights in Faubus-land are bearing strong Christian witness is affirmed in a recent *Christian Century* article by Lauren A. Smith. He is a Protestant minister and, until recently, the state editor of an Arkansas newspaper.

He describes a meeting of Little Rock Negro leaders in a basement. He was the only white man present and was asked to open the meeting with prayer.

While the small group of Negroes met in the basement to discuss the opening of Central High School, the Supreme Court was listening to segregation lawyers, the Arkansas legislature was in special session to pass laws to fight integration, and the governor of the state was inflaming segregationists with radio and TV speeches.

Despite the forces arrayed against them, Mr. Smith writes, the Negroes were not afraid.

Working with God

"There were no banalities in the basement like those coming from free-swinging, overliquored state legislators in their after-hours marathons," the article states. "In the basement there was no ill-will, no hatred, no element of threat, no denunciation of legal authority. In the basement they were walking with their Master. Some of the best Christians in Arkansas are Negroes in the N.A.A.C.P."

The Negro leaders are, Mr. White wrote, "more like the Apostles in the book of Acts than possibly any other group to be found in the nation today—certainly much more so than any other collection of people in Arkansas."

He points out that Mrs. Daisy Bates, Negro leader of the N.A.A.C.P. in Little Rock, has been slandered all over Arkansas by segregationists. She lives with steel grating over her windows to protect her from bombs and bricks. The

newspaper owned by her husband has lost 60 per cent of its advertisers. But this does not stop them in their quest of justice for their colored brothers and sisters.

This on-the-scene evaluation of Negro integration leaders furnishes background for another testimony—that of Dr. Martin Luther King, Negro minister and integration leader who has won the respect of even his foes.

Southern Christians

At the recent National Conference on Christian Education at Purdue University, Dr. King led the morning worship services. One evening a panel of white teen-agers interviewed Dr. King as part of the program. The discussion was reported in *Youth* magazine, published by the United Church of Christ. One of the questions was "Can you tell us what is the feeling of the people of the Christian church in the South? Is most of the trouble caused by those outside the church?"

Here is part of Dr. King's answer:

"I don't feel that most of the trouble is caused by people outside the church. It is unfortunately true that the Christian church is probably the strongest supporter of segregation that you would find in the South. That is unfortunate.

"You have church people who defend segregation on the basis of the Bible. You have church people who argue on cultural and sociological bases, and this has convinced a lot of persons in the South."

"What God Wants"

Dr. King was also asked how his fight for racial equality has affected his home and family.

His answer:

"Naturally we have gone through a great deal of hardship in the struggle. We went through many tense moments when our home was bombed. And we still get threats as we did before. But we have lived with it and have gone through it with a faith that we are devoting ourselves to a cause that is greater than our physical life. And in this struggle we are not alone; God is with us because we are trying to be with him and his purpose. The struggle for integration is more than a secular struggle; it is a struggle to make this world what God wants it to be.

"God wants men to live together as brothers and respect the dignity of all human personality. I feel in struggling with this I am struggling for what God wants me to do even if it means physical death. And if physical death is a means

to accomplishing God's will, then it is no worse than the psychological death my family and others will know under the present segregated system."

Those are words the early Saints besieged in Independence, Haun's Mill, and Nauvoo would have stood up to cheer. They would have understood.

The Lesson for Us

These testimonies are not cited to prove Negro integrationists are all righteous, nor to prove that white segregationists are all unrighteous. But they are presented to show that there is something we can learn from the Christian Negroes in the South: faith despite persecution, assurance despite hysteria, godliness despite devilry.

There is a determination, a devotion to cause, a willingness to suffer from which we can learn. Although we may never again be called on to endure large-scale physical opposition, we can find no better example today for dedication to a Christian cause than the southern Negro leaders who are motivated by Christ. And the dedication they exhibit in seeking their goals is the same dedication we need to reach ours.

(Quotes used by permission of Christian Century Foundation, Copyright 1958, and *Youth*, publication of the United Church of Christ.)

To Us-ward

WHILE READING we sometimes observe a word that appeals to us with special significance. Such was the case with me recently as I read the fortieth Psalm. The Psalmist makes use of the word "us-ward" as he strongly and beautifully acknowledges the concern and lavish preparations for mankind. In the fifth verse of this psalm we read these words: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered."

As the holiday season approaches, this bit of sacred recognition of God's interest in our happiness and welfare has recurred to my mind time and again, especially before Thanksgiving Day when trying to take an inventory of the things for which I was most thankful. Thanksgiving is such a prelude to our Christmas celebration, for after being humbly grateful for one whole month for the manifold blessings of earth, sky, and sea—which we, too, have found cannot "be reckoned up in order"—we are overwhelmed that because of God's great love to us-ward, he gave to the world the unspeakable gift of his own son that all who would may have eternal life. Life, abundant life, eternal life is freely offered to those who will accept the gift which is priceless compared to all others.

As we approach the annual commemoration of the Christ child's birth, we thank him for the great sacrifices he made for us; we thank him for his many demonstrations of divine love, his life upon earth, his teachings, his power over evil and death, and the hope that his promises give us.

We of the church reorganized thank him also for many precious truths which have been restored to the inspired word of God and for continued revelations of his will and purpose to us-ward.

ADDIE C. VAN SYOC

Praise Him

THE MONTH OF NOVEMBER and thanksgiving are almost synonymous in our thinking. This is true, not alone or even primarily because of the fact that Thanksgiving Day falls in November, but more especially, I think, because there are so many things to be grateful for at this time of the year.

Here in the middle west, where of late years Indian summers have become the rule rather than the exception, we find ourselves deep in November with the taste of summer still on our lips, the scent of burning leaves in our nostrils, and a succession of crisp, frosty nights to suggest that winter will surely come.

For most of us winter holds no fears. Our fruit shelves gleam with the glory that was summer. The power mower has been cleaned and put away for the winter. Screens are down and storm windows up. The furnace has been checked for efficiency, and the thermostat in the living room has been clicking on and off irregularly but faithfully just to let us know it will be on the job when we really need it.

If creature comfort were our only need we certainly would be blessed. But Jesus said, "Man shall not live by bread alone . . ."

Having made us, God is aware of our needs. He knew that in our childishness we would reach outward and upward for a Father's love. He knew that in our loneliness we would need to gather, as a people, about a common altar to worship and talk about a better way of life. He knew that we would need a set of rules for living, values to consider, and goals to work for. And so, as his children, he made us heirs to the gospel of the kingdom.

Once more we are the recipients of divine providence. Our hearts melt in the presence of such love. Our minds become electrified with the light and truth inherent within the gospel. We fall to our knees in humility as we whisper, "O Lord, what is man that thou art mindful of him?"

Then as our gratitude rises to new heights, our awareness of our obligations to God and man becomes a very real thing. Love and service become our watchwords, and as we search the gospel for the needs of each hour we find that it comes completely equipped with the tools that will help us to build Zion.

The gospel proclaims Zion. It announces without fanfare but with a quiet certainty that the will of the Father shall be accomplished. Then as a purified and enlightened people we will love God too much to break a single commandment. We will live together in unity of mind and spirit—desiring to give rather than to receive, to serve rather than to be served, and to love rather than to be loved.

Having kept the commandments, we shall receive the promise.

Let us praise God.

HAZEL CHAMBERS

Take Nothing for Granted

WHEN MY FRIEND Genie returned from New York where she and her husband and two children had spent their vacation, she said, "You know, it's a funny thing; my left thumb has been sort of limp ever since we left Independence, except sometimes it jerks . . . and I can't control it." I looked at her thumb, but seeing nothing obviously different about it, I said, "Probably just fatigue. After all, traveling with two energetic youngsters like Donna and Clark would leave almost anyone slightly limp." I said it flippantly, thinking that Gene—a nurse—should know better than to ask a layman like me to diagnose her malady.

That was over five years ago. In the intervening years I have developed a genuine respect for people's ailments. I have also become sharply aware that good health is not to be taken lightly. Vicariously, I have experienced the terror of incurable disease meting out its slow death on what was once a healthy, pain-free body.

Gene's thumb did not get better. After three or four months it became flabby, useless—and the limpness began to spread over her whole hand. Within a year she was unable to grasp and hold anything in her left hand; it dangled from her wrist like a rubber glove filled with mush. After a score of tests, she was given the verdict: multiple sclerosis.

Accepting her role as a partial cripple was not easy for Gene. She who had spent years as a nurse at the Sanitarium did not want to quit helping and start being helped, but there are many tasks that require two hands, and eventually she allowed her friends to assist when she could find no way to get the job done by herself. It was then that I began going to her house on Saturdays.

I tried not to notice or comment on the deteriorating hand—and then the arm—when I was with her. It was not pleasant to see. As I walked home from her house I would wonder how I'd manage if it were my hand that was useless, and almost without realizing I would be thinking, "Thank you, dear Lord, for giving me two good hands to work with," and I'd clinch them into tight fists, then spread them wide, marveling at what a wonderful tool the human hand is.

Another year passed, and Gene began to get the same symptoms in her leg and foot—limpness and muscle spasms. Despite the new awkwardness that came with her progressing afflic-

tion, she continued to do most of her housework, attend church, and visit school when Donna—now in kindergarten—was in a program. She did what any wise person would do: kept busy and tried to think of how to help others. The women's department made her a Friendly Visitor, and she spent hours telephoning those she felt she could cheer with her conversation. Driving was laborious, but she refused to give up this means of contacting people as long as she felt she was not a hazard on the road. I used to wonder how those she visited felt as she parked in front of their homes, haltingly got out of the car, and dragged her lame foot along the walk as she hobbled to their doors. Whatever may have been troubling them must have seemed small indeed. I guess I had never realized before what a privilege the ability to walk is—at least I don't remember giving any special thanks for two good legs and two good feet.

THE THIRD YEAR found Gene hanging on to furniture to get around the house; her right leg was weakening, too. She placed chairs at strategic places, tied the doors back firmly so that she could grasp the knobs, and had her husband remove all the thresholds so that she wouldn't trip as she slid along. She insisted that the children learn to dress themselves, do the dishes, and help with the cooking. As long as the church women did most of the laundry and heavy cleaning, she would not hear to having full-time help. "We'll manage" was a stock phrase in the Phillips household. She continued to attend church, and often at prayer service she would arise and count her blessings.

Four years passed, and Gene reluctantly took to the wheel chair. She had several bad falls trying to walk on her unreliable feet, so there was no other solution. One afternoon, while the children were at school, she fell on the kitchen floor. Unable to get up, but unwilling to spend several hours doing nothing constructive, she wiggled over to where a damp cloth lay that she had been using to clean shelves and, with her one good hand, washed the baseboard as far as she could reach. This is one part of the house-cleaning routine I had always dreaded, but somehow it has never seemed such a chore since then.

I WAS SHOCKED one day to find that her left arm had slipped completely out of the shoulder socket. The weight of it caused her great discomfort, and often she would ask me to pick up her hand and place it in her lap so there would be less pull. After she stopped walking, her feet would swell and turn a sort of bluish purple as they dangled lifelessly from the chair. "Lifelessly" is hardly the right adverb, because sclerosis, while blocking the nerve impulse that results in motion, does not affect the sensory nerves. Gene used to say that cold felt colder, heat hotter, pain sharper, and hunger more demanding than in her pre-sclerosis days. I noticed, too, that she cried easily—and it was, for me, a horrible thing to hear. This woman, who had been my happy roommate, was now almost a total invalid, and hearing her cry was like listening to an animal caught in a trap—a desperate, frantic cry.

I remember one day, as I was cleaning in another room, I heard her sobbing. Running to her I asked, "What's the matter, Genie?" But she could manage only enough breath to say, "Move." I thought she wanted her chair moved—but

that wasn't it. So I moved her feet to another position; still she sobbed. Not knowing what else to do I stood behind her and began rubbing her back. Her head moved suddenly forward, and when she got her breath, she said, "It was my head. When I lean back too far I can't breathe—but I'm too weak to straighten up by myself."

As the weeks passed, I learned more and more to anticipate her needs, because—with her weakened diaphragm—speaking became increasingly difficult. This was perhaps one of the greatest blows to her; she could no longer use the telephone, and her voice was so faint she could not even awaken her husband at night to massage her muscles when they went into sudden spasms.

These were the days I had to force myself to be with her. It is a terrible thing to watch a friend die by inches. Each time I told her good-by and shut the door behind me I would shudder a little; what was happening to Gene just should not be, but it was—and I was completely unable to stop it. And then I would remember that there were many Genes in the world—and many more able-bodied people walking around without even realizing that such suffering exists. Perhaps because they have never had occasion to look on the misshapen, helpless forms of those who are invalids, they never know what tremendous faculties they possess. After watching Gene choke and gasp for breath, I know that the ability to breathe deeply and speak clearly is something to give thanks for daily.

FIVE YEARS passed, and Gene was confined to a hospital bed at home. It took two women—one by day and one by night—to care for her. In between their shifts her husband became her most efficient nurse. He was the one who could best understand her halting words as speech became more and more difficult. He did all that he could to make life as pleasant as possible for her—from placing the air-conditioner where she would get maximum benefit from it during the hot months to hanging an electric clock where she could best see it from her bed. He did something even more important—he gave her daily reassurance of his concern for her, and he was affectionate. More than once I have seen him pick up one of her emaciated hands, pat it, and ask, "Anything I can do for you, Honey, before I leave?" The part of the marriage vow that goes ". . . to love and to cherish, in sickness and in health," has taken on new meaning for me since watching Phil in those tender moments.

Inevitably the day came when Gene had to be taken to the hospital. Her labored breathing called for oxygen, and her nonfunctioning throat muscles necessitated intravenous feeding. Communication was almost impossible until Phil hit upon the idea of going through the alphabet, letter by letter, with instruction to Gene to blink her eyes "yes" when he came to the right letter, thus spelling out a word at a time until she could get her message across.

This morning Genie died. It is sad when a much-needed wife, mother, nurse, and church worker is taken, but with many of her other friends I have said, "I'm glad her suffering is over." And this brings to me a new appreciation for death. What a wise provision in the eternal plan that physical suffering can be terminated! How terrifying it would be if there were no release from incurable afflictions!

I look again at my hands on the typewriter and remember those first words of thanksgiving I offered as I walked from my stricken friend's house. Life is very kind to me, and for this blessing I am grateful. Yet when I think of Gene's newly-found peace after her years of suffering, I know that she, too, has received a blessing.

Thanking God

"Train up a child in the way it should go" is usually applied to the parents in teaching their little ones the way of God. Yet often it is the child who opens the way and leads the parents or even the grandparents to a closer walk with him.

Once there was a lonely little girl whose parents seldom went to church or Sunday school, yet this little one begged to be taken at every opportunity. She talked of God and Jesus often, which astonished all who heard her.

One day her mother took her to visit her grandmother living in the country. No sooner had they arrived than the child scampered away in search of her beloved animal friends in the barnyard. The mother cat with kittens, the dog, and even the pigs were a delight to her.

The grandmother watched with pride and anticipation. Soon the little one hovered over, dropped to her knees, and with face turned upward and small hands clasped before her, began to open and close her mouth. Fearfully the grandmother called to the mother, "Come quickly!"

"Patricia, what are you doing?" cried the mother.

"I'm thanking God for these baby kitties he gave me to play with," came the answer.

A little ashamedly the mother and grandmother turned away with a greater determination to walk more closely with their little one as she attempted to worship the Giver of all good things.

GRACE HEADLEY

Thanksgiving Prayer

Our Father,
With thankfulness we set apart this day,
Aware all we deem good
Is come of Thee.

How can we best our gratitude express?
We would not have our words the only means
(Words being idle when they have no deed),
But ask a keener sense so we may know the need
That we can fill, and then complying show
Our true thanksgiving.

With this illumination in our lives,
We shall live joyfully—live vitally.
Thou gavest life, and we
Treat reverently all life
Because it is Thy gift.

Thou gavest life
But left it for us here,
Who, having it abundantly,
May share
And in the sharing see
That no man has a need unfilled.

Then shall all men of earth
As at one table bow
And truly thank Thee.

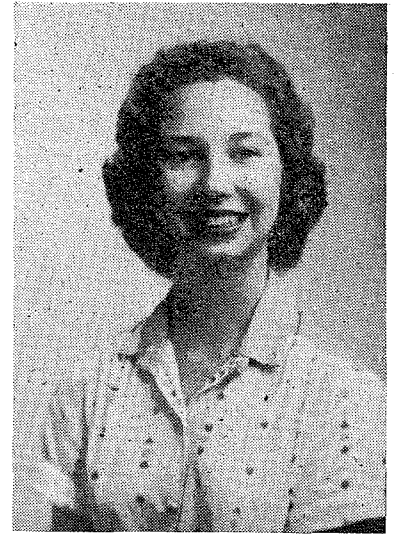
LAVONNE CARLILE BELEW



Church Women in the News

Carol Lowery – Jane Rowe

*Author and Compiler of
Book of Poetry*



RECENTLY FEATURED in the Little Rock (Arkansas) *Democrat* and the Paris (Tennessee) *Post-Intelligencer*, was the story of two sisters, Mrs. Carol Lynn Lowery and Miss Jane Rowe, and a book of poetry which is the result of their mutual efforts. The book, *Carol Lynn*, contains a collection of poems written by Mrs. Lowery, who has been blind since birth. This was prepared and submitted to the publisher by Miss Rowe, an employee in the guest relations department of the American Broadcasting System in New York City. The little volume is now available at numerous bookstores, including Herald House.

Carol was first "in the news" at the age of three, when it was discovered that she had an amazing vocabulary of over 2,000 words. After high school she attended Graceland College, Henderson State Teachers College, and the Southwest Rehabilitation Center for the Blind. In 1954 she was married to Calvin Lowery, a graduate of the Arkansas School for the Blind; they have one child, a son, who was born with normal vision. Their home is in Mansfield, Tennessee.

Both Carol and Jane became members of the Reorganized Church on July 22, 1951, when they were living in Creston, Iowa. A year later, following the death of their father, they moved from Iowa to Arkansas, where their mother, Mrs. Stella Rowe, still resides. Although Carol is unable to attend services because she and her husband live fifteen miles from the nearest branch, she continues to serve the church by proofreading Braille manuscripts for the Department of Religious Education. At present she is working on *The Story of the Church*.

The two sisters are the only members of their family who belong to the Reorganized Church; however, it was with their parents' consent that they joined.

Jane, who is studying art and dancing while working in New York, won the award as the outstanding feminine juvenile star of the 1956-57 season at the Community Theater in Little Rock.

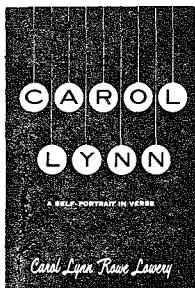
A copy of the book was produced in Braille for Carol by the Lighthouse for the Blind. The fifty-five selections used in it begin with verses she wrote as a child and end with those written after

she became a wife and mother. She is now twenty-five years old.

These lines from "Compensation," the final poem in her book, reveal the moving sensitivity of her work:

Two old wives sit by their winter fire
And softly talk of me:
"Did you know she's blind?" "Why, no!"
"Oh, I don't know what I'd do
If I couldn't see."
You would feel, I think with quiet tolerance,
The contours of the earth beneath your feet,
The hot confusion of a city street,
The tranquil coolness of a rural plain. . . .
"Do you think," one of the old wives asks,
"That if she were to go to church and pray,
God would have mercy and would make her
whole?"
"Perhaps, for such things have been done
before."
And I think: How could I be so greedy
As to ask for more
When I have already the throbbing rhythm of
music
Shaking the very foundation of my soul,
The smell of the earth in the early morning,
The breathless thrill of a summer night,
When young love is trembling at its begin-
ning,
The warm surrender of being kissed?
With all these things, how could I beg my
God
To give me the very little I have missed?

(A review of the book appears on page 18 of this issue.)



"Carol Lynn"

By Carol Lynn Rowe Lowery

This is a unique collection of poems by a blind woman whose sensitivity and beauty of soul gives her the power to "see" many things that the sighted will never see.

Written from her sixth year on (she is now twenty-five), her poetry demonstrates her growth both as a person and a poet. She writes not only of sounds, fragrances and of things that can be touched, but of such silent and unreachable wonders as clouds and stars, of love and despair, of birth and death. But most of all she writes of LIFE!

Price 40 cents

Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada



Crusade Report from Chicago

Prayer, planning, and publicity bring results to Chicago evangelistic program

A GROUP of Chicago priesthood members met to discuss the evangelistic program of their Chicago congregations in October, 1957. They represented the Brainerd Branch and its two missions, Homewood and LeClaire Courts. The question which many asked was "What can we do that has worked elsewhere and that has never been tried in Chicago? We want something that will work here." Elbert Boren, Brainerd pastor, had been cultivating an idea for several months and was waiting for an opportunity to present it. This seemed like the proper time.

Why Not Have a Crusade?

For the past several years the *Herald* had been giving excellent publicity to the crusades held throughout the United States and Canada. They had proved successful in every area. Enthusiastic testimony was also spread by any who had worked at or had attended them. Good converts always resulted. Many new contacts had been made from those who attended, and cottage meetings were set in operation. Goodly numbers filed tithing statements. Financially, the crusades were always self-supporting and ended with a surplus for future missionary expansion. With this introduction, Brother Boren enthusiastically suggested, "Why not have a crusade?"

Initial Preparation

It was important to select a speaker. Correspondence was directed to the apostles concerned; since those in charge were requesting a speaker out of their own apostolic field it would be slightly more difficult to clear. Other responsibilities and assignments made it apparently impossible to acquire the speaker they had requested. Yet they continued their plans, feeling confident that all would work out well. March Joint Council sessions affected some changes

in appointee personnel. Apostle Williams immediately suggested I contact Elbert Boren and District President Lyle Woodstock, and complete plans for this anticipated endeavor.

Several contacts were made by mail and telephone to establish the dates and set up committees of responsibilities. By the first of June, when I had my first opportunity to meet with these congregations and committees, a lot of work already had been done. Enthusiasm was high, pointing to greater growth. In June final plans were made. The work of the committees was discussed. Advertising was planned. Goals were established. Sights were lifted prayerfully. We were on the way.

Publicity and Literature

With the complete support of District President Lyle Woodstock, Elbert Boren, John Cooper, and their workers went to work on publicity. A series of letters was mailed to all the members and a number of friends. The branch and district papers also carried announcements of the imminent crusade. Newspapers were employed in further advertising.

Several thousand folders were printed and distributed by mail and by personal contact. Silk-screened banners were prepared announcing the crusade and made available for automobiles. During the crusade it was not unusual even in a city the size of Chicago to drive up to an automobile with such a banner on its bumper.

Telephone committees went to work making contacts daily. An elderly Saint, Sister Sarah Baton (eighty-six years old), wanted to help. She was placed on the telephone committee and made phone calls day after day covering several pages in the *Chicago Telephone Directory*. During the crusade she was in attendance one hour early every night. She never missed a service.

Some of the best publicity was the daily enthusiasm of many people who were busy inviting friends to attend. In addition, nightly bulletins were attractively prepared throughout the entire crusade.

A selection of fifty-five hundred tracts was ordered from Herald House and distributed free along with twenty complimentary copies of the Book of Mormon during the evangelistic activity. A bookstore was also set up; in it almost two hundred dollars worth of Herald House books dealing with our message was sold. The distinctives of the Restoration were clearly revealed in this excellent missionary literature.

Brother Boren said, "This concerted effort brought the name of the church to a great number of people who had no previous contact with the church. We purchased radio time for a series of four Sunday broadcasts, bringing to the people of Chicago a distinctive message as well as an invitation to attend the crusade."

One of the great facets of publicity employed was the excellent planning of a men's banquet in August and a women's banquet in September, at which time I was present to speak. In addition to the contacts, these banquets provided almost six hundred dollars toward the crusade expenses.

Into the Crusade

Plans were well deliberated; enthusiasm had continued to mount; numerous contacts had been made; the night toward which all this activity was directed was upon us—September 7 had arrived. Some had wondered if we should have rented the Calumet High School Auditorium or if we should have tried our first crusade in one of our church

buildings. More and more cars drove up; more and more people filed into the school auditorium. Finally a deacon said, "We have more people here than could fit into any one of our Chicago churches." Optimism was justified in that hour; the attendance reached near four hundred in comparison to previous series high of one hundred and twenty-five. Throughout each night the attendance was higher than could have been accommodated in our Chicago churches.

Visitors from eleven states and one United States Territory attended. The attendance cards revealed they came from Illinois, Missouri, Michigan, Pennsylvania, Wisconsin, Indiana, Ohio, Iowa, Florida, California, Arizona, and Hawaii. A couple from Pennsylvania were on vacation at Chicago and never missed a night of the crusade.

A couple who attended the Kansas City crusade in March were in attendance on the opening night in Chicago. A couple who attended the Middletown, Ohio, crusade in February were in Independence when they read the announcement of the Chicago Crusade in the *Herald*. They returned to Middletown by way of Chicago in order to attend the opening service and leave their good wishes and prayers.

Another young couple from southern Illinois took their vacation during the Chicago endeavor because they wanted to bring a nonmember relative from Chicago to the crusade. Many such testimonies of support and devotion could be added to this report.

Problem

We faced a major problem on the opening night of our endeavor. The building had extremely bad acoustics. The reverberations threatened to destroy the efforts toward which so many had devotedly exerted themselves. The next night a group of elders met to appeal to Him who has separated waters, stilled seas, spoken from a flaming bush, and whose glory is eternally revealed. These elders felt that a change of location would destroy some of the continuity and effect of our advertising. Prayers of appeal in deep humility and devotion were directed to the God of miracles. Each man there knelt and prayed, believing. During the ensuing days what had been a problem became a great force for the unification of the people present as they evidenced a common concern over a common problem. Although the problem prevailed slightly, the power of God was magnified to such an extent that all who desired had no problem in hearing the sermons and prayers and in entering wholeheartedly into the spirit of worship. Testimonies were given by many

in reference to what they considered a miracle.

The spirit of the Almighty was prominent every night. The co-operation of the workers was commendable. Each knew his or her job and did it well. The eager missionary experience and enthusiasm of Seventies Lou Zonker and James Everett were immeasurably valuable. The full co-operation and assistance of District President Lyle Woodstock were commendable. The zeal of Bishop James Burdick was contributory to success. Elbert Boren and John Cooper, who headed up the crusade, seemed indefatigable. The full support of all Chicago pastors and congregations expanded the crusade into a city-wide experience. Teamwork was at its best. Results were assured. God would surely bless these fine workers and their efforts—and bless them he did!

Results

Eleven decisions were secured for baptism. Brainerd reports an increase of 10 per cent in membership by baptisms so far this year.

Twenty requests for assistance in filing tithing statements were secured. Bishop Burdick was on the job eager to offer assistance. He reports a 15 per cent increase in tithe filers in the Chicago District this year.

One teacher who never fully understood tithing statements expressed his personal appreciation for the crusade which brought him the desire to be a better steward; this resulted in the filing of his first statement. He then went to the pastor requesting the names of all who have not filed so he can visit them to bear testimony of the joy which came to him and his companion when they complied with this law of the celestial kingdom.

Friendship cards revealed that at least 149 nonmember friends heard and were challenged by the distinctive message of the Restoration. These are being contacted in follow-up ministry. Seven cottage meetings were arranged to begin immediately following the crusade. This will keep a good core of priesthood busy in evangelism for some time. This large group of nonmembers represented 21 Lutherans, 12 Roman Catholics, 10 Methodists, 9 Presbyterians, 7 Baptists, 6 United Brethren, 5 members of the Community Church, 3 Christians, 2 Congregationalists, 2 of the Reformed Church, 1 of the Salvation Army, 1 Unitarian, and 70 who listed no church membership. What an opportunity for future evangelism!

Members and nonmembers alike wrote dedicatory statements on the backs of their friendship cards. It was most en-

couraging to read of a request for baptism, or help to file a tithing statement, or a priesthood member's desire to improve his priesthood stewardship, or parents wishing to dedicate their homes and children to the preparation needed for greater contributions to the restored church. There were 231 such testimonies written besides the many expressed.

Advertising

A city the size of Chicago made necessary a lot of advertising to give adequate coverage. The total costs approximated \$2,000. Yet the entire expense was met and a surplus of almost one fifth that amount was realized to expand evangelism in that area.

The spirit of God like a fire is still burning. Our cities can be evangelized with effort, appropriations, faith, and zealous teamwork. Chicago's goals are now higher. A priesthood Communion service on the last Saturday night saw 67 per cent of the district's priesthood members in attendance. They were unanimous in their desire to see a crusade become an annual event in Chicago. Plans are underway for such an activity in 1959. The 1959 crusade will be established upon the results of this past experience and the dedications of the priesthood met in the final Communion dedication service where every man bore testimony of his desire to fulfill his calling. Elbert Boren, reporting the crusade to Apostle Williams, was enthusiastic.

Elbert Boren's Report

The original intent of the crusade was to bring about increased interest in missionary activity of the branch, but most important to bring about a unification of the Brainerd congregation and priesthood. This has been accomplished in a most dramatic manner—dramatic not so much in the method but in the extent of unification. . . . For the first time I can see Brainerd membership and priesthood attempting to fit into the total picture. Priesthood members found the importance of their calling—particularly the deacons, who now realize the contribution they can make in the total picture of the branch as they fulfill the duties of their office.

To hear our message on the radio for the first time, to feel the enthusiasm of nonmembers concerning our message as it was preached, to see the general acceptance of the invitations that were presented to nonmembers, and to recognize that they are but a part of a larger organization, these have led this congregation to a much greater appreciation of its church—an appreciation that is filled with enthusiasm to share.

For myself I have received a recognition of the need for increased activity, a hunger on the part of a great many people as they search for the truth of our message, and most of all, a recognition of the power of God to support and direct all of us if we but seek him humbly and in complete dedication. All the heartaches and weariness of the months of preparation have been forgotten in the new found joy that has come to me and my family as we have dedicated our time and efforts to this endeavor.

Graceland Gazette

■ President Harvey H. Grice; Don Booz, Director of Public Relations and Development; and Aaron Coonce, chairman of the Graceland College Development Council, have returned from a trip to the west coast. The purpose of the trip was to meet with the West Coast Regional Development Council, to give people an opportunity to meet Dr. Grice who in turn appeared at various alumni gatherings and banquets, and to hold meetings with friends of Graceland to interpret future plans of the college as well as its current programs. The trip included fifteen cities.

The West Coast Regional Development Council, which is one of the three national councils, was created by the Graceland College Board of Trustees. It comprises sixty business and professional men and women. The primary intentions of the council are to extend public relations, to promote and interpret wills and bequests, to seek information about foundation grants, and to investigate capital gifts on the annual basis. The college appreciates the support of the West Coast Council.

■ On October 24 members of the college administration and board met with the First Presidency and Presiding Bishopric to discuss means of implementing the 150,000 dollars worth of debenture bonds given the college by the General Conference toward the construction of a new food service building and girls' dormitory. Sale of these bonds will be made through General Church channels, and the responsibility of these assets will rest with the Graceland Foundation and existing Iowa Corporations previously organized for such purpose. The Graceland Foundation and Board of Trustees will be meeting in the near future to discuss action to be taken on the sale of these bonds.

■ Irving Boll, a representative of the German government and a former journalist, spoke to the assembly Wednesday, October 29, on "Germany in the World Today." He was introduced by Gerd Neumann, a freshman from Chicago, Illinois, but born in Kiel, Germany. Speaking of German disunity, Mr. Boll said that at present about eighteen million Germans live under Soviet rule—the cause for his country's present relationship with the United Nations. He attributed the reconstruction of Germany to the hard work of the German people, to the governmental policy, and to Marshall Plan aid from the United States.

■ Uplifting the spiritual life of the campus congregation through the ministry of music is the role played by the Graceland College Chapel Choir. The main function of this group of sixty-three students, directed by Mabel Hyde, is to sing for regular Sunday morning services, special Wednesday evening meetings, seasonal vespers, and other occasions when the services of the choir are needed.

The choir has been active during the first quarter and now looks forward to a busy schedule. Future events of the semester for the choir are a special Thanksgiving vesper service November 23 at the Lamoni church and participation in the Christmas benedictory service at the Student Center on December 17.

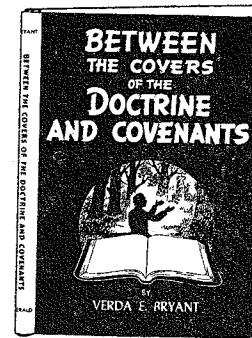
■ The Graceland College Concert Choir, under the direction of Henry Anderson, has a full and busy schedule again this year. The choir's calendar includes a pop concert to be given in co-operation with the orchestra in November. During the Christmas season, it will participate in the presentation of Handel's *Messiah*.

In the spring the choir will go on tour. The planning of this project has just begun. As the schedule permits, the choir will participate in the services held at the Lamoni church. Also occasional appearances in the campus services and assemblies are anticipated.

■ The Chanticleers, an American concert quartet, appeared in Lamoni Tuesday evening, November 4. They were sponsored by Graceland College and the Lamoni community as part of the lectures and concerts series. This vocal group is now in its sixth season and making its third consecutive coast-to-coast tour.

Singing great vocal music of many kinds and presenting it in a way which has been called "theater, in its finest sense," the Chanticleers have completely revised the concept of "male quartet." Each Chanticleer has a background rich in opera, radio, television, concert, theater, and choral work; and each voice, in contrast to the ordinary ensemble "blend," is of outstanding solo caliber.

■ The Tarkio Owls of Tarkio, Missouri, celebrated their home-coming with a 19-13 victory over the Graceland Yellow Jackets October 25. On Friday night, October 31, Graceland dumped the Drake "B" and Frosh football team, 20-13, on Graceland's home field.



Between the Covers of the Doctrine and Covenants

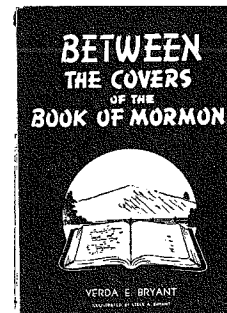
by Verda Bryant

cloth, \$3.00

Are your children well acquainted with the revelations that govern our church today? How did Joseph Smith receive them? What are they?

Verda Bryant has written this little volume with the purpose of making the Doctrine and Covenants and its precious message understandable to our children. Since the Doctrine and Covenants itself does not tell a story, Mrs. Bryant has woven the necessary historical facts around the actual revelations in a remarkably interesting manner.

It is a fine companion book to her previous volume, *Between the Covers of the Book of Mormon*.



Between the Covers of the Book of Mormon

paper, \$1.25

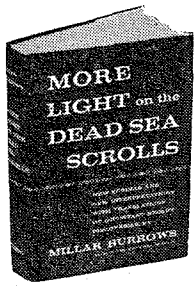
53 Book of Mormon stories for children with illustrations by Stele Bryant. Ideal for study at home and in church school.



Box 477
Independence
Missouri

Box 382
Guelph, Ontario
Canada

Book Reviews



More Light on the Dead Sea Scrolls

By Millar Burrows

The Viking Press, Inc.
1958

Price: \$6.50

It has been more than ten years since the first cache was discovered (1947 or possibly 1945) of ancient documents which are now known as the Dead Sea Scrolls. During the first several years after their discovery, little was known about the Scrolls, and their value was doubtful to uncertain. In 1955 Dr. Millar Burrows, Biblical Theology Professor at Yale Divinity School, published his first book on this subject, "The Dead Sea Scrolls." Dr. Burrows now points out that his first book was out of date as soon as it was published. He states that in only two and one-half years a great exploration and translation have taken place which have made necessary this second writing.

While much of the material found in the caves at Qumran, near the northwest corner of the Dead Sea, is yet to be translated, a great amount of it has been identified and pieced together. The manuscripts are Hebrew and Aramaic, and some are on copper scrolls. They include a complete manuscript of the book of Isaiah about a thousand years older than the earliest Hebrew manuscript previously known. Several other partial manuscripts are later in date but still much older than manuscripts previously used.

To the south of Qumran a few miles is Murabbaat where several other caves have been excavated. The writings from the Qumran caves date from more than one hundred years before Christ and at least part of the manuscripts were apparently printed right on the site by a Jewish monastic community identified with the Essenes. The Murabbaat texts date from the second century after Christ but are still older than those from which much of our present Bible was printed.

The Murabbaat discoveries began in 1951, and in 1952 a third discovery was made at Mird about three miles northwest of Qumran. It contained manuscripts of the Byzantine period in several languages. At least one more location has been reported by Bedouins who were unable to return to the site. By far the richest find thus far was Cave 4 at Qumran.

The translations of the author which are included in the book are in a language much more like the one we use today than the King

James Version for example. One wonders whether the author intentionally used modern language for easiness, or whether the Jewish language of near Christ's time on earth lent itself to our expressions today. Among the translated portions, "The Genesis Apocryphon" and "The Rule of the Congregation" are very interesting. There are several bits of translations thought to comprise part of the pseudepigrapha (false-scriptural writings of some minor prophets or rulers), which nevertheless cast considerable light on more important documents.

Dr. Burrows deals very interestingly with the beliefs of the Qumran sect. One chapter is titled "God, Spirits, Angels, and Demons" and another is "Man, Sin, and Salvation." One of the most interesting discussions was in answer to the question, "Was Jesus an Essene?"

Students and others interested in this subject will find the book well worth reading.

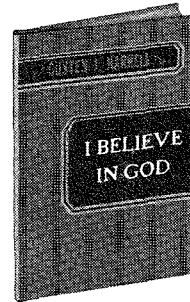
A. ORLIN CROWNOVER

I Believe in God

By Bishop Costen J. Harrell

Abingdon Press, 1958

Price \$1.25



The chapters deal with *The Reality of God, God in Nature, God in Man, God in Christ, and Faith Is the Key*. Usually one would need to read hundreds of pages to cover the matter here given. The author, obviously, intended no large volume, but rather aimed to serve well with as little cost in time and money as he could. He has shared facts of inestimable worth about the Supreme Being to stimulate the reader's faith and enlarge his knowledge and reverence for God. He gives many reasons for a satisfying faith in God.

The chapters deal with such facts as "Belief in God is inescapable," "God is a person," "Is creation a product of chance or intelligence?" "Order in every detail of creation," "The soul's experience of God," "The fact of Christ," "Faith is belief, it is commitment, it is assurance, it is the key that unlocks God's treasures of grace, it is the gleam that lights our way until we come to the City of God."

This book is of value to ministers, teachers, and readers of every walk in life. It is vital reading for the Christian or the investigator. I take pleasure in recommending it without reservation for all.

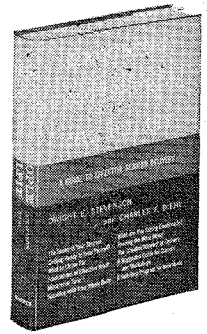
ALMA C. ANDREWS

Reaching People from the Pulpit

By Dwight E. Stevenson and Charles F. Diehl

Harper and Brothers
1958

Price: \$3.00



This book deserves a prominent place in the library of every preaching minister. Dealing with effective sermon delivery, the authors have skillfully woven physical, mental, and spiritual factors into a delightful presentation.

Each chapter covers a separate topic but does so in such a flowing manner as to eliminate any possibility of abruptness or disunity between chapters. Exceptionally interesting are Chapters 7 and 9: "What Are You Saying Emotionally?" and "The Creative Moment of Delivery." An excerpt from Chapter 7, page 75, exemplifies the type of guidance and counsel offered throughout (on constructive criticism): "There is a rule of thumb which may prove useful: If you find yourself taking pleasure in criticizing your 'friend,' you are secretly wounding him for your own gratification; but if you find it difficult to criticize him, if you feel compelled to do it in his interest but against your own inclinations, you are probably helping him. You cannot knock a man down as long as you have your arm around him."

Reaching People from the Pulpit encourages a never-ending program of development and improvement. Included in its contents are "A Self-help Program for Individuals," appendixes of rating sheets and speech improvement exercises, and an admirable bibliography.

HARRY W. BLACK

Carol Lynn

By Carol Lynn Rowe Lowery

Exposition Press, 1958

Price: \$2.50

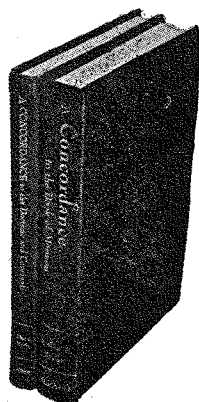
This is a collection book for your library. It is personal and warm and inspiring. Written by a blind girl, it is a self-portrait of life as she has viewed it from childhood into the maturity of marriage and motherhood. Mrs. Lowery is twenty-five now, is married to a sightless man, and has a two-year-old boy who has normal vision. From these experiences she has written the poems contained in this fifty-four page book.

The verses written as a child of six grow and expand in understanding and completeness until a loveliness of expression forms the balance of the poems collected in this volume. There is a quality of sensitivity and naïvete that the reader comes to enjoy and look for.

Sighted people can learn of beauties surrounding them they may miss without the "eyes" of this sightless observer of life. She reveals her feelings toward life and the complex situations confronted by us all as if she were standing next to them and analyzing them for their true value.

You will not consider this a volume of worship poetry, but you will find yourself selecting it from among your other books time and again to learn of worship. In many respects it is a self-portrait of all persons, sorted out and reflected in one individual.

FRANCES HARTMAN



Christmas Special

price effective to December 31

One each — Concordance of Book of Mormon and Doctrine and Covenants

regularly \$10.50 special \$7.50

Herald House

A Serviceman's Tribute to Ft. Worth Branch

THE FELLOWSHIP of the Saints as demonstrated to visiting servicemen by the Fort Worth, Texas, congregation is beautifully described in the following extract from a letter to the Committee on Ministry to Armed Forces Personnel.

Since my arrival, I've been able to attend church regularly with the Saints of the Fort Worth Branch, which is fifty-two miles east of the camp. I was welcomed warmly into their congregation, and the joy of being able to worship with them—along with the feeling of close comradeship that is so much a part of our church—far surpasses any sacrifice I have to make in attending. This past Sunday was exceptionally pleasing, for at my invitation one of the officers in my class (not a member of the church) went with me to our church. Not only was he warmly received, but we both were invited to eat potluck dinner with the group after the eleven o'clock service. Much later as we were driving home he mentioned how overwhelmed he was with the reception, how close the people were to one another, and what a wonderful spirit of love for their fellow man they had. He went on to say that he had never really found this before in any church that he has attended. I've been explaining the restored gospel to him as best I can and, although he has made no commitments, he is willing to listen, and sometimes that is half the battle in conversion. I'm going to continue extending the invitation to him to attend church with me in the hope that someday he will be motivated to accept our doctrine and become a member of our church.—1st Lt. Kent W. Bennetts, MSC.

Until recently, Lt. Bennetts served as commanding officer of the Medical Detachment of an AAA Missile Battalion near Pittsburgh where he was active in the North Hills mission. His new assignment has taken him to Camp Wolters, where he is learning to fly the "windmills" in a course in helicopter aviation. He describes his schedule in these words:

The hours are pretty arduous; built around the familiar quotation, "Early to bed, and early to rise. . . ." We are up at the crack of dawn and on the flight line warming up the ships at 6:20 A.M. Then in the afternoon we attend classes until 6:40 P.M., so this makes a well-rounded thirteen-hour day. By the time we've settled down for the evening, it's time to go to bed. Fortunately, Saturdays and Sundays are left open to use as we see fit.

From Camp Wolters he expects to go to Fort Rucker, Alabama, for a like period of time, then, when graduated, to receive a permanent assignment.

Lt. Bennetts is typical of our many members in military service who work under heavy pressures during the week (and often during the week ends) and who are hungry for opportunities to worship.

Blessed are the Saints who minister to these men, for they also shall be ministered to.



Golden Wedding Anniversary

Mr. and Mrs. B. C. Sarratt of Independence, Missouri, observed their golden wedding anniversary on September 28 at their home; over two hundred friends and relatives were present for the occasion. They were married September 27, 1908, in Nebraska City, Nebraska. They lived in Strong and Geneva, Nebraska, for eleven years, and in Genoa, Colorado, for seven years before moving to Independence in 1926. Both have been members of the Reorganized Church over fifty years. Brother Sarratt was ordained a priest in 1924 and an elder in 1939. He served as counselor to the pastor of Second Church for six years. Sister Sarratt has served as women's leader, choir member, and church school worker.

Four of their five children were with them on their fiftieth wedding anniversary: Corlyn and Amos Sarratt, Adys Lewis, and Helen Snow, all of Independence. Also present were their twin granddaughters, Claudia and Sylvia Lewis. A daughter, Verneal Sarratt of Vista, California, was unable to attend.

Letters

Memories of Israel A. Smith

I have known of the Smith family since I was a child. My parents often spoke of Young Joseph and his sons, and I read of them in church literature. It was not until the General Conference of 1954, however, that I was privileged to meet any of them. One evening I was sitting on the front row when Brother Israel passed. I arose and spoke his name, and he greeted me warmly. I said, "Brother Israel, I would also like to meet Elbert Smith. I have read his articles and books since I was a young girl." He said, "Why not meet him now, he is on the platform." He took my arm and guided me to Brother Elbert, who arose, bowed, and spoke to me. Then Brother Israel led me back to my seat before returning to the platform. I have never, since that time, felt unimportant in or to the church.

I know that the whole church was saddened and shocked by his tragic death. I feel it a great loss also, but though he is gone, the occasion of my meeting him remains a vivid, pleasant memory.

RACHEL MILLER

Albia, Iowa

God Was There

My husband, the late Calvin Sears, former pastor of New Haven Branch, told me of an experience he had after attending a priest-

hood institute held in Independence. The classes and services had been inspiring, and as he rode home on the train he thought of the fine experiences he had had. He had his brief case beside him on the seat and was about to take some of the books out to read when a man came along and spoke to him. Calvin invited him to share the seat. He was a businessman on his way home, and they talked on various subjects. Finally the man asked Calvin what he did for a living, and Calvin replied that he worked for the New Haven Railroad as a civil engineer. The man said, "But you don't work at that all the time, do you? I thought you were a minister." Calvin was dressed in an ordinary business suit, so the man could not have come to the conclusion because of what he was wearing. "I am a minister," he said, "but not a full-time one. I do not receive pay for the work I do in the ministry." Then he showed the man his elder's card and asked, "Why did you think I was a minister? I'm not dressed in clerical garb." The man answered, "But you have been talking with God."

"Why do you say that?" Calvin asked. And the man replied, "Because it shows in your face. Your whole personality shines from your experience."

Calvin told me when he arrived home that he wasn't surprised at what the man said, for truly God was at the institute with those who gathered there.

MRS. LAURA P. SEARS

Onset, Massachusetts

Helped by Administration

Recently I had an experience that strengthened my faith. After X rays and laboratory tests, I was scheduled for surgery. However, the evening before I was to have the operation, I called for the elders to administer to me. The main theme of their prayers was that the doctors might be guided to do what was best and that I might have a testimony. The doctors consulted again that night and, upon restudying the X rays, decided that the operation was unnecessary. They kept me in the hospital for treatment, however, and later said I should have a blood transfusion. I couldn't see that I needed it, so I asked if it were absolutely necessary. The doctor said, "Yes, definitely." The morning I was supposed to receive it he took another blood test. The verdict then was that I didn't need the transfusion.

The day the doctors came to my room when I was to have had surgery, I said, "You may not believe that a higher power directs men today, but you doctors were divinely directed last night during your consultation." One of them said, "We know it." The other agreed.

I don't believe I would be here now had I not called the elders. God has been very good to me all through my life. Though at times my prayers seemingly have gone unheard, this has been for my own good. Please pray that I may help to bring cheer and comfort to others, and in this way repay my Master for his kindness to me.

Grinnell, Kansas

MRS. W. V. TEETER

Briefs

We are inviting you to send us only items of church-wide interest, as soon as they happen. These will be run in short paragraph form under place and date headings. It may be necessary for us to further condense news items, since this change of policy will not provide extra space. A sheet of instructions for reporters will be sent upon request.

EDITORS

New Officers Elected

SPRINGFIELD, OHIO.—The annual business meeting was held August 17, with District President Elwood Smith in charge. Officers elected for the coming year are as follows: Elder Orval M. Hooten, pastor; Melvin Charles, treasurer; John R. Beatty, secretary; Agnes Gardner, women's leader; William W. Hickman, church school director. Carl R. Dickerson was appointed youth leader and assistant church school director, Ina Hooten, music director, and Hazel Dickerson, publicity agent. Sustained were Mae Buck as book steward and John R. Beatty as bishop's agent.

On September 14 an ordination service was held, with Elder Elwood Smith as speaker. Carl Buck, Sr., was ordained a priest. Elder Hooten offered the prayer. Special music was presented by the choir. A basket dinner was served in the dining room.

Brother Hooten has been pastor nearly twelve years.—Reported by HAZEL DICKERSON

Officers Named at Meeting

DALLAS, TEXAS.—At the annual business meeting held August 3, the following branch officers were elected: Glenn W. Fordham, pastor; John Midgorden and Merle Zirkle, counselors; John Midgorden, director of religious education; Thelma Mottashed, recorder and secretary; Maxine Hyde, treasurer; Nadean Sherman, women's leader; Bill Berryman, Zion's League leader; Merle Zirkle, young adult leader; Woody Allen,

custodian; Judy Midgorden, music; Max Steele, publicity; Lauretta Tey, historian; Frank Graham, auditor; Connie Zirkle, book steward; Shirley Allen, librarian; Boyd Brollier and James Nicks, solicitors. The budget committee members were appointed.—Reported by MAX T. STEELE

New Mission Organized

PITTSBURG, CALIFORNIA.—The group met February 2 at the Memorial Hall in Pittsburg to organize into a mission. Brother Fred C. Banta was in charge.

The group is known as the Pittsburg mission under the San Francisco Bay District, and includes members from the towns of Pittsburg, West Pittsburg, Antioch, Oakley, and Brentwood.

The needed directors and leaders were approved in the business meeting.

On March 23, Ralph Preston, son of Mr. and Mrs. Ralph Stogner, was blessed by Brother Ed Lewis, assisted by Brother Kenneth Epperly.

On April 13, Robert O. Belville was ordained to the office of deacon by Elders Gerald Giles and Ed Lewis. Justus S. Allen was ordained to the office of priest by Brothers Lewis and Giles.

Gwendolyn J. Stogner was baptized at the Berkeley church by Elder Gerald Giles. Doyle Stogner was baptized by Justus S. Allen. They were confirmed at the Pittsburg Mission by Elders Harold Parks and Gerald Giles.

Mark Hamilton, son of Mr. and Mrs. Marion Stogner, was blessed June 15 by Elders Ed Lewis and Gerald Giles.

On July 27, Miss Marlene Bryant and Miss Donna Faye Bryant were baptized at the Berkeley church by Elder Gerald Giles. They were confirmed by Elders Giles and Charles Meton at the mission on August 10.—Reported by LORENE R. DUFFER

Seventy Holds Services

INMAN, NEBRASKA.—Services were held at Inman on the evenings of September 9 and 16, by Arthur F. Gibbs. A branch business meeting was also conducted on Sunday,

September 7.—Reported by MRS. D. MORSBACH

New Branch Officers

MODESTO, CALIFORNIA.—The annual business meeting was held August 10, with District President Charles O. Cary in charge. Officers chosen were as follows: Robert Colville, presiding elder; Eubert Downing, director of religious education and bishop's solicitor; Lincoln Johnson, youth leader; Peggy Ann Boring, women's department leader; Louise Reise, music; Joyce Colville, drama; Lola Downing, secretary; Alberta Johnson, treasurer; Ilah Rose, publicity; Charles Stark, auditor; Anna Howe, historian; Wally Boring, book steward; Kathleen Woodruff, recorder.

Attending Graceland are Lorelee McGill, Marilyn Lee Stark, B. Dwight Woodruff, and David Elliott.

The League turned over \$106.00 to the building fund through their local efforts.—Reported by MRS. CHARLES F. ROSE

Father and Son Called to Priesthood

GRAYLING, MICHIGAN.—Branch election was held September 24, with District President E. Merle Harford presiding. Officers elected were Elder Roy Newberry, pastor; Helen Jensen, director of religious education; Patricia Fowler, youth director; Tressa Stephan, women's leader; Molly Olson, secretary; Norval Stephan, treasurer; Flora VandenBerg, music; Helen Mathewson, librarian; Marge Vallad, recorder; Letha Leng and Dan Babbitt, auditors; Ruth Stephan, acting book steward; Earl Mathewson, custodian; Leta Babbitt, historian and publicity; Jay Stephan, Theodore Stephan, and Earl Mathewson, building committee; and Dan Babbitt, solicitor.

Norval and John Stephan were approved for ordination to the office of priest and teacher, respectively. John is Norval's son.

Women's officers are as follows: Lillian Newberry, assistant leader; Helen Mathewson, treasurer; Ruth Stephan, secretary; Helen Jensen, cradle roll worker; Leta Babbitt, chairman of friendly visiting, and ways and means.

Zion's League officers are Lacey Stephan, president; Richard Yoder, vice-president; Linda Leslie, secretary and treasurer; Jeanne Vallad, worship; Freddie Turner, study; Butch Jensen, service, and Gary Yoder, recreation.

Baptisms include Mr. and Mrs. Melvin Vallad and daughter Betty; Jan Mathewson, John Stephan, Herbert Nugent, and Alfred Armstrong.

Cindy Lee, daughter of Mr. and Mrs. Wilfred Laurent, and Deneice Elaine, daughter of Mr. and Mrs. Scott Alan Sims, were recently blessed, with Elder Roy Newberry officiating.—Reported by LETA BABBITT

Plan to Use Base Facilities

CAMP LEJEUNE, NORTH CAROLINA.—In January and February, Brother and Sister Martin of Independence ministered to the Saints while visiting their daughter, Sister Wiggins, at Cherry Point.

Dale and Janice Lee visited in January also. Harold and Helen Gossett met with the Saints a few times between February and April.

Seventies J. H. Yager and Myron LaPointe visited in May. Brother LaPointe is new missionary to the area.

Brother and Sister Hurley have gone to Philadelphia. Carlos and Bess Byrd and family will soon be with the group. It is planned to use chapel space on the base for morning services.



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Elder Francis Williamson is group leader. Sunday evening study groups are being continued.—Reported by ELAINE O. ROSEVEAR

League Provides Bulletin

NELSONVILLE, OHIO.—The branch business meeting was held September 24, with the following officers elected: D. O. Norris, pastor; Isabelle Bumgarner, secretary; Freida Beuchler, treasurer; Gerald Sinnott, church school director; John Anderson, youth leader; Helen Pickett, women's leader; Patty Robinette, music director; Myrtle Mourne, book steward; Don Sinnott, publicity; Earl Wolf, solicitor.

On April 6 the following were baptized: Janie Bumgarner, Richard Bumgarner, Charles Diezman, Letha Hartley, Charles C. Robinette, and Joe and Donald Grubb. They were confirmed by Brothers Ralph Bobbitt, John Blackstock, and D. O. Norris on May 4.

Seven young people attended youth camp at Canter's Cave Park August 17-31.

District President Lee Oliver was guest speaker September 14.

On September 28, the following young people were baptized: Fred and Gary Vaughn, Curtis Robinette, Judith Guess, and Judith Scott.

The Zion's League provided a lawn bulletin board for the church.—Reported by MYRTLE MOURNE

Branch Business Meeting

SPRINGFIELD, MISSOURI.—The Central Branch business meeting was held August 20 and the following were elected: Clifford Browne, Sr., pastor; Elder Richard Jones, church school director; Brother and Sister Bradshaw, youth leaders; Anna Plumb, women's leader; Adena Brown, music; Emory Marvel, treasurer; Walter Herter, auditor; Jewell Davis, secretary; Henry Plumb, adult supervisor; Clarence Bailey, young adult supervisor; Sharon Bussard, public relations; Lucille Marsh, *Herald* reporter; Claude Rains, flower committee; Eloise Yager, librarian; Hettie Hutsell, historian; Wilbur Troyer, solicitor; Brother and Sister Marlin, statisticians; Henry Plumb, building committee member; Lawrence Carpenter, finance committee member; Lesta Marlin, custodian.

Richard Bunch has enrolled at Graceland College.

Carla, daughter of Walter and Norma Hester, was blessed August 17 by Elders Richard Jones and Clifford E. Browne.

Several Zion's Leaguers attended the weekend retreat held August 30-31, at Racine reunion grounds. The young adult retreat was held there September 13-14, with several young married couples attending from Springfield.

Brother Lundeen and wife visited September 14, and he was speaker at the evening service. He was invited to speak September 21 through 28, and accepted; his ministry was greatly appreciated.—Reported by LUCILLE MARSH

Series at Brainerd

CHICAGO, ILLINOIS.—The "Crusade for Christ" closed September 21. It was conducted by Seventy Al Pelletier. Average attendance was two hundred, including many nonmembers. During the crusade, special music was furnished by Miss Betty Lusha and Mrs. Ruth Cowan, sopranos; Mrs. Ruby Bates and Mrs. La Von Lusha, organists; Dick Keir, tenor; a men's chorus, and a forty-voice mixed choir.

Pastors of each branch in the district assisted, and Louis Zonker and James Everett were also of assistance. Offerings were good and more than covered the cost of the crusade.

All over costs will be used in future radio broadcasts.

Before the start of the crusade, invitations were mailed to friends and given out by hand. Radio and newspaper advertising were used. Car bumpers carried banners.

On the final day, eight were baptized. Cottage meetings are now in the process of being organized on a follow-up basis.

On the first Saturday night of the crusade, a district priesthood meeting was held, and fifty men attended. On the final Saturday night, a district priesthood Communion service was held, and fifty-six members attended. Seven men were spoken to in prophecy.

Baptized on September 21 were Veronica Mayberry, Anna May King, and Mr. Otis Howard and his two children, Donna and Judith. These were baptized by Elder Sylvester Pluzynski. Brother Pelletier baptized Mr. Harrington Smith, Mrs. Bracken, and Mrs. Cuicio.—Reported by ELBERT R. SERIG

Lakeside Baptisms

MUSKOGEE, OKLAHOMA.—At recent early morning baptismal services, the following were baptized: Rebekah Jane Toon, Lloyd Kendall Prather, Linda Dorene Rogers, Carolyn Jean White, and Michael Neal Hamel.

Immediately following the lakeside services, confirmations were given at the church.

After the confirmation service a business meeting was held, with Elder Clifford Gaither in charge. Orville Dollins, district president, could not attend because of illness.

Officers elected and appointed were Elder John White, pastor; Elder William Rosson, assistant pastor; Forrest Laurence, publicity and secretary; Dr. G. I. Powell, treasurer; Jack Hamel, youth leader; Bob Rogers, director of religious education; Joyce Rosson, historian and women's leader; Francis Miller, recorder; William Rosson, missionary coordinator and solicitor.

Building committee members are Jack Hamel, Bill Rosson, Dr. G. I. Powell, and Clarence Smith, with Jack Hamel as chairman. Clarence Smith and Bob Rogers, auditors.

A basket dinner was held at noon.—Reported by MRS. JOYCE ROSSON

Letters of Tribute

(Continued from page 9.)

During these years you have given valuable service and faithful attendance at the meetings of the Board of Trustees of the Independence Sanitarium and Hospital; you have served on the medical staff of the hospital; you have contributed in a most valuable way in consultation on the work of the hospital, its expansion and development; you have served as an instructor of nurses in the School of Nursing; you have been generous far beyond the call of duty in caring for missionaries and General Church personnel; you have served devotedly in many lines of committee work. And beyond all your many medical duties and services, you have been the good and kindly friend, the wise counselor, the sympathetic and understanding companion of many people.

It is your distinction to have served as the last officer of the church to bear the appointment of General Church Physician; and we rejoice that, although your labors are to be lightened, the church is not to be deprived of the benefits of your counsel, for you will serve under appointment as a member of the newly formed Medical Council.

At this time we wish you to be assured of the warm appreciation and the abiding gratitude of the church, of the General Conference, and of the officers and members that you have served so long and so well.

It is our privilege to thank you and wish you well, trusting that you will be blessed in the spirit of the ideals you have served and the Power you have served so faithfully.

In highest esteem, fraternity, and affection.

W. WALLACE SMITH
G. L. DELAPP



HERE IS SOMETHING NEW

A certificate of appreciation to be presented upon acceptance of new responsibilities. It contains useful suggestions to help new workers grow in spiritual leadership.

It should be presented at the installation service. It is appropriate for branch and mission installation services, and for departmental installations (women, Zion's League, church school, and other groups).

Printed on parchment, it is a lovely reminder of your church's recognition of service, and of responsibilities in new office.

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Bulletin Board

Servicemen's Addresses

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Med. Det. U.S.A.H.
Fort Hood, Texas

A/3 Gerald Roy DeBinder
AF 19607379
456th F.I.S., Box 74
Castle A.F.B., California

Appointee's Address

Wayne E. Simmons
1501 West Mistletoe
San Antonio 1, Texas

Old Publications Wanted

Seventy C. Houston Hobart, 1371 East 8600 South, Sandy, Utah, is anxious to obtain Volumes 1, 2, and 3 of the *Times and Seasons*. He wishes to be notified concerning the price and condition of the books before receiving them.

"Book of Mormon" Archaeology Tours

Two weeks' tours of archaeological sites in Mexico are scheduled for January 24, March 21, June 27, and December 5, 1959. Further information may be obtained from Roy Welton, Route 5, Warrensburg, Missouri.

ENGAGEMENTS

Noel-Leming

Mr. and Mrs. Joel G. Leming of Reedsport, Oregon, announce the engagement of their daughter, Margaret Ann, to Jerry Noel, son of Mr. and Mrs. Lawrence Noel, also of Reedsport. A June wedding is being planned.

DeBinder-Moore

Mr. and Mrs. Marvin Moore of Norwalk, California, announce the engagement of their daughter, Loretta Louise, to A/3c Gerald Roy DeBinder, son of Mr. and Mrs. Albert DeBinder of Bell Gardens, California (formerly of Mobile, Alabama). The wedding will take place December 20.

Reeves-Gamet

Dr. and Mrs. Elmo E. Gamet of Lamoni, Iowa, announce the engagement of their daughter, Onalee Jean, to Lane A. Reeves, son of Mr. and Mrs. Franklin A. Reeves of Pleasanton, Iowa. Onalee attended Graceland in 1955 and is now a senior at the Independence Sanitarium and Hospital School of Nursing, Lane, a 1956 Graceland graduate, is a sophomore at the State University of Iowa School of Medicine. A September wedding is planned.

WEDDINGS

Gilberts-McFarlane

Mr. and Mrs. R. Lyle McFarlane of Independence, Missouri, announce the marriage of their daughter, Janet Ruth, to John Howard Gilberts, son of Mr. and Mrs. Elliott Gilberts of Everett, Washington, on September 13. They were married in a double-ring ceremony at the Englewood Reorganized Church in Independence by Elder William T. Higdon, brother-in-law of the bride. Janet, a 1958 graduate of Graceland, and John, a 1955 graduate of Graceland, are making their home in Seattle, Washington, where John is enrolled as a senior in pre-medicine at the University of Washington.

Lyons-Marble

LaVera Ann Marble, daughter of Mr. and Mrs. Victor Marble of Boise, Idaho, and Ivan Joseph Lyons, son of Mr. and Mrs. O. J. Lyons, also of Boise, were married October 31 by Priest Charles R. Ferdig. They are making their home in Boise.

Decker-Woodside

Frances Nadine Woodside, daughter of Mr. and Mrs. Harry Woodside of Kansas City, Kansas, and Lawrence I. Decker, son of Mr. and Mrs. Floyd Frank of Kansas City,

Missouri, were married at the Reorganized Church in Miami, Oklahoma, High Priest B. F. Kyser officiating.

ADOPTIONS

Mr. and Mrs. Richard Mehas of Overland Park, Kansas, adopted two children while in Athens, Greece, this past summer. Kathy Jo was born August 30, 1956, and Gregory Mark was born November 20, 1957. Mrs. Mehas is the former Janet Cooper. Both parents are graduates of Graceland College, class of '52.

BIRTHS

Mr. and Mrs. Daniel H. Chapman of Washington, D.C., became the parents of a son, Daniel Ray, on September 23. He was blessed on November 2 by Elders Gordon Mesley and A. W. Powell. Mrs. Chapman, the former Gwen Bridenbecker of Pasadena, California, is a Graceland graduate.

Seventy and Mrs. Peter H. Harder of Nevada, Missouri, announce the birth of a daughter, Judith Charlene, born October 27. Mrs. Harder is the former Ruth Sloan. Seventy Harder is assigned as missionary to the Rich Hill District. Both parents are graduates of Graceland College.

Mr. and Mrs. Kenneth Parker of Owendale, Michigan, became the parents of a son, Jack Silas, on August 10. He was blessed on September 28 by Elders Clayton Gemmill and Olson McCallum.

Mr. and Mrs. Donald Gemmill of Elkton, Michigan, became the parents of a daughter, Gail Ann, on September 3. She was blessed on October 26 at Owendale by Elders Clayton Gemmill and John Abbe.

Mr. and Mrs. Ronald Pitcher of Caro, Michigan, became the parents of a daughter, Sandra Kay, on September 15. She was blessed on October 26 at Owendale by Elders Olson McCallum and John Abbe.

Mr. and Mrs. Emil Bouverette of Bad Axe, Michigan, announce the birth of a son, Steven Emil (date not given). He was blessed on October 26 at Owendale by Elders Clayton Gemmill and John Abbe.

Mr. and Mrs. C. H. Stone (address not given) announce the birth of a daughter on October 26. She had been named Jinnia Lee.

Mr. and Mrs. Vernon Severance (address not given) became the parents of a daughter, Shana Sue, on September 18.

Mr. and Mrs. Milton Costlow of Kansas City, Missouri, became the parents of a son, Jon Mark, on May 17. He was blessed at Central Church on September 7 by Elders H. W. Keairnes and W. S. Bennett. Mrs. Costlow is the former Kathleen Fuller.

Mr. and Mrs. Larry Cornwell Kennedy of Artesia, New Mexico, became the parents of a son, Stephen Gregor, on September 30. Mrs. Kennedy is the former Marian Jane Miller. Mr. Kennedy is on duty with the U.S. Navy in the Pacific.

Mr. and Mrs. Dale M. Foster of Temple City, California, became the parents of a daughter, Tamera Lee, on September 3. She was blessed on October 19 by her maternal grandfather, High Priest L. L. Peterman, and her uncle, Elder D. Royce Foster. Mrs. Foster is the former Jacque Peterman. Both parents are Graceland graduates.

Mr. and Mrs. Kenneth L. Goodman of Youngstown, Ohio, became the parents of a daughter, Donna Jean, on September 7. She was blessed on October 10 by her maternal grandfather, High Priest George Franklin, and Elder William Meador at the church in Youngstown. Mrs. Goodman is the former Dorothy Franklin. Both parents attended Graceland College.

Mr. and Mrs. Wallace Barbee of Warrensburg, Missouri, became the parents of a son, Scott Wallace, on July 17. He was blessed on November 2 by Elders Merle E. Howard and Novy Bowman. Mrs. Barbee is the former Nancy George.

Mr. and Mrs. Dale H. Zimmerman of Springfield, Virginia, became the parents of

a son, Ray James, on September 28. He was blessed by his grandfather, Bishop Stephen Robinson, and Elder Hale Collins at the Reorganized Church in Washington, D. C., on November 2. Mrs. Zimmerman is the former Beverly Robinson. Both parents are Graceland graduates.

Bishop and Mrs. Fred L. Dickson of St. Joseph, Missouri, announce the birth of a son, Thomas Jeffrey, born October 10.

DEATHS

SLOAN.—Nancy Ellen, daughter of Letcher and Hanner Beard Stanfill, was born August 3, 1865, in Tennessee and died July 13, 1958, at Bothwell Hospital in Sedalia, Missouri. She moved with her parents to Missouri in 1885 and in March, 1886, was married to T. J. Sloan. Her husband and two sons preceded her in death. She had been a member of the Reorganized Church since May 4, 1902.

She is survived by a daughter, Mrs. Freddie Elvert of Sweet Springs, Missouri; four grandchildren; eight great-grandchildren; and one great-great-grandchild. Elders Pat Darnell and Robert DeLaney conducted the funeral at Mosley's Chapel in Sweet Springs. Burial was in Graceland Cemetery, Cameron, Missouri.

MEADOWS.—Edwin, was born March 22, 1880, in Gloucester, England, and died September 23, 1958, at Lydbrook Hospital in the Forest of Dean after twelve months of illness. Following the death of his first wife, the former Emily Matilda Young, he was married to Florence Roberts, who also preceded him in death. No children were born to them. On October 14, 1911, he was baptized into the Reorganized Church; he was ordained a deacon on April 23, 1916, a priest on August 2, 1925, and an elder on December 7, 1930. He will be remembered by many in the church for his "traveling ministry."

The funeral service was conducted by Elder T. E. Worth in the church at Number 4 Wellington Street, Gloucester. Burial was in a family grave in the churchyard at Maise-more in the village where he lived for over forty years, the Church of England minister officiating.

PHILLIPS.—Gene, daughter of Anna and Don DeBarthe, was born April 18, 1919, at Orchard, Nebraska, and died October 24, 1958, at the Independence Sanitarium after five years of illness. She was graduated from Lamoni High School in 1937, attended Graceland for one year, and then entered nurse's training at the Independence Sanitarium. She served as a nurse there until 1949. On April 13, 1947, she was married to Palmer C. Phillips, who survives her. She had been a member of the Reorganized Church since her youth.

Besides her husband she leaves two children, Donna Jean and Clark Allen, both of the home; a sister, Donna Hillman of Fairview, Montana; and two brothers: William DeBarthe of Independence, Missouri; and Joe DeBarthe of Lamoni, Iowa. Funeral Services were held at the West College Reorganized Church in Independence, Elder Odess Athey and Joe White officiating, and at the graveside in Lamoni, where she was buried. Patriarch Roy Chevillie and Elder Eugene N. Painter conducted the final service.

PEARSON.—George Otis, was born October 4, 1877, at Waddell, Missouri, and died October 7, 1958, at Independence, Missouri, where he had made his home since 1950. Prior to that time he had been a resident of Joplin, Missouri. He was married on February 23, 1904, to Dessie A. Craig, who survives him. A daughter, Dolores Motherhead, preceded him in death in 1951. He had been a member of the Reorganized Church since December 24, 1911.

Besides his wife he leaves a daughter, Mrs. F. C. Wallower of Denver, Colorado. The funeral sermon was given by Bishop Walter Johnson at Independence. Graveside services were conducted in Mt. Hope Cemetery at Joplin.

MUIR.—Joseph N., was born March 28, 1881, at Bridgen, Ontario, and died October 19, 1958, at Port Huron, Michigan, where he had lived for fifty-five years. For seventeen years he was a clerk and stenographer for the Pierre Marquette Railroad, and for thirty years an employee of the Michigan National Bank in Port Huron. He was retired five years ago. In the church he had served as an elder since July 7, 1915. For nineteen years he was church school superintendent at Port Huron; he also was solicitor and bishops' agent for the branch and Flint-Port Huron District. He was highly re-

spected in both the community and the church.

His wife, the former Lillian Mae Leffler, survives. Other survivors include two sisters: Mrs. Thomas Campbell of Deckerville, Michigan, and Mrs. Arthur Utley of Lexington, Michigan; and three brothers: Frank Muir of Sandusky, Michigan; George Muir of Crosswell, Michigan; and H. E. C. Muir of Melvin, Michigan. Pastor A. W. Sheehy conducted the funeral service at Port Huron.

LANDON.—Reynold C., son of Lee E. and Lucille Landon, was born July 7, 1927, in Council Bluffs, Iowa, and died at his home in San Mateo, California. He had been a member of the Reorganized Church since August 31, 1935.

He is survived by his wife, Shirley; two sons: Mark Steven and Richard Craig; his parents of Council Bluffs; and a brother, Donald Landon of Independence, Missouri. Funeral services were held in San Mateo and Council Bluffs, where Elder John Booth officiated. Interment was in Council Bluffs.

NORMAN.—Marjorie Pink, daughter of Pinkney David and Melissa Ellen Waller, was born May 24, 1877, in Akin, Illinois, and died June 16, 1958, at her home in Knob Noster, Missouri. On August 11, 1901, she was married to Matthew Everett Norman who died on January 15, 1952. She was also preceded in death by a son, Scott, who died in infancy. She had been a member of the Reorganized Church since October 23, 1902.

Surviving are three sons: C. Ammon of Warrensburg, Missouri; David E. of East Ely, Nevada; and William E. of Knob Noster; a daughter, Mrs. Luetta Bartlett of Henderson, Nevada; a brother, Charlie Waller of Miami, Florida; a foster son, Patrick Cunningham of Corvallis, Oregon; seven grandchildren; and two great-grandchildren.

NORMAN.—Robert Ezray, son of Matthew L. and Ellen Stewart Norman, was born March 31, 1873, in Benton, Illinois, and died August 31, 1958, at Warrensburg, Missouri. He had been a member of the Reorganized Church since September 7, 1897, and a resident of Knob Noster, Missouri, for forty-two years.

He is survived by his wife, Flora Eliza, of the home; four daughters: Mrs. C. Odle and Mrs. Hugh Poart of Warrensburg; Mrs. Waneta Parker and Mrs. Ella Eisel of Kansas City, Missouri; two sons: W. Bert of Marshall, Missouri, and Lloyd Norman of Columbus, Missouri; six sisters: Mrs. Harriet Enfield and Ella Norman of Knob Noster; Mrs. Ena Vorce of Kansas City, Missouri; Mrs. Georgia Schwab of Los Angeles, California; Mrs. Claudia Roark of Benton; and Edna Norman of Independence, Missouri; and a brother, Charles H. Norman of Knob Noster.

SMITH.—Edward M., died October 3, 1958, at his home in Daytona Beach, Florida, at the age of sixty-five. He had been a member of the Reorganized Church since September 25, 1938.

He is survived by his wife, Della; a stepson, Eldred Thompson of Harbor Beach, Michigan; a sister, Mrs. Lewis Rinehart of Mansfield, Ohio; and a brother, Frank Smith of Altoona, Pennsylvania. Burial was at Lexington, Ohio.

TWEDDLE.—Dorothy Jean, daughter of James and Margaret Mercer, was born April 12, 1893, at Sardis, British Columbia, and died August 23, 1958, at Rosedale, British Columbia. She was married on November 10, 1930, to Howland T. Tweddle, who survives her. She had been a member of the Reorganized Church since November 8, 1914.

Besides her husband she leaves two sons: Roger Irwin of the home and Blake A. of Victoria, British Columbia; three sisters, and four brothers. Elder A. I. Lockyer and Alfred A. Beer, Jr., conducted the funeral. Burial was in the IOOF Cemetery at Chilliwack, British Columbia.

LAYTON.—Joseph Laurence, son of John Wilber Layton and Ida Amelia Davison, was born April 29, 1879, in Nova Scotia and died August 22, 1958, at Bradenton, Florida. At the age of eight he made his home in Lee's Summit, Missouri, and later in Independence, where he spent most of his life. After retirement he moved to Florida. On March 19, 1904, he was married to Zella M. White, who survives. He had been a member of the Reorganized Church since he was thirteen years old. He was also a veteran of the Spanish-American War.

Besides his wife he leaves a daughter, Mrs. George Fender of Bradenton; five grandchildren; and four great-grandchildren. Funeral services were conducted by Elder Richard T.

Fenn at the chapel, with military graveside services by the V.F.W. Interment was in Manasota Memorial Park, Oneco, Florida.

WILSON.—Barlow Bradley, son of Barlow Bradley and Elizabeth Jane Western Wilson, was born May 20, 1874, in Ogden, Utah, and died September 3, 1958, at Los Angeles, California. In March, 1908, he was married to Edna Laverna Smith, who preceded him in death on July 17, 1954. He was a member of the Reorganized Church.

He is survived by a son, Clarence Frederick of Kansas City, Kansas; a stepdaughter, Mrs. Pearl Webb of Los Angeles, California; two sisters: Mrs. Lole Kunz and Mrs. Esther Kunz, both of Burlington, Iowa; a brother, Arthur Wilson of Kansas City, Kansas; and one grandchild. Interment was in Roosevelt Memorial Park, Gardena, California.

EKLOF.—Victor, was born March 13, 1885, in Oceda, Sweden, and died September 28, 1958, at Independence, Missouri, where he had resided since his retirement in 1953. On March 31, 1907, he was married to Vivian Jones, who preceded him in death in November, 1946. Later he was married to Celia Olson, who survives. He had been a member of the Reorganized Church since October 14, 1906, and had served in the office of elder since June 20, 1920.

Besides his wife he leaves a daughter, Lois Graf of Fort Knox, Kentucky; three sisters and a brother in Illinois; a sister in Minnesota, three brothers and two sisters in Sweden; five grandchildren; and one great-grandchild. Elder Robert Anderson and Priest Marvin Lee Jones conducted the funeral service. Burial was at Wilmington, Illinois.

BEVINS.—Thelma G., daughter of Sigurd G. and Edna McKim Hagen, was born April 21, 1900, in Deloit, Iowa, and died October 24, 1958, at Menorah Hospital in Kansas City, Missouri. In 1916 she was married to Weaver Bevins, who preceded her in death in 1930. She had been a member of the Reorganized Church since August 26, 1909.

Surviving are two sons: Duane F. of Chicago, Illinois, and Howard W. of Raytown, Missouri; her mother; a brother, Raymond Hagen of Independence, Missouri; and two grandchildren. Funeral services were held at Speaks Chapel, Elders Glaude A. Smith and Thomas Sherman officiating. Burial was in Mound Grove Cemetery.

BLACKBURN.—Irvin MacDowell, son of John and Alice Blackburn, was born August 11, 1881, in Iowa, and died October 1, 1958, at General Hospital in Madison, Wisconsin. At the age of eight he was baptized by his father, an elder in the Reorganized Church. His parents, three brothers, and three sisters preceded him in death.

Surviving are two sisters: Mrs. Ethel Richardson of Oregon, Wisconsin, and Mrs. Myrtle Dutton of Galva, Illinois. Funeral services were held at Lancaster, Elder J. O. Dutton officiating. Burial was in Hillside Cemetery.

TRACT REVIEW

Latter Day Saints and What They Believe



A. B. Phillips, distinguished writer and research historian, is the author of this tract. It has been a favorite for more than thirty years and, until the past five years, was one of the "Angel Message Series." Because of its enduring qualities, it has been continued as a separate tract since the discontinuation of that series.

Now in a pocket-size edition of 32 pages, this tract deftly summarizes the most important history, doctrine, and teachings of the Restoration movement.

Brother Phillips first asks the reader to inquire of Latter Day Saints rather than their enemies if they would truly like to know what Latter Day Saints believe. He points out, "Error and ignorance have led to untold misery, superstition, and disappointment in every age. Knowledge of the truth has led to progress, prosperity, uprightness, brotherhood, and salvation. It is gain, and not loss, to investigate and learn the truth."

From that beginning he unfolds the story of the Restoration and discusses the beliefs of the church. The subdivisions of the tract include the following titles: Spiritual Darkness in the Apostasy, How the Gospel Was Restored, Error in the Creeds, Church of Jesus Christ Restored, Restoration Foretold in Scripture, The Name of the Church, Why Called Latter Day Saints, Our Claims Upheld in Court, The Prophet's Successor, What the Restoration Restored, An Ancient Sacred Record, and many other subjects.

Single copy price is 14 cents. In quantities of 1000, this price is reduced to 7 cents each.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KHBC	970	Sunday, 4:45 p.m.
HAWAII, Honolulu	KGMB	590	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
ILLINOIS, Moline	WQUA	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJJC	680	Sunday, 8:15 a.m.
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And Finally...

BILL OF RIGHTS

The number one principle of democracy is that even a wrong guy has rights.
—Supervision

LIFE AND DEATH MATTER

Too many people are thinking of security instead of opportunity. They seem more afraid of life than death.
—James F. Byrnes

ANTIDOTE

Remember that quiet patience can and does master and outlive all boisterous, stormy human discords.
—Lowell Fillmore

SAFE!

You won't lose your shirt by rolling up your sleeves.
—Teamwork

CLOCK WATCHING

One thing you can learn by watching the clock is that it passes the time by keeping its hands busy.
—York Trade Compositor

BEST BET

It is much easier to do your job right than it is to explain why you did it wrong.
—KVP Philosopher

LIFE'S WORST

The worst sorrows in life are not in its losses and misfortunes, but its fears.
—A. C. Benson

STRETCHING THE DOLLAR

The more that men, generally speaking, will do for a dollar when they make it, the more that dollar will do for them when they spend it.
—Wm. J. H. Boetcker

GROWTH

One of the best evidences of maturity is an ever increasing interest in the lives and diverse problems of our fellow men.
—Martin Grumpert

MAKE-BELIEVE RELIGION

Two little girls were playing "lady." This cannot be done by little girls without costumes. Some dresses, shoes, and hats cast off by the older members of the family served their purpose. It did not even make a difference to one little lady that she had the right shoe on the left foot.

But what a difference a dozen more years will make! Some adults like to play church. They dress up and give the Lord those Sundays when it is not appropriate to visit at Grandma's, to go fishing, or do yard work. But when one does put in an appearance on Easter, Christmas, or Communion Sunday, it is important to have the right hair-do, the advanced-season hat, the correct tie, and it makes quite a difference which shoe the foot is in.

C. B. H.

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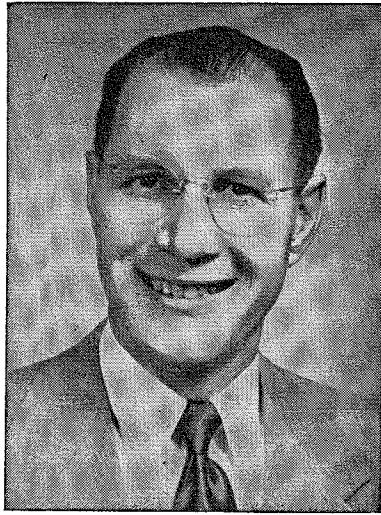
SAINTS' HERALD

Volume 105 / December 1, 1958 / Number 48

LET US GO
INTO THE HOUSE
OF THE LORD
—Psalm 122

A Keith B. Stokes Photo





CLIFFORD A. COLE



CHARLES D. NEFF

New Apostles Begin Work

Changes in Council Affect Hanson, Hield, Gleazer, Williams, Draper, Cole, and Neff

NOT LONG AFTER the last gavel fell to adjourn the 1958 General Conference, members of the Council of Twelve were leaving for their field assignments. In the group were some new faces, and some familiar ones were missing.

The new faces are those of Charles D. Neff and Clifford A. Cole who were ordained apostles at the General Conference. Missing from the Council are Maurice L. Draper, who became a member of the First Presidency, and Apostles Paul M. Hanson, E. J. Gleazer, Sr., and D. T. Williams, who were honorably released.

New president of the Council of Twelve, filling the vacancy left by Apostle Hanson, is Apostle Charles R. Hield. He has been a member of the Council for twenty years and previously served as its secretary. Apostle Arthur Oakman is the new council secretary.

Apostle Neff was formerly an assistant to the First Presidency. He

is now the apostle in charge for the Central Stakes Mission, in addition to several districts in Iowa, Illinois, and Nebraska, and the Missouri Missionary Development Area.

Through his wife Brother Neff was converted to the church and baptized just twelve years ago. He served as an appointee pastor in Omaha, Nebraska, for four years. As an assistant to the First Presidency his duties included making arrangements for the huge General Conferences, preparing the *Pastor's Handbook* each year, and heading the Committee on Ministry to Armed Forces Personnel.

Apostle Cole is assigned to Ontario, Canada, and Michigan. He was formerly Director of the Department of Religious Education. During the five years that he was head of the department he saw its personnel increase, an extensive curriculum research project almost completed, and many new materials developed.

Brother Cole has also served as Northwest Iowa District president and Dean of Graceland College.

The three men released from the Council of Twelve continue to labor under Conference appointment. Brother Hanson will work under the direction of the First Presidency as a high priest. Brothers Gleazer and Williams were ordained to the Order of Evangelists.

R. Y.

Authors in This Issue

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Did God Say "No"?

ONE OF THE MOST helpful and comforting assurances which any soul can have is that God loves him. Because man knows his own failures and weaknesses, it is hard for him to believe that God could even be concerned about him. Yet it is a satisfying thought that God really cares. Therefore one tries to believe, to have faith. Such faith gives dignity to the human flesh and lends an upward pull to the spirit of man.

This faith grows by what it feeds on. If nurtured by the testimonies of those who have had experiences with divine powers and speak with conviction, one's faith becomes steadfast and strong. He begins to see evidences of divine love in his own life which were overlooked or discounted before. Then man usually begins to ask for more evidences and more assurances of God's love. When he can point to answered prayers, he testifies with joyous heart. He "knows" that God loves him because he asked for certain blessings and they were received.

Then comes the searching question, If answered prayer proves there is a God of love, then does unanswered prayer prove the opposite? Isn't there the possibility that God heard and answered, and that the answer was "No"? Isn't it childish to think that our heavenly Father loves us only when he gives us our way or grants us the things we think we want?

In the field of logic it takes just as positive evidence to deny a thing as it does to affirm it. God is under no covenant obligation to speak or to perform a miracle. He cannot be

tempted to give a personal demonstration of power because of pity or our promises.

Jesus emphasized this when he was taken by the Spirit to a pinnacle of the temple and invited by Satan to cast himself down, "For it is written, He shall give his angels charge concerning thee." Jesus answered, "It is written again, Thou shalt not tempt the Lord thy God."

Many times we rush into prayer when emotionally upset and implore God to speak to us or to miraculously heal a loved one or to change another's mental set which seems to be wrong. Intelligent prayer does not come out of a hysterical mind. The ground on which we stand when we talk to God is holy.

"Men ought always to pray and not to faint," said Jesus. This does not say we should always be praying. Neither should we pray only when we feel weak or faint. He was encouraging those who felt helpless and inadequate to seek divine aid. "Ask and ye shall receive." James warns, "But let him ask in faith, nothing wavering."

ONE SISTER told me that she "never bothered God with trivial things." But when she got up against a stone wall, she prayed and God heard her. I asked her if she didn't think there might be fewer "stone walls" if she prayed more often. I refrained from asking her if God didn't say "No" sometimes.

Members of this church need to remind themselves of the Lord's rebuke (Section 98: 3, given December 16, 1883) to those who had "envyings, and strifes and lustful and

covetous desires among them." As a result of the deviations God was "slow to hearken unto their prayers." Then follows this significant indictment: "In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."

AS GOD'S CHILDREN we should keep in mind that he wants to open the windows of heaven and pour out spiritual blessings. Jesus once asked, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"

Why does he *have* to say "No"? Take a look around you. What happens to children and grandchildren who get everything they ask for and many things they do not ask for? Spoiling children is a favorite pastime of some otherwise well-meaning people. God has made rewards conditioned on works. He is no respecter of persons. To grant special favors to the unworthy (God being the judge) is to confirm them in their evil ways. No doubt blessings come to sinners, notwithstanding their waywardness, because of their needs and their potentials. But there must be a close relation between righteousness and blessings. James affirms, "The effectual, fervent prayer of a righteous man availeth much" (James 5: 16).

Back in the days when waywardness in boys was referred to as "sowing wild oats," a friend was trying to convince himself and confuse me by arguing that his father loved him

(Continued on page 18.)

Official

Baptismal Report for September

There were 535 baptismal reports received in the Department of Statistics in September, 1958. This is 41 more than were received in September of last year. There have been 4,092 baptismal reports received in the first nine months of 1958. This is 84 baptisms less than were received in the same period last year. The enrollment of the church as of September 30, 1958, is 169,942.

Stakes and districts from which the five highest total number of reports were received are as follows: Center Stake of Zion—37, Southern Ohio District—27, Northern Michigan District—22, Spokane District—20, and Seattle District—17.

Branches and missions from which the five highest number of baptismal reports were received in September are as follows: Middleton, Ohio—19; Columbus, Georgia—13; Lansing, Michigan—10; Traverse City, Michigan—10; and Marlin, Texas—10.

JAMES E. LANCASTER, JR.
Statistician

Across the Desk

OF THE FIRST PRESIDENCY

On October 24 a meeting of staff members of the five church institutions met for a luncheon conference at the Sanitarium.

Brother A. Neal Deaver was the host and moderated the discussion on mutual problems. Each person was given an opportunity to see where he might better fit in the over-all program.

Graceland was represented by President Harvey Grice, Vice-president James White, Publicity Director Don Booz, and Dean Harold Condit.

The School of the Restoration was represented by its director, L. Wayne Updike.

Herald House was represented by Manager Kenneth Graham and Managing Editor C. B. Hartshorn.

The Sanitarium and Hospital was represented by the Administrator A. Neal Deaver and Chaplain Robert Farnham.

The School of Nursing was represented by Miss Nelle Morgan, director of nursing, and Miss Vida Butterworth, educational director.

At the end of a three-hour session it was generally agreed that future meetings should be planned. President Grice and Director Updike were asked to as-

sume the responsibility for setting the date and planning the agenda.

Notice has been received that the Plano (Illinois) Branch celebrated the ninetieth anniversary of the dedication of its church Sunday, November 23. Elder Evan A. Fry, General Church historian, was guest speaker at one of the services. Plano is known as the cradle of the Reorganization, and this building was the first one built under the Reorganization.

The *Aurora Beacon-News* devoted a cover page and two additional pages in its November 15 issue to pictures and story of the birth and growth of the Plano church.

Elder O. C. Henson, Jr., appointee in Florida, writes of the recent organization of a new district there:

The Central Florida District was organized November 2, 1958 (to become effective January 1, 1959), with Apostle R. E. Davey presiding. There were one hundred and fifty persons in attendance, representing the six congregations within the district boundaries. There

was a very fine spirit of fellowship and expectancy.

The Jacksonville Branch was organized October 26, and we are looking forward to the organization of the St. Petersburg Branch on November 9. This brings to a total of five the branches that have been organized in the past thirty months in this area. This is indicative of the growth taking place in Florida.

There are some areas in which we are experiencing phenomenal growth. The Ft. Lauderdale Branch, for instance, has doubled in membership since its organization over two years ago. The newly organized Jacksonville Branch has been experiencing both growth and stability in a very commendable way, as is also true with the Orlando Branch. There have been many persons of excellent quality baptized into the church through this period of time.

Without a doubt there is a greater spirit of anticipation and devotion throughout this area since General Conference.

Deadline for New Church Directory

December 5 is the last date that information for the 1959 Church Directory can be received. This information is usually supplied by district and stake presidents, but if a local pastor has information of changes that has not yet been forwarded to the district president he may send this directly to "Church Directory, Herald House, Box 477, Independence, Missouri." The name and address of the pastor and the address of the church building or meeting place should be included.

Death of J. N. Muir

Word has been received of the death of J. N. Muir of Port Huron, Michigan. Brother Muir was an elder for about forty-five years and was an important factor in the development of the Port Huron and Flint-Port Huron Districts. Until five years ago he served as bishop's agent in the Port Huron District—a tenure of thirty-one years.

The Saints' Herald

Vol. 105 December 1, 1958 No. 48

EDITORS: *The First Presidency*: W. Wallace Smith, F. Henry Edwards, Maurice L. Draper; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Edi-

tor; Roger Yarrington, Assistant Editor; Audrey Stubbart, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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The Continuing Challenges of the Gathering

Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

IN THE FEW YEARS that I have devoted to the study of the purposes of God, I have found one passage of Scripture which has been particularly helpful: "Seek to bring forth and establish the cause of Zion." "Zion" has always eluded a precise definition, for me, at least. Perhaps it has been the same for you. But this Scripture has given me new hope because it does not so much oblige me to *build* Zion, which is God's and to be created by his grace, but rather it obliges me to do things that will cause Zion to be. I have found that when I let love temper my relations with others I am in a measure causing Zion. If I am faithful in my stewardship of time, talents, and material things, I am seeking to bring forth and establish the things that cause Zion to be. I find it easier to center my attention on these definite things, because if I were simply to set out to build Zion, I would hardly know which direction to go, because I haven't yet structured it fully in my mind.

Seek . . . and Establish

Let me emphasize briefly two points of this particular introduction. The Lord says to do two things about the cause of Zion. He says to seek to bring it forth, and then establish it. I think these are two very important steps for those of us who are interested in achieving the purpose of God here in this place. We must first bring forth the cause of Zion in our own lives; establishing it comes later. We know that many things produced in life are not lasting. Unfortunately this is true of the virtues in many people's lives. Many good things are produced in a preaching service in terms of people's convictions. Many good things are produced in a worship service in regard to motivating people to be more like what God would have them to be. They are "brought forth" but unfortunately they are not "established."

More Than a Geographical Gathering

One of the causes of Zion is the Gathering. Too many times the Gathering is thought of as being merely a geographical phenomenon; in fact, I think it enters into our thinking sometimes that as far as the Gathering is concerned its fulfillment *has come* to us. Here in Independence we are gathered; we are together; we are in the *place* appointed of

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.

—Doctrine and Covenants 45: 12-14.

God. But looking through the Scriptures that deal with the Gathering and the role it is to play in the kingdom of God, we discover that something remains yet undone because the thing that the Gathering is to accomplish in the church isn't yet fully achieved nor experienced.

In studying the Scriptures that deal with the Gathering, I have been astounded to see that the majority of times the Gathering is mentioned, especially in the Bible, reference is made to something other than being together geographically. Simple geographical gathering is not a distinctive thing in our world today. In the very beginning of time God accomplished a gathering by putting Adam and Eve together. Since then men have steadily attempted to gather according to their convictions, their needs, or their mutual happiness. But in our complex society such geographical gatherings, instead of leading to unity, often promote discord because they bring people together who are not gathered intellectually. Living in close proximity they irritate one another because of their differences of opinion and points of view.

Unwilling "Children"

I like the words of Jesus found in the twenty-third chapter of Matthew. In this familiar passage Jesus is pictured in the closing days of his ministry, agonized by the willful failure of his own people to appropriate for themselves the blessings of the Gathering. In contemplating the city that he would like to be able to call his own, he says, "O Jerusalem, Jerusalem, ye who will kill the prophets and stone them who are sent unto you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, but ye would not. Behold, your house is left unto you desolate." It is of interest that Jesus talks about the Gathering and his willingness to bring together the people of Jerusalem.

At once we are confronted with a problem. There was no need for a geographical gathering here; the Jews were already gathered geographically. They lived within the confines of the city of Jerusalem and out over Judea. And yet in the great travail of his soul, Jesus said, "How oft would I have gathered you as a hen gathers her chickens under her wings, but ye would not."

That analogy of the hen and chickens leads us to discover something of what he meant by the Gathering. All of us have either lived on a farm at some time or visited one and seen a mother hen with her little chicks. Often they fan out from her on their own, seeking food for themselves and exploring the world around them. We also know that as soon as the mother hen gives the signal the chickens all come running to her and gather under her wings for the protection she affords them. They all mutually understand where security can be found. Of what value would her signal be if they were not gathered intellectually? Without sharing this community of understanding they might well all run off in different directions—one under a chicken house, another under a bush somewhere, another under a tree.

One in Mind

Jesus used this analysis to attempt to point out that the thing he wished for Jerusalem was for its people to gather intellectually. He wanted their minds to be one, their loyalties one, their intentions one, their values and hopes one. They were already physically together, but they were religiously divided into sects and factions. They wouldn't fellowship with each other even within the framework of the Judaistic society. They divided off into the Pharisees, the Sadducees, the Essenes, and other antagonistic sects. They didn't value the same things. What Jesus wanted was for them to be one in mind.

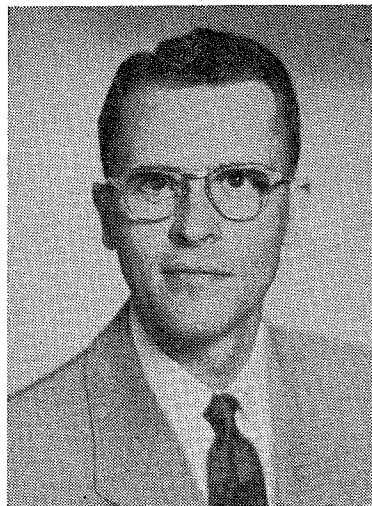
I am interested in the description of the city of God in Enoch's time. We today are attempting to bring forth and establish that which Enoch and his people enjoyed. They *caused* Zion by distinctive living on a daily basis. In searching the description given of Enoch's Zion, I was interested to note that geographical togetherness was hardly mentioned; it was taken for granted.

"The Lord called his people Zion, because they were of one heart and one mind." First, they were gathered intellectually. Second, they dwelt in righteousness. Third, there were no poor among them (and that doesn't mean material poverty alone; spiritual poverty had been abolished by the disciplines of study, fellowship, worship, and service).

The Price of Unity

This idea of unity is interesting. We are always talking about it—about how the church should be one, how congregations should be unified; yet we don't mention the price that necessarily must be paid for unity. Two people who are in unity with each other are agreed as touching significant things. The only way they can achieve this state of unity is for each to abandon the opinions and ideas that might be adverse or out of harmony with the other's. That is the price of unity—but who is to say that one man's ideas are worthy of the other man's loyalty? This question has plagued both men and nations. People wonder which is right, democracy or communism. The communists seek to unite the world on their conditions; they say communism is truth, and capitalism is not. We reverse it and say no, communism must be abandoned if unity is to prevail. Both of these concepts originate with men, and who is to say that one man's idea is better than another's?

Think of the marvelous achievement these people in Enoch's time made to be able to perceive that unity was possible only at the expense of wrong ideas. The great discovery they made was that they would be united only on God's terms. Because of this marvelous discovery they produced a unified society in which God was the common denominator, but first they experienced the necessity of abandoning inadequate thought, insufficient living, and corrupted intention. No man insisted on his own will, but rather all mutually insisted on God's will, and unity became a precious by-product.



Seventy
Don
Landon

Singleness of Heart

We might investigate another attempt on the part of men to build the City of God. This occurred during the New Testament times. I am always thrilled when I read this account in the second and fourth chapters of the book of Acts. Though it consists of only about ten verses, I find inspiration in this very simple testimony that Luke wrote about the efforts of the early Christians to establish the kingdom of God on earth; "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common." Material things? Possibly, but it was more than that. They sold their possessions and goods and parted them to all as every man had need.

I am confident that this comment about having all things common referred primarily to material things, but I am also confident that in actual experience they had more than just the material things common. The account goes on to say that they experienced a condition called "singleness of heart"—simply *one* heart in the entire group. When one man suffered, all suffered with him; one man's adversity was the adversity of the group. One man's prosperity was the prosperity of the group. These people strove for singleness of heart; they had things in common, including the emotions of the soul brought about by the experiences of life. When one experienced discouragement, or a tragedy befell him, instead of others in the group saying, "My, I'm glad that isn't I," they had the insight and the spiritual power to say, "I will share this burden with my brother." Through the disciplines of love they learned how to participate in another's grief and care that another had suffered loss. When someone made a great success of some venture of consequence in the eyes of God, the others would not say, "Well, yes, *he* did it," while wishing they might have been the one who had. Instead they rejoiced with him, saying, "This is a victory for the kingdom of God." They had things common, and their hearts were filled with the spirit of community endeavor. They were gathered geographically, but more important they were gathered intellectually, and through this type of gathering they caused Zion.

One Divine Intention

In the latter days God has again talked about Zion in the Doctrine and Covenants. He is not going to be satisfied with anything less than total achievement. In Section 94, verse 5,

he defines Zion, emphasizing the gathering of the "pure in heart."

You may ask, "How do you tie purity of heart into the idea of being gathered intellectually?" Does purity of heart mean that you don't think bad things, you don't have evil intentions? Seemingly the Apostle James struck the keynote in defining what purity of heart is. He said, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James 4: 8). When a man's heart is impure, he is double-minded. The Danish philosopher Kierkegaard has said that to be "pure in heart" is to will one thing, to have one divine intention in life, to be free from corrupting influences and contradictory intentions.

Zion is the pure in heart—a society of people who will one thing, who have one overwhelming intention in life that is uncorrupted by other loyalties. I, as every other man, must ask, "Am I pure in heart? Do I will one thing?" If I do, it best be the thing that God wills. And if I will what God wills, I am gathered to him. When another man wills the thing that God wills—not particularly the thing that I will—suddenly he discovers that he is one with me, not because I forced him to abandon his opinions in favor of mine, but because he saw the wisdom of uniting his thought-life with God, and I saw the wisdom of uniting my thought-life with God. This brings the miraculous outcome. We are one; we are gathered intellectually; and because of this we can go through life as one with God.

Dangers of Proximity

Now let us consider some of the problems that Zion could bring to us and also some of the achievements that it could make possible. You know that simply getting together geographically can cause as many disasters as it can achievements. You know that in your own home, you live in close proximity to other persons. You are gathered geographically, but you know also what agony that physical proximity brings you when you are at odds with other members of your household. Being together physically but apart intellectually is a dependable formula for conflict.

So it is in the kingdom of God. The gathering together of people can produce tragedy or great achievement. It all depends on the gathering of the minds of people. When they are united in their loyalties, their intentions, and their motivations, men can cause Zion.

It is interesting that in the eighteenth chapter of the book of Revelation the Apostle John referring to the latter days spoke of the presence of "Babylon" or "the world." Ancient Babel, as you know, was a place of confusion, and the term "Babylon" (babblers) has become synonymous with confusion. Wherever evil exists, confusion exists. The two are inseparable. John wrote that an angel will come declaring that Babylon the great has fallen. Then he added, "Come out of her, my people. Be not partakers of her plagues."

Transferring Loyalties

Despite all our modern wonders, there is very little possibility that we will be able to gather physically out of the world and establish Zion as a satellite circling the earth. But we can gather our loyalties that have been attached to the things of the world which have no eternal worth and attach them to something which does have a future.

Loyalty is like a magnet; it always seeks to attach itself to something. It can't be held in reserve; it can be transferred only from one thing to another. If we take our loyalty from one thing, saying, "I am not going to give my loyalty to that any more, I am going to hold it in reserve," we soon discover that it is taken from us and attached to something else. In gathering out of Babylon, we must quickly disattach

our loyalty from the things of the world and attach them to the things of God. In our evangelistic work with our friends and neighbors, when we win their loyalty from Babylon, let us be positive that we give them something to place their loyalty in so that it will not again "slip through their fingers" and find its way back to its former attachment.

"To Put a Price On"

Our loyalties need to be gathered to the things that count—truth, honesty, stewardship. Think what could be produced through that type of gathering! I remember the Norwegian word for appreciate. At the beginning of my ministry in Norway I wanted again and again to use the correct term, but I never used the right one. Finally I asked someone who knew English and Norwegian what the word for appreciate was, and he said, "*sette pris på*" which means "to put a price on." That, I think, is better than English. When we appreciate anything we "put a price on it." We are saying, "This thing has value to me." We need to gather ourselves in terms of the things we put a price on. We need to gather ourselves in regards to values in life, things that make an ultimate difference, things that have a future.

I think of a story just now of a woman on the "Titanic" who, like most of the other passengers was very rich in "things." Taking the tour as a luxury, she took with her on the boat her jewels and furs so that she could participate noticeably in the social activities on board. Then suddenly, while yet at sea, came the ripping noise of the iceberg plunging its way into the bow of that ship. She was told that she had three minutes to gather her valuables, so she rushed to her room and came back—with three oranges in her hand. That was all. When she was suddenly face to face with eternity, her sense of values changed.

United Convictions

How many of us have an eye single to the glory of God? Do we face eternity realistically? Are we in a position never to have to switch our values? I think back to the Conference of 1952 when we spent a day and a half talking about whether ministers of this church should be reverends, elders, ministers, or what. For a day and a half we spent the Lord's precious time talking about whether a man ought to be "reverend," which one delegate insisted meant "terrible," or an "elder." The *Kansas City Star* the day after that had a long column about what the Latter Day Saints were doing in their Conference, and there it was recorded that they were talking about whether their ministers should be reverends or not. I thought, *What a need to unite our convictions about things that make a difference*, things that have some eternal significance.

Latter Day Saints should have a deep and abiding conviction about the value and divinity and purpose of the Book of Mormon. That conviction should be held so deeply that it becomes their first missionary tool in reaching the hearts of other peoples; for this reason it was given to the church. They should have a deep conviction about the prophetic ministry of Joseph Smith, the possibility of Zion, and the brotherhood of man. It should be so deep that it motivates extraordinary actions on their part.

Many of us are gathered geographically, but we need to consider carefully the gathering of our minds that Zion might yet be. Christ said, "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." To comprehend God and his Son is eternal life. When we, through our lives, our study, and our deliberate effort to comprehend Christ, come to some degree of comprehension of him, we should allow that understanding to claim our loyalties. When we do, we shall have gathered our intellect, and the powers of Zion shall be released for the achievement of her treasured purpose.

Senior Adults:

KEEP YOUNG IN HEART

Your Problem

You may be afraid of growing old, of being pushed aside by younger people, of becoming useless, and of losing your place in business, social life, and church work.

Your health isn't as good as it used to be. You no longer have the sparkling energy, the zest for life, the ability to get up and go that you formerly had. Work that you once did easily looks harder now. You have hours of depression and fear. Your bifocals are stronger; your biceps are weaker; your biscuspid are artificial. It isn't fun.

People have begun to defer to you. The young call you "brother," and you remember that their fathers and mothers called you by your first name all your life. They let you go tottering into the church door first as if you were a frail old lady. You take it sweetly on the outside, but on the inside you take it hard. It isn't their fault nor your fault, but that doesn't make it any easier to bear.

You wonder if there is anything you can do about it. There is. Quite a lot, in fact.

Forget Your Age

The best way to deal with age is to forget it. Of course you must operate within your strength and obey the doctor's orders if you want to keep on living. But don't brood or worry about your years.

Grandmother, put your shawl away in mothballs and get out of the rocking chair. Grandfather, put your cane in the hall closet and show that you can walk without one.

Stop thinking of age. Think only of life. Quit thinking about the fact that

you are older than others. Once mature, the mind has no age. Keep it alive, and it will serve you to the end of your days.

Especially with younger people, assume no privileges, no superior or imaginary wisdom, no special right to respectful attention on account of your years. If you forget age and treat young people as your equal, they will forget it, too, and treat you as their equal. They are really very kind about the matter if given a chance. This makes life wonderfully exhilarating.

Never Retire

It is too dangerous. It kills some people in two years or less. It disturbs others dangerously. You may need to change jobs and take up lighter work. You may need shorter hours. You may have to switch from employment to hobbies, but keep doing something. It is good to learn something new, something different. It brightens your mind, challenges and stimulates you. A job is better than a hobby because there is an incentive in being paid for service rendered. One likes to continue contributing something to the work of the world. It is an honorable thing to do.

If a man retires and does nothing he may feel useless and lose his self-respect, his sense of importance. All his life he has gone out into the world every day, met the people, done some work. To lose this importance is serious.

Accept Humble Jobs

It isn't necessary to start at the top or to finish there. The time is long past since business schools trained young men only to be presidents of banks and railroads. There weren't enough openings.

Now they train the lads to begin low and work up.

Be willing to take a humble job. Don't say, "Put me in charge or I won't help." Whatever you do, be sure that it is well done and completely done, in the way you were asked to do it. There is no prejudice in the world against competent workmanship. A little job well done is a better recommendation than a big job botched.

Quit Repeating the Old Stories

Telling the same stories over and over again is a mark of age and senility. You are really on the shelf if you do this. Listen for the underground murmur when you start a story. If young people mutter, "Oh, oh, here we go again!" you had better cough, excuse yourself and never mention it again.

One man had told me a certain long and tedious story, containing a number of nice credit lines to himself, three times. The fourth time he came in and began to tell it, I said, "Brother, you have already told me this story three times." "Did I?" he inquired, disappointed. "Yes," I said firmly, "you did!" "Well, all right!" he said, and went right ahead and told it again. The next time he called to see me I wasn't in.

Live in the present, not in the past. Quit remembering too much. It dates you. You are not required to be prehistoric.

Quit Being Negative

Be careful not to take a gloomy, dependent view of the world. Avoid negative comments. They are signs of senescence. If you disapprove of every-

thing, you are getting too old, and fate may soon remove you from the world of which you are too critical. In fact, you remove yourself.

Guard against Your Enemies

Your enemies are within, not outside. Fear, laziness, and stubbornness are your enemies now. Be careful, or they will get you.

We live not just in knowing, which is necessary, but in acting, too. Your gifts and works will be accepted gratefully as long as they serve the world's need, and as long as you give them in the right spirit.

Keep Learning

If you are normal and keep your sight, you can learn anything at seventy that you could learn at seventeen—that is, with the mind. The body, of course, can't do what it could when you were young.

It is only by continuing to learn that you can accommodate yourself to the rapidly changing world. New ideas, new ways, new things to do occur every day. You must be able to change or you will become obsolete and die. Adaptation is the key to life and service.

Learn from Younger People

Be willing to learn from younger people. They have ideas for the future. They speak for coming generations. Because they will inherit the future, it will be theirs when it is no longer yours.

The great Renaissance philosopher, Erasmus of Holland, said: "Although I am an old man, it will not shame me to learn from a young man, if he teaches me more evident doctrines with evangelical gentleness." The meanings of the words in that last phrase have changed in three hundred and fifty years, but the intent is clear, especially in the first part.

Be willing to take suggestions and directions from young people. If they are educated and trained, ask questions and listen to their answers. It will do you good.

It is better to admit your ignorance than to have it exposed by somebody else.

When young people find that you will listen to them, they in turn will listen to you. They are quite fair about it, generally.

Quit Bossing

It is hard for old people to quit bossing, making decisions for others who are perfectly capable of making their own decisions, always giving out "suggestions" that have a kind of imperative intent.



President and Mrs. Smith Visit Air Base

President and Mrs. W. Wallace Smith were recent guests of Major General John D. Stevenson, Commandant at Richards-Gebauer Air Force Base, near Kansas City. Colonel Sheridan, public information officer for the Central Air Defense Command, extended the invitation to make an official visit to the headquarters of this Command. During the course of the visit, President and Mrs. Smith enjoyed a most cordial discussion of the church with General Stevenson.

If old people break this rule they will find themselves left out of things. They will be left sitting at home alone with nothing to do. They must be careful of this if they wish to be kept in the current of daily life.

You Have the Power to Change

All you need is this idea, and you can take care of every other problem. Too many people say, "You can't teach an old dog new tricks." That isn't true. Any dog, if he is hungry, will learn new places to find food. He doesn't need a teacher. He will find out for himself. This can be verified in experience at any time.

You are an intelligent human being, and you can learn, too. John said, "The truth will make you free." New ideas will make you free of old limitations and errors.

There is a story of a man held in a French prison for many years. Food and drink were brought to him, but otherwise nobody paid any attention to him. One day he noticed that there was no lock on his cell door. He pushed it gently, and it swung open. He walked down the hall and away to freedom. He could have done it twenty years before.

All he needed was the idea. All you need is a better idea.

Margaret Mead, a famous anthropologist, visited the Manus tribe in the Admiralty Islands of the Pacific in 1928 and 1953. In that time the people had changed from savagery to civilization. Adults had made the change—senior adults. She wrote of them in *New Lives for Old* in *Vogue* for May, 1957. She said that the adults do all the new things first, invent the new things, discover new things, and use them first. The significant fact is that anybody can change. The recognition that you have changed and that you will do so again and again is strategic. The fatal idea is to think that you cannot.

It is a matter of simple faith and direct action. If you think you're through, you are. If you think there is a lot of good service in you yet, you can find it and deliver it.

If your old career of service has come to an end, look for a new one. Study and prepare for it. Then go to work. Live while you live. Let old age wait. One man kept young until he died, simply because he forgot to get old. He by-passed senility. You don't have to be a problem in geriatrics!

INCOME TAX SAVINGS FOR CHURCH WORKERS

NONAPPOINTEE district presidents, pastors, priesthood members, women's department workers, and others who incur travel and automobile expense in connection with service to the church should familiarize themselves with their right to deduct for Federal Income Tax purposes their actual out-of-pocket expenses as a charitable contribution. The following government bulletin sets forth the basic policy of the Bureau of Internal Revenue in allowing such deductions:

You may claim a deduction for out-of-pocket expenses, for which you are not reimbursed, paid in rendering services to a qualified organization. This includes any out-of-pocket transportation expense of operating your car, as for example—gas, oil, etc., and bus fare. It includes the cost of transportation from your home to the location at which you serve. *But, it does not include depreciation on your car.* Reasonable expenditures for meals and lodging necessarily paid while away from home in the course of rendering donated services to the organization are also deductible. The phrase "while away from home" has the same meaning as Chapter 14.

See *Your Income Tax 1958 Edition for Individuals*, Treasury Department, Internal Revenue Bureau, Number 17, page 86.

The following check list will assist you in interpreting this government directive:

1. Only actual out-of-pocket expenses incurred while traveling in church service can be taken as a charitable contribution. No deduction can be taken for the value of time contributed in rendering such service.

2. Travel and out-of-town expenses while on church business are not deductible as travel expenses incurred in pursuit of a trade or business. They should be shown in the section of your tax return reserved for contributions.

3. In years past, some church workers have used an estimated figure of seven or eight cents a mile in computing their travel expenses while engaged in church work. In many cases this figure has been accepted, perhaps due to the fact that not all returns are audited. However, where returns are carefully audited, the government may not accept an estimated figure. The following formula should

be acceptable to the government as a means of computing these expenses:

(a) Figure the net car expense, for the year, less items of fixed expense such as insurance, depreciation, and license fees.

(b) Total the number of miles driven in church work and determine the percentage this figure is of the total miles driven during the years.

(c) Apply this percentage to the net automobile expense for the year to get the net deduction allowable.

4. It should be emphasized in connection with this formula that fixed yearly expenses such as automobile insurance, depreciation, and license fees should not be included in computing the

We Hasten the Day

We live in an age of envy, greed, and high pressure where the general idea so often seems to be to outdo our fellow man without regard to how. The world is perishing for the lack of brotherly love. We are faced each day with startling examples of man's inhumanity to man, his disregard of justice and rights of others, his intolerance, impatience, and general thoughtlessness.

As Latter Day Saints we are privileged to call many "brother" or "sister" and in turn be called the same by them, but let us not forget that it is up to us to put into daily practice the principles and teachings of Jesus. Doing this, we hasten the day of universal brotherhood. With the approach of another holiday season may we take inventory of our lives and seriously consider what we have left undone, then firmly resolve to emulate the example of Him who came not to be served but to serve. Let us rededicate ourselves to the practice as well as the preaching of truth, light, and love. Thus we hasten the day of universal peace and good will to all men, everywhere.

E. ROY GLOMSTAD

total automobile expense for the year. The government reasoning in this regard is that these expenses would have to be paid whether the car was used in church work or not. The deduction is restricted to the actual cost of such items as gasoline, oil, repairs, bus or train fare, and meals and lodging costs when out of town.

5. Another method of computing the contribution which should be acceptable to the tax board would be to keep an accurate record of actual travel costs while engaged in church service. This record should include mileage actually driven in church service and the cost of such items as gasoline, oil, train fare, etc. Record books of this kind are usually accepted by the government. It is also advisable to save canceled checks and expense receipts; however, where no accurate records are kept of church travel, the government may, in some cases, accept an estimated figure of so many cents per mile. However, under law, the Director of Internal Revenue in your area would not be obligated to accept such an estimate.

6. In many cases, church workers are reimbursed for their travel expenses by those to whom they minister. It should be emphasized in this connection that you may claim a deduction only for out-of-pocket expenses *for which you are not reimbursed.*

The amount of reimbursement should be reported as income and cannot be shown as a contribution.

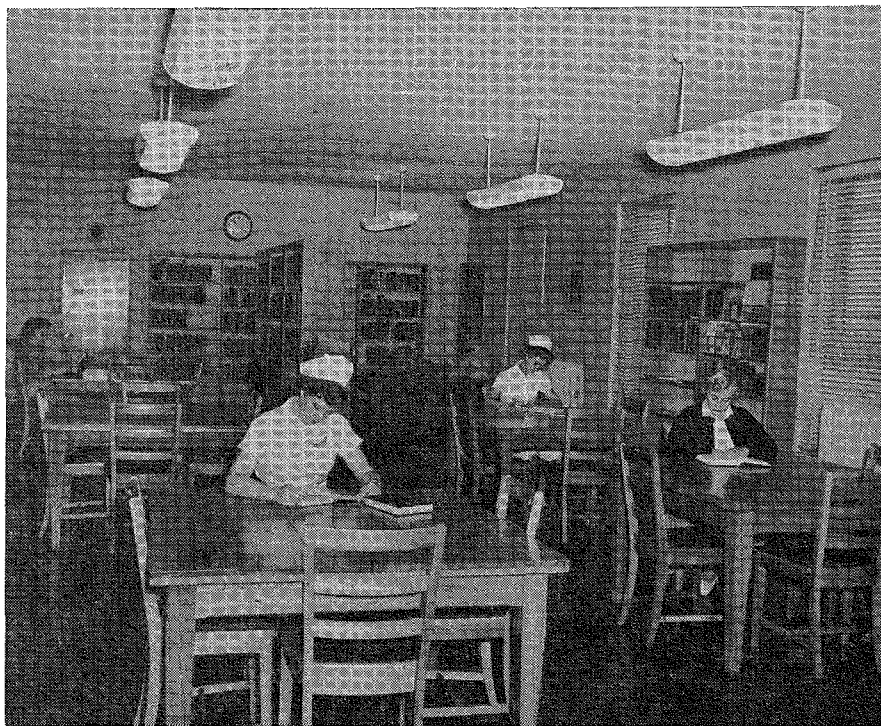
7. It should also be emphasized that this deduction as a charitable contribution is not limited to priesthood members. Women's department workers, youth leaders, etc., are also entitled to the deduction.

8. Full-time church appointees, of course, show their travel and ministerial costs as a business expense and not as a contribution since service to the church is their employment.

9. Persons living in states which have an income tax law should consult the state income tax office to determine whether or not their state will follow the federal rule quoted. Additional information about the federal return may be obtained by writing your nearest Director of Internal Revenue.

Most of the service performed for the church is given on a voluntary basis without pay. Many persons render such service at considerable personal sacrifice to themselves and their families. The position of the government in allowing a deduction for the cost of travel expenses while engaged in church work should be of considerable help to the church's many faithful workers.

DONALD BENTON



“San” Opens New Library

A NEW LIBRARY was formally opened by the “San” School of Nursing on September 21.

It is located on the top floor of the Nurses’ Residence building. The spacious library occupies the entire area that was formerly used as a cafeteria.

The new library is a sharp contrast to the old one that was previously adjacent to the nurses’ lounge. Where before there was room for only eight students to be seated in the library, there is now room for about thirty at study tables, plus a lounge area for browsing and reading. And no longer is there the noise of piano and TV from the nurses’ lounge on the main floor to disturb studying. The new library on the top floor is quiet.

“I see a lot more studying going on,” said the librarian, Mrs. Myrtle Quitmyer, R.N. “The girls appreciate and use the new library. Their attitude and conduct in the library are affected by the new pleasant and quiet surroundings.”

Much of the time the student nurses operate the library by themselves. It is open, by request of the students, from early morning to late at night, every day. When Mrs. Quitmyer is not on

duty, the students are in charge of the library.

“There is no ‘monkey business’ in the library,” Mrs. Quitmyer said. “The girls have been frustrated with an inadequate library for so long that they make good use of this one.

“When they come into the library they immediately settle down to study. It is wonderful to see their attitude. Of course, a girl who becomes a student nurse is dedicated to her job to begin with and takes it seriously. This is a pretty wonderful group of girls.”

The library was planned by the Remington Rand Library Bureau and furnished with that company’s equipment. The many bookshelves, card catalog, and librarian’s desk are of light birch and very attractive. The room is light green in color and has fluorescent lights.

At present the library contains about three thousand volumes. There are nursing texts, medical books, books in the fields of history, science, religion, biography, art, music, political science, and other fields of higher learning. There is also a large section of fiction for pleasure reading. The library regularly receives some thirty periodicals.

Student Nurses Now Enjoy Quiet, Convenient Space

“Unfortunately,” Mrs. Quitmyer noted, “many of the books required by a nursing library are very expensive.” She picked one off the self to illustrate her point. It was a book on skin diseases and cost \$35. “We have only a limited amount of money each year to add books,” she said. “We hope for financial contributions. Right now one of our greatest needs is a set of Encyclopaedia Britannica, which we do not have.”

Mrs. Quitmyer pointed out that the library also accepts book donations. However, the books accepted are usually in certain specific fields, and the library reserves the right to refuse books which are not needed.

Vida Butterworth, R.N., educational director at the “San,” said it is too early to determine the effect the new library will have on students’ grades, but it is evident that the new facility is well used and should help the school educate better nurses.

“The new library will be a great help both to students who study there and to faculty members who prepare their lessons there,” Miss Butterworth said.

ROGER YARRINGTON

Let Us Help Make These People Free

A Way Must Be Found

The South of my generation will never integrate her colored population of her own free will—not in a year, three years, or thirty years. This I believe. She hasn't been willing to in ninety years, and there are increasing signs that she is no more willing to do so now than in 1865. Is her will to be forced again by bloodshed? God forbid. Yet there must be found a way for these United States of America to give the colored people the dignity of human beings.

I was not reared near colored people. My knowledge of them as a child was mainly from history, *Uncle Tom's Cabin*, and chance remarks in conversations. My first sight of them was when in high school I went to a near-by city. They were quite a curiosity to me. Of course after marrying and coming to Detroit I saw many of them. I think my sympathies were always with them so long as they kept their place—in the colored neighborhoods and in the colored schools.

When I started to work for the government I made the remark after the first colored girl came to work there, "I'm certainly glad I don't work in the VR and E Division." Of course that condition didn't exist for long. Now of twenty-one girls I supervise, eighteen are colored, and I would as soon be neighbor or roommate in a hospital ward to any one of them as to any whites I know. While once I said, "All colored people look alike to me," they have now become individual, dignified human beings. Their "place" is no different than any place. I know I am not yet lily white in my thinking about them, but I have progressed.

Changing Opinions

When my son was taking his third premedical year in Wayne State University he took a course called Race Relations. He wrote on "Race Relations in My Church" for his term paper. He put a lot of research into it. He had a young colored Latter Day Saint man to church with him and to our home for dinner afterward to get material for his paper. He was quite proud of it when

it was completed. When I read it I cried. I begged him to write something else, or alter it, but not to hand it in as it was to the shame of the church. He refused and received the highest grade on it.

This term paper was considerably from the colored people's point of view. (They do have viewpoints which are as worthy of consideration as ours.) I think it was a large factor in my changing opinions, along with our increased contacts with colored people at work.

Graceland's Part

Our church's race relations as told in this term paper were probably no different than history on the subject that might be written by a member of many other churches. But that shouldn't be true. Our history should be so superior, so much more humanitarian, so much more idealistic than that of any other church that there should be no comparison. Jesus said, "Except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5: 22). I think my son's viewpoint on the subject was greatly formed in Graceland College. I can recall that a few years previously two of our young missionaries just recently out of Graceland advanced some very liberal views on race relations during dinnertime conversation. I was shocked at the time but was prepared for such liberal views when my two sons returned from Graceland thinking similarly. I am proud now of Graceland's part in this humanitarian development of thought.

Fear and Motivating Force

I know the white people of the South have a deep-seated revulsion, abhorrence, or some such unpleasant feeling with regard to contact with colored people on an equal level. I don't understand it, since I do not have the same cultural background. It is not connected with their conscience. It concerns the category in which they place the colored people—admittedly higher than animals but certainly lower than the white race. That some Negroes have risen high in the world and many are living on a

standard equal to the average whites changes their feelings not at all. They believe that these are exceptions, not the rule.

I think there are some who are burying their heads "in sand" so that they cannot or will not have to admit changing conditions. I think there is some jealousy of Negro advancement also. But fear is perhaps the greatest motivating force in the South's determination to keep the status quo. They are afraid of intermarriage. Successfully integrated schools of long standing prove this fear groundless. There is a deeper underlying fear that stalks them daily I believe. A song our neighbor used to sing goes like this:

I've got a white man a working for me.
I've got him right where I want him, you see.
I may stand a loss,
I don't care the cost,
It's worth a heap of money just to be the boss.
Just to see the sweat popping out on his
brow,
I've got him right where I want him now.
It maka no matta,
Whether white or a blacka . . .
I've got a white man working for me.

This I believe is the fear that stalks the white people daily. They are afraid that the colored people will become too powerful, get the upper hand, and treat them as they have treated the colored people. There are many today who favor lynchings and incite mobs who have the spirit of Pharaoh who ordered Israel's male children slain so those slaves would not become too numerous and some day conquer them.

Jesus told a parable of a dishonest steward who made friends with his creditors so that it might be well with him when his time of reckoning came with his master. We should take advice from that story to make friends with the colored people and treat them as equals now so that when they are granted full citizenship in very deed they will not be tempted to seek revenge. That day will come because we can't stop progress. We may slow it up, but change continues on. It may be woe to those who put the stumbling block in the way, for I don't suppose Negroes are any less human in mercy than are whites.

Double Standard

I hear frequently, "Why, colored people are treated real good in the South." I guess that's true of a few fortunates who are like chattels. They have good housing—for "niggers"—all their living expenses paid, no worries, just work and keep their place. Never yet have I heard a white person admit he'd want to be treated "good" in the same way. White people whose generations have never been enslaved could not tolerate such patronizingly "good" treatment. It's good treatment for a "nigger" but not good enough for a white person. He wants freedom to choose his own place. Just the insulting appellation of "nigger" indicates how little respect is had for a colored person. And most Southern whites want to keep it that way. Whoever gave whites the right to state the "place" that Negroes should keep? Who made us lords over them? Certainly not God.

The September 1 *Time* magazine quoted statistics for the state of Alabama which indicate how well the Negroes are treated in that state. It is not an exception. Since 1927 four persons have been executed for robbery, all Negroes. For various crimes since 1927, twenty-two white and 124 Negroes have been electrocuted. Does this show that the Negro is less responsible, less an intelligent person than the whites? No! It proves that Negroes as a whole are not treated well, do not have as good schools and educational privileges, do not have equal opportunities for dignified work at living wages, and do not have equal justice in the courts. And some white people want to keep it that way. They'll fight by fair means or foul to keep the Negro in his place so that he can never rise to a higher level of a living standard, intellectually or economically.

Noah's Folly

People in our church will mention the curse on the descendants of Ham, quoting from the Bible to prove that the Negroes are to be slaves. Only in the restored church could this argument be used because of this phrase in the Inspired Version, "and a veil of darkness shall cover him" (Genesis 9: 30). Commentators say that the descendants of Ham are Africans, but this quotation is the only scriptural confirmation that I know of. Here is the point missed: God didn't curse Canaan. Noah did—in a drunken hangover. And it wasn't his grandson Canaan that had displeased Noah, but his son, Ham. What Noah did to Canaan and his posterity was most abominable. As head of the tribe he could enforce the servitude. Noah started slavery, not God. Surely we could

never believe God instituted such a practice, and when people quote that Scripture to uphold a lower estate for the Negroes they are really saying that they condone or approve slavery because they believe God cursed Canaan. Let's not miss the point—it was Noah who cursed Canaan and started slavery.

Some may say that if Noah predicted it, it must have been God's will because Noah was a righteous man. Caiaphas "being high priest that year" prophesied that Jesus should die for that nation. Caiaphas was not a righteous man, yet he prophesied. They both prophesied because they were spiritual leaders of the people, not because their deeds were righteous.

The chapter heading of Genesis 9 says "Noah's folly, the results of it." Surely no persons or peoples have suffered so much and for so long from one man's folly as has the Negro race. And the white people of our nation, because it is to their advantage and inflates their ego, continue this curse.

A Grievous Sin

History has proved that slavery is very hard for any people to throw off because of what it does to their spirits. That is the only reason the Negroes tolerate the treatment they get today. It's in their blood to be subservient. We have respect for the Indian because he could not be enslaved; for the adverse reason we lack respect for the Negro because he was. The children of Israel were not the highest quality of people either when they escaped slavery in Egypt, but they recovered. The colored people are re-

covering their self-respect also. It is producing "growing pains." They have not a Moses to deliver them by a mighty hand. We could make it much easier for them.

How different are God's cursings than Noah's. Cain was cursed, but God put a mark on him for his protection against being murdered, promising, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Canaan, who was cursed, was only the grandson of Noah, an innocent party to his grandfather's displeasure—not a criminal. Yet Noah sentenced him and his posterity to slavery.

The Lamanites were cursed in the skin by God for their wickedness. They were promised that they "shall be a white and a delightful people" (II Nephi 12: 84) when they become righteous and accept Christ as their Savior. We can see that God is merciful and forgiving. Not so with Noah. Although the colored people of our land as a whole are religious, there is no promise given for their release from their ancestors' guilt and curse. And neither are we today willing to give them full release. In that we are party to Noah's sin, and I believe it a very grievous sin in the sight of God.

Foolish Questions

Noah prophesied, "Cursed be Canaan; a servant of servants shall he be unto his brethren" (Genesis 9: 29). White people think they have a right to patronize colored people because of that prophecy. The Lord told Abraham that Israel

(Continued on page 17)



The Dangerous “Easy Way”

THE THOUGHT was expressed at our recent General Conference, both in an official way and in small conversational groups, that our church is now standing at the threshold of a new era. This brings into sharper focus for many of us the immediate necessity for personal inventory. While it is true that we have made great progress in recent years, it is evident to all of us that we still lack many qualities of a personal and collective nature if we intend to see the fulfillment of the Zionite dream.

We have been divinely warned of the sifting time, and surely we must agree that we are now living in such a time. We cannot argue the fact that as trials and disappointments come many otherwise staunch members of the church become discouraged and, unaware of the ultimate results, begin little by little to absent themselves from the activities and associations of church life. However, hardships are not responsible for the total percentage of failures within the church. I firmly believe that we are most susceptible to falling away in times of comfort and prosperity. There are many of us who, when we realize we have reached our extremity, remember the source of all help and then in penitence go to our heavenly Father, and very often, as we can testify, the Lord has reached in love and tender compassion to bless us. It is no particular mark of religious distinction that we turn to God when we are convinced he is the only way out of our dilemma. It is when things are going well—our jobs are secure, the bank balance is more than adequate, our family's health is excellent, and the social and business worlds vie for our attention—that the sifting time can so easily take effect in our lives.

There is a short passage in Revelation (3:17) which I need to repeat to myself quite often: “. . . thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Most of us need not look to others, for we have many times, allowed the press of the world to interfere with our complete yielding to the Master, and to that extent we have sifted from us the divine blessings which otherwise could have been ours. We may be sincere in thinking certain things are necessary, but we must also be honest. There is a difference! We should ask ourselves honestly, “What difference will this decision make to me in eternity?”

None of us like to be criticised. That is only human. Yet it is quite evident that we have not yet reached that state of perfection which Christ holds out to us, so we must admit, whether we like it or not, that there is yet something lacking in our lives. Nephi's older brothers remonstrated on one occasion (1 Nephi 5:1, 2), “Thou hast declared unto us hard things, more than we are able to bear,” and Nephi continued, “. . . I knew that I had spoken hard things against the wicked, according to the truth; and the righteous have I justified, . . . wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center.” In modern day vernacular, he could have said, “It's the truth that hurts!”

We have one of two choices to make in the matter if we intend to be kingdom-building material. Either we scrutinize ourselves honestly and adequately, then do some changing by our own initiative, or else we must be prepared to hear some “hard” things spoken by those who are inspired by divinity to see our shortcomings. If we need to be told to “set in order” our own homes, as were some other good but negligent servants (Doctrine and Covenants 90:7-9), let us busy ourselves in such an endeavor. If we need to have Section 59 of the Doctrine and Covenants reread to us, to be willing to forego some innocent (?) pleasure in order that we keep the Lord's day holy, then by all means let's listen, and *do* something about it. Or should we need to have someone call to our attention that most delicate of subjects, money, let us realize God never takes without returning even more, and as we willingly share our personal possessions God increases our spiritual understanding.

Several summers ago our family vacationed in Minnesota, where we rested, fished, and played together for ten days. This involved a Sunday, and we made plans before leaving home to attend whatever church might be available by packing our good clothes to take along. Accordingly, when Sunday arrived, we drove into town and attended a lovely little Lutheran church. Upon returning to our cabin we ate lunch and were then faced with the problem of how to lunch ourselves for the remainder of the afternoon. The girls were small—six and seven—and restless as any youngsters would be. We talked the situation over and rationalized that since we had come to Minnesota to fish surely it would be all right to fish, especially (we comforted ourselves) since we had attended church that morning. Now I don't presume to make decisions for anyone else, but Melvin and I have wished a thousand times since then that we hadn't gone fishing on Sunday. At the time we excused ourselves, but now I realize we could have planned for those hours in the afternoon, just as we had planned for the morning. It would have been easy, and should have been just as much second nature to pack some *Zion's Hopes*, Bible stories, and quiet games as it was to take our Sunday clothing. We have discussed this apparent blunder with the girls, and with the Lord, too, I might add, and feel perhaps it can yet serve a purpose, as we know now from personal experience how sincere we can be in some of our decisions, and yet how we can make mistakes because we have not been honest in ascertaining their total effect.

In attempting to prepare our girls for the future, we have tried to point out the necessity of anticipating situations which will call for a righteous decision; not in the sense of “borrowing trouble” but rather in preparation for temptations

which have come to all of us, and which must surely come to our children. Sunday observance, as you might guess, is a subject we have discussed, as well as dancing, smoking, petting, final authority of parents, proper curfew time, and others. It is our belief that at such times when pressures of temptations increase our children will need the strength of righteous decisions already made and firmly planted in the mind and conscience. We have no guarantee that all these temptations and many more will be bypassed easily. On the contrary we fully expect times of great inner struggle. But we have been promised help not of our own making at such times, and it is for this help we shall ask in these trials. There are many subjects about which we are still undecided. The amount and type of televiewing on Sunday is just one, and our family would appreciate reading in the *Herald* thoughts expressed by others in the church on this matter.

OURS IS NOT an exemplary family, and many have been our failures, but we have found that we need not depend entirely on our own wisdom and strength when problems arise. I relate the following experience, hoping it might be of some help to others and in no way wishing to imply that our wisdom is above the average.

When our oldest daughter, Ann, was in the first grade she came home one evening and declared that she wanted to replace her piano lessons with dancing lessons. When we inquired further, she told us that one of her little friends had been asked, for the third time that year, to dance at the school program the next week. Now we are no different from other parents in that we are proud of our children and want the very best for them, and I could understand why Ann wanted to share in some of the glory of performance. And I must confess in my prejudiced mother love, I felt that Ann was every bit as impressive with her little hands on the piano keys as her friend was in her little dancing slippers! It wasn't hard to see why Ann had chosen this little girl as her "ideal," for she was cute as a button and had natural leadership ability. I knew this was an important moment, not only in Ann's life but in mine, and silently I asked the Lord to help me say the right thing.

We started out by discussing how Jesus had placed all of us on the earth for one primary purpose, and that was to do all we could in this life to help him, in order that we might spend our next life with him. We discussed how he had given each of us an equal time—twenty-four hours each day—to accomplish all the good possible. Immediately she said, "Go to church!" To this I explained that going to church was necessary but by no means sufficient in itself, and that we should prepare ourselves to offer service as we attend church. Then I proposed this question: "Let us imagine for a moment that we canceled your piano lessons and gave you dancing lessons instead. Can you think of some appropriate time when you might share your talent at church? Perhaps as preworship during the church school hour, or junior church, or preaching service, or to replace the meditative music preceding prayer service?" It didn't take her long to discover none of the suggested times would lend opportunity for such a contribution. Then in turn we discussed the possibilities of her serving the church in the same hours, only by playing the piano. The argument was conclusive, but I could see she still reserved just a "corner of desire" as she contemplated that school program. Then we discussed our stewardship—not only of the twenty-four hours daily we have but also of our money. I explained that it would be Daddy's and Mother's money which went for dancing lessons, and neither of us felt we wanted that kind of stewardship with the Lord. But I did tell her that all of us are responsible for our own stewardship, and if when she

were old enough to earn money she still wanted to take dancing lessons it would be between her and the Lord; her parents would not interfere. To this, Avis, who was then four years old exploded, "So there! I can too dance!" And she may do it. But I hope she will be so uncomfortable she won't enjoy it! (Is that wicked of me?)

But the most important thing about this entire affair is what happened the following day. The school principal called to ask if Ann had something prepared that she could play at the same school program in which her little friend was to dance. Now some people may prefer to think it just happened that way; but I was then and am now only too glad to give the Lord credit for showing me his love and concern in the "little things."

God has called us to be a light unto the world (Matthew 5:16), which means that every decision we make, large or small, determines our ultimate character. We must be willing to accept the fact that whether we like it or not, our lives and our conduct affect other people. It isn't easy to be left behind by the crowd because of our higher ideals, but it is worth it if in place of the noisy multitudes we can sense the quiet commendation of the Holy Spirit.

As members of the church we should be especially careful that we do nothing to offend the tender spirit of those who have glimpsed a higher way and who refrain from some of those things we, as yet, are sincere in accepting. Lehi in his vision (1 Nephi 2:68 ff.) saw those approaching the tree of life, and even after having tasted of its fruits, some turned aside because they were overcome by the judgments of those scoffers who ridiculed them. What a dreadful thing to be responsible for one's falling away because of our spiritual nearsightedness!

The time has not been wasted since the Restoration, but it is evident it has not been put to its fullest use. We are not responsible for the failures of those who have gone before, but this is our day of accounting, and the decisions we make daily will constitute our worthiness to take part in the ultimate establishment of Zion. Let us not deceive ourselves; we shall be in that day what we choose to make of ourselves today!

Fall

The burnished leaves are falling from the trees,
And then, as if to bid a last farewell,
They waver, flutter on the autumn breeze.
Their lifeless forms of winter winds foretell.

The days now worn and tired from summer's heat,
And bored with shouts and laughter, flowers and rain,
Are gray and chilled and ready to retreat,
Till babbling brooks awaken them again.

The woodlands in a purple haze imbued,
Are silent save for busy squirrels that run
Upon their grotesque branches, rough and nude.
They seem to sense their work is almost done.

Then they, like other creatures of the wild,
Are ready for the winter winds to blow.
All nature with the fervor of a child
Is waiting for the magic wrought by snow.

Iola McNutt

A Demonstrable Faith

What Is Faith?

We are told in Hebrews 11:1 that "Faith is the assurance of things hoped for, the evidence of things not seen." Perhaps an illustration or two will make it more tangible.

Faith caused the woman who had been diseased for twelve years to desire to touch the hem of Christ's garment that she might be healed. She was not disappointed. Jesus turned about and when he saw her said, "Daughter, be of good comfort; thy faith hath made thee whole" (Matthew 9: 28).

Faith caused the two blind men to cry unto Jesus, as he passed by, that they might be healed. Even the opposition of the multitude to their cries did not silence them. They cried the louder. Jesus had mercy on them and healed them by touching their eyes. Immediately they could see (Matthew 20: 30-34).

There are numerous other incidents. Perhaps you say, "But I cannot have that kind of faith." How do you know you can't? Have you tried?

Faith—a Growing Thing

Alma, a great preacher of ancient times, told the people, "Even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of the word." This tells us that even the desire to believe, if we nurture it, will grow until faith will be made possible.

In Matthew 17: 20 we have a record of Christ's telling his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove unto yonder place, and it shall remove; and nothing shall be impossible unto you." The mustard seed is very small, no larger than a pinhead. But what happens when it is put in the ground and nurtured? A large plant results. *Harper's Bible Dictionary* tells us this plant grew wild along the Plain of Gennesaret, where Jesus taught the multitudes. It grew to the height of twelve to fifteen feet. The Bible states in Matthew 13: 31 that the mustard is "the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

This would tend to illustrate that even if our faith is so small we have only a desire to believe, nurture will cause it to grow to great proportions.

Source of Information on Faith

Perchance you are saying, "But all the evidences you have given me are from the Scriptures. If I do not have faith in God, how can I accept his Scriptures as evidence?"

If you wanted to learn about life, where would you seek your information? In books in the biological field, would you not? If you wished to learn how to synthesize or analyze various compounds, would you not turn to the field of chemistry? Then, if you wish to learn about God, where is a better place to look than in his written word?

Testing Information

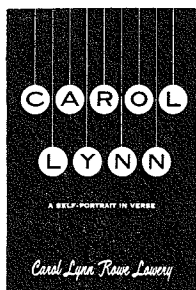
If you were not willing to accept that which former biologists have written about life or that which former chemists have written about compounds, how could you learn about these things? Of course, you can go into the laboratories and by experimentation prove many of them yourself.

I challenge you to do the same with faith in God. Go into the laboratory of life. Start, if necessary, with only that small desire to believe. Nurture it. Study the Scriptures to get your pattern of procedure. Pray to the God in whom you are trying to believe. Be honest with yourself and God. Allow the good promptings of your mind to work in your life. Remember this must be an honest and sincere effort. At the end of a year, summarize your testings. What have you found? Has your faith grown? If so, continue on with your experiment. It may take a lifetime to reach the ultimate, but the returns along the way will be gratifying.

Far-reaching Results

Twelve young people were being honored at a banquet for completing the Youth for Christ venture. They were ordinary young people in dress, in giggles, in chattering, and in getting fun out of every minute, but they were unique in other ways. There was a feeling of achievement and challenge in the work of the Lord. It had not been easy, and the hardest part was when each one rose to tell what the venture had meant to him. Those of us who heard them could not help feeling the need to find this same sort of fellowship and challenge in the work of the Lord. The two missionaries who led the program had pioneered in our district in a way that would have far-reaching results within and without the youth groups.

ALICE ZION BUCKLEY



"Carol Lynn"

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This is a unique collection of poems by a blind woman whose sensitivity and beauty of soul gives her the power to "see" many things that the sighted will never see.

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Help Make These People Free

(Continued from page 13)

would be in bondage four hundred years. Were the Pharaohs blessed or even exonerated in fulfilling that prophecy? The prophets foretold that Christ should be slain. Were Judas and the Jews blessed or even exonerated in fulfilling that prophecy? What foolish questions. Neither are the white people of our nation or any other country blessed or exonerated; rather they are cursed in fulfilling Noah's curse by keeping the Negro in servitude to any degree, and it is servitude for them to be made to keep their "place"—a place dictated by the white man.

No doubt in the history of mankind slavery has served some purpose. Jesus said, "Offenses must come, but woe to him by whom the offense cometh." We as a church, as a nation, should never be party to this offense to fellow human beings. In our day and age of enlightenment and intelligence there can be no purpose served in holding back the colored people among us other than to show our depravity, selfishness, inhumanity, cruelty, and how less than true Christians we are who are blessed with fair skins. In this we are judged.

Segregation in Heaven?

Will worthy colored people go to heaven? Will there be segregation there? How will good white people be able to tolerate standing side by side before the throne of God with these whom they have known to be colored when they can't stand sitting next to them on a bus, in church, or lying in the next bed beside them in a hospital ward? Won't Negroes be colored in heaven? Will we see only their white souls? Then why can't we see them here and treat them equally as God does?

I think that, as it was the new generation of Israelites who were able to conquer and enter into the promised land of Canaan, it will also be the new generation of our land—through education and integration, freer of bigotry, prejudices, and intolerances than are we—that will let these downtrodden people become free in very deed to be the intelligent, industrious, and high moral citizens and church members that many are now, and all have the potential to become.

Let the people of our church, both in the North and South, help make these people free.

Correction

In the article, "Negro Lessons in Christianity," which appeared on pages 10 and 11 of the November 24 issue, the word "curse" (fifth line of the last paragraph) is a typographical error. It should be "cause."

Church Man in the News

Wilbur Francis Peters

Advocates Stewardship of the Soil



WILBUR PETERS was recently named Comisssoiner of the Year, according to an article appearing in the Logan, Iowa, *Herald-Observer* for September 4, 1958. He was selected from region two of Iowa, which comprises twelve counties in western Iowa.

Brother Peters has been active in soil conservation work since he began farming near Persia, Iowa. He has a farm plan on the eighty acres that he owns and operates, and on the additional land which he rents.

He has served as a Commissioner of the Harrison Soil Conservation District for eight years. He is a member of the Little Sioux Watershed Advisory Group, a member of the Extension Group Advisory Committee, and serves on the Harrison ASC committee. He is an active community worker.

For the first nine years of their married life, he and his wife farmed near Shelby, Iowa, but during the depression years and the drought they had "rough going." In 1940 their crops were totally destroyed by hail, and they moved to San Diego, California.

For five and one-half years he worked with the Ryan Aeronautical Company there, but he had always worked with soil and livestock and was not content with factory work. In January, 1946, the family returned to Iowa, to a farm near Persia, where Mrs. Peters was born and had spent her early life.

There they began to attend the Reorganized Church, and they enrolled their daughters, Bonita Jean and Lois Ann, in the church school. In 1950 Wilbur and his two daughters were baptized.

At about that time, he became aware that the land was being tilled without much thought being given to providing security for future generations. He began to apply soil conservation measures.

Soon he was asked to fill a vacancy on the governing body of the Harrison County Soil Conservation District. (This governing body establishes policy and directs the activities of the Soil Conservation Service.) He served out his appointment and was elected for a six-year term.

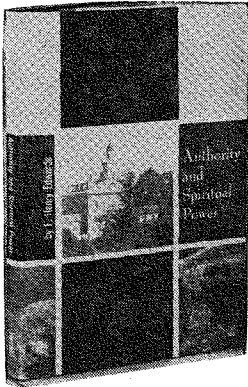
Through listening to sermons and studying church literature, Wilbur came to feel that he could serve mankind and God by helping to promote good stewardship of the soil by encouraging people to protect the land.

His activities in promoting stewardship of the soil with special emphasis on development of watersheds led to his being selected as outstanding commissioner in region two.

Brother Peters, who serves as branch treasurer, was born in Shelby, Iowa, October 18, 1908. He graduated in 1926 from high school at Tennant, Iowa. On June 1, 1931, he married Hallie I. Chapman; their daughters are now seventeen and twenty-one years old. The older daughter, Bonita Jean, is the wife of Dale Nordman; they live in Cedar Falls, Iowa.

Brother Peters raises apples as a hobby, and has a small orchard, but his major interest in farming is in soil conservation. He was recently appointed as a Regional Director.

ALICE CROSSAN BAYNE



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Sanscript

Freshman Class Elects Officers

The forty-two freshman students have chosen their class officers for the school year: Patricia Ohrn of Lamoni, president; Joyce Higbee of Jackson Center, Pennsylvania, vice-president; Nancy Morlock of Willowick, Ohio, secretary-treasurer; Gail Woodstock of Independence and Beverly Smith of Cedar Falls, Iowa, student council representatives; Marna Etter of Independence and Peggy Salts of Battle Lake, Minnesota, alternates; Marilee Clements of Independence, representative to the district Student Nurse Association; Marcia Johnson of Independence, alternate; and La Dean Travis of Holyoke, Colorado, representative on the birthday committee.

"San" Student Honored by District Association

Barbara Thoman of Independence, a junior student, has been chosen by the District Student Nurse Association to be recruitment chairman. It will be Barbara's responsibility to carry on activities to inspire qualified young women to enter schools of nursing.

Student Nurse Loan Fund Memorial to a "San" Graduate

Gene DeBarthe Phillips, class of 1941, died at the "San" on October 24, 1958. Her many friends and former patients have contributed to a fund which her husband, Palmer C. Phillips, has set aside as the Gene DeBarthe Phillips Student Nurse Loan Fund. There could not be a more fitting memorial to Gene, as she was always interested in helping others.

This is the first loan fund set up as a memorial to a graduate of the "San." The administration of the school is indeed glad to have such a tribute to one of the graduates. Those wishing to add to the fund may send their contribution to the "San" or to Mr. Phillips (813 North Union, Independence, Missouri).

State Educational Director Visits the School

Miss Catherine Genss, Educational Director for the Missouri State Board of Nursing, visited the "San" on October 21 and 22. The purpose of her visit was to analyze the school for the granting of the annual state license. She spent the two days interviewing students and faculty and analyzing the curriculum. The "San" school has been approved by the Missouri State Board ever since the program began.

Atchison, Kansas, Future Nurse Club Visits "San"

The Future Nurse Club of the Atchison, Kansas, high school toured the "San" and School of Nursing on October 22. Eight young girls, who hope to become professional nurses, and their two advisers were received by Carrah Hendrix, student president, and Diana Lockwood, clinical instructor. After the tour, refreshments were served in the cafeteria, and the "future nurses" had an opportunity to ask questions about nursing.

Educational Float in Independence Parade

The annual Halloween parade in Independence has become an event which is an-

icipated by the residents of the community. It was begun years ago to keep young people constructively occupied on Halloween. Floats are now entered by the civic clubs, churches, schools, and other organizations. The 1958 parade was proclaimed outstanding by the local and Kansas City newspapers.

The float of the School of Nursing portrayed the conquering of the poliomyelitis virus. Student nurses were dressed to portray the virus, and placards and equipment described how to prevent the spread of polio. Student nurses urged the watchers to get their polio vaccine. Anne Welch of Independence and Carol Duke of Peoria, Illinois, were the designers of the float.

Anonymous Gift

Monday morning, November 3, was anything but "blue Monday" in the office of the hospital administrator, A. Neal Deaver. Mr. Deaver was very pleasantly surprised by John Faurot of the business office bringing him a \$1,000.00 bill—a gift to the hospital by someone who did not wish to have his (or her) name known. This was indeed a welcome gift.

Did God Say "No"?

(continued from page 3)

more than his sister, who had always been faithful and obedient, because he had done much more for him, financially and otherwise. I didn't know his father at the time, but he later confirmed my suspicion that the boy had misunderstood the evidence.

There are as many unwise parents as there are easily deceived boys and girls. Marriage carries no built-in guarantee of wisdom nor infallible insights into life's problems. We continue the self-indulgence and have the same narrow-minded ways after the ceremony of marriage as we took to the altar. The development of a Christlike personality depends on quite different considerations. But there is one thing in all of life of which we can be certain: God is all-wise and understands us well enough to answer some of our prayers by saying "No"!

C. B. H.

Always Be Careful

"Always be careful" is a well-known slogan. It applies to everything from crossing the street to safety measures which should be observed while building picnic fires in the forest. However, when we see this slogan in print, we usually think of it as applying to our physical safety or to the preservation of something material. Seldom—perhaps never—do we make this slogan apply to our soul. Yet we should be more careful with it than with anything else. It is our most prized possession; only one soul is supplied to each individual.

This is sufficient reason for us to do all we can to preserve our souls by observing the gospel laws and acknowledging Christ as our Savior. If we are always careful with this great gift, which our Creator has bestowed on us, he will someday greet us with the salutation, "Well done, good and faithful servant. Enter into the joy of thy Lord." Then what joy will be ours for having always been careful.

EDGAR PILLSBURY

www.LatterDayTruth.org

Briefs

Women Plan Activities

FAWN GROVE, PENNSYLVANIA.—The women's department presented an evening worship service at Easter. A bake sale was held in Delta, Pennsylvania, May 23, and proceeds were used to buy folding chairs and venetian blinds for the church. The women arranged a family night program for July 21, with a talent show as the principal feature.

Helen Strawbridge was baptized August 24 by Elder William G. Searles and was confirmed August 31 by Elders Thomas M. Carr and Searles.

The annual business meeting was held September 28, with Thomas M. Carr, branch president, in charge. William G. Searles was appointed mission pastor, with Preston Krebs, Earl Brown, and Kelly Matthews as his assistants. Officers elected were J. Walter Smith, Jr., church school director; Ruth Linkous, mission secretary; Janet Krebs, women's leader; J. Walter Smith, Sr., treasurer; and Paul Linkous, librarian.—Reported by RUTH LINKOUS

Women Install Officers

ST. LOUIS, MISSOURI.—In a branch meeting held July 20, the following officers were elected: Ronald Manuel, pastor; Harry Hearn, director of religious education; Mr. and Mrs. Ray Cassidy, young people's leaders; Mrs. Ronald Turner, director of music; Miss Judith Clark, secretary; George Hughes, treasurer; Mrs. Lee Morris, women's leader.

On September 7, Evangelist Clarence L. Archibald gave the Communion address. Miss Mable Evans was confirmed.

Robyn Ann, infant daughter of Mr. and Mrs. Robert Anyon, was blessed Septmeber 14 by Elders Ronald Manuel and Ben Clark.

The women's department had a kick-off banquet and installation of officers September 25. Mrs. Jennie Page had charge of the candlelight service.

Seventy Loyd Adams was the speaker on October 19.—Reported by VERA MCKEEN

Memorial Gift

BALD KNOB, ARKANSAS.—At the annual business meeting held in September, Elder Tom Emde was elected president of the branch. Previous to this time, Elder Dale Edwards had been branch president. Elder Paul Earhart of Caraway, Arkansas, counselor to the president of Memphis district, presided.

The women met in a craft class once a week to make articles to be sold at their Christmas bazaar. The women's leader, Mrs. Norma Edwards, is instructor.

Two large flower baskets were presented to the church from the women's department in memory of Mrs. Nellie Edwards, who passed away recently. Presentation was made October 26 by Mrs. Neva Emde. Brother Tom Emde accepted the gift for the church.—Reported by NORMA EDWARDS

Pastor Moves to New Area

SPRINGFIELD, MISSOURI.—At the Westport Branch, the pastor, Don Grim, resigned and moved to Little Rock. He was engineer for the new power plant being erected on Lake Springfield. O. G. Yeomen will serve as pastor until business meeting is held, Sister Grim was music director.

The Dorcas Circle met in the Charlicie Yeoman home August 14. Elder Kenneth Cady, pastor of Mansfield, was guest speaker on the subject "Our New Hymnal."

A branch party was held August 15, when Brother Grim showed colored slides of their travels.

Central and Westport Branches held a joint Labor Day picnic. Games for all age groups were conducted, and a baseball game between junior boys and men was the high light of the entertainment. A watermelon feast ended the day's activities.

Communion was held Wednesday evening, September 3, instead of the usual prayer service. No services were held the following Sunday, so that all might attend Springfield District conference at Central Church.—Reported by MRS. W. W. BAYLESS

Hold Business Meeting

GRANTS PASS, OREGON.—At the annual business meeting held September 21, the following were elected: Earl Petrie, pastor; Nellie Lyon, secretary and recorder; Margaret Pointon, treasurer, publicity, and *Herald* correspondent; Joe Petrie, church school director; Lula Fifield, music director; Mary Petrie, women's leader; George Pointon, young adult leader and solicitor; Carolyn Fifield, young people's leader; Nellie Schutzwahl, social leader; Sarah Kausen, historian; and Charles Hamm, auditor.

Building committee members are Charles Hamms, George Pointon, and Earl Petrie. Finance committee members are Tom Petrie, Roland Barker, and Charles Hamm.

Joe Petrie was ordained an elder April 13. Rollie Miller and Calvin Petrie were baptized in May, and Larry Harlacher, Dennis Barker, and Richard Barker were baptized in June.—Reported by MARGARET POINTON

New Officers Elected

ALBANY, OREGON.—The business meeting was held August 17. New officers are Eldon D. Slover, pastor; Myron Steinbrink, church school supervisor; James Steinbrink, treasurer and solicitor; Carol Cunningham, secretary; Lillian Henderson, historian and women's leader; Luella Slover, music director; Ardis Rudisill, publicity and social director; Robert Henderson, youth director; William L. Sivits and John L. Henderson, counselors.

William L. Sivits is also book steward.—Reported by ELDON D. SLOVER

Plan to Purchase Organ

COQUILLE, OREGON.—Installation of the new officers was held October 5 for the mission. Officers are as follows: Noel J. King, re-elected pastor; Janell Turnbull, secretary; Wayne Hammer, treasurer; Jay Streeter, bishop's solicitor; O. B. Finch, auditor; Glen Turnbull, church school director; Jo King, women's leader; Connie Streeter, music leader; Jay Streeter, youth leader; Elsie Wheaton, historian; Zella Hall, librarian and book steward; Pat Hammer, publicity; Jay Streeter and James King, entertainment leaders.

A progressive dinner was held October 17, proceeds of which will be used to assist the music department to purchase an organ for the "Little Chapel" being completed by the group.—Reported by PAT HAMMER

Fall Conference

DU BOIS, PENNSYLVANIA.—The annual business meeting was held September 21. District President Donald R. Ross, Sr., was in charge.

Officers are as follows: Elder Thomas Freeland, pastor; Joseph McCarthy, church school director; Harold Campbell, secretary and treasurer; Bonnie Wilson, church school secretary; Louise Hand, women's leader; Joy McCarthy, Zion's League leader; Elsie Shaffer, reporter; Bessie Wilson, statistician; Sara



Golden Wedding Anniversary

Mr. and Mrs. Frank Dippel of Hazleton, Pennsylvania, observed their fiftieth wedding anniversary on October 3. A dinner party for them, their relatives, and friends was held, after which they had open house. Mrs. Dippel, the former Rose Fritz, and Mr. Dippel were married at Pittston, Pennsylvania. They were baptized into the Reorganized Church in 1914 and are charter members of the Archbald Branch. Brother Dippel was ordained a teacher in 1915 and an elder in 1928. For ten years he served as pastor of the branch.

Four of the six children born to them are living: George of Hazleton; William of Morgantown, West Virginia; Mrs. Charles Pillsbury, Jr., of Fall River, Massachusetts; and Norval of Clairfield, Tennessee. They also have eleven grandchildren and one great-grandchild.

Nelson, bishop's agent; Judy Simpson, music.

The Pittsburgh District fall conference was held November 9 in the new church at Du-Bois.—Reported by MRS. PAUL SHAFFER

Rockwood Branch News

SAN ANTONIO, TEXAS.—The annual business meeting of the Rockwood Branch was held August 27. Officers elected were Rous Eastham, branch president; Fred Galbraith and P. E. Duke, counselors; P. E. Duke, church school director; Stella Duke, women's leader; Emma Jackson, music; Frank McMillan, young people's leader; Dick Vorhes, assistant leader; Margarete Galbraith, secretary; Mildred Holder, recorder; P. E. Duke, treasurer; Eugene Galbraith, custodian.

On June 22, the following were ordained: Eugene Galbraith, priest; Frank McMillan, priest. Elders Fred Galbraith and Charles Eastham officiated in the first ordination, and Elders Jack Heddal and Rous Eastham in the second.

The Southwest mission of the Rockwood Branch purchased a building site of one and one-half acres in the Bellaire addition. The group now meets at the Lions Club Community Center, with Elder Fred Galbraith as pastor.

Junior youth camp was held at Bandera in July, and was well attended. Herbert Smith was director and John Puckett was minister.

Senior youth camp was held in August at the Bandera reunion grounds. Charles Eastham was director and Wayne Simmons was minister. It was also well attended.

The women's department had a successful year spiritually as well as financially.—Reported by MADGE AUSTIN

Briefs (Continued)

Recent Call to Priesthood

BEAUMONT, TEXAS.—The election of officers and annual business meeting were held September 14, with District President Jack Evans in charge. Pastor J. Henry Porter was re-appointed by Elder Evans, and those elected to offices were as follows: Imogene Bacon, church school director; Mrs. Henry Porter, junior church director; Maurine Lightfoot, women's leader; Rethel Sherrell, secretary and treasurer; R. V. Sherrell, historian; Alice Swanson, music; Tom Bacon, auditor; and Bob Lightfoot, book steward.

Nancy Imogene, infant daughter of Mr. and Mrs. Tom Bacon, was blessed by Elders Evans and Porter. Bob Lightfoot was called to the office of priest.

The women have just conducted a rummage sale, and the proceeds will go into the building fund.—Reported by BOB LIGHTFOOT

Annual Business Meeting

CHILLICOTHE, OHIO.—The annual business meeting was held September 29. Branch president John Smith presided.

Officers elected and appointed were as follows: John Smith, pastor; James E. Hart, church school director; Patricia Merritt, secretary; Ida May Brock, treasurer; Robert Oldaker, music director; Darlene Davis, women's leader; Charles Hupp, Senior League leader; Dean Roush, librarian; Lois Smith, Junior League leader and publicity agent; John Hart, Dean Roush, Mary Oldaker, and Ida Brock, finance committee; Mary Oldaker, auditor; John Hart, Mary Oldaker, Harley Vance, and Ida Brock, building committee; Harley Vance, historian; Dean Roush, solicitor; Gladys Hart, book steward; and Geraldine Bell, recorder.—Reported by LOIS SMITH

Father Ordained, Daughter Blessed

KITCHENER, ONTARIO, CANADA.—On September 18, District President Perry Mair presided over the annual business meeting. The following officers were elected: Dennis Hilker, pastor; Russell Rhodes, secretary-

treasurer; Sam Shantz, church school director; Ralph Ferrett, children's supervisor; Bob Hilton, social director; Doris Hilker, women's leader; Albert Le Feuvre, music director; Edwin Marlowe, solicitor; Ralph Ferrett, publicity agent.

Albert Le Feuvre and Allan Wigood make up the finance and building committee.

On September 14, Bruce Wigood was baptized in the Guelph church by his father, Allan Wigood. He was later confirmed at Kitchener on September 28.

On September 14, Katherine Jane Ferrett was blessed during the same service that her father Ralph Ferrett, was ordained an elder.—Reported by RALPH FERRETT

District Conference

TOLEDO, OHIO.—Apostle Donald Lents and Elder Lloyd Lynn were in charge of the Northwestern Ohio District conference, held August 30-31 at Toledo.

The following district officers were elected: Lloyd Lynn, president; Harry Larche, church school director; Cleone Lynn, women's leader; Arnold Lancaster, young people's supervisor; Ardith Lancaster, music director; Charles Bryant, treasurer; Etelka White, secretary and statistician; Wayne Crandall, bishop's agent; Marian Willmarth, publicity agent.

Donald Winquist was elected to his ninth consecutive year as pastor of Toledo Branch. Paul Smith is assistant pastor. Seventy Kenneth Green and family have recently moved to Toledo from Kirtland, Ohio. He is missionary to the six branches of the district.

A teacher training class for substitute teachers has been organized, with Earl Larche as teacher.—Reported by MARIAN WILLMARTH

Hold Business Meeting

PEARCY, ARKANSAS.—A business meeting was held September 10 for election of officers. District President Glynn N. Coltharp was in charge. The following were elected: Elder T. C. Donathan, pastor; Elders Charles Freeman and Paul Hemple, counselors; James Shackelford, church school director; Patsy Mann, church school secretary;

Orval Sanders, church treasurer, solicitor, and assistant church school director; Emma Sanders, church secretary; Kathryn Shackelford, women's leader and publicity; Terry Weldon, youth leader; Marie Crabtree, junior youth leader; Corine Smith, music director; Ray Donathan and Delmah Cook, church auditors; Fay Sanders, librarian; Marvin Crabtree, book steward; Ruth Mann, recorder and historian; Alonza Timbs, Charles Gilman, J. D. Mann, Delmah Cook, building committee members.—Reported by KATHRYN SHACKELFORD

Members Have Seventieth Wedding Anniversary

DENISON, IOWA.—On October 12, Mr. and Mrs. Alex McCord celebrated their seventieth wedding anniversary. Open house was held at the home of a grandson, Harold Limbrecht. Mr. McCord was born April 18, 1864, and Mrs. Minnie Laird McCord was born June 18, 1870. They had a family of five girls and one boy. All except one daughter, deceased, were present.

In September, Mr. and Mrs. Larry Hedger of Manilla, Iowa, brought their baby to be blessed by Elders Paul Argotsinger and Guy R. Johnson.

A Zion's League has been organized, with twelve young people. Lonnie Smith is president, Vernon Limbrecht vice-president, and Francine Wilson secretary-treasurer.

The women's department sponsored the annual community supper in September, with assistance from the Zion's Leaguers.—Reported by SARA GOESER

Officers Elected

PORT COLBORNE, ONTARIO, CANADA.—The Lowbanks Branch met at the church September 28 for the annual business meeting. Pastor Lester Roloson was in charge. He was sustained as pastor.

Other officers elected were Mrs. J. Cook, secretary; Miss Betty Patterson, treasurer; Mrs. A. Dayton, music director; Mr. P. Graham, church school director; Mrs. A. Barrick, junior church school director; Mrs. L. Roloson, women's leader; Mr. P. Graham and Mrs. L. Roloson, leaders for the Zion's League groups; Mr. A. Moscrip, publicity; Mr. D. Moscrip, book steward; Mr. A. Dayton and Mr. P. Graham, auditors; Mr. A. Moscrip, finance committee chairman, and Mr. L. Roloson, building committee chairman.—Reported by A. MOSCRIP

New Officers

HARRISBURG, ILLINOIS.—The annual business meeting was called to order September 10 by District President Russell Ellis, who presided.

Officers elected were Donald E. Simmons, pastor; Walter Stricklin, church school director; Carolyn Seets, secretary; Donald E. Simmons, treasurer; Wilma Simmons, music director; Esther Barger, women's leader; Bonnie Bilon, publicity; John L. Simmons, historian; Mary Morris, auditing committee; Carl Barger, building committee; Thelma Crowder, book steward. Donald Simmons was sustained as solicitor, and Walter Stricklin as recorder.—Reported by CAROLYN SEETS

Church on the Air

CHADRON, NEBRASKA.—The Chadron church group was on the air for a fifteen-minute program each day the last week of October. The program was opened daily with a solo by Mary Coburn. Pastor Wayne Coburn was the speaker. The program was sponsored by Radio Station KCSR and the Ministerial Association.

Florence Coburn, women's leader, also spoke on Thursday. She told about the



For the family . . .

New Hymns of the Restoration

\$3.45

Eighteen beautiful Restoration Hymns recorded by the Radio Choir of Independence, Missouri. Franklyn S. Weddle is the director; Bethel Knoche, organist.

The words or music or both for these distinctive hymns were written by Latter Day Saints.

This 33 1/3 rpm long-play record is "banded" on both sides, so that individual hymns can be selected and played for home devotionals or church worship services. Some of the hymns are "Onward to Zion," "In the Light," "Church of Christ in Latter Days," and "Send Forth Thy Light, O Zion."

HERALD HOUSE

Box 477
Independence, Missouri
Box 382
Guelph, Ontario, Canada

UNICEF program and the good it does for needy persons throughout the world. The last few years the church group has participated in this program as a part of the Council of Church Women. Sister Coburn was chairman of this year's drive.—Reported by CORA BERRY

Fall Conference for Stake

WARRENSBURG, MISSOURI.—Central Missouri Stake conference was held October 26 with 850 attending from the nineteen congregations. Evangelist D. T. Williams was guest minister.

Brother W. S. Macrae, who resigned from the high council, was honored at the morning service. He is ninety, and has been a Council member for forty-two years. He was made an honorary member of the Stake High Council.

Pastors were elected for the various congregations. Three men, Thomas Scherer of Warrensburg, Floyd Hursh of Clinton, and Fred Christenson of Holden were approved and ordained to the office of elder.

The following were approved for ordination to the office of priest: Murel Lewis of Holden, Billy John Hallier, Luther Sartin, Robert Flowers, all of Warrensburg, and Michael Jeffers, Gene Schofield, Kenneth Ewing, and Lyle Smith, all of Oak Grove.

Douglas Flanders, Jr., of Lee's Summit, Walter Edward Oglevie of Kingsville, and Robert Brosam of Atherton were approved for ordination to the office of teacher.

Alvin Hacker of Harrisonville, Harvey Welborn of Harrisonville, and Ronald Silverthorn of Holden were approved for ordination to the office of deacon.

Stake officers are Kleta Finley, director of religious education; Fred Pinson, adult leader; Russell Beebe, young adult leader; Virgil Carlile, youth leader; David Sheppard, music director.

The following were sustained as members of the Stake High Council: Burr Bronson, W. G. Ferguson, Roy Weldon, Herbert Barto, D. R. Hughes, J. T. Smith, A. C. Smith, V. S. Turney, and Roy Smith.—Reported by DELETA PARMLEY

First District Conference

HAMILTON, ONTARIO.—The first annual district conference of the newly formed Niagara District was held at Hamilton November 2.

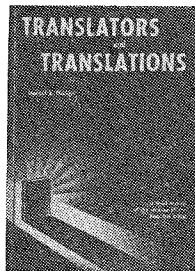
Evangelist B. H. Hewitt was in charge of the morning fellowship service which opened the day's activities. This was followed by a preaching service at which time Apostle Clifford Cole was the speaker.

The business meeting convened at 2:30, with District President William Archer in charge, associated with Apostle Cole. Reports were read and accepted, and the following officers were elected for the coming year: Elder Roy Castle, district president; Elders Harry Horsley and Charles Kornman, counselors; Iva Roleston, secretary; Walter L. Culp, treasurer; Joseph Robson, church school director; Elder Arnold Ware, music director; Audrey Ware, women's leader; Ray Millard, Zion's League leader; Elder George Towers, nonresident pastor; Gordon Garrett and Ainsley McAnich, reunion committee; Yvonne Snider, historian; H. A. Dayton, publicity. Elder Leslie Hill was sustained as bishop's agent. The calling of Fred Hartford to the office of deacon was presented and ratified by the conference.—Reported by H. A. DAYTON

Correction

The book, *Carol Lynn*, which was advertised on page 14 of the November 24 issue, carried the price of 40 cents. This should be \$2.50.

Book Reviews



Translators and Translations

By Harold L. Phillips

Warner Press, 1958

Price \$2.00

This book of only 104 pages is written in a very pleasing narrative style. As its title suggests, it traces the translations of the Bible from the days before Wycliffe down through the King James Version to the most recent translations. The material is factual. It is quite evident that the author has done considerable research to compile a book of this sort and do it in such readable style.

This little book would be quite valuable to anyone interested in the history of the English Bible and the circumstances surrounding the many translations that have been made since the day of Wycliffe. In the preface of this book the author states his work is purely introductory, "a taste which it is hoped will tempt the reader to explore further."

A run-down of the five chapters gives a good idea of the contents of the book. Chapter I introduces some of the translator-pioneers such as John Wycliffe and William Tyndale. Chapter II tells of the veritable flood of Bibles that came one after the other between the time of Tyndale and the King James Version. Chapter III deals specifically with the translation of the King James Version and the intricacies of its translation and the translators. Chapter IV brings the reader down to the Bibles of mainly the nineteenth century and their translations. Chapter V deals chiefly with the more widely known modern speech translations and sketches the background of the Revised Standard Version.

Because of the space problems involved the author has had to confine his works largely to the Protestant translation activities.

I would recommend this book to anyone interested in an introductory work in this area of Bible translations and translators.

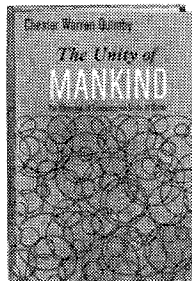
RONALD E. MANUEL

The Unity of Mankind

By Chester Warren Quimby

Warner Press, 1958

Price \$3.50



In this enlightened age we face a gigantic issue which will defeat us if it is not corrected. It is the need for unity. The author introduces his book with the biblical story of man's attempting to reach heaven by building a tower which resulted in God's judgment of confusion of languages which has ever since been a constant source of dividing men.

However, he points out that he has learned there are also the natural divisions of geography, distance, and color. There are the divisions of nationality, culture, and religion. Added to these are the personal divisions of wealth, varying degrees of ability, education, profession, age, and prejudice. The author says that we must learn to live above these divisions. "Unity can come only from some power beyond ourselves that can lift us to a higher plane of life, where our differences are healed; where, though they continue to exist, they no longer matter."

The following four chapters of the six-chapter book deal with his interpretation of Paul's letter to the Ephesians, in which Paul lifted men from the deep-rooted human divisions to the unity found in God's divine purpose. He points out that the selfish and base sins referred to by Paul could be overcome only in Christ. A chapter deals with the church and its purpose in developing this unity.

If this book is read in the light of the gospel of the Restoration as we have come to understand it, then it will be of value and our devotion to the cause of Christ more appreciated.

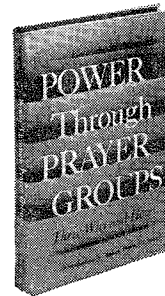
JAMES E. PHILLIPS

Power Through Prayer Groups

by Helen Smith Shoemaker

Fleming H. Revell Co.

price, \$2.00



This is an exceptionally fine contribution to the study of prayer and its effect in the lives of people. Writing from a background of rich experience combined with research the author presents a step-by-step guide on how prayer groups may be organized.

The power of love, the fact of healing, and human needs are dealt with in a very spirited manner, and the effectiveness of these prayer groups must be based on concern and intensity. Though little effort is made toward exploring the theological aspects of prayer the writer does, nevertheless, adequately deal with the efficacy of stimulated prayer. Thus the book has merit for both the ministry and the members of the church. The spiritually healthy person desires a keener concept of prayer on the basis of current human need; and the ministry certainly is eager for enlightenment with regards to the fresh and varied approaches to the ever present need of spiritual growth.

The emphasis, "in unity there is strength," offers an inspiring thought as it is related to prayer. Worship is woven into the total setting as a necessity to this strength found in unity. Fellowship must be desired and sought, for it is rightly cited as a most effective prelude to deep concern for others. It also opens avenues and channels through which the Spirit of God can move, this being a consequence of daily obedience and love.

This is indeed a revealing book and will prompt most readers to engage further in the study of prayer. The very personal approach will cause them to feel the warmth and the closeness of persons, though not directly acquainted, who are in need of love and who need devoted, sincere prayers.

O. C. HENSON, JR.

Bulletin Board

Services in Metropolitan New York City

Brooklyn and Queens area: Highland Park Branch, YMCA, 570 Jamaica Avenue; pastor, W. S. Lord, 74 Beechwood Avenue, Port Washington, Long Island. For information telephone PO 7-3942.

Long Island Mission: parsonage and sanctuary at 27 Parkway Drive, Plainview, near Hicksville (telephone WELLS 1-5859), exit No. 36 from Northern State Parkway. Wilbert Richards, pastor, 14 Oxford Lane, Bethpage (telephone WE 8-0456).

New Jersey, Newark Branch: Adoniram Temple (Masonic), 321 Second Avenue, Lyndhurst, New Jersey; pastor, A. E. Starks, 24 Martins Lane, Berkeley Heights, New Jersey (telephone SU 6-2721J).

Norwalk, Connecticut: church at 2 Mill Street, Broad River, Norwalk; church signs from exit 38 Merritt Parkway; pastor, Clifford Webb (telephone WOODWARD 6-0443)

New Haven, Connecticut: Redmen's Hall, New Street, West Haven, Connecticut; pastor, Eugene Deter, 1796 Ridge Road, North Haven, Connecticut.

Manhattan and Bronx area: Leader, Leland Negaard, 247 Fort Lee Road, Leonia, New Jersey (telephone, WINDSOR 4-3056), or contact Seventy Philip Moore. Services at 10:00 and 11:00 a.m., Worthington's Studio, 135 East 53rd Street.

Further information, if necessary, may be obtained from the district president, Perce R. Judd (WELLS 1-8949), Evangelist LeRoy Squire (DEWEY 9-8471) or Seventy Philip Moore (WELLS 1-5859).

Services in Boston Area

Boston Branch has moved its entire operation to 1386 Massachusetts Avenue in Lexington. Visitors and servicemen may call Pastor Albert L. Fisher (Winchester 6-3097 or Kenmore 6-4647) for information.

Services in Chicago, Illinois

Members of the First Chicago congregation are now holding services in their new church home at 5701 West Montrose. Two new missions have been established in Chicago. Home-wood mission meets in the American Legion Hall, 18456 Kedzie Avenue in Homewood; the LeClaire Courts mission at 4340 South Lamon, Chicago 38, Illinois. Brainerd Church is located at 8805 South Throop.

Services in St. Petersburg, Florida

Services for the St. Petersburg Branch are now being held in the Selama Grotto Hall located at 1117 Arlington Avenue North, St. Petersburg, Florida. All members and friends in the area are invited to attend.

KLAAS KAAT, pastor

Services in Charleston, West Virginia

Services are now being held each Sunday at the YWCA on Quarrier Street in Charleston, West Virginia. Church school classes are conducted at 9:45 a.m., and preaching at 11:00. On the first Sunday of each month a Communion service is held.

WILLIAM GRAHAM
Nonresident pastor
West Virginia District

Missouri Missionary Development Area Rally Day

On Sunday, November 30, at the Columbia Mission Chapel (1213 University, Columbia, Missouri), members of the Missouri Missionary Development Area will meet for rally day. Activities for the day include a prayer service at 8:30 a.m.; classes at 10:00; preaching at 11:00; dinner; pastors' meeting at 1:30; and an area business meeting at 2:00. Representing the General Church will be

Apostle Charles D. Neff, Mrs. J. T. Westwood, Jr., Richard Lancaster, and R. Wayne Banta. The theme is "Our Heritage of Instruction and Guidance." A special program will be provided for the youth of the area.

R. WAYNE BANTA

Loans Available for Music Students

Trustees of the Nina G. Smith Memorial Loan Fund of the Independence Music Club announce that loans are now available to young people who can qualify. The loan fund is a memorial to the memory of Mrs. Israel A. Smith, a musician who was especially interested in the musical education and development of young people. Students who wish to further their musical educations may borrow \$200, interest free, for two years from this fund. Application blanks are available from Mrs. Mark Holman, 501 North Pleasant Street, Independence, Missouri.

MRS. MARK HOLMAN
MRS. PAUL N. CRAIG
MRS. NELL KELLEY
Trustees

Netherlands Mission Headquarters Address

Reorganized Church of Jesus Christ of Latter Day Saints
Groenezoom 256
Rotterdam Z, Holland
(Telephone 72469)

Appointees' Addresses

A. Wayne Hough
1719 Lawrence Street
Parkersburg, West Virginia

A. D. Compier
Groenezoom 258
Rotterdam Z, Holland
(Telephone 72469)

William F. Horn
Groenezoom 260
Rotterdam Z, Holland
(Telephone 72469)

Servicemen's Addresses

Dwayne Williams
US Army (Guld District)
APO 205, New York, New York

Pvt. James R. Nelson
US 55627400
Btry. A, 2nd Msl. Bn. 71st Arty.
A.P.O. 63, San Francisco, Calif.

ENGAGEMENTS

Neill-Gates

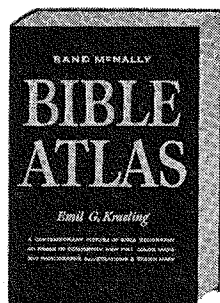
Mr. and Mrs. James D. Gates of Pittsburg, Kansas, announce the engagement of their daughter, Marie, to Jim R. Neill, son of Mr. and Mrs. Joseph D. Neill of Independence, Missouri. Jim, a 1956 graduate of Graceland, is now a senior at Kansas State Teachers College. No date has been set for the wedding.

Cassiday-Yeoman

Mr. and Mrs. O. Glen Yeoman of Springfield, Missouri, announce the engagement of their daughter, Rosalie, to Lt. Donald M. Cassiday, Jr., son of Mr. and Mrs. D. M. Cassiday of Omaha, Nebraska. Rosalie is a student at the University of Wichita, and Don is serving in the U.S. Air Force. The wedding will take place in January.

Monsarrat-Whipple

Mr. and Mrs. John E. Whipple of Rumford, Rhode Island, announce the engagement of their daughter, Janice M., to Peter Monsarrat of Seekonk, Massachusetts. Janice attended Boston University and was graduated from the University of Rhode Island. Peter is a student at Boston University.



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WEDDINGS

Gropper-Webb

Donna Webb, daughter of Mr. and Mrs. Ted Webb, and Rodney Gropper, son of Mrs. Melinda Rasmussen, were married in a double-ring ceremony October 10 at the Reorganized Church in Cherokee, Oklahoma, Elder Ben Adams officiating. They are making their home in Cherokee.

Beavers-Bellows

Gloria June Bellows, daughter of Mr. and Mrs. Roscoe Bellows of Lake, Michigan, and Dee F. Beavers, son of Mr. and Mrs. Hobert L. Beavers, were married November 8 at the Reorganized Church in Farwell, Michigan, the groom's father officiating. They are making their home in Farwell.

BIRTHS

Mr. and Mrs. George Harper of St. Louis, Missouri, became the parents of a son, Bob Lee, on October 17. Mrs. Harper is the former Betty Tarrant.

Mr. and Mrs. Lynn R. Osborn of Lawrence, Kansas, became the parents of a daughter, Paula Jean, on September 11. She was blessed on November 9 by Elders Glenn Price and C. V. Norris. Mrs. Osborn, the former Joyce Wortham of Miami, Florida, is a graduate of Graceland, class of '53. Mr. Osborn, an instructor at the University of Kansas, is working toward his Ph.D. in speech education.

Mr. and Mrs. Roscoe Henson of Johnsonville, Illinois, became the parents of a son on September 28. He has been named Bryan Allan.

Mr. and Mrs. Russell Easten of Brownstown, Illinois, announce the birth of a son, Russell Scott, on October 7. Mrs. Easten is the former Wanda Lou DeSelms.

Mr. and Mrs. Richard M. Booth of Toledo, Ohio, became the parents of a son, James Richard, on September 20. He was blessed on October 19 by his grandfather, Evangelist George H. Booth. Mrs. Booth is the former Patricia Niedermeier. Both parents are 1955 graduates of Graceland College, and Mr. Booth is a 1958 graduate of the University of Toledo.

Mr. and Mrs. Henry Beers of Philadelphia, Pennsylvania, became the parents of a daughter, Ramsay Patton, on September 9. Both parents attended Graceland College.

Mr. and Mrs. Hubert Dillon of Odessa, Missouri, became the parents of a daughter, Karlene Louise, on September 13. She was blessed on November 2 by Elders George Locke and George Mefford. Mrs. Dillon, the former Myrtle Eggert, is a graduate of Graceland College, class of '51.

Mr. and Mrs. Norman Chadwick of Columbia, Missouri, became the parents of a daughter, Cindy Jeanne, on April 22. She was blessed on November 2 by Elders Herbert Howell and Henry E. Bollinger, Jr.

Mr. and Mrs. Ernest Miles of Columbia, Missouri, became the parents of a son, Dale Andrew, on August 17. He was blessed on November 2 by Elders Lyle D. Shedd and Richard Guthrie. The father is a student at Missouri University.

Mr. and Mrs. Glen Henson of Decatur, Illinois, became the parents of a son, Scott Kimberly, on July 31. Mrs. Henson is the former Peggy Smith. Both parents attended Graceland College.

Mr. and Mrs. Ralph Duddleston of Decatur, Illinois, became the parents of a son, Edmund Linn, on September 24. Mrs. Duddleston is the former Eunice Peters.

Mr. and Mrs. Raymond Benson of Decatur, Illinois, became the parents of a son, Ray, on September 26. Mrs. Benson is the former Shirley Thompson of Beardstown.

Mr. and Mrs. Joseph B. Shockley of Bradley, Illinois, became the parents of a daughter on October 10. She has been named Deborah Lee.

DEATHS

MORRISON.—Rye Lester, was born March 14, 1902, at Gillham, Arkansas, and died October 6, 1958, at Independence, Missouri. He spent his early life in Gillham, but for the past twenty-two years had been a resident of Rodessa, Louisiana. He was married to Frances Harwell on September 3, 1922; the

two sons born to them preceded him in death. He had been a member of the Reorganized Church since his youth and had served in the office of elder since 1932.

He is survived by his wife; a daughter, Mrs. Bobby J. Clinton; his father, J. T. Morrison, Jr.; four brothers: J. T., Jr., Charles, Max, and Dee; and three sisters: Mrs. Alva Blankenship, Mrs. Gerald Wheeler, and Mrs. Roland Lyman. Funeral services were conducted by Elder James E. Renfro and Frank L. Owens. Burial was in Memorial Garden, Vivian, Louisiana.

DODD.—William A., son of William A. and Mary Dodd, was born February 13, 1867, at Mt. Moriah, Missouri, and died October 26, 1958, at a hospital in Ann Arbor, Michigan; he had been visiting his great-grandchildren in Manchester, Michigan, when he became ill two days before his death. In 1889 he was married to Irene C. Risley who died on November 16, 1947. Two sons, Glen and Harry, also preceded him in death. For seven years he was a farmer on the Indian reservation at Decatur, Nebraska; later he worked as a drayman, railroad machinist, and watchman. He had been a member of the Reorganized Church since February 20, 1917, and also belonged to the Odd Fellows Lodge in Independence, Missouri.

Surviving are three daughters: Mrs. Helen Glaze of the home in Sugar Creek, Missouri; Mrs. Mabel Shupe of Independence; and Mrs. Madge Nunez of Sparks, Nevada; two sons: Ralph of Denver, Colorado, and Lawrence of Versailles, Missouri; eighteen grandchildren; thirty-two great-grandchildren; and seven great-great-grandchildren. Funeral services were conducted by Elders Glaude A. Smith and Herbert M. Scott at Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

GRESENS.—Bertha Wilhelmina, daughter of Frederick and Wilhelmina Gresens, was born January 15, 1878, at Giesbitz, Kreis Stolp, Germany, and died October 31, 1958, at the Cable Rest Home in Independence, Missouri. While living in Hannover she heard the Restoration message and was baptized on October 21, 1923. Five years later she came to the United States, first making her home in Philadelphia and then in Independence. On September 28, 1936, she received her Certificate of Citizenship. For ten years she kept house for President F. M. Smith—a job which she considered a great privilege. In her life the gospel was spelled out to all in terms of everyday living. Always she had deep concern for anyone in need.

Funeral services were held at the Roland Speaks Chapel in Independence, Elders Gerald S. Winholtz and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

SHOVE.—Hattie, was born March 3, 1877, and died May 31, 1958. She was a member of the Reorganized Church and attended the Cherokee, Iowa, Branch. Funeral services were conducted by Elder Elvin Vest at the

Boothby Chapel in Cherokee. Interment was in Oak Hill Cemetery, Cherokee.

HAYNES.—Doug William, son of Roland and Joanne Tidwell Haynes, Jr., of Kansas City, Missouri, was born October 12, 1958, in Ava, Missouri, and died October 14, 1958, at Burge Hospital in Springfield, Missouri. He is survived by his parents; a brother, Nicholas; a sister, Sarah Lynne, all of the home; and his grandparents: Mr. and Mrs. Roland Haynes, Sr., and Mr. and Mrs. William Tidwell, all of Ava. Elder Edgar Jaynes conducted the funeral at Clinkingbeard's Chapel in Ava. Interment was in Ellison Cemetery.

MAXWELL.—Ethel Lee, daughter of Henry and Mary Campbell, was born November 5, 1884, in Billings, Missouri, and died November 3, 1958, in Independence, Missouri, where she had resided since 1930. On January 1, 1902, she was married to Chester A. Maxwell, who survives. She had been a member of the Reorganized Church since the age of nine.

Besides her husband she leaves a son, Glen of Independence; three daughters: Frieda Ruddell of Oblong, Illinois; Okia Morris of Independence; and Eva Norris of Blue Springs, Missouri; a brother, Dr. A. G. Campbell of Independence; two sisters: Bertha Hymes of San Francisco, California, and Okia Hatten of Venice, California; seven grandchildren; and six great-grandchildren. Funeral services were conducted by Elders Hubert Case and Herbert Scott at Speaks Chapel in Independence. Interment was at Mound Grove Cemetery.

MILLER.—David Thomas, son of Nathanael and Elizabeth Mollett Miller, was born June 16, 1877, near Belleville, Illinois, and died November 2, 1958 (place not given). He was married on June 18, 1901, to Mary Louise Hamm, who survives him. Two sons preceded him in death; one died in infancy, and the other, Leo, died on October 21, 1958.

Besides his wife he leaves a son, Rayman of Alhambra, California; two brothers: Alex of Tucson, Arizona, and Fergus of Iowa; three sisters: Debra Pool and Ellen Miller of Mason City, Iowa, and Martha Bennett of Hiteman, Iowa; and four grandchildren. Funeral services were held at Klinker Mortuary in Huntington Park, California, Stake President Garland E. Tickemyer officiating. Interment was in the Ingelwood Cemetery.

MILLER.—Leo Dalby, adopted son of David and Mary Miller, was born February 24, 1915, at Hiteman, Iowa, and died October 21, 1958 (place not given). He had been a member of the Reorganized Church since the age of nine.

He is survived by his wife, the former Bernice Leffer; three children: Lee, Loren, and Loretta; his parents of Huntington Park, California; two brothers: Rayman N. Miller of Alhambra, California, and Harry Strom of Moline, Illinois; and a sister, Mildred Fagan, of Washington, Iowa. Funeral services were held at the McMillan Mortuary in Gardena, California. Interment was in Roosevelt Memorial Cemetery.

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLDF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KHBC	970	Sunday, 4:45 p.m.
HAWAII, Honolulu	KGMB	590	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPY	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
ILLINOIS, Moline	WQUA	(FM 94.1) 940	Sunday, 12:15 p.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMPF	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KPAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 8:15 a.m.
OREGON, Lakeview	KQKJ	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

SEVEN-UP APPROACH TO MISSIONARY ENDEAVORS

1. The "size-up"—evaluation of yourself and others, knowing the personal attributes of your neighbors and friends, their potentials, and the value that they will be to the church and that the church will be to them.
2. The "round-up"—the first real contacts through which lasting friendships are built, the beginning of personal understanding, and the groundwork for a missionary outlook.
3. The "warm-up"—the real meat of the approach, with true knowledge, full understanding, and complete surrender to the project in its entire worth.
4. The "perk-up"—the spark of zeal necessary to bring knowledge and understanding to the pitch of desire, and the place where the new recruit actually takes the step.
5. The "write-up"—where the newly persuaded literally "signs the dotted line" and places the signature of his repentance on the line of his baptism.
6. The "check-up"—the continuing contact with new members, with continuous moral

support so that you and they remain firm in their desires and convictions.

7. The "build-up"—through which you and the new member work together to build the kingdom, build personal lives toward perfection, and build the membership through witnessing and additional missionary activities.

Which leads to the repetition of the whole seven steps again—seven being the magic number which leads to happiness, wholesomeness, and righteousness. Thus Zion might well become that mythical "seventh heaven" reached by the Seven-Up stairs by which you climb from sinful oblivion to godly awareness.

Norma Anne Kirkendall

CLASS DISTINCTION

We can earn human affection and respect only through understanding. It is our relationship with people—as individuals—which makes our own world rich or poor.

—Charles H. Percy

LOVE THAT SINNER

It sounds righteous to say, "We should hate the sin but love the sinner." It's very true, but there are few that do. It is so human to identify the wrong with the wrongdoer.

A sister confided, "I have come to the place that I actually loath him, and yet at times he is really nice to me. I don't know what to do about it."

"It is just as simple as this: ask God to forgive you, and then pray that He will help him overcome his faults."

Prayer does change people, and in particular the one who prays. In "Pilgrim's Progress" John Bunyan observes, "Prayer will make a man quit sinning or sin will make him quit praying."

C. B. H.

PERFORMANCE PERFECT

The highest and best form of efficiency is the spontaneous co-operation of a free people.

—Woodrow Wilson

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STRIDE

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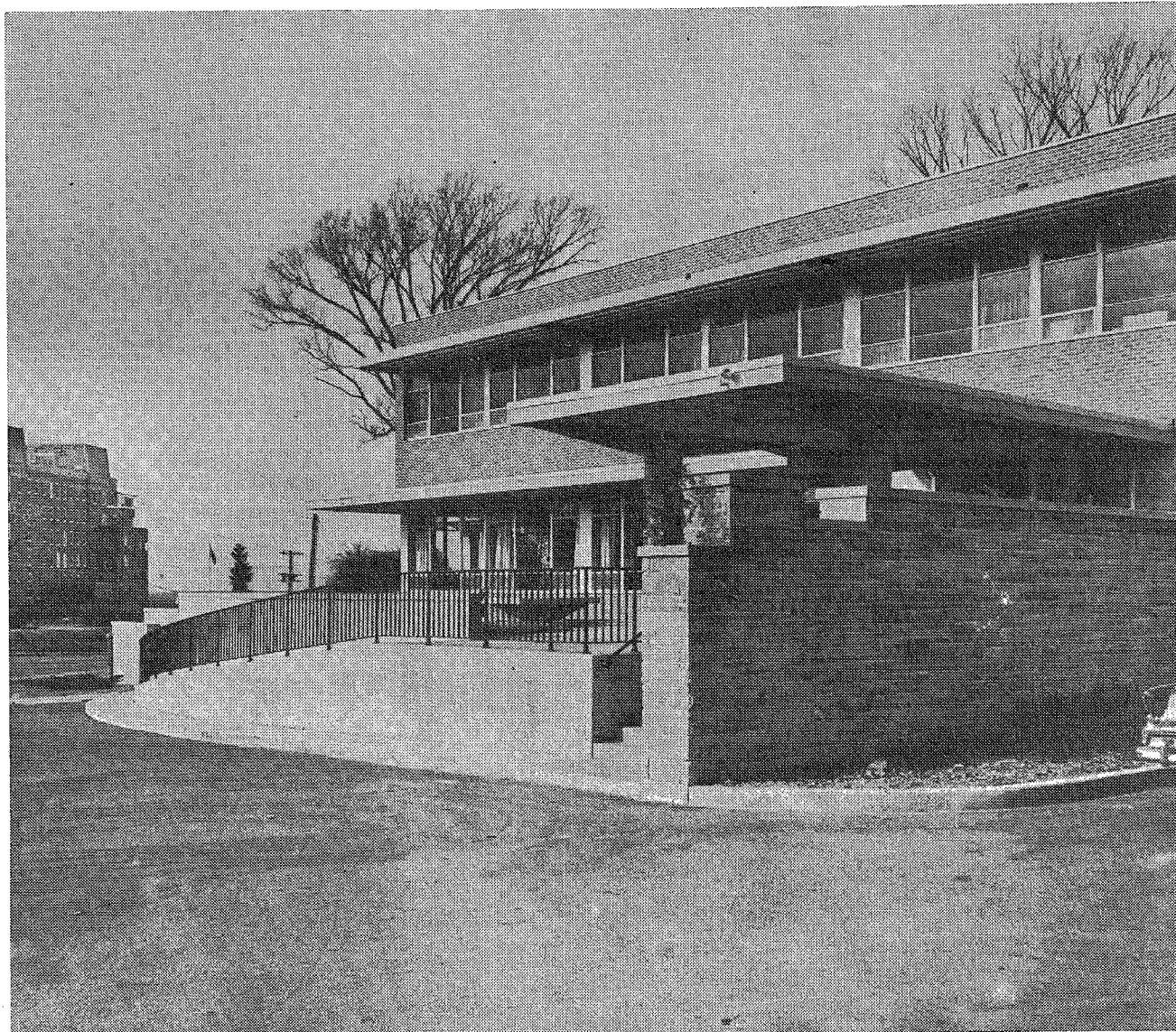


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SAINTS' HERALD

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A Keith B. Stokes Photo

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(See page 8)

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Elder R. A. Cheville Becomes Presiding Patriarch

*He will remain at Graceland,
until responsibilities can be reassigned*

DR. ROY A. CHEVILLE of Lamoni, Iowa, is the new presiding patriarch of the church, succeeding Elbert A. Smith who held the position for twenty years.

The revelation presented by President W. Wallace Smith at the October Conference stated:

Due to the infirmities of the flesh, my beloved and faithful servant Elbert A. Smith has responded to the direction of the Spirit in resigning his office as presiding patriarch of the church.

To fill this position in my church Roy A. Cheville is called and should be chosen and set apart to this high and holy office, and be given the responsibility of presiding over the brethren of the patriarchal order as presiding patriarch.

At present Dr. Cheville is on the faculty at Graceland College where he has served for thirty-five years. He is also director of its religious activities.

In a recent letter to members of the patriarchal order he pointed out:

Hundreds of people have asked about my plans. They have been wanting to know if I will move to Independence. They wonder if I am going to leave Graceland. They hope I will not try to do two jobs.

The call and the ordination took place so quickly that I did not have time to plan. The commitments and responsibilities at Graceland College are so many and so complicated I cannot leave at an instant. Yet the pull and sense of responsibility of the new assignment is with me.

... All correspondence about reporting blessings, filing them, and procuring materials will go to the office in the Auditorium where the secretary of the order and the secretary of the office will attend to these matters.

Dr. Cheville also pointed out that he has been working on reducing his work load at Graceland. Dr. Lloyd Young has begun serving as associate director of religious activities there, and more responsibility will go to him.

Brother Cheville first went to Graceland in 1919 in a class assembled for religious education. Illness caused a change

in his plans for church appointment. In 1920 he returned to the college. During these years he promised once to prepare for missionary work in Scandinavia and again in Spanish-speaking countries. But foreign missions were not to be his field. Before graduation in 1921 President G. N. Briggs asked him to plan to return to Graceland to teach religious education.

In 1923 he returned to Graceland as a member of the faculty. He has studied at Drake University, Des Moines University, Iowa State Teachers College, University of California, and University of Chicago. The latter school has granted him four degrees: Ph.B. (1922); A.M. (1923); B.D. (1925); and Ph.D. (1942).

During his many years on the Graceland Hill, "Doc" Cheville has been a friend and spiritual father to many hundreds of students. He has also served at different times as counselor to the branch and stake president.

In 1929 Dr. Cheville was married to Nell Weldon. He has one son, Dick, a medical student, and a daughter, Charlotte, who is also attending college. Mrs. Cheville died in December, 1957.

R. Y.

Authors in This Issue

James A. Everett (page 5), Seventy, Chicago, Illinois
Mark Siegfried (page 7), bishop, Independence, Missouri
Glenn E. Johnston (page 9), missionary elder, Detroit International Stake
May Bethel (page 11), Lamoni, Iowa
Enid Stubbart DeBarthe (page 12), Lamoni, Iowa
Mrs. Hale Miller (page 15), Mobile, Alabama
Al M. Pelletier, Jr., (page 16), Seventy, Southeastern Illinois District

So What – and the So-whatter

"And they said, What is that to us?" —Matthew 27: 4.

A FRIEND RECENTLY told how that he had explained the gospel to a man who listened to the end and then said, "So what?"

The church member felt that he was confronted with an impasse and did not know anything further to say.

Is there any answer to the question, "So what?" We think there is.

When Judas went to the chief priests and elders who were about to crucify Jesus and told them of the terrible moral problem in which he and they had become involved, they replied, "What is that to us? See thou to it." In other words, "So what?"

Contemptuous, scornful, ruthless, unmindful of principle they were. They thought they could evade their responsibility and throw all of it upon the shoulders of Judas. Time was to reveal their error.

In two thousand years of suffering, exile, blood, and death, they and their descendants, justly or unjustly, have paid dearly for that attitude, and yet to this day they have failed to expiate the sin because they still maintain the attitude.

Now, if you please, let's get back to the so what and the so-whatter. So what may be taken as a symbol, a token of our age. Americans have learned in a superficial way to so-what each other and the world, and the world so-whats them back again. The Communists are doing it all the time. Korea—so what? Poland—so what? Hungary—so what? Someday, in terror and suffering, they will find out what.

We may not know the answer, but history will find one for us, as it has found the answer to many another impertinent human question. And, historically, we may be facing the answer to that question in what the atomic bomb will do to us. It could end with our perishing in the cinders of an immolated civilization, in silence and oblivion.

Let's look at the question, "So what?" a bit critically. There is nothing behind it, nothing in it, and nothing for its future. It is the absolute zero of argumentative devices. It can be manufactured endlessly in the vacuum of unfurnished minds, and any goon can utter it without reflection and without an idea. It is a parrot's question, echoing in a gilt cage of sophistry.

This question is an attempt to shrug off responsibility for the human situation in which we are involved, and from which we cannot escape by any such cheap device. The answer comes when the hand of fate descends, like a swatter upon an impudent and offending fly, replying, "This is what!"

Suppose you tell the gospel message to someone, and he says, "So what?" What can you do? What can you say to him?

You can tell him that there are two kinds of powers in the world, good and evil; that their consequences can be seen easily by anyone who will open his eyes and look at the truth; that there is war between the two principles, supreme good and unredeemed evil; it began as a war in heaven, and intransigent evil continues today as the enemy of God. There is no neutral ground because there is no power to defend it. We must take sides if we are not to perish, and it is the part of love and wisdom to take the side of God, our Maker and Savior. There will be some who will prefer to be on the side of the great Destroyer.

It is up to each individual human being to make a choice. He must choose either eternal good or unrepentant evil. If he does not choose either one, he falls into the neutral ground, the "outer darkness" of which Jesus warned, where the soul is lost.

The answer to "so what?" must be a decision by the so-whatter. It is up to him. Christ can save him only if he makes a decision for Christ. It is as simple as that.

There is an answer to the impudent, empty, irrelevant question, "So what?" The Christian who has learned of the love and power of God, and who understands the moral and spiritual character of the world and the universe in which we live, has the answer to the question. What he will need is the courage to give it expression.

L. J. L.

Observance of Human Rights Day

The tenth anniversary of the Universal Declaration of Human Rights by the United Nations falls on December 10. In thirty articles of Declaration sets forth various political, economic, social, and personal rights which should be the equal and inalienable rights of all members of the human family.

Although not enforceable law, the Declaration has proved to be a moral and humanitarian influence in the world, and is being used increasingly as a source of law. It has a marked influence on the new constitutions written in many new nations, and is being cited in various opinions of judgments of the International Court of Justice.

As a part of some church service during the month of December, recognition of the principles for which this Declaration stands would obviously be apropos in this age of struggle for national and individual freedoms.

P. A. W.

Official

General Conference Organization, Function, and Procedure

In the 1958 *Conference Bulletin*, pages 83, 93, and 103, will be found resolutions submitted to the recent General Conference. One of these has to do with the organization and function of General Conference. The other has to do with the appointment of a special Conference Rules Committee. These proposals were referred to a committee to be appointed by the First Presidency, and they have been so referred. The committee consists of the following:

- Elder F. Henry Edwards of the First Presidency
- Elder D. Blair Jensen of the Council of Twelve
- Elder Henry L. Livingston of the Presiding Bishopric
- Elder Ward A. Hougas of the Quorum of High Priests
- Elder Russell F. Ralston of the Presidents of Seventy

Those interested should note that the first preamble of the proposed resolution entitled "Organization and Function of General Conference" (*Bulletin*: 83) is a recital of a resolution proposed for consideration at the General Conference of 1956 but denied by that Conference. The "Statement of the First Presidency concerning this matter" referred to in the second preamble to this proposed resolution is part of a much larger statement by the First Presidency, advising against adoption of the proposed resolution now incorporated as the first item in the preamble

under consideration. The Conference adopted this statement of the First Presidency as a substitute for what has been previously submitted.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

Literature in Libraries

At the recent General Conference the Presidency was requested to appoint a committee "of persons who will study the problem of placing literature representing the Reorganized Church of Jesus Christ of Latter Day Saints and the restored gospel in city and institutional libraries." It is understood that the results of this study and recommendation pertaining thereto "will be made available to the church prior to the next General Conference."

Elders Maurice L. Draper, Walter N. Johnson, and Leonard Lea have been appointed as this committee.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

School of the Restoration Adds Music Curriculum

Dates Announced for Winter, Summer Sessions

Dates for three future sessions of the School of the Restoration have been announced by L. Wayne Updike, director.

The winter session of the school will be January 12 to March 31. Classes will meet once a week during the twelve weeks' winter session.

Theme of the Month

Jesus Christ—
Central Theme
of Our Heritage

Two summer sessions will be held this year. They will be June 15 - 27 and August 10 - 22. Classes will meet every day during the short summer sessions.

Brother Updike has also announced the addition of a music curriculum to the school. This has been planned in co-operation with Franklyn S. Weddle, director of the Department of Music for the General Church.

Two courses in music will be offered in the winter session January 12 to March 31. They are (1) Choral Technique and Survey of Sacred Literature, and (2) Conducting and Vocal Method. Frank Hunter of the Department of Music will be instructor for both classes.

Further information is available from the School of the Restoration, 9900 Winner Road, Independence, Missouri.

Tithing Statement Filer Count

By October 31, 1958, the total tithing statement filer count was 24,046, which compares with 21,902 for the same period last year—a gain of 2,144. It is hoped that this ratio of gain will be maintained for the remainder of the year.

Thirty-eight districts and stakes now equal or exceed their respective total tithing statement filer count for the year of 1957. Districts which have made the largest percentage of gains to date over last year's totals are Washington, D. C., Utah and Southeast Idaho, Saskatchewan, Waterloo-Clinton, Central Michigan, Grand Rapids, Northern Plains, Eastern Colorado, and Joplin.

THE PRESIDING BISHOPRIC
W. N. Johnson

The Saints' Herald

Vol. 105 December 8, 1958 No. 49

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The Conversion of Apostle Paul



Artist Thoman's conception of Paul

And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.—

ACTS 9: 3-6.

The Price of Conversion

We have become so familiar with the major events of Saul's conversion that we often fail to sense some of the deeper and no less significant meanings which give body to the later life and ministry of the Apostle Paul. We all know of the vision which left him physically blinded. I have often wondered at the wisdom of the Lord in converting a man and in the process leaving him physically handicapped which would lessen his ability to perform the task given, unless this was the prelude to the next necessary step in the preparation process. At this point the record states:

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

Paul immediately shows the polish of his training and education. Even in this initial experience he is not content with merely knowing that Christ is the Messiah, the Son of God. This is the crowning dynamic to everything else, but there must be something else. Everything worth while has a price, though not necessarily in the economic realm. He would not be very content or sympathetic with people who were merely brought into the church through their emotions.

Emotion is necessary and fine. Love is an emotion—and who can serve unless he loves? But the warm feeling of sure knowledge of Christ's being what he claims to be is not enough to a future Christian of the stature of Paul. He wants to know, "What wilt thou have me *do!*"

Only a recapitulation of the life of Paul would even touch on the essentials to the Lord's full answer to that question, but I'm interested primarily in isolating beginnings here. The Lord told him, "Arise, and go into the city, and it shall be told thee what thou must do." The Lord certainly could have instantly healed Paul. We often lay so much stress on the physical condition of Paul and his subsequent healing that we fail to see that this was only a portion of the sickness from which he was suffering and for which he needed ministry.

An Elite by Birth

Paul was confused. All his previous training—and it had been quite extensive—was that the Christians were a deluded, odd, malignant, morally destructive sect. Paul was a Pharisee where the letter of the law was more important than the spirit. He could boast of a tutorial education which was among the best. He was a man educated in geography, philosophy, and history as well as religion. He was versed in languages and could conduct even his own defense in the full command of the grammar and rhetoric of the elite. He *was* an "elite." He had already traveled far. He knew people in high places and even had letters and credentials from them for his intended nefarious acts. He knew the world both from his formal education and from the even greater learning process of seeing it for himself. He could quote the literary giants and legendary greats both secular and religious. This Paul was a great catch. His oratory could sway kings and magistrates and throw fear into tormentors and captors alike. Even in the later humility and degradation of bonds, his voice and intelligence would prove to shine through and halt men in their acts. He carried an authority and a power to sway men long before he ever became a Christian.

Blind of Soul

What was Paul's greatest healing? Sight from physical blindness? No, that was decidedly secondary. The instructions were that he must go to the city where he would be "sold" what he must do. Here is a new twist in the man who was self-proclaimed a "Pharisee and a son of a Pharisee"—the same type or class of men Jesus once characterized as being so sure of their knowledge of their own righteousness that they "could despise others." Paul's background up to his conversion bears out that his fanaticism would tend to put him in that branch of the Pharisees. His reputation certainly bears it out. This bull-headed, self-righteous man was blind in more ways than one long before he ever began his fateful journey to Damascus to bind up Christians. It was

this blindness that was of so much greater import to his potential ministry for Christ than was his physical blindness.

A man without sight has undoubtedly a handicap to the total fulfilling of his Christian ministry, but not one that is impossible to overcome. Even a blind Paul could have performed a most marvelous ministry. But an egotistical, self-righteous, supercritical, demanding, overbearing man, regardless of his educational polish and proved intellectual acumen, could never do the work that Christ had in mind for Paul.

The Humbling Process

Paul's actual healing was foreshadowed by the portentous and somewhat horrendous-sounding words that hit him when he was instructed to go and he would be "told" what he was to do. Paul was not the type to be put off when he asked an honest question. Furthermore he wasn't the type to be sent to cool his heels and then be *told* at someone else's convenience what he should do. He was a teller, not a hearer. It is one of the faults of great men that they often wear their prestige near the surface. To keep an ambassador or any V.I.P. waiting can be interpreted only as a slight or insult, and important men through history have used such incidentals as an indication of their host's esteem toward them. Protocol is very real. Wars have been fought for nothing more important than a real or imagined slight to some dignitary. Paul's real education was now to begin as he was treated by Jesus, not as an important dignitary or man of high station but as only the human which he essentially was and as such he needed to be "told."

A high spiritual experience can often be later rationalized. Many a well-educated man who has borne his testimony of spiritual blessings as a young man has later been the victim of his own intellectual process of "rationalization" in his university or other sophisticating experiences. All too often the university man is affected by the spirit of a meeting, but when he is again in the presence of his more familiar forms of stimuli, books, abstract knowledge, and sophisticated friends, the "spirit" is soon forgotten or smugly classified as a weak moment of exposure of the more aboriginal human element. Even the Apostle Paul might have succumbed to this more insidious temptation. Lesser and possibly greater men certainly have. Even Paul must have had his tempting moments in this field. Who knows what his "thorn" in the flesh was in reality?

Accepting the Christians

Paul needed another conviction. Not a new conviction, but a confirming conviction; one more associated with the factuality of existence. No one among men, except Paul, knows just what went on in his mind and the struggle of those three days in Damascus. All we know is that he prayed as he had never prayed before. His mind must have led him finally to call for help from the hated Christians. It is one thing to be converted to love Christ and quite another to love Christians. Christ was other worldly, divine, omniscient, and all the other adjectives one might lavish in a feeble attempt to describe his majesty. It wouldn't be hard to accept Christ as the Son of God after such a convincing display of power as Paul had experienced. But what about the Christians—those breakoffs, outcasts, nonconformists of the pure Jewish religion? They denied all that he had learned from his own father and from education as to the superiority of the fasts, the offerings, tithes, rituals, and washings. They polluted ritual into anxious living, and placed more emphasis on the taste of true practical religious obedience than on the detached, ethereal, exotic beauty of the word alone. Yes, he'd seen these Christians stand as real



Seventy
James
Everett

faithful stalwarts and die without whimpering, but many a misguided fanatic could do that. Or was it more than raw fanaticism that made Christians do that? These experiences now began to take on confirming relationships in Paul's mind but were not converting evidence of themselves.

Three Days of Soul-searching

The calling out in his extremity for help is another story. How could such a one as Ananias assist the great intellectual giant, Saul of Tarsus? Now that Paul had said "yes," was that not enough for this Jesus? Could Paul not now by dint of his proved superiority carry on as a natural leader? What possible importance did it have that he must become acquainted with the crude uneducated lowly Christian Ananias? Herein was Paul's true temptation, I believe. He needed to know that in the kingdom of which Christ preached, it wasn't just the strong, the intellectually blessed, and the financially able who were to rule—at least not by these attributes. He needed to know that the authority of a true servant of Christ comes through a call and is possibly sustained and supported by these other attributes or attainments, and that the message as taught by Christ was a common endeavor, not a rule of the elite as the Pharisees proclaimed.

This was a movement which had for its goal the joy of the masses, the utilization of the inherent capabilities of all men—just because they were men, and not because of any external happenstance of fickle blessing of fate, such as birth, wealth, or educational attainments. Christianity must be a "we" movement, not an "I" movement. The intent of Christian salvation is collective, not selective. It is selective only as every individual has the collective opportunity of selection, and it ceases to be selective once the selection is made. The real key to understanding Paul as the Apostle to the Gentiles is not to be found in his extensive journeys; these were results, not the impetus to a great ideal. The answer is in the struggle that took place those three days in the city of Damascus, culminating in the calling of a lowly elder to administer to the great Saul of Tarsus.

New Vision

I am of the opinion that the description of his finding sight described as "fell from his eyes as it had been scales" was an attempt to describe many things. Here Paul had another vision of the meaning of the kingdom—of an organized total practical community. Paul's erstwhile friends and unwitting enemies often ascribe to him the credit for the establishment of an organized church. In direct opposition to

such fallacy, I believe he obtained an early vision of the church in its true potential in the experience with Ananias and was just as true to his testimony of it as he was with the continued proclamation that Jesus is the Christ.

Here was the fruition of the promise that he would be *told* what to do. He now understood that sincerity and education weren't everything. A man's social position does not automatically entitle him to the keys of heaven, nor to rule and superiority in the opinions over all things sacred here on earth. Christ called fishermen to positions of leadership. What a travesty that must have appeared to the Saul of Tarsus, and yet what an inevitable requisite it appeared to be after his experience with Ananias.

Christian Equality

Let us go back to the weaknesses of Paul. One of them was his continuing desire to make his opinions decisive. Several times we see where this even generated some friction in the early bodies of the church. But then what man worth his salt isn't a bit forceful and opinionated at times? The danger comes when one man is so recognizably head and shoulders above the rest of the crowd in the plaudits of the world that it becomes an almost irresistible temptation to push his convictions beyond their validity.

I believe it to be historically conceded that Paul had few if any peers in the qualities and quantities of his secular attainments within the membership of the church. It demanded something of a deep conviction and emotional equilibrium to submit at times to just the plain, raw, academically unadorned, unpolished spiritual truths and logic of such crude men as these fishermen of Galilee who were now proclaimed by his new accepted society as not only his peers but in some areas even his administrative superiors. It is hard for me to feel that all this alteration of person and personality was affected in a moment on the road to Damascus. It was the dynamic; but those three horrible, soul-searching days culminated by the laying on of hands of an uncultured, fearful, timid Ananias were equally important in the grounding and stabilizing of this great Apostle to be.

Exalted Discipleship

Perhaps no less important lesson was given Ananias. Here was a man, simple in his faith, and of such a purity that he could entertain the presence of the voice of the Lord in vision. Immediately upon receiving instruction to go to Saul he entered into a deliberate and involved argument on all the reasons why he should not be requested to take upon himself such a task. He pointed out quite logically that Saul was a persecutor, and that in all likelihood to openly proclaim himself as a Christian before Saul would be equivalent to signing his own death warrant. He even bolstered his argument by saying, "I have heard by *many* of this man," as though somehow the magnitude of human numbers could mitigate the sheer, absolute validity of a command from the Master.

What possible consistent use could Christ have in openly and somewhat flagrantly putting one of his chosen servants into such an impossible situation? Could not Ananias serve better by serving longer? At this stage in the new church a sincere and devoted servant such as Ananias was certainly a valuable asset and not one to be expended so easily by ostensibly sending him to his certain death. However, he finally did go to show Saul "How great things he must suffer for my name's sake."

This spiritual union of the fearful, timid Ananias and the formerly violent, arrogant Saul must have been one of the most spiritually exciting and enlightening of the New Testament age. It is such a tragedy that we are denied so much of the background knowledge of the great events which tran-

spired in those early days. Ananias learned that when God commands the servant must obey, for the Lord in his respect for the servant will never command that which is against his eternal right and welfare. Ananias must have shared his testimony at length with the newly converted Saul, and it must have strengthened his testimony just as such an experience today would strengthen ours. It is no little thing to have the Lord send a servant to the man and place where needed under such a trying situation as prevailed in Damascus then.

A man who prays only for a vision, who is not willing to assume the possible excruciating consequences of asking, "What am I to do?" and then obeying when being "told" what to do, is not fooling the Lord but himself, and even that is doubtful. This man Paul proved further his total conversion through exerting his unchanged personality trait of acting upon a conviction. He was immediately baptized, and as soon as practicable set out preaching and witnessing for Christ.

Reconciliation

By M. H. Siegfried

DO THE FACTS of Christianity ever change? This is a question which may provoke some degree of controversy. It is a question which has been asked over and over through the ages by persons of varying degrees of philosophical concept.

Yet, in analyzing the question thoroughly, I find the only logical answer is that the *facts* of Christianity never change. They are the same in our age as they were in the days of Adam, when first they were preached on earth. The *interpretations* of these facts alter from age to age and from generation to generation, just as our concepts of the planetary system change as we learn more about it. However, the facts are the same as concern the solar system; they are unchanging. "Whatsoever God doeth, it shall be forever."

The stars move in their orbits in the night just as they did when Abraham still lived in the Chaldean hill country. The constellations roam about the unmeasured distances of the stellar universe, untouched, unmolested, and unharmed, the same as when David watched his father's sheep feeding among the hills of Judea. We set our clocks and watches by the chronometers in Washington, D.C., because these are set by the stars which never lose or gain a second.

The facts of life and the human body do not change—just our concepts of them. Our hearts beat the same number of times per minute as they did when Homer wrote the Iliad or when Harvey discovered the circulation of the blood. The muscles of Julius Caesar developed and aged in his day the same as those of Khrushchev today.

How very much the theories of medicine and the practice of the medical arts have changed. Concepts of one thousand years ago were too limited to meet the growing needs of the expanding volume of information available to the students of today. When these old ideas are superseded by additional knowledge, they must be discarded. But biological laws have not changed; man himself has made only superficial change—the style of his hair cut, how he trims his beard (or shaves it off entirely), the type of clothes he wears. The processes of thinking remain the same. Man's conclusions are changed by the additional knowledge made available by the exercise of these processes.

The facts of Christianity are fixed, as the stars of heaven, the processes of the mind, the sight of the eye, the hearing of the ear, the circulation of blood, the heartbeat. As long as man needs saving, it will be true that the world needs Christ, its Savior. That he died for sin is as true as all the facts recited are true concerning man and the universe. He did not come for a day or a year or a generation or a nation. He came to save all men, in all ages, in all lands, and in all nations, regardless of the bounds of their habitations.

Without a doubt we have higher, perhaps better, conceptions of "God the eternal Father and of Jesus Christ his son," than the ancients had. If we do have, it is because of our experiences with them, we know more about them and their love and majesty.

When I survey the boundless sea,
And then the sky above;
The hand of majesty I see,
And then His boundless love.

We must interpret Christ in terms of our present abundance of facts about life and about our knowledge of the Christ who came to save the world.

The church is trying to work out an interpretation of Christ's great meaning to *all* the world—not just Palestine or the United States or a Zion of our concept of one hundred years ago, but of God's concept of Zion for all the world for all time. That interpretation must, like all Christian principles, be simple yet meaningful. But it must be

all-embracing, cover all the aspects of the conduct of man toward man and of his relationship with God for purposes of *eternal* life. Christianity is the essence of simplicity; but it has been buried in theology, pedagogy, and formalities until the whole theory needs to be "born again." It needs to be dressed simply but given the halo of Christ on the cross, or standing in the temple at the age of twelve, or being baptized by John, or making the blind to see, or raising the dead, or as he appeared to those who saw him after he was resurrected, or as his power was magnificently manifested on Pentecost, or as he said to Peter, "I will build my church," or as he stood by the young boy in New York in 1820, challenging him to a life of devotion to the call then being made to restore, rejuvenate, and simplify the new interpretation of the basic principles of Christianity and to make it alive with power.

This new interpretation of Christ must be a reincarnation of spiritual power, simply understood and felt far beyond any words or dressing to express it.

This modern, up-to-date interpretation of Jesus so much needed today must take the teachings of Christ and show them to the inquiring mind "in all the world." It must not just put them on a billboard but "persuade" people to see them, show them.

This can be accomplished only by the working of the Holy Ghost. Without this powerful factor the whole process will be fruitless, impotent, and without hope.

"Be ye reconciled to God."

Elderly Guests Need Mail, Visits, Entertainment

SINCE ITS OPENING in 1956, Resthaven has accommodated guests in its new quarters on Truman Road, across the street from the Independence Sanitarium and Hospital.

According to Bishop J. Stanley Kelley, assistant to the Presiding Bishopric in charge of the nursing home, Resthaven has served many elderly Saints but could serve more if facilities were available. He explained that the new building has a capacity of sixty-five guests. The annex, a large home to the west, holds nineteen more for a total of eighty-four. There is always a waiting list, he said. Usually the waiting list includes fifty names or more.

Experts in nursing home care generally agree that the new Resthaven ranks with the best in the country. It is one of the few nursing homes licensed in the Kansas City area.

And Saints who visit the home, especially those who have members of their family living there, testify that the care given at Resthaven is excellent.

However, more is needed. Bishop Kelley says the guests at Resthaven enjoy the monthly birthday parties directed by Miss Gertrude Copeland and Mrs. Edith Lewis. And they also enjoy the weekly worship services conducted at Resthaven by Elders Harry Sprague and William Inman. But there is a need for more diversion, entertainment, participation.

Mrs. Nancy Kennedy, supervising practical nurse at Resthaven, said the guests would welcome groups who wish to

visit with different forms of entertainment. She said the people at Resthaven love to sing and love to hear groups sing. They would like to see colored slides of travels in the United States and abroad. They would enjoy individuals who could come in to read to them. And they would certainly appreciate seeing visitors at any time.

Sister Kennedy recalled a youth group in Oklahoma that sent a gift "grab-bag" to Resthaven guests at Christmas. When they drew the gifts, some of the men opened their packages to find earrings and aprons and some of the women found ties and cuff links. They enjoyed opening the gifts, trading, and especially knowing that someone was thinking of them.

She also recalled many groups who have stopped to sing for the guests, not only at Christmas but at other times of the year.

Also many people send useful items to the home, she said. Right now Resthaven especially needs new bibs of turkish toweling.

Bishop Kelley, Sister Kennedy, the practical nurses, the ministers, and all who are associated in the care of the Saints at Resthaven readily testify that church members everywhere can help bring happiness to those at the nursing home by remembering them with visits, with mail, and any other way that will bring diversion and new interest.

R. Y.

A Latter Day Saint by Conviction

The Church Needs More Devoted Members Whose Actions Prove Their Convictions

For as many of you as have been baptized into Christ have put on Christ.—Galatians 3: 27.

Why Are You a Latter Day Saint?

If someone were to ask you why you are a Latter Day Saint, what would be your answer? Would it be words of conviction and personal experiences or words of excuse and uncertainty?

I called on an elderly brother one time who wasn't very stable in the church. In the course of our conversation I asked him why he was a Latter Day Saint. He replied, "Well, sir, I guess I'm one who just married into the church. You see, my wife was a stanch member, and she kept . . . well, you know. I thought I'd better join so things would ease up a bit."

I also recall visiting a middle-aged woman who had been inactive for about twelve years. When I asked her how she came in contact with the church, she answered, "Why, the Saint's church was just down the road from where we lived. You might say it was the most convenient church to go to at the time. My folks didn't go, but they always sent us when we were kids. Later we were baptized because we were told it was the right thing to do. Mother always wanted this done, and she felt the Saint's church could do it as good as any other. She never went much for that sprinkling business. I heard her tell Dad one time that baptism by immersion was the only thing that would do us onery kids any good. Ha! Later she swore up and down the preacher didn't hold us under long enough. Ha, Ha! You know, it's too bad we don't live close to that church any more. We sure used to have some good times. I wouldn't mind going back there someday just to see how things are getting along."

Recently I called on a young man for the purpose of helping him find his place in the church. We needed him and realized that his talents, along with strong convictions, could fill a vital spot in the life of a small church group. When I asked him the same question, he said, "My folks were all members of the church. I guess I was just born to be one. I know I'm not very active, but I still believe in the church. I never had a desire to shop around for anything else . . . so I guess that's why I'm a Latter Day Saint now."

Inseparable Companionship

Actually there's nothing wrong with being a Latter Day Saint by birth, or because the church was convenient, or even because a companion was a member first. Some of our best members found the gospel in these ways and have made outstanding contributions. But the previous answers are not sufficient within themselves. They lack a note of conviction.

When people are baptized in God's appointed way, they become members of his church, and the church body is only too happy to welcome their fellowship. But it is also evident that God wants them to become members of his church and family because they themselves are truly convinced of its rightness—convinced that the restored gospel is true. They should be converted to the idea that they individually need the church and the church needs them in inseparable companionship.

Conviction and Devotion

Latter Day Saints should at some time during their lives have an experience with God that brings them to a point where their membership in the church becomes a matter of deep personal devotion. Such devotion is an absolute necessity if God's kingdom is to become a full reality here on the earth. Conviction and devotion may thus become synonymous. They work hand in hand and belong together. Where you find one you will find the other. When one is lacking the other is not completely matured. Who, then, is a Latter Day Saint by conviction? One who is devoted to the kingdom's every need and strives to find a place for himself to give personal ministry. It is evident that an indifferent people with mediocre attitudes will never be able to demonstrate God's way of eternal life.

It does my heart good to know that there are many Latter Day Saints who sing with conviction, "I have found the glorious gospel that was taught in former years." These are members who are solid as a rock in this work—stable, dependable, loyal, hard-working—who, if asked to give reasons for being Latter Day Saints, could bear outstanding testimonies. These are the Saints who have heeded the advice found in I Peter 3: 15: "Be ready always to give an answer with meekness and fear to every man that asketh of you a reason for the hope that is in you."

Efforts Bring Results

People who carry strong testimonies did not obtain them through procrastination, of that we can be sure. Nor are they in the restored gospel because it is the easiest road to walk, or the softest religion to embrace. Their assurance came as a result of personal application, knowing that what they have found and accepted is workable in their lives and the lives of others. We know that eventually their efforts will produce results that bring peaceful living with God and their fellow men.

We should not lose sight of the need to convert those who can and will make a contribution toward Zion, nor should we forget to encourage our own people to do the same. However, it is one thing to be willing to accept responsibility and another to be qualified for it. The church needs people who are endeavoring to become qualified experts to meet its challenge today:

PASTORS—who can bring a people together in unity and minister in love and humility; whose personalities can reach lives of varied backgrounds.

LEADERS—who know what must be done, where they're going, and how to get there.

PREACHERS—who can inspire people to make righteous decisions.

MISSIONARIES—who can convert others to Christ and the restored gospel; men who have the keys to unlock hard, prejudiced, and indifferent hearts.

TEACHERS—who are skilled in giving knowledge to a searching world.

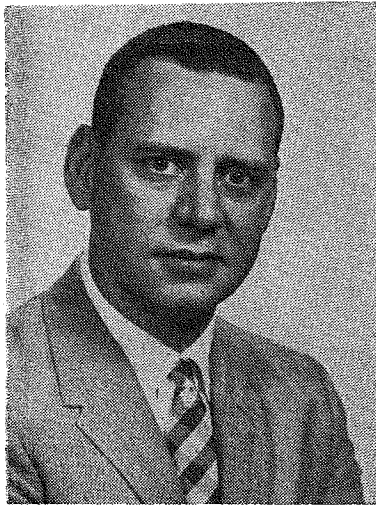
MUSICIANS—who can thrill the hearts of worshipers.

ARTISTS—who can create and construct to lift the eyes of men upward.

CITIZENS—who can demonstrate Zionism living in community life, lifting it to a higher plane.

MOTHERS AND FATHERS—who are skilled and devoted to parenthood, establishing their home life and families in the light of our Zionism belief.

Great strides have been and are being made toward our goal, but there is always room for more devoted members whose actions prove that they are Latter Day Saints by conviction.



Well-known Anesthesiologist Accepts Appointment to Honorary Medical Staff at Sanitarium

Dr. Keown to Honorary Medical Post

DR. KENNETH K. KEOWN, Professor of Anesthesiology at the University of Missouri, has accepted appointment to the honorary medical staff of the Independence Sanitarium and Hospital according to President W. Wallace Smith, chairman of the Board of Trustees. Honorary staff membership is extended by the board of trustees upon the recommendation of the medical executive committee of the hospital.

Since September, 1957, Dr. Keown has been serving as Professor and Head of the Section of Anesthesiology, University of Missouri School of Medicine. Prior to that time he spent a decade at the Hahnemann Medical College and Hospital in Philadelphia, Pennsylvania, associated with Dr. Charles P. Bailey, one of the foremost heart surgeons in the United States, where their pioneering in "deep freeze" surgery brought the young Dr. Keown an international reputation as "the grand old man" of anesthesiology. *Life, Time*, and other magazines reflected the wide medical acclaim accorded his work in devising elaborate techniques for anesthetizing patients and running analytical tests during inside-the-heart surgery which permitted the operating team to know exactly at any given moment the physical condition of the patient. His techniques developed at Hahnemann are rapidly becoming standard practice throughout the world with resulting success in saving many lives.

Kenneth Keown was born May 25, 1917, to Mrs. Sibyl E. Richards Keown and Dr. Charles Keown who served many years as an active staff member of the Independence Sanitarium and Hospital. He attended William Chrisman High School in Independence, Graceland College, and the Hahnemann Medical College in Philadelphia where he received his M.D. degree, attained his specialty, and did his research in anesthesiology with Dr. Bailey and others.

Currently Ken, as he is known to his many friends, finds his chief interest in furthering the training of medical students and residents in anesthesiology at the Missouri School of Medicine. He teaches at four levels of medical education: undergraduate, graduate, state wide, and national. In connection with his great interest in learning more of the physiology of patients with heart disease, Dr. Keown is continuing in the study of causes of heart diseases and heart irregularities with animal experimentation. He has also aided in the instituting at Columbia of the program of open heart surgery which involves the use of an artificial heart and artificial lungs while the heart is open and surgery within the heart is made feasible.

Dr. Keown now resides in Columbia, Missouri, with his wife, the former Helen J. Mooney, and their two children, Kenneth, Jr., eleven, and Linda Jane, nine. In addition to many local interests, he is a member of the American Medical Association and the American Society of Anesthesiology.

Do We Testify of Him?

WHEN THE HOME FOR THE AGED was still in Lamoni, we had an elderly sister who never bore her testimony. She was concerned about it because she had read in Doctrine and Covenants 76:6 that those who were not valiant in testimony would inherit the terrestrial glory.

While I was visiting with her one day she told me why she did not bear her testimony. She was Danish and had not mastered the English language well, and she was afraid that people would laugh at her. And yet, time after time, she would ask that we sing her favorite hymn, "My Jesus, I Love Thee." She could not sing, but her heart followed the words as the rest of us sang. What greater testimony could she have borne?

We have been commanded in these last days to testify of Jesus. What does it mean to be valiant in testimony? The definition of valiant is courageous or fearless in the face of danger. If we consider this definition, then it would apply particularly to bearing a testimony before the world.

Living Testimonies

Each day we testify of Jesus by the way in which we live. We who live chiefly among the Saints find this is not hard to do. It is when we must go out into the world and its temptations and wickedness and refuse courageously to do those things that are wrong, holding up Christ as our example, that we may be said to be valiant in testimony.

One synonym for valiant given in Roget's *Thesaurus* is "confident." A synonym for confident is "unhesitatingly." If we use the word "unhesitatingly" in place of valiant, it would apply very well to our bearing our testimony in the prayer and testimony service.

To testify in the service set apart for that purpose is good. It gives us strength to accomplish God's purpose in us. It can bring unity in a group or congregation. But how shall we testify?

Too Busy to Listen

In a reunion the people were so busy talking (testifying) that there was no time to listen to what God might have had to say.

In the 1954 Lamoni Reunion, Edmund J. Gleazer, Jr., gave a sermon on "The Living God Speaks." His thoughts were so fine that I shall quote him. "Under what conditions does He speak? We pray unto Him so often, 'Lord, do this for us; do that for us. Give us rain. Give us good crops. Make us humble.' We ask him to do so much. But I wonder if we do this sometimes. Did you ever have somebody ask you a question like this? 'Ed, did you have a good summer?' and before you can tell him about the good summer he directs his attention somewhere else or has something he wants to say himself. You start telling him about the summer, but he isn't paying any attention. Perhaps God

gets a little impatient sometimes because we say, 'Lord, give us intelligence; give us the answer; help us do this, Amen.' And away we go! He wants to talk to us. He wants to reveal himself. He wants to encourage us. But we have spent all of our time in talking and none in listening."

This applies equally well in our testifying. It is true we do need good testimonies. If no one testified the service would fail completely. But we need to use wisdom in our testifying.

Brevity Pays

In our hurried existence, everything points to brevity. Digest magazines are top sellers. The short, short story brings top payment. Today people want everything they read to be as brief as possible.

It would be well to consider this when we testify. We need to learn to be concise in telling experiences. The wordy individual drives the Spirit from a service. To hold the attention of others we must tell our experiences interestingly and to the point. If we do not hold the interest of those in the congregation, their minds will wander, and the Spirit will fly out the window.

No one cares to hear about our operation, how awful we looked, or how awful we felt. What everyone is interested in is how God has blessed us in healings and inspirational guidance in solving our problems.

In the eighteenth chapter of Luke it was the publican with his short prayer, "God, be merciful to me a sinner," that Christ recognized, rather than the Pharisee whose lengthy prayer merely exalted himself.

Preparation

If I stand to testify, I must feel the urge to do so. I must feel the power of the Spirit surging through me until I cannot keep my seat. When I have borne a testimony, not having felt the prompting of the Spirit, it has seemed that my testimony fell flat.

If we prepare our hearts and minds before we attend a service of this kind, there will be those who will testify according to the promptings of the Spirit. If we do this there will be no lengthy preachings and wordy descriptions.

On August 31, 1831, this message was given and is recorded in Doctrine and Covenants 62:1: "For the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you."

Before you stand to testify again, ask yourself this question: Will this testimony be such that it will be recorded in heaven for the angels to look upon and rejoice over?

You can make it so. Make the telling of your experience interesting; be brief, and testify of Jesus.

Enlightened Allegiance

WHY ARE YOU a member of the Reorganized Church of Jesus Christ? Is it because your parents brought you up in their church and you saw no reason to differ with them? Did you marry into the church? Perhaps you met the church through friends and studied yourself into membership. Some claim to have studied themselves out of the church and are proud of their present enlightened condition. I have some such friends—good, honest, intelligent people with questing minds and willing hearts and hands. What really happened in these cases? Was their study careful enough?

I have concluded that no one has a really strong faith until it is tested and refined in the processes of trial, doubt, questing, *prayerful study*, and finally purged in the fire of the Holy Spirit. Even those who have the "gift of faith" from childhood have to have that faith tried and refined to fit an enlarging and expanding life experience.

A Tried Faith

No human being is forever free of trials, nor should anyone desire to be forever sheltered from adversity. It is only through struggle and adversity and the exerted will to rise above difficulty that any human organism can grow or even continue to exist. We are not interested in merely existing. We are concerned with growth—spiritual as well as mental and physical—and not growth alone, but maturity. Jesus is the supreme example of spiritual maturity. And his maturity did not come without trial and temptation.

- Is there a person who can truthfully say he or she has never doubted the truth of the gospel, the special mission of the restored church, or perhaps even the existence of God? If there is such a person, then I doubt the depth of conviction, the height of maturity, churchwise.

Lo Here, Lo There

Perhaps my first test of conviction came as a young woman trying to take the gospel message to my neighbors. I soon learned that often their convictions were as strong as mine, and they could quote Scripture even more freely than I. There have been several times when I have been sought as a convert here or there, and I early learned the futility of argument, the security of personal, intensive, *prayerful study*.

As a youth I lived one winter at a Presbyterian parsonage in a small town where I was attending school. At the request of the minister, and since I was isolated from my own church, I taught in the church school, wrote the Christmas play, and was active in youth services. The pastor was a

good man and very earnestly endeavored to win me from my own church to his. I read his books, and we spent long evenings discussing our differing viewpoints. He revealed his personal disbelief in the teachings of his church concerning infant baptism or eternal damnation, though he baptized the babies of his congregation. He could not believe that an uneducated man like Joseph Smith might have had a vision or received the plates of the Book of Mormon.

On these points my faith was unwavering, for I had read the Book of Mormon as a mere child and had a strong evidence of its divinity. Not only this, but I had a personal experience with God in healings, in visions, and in the reception of the Holy Ghost at confirmation. Had I not had these experiences I probably could not have withstood the earnest endeavor of this man to win me to his cause, for, like every youth, I wanted to feel needed and appreciated.

The Question of Healings

My next experience of "lo here, lo there," was with a completely invalidated neighbor. This mother had lain completely helpless for years, a victim of arthritis, dutifully cared for by her school-age daughter. How my heart ached for this family.

About once a week I would bundle my two babies into the roadster and drive across the Wyoming prairie to spend an afternoon with this woman, taking her delicacies, massaging her weary body, and reading to her from her Bible or some of my church books. She came to anticipate my visits and seemed to live for them from week to week.

This woman was converted to Christian Science and was unwavering in her belief. She gave me her books, and I read them carefully, since her daughter was reading my church books between visits. From this experience I learned that my church was not unique as a church of healing. But as I compared beliefs I found hers so pitifully lacking in the scope of mission which I saw in my church. I could not doubt the divinity of my church, but I could doubt that all other churches were evil.

It was after we came out of isolation into a stake of Zion that I had my most severe test of this kind. One of my near neighbors, a Seventh-Day Adventist with a missionary zeal that put me to shame, became my close friend. As we began to visit each other frequently we found we shared a mutual interest in study and began to discuss religion. This woman rocked my sureness of belief harder than it had ever been rocked.

I finally decided to yield the Sabbath day question (still unconvinced, but sure that she would then yield the question of immortality). I discovered that without latter-day revelation I had little support for some of my cherished beliefs. Was it true that we do sleep in the grave—that there is no life after death except for those who accept Christ and awake at his coming, that hell is really an erroneous translation of the Hebrew and Greek terms for grave?

I was wading through this maze of conflicting ideas when it was necessary for me to attend the double funeral of my small niece and nephew. As the soloist sang "Sleep, Little Lambs, Sleep," anguish of soul and desire to know the truth swept over me until I knew that without God's help I should completely break. In answer to my silent plea for help I was immediately given an open vision of paradise and saw these two children there with my beloved grandfather, who had died three years previously after many years of service in the Quorum of Seventy. These three were not dead! They were as alive as I and were continuing their quest for knowledge just as eagerly as they had in this life.

Where was doubt now? Gone, completely. I had passed through trial, doubt, questing, study, and had been freed through the power of the Holy Ghost.

All this leads up to the main thought I wish to present. Jesus was tried no doubt in many ways and on several occasions. The trials we read most about were the temptations of Satan after the forty-day fast of Jesus in the wilderness. These temptations closely parallel the Apostle John's list of three major weaknesses of the flesh: (1) pride of life, (2) lust of flesh, and (3) lust of eye (I John 2: 16).

Three Temptations

The first temptation that came to Jesus in this experience was the "lust of flesh." He was hungry, and Satan appealed to an inborn need of all flesh. The downfall of many is the lust of flesh—a full stomach, a satisfied body. But Jesus answered, "It is written, that man shall not live by bread alone, but by every word of God" (Luke 4: 4).

The second temptation was "lust of eye." All the kingdoms of the world were placed in view, and all that Jesus' eye fell upon was promised him. Man's desire to find security in possessions is one of the major pitfalls of the flesh. Again Jesus answered, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Do we sometimes serve our possessions rather than using them to serve God?

The will to live is God-given. This will-to-live is twisted by Satan to fear of death, and many a soul has spent a lifetime in bondage through fear of death. Part of the mission of Christ was to help mankind overcome this fear (Hebrews 2: 15), to teach the way of eternal life, and to be the first fruits of the resurrection. If Satan could tempt Christ to reveal prematurely his power over life and death before Christ could teach mankind the way of eternal life and the nature of life after death, Satan would win. Doubtless Satan's promise to Jesus, quoted from Scripture, would have proved a lie. Satan said in this last temptation, using Jesus' own weapon, "*It is written*, He shall give his angels charge over thee, to keep thee; and in his hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (See Psalm 91: 11-12.—Italics are mine.)

Jesus knew his mission was only begun and he must not jeopardize it with a premature urge to free man from the fear of death, man's pride of life. Jesus answered Satan, "It is written, Thou shalt not tempt the Lord thy God." (There are many other implications in the temptations of Jesus which cannot be analyzed here.)

It Is Written

How many troubles we as a church could have avoided (or might yet be spared) if we each knew more surely what is written. One of the problems I should like to cite is the name of our church. In *Church History*, Volume 1, page 77, we find Joseph Smith quoted as saying, "I then laid my hands upon Oliver Cowdery and ordained him an elder in the Church of Jesus Christ of Latter Day Saints. . . ." We find on page 453 that at Kirtland in May, 1834, the matter of the church name was taken before the conference because the church was being called by various names. The clerks of that conference recorded the name approved as "The Church of the Latter Day Saints." Confusion remained. Finally at Far West in 1838 a revelation was given concerning the name of the church (*Church History*, Volume 2, page 151) ". . . For thus shall my church be called in the last days, even the Church of Jesus Christ of Latter Day Saints." Since no conference action was taken to approve this message, it is not a law unto the church, but for me, "it is written."

Other challenges I have faced are interpretations of church leadership, succession in presidency, the supposed current coming of John the Baptist, the date of the restoration, and the apostasy of latter days. Some things still require a reservation of judgment.

My most recent experience with "lo, here, lo there," has been with friends who try to tell me the church I represent is in apostasy. They quote Malachi 3: 1 to prove to me that John the Baptist will lead the church out of apostasy. In *Church History*, Volume 1, pages 35-36, we learn that John the Baptist conferred the Aaronic priesthood on Joseph Smith and Oliver Cowdery. In Volume 2, page 47, we read that at Kirtland Temple on Sunday, April 3, 1836, Oliver Cowdery and Joseph Smith went behind the pulpit vail and bowed in silent prayer.

Christ to Temple

Joseph says the Lord stood before them and told them he accepted the temple and promised, "I will manifest myself to my people in mercy in this house; yea, I will appear unto my servants, and speak unto them with mine own voice. . . ." Certain qualifications were given to this promise. Today Kirtland Temple is a holy house, sacred to this people, known far and near.

Then Moses appeared and committed to Joseph and Oliver the "keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north."

Then Elias appeared. Since Elias means "restorer" and has been used to refer to more than one, we shall defer judgment. In Matthew 17: 10-14, I.V., Jesus refers to John the Baptist as Elias and speaks also of another who should restore all things. In Mark 9: 34, 9-11, I.V., John the Baptist and Moses appeared on the Mount of Transfiguration. Doctrine and Covenants 26: 2 c mentions two personages as Elias. The Elias who appeared to Zacharias to announce the coming of John the Baptist was the angel, Gabriel (Luke 1: 11, 19, I.V.). Most Bible commentaries refer to Elias as Elijah.

The fourth visitant on this occasion in Kirtland Temple was Elijah who said, "Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands. . . ."

In Doctrine and Covenants 45: 2 d we read, "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and *to be a messenger before my face to prepare the way before me*" (italics mine). In the face of all this, how could I long doubt or ever accept the invitation to leave the Reorganized Church of Jesus Christ of Latter Day Saints?

Examine Your Doubts

Examine your doubts. Where do they come from? What path do they indicate? What has been written?

Question your faith, but know the facts; search for the truth; keep always alert for evidences for and against, and defer judgment until all the facts are in or sufficient evidence is available to leave no room for doubt. Above all, keep your doubts to yourself for the time being. You might destroy the faith of one too immature in conviction to withstand the test you may bring him. Don't be critical of your church or its leaders, past or present.

(Continued on page 15)

Home Column



MRS. LANE

MRS. CROCKETT

MRS. COKER

Interesting Personalities

The Clinton Sisters

complete more than a century of teaching

SCHOOL BELLS did not ring this fall for Mrs. Floy Lane and Mrs. Winnie Coker, sisters, of Grannis, Arkansas, who retired from teaching after having taught forty years and thirty-eight years respectively.

A third sister, Mrs. Gladys Crockett, is now teaching her thirty-seventh year in the Gillham, Arkansas, grade school.

These three teachers, known in the vicinity as "the Clinton sisters," are the daughters of Mrs. Ella Clinton and the late Mr. Ed Clinton of Grannis.

Mrs. Lane, Mrs. Coker, and Mrs. Crockett have one hundred and fifteen years of teaching service behind them. All but five of the one hundred and fifteen years were spent in the Gillham-Grannis Consolidated School District.

Mrs. Lane was the "dean" of the trio. She began her teaching career at Potter School in Polk County, Arkansas, at the age of sixteen. Her salary at that time was forty dollars a month, which was above average pay. She paid ten dollars a month for board.

Mrs. Coker taught her first school year at the age of seventeen years. She served as principal of the Grannis School for thirty years.

Mrs. Crockett, the youngest of the trio, has the distinction of having been actually licensed to teach when she was only thirteen years old, but it was not until she was sixteen that she taught her first school in the Gillham-Grannis District, where she still teaches first grade. She is also a past president of the Sevier County Teachers' Association.

Mrs. Crockett and Mrs. Lane served their county and state as delegates to the National Education Convention in San Francisco in 1951 and the National Education Centennial Convention in Philadelphia in 1957.

Another sister, Mrs. Bertha Crager, also began as a teacher, but then became postmistress at Grannis, a position which she has held the past thirty-eight years. A brother, B. H. Clinton of Texarkana, has been employed by the International Creosoting and Construction Company the past thirty-five years.

All of the sisters make their homes in Grannis, Arkansas, where they have lived most of their lives. They have been members of the Reorganized Church since their youth. All are active in church work.

Sister Coker served as organist for more than thirty years, and Sisters Crockett and Crager have taught church school classes for many years.

Their mother, who had her eighty-second birthday in July, is also active in church work. She has served as church recorder, treasurer, and tithing solicitor for the Grannis mission for more than forty years. She recently wrote the history of the Grannis congregation for the General Church Historian.

Their father was in the lumber business for years prior to his death and at one time was associated in business with Elis Short.

The *Arkansas Gazette* and the Sevier County newspaper have both printed articles and pictures of these three "teaching sisters."

From material prepared by LINDA FAWCETT

Have Something to Say

A group of people visited a friend who had recently bought a tape recorder. "Bring it out, Fred," suggested one. In response to this request, he set it up and invited each visitor to use it. As all took turns at the microphone, they stammered a few incoherent words, then gave up saying, "I don't know what to say." Finally one man took the microphone. "I know that my Redeemer liveth," he testified.

Just as this man had something to say when the opportunity arose, we should always have an endorsement ready to give the gospel whenever the opportunity arises. Surely, if we are valiant with the testimony of Christ and tell others of his restored church, we will enlighten many people and bring souls to God.

EDGAR PILLSBURY

Bargain Hunting

ARE YOU a typical American? If so, you are probably very interested in finding bargains. Most of us are tempted at some time or another by this fascinating lure. We comb the daily papers for advertised sales. We search the bargain basements in our department stores. We wear out a quarter's worth of shoe leather—to say nothing of our toes and our tempers—to save a few pennies on a purchase that has been reduced for quick sale.

In one of our large cities is a building containing fifty thousand square feet of space devoted entirely to "bargains." In it are signs boldly proclaiming "The World's Biggest Bargains." Hundreds of people with very limited income mill around the counters looking and buying. But the fact is that these hundreds of shoppers are not finding bargains—they are buying junk.

Perhaps some of us are guilty of bargain hunting in our religious life. We just might be looking for something with a sale tag on it—something that can be purchased cheap. Let us be discriminating in our spiritual purchases. Merchandise in the church of the living God does not have to be offered at a reduced sale. It is an investment that proves worthy of its price tag.

Thousands of us have just returned from General Conference, where it was made known by the Spirit of God that this church offers no bargains; the price we must pay to become possessors of this gospel is not too high for the lowliest nor too low for the highest. It *does* have a price tag—marked "service." We might handle the merchandise of this church, but we cannot possess it unless we are willing to serve. We can rest assured that we will receive value for what we invest, but let us *not* be deceived by some antiquated phrase from the past—that the gospel is "free as the water we drink." Perhaps it is, but as someone else has said, "It has to be piped in." Plumbing these days is an expensive item.

Neither can we bargain with our time. Too many of us sell ourselves short. Time is valuable and should be used wisely. It, too, must be used to bring about the biggest dividend for our investment. Too many unplanned days and unplanned activities consume precious moments that need to be used constructively in building the kingdom of God.

Sir John Lubbock relates in *The Use of Time* that Pietro Medici is said to have once employed Michelangelo to make a statue of snow. We say that was a waste of time, but frequently we waste our precious time in deciding trifles, doing unrewarding things, and planning actions that should have been made habitual. A company once advertised a hair tonic with this slogan: "Use your head—save your hair." We might paraphrase this and say, "Use your head—save your time."

The church moves forward. We should all have a burning desire to move forward with it. But we cannot move forward on the efforts of someone else. We must earnestly face the fact that each of us must quit "bargain hunting" and make an honest investment. We must be willing to pay the price for the thing we wish to possess. We cannot sit back and wait for Johnny or Mary to do the many jobs awaiting our hands. Johnny and Mary are working out their own salvation—not ours.

Let us not be guilty of "buying junk." Let us find the real bargains in our spiritual lives. There are good returns from the right investments of service in the kingdom of God. Let us look forward and move forward toward the accomplishment of God's great purpose in our lives, remembering that the price tag bears the label, "service."

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day."—Doctrine and Covenants 4: 1 b.

Who Are the Delinquents?

Apropos the great feeling of concern about the problem of juvenile delinquency, and the conduct of the young people, here is something to make parents think of their responsibilities. It is quoted from the *Chicago Tribune*:

Parental training has been growing more and more lax. . . . In another generation, unless parents take a decided stand for their rights, they will be ruled by the children. . . .

The lack of parental training at home is responsible for the lack of salutary discipline in the schools and the lawlessness which prevails among the children out of the schools. The old-fashioned idea of juvenile government is rapidly disappearing, and in its place the children are governing the parents. This has increased to such an extent that children are mainly sent to school to get rid of them, and when not in school are sent out on the streets for the same reason, where they remain until midnight or thereabouts. The damage which they are thus prevented from doing at home they do not hesitate to inflict upon other people, and with absolute impunity, because the person of a small boy is regarded as sacred however much of a nuisance and evil he may become. There is not one case in a hundred where children are trained to yield implicit obedience to their parents or to have that respect for their elders which was the rule fifty or sixty years ago.

Does this sound true, and do you agree with it? Very well, now consider the date when it was published. The *Saints' Herald* of August 11, 1897, quoted it from the *Chicago Tribune*.

This was not written about the little "monsters" of today. If you are in your sixties or seventies, it was written about you and your generation. If you are younger, it was written about your parents or possibly your grandparents.

Perfection—the "Golden Age"—always seems to have been about the time the speaker or writer was a child; and if you believe him, he "was good, and very, very good," and rarely, or hardly ever, "bad or horrid." L. J. L.

Enlightened Allegiance

(Continued from page 13)

Criticism is destructive. It will destroy your own faith and undermine the faith of others. To keep one's doubts or criticisms to one's self is not blind allegiance or a means of fostering blindness. It is only refraining from being a tempter to self and others.

Question if you will, but study just as hard to support your faith as you do to disprove it. It is tragic to see once active persons in the church become carping critics of their predecessors or associates in the church. Their families always suffer and usually some members are lost in allegiance to the cause of Christ.

Teach the peaceable things of the kingdom (see Doctrine and Covenants 35: 1; 39: 2; 42: 17 a). Never give up your faith until you have sought diligently the answers to your problems. Your loyalty to your church should be based on the results of testing, on faith verified through study, and the witness which comes from the Holy Ghost. Blind allegiance is never good. Enlightened allegiance builds strength to meet every test.

We Still Have Pioneers

(A story of nonresidents in evangelistic action)

THE HEAVENLY Father has many wonderful ways to reach his people. It is small wonder the Apostle Paul labored under the conviction that they were "called to be saints."

Three decades ago a young lady left a small Illinois town of five hundred population. No one there had heard of Latter Day Saintism to the point of interest. About fifteen years ago this same lady heard about the gospel restored and was converted to it in southern Missouri. She returned to Cave in Rock, Illinois, just a few years ago. There she married Ted Simmons and settled in their new home.

Opportunities to share the gospel with her companion seemed futile until one night when she was reading the Book of Mormon he jokingly made light of religion and grafting men who have made merchandise of people. "How much did the man who wrote that book make?" he asked facetiously. Grada Pearl answered, a little hurt but with a burning conviction, "Ted, the man who wrote this book was a prophet of God. He suffered persecution for his beliefs and finally was killed by a mob because of this religion." A change came over Ted right there and repentantly he spoke, "Let me read that book. If Joseph Smith was willing to die for what he believed, I should be willing to read it. I know from Scripture that prophets were killed and other believers

persecuted." This was the turning point in Ted Simmons' life.

It wasn't long before he accepted the gospel. In March, 1957, he was the first one to be baptized in the Cave in Rock group. Now there were two to tell the story, and tell it they did.

A devoted nonresident pastor who accepted his work as a stewardship made a contact with the only member there in 1955. That night, after visiting with Grada Pearl Simmons, he came to his wife and said, "Today I met a missionary." Brother and Sister Norman Jackson traveled back a number of times to keep this contact alive. They did not complain about the time it took to drive that one hundred and twenty-five-mile round trip. They only knew that here was a soul who needed the ministry of the priesthood.

Brother Jackson invited other priesthood members from the district to make visits there with him, and a number of them did. In October, 1957, Brother Jackson arranged for the Seventy assigned to the district to conduct a missionary series at Cave in Rock. Seventy Cecil Robbins shared in this pioneering series to baptize four other people. Further cottage meetings brought two more into the church in March, 1958.

Brother Ted Simmons, in the church a year, witnessed these cottage meetings, felt he could conduct some, and with borrowed slides, screen, and projector, held a series of five cottage meetings.

Four more persons were ready for baptism in June, 1958. These four live across the Ohio River in Kentucky.

In February, 1958, they organized the first church school group there and have been meeting every week since. They still have no priesthood, but the future holds great assurances.

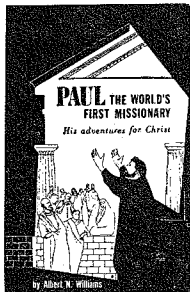
In the heat of August another preaching series was held. The group mailed out five hundred printed invitations, borrowed a country schoolhouse, and prepared for the preaching ministry of Seventy A. M. Pelletier. The smallest attendance was twenty-three, but it mounted to fifty-four and forty-three nonmembers in attendance who wanted to hear this message which is still so new in that area. On August 22 three more were baptized in the Ohio River.

In April, 1957, only one nonresident Saint lived at Cave in Rock; in September, 1958, there were seventeen members. Two of these now serve as the caretakers at the Brush Creek Reunion Grounds. Brother Simmons is continuing cottage meetings. Arrangements are made for regular Sunday night speakers to come from other congregations, the nearest being thirty-five miles away. More decisions and commitments in baptism are expected.

When these people learned that thirty-five members and a couple of priesthood members were needed as a minimum for mission organization, they expressed with the faith of believing children, "Oh, we should be ready for mission organization in a year or a year and a half." To be in Cave in Rock for a week, to see the faith of these good people, and to minister to them is to believe that they will do it. Even more, in a few years they could be a strong and effective branch.

Great God, grant such courage and vision to other small groups so they might tell the story convincingly that more may be won.

A. M. PELLETIER, JR.



PAUL the World's First Missionary

by Albert Williams

This story of the Apostle Paul is vividly told and should help your junior age child become better acquainted with Paul as a real, live individual, rather than just another Bible story character. It is from the "Heroes for God" series.

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■ The sixth annual conference of Region VIII, Association of College Unions, met recently at Cornell College, Mount Vernon, Iowa. Comprising Region VIII are Iowa, Kansas, Missouri, and Nebraska. Graceland was represented by Lee Propst, Creston, Iowa; Diane Premoe, Okemos, Michigan; Gary Oatsvall, St. Clair Shores, Michigan; Ann Kelley, San Juan, Puerto Rico, of the Social Activities Planning Committee, and Miss Doris Conklin, Director of the Memorial Student Center.

The purpose of the Association of College Unions is to exchange ideas among colleges. Lee Propst was the discussion chairman for one of the student sessions.

Many of the visiting colleges expressed amazement at the fact that there was no drinking or dancing problem on the Graceland campus. The level of the student-faculty relationship at Graceland seemed to stand high by comparison to neighboring colleges.

■ "What Strengths Does It Take to Be a Christian?" was the theme of the Religious Emphasis Days held on the campus November 15-19. Three guests brought an added stimulus as the college community took an inventory of spiritual strengths.

D. T. Williams, patriarch from Independence, Missouri; Mrs. Cedric (Dorothy) Evans, from St. Louis, Missouri, a member of the women's council of the General Church; and Wayne Updike, Director of the School of the Restoration, contributed a well-balanced ministry in interviews, matins, group discussions, and church services.

■ Graceland's football team closed its 1958 season with a 34-13 victory over William Penn College at Oskaloosa, Iowa, Saturday night, November 8. The win gave Graceland a 4-4 record for the year. It marks the third consecutive year Coach Richard Carter's eleven have finished with a .500 season or better since the Yellow Jackets began playing all four-year competition in 1956. Here are the team leaders in the various departments:

Rushing—Larry Dennis, Melba, Idaho—276 yards in 65 tries—4.2 average
 Passing—Ed Ferguson, Columbus, Ohio—17 out of 47 for 229 yards
 Pass Receiving—Bruce Clark, Baker, California—10 for 177 yards
 Punting—Bruce Clark, Baker, California—20 punts for 38.3 average
 Scoring—Dennis, Ferguson, John Huntsman, West Monroe, Louisiana, and

■ The cross-country team traveled to Des Moines for the Iowa and Midwest A. A. U. meet Tuesday afternoon, November 11, and brought back five medals. There were twenty medalists in the Midwest division. Bill Russell, Grand Rapids, Michigan, finished tenth; Larry Rollstin, Des Moines, Iowa, twelfth; and Bob Davies, Kirtland, Ohio, thirteenth. In the Iowa division ten medals were given. Russell was eighth and Rollstin tenth to collect two medals.

■ On November 1 and 2 three Gracelanders assisted the Iowa State College Symphony Orchestra on its annual tour of Northern Iowa and Southern Minnesota. They were Harold Neal of the faculty and Michael Smith of Independence, Missouri, violinists, and Nancy Gee, cellist, also from Independence.

■ Coach Harry A. Dennis' Graceland basketball team is bolstered by a return of six veterans from last year's team which finished the season with a 8-13 record.

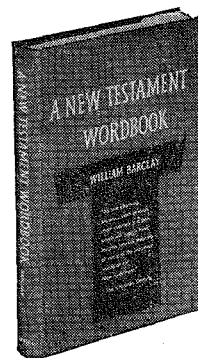
The six returners are Duane Thomas, forward, Independence, Missouri; Gary Hannaman, center, Kansas City, Kansas; Eric Leighton, forward, Detroit, Michigan; John Nelson, forward, Independence, Missouri; Larry Rollstin, center, and Jim Williams, guard from Des Moines.

Freshmen on this year's squad are Larry Agnew, Duluth, Minnesota; Ron Howdyshell, Bremen, Ohio; Bob Long, Independence, Missouri; Gary Methner, Midland, Michigan; Jerry Methner, Coleman, Michigan; J. D. Turner, Perry, Iowa; Bob Darnell, Colorado Springs, Colorado; Herman Edmunds, and Art Faunce, Lamoni, Iowa; Gale Erickson, Omaha, Nebraska; Gary Hurley, McClelland, Iowa; and Dan Watkins, Scranton, Pennsylvania. A sophomore who dropped out of school for a year is John Meinke, Everett, Washington.

Basketball games scheduled for the next few weeks are as follows:

December 9 Missouri Valley at Graceland
 December 13 William Jewell at Graceland
 December 17 N.E. Missouri State (Kirksville) at Graceland
 January 2 Falls City 4-State Tournament at Falls City, Nebraska
 January 3 Falls City 4-State Tournament at Falls City, Nebraska
 January 6 Tarkio at Graceland
 January 10 Missouri Valley at Marshall, Missouri

Book Review



**More
New Testament
Words .**

By William Barclay

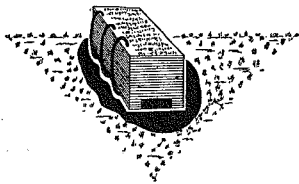
Harper and Brothers
1958

Price, \$3.00

This book is a sequel to an earlier volume entitled *A New Testament Wordbook*. It represents the continuing effort of the author to show the everyday meaning of words used in classical Greek and Hellenistic writings, with particular emphasis on their development and use by New Testament writers. This volume discusses twenty-four key words. The typical pattern employed presents the meaning and usage of the word in classical Greek followed by some discussion of the appearance of the word in secular literature, then a discussion of the use of the word by New Testament writers together with some excellent exposition.

This volume should be of special interest to those who are concerned with New Testament doctrine and theology. It is of value to members of the priesthood who are interested in gaining a better understanding of the relationship between literal translation and the distinctive interpretation that is attached to the Scriptures in the church. For instance, consider the word *aiōnios*, the word for eternity. In discussing its use in the description of the principle of eternal life of which Jesus spoke much, Dr. Barclay says, "Simply to take it as meaning *lasting for ever* is not enough. In all these passages we must remember the essential meaning of *Aionios* . . . [it] is the word of eternity as opposed to and contrasted with time. It is the word of deity as opposed and contrasted with humanity." There is much in what the author writes which strengthens the understanding and conviction of the reader whose doctrinal interpretation accords with the traditional thinking of the church. To this sound basis the writer brings a depth of concept which should enrich the current understanding of most readers.

DUANE E. COUEY



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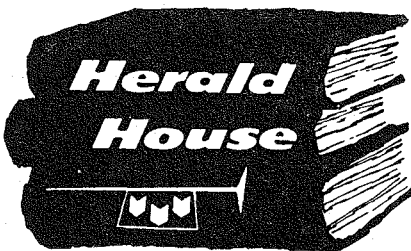


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Briefs

Three Men Ordained

ANAMOSA, IOWA.—Ordination services for three Anamosa men were held October 26 at 6:30 P.M. A duet, "Ordination," was sung by Shirley Howard and Marcheta Mortimore. Apostle Charles D. Neff delivered the sermon. Ordained to the Aaronic priesthood were Russell Hoke, deacon; Jerry Naylor, priest; and Leonard Joslin, priest.

Clarence Bill gave the benediction.—Reported by SARAH JOSLIN

Annual Election Held

HUTCHINSON, KANSAS.—The branch held the annual business meeting and election of officers on August 24. District President C. R. Richards was in charge. The following members were elected to office: E. C. Eckright, pastor; Nellie Hauschild, treasurer; Laurence Deck, director of religious education and solicitor; Delamar Novinger, music director; Mary J. Deck, women's leader; Barbara and George Russell, Zion's League; Grace Poulton, secretary, statistician and historian; May Deck, *Herald* correspondent; George Russell, auditor.

The women's department report was given by Secretary-Treasurer Jennie Whited and under the leadership of Cora Wilson. The women had two rummage sales and an apron sale. The money was given to the building fund.

Apostle D. O. Chesworth and Seventy Harry Doty visited on October 30. Brother Chesworth's message was on "The Peace of Conscience." After the service a social was held in the church annex.—Reported by MAY DECK

Hold Business Meeting

SANTA BARBARA, CALIFORNIA.—Vacation church school was held June 16-20 at the church. Gloria Hughes was in charge of kindergarten. Adra Ellis taught the primaries, and Margaret Booth, the principal, was in charge of the junior department. Some of the young people who helped were Robbie Jean High, Jackie Butler, and Margie Booth.

Howell Hughes, one of the district counselors, conducted the annual business meeting September 2. Breece E. Curtis was re-elected pastor, with Brother Hughes and John Tsoutsouvas as counselors.

Officers elected were Ben Baker, church school director; Gloria Hughes, women's leader; John Tsoutsouvas, bishop's solicitor; Breece Curtis, young people's leader; Lela Scurlock, music director; Howell Hughes, treasurer; Margaret Booth, publicity; Ethel Heth, historian; Lillian Curtis, secretary-recorder; Ewana Scurlock, book steward; and Carl Heth, custodian.

On September 7, Lillian Curtis, music director, put on a music festival, presenting some of her accordion students as well as the church young people and children. Some of the church children who played instrumental numbers were Gregory Ellis, trumpet; Roberta Booth, piano; Jane Hughes, piano; Julie Hughes, piano; Shirley Curtis, organ; and Stephen Curtis, accordion. Proceeds went to the building fund.

Lillian Tsoutsouvas, newly elected women's leader of Southern California District, installed the following officers in the La Da Sa Club: Gloria Hughes, president; Lela Scurlock, vice-president; Verdell High, secretary-treasurer; Margaret Booth, devotions.

Taking office as chairmen were Adra Ellis, ways and means; Ethel Heth, cradle roll;

Lillian Tsoutsouvas, friendly visitor and study chairman; and Lillian Curtis, cards and flowers.—Reported by MARGARET BOOTH

Officers Elected

HUNTSVILLE, MISSOURI.—The annual business meeting was held September 14, with Missionary Wayne Banta in charge. Officers elected or sustained were Elder L. D. Burton, pastor and recorder; Rhodes Burton, counselor, treasurer, and solicitor; Helen Swan, secretary and music director; Gene Winslow, church school director and youth leader; Florence Jacoby, women's leader; Florence Jacoby, women's leader; Kathryn Jackson, historian; Lydia Burton, publicity.

Auditors are John Harris and Henry Comstock. Building committee members are L. D. Burton, John Harris, Rhodes Burton, and Florence Jacoby.—Reported by LYDIA BURTON

Mission Election Held

DEL CITY, OKLAHOMA.—The annual business meeting was held September 29. Elder E. L. Zahner was appointed pastor for the coming year. He appointed the following officers: Hazel Phumphrey, secretary; J. V. Groesbeck, treasurer and solicitor; Bernice Kay, women's leader; G. G. Clesson, home ministry supervisor; Lea Groesbeck, music director; H. L. Fowler, Zion's League leader; W. R. Craig, church school director; Nina Bayless, book steward; Lavern Key, social chairman; Arlene Groesbeck, historian and publicity; E. L. Zahner, missionary co-ordinator. The women's groups are the Decimas and Handmaidens. Leaders are Helen Pearch and Mary Jewel Fowler.—Reported by ARLENE GROESECK

Brush Creek News

ZENITH, ILLINOIS.—Evangelist William Patterson was guest speaker on September 17. Milani, baby daughter of Mr. and Mrs. Carroll Farmer, was blessed by Elder Lewis DeSelms and Elder Alva Henson on September 21.

Zion's League held installation of officers on October 2, with Pansy Fatheree in charge. Mrs. Stanley Martin has organized a choir and has practice each Sunday evening.

The young adult class was organized for study and socials October 10. Mr. and Mrs. Stanley Martin were selected as supervisors. Joe Hoover is teacher, and the subject is the Book of Mormon.

The women's department is studying the Doctrine and Covenants, with Mrs. Oscar Dean as teacher.

The women have served at two public sales, and have conducted other activities. Their goal is to complete the basement kitchen this year.

District President Russell Ellis was guest speaker October 26.

A baptismal service was held November 10 for Bernard Talbert, Paulette Talbert, Paula Talbert, Sue Candle, and Kenneth Markham.—Reported by PANSY FATHEREE

Annual Election

SAN RAFAEL, CALIFORNIA.—The annual business meeting was held October 19, with Edward P. Buckley, president of the Bay Area district, officiating. The following were elected or sustained: Roy McNeil, pastor; Deane Gough and Jack Lycan, counselors; Jack Lycan, director of religious education and missionary supervisor; Rita Prickett, women's leader; Jean Brandt, youth leader; Ethel McNeil, director of music and solicitor; Virginia Schofield, secretary; Ernestine Ardito, treasurer and book steward; Bill Mandel, auditor; Marjorie Hariman, publicity; Harry Farrell, custodian; Dean Gough, recorder; Herbert Salisbury, historian; Ernie

Harriman, finance committee; Eleanor Fagg, Jack Lycan, Leona Sailsbury and Art Ardito, building committee.—Reported by MARJORIE HARRIMAN

Elect Officers

CHEROKEE, IOWA.—Election of officers was held August 4. Ben Adams was elected pastor, and Ray Johnson and Clifford Kelly are counselors. Other officers are Paul Stieneke, treasurer; Willard Petlon, solicitor; Judy Spence, clerk; Elsie Webb, music director; Gilbert and Doris Webb, young people's leaders; Mable Julius, historian.

The women's department served a supper for delegates and members of the Democratic party October 9, when former President Harry Truman was present to speak. Various churches served suppers, and the endeavor netted a good profit.

The annual chicken supper and bazaar was held October 23.

Sister A. R. Crippen was honored with a shower of birthday cards on her ninety-sixth birthday, September 9.

Joan Kay, daughter of Dr. and Mrs. Loy Julius, and Jane Vianna, daughter of Ben and Betty Adams, were recently blessed.

Gilbert and Doris Webb entertained the young people at a Halloween party. Promotion day exercises were held October 12, with Ray Johnson giving out certificates.

Mr. and Mrs. Robert Hoepfner and their three children were recently baptized. He is now stationed in Japan, where his family will soon join him.—Reported by MRS. JUDY SPENCE

New Group Organized

WASHINGTON, KANSAS.—District President C. R. Richards and Seventy James Menzies were in Washington July 20 to organize a group of the church. Harlan Metcalf was placed in charge. His address is 301 West Fifth Street.

The group meets in the home of Mr. and Mrs. Clyde Kearns, 300 East Sixth Street. Sunday services begin at 9:40 A.M. Visiting ministers of the district meet with the group the first Sunday of each month for Communion and for other ordinances.

Elders Lindon Robinson and Earl Shepard visited in September. On November 2, Elder Frank Westwood and Brother Joe Endicott arrived by plane.

Washington is on US Highway 36. All are invited to worship with the group on Sundays or Wednesdays.—Reported by HARLAN METCALF

Class Has Tour

SAGINAW, MICHIGAN.—During the year the branch, under the leadership of Pastor Lynn Hensley, has had forty children blessed, twenty-two baptisms, and four ordinations.

Mrs. Russell Brandt, teacher of the junior church school class, took class members and friends by chartered bus to Ann Arbor on September 6, to tour the University of Michigan museum of natural arts and sciences. There were forty-three children, accompanied by Mrs. Erwin Larson, Robert Cramton, Gerald Harris, Fred Wenzel, Nick Husack, and Margaret Fox.

The junior high and junior classes had a wiener and marshmallow roast at Ojibway Island October 25. Nineteen attended, supervised by Mrs. Erwin Larson and Mrs. Russell Brandt.—Reported by MRS. RUSSELL BRANDT

Ten at Youth Retreat

JAMES MILL, ALABAMA.—The mission elected new officers recently. W. H. Booker

will begin his fourth year as mission pastor. Beginning October 1, he also serves as church school director, secretary, historian, and solicitor.

Adell Bodiford is women's leader. Cleara May Booker is young people's leader. John T. Long is adult teacher, and John W. Jones is janitor. Mary J. Long is reporter.

Following the missionary series held by Myron LaPointe, September 7-14, two were baptized.

Ten young people attended the Alabama District youth retreat September 20-21. It was under the direction of Brother LaPointe.—Reported by MARY J. LONG

Eight Baptisms

EROS, LOUISIANA.—A missionary series was held August 3-10, with Elder N. Glen Coltharp as speaker. Eight were baptized at the close.

The annual business meeting was held October 19, and the following officers were elected: Paul E. Fuller, pastor; Merline Lewis, secretary; Clarence Carroll, treasurer; Lillian Powell, church school director; Sally Carpenter, women's leader; Dalton Salsbury, youth leader; Audrey Fuller, music director and reporter; Lovinia Carroll, junior League leader.—Reported by AUDREY FULLER

New Officers Elected

COLUMBUS, OHIO.—The annual branch business meeting was held at the Worthington church November 5.

The following officers were elected: E. Elwood Smith, city pastor; James D. Overly, pastor of North congregation; Gerald T. Glandon, pastor of South congregation; Donald J. Gabriel, pastor of Worthington congregation; Evelyn Mack, secretary; Harry L. McBee, treasurer; Florence Myers and Edna Jackson, auditors; Niema Weate, women's leader; Charles A. Ferguson, youth leader; Dr. Margaret Barker, older youth adviser; Lucinda Madden, Charles Ferguson, Thomas Myers, Margaret Barker, and Robert E. Madden, finance committee; Floyd F. Bradford, Jr., publicity; Harold Browning, recreation;

Dorothy Wemlinger, book steward; William Sanderson, recorder.—Reported by FLOYD F. BRADFORD, JR.

Officers in All Departments

BURLINGTON, IOWA.—Officers recently elected are as follows: Dale F. Moon, pastor; Elder T. L. Burgin and Brother Galen Brunner, counselors; Kenneth Duke, secretary; Arnold Wiemann, treasurer; Earl Cummings, statistician; H. F. Bromann, bishop's solicitor and Herald House representative; Mrs. T. L. Burgin, music director; Mrs. August Lee, historian; Mrs. Al Koppes, women's leader; R. E. Rieke, director of religious education; Norman Gunsolley, assistant leader; T. L. Burgin, children's pastor; H. F. Bromann, director of priesthood visiting; Mrs. Norman Gunsolley, flower chairman; R. E. Rieke, reporter and publicity; Mrs. Robert Duke, children's supervisor; Kenneth Duke, young people's supervisor; Galen Brunner, young adult supervisor; Guy Lewis, adult supervisor; T. L. Burgin and Norman Gunsolley, auditors.

Jack Savage is president of Zion's League, and Cherlyn Smith is vice-president. Cindra Day is secretary, Sharon Reichmann, treasurer, and Robert Consolver is sergeant at arms.

Junior League officers are Larry Smith, president; Tom Duke, vice-president; Elaine Elgin, secretary; Keith Vogelsang, treasurer; Danny Savage, sergeant at arms.

Daughters of Zion officers are Mrs. D. F. Moon, president; Mrs. Norman Gunsolley, vice-president; Mrs. Stanley Swanson, secretary; Janet Stadlander, treasurer and ways and means chairman; Mrs. Stanley Swanson, telephone; Mrs. R. E. Rieke, flowers and gifts.

Officers of the Mary Martha Circle are Mrs. H. F. Bromann, president; Miss Julia Ortleb, vice-president; Mrs. Ed Schweers, secretary; Miss Melva Ortleb, treasurer; Mrs. Elmer Bierman, chairman of ways and means committee; Mrs. Earl Cummings, chairman of friendly visitors; Mrs. Joseph Karger and Mrs. Len Rayer, telephone committee; Mrs.



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Briefs (Continued)

Earl Cummings and Miss Melva Ortleb, gifts committee.—Reported by R. E. RIEKE

Fall Festival

PASCO, WASHINGTON.—The women's department sponsored a fall festival October 17, and the proceeds went to the building fund. It was a great success.

Baptismal services were held October 22 at the Richland Church. Emma Strand was baptized by her son, Carl Strand. Vickie Moe was baptized by Hank Chapman. Christie Crownover was baptized by her father, Carlos Crownover. Sister Strand was confirmed the same evening because of leaving for her home in Chehalis the following week end.

A junior League was organized recently, with Ray Wilhite as leader. Timothy Wayne, infant son of Mr. and Mrs. Ray Wilhite, was blessed November 2 by Elders Wayne Rodgers and Hank Chapman.

Vickie Moe was confirmed November 2 by Elders Chapman and Rogers. Seventy Luther Troyer was speaker that evening. A reception was held for him following the service.—Reported by WINONA PLAYER

Observe Anniversary

HOUSTON, TEXAS.—Mr. and Mrs. Lynn Mitchell of Heights Branch celebrated their twenty-fifth wedding anniversary September 30 at their home. They were married by Brother Rexford Post at the Heights Branch church in 1933. Brother Mitchell was ordained a deacon in 1936, and has served faithfully since that time. He is also bishop's agent for the district. Sister Mitchell was baptized June 11, 1922, at Houston, by Elder A. J. Banta. Brother Mitchell was baptized at Hearne, Texas, in July, 1920, by Brother Banta. The Mitchells have one son, Harry Lynn, Jr.—Reported by ORVILLE BARKSDALE

Officers for Mission

REEDSPORT, OREGON.—The mission, now beginning its fifth year, held a business meeting September 28. Rodney Polley is pastor and bishop's solicitor. Geneva Young is church school director and social leader. Irene Leming is women's leader, youth leader, and reporter. Alice Polley is historian, Herald House representative, and music leader. Macy Neal is secretary-treasurer, and Perry Neal is auditor.

Timmie Polley was baptized August 6 by his father, and was confirmed September 28 by John Rodley of Roseburg.

A rummage sale was held August 30 by the women's department.—Reported by IRENE LEMING

Retreat at Moore Home

HURST, TEXAS.—Priesthood members and their wives of the Northeast Texas Dis-

trict met for an all-day retreat November 1 at the home of Brother and Sister Earl Moore near Hurst. Brother Moore is president of the district. Fifty attended, all branches and missions being represented. Missionary John Puckett and wife also attended.

The day began at nine, with the showing of "Other Sheep." The program was arranged by Elder Glenn W. Fordham, pastor of the Dallas Branch and counselor to the district president. Seventy Puckett taught men's classes, and Grace Moore talked with the women. A joint session on the priesthood and wife team was held by Brother and Sister Glenn Fordham.

Luncheon was provided by the Fort Worth-Dallas Branches. Guests then viewed the beautiful grounds of the Moore home, rowed on the lake, and saw the greenhouse where Brother Moore had orchids in bloom.

Brother Puckett then taught a class on branch problems. A panel composed of Mr. and Mrs. George Shoemaker and Mr. and Mrs. Charles Sherman discussed family worship and study. This was held on the lawn, followed by an outdoor supper.

A worshipful fellowship service was held indoors in the evening, in the Moores' recreation room.—Reported by THELMA A. MOTTA-SHED

Host to League Meet

DECATUR, ILLINOIS.—The Zion's League was host to the district League September 27-28. Towns represented were Taylorville, Danville, Beardstown, Vandalia, Champaign, and Decatur. Deam Ferris had a nature study class, and John Gorker was in charge of the campfire.

Bob Anderson and Charles Brockway were in charge of the retreat. Brother Brockway was the Sunday morning speaker.

The following new officers were elected: Carl Gorden, pastor; Lavera Vandel, secretary; Walter Slack, treasurer; Gilbert Elam, church school director; Virginia Gorker, music; Viola Ragel, children's department leader; Edith Brockway, junior church director; Jan Etchison, Zion's League leader; Ruth Elam, women's leader and branch recorder; Elsie Gordon, book steward; Eugene Eaton, solicitor; Anna Pritchitt, historian; Wandah Johnson, publicity.

District Conference was held in Decatur November 8-9. Russell Ralston and Mr. and Mrs. George Young were guest speakers.—Reported by WANDAH JOHNSON

Recent Ordinations

PORTLAND, OREGON.—At Southeast Branch, a business meeting was held September 3. Officers elected were Elbert Hartshorn, pastor; Kenneth Randel, secretary, auditor, and recorder; Margret Holm, treasurer; Oral Snively, church school director; Anne Comer, social director and historian;

Donald Comer, youth leader; Myra Snively, women's leader and book steward; Joyce Hammond, music director; Alice Goff, publicity; Charles Goff, custodian; Carroll Darr, solicitor; Lois Teeters, Ernest Mikesell, and Lester Comer, finance committee.

James Calvin Page and Oral Snively were ordained elders November 2. Neil W. Rew was ordained a priest, and Charles Goff a deacon.—Reported by ALICE GOFF

Women Elect Officers

KANKAKEE, ILLINOIS.—On September 21, Mrs. Alex Bracken was baptized by Seventy Al Pelletier in Chicago. She was confirmed September 28 by Patriarch L. S. Wight and Elder Earl D. Rogers at Kankakee.

JoAnn Lynn, daughter of Mrs. William Huffman, was blessed September 28 by Elders Russell Rogers and Earl D. Rogers.

The Beatrice Society met September 19. Officers elected were Mrs. James Elledge, assistant leader; Mrs. Jack Cavitt, secretary; Mrs. Rimmell Rogers, treasurer. At the October 17 meeting, Mrs. Richard Lidberg presided, and Mrs. Rollo Harris led devotions. General Conference reports were given by Mrs. Clinton Rogers and Mrs. Russell Rogers. Sister Lidberg appointed Mrs. Norman Pement yearbook chairman, and the telephone committee consists of Mrs. Jack Cavitt, Mrs. Earl Rogers, and Mrs. Russell Rogers.

The League met September 29 for a wiener roast and business meeting. Elected were David W. Chobar, president; Dick Rogers, vice-president and chairman of service and recreation; Judith Rogers, secretary; Donna Fuller, treasurer; Pamela Rogers, chairman of worship and study.

On October 18-19, five League members attended the youth institute at Plano, Illinois, with their leaders, Mr. and Mrs. Norman Pement.—Reported by BONITA R. PEMENT

Increase in Statement Filers

RICH HILL, MISSOURI.—The annual branch business meeting was held in August. John Moffet was re-elected pastor. Birdie Stewart is children's director and secretary. Harry Allen is treasurer, and Mildred Blevens is church school director. Pauline Philbrick is music leader. Homer McAlister is youth leader, and Ola Allen, adult supervisor.

Fifty financial statements were filed this year, compared to thirty-two last year.

Raymond Wilson was baptized July 27. He is teaching in Alaska. On May 11, Mr. and Mrs. Ray Bledsoe were baptized, and on September 3 Mrs. Lora Appleton was baptized.

A priesthood and wives banquet was held September 5, with Brother Harry Doty as guest speaker. District President Allen Piatt and wife and District Missionary Peter Harder and wife were also present.

The women have added twelve new folding chairs to the church.—Reported by Mrs. CLARK HURSH

New District Officers

PARKERSBURG, WEST VIRGINIA.—At the district conference held November 1, the following officers were chosen to serve during the coming year: Clyde S. Rice, president; Otto O. Melcher, counselor and bishop's agent; Lawrence H. Phillips, counselor; Melvin Robey, church school director; Lucille Neitzelt, women's leader; Ernest Cottrill, young people's leader; William J. Graham, nonresident pastor; Jean Walker, music; May R. Griffin, secretary-treasurer and historian; Margaret Pack, assistant secretary-treasurer; Lenora Nixon, *Herald* correspondent.—Reported by MAY R. GRIFFIN



THE PASTOR'S HANDBOOK for 1959 is now available. The theme "The Gospel of Salvation" has been ably developed under the direction of the First Presidency. It contains some changes in administrative policies and procedures as recommended by the High Council.

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Baptism Performed

CHADRON, NEBRASKA.—Billy Berry was baptized Sunday evening, November 1, by Priest Darrel Coburn. He was confirmed by Elder Wayne Coburn.—Reported by CORA BERRY

At Retreat

CHADRON, NEBRASKA.—Those attending the Eastern Colorado District priesthood and wives retreat at Palmer Lake, Colorado, were Mr. and Mrs. Wayne Coburn, Mr. and Mrs. Darrel Coburn; Mr. and Mrs. Everett Carrick; and Bill Brown.—Reported by CORA BERRY

Meeting of Graceland Officials

BERKELEY, CALIFORNIA.—On October 28 the annual fall fund-raising dinner was held. It is one of three big money-making efforts held by the Saints, and was a huge success.

On Saturday, November 1, Dr. Harvey Grice, president of Graceland College; Don Booz, director of publicity; Aaron Coonce, chairman of the executive committee; Don Leland and wife from Seattle; Nelson Van Fleet from Uplands, California; and Robert Bishop from Santa Rosa, California, all members of the Graceland Development Council, met at the Berkeley church. Also in attendance were Donald Manuel, newly elected Graceland trustee; Edward Buckley, Bay area district president; Jack West, newly elected presiding elder of Berkeley; Russell Bessire, presiding elder of San Leandro; Margaret Christensen, Howard Downs, and Elwood Murphey.

The same evening about two hundred alumni and friends of Graceland from the San Francisco Bay District attended a banquet over which Brother Manuel presided. Dr. Grice was keynote speaker. Sisters Roy Day and Elma McKee (twins) were found to be alums of longest standing (1919-20).

On November 2, Brother Grice ministered to the San Jose Branch, and that same evening preached at the Berkeley church.

The Christmas harvest festival was held November 8, with a luncheon and dinner, and a bazaar and bake sale. The Zion's League presented a play previously given at the Happy Valley drama festival.—Reported by GLADYS B. CARMICHAEL

Apostle Neff at District Conference

CEDAR RAPIDS, IOWA.—The branch was host to the fall conference of the Waterloo-Clinton District on Sunday, October 25. There was a good representation from the entire district. This was the first conference Charles D. Neff had attended as an apostle.

The afternoon business meeting was preceded by the morning prayer and testimony service and a preaching service, with Brother Neff as speaker. At noon the women's department provided the meal in the lower auditorium.

The afternoon business meeting was called to order by District President Clarence M. Beil of Clinton. District Counselor J. D. Anderson of Iowa City gave the invocation. Brother Beil conducted the usual district business.

The district then approved the action of the Iowa City mission in purchasing a large home in Iowa City to serve as a student and worship center for University of Iowa students and permanent residents of Iowa City.

The following priesthood calls were presented and approved: office of deacon, Russell Hoke, Anamosa; office of priest, Leonard Joslin and Jerry Naylor of Anamosa, and

James Moss, Jr., of Oelwein. Apostle Neff then guided the conference in election of district officers.

New officers are Clarence M. Beil, president; Roy Hanes and J. D. Anderson, counselors; Carl Wenzholz, treasurer; Laurine Clark, secretary and recorder; Evert McFarlane, bishop's agent; Fern Hynden, director of women; Richard C. Setterberg, publicity; Burton R. Hynden, auditor; Jesse Gardner, historian; R. T. Clark, Lakehurst trustee; C. A. Beil, Clinton, and Lewis L. Howard, Cedar Rapids, nonresident pastors.

Newly elected were Ed McFarlin, director of youth activities; Marian Mann, church school director; and Don Breshears, music director.—Reported by RICHARD C. SETTERBERG

New Hall Ready for Use

RIVERSIDE, CALIFORNIA.—In a branch business meeting held September 14, the following officers were elected: Elder J. A. Beck, branch president; Wilma Williams, secretary; Myrtle Gallup, treasurer; Elder Paul Moore, director of religious education; Kay Beck, women's leader; Jim Palmer, young people's supervisor; Tom Palmer, director of music; Irma Bower, director of drama; Violet M. Steele, *Herald* correspondent; Inez Peck, bishop's solicitor and recorder; Irma Bower, historian (sustained); George W. Steele and Leo C. Persell, auditors; and Bessie Lussier, book steward.

The recreation hall being built on the church property is now ready for use.—Reported by VIOLET M. STEELE

Baptisms on Ranch of Pastor

BARSTOW, CALIFORNIA.—The mission added two to their membership when Pastor Donald E. Phelps baptized his son Larry, eight years old, and Mrs. Emma Hanes, formerly of Weir, Kansas, who is eighty-five years old. Sister Hanes is the mother of Rhoda Phelps, formerly of Pittsburg, Kansas. She came to Barstow in July to make her home with Sister Phelps.

Once before Sister Hanes had decided to be baptized, but the baptism did not take place after her daughters, Ruth Babcock and Rhoda Phelps, had made arrangements. She had only been in Barstow a month when she surprised everyone by saying she wanted to be baptized.

Since Barstow has no baptismal font, Brother Phelps decided to use the swimming pool on their ranch in Hinkley, California. A small group gathered on August 3 to witness the baptisms of the oldest and youngest in the mission.

Sister Hanes has been seriously ill since September 26, but has since shown improvement and is busily engaged in her hobby of piecing quilts. Sister Hanes now completes four generations aligned for Christ and his kingdom.—Reported by VI TARLING



Golden Wedding Anniversary

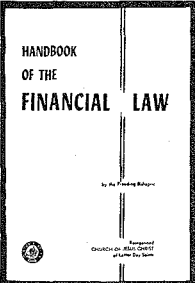
Mr. and Mrs. W. R. Adams of Logan, Iowa, observed their golden wedding anniversary on September 21 at their home in Logan, Iowa. They were married at her parents' home near Magnolia, Iowa, by Elder Charles Derry on September 23, 1908. They have resided all their married life in Logan, except for one and one-half years in Texas.

Mr. Adams was born January 30, 1876, near Logan, and Mrs. Adams on January 12, 1884, near Magnolia. Brother Adams has been a member of the Reorganized Church since 1903. He has served as priest and elder, during which time he was pastor of the Logan Branch for twenty-five years. Later he was ordained a high priest and in 1928 a bishop, in which office he still serves.

In his civic life he has served in various capacities, being a member of the school board and town council. He helped organize the Farmers' Co-operative Creamery, now one of the largest in western Iowa. He also has served in an official capacity for Harrison County over a period of forty-five years. Mrs. Adams has been a member of the church since 1894, being baptized by Elder J. S. Roth. She attended Graceland College in 1902-1903. She has helped in the children's department, with the young people (serving as church school teacher for many years), in the music department, and in the women's department. She served the Northwest Iowa District as secretary for twenty-nine years. Besides these duties she has served as chairman of the Red Cross and Christmas Seal drives for a number of years.

They have one daughter, Lovina Kellogg, of Omaha, Nebraska. Those assisting in the arrangement and serving were Mrs. Kellogg, Mrs. Faye Barnes, Mrs. Carroll Waterman, Mrs. Dick Mertz, Mrs. Glen Michael, and Mrs. Phillip Card. The receptionists were Mrs. Omar Foutch, Mrs. Raymond Gunn, and Mrs. Geraldine Brinker, who was also in charge of the guest book.

Approximately one hundred friends were present for the occasion. The honorees received many lovely gifts.



HANDBOOK OF THE FINANCIAL LAW

To make the financial law more understandable, the Presiding Bishopric has prepared this "Handbook of the Financial Law." It is a valuable booklet of reference material for anyone interested in interpreting the financial law for himself or for others.

price, 25 cents

**Box 477
Independence, Missouri**

**Box 382
Guelph, Ontario, Canada**

HERALD HOUSE

Bulletin Board

Old Publications Wanted

Leland K. Nelson, 2318 Highland Avenue, Everett, Washington, would like to obtain the following: W. H. Kelley's *Presidency and Priesthood*, the *Priesthood Journal*, and the *Millennial Star*. He wants to know the price and condition of these before receiving them.

Emil J. Severyn, 3122 Avenue G, Council Bluffs, Iowa, would like to obtain a copy of *The Prayer Meeting* by Lorne White and Leonard Lea, and *Procedures in Presenting Calls to Ministry* by Lorne White.

Notice to Illinois Members

Mrs. Charles Whiteside, Route 3, Lincoln, Illinois, would like to hear from members living in Pekin, Tazewell County, and Logan County, Illinois.

Center Stake Christmas Sing

Members and friends of Center Stake are invited to share in the first "Christmas sing" with all Skylarks, Orioles, Cub Scouts, Boy Scouts, Zion's Leaguers, and older youth on Sunday, December 21, at 3:30 p.m., in the Auditorium. Parents are urged to come with their children. A special Christmas offering will be taken as part of the service.

Come and thrill to the great carols of Christmas sung with the enthusiasm of youth.

Sponsored by the

Center Stake Youth Department

ROBERT TAYLOR, *Youth Leader*

Address of Appointee's Wife

Mrs. John W. Rushton
409 Poplar Street
Laguna Beach, California

ADOPTION

Mr. and Mrs. Kenneth Raveill of Independence, Missouri, announce the adoption of a baby boy, Paul Edward, born October 8, 1958. Mrs. Raveill is the former Nancy Sears of Flint, Michigan.

BIRTHS

Mr. and Mrs. Richard Johnston of Kansas City, Missouri, announce the birth of a son, Richard Alan, born November 13 at the Independence Sanitarium. Mrs. Johnston is the former Marcia Hampton.

Mr. and Mrs. Carl Clouser of Follansbee, West Virginia, became the parents of a daughter, Margaret Jane, on September 7. She was blessed on October 12 by her great-grandfather, Elder Elmer Blieu, and Elder Eugene Chadwell.

Mr. and Mrs. Kenneth L. Schupbach became the parents of a daughter, Tammy Ann, on October 11. She was blessed on November 17 by her great-grandfather, Elder Elmer Blieu, and Elder Laco Wilson at Follansbee, West Virginia.

Mr. and Mrs. Carlin L. Talcott of Independence, Missouri, announce the birth of a son, Michael Brent, born November 10. Mrs. Talcott, the former Arlene Crozier of Colorado Springs, Colorado, is a graduate of the Sanitarium School of Nursing. Mr. Talcott is a graduate of Graceland College.

Mr. and Mrs. Jim Jones, Jr., of Nevada, Missouri, became the parents of a son, William Madison, on October 8 at the Nevada City Hospital. Mrs. Jones is the former Dorothy Porter.

Mr. and Mrs. C. Orman Brooner of St. Joseph, Missouri, became the parents of a son, Kent Douglas, on September 7. He was blessed on November 9 by Elders Robert Gould and Hallard Felch. Mrs. Brooner is the former Colleen Floyd.

WEDDINGS

Clark-Anderson

Emma Berneice Anderson, daughter of Mr. and Mrs. Clarence Irvin Anderson of Beardstown, Illinois, and Frederick Madison Clark, son of Mrs. John Clark of Independence, Missouri, and the late John Clark, were married November 9 in a double-ring ceremony at the Stone Church in Independence. The bride's brother, Cleo B. Anderson—a senior at Graceland College—and Dr. F. M. McDowell officiated. The bride, a graduate of Graceland, is a secretary in the office of the First Presidency at the Auditorium. The groom is a model maker for Bendix Aviation in Kansas City. They are making their home in Independence.

Marett-Garner

Marla Joan Garner, daughter of Mr. and Mrs. Edgar Garner of Toronto, Ontario, and James William Marett, son of Mr. and Mrs. John M. Marett of Toronto, were married November 1 in a double-ring ceremony at the Reorganized Church in Toronto, High Priest J. L. Prentice officiating. They are making their home in Toronto.

Fisher-Simmons

Isobelle Charlotte Simmons, daughter of Mr. and Mrs. W. Frank Simmons, and William Gerald Fisher, son of Mr. and Mrs. Beattie Fisher, all of Toronto, Ontario, were married November 8 in a double-ring ceremony at the Reorganized Church in Humber Bay, High Priest J. L. Prentice officiating. They are making their home in Humber Bay.

Nevill-Elwell

Velda Lee Elwell, daughter of Mr. and Mrs. Harry M. Elwell of Stillwater, Oklahoma, and Gailyn R. Nevill, son of Mr. and Mrs. James I. Nevill of Midland, Michigan, were married September 7 in Bennett Memorial Chapel at Stillwater, the groom's father officiating. Both bride and groom are graduates of Graceland College. They are making their home in Stillwater where Gailyn is attending Oklahoma State University.

ENGAGEMENTS

Barr-Elwell

Mr. and Mrs. Harry M. Elwell of Stillwater, Oklahoma, announce the engagement of their daughter, Eva Jean, to Alfred L. Barr, son of Mr. and Mrs. Earl Barr of Rig, West Virginia. Eva Jean, a 1954 graduate of Graceland College, is a senior at Oklahoma State University. Alfred, a 1955 graduate of West Virginia University, received his M.S. degree at the University of Kentucky in 1957 and is now studying toward his Ph.D. degree at Oklahoma State University. A summer wedding is planned.

DEATHS

HARVEY.—William H., son of John and Annie Harvey, was born June 17, 1882, in Kansas City, Kansas, and died August 15, 1958, at his home in St. Clair Shores, Michigan. On December 4, 1926, he was married to Mrs. Ida Crouchman, who survives him. He had been a member of the Reorganized Church since his youth and had served in the office of priest since 1913.

Besides his wife he leaves two stepsons: Varian and LaVern Crouchman; a brother, Fred Harvey; three sisters: Annie Petersen, Eva Christgen, and Bessie Jarns; and seven grandchildren. Funeral services were conducted by Elders Don Sutton and George Bishop at Roseville, Michigan. Burial was in Cadillac Memorial Gardens, Mount Clemens, Michigan.

WOODS.—Alvin O., son of Andrew Nelson and Melissa Rider Woods, was born May 20, 1896, at Lamoni, Iowa, and died August 18, 1958, at the Veteran's Hospital, Ft. Wiley, San Francisco, California. On September 14, 1941, he was married to Bonnie Eloise Adamson Duffy, who survives him. He was baptized into the Reorganized Church on June 5, 1904, ordained a priest on July 31, 1938, and an elder on February 10, 1952.

Besides his wife he leaves a son, Norman Bruce, of Fresno, California; a daughter, Mrs. Dorothy Darlene Melton of Pomona,

California; three sisters: Mrs. Nellie Godfrey of Fresno; Mrs. Lulu Park of Dinuba, California; and Miss Electa Woods of Lamoni; a brother, Warren H. Woods of Big Cedar Springs, Oakhurst, California; and four grandchildren. Funeral services were conducted by Elders Aleah Koury and James Reynolds at Lisle Chapel. Burial was in Liberty Cemetery at Fresno.

OGLEVIE.—Bernice Lelia, was born August 15, 1914, at Freedom, Oklahoma, and died October 23, 1958, at Kingsville, Missouri, where she had lived with her parents since 1955. Prior to that time she had lived in Blue Springs, Missouri, and Fawn, Montana. She had been a member of the Reorganized Church since June 14, 1925.

Surviving are her parents, Walter E. and Ethel C. Oglevie of Kingsville; three sisters: Mrs. Clarice Burns, Mrs. Eunice Burns, and Mrs. Avis Martin, all of Blue Springs. Funeral services were conducted by W. K. Gard and J. T. Smith at the Reorganized Church in Kingsville. Burial was at Holden, Missouri.

LENTTELL.—John Richard, son of James and Sarah Lentell, was born January 5, 1881, in Henry County, Illinois, and died November 11, 1958, at Independence, Missouri. He was baptized into the Reorganized Church on December 30, 1891, ordained a priest on January 16, 1907, an elder on March 2, 1912, and a Seventy on March 10, 1913. For over twenty years he served under General Church appointment in Missouri, Illinois, Pennsylvania, and Iowa. On June 7, 1913, he was married to Estella Harding, who survives him. Following his release from full-time missionary work in 1930 he continued to serve the church by being pastor for the Liberty Street congregation and associate pastor of the Mount Washington congregation.

Besides his wife he leaves a son, Ronald, of Independence; a brother, Thomas Lentell, also of Independence; and one grandchild. Funeral services were conducted by Elders Glaude A. Smith and Benjamin Kramer at Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

MILLER.—Pheba M., daughter of Robert and Lizzie Mackey, was born November 5, 1886, in Stanton County, Kansas, and died November 5, 1958, at Walla Walla, Washington, where she had resided the past twelve years. In 1905 she moved with her parents to Syracuse, Kansas, where she met Charles M. Miller and was married to him on January 17, 1910. They lived, at various times, in Pennsylvania, Kansas, and Colorado, before moving to Washington. Three of the eight children born to them died in infancy. In July, 1920, both she and her husband were baptized into the Reorganized Church. She was a faithful member and helped in whatever way she was able. For several years before her final illness she served as solicitor for the Walla Walla Branch.

She is survived by her husband; three daughters: Mrs. R. A. Lutz of Denver, Colorado; Mrs. Curtis E. Cunningham of Greenwood, South Carolina; and Mrs. Leroy Gun-solley of Umatilla, Oregon; two sons: Paul Miller of Milton-Freewater, Oregon, and Floyd Miller of Kansas City, Missouri; a sister; and seven grandchildren. Funeral services were conducted by Elder L. A. Whiting. Interment was in Blue Mountain Memorial Gardens at Walla Walla.

WALKER.—Maude Krueger, was born March 19, 1895, and died July 15, 1958, at the Missouri Pacific Hospital in St. Louis, Missouri. She had been a member of the Reorganized Church since July 4, 1920, and was an active worker until a few weeks before her death. In 1957 she served as president of the women's department in St. Louis Branch.

She is survived by her husband, Major Richard Walker; four sons: Richard, Jr., James H., John E., and Raymond E.; four daughters: Lorraine Kinkaid, Edna Williams, Ruth E. Fox, and Marianne Walters; and a number of grandchildren. Funeral services were conducted by Elder Ronald Manuel. Interment was in the Mount Hope Cemetery.

COURT.—William Orren, was born June 10, 1894, at Marion, Ohio, and died November 13, 1958, of a heart attack in Providence Hospital at Portland, Oregon, while en route home from a vacation. He was employed as a sheet metal worker at Mount Rainier Ordnance Depot and lived in Tacoma, Washington. He had been a member of the Reorganized Church since November 24, 1919.

He is survived by his wife, Fern; three daughters: Mrs. Marion T. Tzortzis of Tacoma; Mrs. Kay Dunn and Mrs. Isabelle

Murchison, both of California; two sisters: Mrs. E. D. Martin of California and Mrs. Mary Collins of Washington, D. C.; and five grandchildren. Interment was in the new Tacoma cemetery.

ROTH.—Jesse E., son of W. C. and Minnie Roth, was born August 28, 1895, at Tama, Iowa, and died November 10, 1958, in New York City. In 1904 he moved with his family to a farm near Cameron, Missouri, and at the age of eight he was baptized into the Reorganized Church. In 1915 the family moved to Lamoni, Iowa, where he attended Graceland College. After graduation from Graceland he attended the University of Kansas, where he obtained his degree in electrical engineering. He was employed by the Western Union Telegraph Company until his retirement. In June, 1924, he was married to Edith Webster, who survives him.

Besides his wife he leaves a son, Jesse, Jr.; two daughters: Mrs. Elizabeth Headley of Denver, Colorado, and Mrs. Virginia Saenger of New York City; two sisters: Miss Etha Roth and Mrs. Ethel Barrows of Lamoni, Iowa; and five grandchildren. Funeral services were held in Broadway Temple. Burial was in Ferncliffe Cemetery in New York City.

PLAIN.—Viola Isabella, daughter of Charles and Alice Peters, was born April 12, 1893, at Elvaston, Illinois, and died November 9, 1958, in Independence, Missouri, where she had resided since 1912. On September 17, 1913, she was married to Christopher Plain, who survives her. She had been a faithful member of the Reorganized Church since August 3, 1906.

Besides her husband she leaves two daughters: Olena and Charlotte; three sons: Charles, James, and Frederick; a brother; and fourteen grandchildren. Funeral services were conducted by Elders Hubert Case and Glaude A. Smith at Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

INGOLDSBY.—Christine Adella, daughter of James and Elizabeth Burwell, was born July 22, 1868, in Wabash, Ontario, and died November 16, 1958, at the Independence Sanitarium. On October 8, 1892, she was married to James Bert Smith, who died in 1901. On July 25, 1906, she was married to Walter Ingoldsby, who died on July 16, 1945. A son also preceded her in death. On August 21, 1887, she was baptized into the Reorganized Church, and with others helped to organize the Whitedale Branch (now called Gulliver) in Michigan. At the time of her death she was a member of Stone Church congregation in Independence.

Surviving are three daughters: Estella Moore and Irene Wolf of Independence, and Eulalia Sinclair of Chicago; a sister, Mrs. Estella Thompson of Kansas City; six grandchildren; and twenty great-grandchildren. Funeral services were conducted by Elder Glaude A. Smith and Bishop Joseph E. Baldwin at Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

McCLELLAND.—Clara I., was born June 25, 1866, in McLeod County, Minnesota, and died November 19, 1958, at her home in Redlands, California. On December 25, 1882, she was married to Charles McClelland; four children were born to them. Her husband and a daughter, Bertha, preceded her in death. Her early life was spent in Minnesota, then the family moved to North Dakota, residing there until 1917. She had been a member of the Reorganized Church since 1885.

Surviving are three sons: Lawrence of Arnegard, North Dakota; Earl and Harvey of Redlands; eleven grandchildren; twenty-three great-grandchildren; and three great-grandchildren. Funeral services were conducted by Elders William J. Murray and Keith Kinart. Interment was at Arnegard.

Library Books Discount

Members and groups who wish to donate church books to public or school libraries are entitled to a 20 per cent discount from the list price. Each book will have a self-addressed, postage-paid card upon which the librarian is to acknowledge its receipt. This will be kept on record so as to avoid duplication and give information concerning the gifts over a period of years.

Letters

Able to Attend Conference

The Friday evening before Conference I lifted a tea kettle of boiling water from the stove and, for no apparent reason, let it fall. As it struck the edge of the stove and tipped toward me, the lid fell off. My first thought was "I'll be burned so badly I can't attend Conference," and then I prayed, "God help me." The water splashed on me and the floor at my feet, but I was not burned. I was very grateful. The only reason I could think of why this happened was that God wished me to know he was looking after me.

I enjoyed the Conference and was especially pleased with the wisdom, humility, and harmony in evidence at it.

BESSIE TARRINGTON
Harrisonville, Missouri

Each New Day a Gift

It is some time yet until Christmas, but the stores are decorated for the holidays. On the radio we hear advertised many things that would make ideal gifts for our friends, our families, and our loved ones. On television we see suggested items for our Christmas shopping list.

We receive and give gifts not only at Christmas but on special occasions throughout the year. These are appreciated not only for the gifts themselves but for the spirit of the givers.

I well remember that when our youngest son was small—about a second grader—he brought home on a special occasion a folded sheet of colored construction paper that the teacher had helped him decorate with crayon. Written on the front in his childish penmanship were the words: "To My Mother." Inside was a piece of paper tucked into a slit; on this was written "I Love You." Money could not have bought a more appreciated gift. Later—perhaps a year or so after he had given it to me—I was looking at it and found a dollar bill hidden in it. ("Dad"

must have had some part in this.) I somehow had missed it when I received the card. This son is now in the service of his country and we seldom see him. Today I still treasure the memory of what he did as a child.

It doesn't always take money for gifts. If we live close to our heavenly Father, we will be able to recognize avenues of service. We may never know the value our services can be to others.

This morning, while going about my daily tasks, I was thinking of the gifts I have received and am still receiving from God. One seemed to stand out above the others: a new day. I thought, It is early, I have the whole day before me. What am I going to do with it? I can rush through it with tasks that will consume each hour and still I will not get everything done that I would like to do. Or I can take this gift and ask my Master to help me recognize opportunities to draw close to him. In so doing, I shall experience the greatest joys this life can afford.

Today isn't "just another day" unless we choose to make it so. It is a gift to us from God to do with as we will. From whom could we receive a gift to be more appreciated?

MRS. CLARK HURSH
Rich Hill, Missouri

Trust in God

As I renew my subscription to the *Herald* I also wish to bear my testimony of one very important experience I've had recently. I have learned to put my full trust in God and let him take charge over things beyond my control.

If your problem has been trying to carry your burdens by yourself, I suggest you do as I have done. You will rejoice to find how much lighter those burdens will become. You will find new peace of mind.

Let us not worry over those things we cannot control. Rather, let us pray "Thy will be done, Father," and leave the rest to him. That which we can control deserves our concern, but that which is beyond our power to deal with we must leave to Him, lest it destroy us.

MRS. J. H. TOON
Rio Linda, California

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
FLORIDA, Crestview	WJSB	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KHBC	970	Sunday, 4:45 p.m.
HAWAII Honolulu	KGMB	590	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
TENNESSEE, Paris	WTPR	710	Sunday, 7:45 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

I LIKE STEEPLES

I like church steeples. Tall towers above the trees, gleaming white steeples, dotting the wooded countryside, are a constant reminder of man's reach for God. In quiet cities on Sunday morn choirs of bells from slate steeples which arch the sky raise hearts above the sordid city's grime and draw careworn eyes up to towering cross and heaven above. I like steeples. "Useless" they may be, but beautiful to me; "nonfunctional" to some, but to me inspiring symbols of man's need for God's love for man. Where are these ancient steeples? Disappearing with generations past and gone? New churches rise with practical square bell towers or squat vestigial skeletons that barely can be seen, leaving skylines clustered with smokestacks, skyscrapers, pent-houses, and theater marquees as modern symbols to denote man's new love and the objects of his worship. Oh, architects who strive to please utility and passing fads, restore to me the tall and graceful steeple as a constant memory of

the sacrifice of God's son for me and the ultimate victory of truth that yet must be.
Carl Mesle

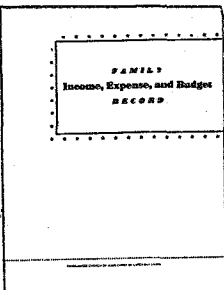
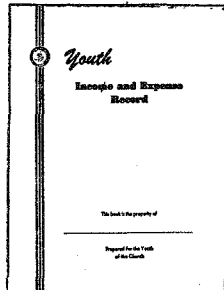
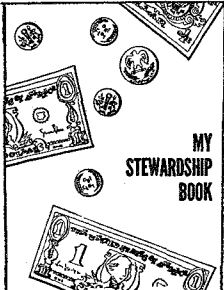
ISOLATION

Most people attend a convention to be with a group because of some common interest. With a registration of over eight thousand it was difficult to find a place where two friends could meet for private conversation around the Auditorium at General Conference time. As I entered the building one afternoon by the south entrance, two young ladies were in conversation while sitting on the cement steps. "Enjoying the fresh air?" I inquired. "We were in need of isolation." The reply set up a chain of thoughts. Conferences are helpful for achieving certain ends, but there are times when friends need to commune while insulated from the ears of others. A face-to-face talk with a friend has no substitute. The tie that binds becomes more firm. A few minutes of "ice-o-lation" helps us put rumors at rest and problems "on ice." Perhaps our nervous systems would respond favorably to set periods of insulation from the clang of the phone, the blare of the radio and TV, and the chatter of the crowd. Isolation with man's personal Friend and communion with him through reading his Word might keep the psychiatrist away. C. B. H.

JUST A MINUTE

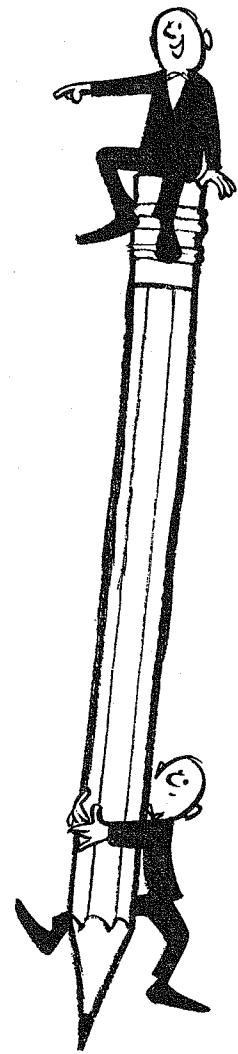
Yes, a minute has only sixty seconds in it, but in that length of time we could make a decision which would change our whole life or one that would abruptly end it. That's all it takes, just sixty seconds. This minute is something which seems thrust upon us—something which we cannot refuse. It has been allotted to us by Providence. So far as our own mental capacities are concerned, we have no recollection of seeking or choosing it, but it is up to each of us to use it to the very best of our ability. If we lose this minute we suffer; and if we abuse it, the same is true. It is a small thing—this present minute—but our whole future can be affected by what we do with it.
Mrs. Mary C. Shirk

CLIFFORD R CRAVEN
 305 NICHOL
 LEE, S SUMMIT MO
 89965-2-59

Accounting and financial responsibility are recognized as an integral part of the doctrine of the church. To make this accounting readily within the reach of all members of the church, three account books have been prepared: one for the very young, *My Stewardship Book*; one for those a little older with more financial problems, *Youth Income and Expense Record*; and for those who are married or with family expense problems there is the *Family Income, Expense and Budget Record*.

These booklets sell for 25 cents each. Now is the time to prepare for 1959.



Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada

HERALD HOUSE

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SAINTS' HERALD

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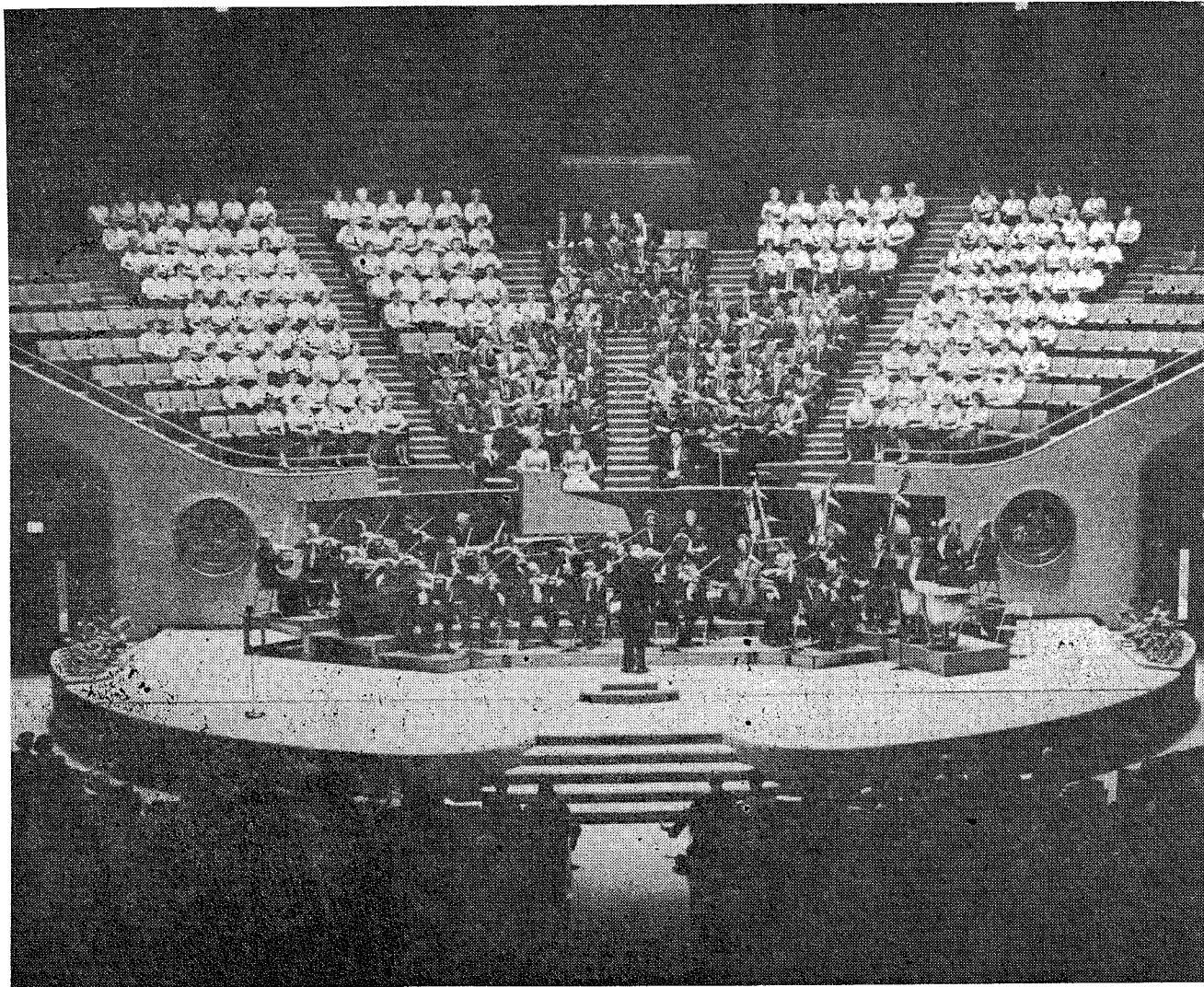
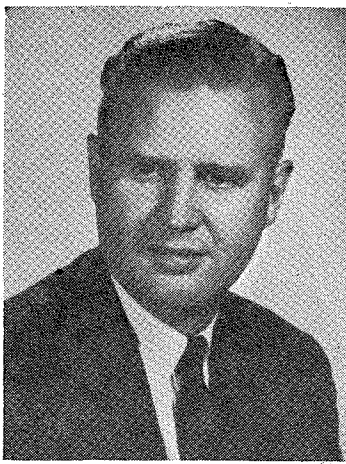


Photo by Audio-Visual Department

Christmas Broadcast—Messiah 1958

www.LatterDayTruth.org



Garland Tickemyer



Kathryn Westwood



Fred Young

Three Take Up New Offices

Tickemyer, Westwood, and Young Begin New Responsibilities

THREE PERSONS who accepted new responsibilities at the recent General Conference were Garland E. Tickemyer, Mrs. J. T. Westwood, Jr., and Fred L. Young.

Following the resignation of Ward A. Hougas as president of the high priests' quorum, Brother Tickemyer was chosen to fill the vacancy. Previously he had served as president of Los Angeles Stake since 1950. He was set apart as president of the quorum of high priests under the hands of Presidents Maurice L. Draper and F. Henry Edwards.

Brother Tickemyer has served the church as an appointee for nearly twenty-five years. During this time he has pioneered in several fields. He developed co-educational junior and junior high camping programs for children eight to fourteen years old and had much to do with establishing the pattern for metropolitan decentralization that has influenced administrative procedures throughout the church. He was also the first minister of our church invited to join the Independence Ministerial Alliance.

During his years of ministry, Brother Tickemyer has served as pastor in Wichita, president of the Southwestern Kansas District, pastor of the Stone Church, pastor of the Central Los Angeles Church, and president of the Los Angeles Metropolitan District.

Now Brother Tickemyer is pioneering again, this time in the newly created position of interdistrict co-ordinator. He is assigned as co-ordinator of the Northwest Texas, Southeast Texas, and Southwest Texas Districts. Elder Duane Couey has been assigned as president of Los Angeles Stake subject to approval by the stake conference, replacing Brother Tickemyer.

The Tickemyer family consists of Brother Tickemyer, his wife, Hazel, and two sons, Garland Lee and David Kent.

Also at the Conference, Mrs. S. A. Burgess resigned as director of the Department of Women. Appointed to be her successor is Mrs. J. T. Westwood, Jr., of Independence.

Sister Westwood has been active in the Stone Church women's department for six years and served as leader for two years. Last year she was secretary of the Center Stake women's department. She is completing her nineteenth year as director of the Cantanina Chorus, a Stone Church choir of young women. Mrs. Westwood's husband, J. T. Westwood, Jr., has been church school superintendent at the Stone Church for the past six years. They have two sons, Gerry and Tom.

Elder Fred L. Young became General Church secretary succeeding Charles Neff who was ordained to the Council of Twelve. Elder Young will also continue as executive secretary to the First Presidency, a position he has held for five years.

Brother Young has served as assistant General Church secretary and will move easily into his new responsibility. Roy Stearns, executive secretary to the Council of Twelve, will be the new assistant General Church secretary. Brother Young has been an elder since 1954 and is active in Center Stake as a speaker and teacher. His ordination to the high priesthood has been authorized and will take place at an early date.

Mrs. Young is the former Lucy Barber. They have two daughters, Krisna Kay and Andrea Sue.

R. Y.

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The "Missing Books" of the Bible

THE HOLY BIBLE is not a book but a library of books. The Inspired Version has sixty-five "book" titles, the Douay Version (Catholic) has seventy-three, while the Authorized Version (King James) has sixty-six. All of the modern versions also have sixty-six.

The *Compendium of the Scriptures* lists (page 122) twenty-one books which are mentioned in the Bible which are not to be found in the collection of sacred writings. Neither are they found among the Apocrypha which is part of the Douay Version and is also published separately.

The Song of Solomon is missing from the Inspired Version. When Joseph Smith, Jr., was engaged in the work of correcting the Scriptures and came to the Song, he wrote on it simply, "The Song of Solomon is not inspired writing."

The Funk and Wagnalls *New Standard Dictionary of the Bible* says, ". . . for a long while there was dispute as to its canonicity, and it is a singular fact that the Song is never referred to in the other Old Testament books, the Old Testament Apocrypha, the New Testament, Philo, or Josephus. . . . All modern scholars are agreed that Solomon could not possibly have written the Song which now bears his name" (pages 860, 862).

One needs to read only the first chapter of the Song to tell that it is not of scriptural quality. However, it is significant that the young prophet, Joseph Smith, was the first one brave enough to omit it from the canon. According to his statement, as published in the *Times and Seasons*, Volume 6, page 802, he finished his work on the Holy Scriptures

(Inspired Version) "this day" (July 2, 1833). Perhaps it was not courage which caused him to reject this part of the Bible. Rather it was his implicit faith in the divine guidance which led him. There is not any evidence that he ever hesitated because of what the world might think of him or do to him when he believed that the Lord had spoken.

The Reorganized Church has never accepted the Apocryphal books as Scripture. The Prophet inquired of the Lord as he was engaged in correcting the King James Version of the Bible as to whether these books should be included in the revision. The following revelation was received March 9, 1833, on the subject:

There are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. Verily I say unto you, that it is not needful that the Apocrypha should be translated.—Doctrine and Covenants 88: 1.

It would seem that a similar statement could be made about all the other documents which are referred to as "missing books" of the Bible. Those who search them for statements to their liking and quote them to sustain a particular point of view are risking deception. Through the centuries charlatans have used the names of others to make their message sound authoritative.

In the light of the revelation quoted, it is possible that the passages one might select would be from the interpolated and untrue parts.

C. B. H.

What Did the Man Say?

SINCE 1831 books and articles have appeared with increasing regularity in this country concerning the founder of the Latter Day Saint church. The Berrian Library of New York City had a section with "over seven hundred volumes classified under Mormonism" some fifteen years ago. It is safe to presume that Joseph Smith's name is prominent in every one of these—and further, that he is discussed in scurrilous, defamatory, and with unsupported charges in many if not all of them.

No other person of world-wide prominence occupies such a unique place in the field of literature. Why should the founder of a religious sect which influenced the lives and thinking of tens of millions during the past one and a quarter centuries be so universally distrusted and persecuted by writers? In recent years much of the literature seems to come from persons who have once been associated with Latter Day Saintism and in writing against it try to justify their

tergiversation. Then there is another class of denominational writers who prepare short courses for class consumption which will anticipate the home visitation of Mormon missionaries.

As a tree is to be judged by its fruit, so a man should be judged by what he writes and does, and not by what his enemies say about him. Smith testified that an angel told him ". . . my name . . . should be good and evil spoken of among all people." Ample evidence supports the fulfillment of this prophecy. The enigma which the evidence does not explain is why the writers and editors of this literature never find anything that the man said which they consider worthy of printing. Must they write only sensational, anti-Mormon copy to get into print?

Considering that he lived only thirty-nine years, Joseph Smith, Jr., was a prodigious writer. Much of his work will compare favorably with that found in the Old and New Testaments. Literary integrity seems to demand that someday soon some of the writers will examine it from an objective viewpoint and have the courage say, "Here is the reason the man lives today even though he was mobbed and murdered over a century ago and has been literarily crucified almost every year since."

C. B. H.

Excellent Response to 1958 Auditorium Fund Needs

The latest analysis of 1958 Auditorium contributions reveals the pleasant fact that almost one fourth of the districts and stakes have reached 1958 quotas by the end of October. This gratifying response to the needs of the Auditorium is eloquent witness that this important edifice belongs to all the people of the church.

Such devotion as this deserves recognition by the entire membership. We are therefore listing immediately below the names of the "honor areas" (beginning with the area with the highest percentage of quota raised):

- 1 Red River (North Dakota)
- 2 Kansas City Stake
- 3 Arizona
- 4 Oklahoma City
- 5 Alberta (Canada)
- 6 Joplin
- 7 North East Illinois
- 8 Niagara
- 9 Los Angeles Stake
- 10 Center Stake
- 11 Kansas-Colorado
- 12 Nebraska
- 13 Lamoni Stake
- 14 Maine
- 15 Kaw Valley (Kansas)
- 16 Utah - S. E. Idaho
- 17 Toronto Metropolitan
- 18 Galesburg
- 19 Western Oklahoma
- 20 Mobile
- 21 Rich Hill

The percentages of quota raised vary in the above list from 199 to 100.5 per cent.

The ten month total of Auditorium contributions from all domestic districts (plus Hawaii) and stakes indicates that 90 per cent of the church-wide 1958 Auditorium quota has been achieved as of October 31.

As gratifying as the response this year to Auditorium needs has been, we nevertheless must emphasize that the construction objectives immediately ahead do not allow us the luxury of relaxing in the final weeks of 1958. Indeed, our goals to be completed before 1960 (as specified by the recent General Conference) can be achieved only if the above-named "honor areas" continue to contribute to the Auditorium along with the districts and stakes which have not yet reached 1958 quotas. It is significant that almost 60 per cent of the districts and stakes at the end of ten months were behind schedule in regard to their 1958 quotas.

We therefore urge the membership to give serious consideration to including the Auditorium on its Christmas gift list this year. As in the past, and in accordance with the will of the General Conference, all Christmas Offerings will go toward completion of the Auditorium.

Remembering the Auditorium at Christmas time will not only insure the reaching of 1958 quotas but give significant impetus to the task immediately ahead. To this end all of us are committed.

THE PRESIDING BISHOPRIC

Across the Desk

Elder David Judd, who is serving as guide at the Nauvoo Historical Properties, reports an increase in visitors to the site:

During October of this year, we had 3,352 visitors as compared with 2,032 for the previous best October on record (1956). The total so far this year (to November 1) is 19,446. This does not, however, include the months of January and February for which there are no records. The previous best year was 19,000. We will easily exceed 20,000 this year.

August broke all records for total number of visitors in one month. A total of 5,349 compares with a previous high of 3,600. Sales of literature and slides have been unusually high, too. Sales for this year so far are over \$2,200 as compared to last year's record of \$1,406. Offerings and donations are running about even with last year.

From Robert S. Farnham, chaplain of the "San":

The hospital employs 344 persons on a full-time basis and 82 on a part-time basis. Forty-five per cent of the employees belong to other faiths, and nearly every Christian religion is represented. Some who work at the "San" come from distant places: Australia, Korea, Hawaii, Alaska, Latvia, Germany, England, and Canada. There are 118 student nurses in addition to the employees. All these working together in the spirit of co-operation make a good team.

Some bring years of training and experience to their work. Precision and skill are necessary. Others do manual labor. Some bring special talents that are needed to expedite the work and keep things running smoothly, but there is something more. These people bring a quality of mind and heart that lifts the routine task to purposeful service—in fact, a real ministry. Some of these employees have left positions where the pay check was larger so that they might work here. At the end of the day they know their energies have been spent in a good cause, and someone has been helped in time of need.

The Saints' Herald

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We Have a Stewardship

It becometh every man who hath been warned, to warn his neighbor . . . that every man may give an account unto me.—Doctrine and Covenants 85: 22; 101: 2.

AS A LAD in exile in Egypt, Mary's son must have been very familiar with the story of Herod the Great. The immediate proclamation by the army of the rule of Archelaus, king of Judea, sent the new would-be king to Rome from Jericho to seek the sanction of Augustus. Having received the emperor's favor, Archelaus, with the title of ethnarch, returned to Palestine to rule with a cruel hand. This reminds us of some of the tactics employed by Fascism and Communism—elimination of all opponents.

Years later as the earthly ministry of Christ was drawing to an end some felt that he would employ the same method to restore lost glory to Israel and set up the kingdom of God. However, they soon learned the kingdom of God was not by coercion but by love and right choices of a people who had learned to love with the same love that prompted the Nazarene to give himself on the Cross of Calvary.

Glory to God

Christ in this manner gave an acceptable accounting to God for that with which he had been entrusted—the eternal life of man through the gospel of regeneration. What is the thing with which we as members of the Church of Jesus Christ have been entrusted and charged as stewards? Is it not the gospel of our Lord? "Go ye into all the world" implies that the rich, poor, white, black, American, and all others are to receive the gospel. Paul said, "Let a man so account . . . as . . . stewards . . . of God" (I Corinthians 4: 1). Peter wrote of "good stewards of the manifold grace of God" (I Peter 4: 10). To every member is given the gospel as a trust. As stewards for God it is obligatory for us to do business with the gospel. In the hands of stewards (good businessmen for Christ) it has an amazing power in overcoming the powers of men that would oppose God's kingdom on earth, whose song has always been "Glory to men in the highest" instead of "Glory to God in the highest."

All-inclusive Stewardship

To the true Christian, stewardship of the gospel involves stewardship of all else that he has. Having submitted ourselves to God in baptism, we are not our own and claim nothing as our own. We have been given the opportunity by God of using the things of the world, which he has created, as a trust fund. Stewardship of the gospel reveals the true value of all material gains. Faithful stewardship of the gospel is using the wealth of the world, under God's guidance, to aid in bringing to pass the "immortality and eternal life of man."

No Time to Waste

Stewardship of the gospel involves our time and makes it imperative that our time be spent creatively. In the time allotted to man by God there is enough for him to accomplish the tasks assigned him but none to waste. All proper use of time is related to the kingdom—the business of stewards. Daily work, rest, refreshment, recreation, worship, devotion, service, and *soul-winning* should be so designed as to promulgate the gospel of our Lord. Time spent with no relation to spreading the gospel is wasted and a sin for which man is held accountable. A steward of the gospel of Christ is never satisfied with the twenty-four hours of any given day. He can see so much unfinished work at the close of the day that he wishes there were more hours to spend in the service of his Lord.

To aid us to make good use of our time, why not begin at 6:00 A.M. on a given day and record the activities for every hour during the next twenty-four-hour period, allowing time for sleeping, and see how many hours could have been spent more usefully? The results of such an understanding might prove to be very enlightening. The question here is not how much time the Lord has allotted us, but how we use the time given. If, as stewards, we learn well the task of carrying forward the work entrusted to our care, God will provide an eternity for us to carry the work to completion. A developed ability to manage profitably the things of God here through wisely spent time is a guarantee of eternal life hereafter.

Wise Use of Talents

Talent is to be devoted to this service of God. Too often it is used for other purposes. Sometimes we think of our talents as a means for achieving fame, wealth, or power. We seem to forget how quickly the things of the world have lost their value for men of the past who have not given God a place in their lives, and how soon they can again become worthless for those who misuse their talents to this end only. The test of life's accomplishments is *What did I do with the gospel of Christ?* If we have used our abilities to do business with the gospel, life has been profitable; but if they have been used to gain other ends, life has been drudgery.

Stewardship is partnership with God, and since the kingdom of God is not by coercion, our Father permits us to use our talents as we choose. Wise management trains us to handle greater things and more talents, for we are told, "Whosoever receiveth, to him shall be given, and he shall have more abundance; but whosoever continueth not to re-

ceive, from him shall be taken away even that he hath" (Matthew 13: 10, I.V.). Stewardship of the gospel of Christ is an exclusive privilege of the dedicated people of God.

All Are Called

Every member of the Church of Jesus Christ has this privilege and responsibility. In Luke 19: 13, Jesus said, "He called his ten servants, and delivered them ten pounds." In this parable of the nobleman, we note that he called all the servants he had and delivered to each of them a pound. Every person who receives membership in the Church of Jesus Christ receives the gospel as his pound with which to do business. The spread of the gospel is not the task of the priesthood and chief missionary quorums of the church only. The laity, including every man, woman, and child, has an obligation to do business according to the gospel principles so that the *kingdom of God might come on earth as it is in heaven*.

This stewardship responsibility is clearly stamped "Not Transferable." It cannot be shifted to anyone else. Each has his pound and must account for the profit he has made as he has used it. Each must answer for the use of his powers and possessions in spreading the *life-giving news*. Others may have more and be able to do things I cannot, but my responsibility is to use wisely the possessions and talents that have been given me that I might show an increase as I do business with *my* pounds.

Our growth and expansion of abilities is measured by our diligence. If our measure is stingy, God will necessarily measure accordingly the gifts of wisdom, knowledge, and talents that permit us to be profitable stewards. When we use wisely that which God has already given, we cultivate the capacity to receive more. As our knowledge of the mysteries of the kingdom expand, Zion will be more nearly perfected.

The Salvation of Souls

Too often we have thought of stewardship in terms of an annual accounting to be sent to the Presiding Bishopric instead of a means to develop character and build life. I once read a story about a farmer, the father of six boys, who was rebuked by his neighbor because he kept his sons so busy at farm work. "Tom," said the neighbor, "you don't have to work your boys so hard to raise a crop." "I'm not worried about raising a crop," was the answer. "I'm raising boys."

God is not greatly concerned with our financial reports or accountings as such. He is concerned with the development of men and women who can be trusted with the concerns of his eternal plan—the building of the kingdom of God for the salvation of the soul of man. Can we afford to take lightly our part in this great task by being poor stewards? Can we afford to use our talents to other ends? Need we be concerned about soul-winning and the gathering of material to bring this to pass? One so concerned will see the accounting rendered to the Presiding Bishopric of material wealth as only a natural consequence of our righteous concern for the things of God. Could it be that our cardinal sin is negligence? Do we lay the gospel away in a napkin by so doing and feel that since we have kept it in this manner we will satisfy the Lord? Good stewards are profitable servants.

Always an Increase

Uselessness is sin. What had the fig tree done that Jesus cursed? Nothing. It hadn't given off poisonous fruit; it gave none. What had the priest and Levite done in the story of the good Samaritan? Nothing. A good steward

must be diligent. If a man is able to perform physical labor and will not, he is not a good steward of money. A member of the Church of Jesus Christ who is a leader by his abilities and will not take positions of leadership is not a good steward of talent. A person who can witness for Christ as a missionary and will not do so is not a good steward of the gospel of Christ.

One class of stewards does not appear in the parable of the pounds. That is the class who used the pound without profit. All who used it showed a gain. There is no losing group. No one who tries to do business by gospel principles fails. No life devoted to the Master's service is fruitless. Jesus said, "And I, if I be lifted up . . . will draw all men unto me" (John 12: 32). If we will only lift high the flag of King Immanuel, he will bring victory.

How near to perfection might Zion now be had we been good stewards. We must not, we dare not, neglect the stewardship entrusted to us by God. We must cultivate a passionate desire for the souls of men who know not the *full* gospel of our Lord. The world depends upon us. God depends upon us.

Now is the accepted time, behold now is the day of salvation. It becometh every man who hath been warned, to warn his neighbor.

We have a stewardship!

Move Ahead on Auditorium

Plans for finishing the lower auditorium are being finalized and will soon be sent out for bids, according to the Presiding Bishopric.

The October General Conference voted to continue construction work at the Auditorium and set the 1960 Conference as a goal for finishing the lower auditorium, stone facing on the front wings, another elevator, and a south portico.

When the plans for work on the lower auditorium have been approved and bids accepted, work will begin as soon as funds are available. At present plans call for work on the lower auditorium to begin first. Other work will follow later.

The Bishopric is again asking that members make a Christmas offering to the Auditorium. It is hoped that these offerings will make it possible to go ahead and contract for most of the work that has been planned for the next eighteen months.

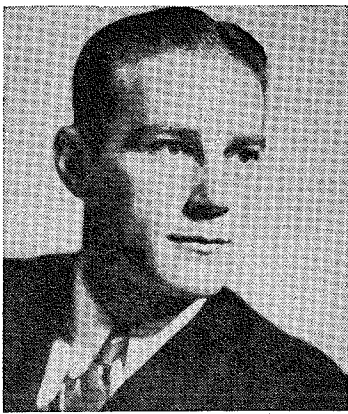
Remarkable gains have been made in the past few years in increasing the number of contributors to the Auditorium fund and also in size of contributions. Current records show that about 50,000 persons contribute to the General Church in a year. The number of persons that contribute to the Auditorium is smaller, however.

It was recently pointed out in the columns of the *Herald* that it would only be necessary for half the Saints to contribute one dollar a week for less than three months for all the work to be completed on the Auditorium. However, only about one third of the Saints are now carrying the load financially.

Following General Conference, there was \$130,000 on hand for continuing Auditorium construction. The Presiding Bishopric has set an additional \$100,000 as the goal for the first of the year. It is hoped that much of this can be raised in the Christmas offering.

Contributions to help continue Auditorium work may be made through the duplex envelopes or mailed directly to the Presiding Bishopric at the Auditorium in Independence.

R. Y.



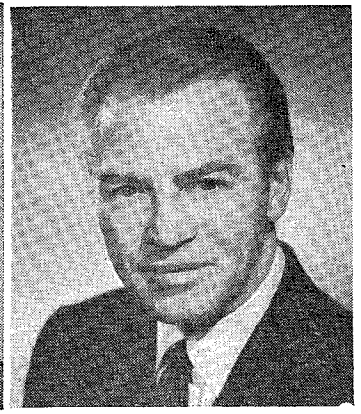
Richard Schreiber



Audrey Paul



Maud Nosler



Howard Jarrett

The 1958 Messiah Broadcast from the General Conference Chamber

THE RECENTLY COMPLETED Conference Chamber of the Auditorium which was designed to offer ministry to the church and community is playing a new and wider role this year as it provides an appropriate setting for the annual broadcast of Handel's *Messiah* by the church-sponsored Independence Messiah Choir.

Messiah performances have been presented before to local audiences in the Auditorium as well as in the Stone Church, but for many years it was necessary, in order to secure acoustical perfection, to make the broadcast from a Kansas City hotel. Later the new Van Horn High School Auditorium in Independence provided the setting for the performances as well as for the broadcast recording. This year upon the completion of the General Conference Chamber with its many acoustical improvements it was felt that the performance again could be presented in the Auditorium and for the first time could also be recorded there for distribution to radio stations for the Christmas season broadcast.

The striking beauty, as well as the new comforts of the Conference Chamber, will be in the mind's eye of thousands of our church members, who participated in the last General Conference, as they listen to this year's broadcast of the *Messiah*. Thousands of our members and friends who have not sat in this fine chamber will be able to enjoy its acoustical qualities.

This year's forty-second performance offered by the church as a Christmas gift to *Messiah* listeners will feature two new soloists: Audrey Paul, a young contralto from Chicago, and Howard Jarratt, tenor from New York. Soloists familiar to the listening audience will be Maud Nosler, soprano, and Richard Schreiber, bass, both of Chicago. Familiar also will be the harpsichord of Dorothy Lane, another Chicagoan.

An unusual feature of the broadcast will be the orchestral accompaniment of thirty-two members of the Kansas City Philharmonic, selected to play the original Handel orchestration including the harpsichord and organ. The orchestra will support the 250 voices of church members and friends representing many faiths from Independence, Kansas City, and surrounding communities, who comprise the 1958 Messiah Choir.

Directing the entire production will be Franklyn S. Weddle, music director of the church serving his sixteenth year

in this important role. He has been assisted this year by Frank K. Hunter, recently assigned to the church music department. At the organ will be Bethel Knoche, radio choir organist.

For the nineteenth consecutive year *Messiah* will be presented nationwide and abroad over the air waves by the church. More than 600 stations throughout the United States, Canada, Hawaii, Alaska, and other nations will carry the program this year.

To enable local congregations to take maximum advantage of this major event of interest to music lovers everywhere, *Messiah* publicity materials have been sent to all pastors in the domestic field and to centers in missions abroad. Attractive posters have been supplied for church bulletin boards. Materials have been provided for advertising in newspapers and on the radio. It is hoped that every member will be alert to the possibilities of acquainting others with the church through this broadcast.

You can be of tremendous assistance by conducting a personal campaign to invite your friends to listen. Listening parties are popular in the homes of members and can easily be arranged in co-operation with the program of your branch by a few telephone calls.

May your Christmas and that of your friends be enriched, and may the mission of the church be enhanced through the ministry of *Messiah*.

Magic in Goodness

Think of yourself as one whose business it is to distribute goodness and beauty. Act in harmony with such thinking and people will turn to you as growing things turn to the sun. You will make them feel better. You will enrich their lives. You will nourish them. They, in turn, will share their love and helpfulness with you. There is magic in goodness not realized by many of us.

—THE CURTIS COURIER

Crisis within the Church

As I CONSIDER the condition of the church today I see it at a crossroad. On one hand is the road leading to the fulfillment of the hopes of the Restoration in the achievement of the "marvelous work and a wonder." On the other hand is the road leading to a long period of decadence in which the church becomes increasingly satisfied with the status quo, and that status gradually deteriorates. On one hand lies untold opportunities and blessing; on the other, sorrow, wasted effort, and sin.

Any organization that is born, grows, and continues to live must have a purpose justifying its existence and the time, energies, and other resources necessary for its survival. The greater the significance of the purpose the more imposing will become the organization and the greater will be the sacrifice made to ensure that the organization prospers and fulfills its purpose.

On these grounds the Church of Jesus Christ, with the kingdom of God and the salvation of mankind as its goal, should be the greatest organization on earth and elicit from its members the greatest consecration and sacrifice. However, to our sadness and shame, the Church of Jesus Christ—on earth—does not have these characteristics. The reason is that the church—that is, the composite of its members—does not have the establishment of the kingdom of God as its purpose. I am not referring to our avowed purpose but to our real purpose as testified by our actions and the things that motivate us.

To What Purpose?

To what purposes have we given ourselves as members of His church? We have given ourselves to the maintenance of church attendance, to the winning of the respect of local communities, to the payment of the church debt, to the building of the Auditorium and more acceptable houses of worship, and to the winning of converts, if we mention the more laudable ones. But these purposes are wanting. They are not bad. Our mistake has been that through ignorance, neglect, lack of foresight, or for some other reason we have allowed them to become our primary goals to the suppression of those purposes which are truly first.

They are secondary and can only remain so. Taken by themselves they are empty and in many respects worldly. They

hardly call for a martyr; one does not give his life for such causes. Perhaps this is why we have drawn them to us. We do not have to sacrifice even one meal to be able to make a contribution to debt reduction or the Auditorium fund and thus feel that we have contributed to "the work of the church." It is relatively easy to persuade people to join a group that is respected in public opinion and provides nice facilities.

The Kingdom Comes First

The purposes which we must take as those of greatest importance are given to us in Scripture. Jesus said, "Seek ye first to build up the kingdom of God and to establish his righteousness."¹

It may be argued that these goals are too all-encompassing, too general to be taken as something to be accomplished in the daily life of the individual Saint. It can be argued that these over-all goals must be broken down so that one does not become discouraged before he sees any progress in the accomplishment of his aims. However, when the intermediate goals are allowed to obscure those of ultimate significance, or if they are allowed to push expected realization of the ultimate goals so far into the future as to prevent them from providing definite, recognizable motivation in the current activities of people, then the intermediate goals not only have lost their usefulness but also have become a hindrance in serving the real purpose of the organization.

In what way does the real acceptance of the kingdom of God and his righteousness as our primary goal contribute to improvement in our daily actions? We are told many things about the kingdom of God and there are, without doubt, many aspects of it. Yet the one characteristic that is basic is this: *Christ is king*. Whoever desires to be a citizen within the kingdom of God cannot escape the fact that he must likewise want to accept Christ as his sovereign Lord.

Any good citizen of even an earthly kingdom does not willy-nilly disregard the laws of the king. Anyone who truly desires to be a citizen of the kingdom of God cannot in any conceivable way consciously wish to or allow himself to disregard a commandment of the Lord. If he does, it is abundantly clear that he would not want to live under the reign of Christ in the first place. The desire of obedience must be so strong as to overcome all other desires, even the desire for life itself. As Jesus said, "If any man come to me, and . . . is afraid to lay down his life for my sake, [he] cannot be my disciple."²

Baptism an Important Step

In a very real sense, anyone who truly accepts Jesus as the king of his life becomes a part of Christ's kingdom, for where He reigns supreme He is king and that place is his kingdom. This is why baptism into his church can be considered entrance into his kingdom. Baptism represents the burial of all desires and ambitions to do other than what Jesus would have us do; it is also an expression of our determination to "*always remember him and keep his commandments*." However, we allowed our concept of baptism, or at least our teaching concerning it, to degenerate. I am sure that a great many of our candidates for baptism feel that they are just becoming members of an organization. They have no realization that they are expected to yield up their personal, selfish desires and accept in humility the entire will of the Father.

Selfishness Is Sin

The result is that in many ways and in many of their activities these people, as well as many others within the church, remain basically selfish. For example, witness the propor-

tion of our members making their annual accounting to the bishop. This selfishness, regardless of how it is demonstrated, is sin. God commands: "he that sinneth and repenteth not, shall be cast out."³ In light of this, such selfishness becomes serious indeed. Furthermore, those who are responsible for administering God's laws, and who through either neglect or refusal fail to carry out this commandment, are just as guilty and probably more so than the one guilty of the selfishness.

While in some respects the bringing forth of the kingdom of God may appear to be a long-time process, the decision to place Christ above self or indeed anything else can be made in a matter of seconds. It will take time for the individual to learn all the things that Christ would have him to do, but these things will be done as soon as they are learned if the basic loyalty has been established. And without this loyalty there will never be a kingdom of God on earth. Building churches and Auditoriums and "converting" large numbers of people who are unwilling to make this basic decision will never guarantee that it will be made or even necessarily encourage it.

The Paramount Goal

For this reason the church must make the kingdom of God, with Christ as king in very deed, the paramount goal, and the daily goal, not only of the church as a whole but also of each member in even his most insignificant activity. Anyone who willfully refuses to do this is unworthy of the Christ. Inasmuch as the church refuses or fails to do this, it can never progress beyond its present position and most likely will deteriorate in spirituality.

In addition to building up his kingdom we are to establish his righteousness. This follows naturally from the necessity of being obedient to the King. But what is righteousness in everyday language? Righteousness is concerned chiefly with service to God and Christ, and this means service to mankind—all of mankind. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me."⁴

Wholehearted Service

This desire to serve mankind must be just as strong as the desire to serve Christ, for in the final analysis they are one and the same service. In certain instances Jesus stated these things very clearly. When a man came to him offering his services, Jesus replied, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."⁵ If our Creator gave up so much in service to us, can we rightfully demand for ourselves more than he kept? As long as there is one person on the face of the earth who is underfed, poorly clothed, diseased, or in need in any other way, and we refuse to minister to that need, we are obstinately refusing our service to Christ the King. It is rebellion against the kingdom of God.

God requires this service of us not only because it leads to the Zion society in which men will be free of hate, greed, fear, want, and turmoil, in which they will enjoy peace, love, a sense of achievement, and contentment, but also because as we enter into this service we gain the ability to liberate our souls from the carnal trivia of selfish, time-bound concern and are able to comprehend and fit ourselves into the eternal purposes of God which are broader than the horizon and more enduring than time.

Within Reach

Is the achievement of such goals beyond the hope of our present church organization? Not at all! The first step

required is that we seek first the kingdom. If we fulfill each commandment he has given and each additional one he gives, he will not detain us. On the contrary, he pleads with us that we come and drink of the waters of life freely. All who will come may come.

The question of greatest concern is this: Will we open our eyes to the opportunity that is ours which promises salvation to this troubled world? Will we be big enough to accept the challenge of the call and receive the blessings that God would give? Or will we insist on rendering up our devotions to those little, puny gods of selfish gratification and indulgence, and thus wander down the dark, dreary road to stagnation?

There is crisis within the church!

1. Matthew 6: 38

2. Luke 14: 26

3. Doctrine and Covenants 42: 7

4. Matthew 25: 41, 46

5. Luke 9: 58

Ministry Is Our Heritage

And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16: 15.

IT IS OUR DUTY as heirs to expound, preach and teach the gospel to all nations, kindred, tongues, and people. Some might say that we who do not hold office are mere members and that such activity is for the men of the ministry. But this is not so. Even as members we are duty bound to minister to those around us.

This we must do by living lives that set an example for others to follow. We must ourselves become Christlike. What of our spiritual life? Does the Holy Spirit dwell in us as it should, or only to the extent that we allow it? "Are we alive in Christ?"

Do we as members attend prayer meetings regularly? In such meetings are we able to commune with our heavenly Father, whereby blessings of strength and courage can be obtained, sometimes direct from God, sometimes from the prayers and testimonies of others? We can by our own investment in these meetings give similar strength and courage to others in need.

Are we in complete harmony one with the other regarding the teachings and laws of the church? If not, have we ever attempted to find out why this is so? Lack of "light and truth" seems to be the answer. Is it so impossible that in these the latter days we are unable to understand one another? In the days of Enoch there was harmony in thought and mind; in this righteous condition unity reigned supreme.

We must pray to condition ourselves to receive the Holy Spirit of understanding, truth, and light. In so doing we shall become vessels of righteousness. Concern for our fellow man will be uppermost in our mind.

Past mistakes should be reminders only and not constantly dwelt upon. We cannot afford to look back; we must press ever forward. That backward glance could cost us precious ground.

Our heritage is such that we should use it to advantage not only for our own salvation but for our children's and our children's children's.

No greater ministry can be wrought than that of our actions and deeds. By them we set an example to others as to the way God would have us live.

MYRON W. DAVIES



Los Angeles Stake Singers at the Starlight Bowl

A FESTIVAL OF FAITH

THIS IS more than a news story. It is a testimony from a community whose leaders wish to place greater emphasis on religious and cultural activities; and it is a testimony from our church people who know that when we witness for God, rich blessings are ours.

A rare privilege was given to the people of the Los Angeles Stake when, on September 28, they participated in a program presented by four major faiths in the city of Burbank, California. It was unique because the program was divided into four segments—Jewish, Roman Catholic, Protestant, and the Reorganized Church of Jesus Christ of Latter Day Saints.

The Starlight Bowl is an amphitheater nestled in the foothills above Burbank. The warm, clear night and full moon enhanced the setting. Over three thousand people sat in reverence during the beautiful tableaux and choir presentations. The first tableau portrayed Moses on Mount Sinai. Because it was a religious holiday, the Jewish choir could not take part, so recorded music from the soundtrack of "The Ten Commandments" was used instead.

Members of the Catholic choir, representing three congregations, wore dark red robes. An Ave Maria was sung, introducing a living picture of the Madonna and angels. The faces and clothing of the figures were white; under blue lighting, they resembled statuary. Palestrina's "Gloria Patri," a Plainsong, and a Gregorian Chant were followed by a story and tableau depicting the life of Mother Cabrini, who founded a school for girls in Burbank. The Catholics closed their portion of the program with "Venite Exultemus" by Vittoria.

As the curtains opened on the Protestants, the audience saw many different styles and colors of robes. There were two hundred singers representing thirteen Protestant churches. A tableau showed St. Paul preaching; and then the narrator quoted from Ephesians 4: 1-13: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called . . ." Another scene depicted Sunday worship, with a small congregation and a minister. A stained glass window formed the background. The choir sang special arrangements of well-known hymns, "Beautiful

Savior," and "Dear Lord and Father of Mankind." After the Lord's Prayer was read, another tableau showed people kneeling at the foot of the cross. "Ye Servants of God" concluded the Protestant's portion of the festival program.

The curtains opened again to show our singers wearing black robes with white stoles. The narrator briefly told of Joseph Smith's early visions, his finding of the plates, and the organization of the church in 1830. It was also brought out that the members of the Reorganized Church of Jesus Christ of Latter Day Saints believe that their church has the same officers and teaches the same doctrine that Christ introduced into his church when he was on earth. Following the introduction, the choir sang, "Redeemer of Israel," and then the narrator read from Mosiah 2: 13-17: "Believe in God; believe that he is, and that he created all things, both in heaven and in earth . . ." Another hymn, "Afar in Old Judea," introduced the tableau which showed a minister in white shirt and trousers about to baptize a young girl, who also was wearing white. They appeared to be standing in a font. The background was a symbolical painting of the river Jordan. During this scene, the familiar words from John 3: 5-8 (Inspired) were read: "Verily, verily I say unto thee, Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God." The anthem, "Salvation Is Created" by Tschesnokoff was sung. The narrator closed with more of Jesus' words from the Inspired Version: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28: 17-19). The organ played strains of "Fountain of All Revelation," as the curtain closed.

Words cannot describe the impact of the finale'. The combined choirs of all faiths (over three hundred voices) sang the stirring "God of Our Fathers," accompanied by organ, piano, brass and percussion! A tableau showed the Statue of Liberty standing high on a pedestal. Grouped at the base were men representing the ministry of the different faiths. Our minister wore the white clothing of the baptismal scene. It was a wonderful evening, a thrilling experience!

Perhaps no one person contributed more to the success of the evening than the narrator, who read so beautifully the stories and Scriptures of each faith. He is Nelson Leigh, an actor who for many years played the part of Christ in the Los Angeles Pilgrimage Play. The conductor of the massed chorus was Milton Young, an instructor at Glendale City College. Eunice Farber, a member of our Sherman Oaks congregation, conducted our choir. Reverend Robert Goodwin of the Westminster Presbyterian Church, and chairman of the Religious Emphasis Committee, was co-ordinator of the Festival. Under his leadership, the committee members worked in harmony and friendship. Several of them spoke of their feeling that God had been with them through the planning and presentation of the program.

As was mentioned before, this is a testimony, first of all, from a community. Burbank, for many years, had a parade and carnival known as "Burbank on Parade." It was a good money-maker, but many people objected, feeling that emphasis on cultural activities and civic progress would be better. Two or three years ago the city council canceled the carnival plans, and a committee was formed to head a yearly "Festival of Progress." This affair lasts a week and includes a Festival of Nations, Festival of Art, Festival of Sports, and

so on. This year, the idea for a Festival of Faith was initiated. A Religious Emphasis Committee was appointed. Each of the forty-three churches and synagogues in the city was invited to take part. Twenty responded. It had been hoped to plan a script which would combine the faiths into one unit, but this seemed impossible on short notice. It was easier to divide the program into four parts: Jewish, Catholic, Protestant, and "Mormon." The two Mormon wards bowed out when they found our church was planning to take part. At first, it appeared that our small congregation (eighty active members) would be stopped right there. However, the Religious Emphasis Committee unanimously voted to allow us to enlist help from stake singers. Our stake leaders were enthusiastic about the idea, and our people responded in a way which warmed and uplifted us all. There were sixty-five singers, representing thirteen of our twenty congregations. The stake covers a large area, and many of them had long drives to rehearsals. However, as was also stated before, this is a testimony from a witnessing people. It seems significant that September's theme was "Our Heritage, a Stimulus for Witnessing."

JEAN SORENSON

Unto Us a Child Is Born

WHEN A CHILD is born into our home, we as its physical parents greet it with a feeling of awe. There is something of the divine in a tiny babe. It is such a joyful occasion to be the parents of a new baby that we invite our friends and neighbors to rejoice with us. Quite often we experience a sense of consecration: we will do many things for our child, provide it with luxuries that we did not get to enjoy, and in turn our child will be great in whatever way we define greatness. I wonder if selfishness—the feeling of possession—isn't the strongest of all. This is our child; in him, or her, our failures will be turned to successes, our unfulfilled dreams will be realized.

As the child begins to develop into an individual we may experience many emotional upheavals. How often have we stood in wonder at the development of our child beyond our fondest hopes? Have we ever observed in dismay some weakness of our own intensified in our child? Have we ever been exasperated when a lesson we try to teach is completely disregarded?

Sometimes mutual love between parent and child becomes stronger through the years, but all too often there comes a parting of the ways when the child is determined to assert his own personality. Why must this be? It is inevitable that along with normal growth there comes a time when the child no longer needs to depend on the parents. Is some of the friction caused by parents wishing to postpone this time and the children equally wanting to hasten it?

Much has been said in our modern world about rearing children without inhibitions. There seems to be a great deal of feeling that parents should not influence their child, it

might prevent free development. Perhaps there is a tendency on the part of the parents to avoid responsibility. Most parents do not hesitate in using authority in matters of food and clothing, also in the small amenities of social culture; yet in the larger and more vital matters of a spiritual nature they often hesitate. Is it really more important for the child to be polite to human friends than to learn to say "thank you" to God? I wonder if any parent has the answer to just how much authority should be brought to bear on a child, when to use firm disciplinary measures, when to use only a very gentle influence, and when to insist that the child should make his own decision.

If there were not something in the parent and child relationship that would promote the highest development of both, God would surely have provided a different method of populating the earth. Our children do not come to us just to satisfy our own carnal desires, to build up our ego, or to bring unnecessary burdens upon us. Yet we should accept the responsibility for what it is, to help guide another individual and lead him in the path toward God. There is a possibility of learning a higher type of love, conquering selfishness, and attaining a spiritual growth that can be gained in no other way. The child must move from the center of his own little universe to the outer circle and get a true focus of God as the center of the universe. He can accomplish this with the help of consecrated parents who can forget their own selfish desires and be more interested in the welfare and development of another.

If we can walk life's path with our child for a little way, see what he sees, feel what he feels, and watch his personality develop and expand, encouraging the expression of his better self, we will grow, too, and become better people for the experience.

Our Savior was born into the world a physical babe, the same as any human being. He grew physically, mentally, and spiritually. He walked with the children of men; he shared their joys and sorrows, their hopes and desires; he experienced the pride of accomplishment and the frustration of failure in small things; he learned to understand why each one thinks, speaks, and acts as he does. Perhaps we could come nearer to attaining that godly love if we tried harder to understand and did less interfering in the lives of our fellow men.

CORA EGGERT

Prometheus -- 1958

ZEUUS, the all-powerful Greek god, chose Prometheus, one of the conquered Titans, to help him finish the job of creation. Prometheus loved man and was so generous with his gifts that he soon ran out and was faced with the overwhelming desire to give greater gifts to man. He desired above all to give fire, which he knew would have to be stolen from the divine altar at the probable cost of his life.

The story tells us, "He had counted the cost beforehand and was prepared to pay it to the uttermost. Now he only felt a great desire to spread the fire through all the world, to kindle hope and aspirations in man and set him in the way of attaining them." Prometheus gave this gift to man and suffered most of his life as a result, until the mighty Hercules, in later mythological accounts, freed him from his torture.

There is an urgent need today for men and women to become "Prometheus — 1958." We need to *count the cost, prepare to pay it*, and be filled with a consuming desire *to spread the fire throughout the world, to kindle hope and aspiration in man and set him in the way of attaining them*. Perhaps the tragedy of this generation has been that our sensitiveness has been dulled. We can make all sorts of excuses as to the type of experiences to which we have been exposed which have been responsible for this insensibility, but when we face life honestly we know that Apostle Hanson was right when he said, "Where there is divine love there is divine sensitiveness." The good Samaritan "saw and had compassion." Many of us see and then walk on the other side of the road with our habitual pious expression, "Isn't that too bad." When Helen Keller was asked what she thought was the greatest tragedy that could befall a person, she answered "Having eyes, and see not." John Dewey has said, "We are so thoroughly externalized that it is rather trying to attend to what we are."

WE'RE an outgoing people and proud of it to such an extent that the word "introspective" has become a label of morbidity. The public has seeped through the normal dikes of privacy until there is no seclusion left. We live distracted by distractions from distractions. We are entertained, addressed, educated, observed, conditioned on all sides for all kinds of purposes. "Only in sleep does God have a chance any longer to minister to us." We are so seldom home to ourselves that it takes a great deal to awaken a response in us.

Following the first world war, Jules Romains wrote a book in which he had one of his characters say,

I sometimes find myself wondering in a sudden panic whether I'm not in the way of developing great numb patches in my sensibility of which I shall never be cured even if I do come through this war. Delicacy of feeling! What a wonderful expression. Shall I ever again know what delicacy of feeling is? I may be nervous, irritable, exasperated by trifles, but shall I ever recover that sensitiveness which is the mark of civilized man? I see myself transformed

into a sort of invalid who has suffered an amputation of all his delicate sentiments—like a man who has lost his fingers and can only feel with a couple of stumps. And there will be millions of us like that.

Have you ever felt that you have lost your fingers and are just feeling with a couple of stumps? Have you kept the divine love so there is still "divine sensitiveness" in your soul? Often we selfishly build a "protective coat" around our most sensitive self because we don't want to be hurt by unkind people or unfortunate circumstances and in so doing we deny ourselves some of the divine nature which makes it possible for us to respond to divine urgings. "Where there is divine love there is divine sensitiveness."

HOW LONG since you have felt the desire to spread the fire through the world, to kindle hope and aspiration in man? Has your world dwarfed in significance to just your family, your problems, your life? I am not discounting the preoccupation which all of the foregoing involves, but women of faith can still find time for "spreading the fire throughout the world," for they don't attempt to carry the burden of their unsolved problems. Women of faith face problems realistically, talk them over with God, place the burden there, and with the words "let not your heart be troubled . . . ye believe in God" ringing in their ears they go out to reach those who need to have the hope and aspiration kindled, and to set these people in the way of attaining them.

Recently I have known some of the physical torment and illness of trying to carry a burden alone. Each time I knelt in prayer I told the Lord I was leaving it with him, but I found myself taking it with me and continuing to mull over the details, rehash the implications, and try to solve it with human intelligence. Then one day the Lord said, "Leave this with me and go and do something for me." I found a physically exhaustive service project for the afternoon and came home with the first feeling of buoyancy I had experienced in many days, and knew a little more about what the Master meant when he said, "If you would find your life, lose it." This desire to kindle the fire has such therapeutic advantages that we will be forced to it in self-defense, if not out of divine love.

THE DESIRE to spread fire throughout the world is not sufficient. The cost must be counted, and we must be prepared to pay it. "Which of you intending to build sitteth not down and counteth the cost." "If any man would come after me let him deny himself . . ." When we consider the price others have paid for achievement in things of the spirit, it should shame us for the nonchalance and comfort-loving ease with which we have expected to reap a harvest for which we have never toiled. Men of spiritual genius have shown us that the relationship of God and man becomes concrete and living in a person who has been able to achieve

an excellence in the realm of religion as a scientist would achieve in his profession by the same insight and devotion. "The world needs saints of genius just as a city stricken by a plague needs a doctor." Some of the price involved in spreading the fire has been paid for us; and as a part of making ourselves personally prepared for serving as the "connecting link" for this age, we must sense with deep appreciation those who have gone before us who have made this hour possible for us.

SAMUEL MILLER in his *Great Realities* discusses some of our failures in worship, and he lists our "restricted vision" as one of them. He says we have so completely immersed ourselves in the present that we have cut ourselves off at the roots. "When we bring our lamps for worship we will need more than the oil of the moment—however spontaneous and sincere that may be. The church is old; being old, it is also eternal; to worship the present moment is far too small to afford us ample ground for the gestures of the soul."

I always feel a great affinity with those who have gone before as I read Section 3 of the Doctrine and Covenants. God told Joseph that the part of the Book of Mormon which was lost is to be found in greater detail on the smaller plates. "Behold, all the remainder of this work, does contain those parts of my gospel which my holy prophets . . . and also my disciples, desired in their prayers, should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their prayers; yea, and this was their faith, that my gospel which I gave unto them . . . might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissensions. Their faith in their prayers was, that this gospel should be made known also, if it were possible that other nations should possess this land. . . . They did *leave a blessing upon this land in their prayers*, that whosoever should believe in this gospel, in this land, might have eternal life."

Those who went before left a blessing upon this land. They were able to look down the ages and feel a concern for those yet unborn and desire for them the fullness of the gospel. What sort of concern have you felt for people? What price are you paying that the rich heritage which is yours might be preserved and passed on to others? This is your day. No one else can perform the task which God intended you to do.

FRANK KAFLA in his book *The Trial* uses a parable to show the importance of the present. Before a great door stands a guard who is approached by a man seeking entrance. When the man asks if he might enter, the guards refuse, telling him he cannot enter now. Disappointed, the man sits down to wait. He tells the guard about his life, gives him small gifts, grows older, and as the years pass looks more and more longingly at the door. When he can no longer rise and death seems near, he asks the guard why in all these years no one else has come seeking admittance to that door. Then the guard shouts, for the man's hearing is failing, "No one but you could gain admittance through this door since it was intended only for you. I go now to shut it . . ." This tells the story of many of us. Many of us stand at the door waiting. We came to enter but we did not—something held us back—something made us sit down and wait. Years went by and we never entered the door which was meant *only for us*.

As we look at history for concrete reality we can find three disciplined souls who changed the course of human events—Socrates, Paul, and Gandhi. These men saw that the whole life must be disciplined if the soul was to benefit. Most of the dramatic duel of thought on which Socrates

spent his life took place in a gymnasium. Paul said he had disciplined himself as an athlete disciplines. Gandhi used to limit fasting and nonviolence through which he developed a powerful intensity of spirit which enabled him to sway nations. The struggle of these men involved every aspect of life. Training the soul is merely expanding the limits of our life so that we shall be sensitive and understanding in those regions where we now are unresponsive.

Samuel Miller in his book *Great Realities* uses these expressive words, "Our life is like a spectrum. Most of us live within the visible area, but there are great stretches of light at both ends of the spectrum—powerful waves of energy—more powerful in a sense than those which give us light. And to live only in this narrow limit of the visible is to distort ourselves and make dwarfs of us who might otherwise be souls."

At a regional conference of college and professional people, Brother Ed Ford used a striking illustration which has stayed with me through the years. He had us imagine we were small children playing in a room with a three-foot ceiling. Then he pictured that group of children growing into tall young men and women, but the *ceiling remained unchanged*, and he pictured vividly the distorted figures which would be in that room. He then made that analogous to our spiritual life. Our spiritual ceilings have not been lifted, and we have remained dwarfed and distorted spiritually.

THE COST of spreading the fire is the cost of penetrating those low spiritual ceilings under which we've been trapped and haven't found the way out. It is the cost of *singleness of purpose* . . . "Martha, you are troubled about many things. One thing is needful and Mary hath chosen the better part." In the Moffatt translation, "Blessed are they who are not double minded, for they shall be admitted into the intimate presence of God."

It is the cost of *aloneness* in which the central core is strengthened for the outreach. "Be still and know that I am God."

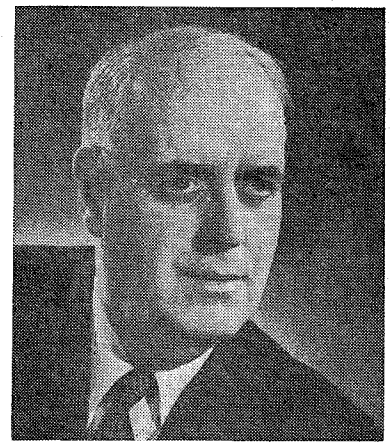
It is the cost of *togetherness* . . . "therefore if thou bring thy gift to the altar and there rememberest thy brother hath aught against thee; leave thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift." Many of our gifts are not acceptable, for we have not kept this admonition. Individualism has stood in the way of effective worship. Since it is a corporate act our relationships with people must be right.

It is the cost of *self-denial*. "If any man would come after me, let him deny himself." Frederick Neitz in his book *The Birth of Tragedy* has a twentieth century enthusiast standing before the beauty and grandeur which once was Rome and exclaiming about it. To such a one the aged Athenian, looking up to him with sublime eyes, says, "Say this also, thou curious stranger: what must this people have suffered that they might become thus beautiful."

May we cultivate the divine love that our souls may be sensitive to the urgent needs of those about us. May we set our own homes and lives in order that we might be able to have an effective outreach to others. May we have the all-consuming desire to spread the fire throughout the world, to kindle hope and aspirations in the man and set him in the way of attaining them. May we be Prometheus — 1958!

Home Column

Boys' Home Named to Honor W. Frank Clifton



THE NEW residence of the Working Boys' Home of Toronto was recently named in honor of W. Frank Clifton, a member of the Reorganized Church of Jesus Christ of Latter Day Saints.

Brother Clifton has been an alderman of the city of Toronto since 1946 and has taken an active interest in the home over a period of twenty years as a member of the Board of Management.

Clifton House was officially opened October 20. The opening was attended by the minister of public welfare of Ontario and the mayor of Toronto. The lieutenant-governor of Ontario was the speaker. Elder Orlin Crownover offered the dedicatory prayer.

Brother Clifton lived in the Working Boy's Home himself in 1907-1908. He has since founded a successful business which bears his name.

The program of the opening ceremonies said:

"For many years he has devoted time and energy to work on behalf of handicapped children, serving as chairman or as a member of the crippled children's committees of the Shriners, the Kiwanis, the Gus Ryder Pool, and other service groups.

"His success and example will serve as an inspiration for present and future boys who make their home Clifton House."

Paul A. Wellington

Original Greek Gives New Meaning to Bible Teaching

ALTHOUGH a number of recent Bible translators have gone back to early Greek manuscripts for basic research, a new book published with the average churchman in mind now makes available a better understanding of the precise meanings of certain words and expressions in the Bible that have been erroneously translated from the Greek language.

The book, *Light from the Greek New Testament*, is written by Boyce W. Blackwelder, a graduate of Anderson College in Anderson, Indiana, and also the School of Religion at Butler University and Northern Baptist Theological Seminary in Chicago. He received his Doctor of Theology degree at the Chicago school. The book is published by Warner Press, official publishers of the Church of God.

Latter Day Saints will be interested in noting some of the interpretations which this book presents.

Upon This Rock: Matthew 16: 18 (19, I.V.) has at least two major interpretations when the phrase, "upon this rock I will build my church," is considered. The Catholic church has held that the "rock" was Peter, the apostle. Others have held that the "rock" was Christ or the revelation of Christ. The author of this book points out that the Greek *petros* is used to identify Peter, and means "stones small enough to be picked up and thrown by hand." *Petra*, the Greek word used in Matthew 16: 18, means "a mass or cliff of rocks, or simply of the substance which we call rock." So something other than Peter is identified in this Scripture. The author holds that it refers to Christ, since "*petra*" is used metaphorically several times to indicate Christ (Romans 9: 33; I Corinthians 10: 4; I Peter 2: 8)." Over two pages in this book are devoted to a full explanation of these terms.

Binding and Loosing: Jesus' words about binding and loosing, as recorded

in Matthew 16: 19 (20, I. V.) and 18: 18, are explained in the light of the tense of the verbs used in the original Greek. The author says that the original text shows these verbs to be future perfect passive participles and that they should read: (Matthew 16: 19) "I will give you the keys of the kingdom of heaven, *but* whatever you *may bind* on earth *shall have been bound* in heaven, and whatever you *may loose* on earth *shall have been loosed* in heaven;" (Matthew 18: 18) "Whatsoever you *may bind* upon earth *shall have been bound* in heaven, and whatsoever you *may loose* upon earth *shall have been loosed* in heaven." The author comments: "Man is only the servant or ambassador of the Almighty. God is sovereign, and gives to no human being the prerogative of pronouncing the salvation or the damnation of any soul. Clergymen, therefore, are not judges who decide the destinies of their hearers. They are proclaimers of salvation on divine terms."

Salvation, a Continuous Process: Several Scriptures indicate that salvation or eternal life comes as a result of a particular act. Dr. Blackwelder refers to John 1: 11, 12; 3: 14-16; 3: 36; 5: 24; 3: 18 and other Scriptures. Then he points out the error of the present translation of these verses in most Bibles. Referring to one example he uses (John 3: 36), we note that the author again emphasizes that the verbs there used are participles. The verse should read: "He that goes on trusting on the Son continues to have everlasting life." Another example (I Corinthians 1: 18) should read, "For the preaching of the cross is to those who are perishing foolishness; but unto us which are being saved it is the power of God." The author comments: "Redemption involves both the initial act of believing in (receiving) Jesus Christ and the continuous attitude of commitment to him. . . . By faith the believer enters a state of righteousness where he remains as long as he is the trusting one."

Eternal Life, a Quality: In the author's discussion of the previous subject, he supports the Latter Day Saint viewpoint of eternal life (compare with Doctrine and Covenants 18: 2, a-e). He writes, "Eternal life is not merely a matter of endless existence; it is a quality of life, the God-kind of life. All men, by their very nature, are immortal. Likewise Satan and the demons have endless existence. The New Testament does not equate never-ending being with eternal life. Only Christians, that is, individuals who have received Jesus Christ and are trusting in him, have eternal life, because it is experienced by faith. It is redemption through and fellowship with the Son of God and with the Father. Our Lord defines it in John 17: 3 . . ."

The Godhead: Discussing the articles (a, an, the) of speech, Dr. Blackwelder comments that there are important theological implications reflected in the syntax of the article. In John 1: 1 (King James Version), John's expression, "The Logos [Word] was God," is a very significant example. Dr. Blackwelder says, "If the article were used also with *theos* [God], the statement would mean that all of God was expressed in the Logos. As it is, the Logos is not "a God" nor equated with the sum total of God. The other persons of the Trinity are implied in *theos*. The Christian doctrine of the Trinity is that Jesus Christ the Son is *theos* (God), but not *ho theos*, that is, the Son is not the whole Godhead."

In another place in his book, discussing the same verse (John 1: 1), he quotes, "And the Logos was with God [*pros ton theon*]." On these words he comments, "The preposition *pros* car-

ries the idea of 'face to face,' and implies not merely co-existence but personal communion and thus separate personality . . . person to person face to face with each other eternally." In connection with this interpretation, read the clear statement in the Inspired Version (John 1: 1-5) and compare with King James Bible.

The Voice and the Light: The apparent contradiction between Acts 9: 7 and Acts 22: 9 (King James Bible), in which is found the experience of Paul's companions hearing a voice and seeing a light (and person), is explained through an understanding of the grammatical cases used in the expressions. Acts 9: 7 says the men heard a voice but saw no man. Blackwelder says the correct translation indicates "they saw the light but did not see Jesus." Acts 22: 9 which says the men saw the light but heard not the voice is interpreted to mean "they heard the voice, or sound, but did not hear to the extent that they understood." (The Inspired Version gives a different interpretation to eliminate the inconsistency of the King James Version.)

Silence of Women: "Let your women keep silence in the churches" (I Corinthians 14: 34, 35) has been interpreted by many as a command to keep women from participating in public services.

Blackwelder says it was merely an exhortation to the women to stop disturbing the services with whisperings to their husbands. (The Greek word used here means primarily to utter sounds, not necessarily intelligible words.) "The men with their learning had little difficulty grasping the message. Not so with the women. Hence their questions produced an undertone of noise which was confusing to an audience." Verse 35 verifies this view with the added instruction, "let them ask their husbands at home . . ."

Baptism for the Dead: Blackwelder says that the preposition *huper*, translated "for," should be translated to an English preposition which denotes "causative action"—it should read "for the sake of" or "because of." He then comments, "There is strong logic for translating Paul's statement, 'baptized because of the dead,' inasmuch as the death of Christians frequently leads to the conversion of their survivors. It is a well-attested fact of history that the exhortations of dying Christians have often constrained loved ones to receive the Christ."

Many other examples of "light from the Greek" are contained in this book. Students interested in further research will enjoy reading all of it. It is available through Herald House.

Gott Mit Uns

THIS MORNING as I was watering the plants in the Auditorium I heard a faint rustle up in the balcony. I discovered that a young lady had entered and stood leaning against the wall. In fancy I could hear her breathing a silent prayer for help for the tasks of the day. A moment later I heard a man come in; he sat down and put his head in his hands. Then another came in and sat for a few moments. Recognizing me, he spoke softly, saying he wanted to get away from the phone for a moment to meditate.

I remember an experience I had when I first came to the Auditorium to work. I too stepped through the doors off the foyer, asking for assurance, when a voice spoke, "This is the Lord's house." I went away thankful. I then recalled that during the war against Hitler's armies a sign was put up in front of the trenches, "Gott Mit Uns," and the

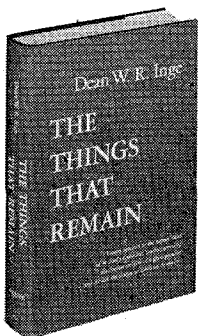
allies had a sign on their side, "God is with us." Each side said its prayers to that end.

It seems there is a yearning everywhere in the heart of men to find their God, and especially when they feel inadequate, but most of the time they don't take time to really try to find him.

I wish all who read this might be able to come into the Auditorium and sit a moment and find strength or wisdom or knowledge for the occasion as they find their God there. But perhaps if all can't come to the Auditorium or even to church they can find a quiet place at home where they can sit quietly meditating and searching for God. Finding him they will receive that which they need for the day.

JOHN WADE

Book Reviews



The Things That Remain

By Dean W. R. Inge

Harper and Brothers, 1958

Price, \$3.00

This book by a Church of England scholar and theologian provides interesting reading; though perhaps it is not suitable for casual perusal it offers some good comparisons and stimulating thoughts. Members of the ministry will find the early chapters thought provoking and not too far removed from Restoration beliefs.

The book is based on a series of twenty sermons centered around the special days of the Christian church calendar (such as Trinity Sunday and Whitsunday).

Mr. Inge was appointed Dean of St. Paul's, and at his death in 1954 it was said, "England will not see his like again"—a reference to his eminence as a classical scholar, Platonist, philosopher, theologian, moralist, and political theorist. The range, learning, and literary qualities of his messages made him outstanding as a preacher and writer. This selection presents the best of his thought and genius. His style is not too heavy for the average good reader, yet is stimulating enough for any intellectual.

The first five chapter headings are

1. The Kingdom of God
2. The Meaning and Purpose of the Incarnation
3. The Vision of the City
4. The Doctrine of the Holy Spirit
5. The Doctrine of the Trinity

These have what might be called doctrinal content without being argumentative. In some instances, the author merely presents other possibilities of interpretation from the generally accepted theories, with the method of presenting rather than the idea being original.

The remaining chapters are all subjects which have been dealt with over and over again by the various writers. However, under such headings as

"Walking in the Light," "Holiness, the Poetry of Religion," "Asceticism," "The Efficacy of Prayer," "The Nature of Religious Faith," "Finishing the Work God Gave Us" Mr. Inge provides some new approaches and illustrates basic Christian attitudes. All in all, it is a book worth reading.

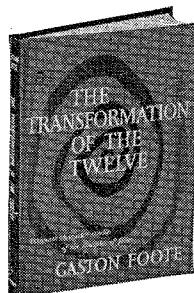
FRED O. DAVIES

The Transformation of the Twelve

By Gaston Foote

Abingdon Press, 1958

Price, \$2.00



This study of the transformation of ordinary men into apostles of our Lord Christ is enlightening, thought provoking, and interesting reading. Doctor Foote originally prepared sermons for his Fort Worth congregation of the First Methodist Church and later developed these sermons into the chapters of keen insight into the lives of the original twelve apostles—plus Paul, who later aligned his life with the life of the Master.

Because of this, the book challenges those who read it today. From the chapter on Peter subtitled, *From Pebbles to Rock*, Doctor Foote concludes: "From shifting sand to solid rock—that is the journey Peter made in his lifetime. En-

dowed with valiance, spotted with vacillation, crowned with victory. That is the portrait of the chief of the disciples. That can be your portrait too."

The subtitles of the succeeding chapters also hint of the lessons we learn from the lives of the apostles: Andrew, from person to person; James, from selfishness to sacrifice; John, from temper to tenderness; Phillip, from inquiry to insight; Nathanael, from prejudice to purity; Thomas, from doubt to dedication; Matthew, from business to brotherhood; James and Thaddaeus, from silence to sainthood; Simon, from patriotism to evangelism; Judas, from resentment to ruin; and Paul, from murderer to missionary.

Because each chapter was originally a sermon preached, the minister who reads this book will find the homiletic style helpful in his own ministry of preaching. Because each chapter is a study of the life of an apostle of Christ, the student will find the information contained therein of such nature as to add to his own growing comprehension of the Scriptures. Because each chapter presents a lesson to be learned, the devotional leader will find an application that can be used in his own life. Because the style of writing is easy to read, the occasional reader will find gems of thought which can be picked up in a moment of quiet meditation.

The concluding illustration helps one to see the over-all nature of the book. The story is told that when Leonardo da Vinci painted fruit on the table in his picture of the Last Supper a crowd of people watched over his shoulder. He saw them looking at the fruit and obliterated it with a stroke of the brush. Then pointing to the face of Christ, he said, "Don't look down there. Look up here." The purpose of the transformation of the twelve is to point us to Christ that we, too, may be transformed and enjoy the reward of the abundant life.

CECIL R. ETINGER

AKU-AKU

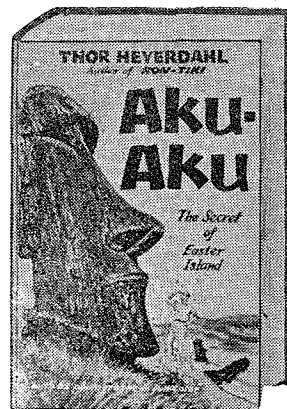
by
Thor Heyerdahl

This is a new science-adventure classic by the author of *Kon-Tiki*. Even more fascinating than *Kon-Tiki*, *Aku-Aku* contains 62 photographs in full color with detailed maps as end pages. In this book he solves the riddle that has puzzled the world for centuries—the mystery of the great stone giants on lonely Easter Island in the Pacific. **\$6.95**



Box 477
Independence
Missouri

Box 382
Guelph, Ontario
Canada



Sanscript

Student Nurses Hear Evangelists

The November worship service for the student nurses was devoted to learning of the work of the evangelist and patriarch in the church. Evangelists F. M. McDowell, Harry Barto, and Lynn Smith met with the students on the evening of November 5 to present an overview of the work; then for a short period the group broke up into three smaller units for discussion and question planning. The large group reassembled, and the students asked specific questions about patriarchal blessings and other facets of patriarchal ministry. Marjorie Doig of Independence, worship chairman, reports a fine religious experience by those present.

Alumnae Bazaar

The annual bazaar of the Alumnae was held in the School Recreation Building on November 6. Contributions from Alumnae members came from many states. This annual bazaar provides an excellent opportunity for alums of the school to participate in a project which someday is going to make a fine contribution to the school and the church. Faye Franklin, class of 1921, is finance chairman of the Alumnae; she and her committee are concentrating on accumulating a fund with which to build a chapel here. The 1958 bazaar added approximately \$600 to the fund.

"Miss Student Nurse" Representative Chosen

Eileen Streling of Pontiac, Michigan, was chosen by the student nurses at the "San" to represent them in the district "Miss Student Nurse" contest. This contest will be held in the auditorium of the College of St. Teresa. Each of the seven schools in the district will have a representative participating. This contest is a part of the State Student Nurse Association's recruitment program.

Eileen was chosen for her achievement in the theory and practice of nursing and her leadership activities in the school.

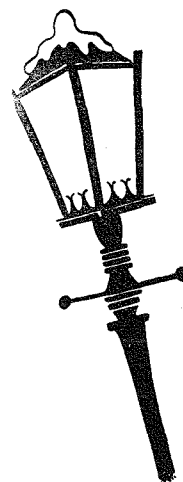
Capping Service

Forty-two first-year student nurses received their white caps during an impres-

sive ceremony in the Stone Church on the evening of November 16. The address of the evening was given by Chaplain Robert Farnham, who was introduced by A. Neal Deaver, hospital administrator. The student nurse chorus under the direction of Evan A. Fry, accompanied by Barbara Phelps of Tracy, California, sang two anthems. Invocation and benediction were offered by Vance Link, M. D., and Elder Glaude A. Smith.

Carah Hendrix, student president, explained the significance of the candle. Vida Butterworth, educational director, talked about the meaning of the cap to a nurse. Miss Gertrude Copeland, superintendent emeritus, assisted by instructors Margaret Walker and Lola Campbell, conducted the candlelighting ceremony. The caps were given to the students by Nelle Morgan, director of nursing, and Shirley Butler, director of nursing service. After receiving their caps, the students stood with bowed heads and lighted candles while Roy Stearns sang "My Task." Mrs. Robert Sherman was at the organ.

Those receiving caps were Barbara Armstrong, Kansas City; Brenda Armstrong, Taylorville, Illinois; Wilma Bailey, Kansas City; LaFern Bryant, East Wilton, Maine; Marilee Clemens, Independence; Donna Cundiff, Kansas City, Kansas; Sandra Deck, Kansas City, Kansas; Carole Jean Ernsberger, Charlotte, Michigan; Marna Eitter, Independence; Anna Graybill, Kansas City; Betty Ann Hardin, Poteau, Oklahoma; Joyce Higbee, Jackson Center, Pennsylvania; Rena Hobbs, Century, Florida; Marcia Johnson, Independence; Vera Kimrey, Rich Hill, Missouri; Lucy Ann Laur, Gaylord, Michigan; Lynda Leavey, Kansas City, Kansas; Carole Leth, Clitherall, Minnesota; Sharon Lohnes, Kansas City; Nancy Morlock, Willowick, Ohio; Patricia Ohrn, Lamoni, Iowa; Marja Parker, Des Moines, Iowa; Cheryl Ann Reshaw, Dubuque, Iowa; Kathleen Roberts, Edwardsville, Illinois; Muriel Salts, Battle Lake, Minnesota; Judith Schorr, Tomah, Wisconsin; Beverly Smith, Cedar Falls, Iowa; Darlene Sparks, Boyne City, Michigan; Bettie Jean Steiner, Theodore, Alabama; Rebecca Stephens, Tulsa, Oklahoma; Judith Swart, Kansas City; Ione Sybrant, Casper, Wyoming; Yasuko Taira, Honolulu, Hawaii; Janice Tobeck, Bovey, Minnesota; LaDean Travis, Holyoke, Colorado; Nancy Vun-Cannon, Eaton, Ohio; Marlene Willison, Waterloo, Iowa; Donna Wilson, Newport, Arkansas; Betty Wood, Milton, Florida; Gail Woodstock, Independence; Elvira Woodward, Cohasset, Minnesota; and Doris Yocum, Independence.



Light From the Greek New Testament

by Boyce W. Blackwelder

The book brings forth more accurate interpretations of the New Testament through a better understanding of the Greek language. True meanings of often debated passages of the New Testament are brought to light.

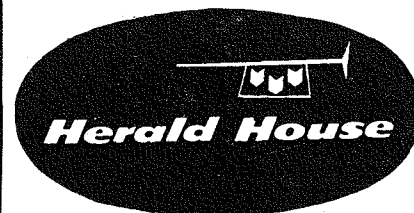
A thorough coverage of Greek grammar is discussed with numerous points of importance such as nouns, verbs and their tense being emphasized.

Concise written, LIGHT FROM THE GREEK NEW TESTAMENT presents to all ministers, young and old alike, a chance to search for real meanings in their studies of the New Testament.

price \$2.95

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Radio Stations Carrying Messiah Broadcast

Broadcast times are listed when available, but are subject to change. Please check with local station for definite date and time.

ALABAMA

*Alexander City	WRFS
Clanton	WKLF
Evergreen, 21st, 2 p.m.	WBLO
*Fort Payne	WFPA
Greenville, 25th, 1 p.m.	WGGY
Monroeville	WMFC
Scottsboro	WCRI
*Tuskegee, Christmas Day	WTUS

ALASKA

Cordova	KLAM
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ARIZONA

Casa Grande	KPIN
*Douglas, 24th, 9:30 p.m.	KAWT
Flagstaff, 24th, 9:15 p.m.	KVNA
Nogales	KNOG
Phoenix	KPHO
Show Low	KVWM
Tucson, 25th, 10:00 a.m.	KCNA

ARKANSAS

*Clarksville, 21st, afternoon	KLYR
Fayetteville	KHOG
*Harrison, 21st	KHOZ
Paragould	KDRS
Walnut Ridge	KRLW

CALIFORNIA

Apple Valley, Christmas Day	KAVR
Chico	KHSL
*Eureka	KIEM
*Indio	KREO
Merced	KYOS
*Los Angeles, 21st, 7:00 p.m.	KFI
Modesto, 24th, 7 p.m.	KTRB
*Monterey	KMBY
Porterville	KTIP
*Red Bluff	KBLF
*Ridgecrest, 25th, 9 a.m.	KRCK
Sacramento	KXOA
*San Bernardino	KRNO
San Luis Obispo	KATY
*Tahoe Valley	KOWL
Turlock	KTUR
Yreka	KSYC

COLORADO

Boulder, 25, 11 p.m.	KBOL
Cortez, 25, 1 p.m.	KVFC
Colorado Springs	KRDO
Delta	KDTA
Fort Morgan, 25th, 2 p.m.	KFTM
Greeley	KFKA
La Junta	KBNZ
Montrose	KUBC
Pueblo	KCSJ
Sterling, 25th, 4 p.m.	KGEK
Trinidad	KCRT

CONNECTICUT

*Ansonia	WADS
Brookfield	WGHF-FM
Old Saybrook	WLIS

DELAWARE

*Dover, 25th, 2 p.m.	WKEN
Georgetown, 21st, 1 p.m.	WJWL

FLORIDA

Bradentown, 21st, 6:30 p.m.	WTRL
Coral Gables	WVCG
Crestview	WCNU
*Dade City	WDCF
Daytona Beach	WROD
DeFuniak Springs	WDSP
Eustis	WLCO
Fort Pierce, 25th, 11 a.m.	WARN
*Gainesville	WRUF
Lakeland	WLAK
Live Oak	WNER
Madison	WMAF
*Miami	WMIE
Milton, 25th, 1 p.m.	WEBY
Naples	WNOG
Panama City	WPCF
Port St. Joe	WJOE
Plant City	WPLA
Quincy	WCNH
St. Augustine	WSTN
Sanford	WTRR
*Stuart	WSTU
Tampa, 21st, 11 p.m.	WDAE
West Palm Beach	WJNO
Winter Haven, 25, afternoon	WINT

GEORGIA

Atlanta	WAGA
Baxley	WHAB
Cairo	WGRA
Camilla	WCLB
Cornelia	WCON
Dalton	WBLJ
Douglas	WDMG
Savannah, 23rd, 11:10 p.m.	WTOC
Statesboro	WWNS
Thomaston	WSFT
Thomasville	WKTG
*Tifton	WWGS
Waycross	WACL

IDAHO

Rupert	KAYT
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ILLINOIS

Alton, 21st, 1:15 p.m.	WOKZ
Anna	WRAJ
Bloomington	WJBC
Cairo	WKRO
Centralia	WCNT
Champaign, 25th, 11 p.m.	WDWS
*Evanston	WEAW
Moline	WQUA
Mt. Carmel, 21st, 2:30 p.m.	WVMC
*Pittsfield, 25th, 2:00 p.m.	WBBA
Robinson	WTAY
Quincy	WTAD
Waukegan	WKRS

INDIANA

*Connersville	WCNB
*Evansville, 25th, 7:30 p.m.	WIKY
Indianapolis	WGEE
Linton	WBTO
North Vernon	WOCH
Peru	WARU
*Portland	WPGW
*Terre Haute, 24, 10:30 p.m.	WTHI
Washington	WAMW

IOWA

Algona	KLGA
*Davenport	KSTT
*Denison	KDSN
*Fort Madison	KXGI
*Marshalltown	KFJB
Mason City	KGLO
*Ottumwa	KBIZ
Sioux City, Christmas Eve	KTRI

KANSAS

*Arkansas City, 21st at 1 p.m.	KSOK
*Concordia, 21st at 1:30 p.m.	KFRM
Garden City	KNCO
Hays	KAYS
Independence, Christmas Day	KIND
Lawrence, Christmas Afternoon	KLWN
Leavenworth	KCLO
Manhattan	KSAC
Pratt	KWSK
Wichita	KFH

KENTUCKY

Central City, 25th, 11 a.m.	WMTA
*Cumberland	WCPM
*Cynthiana	WCYN
Fort Knox	WSAC
Frankfort	WFKY
*Hopkinsville	WHOP
Lebanon	WLBN
Leitchfield	WMTL
Louisville	WHAS
Madisonville, 22nd, 8 p.m.	WFMW
*Munfordville	WLOC
*Murray, 21st, 1 p.m.	WNBS
*Paducah, Christmas Day	WKYB
Prestonsburg	WPRT
Scottsville, 27th, 3:00 p.m.	WLCK

LOUISIANA

Alexandria	KDBS
Leesville	KLLA
*Natchitoches	KNOC
Ruston	KRUS
Shreveport	KWKH
West Monroe	KUZN

MAINE

Portland	WCHS
South Paris	WKTD

MARYLAND

Baltimore, Christmas Eve	WBAL
Cumberland	WCUM
Rockville, Christmas Day, a.m.	WINX
*Salisbury, 21st, 9:00 p.m.	WBOC

MASSACHUSETTS

Taunton	WPEP
Worcester, 24th, 11:05 p.m.	WAAB

MICHIGAN

Detroit	WJR
Escanaba	WDBC
Flint, 25th, 2 p.m.	WMRP
*Fremont	WBFC
Houghton Lake	WHGR
Menominee	WAGN
*Mount Pleasant, 24th, 7:30 p.m.	WCEN
*Munising, Christmas Day	WMAB
*Pontiac	WPON

MINNESOTA

Albany	KASM
Albert Lea	KATE
*Anoka	KANO
Ely	WELY
*Faribault, 25th, 1:00 p.m.	KDHL
Ortonville	KDIO
*Pine City	WCMP
Wadena	KWAD

* 90 minute broadcast — all others, 60 minutes.

MISSISSIPPI

*Amory, 25th, 4:30 p.m.
*Centreville
Greenwood
Gulfport
Hazlehurst
*Kosciusko
McComb
Vicksburg

WAMY
WGLC
WABG
WGCM
WMDC
WKOZ
WAPP
WVIM

MISSOURI

*Brookfield
Flat River
Fulton
Independence, 25, 1:30 p.m.
Joplin
*Kansas City, 21st, 1:30 p.m.
Marshall, 25th, 1 p.m.
Mexico
*Neosho, 28th, 1 p.m.
Sikeston, 24th, 7 p.m.

KGHM
KFMO
KFAL
KIMO
KODE
KMBC
KMMO
KXEO
KBTM
KSIM

MONTANA

Billings, 25th, 10 p.m.
Dillon
Glendive, 24th or 25th
Helena, 25th, 12 noon
Kalispell, 21st, 3:30 p.m.

KOOK
KDBM
KXGN
KCAP
KOFI

NEBRASKA

*Alliance
Fremont, 25th, 2 p.m.
Hastings
Lexington
Norfolk, 25th, 10:30 a.m.
North Platte, 28, 9 p.m.
Omaha
O'Neill

KCOW
KFGT
KHAS
KRVN
WJAG
KODY
KFAB
KVHC

NEW HAMPSHIRE

Berlin

WKCQ

NEW JERSEY

Bridgeton
Newark, 24th, sometime evening
Vineland
Zarepath

WSNJ
WNJR
WVBZ
WAWZ

NEW MEXICO

Alamogordo
*Clayton
*Grants
Hobbs
Lovington, 24th, 2:00 p.m.
*Tucumcari, 25th, 1:00 p.m.

KALG
KLMX
KMIN
KWEW
KLEA
KTNM

NEW YORK

Binghamton
Boonville, 25th, 2 p.m.
*Buffalo, 21st, afternoon
Corning
Hempstead, Long Island
24th, 7:00 p.m.
Hornell, Christmas Day
Jamestown
*Liberty, 21st, 1 p.m.
*Little Falls
Malone
Newburgh, 21st, 2:30 p.m.
*Owego
Poughkeepsie
Schenectady
Ticonderoga

WNBF
WBRV
WBEN
WCBA
WHLI
WWHG
WJTN
WVOS
WLFH
WICY
WGNY
WEBO
WEOK
WGY
WIPS

NORTH CAROLINA

Beaufort, 25th, 2 p.m.
Charlotte
Durham
Elizabethtown, Christmas day
Elkin, 21st, 3 p.m.
Fairmont
Fayetteville
Forest City

WBMA
WIST
WTIK
WBLA
WIFM
WFMO
WFAI
WBBO

Greensboro

Jacksonville
*Kings Mountain
*Lenoir, 25th, 4 p.m.
Lumberton
Morehead City
Mount Airy, 25th, 3:30 p.m.
New Bern
Oxford, 25th, 5 p.m.
Plymouth
*Sanford, Christmas day
*Statesville
Tabor City
Valley City
Whiteville

NORTH DAKOTA

*Dickinson
Grand Forks, 21st, afternoon
*Hettinger

OHIO

Bellefontaine, 25th, 1 p.m.
Bowling Green
Canton
Cincinnati
Cleveland
Dayton
Hamilton
*Mansfield, Christmas day
Portsmouth
*Waverly, Christmas day
Worthington

OKLAHOMA

Hobart
Lawton
McAlester
*Oklahoma City, 25th, 10:30 p.m.
*Woodward

OREGON

*Hood River
*Klamath Falls
Lebanon
*Oceanlake
*Pendleton, 24th, 8 p.m.
*Prineville, 14th, 1 p.m.
*Redmond
Portland, 21st
Roseburg, 25th, 3:40 p.m.
Salem

PENNSYLVANIA

Altoona
Ambridge
*Apollo, Christmas Day
Bloomsburg
Braddock
Brookhaven, Chester, 25th
Butler
Chambersburg
Clearfield, 25th, 9:30 a.m.
Easton
*Erie, Christmas day
Gettysburg
Johnstown
Lancaster
Latrobe, 25th, 1:00 p.m.
McKeesport
Mexico
Oil City
Pottsville
*Punxsutawney
Reading, 25th, 9:00 p.m.
Roaring Spring
*Somerset
*Waynesboro
Wellsboro
Williamsport

RHODE ISLAND

Westerly, 25th, 3:00 p.m.
Providence, 24th, 10:00 p.m.

WBIG

WLAS
WKMT
WJRI
WAGR
WMBL
WPAQ
WHIT
WOXF
WPNC
WWGP
WSIC
WTAB
KOVG
WENC

KDIX
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WNBT
WLYC

WERI
WJAR

SOUTH CAROLINA

Aiken
Chester
Conway
*Darlington, 21st, 3 p.m.
*Dillon
Easley
Florence
Gaffney, 21st, 4 p.m.
*Greer, 21st, afternoon
Lancaster
Mullins
Myrtle Beach
*Rock Hill
Sumter

SOUTH DAKOTA

*Sioux Falls
*Vermillion

TENNESSEE

*Cleveland
Copperhill, 24th
*Erwin, 21st, 3:30 p.m.
Jackson
Lexington
Manchester
Martin, Christmas afternoon
McMinnville
*Memphis
Nashville
*Oak Ridge, 21st, night
Union City, 25th, 11 a.m.

TEXAS

Austin
Clarksville
Colorado City
Gainesville
*Dallas
*Kilgore, 25th, 1 p.m.
*Lufkin
Marshall
Monahans
Muleshoe, 21st, 3 p.m.
*Orange
*Pampa
Plainview
San Antonio
Sulphur Springs
*Weslaco

UTAH

Moab
*Salt Lake City
Tooele

VERMONT

St. Albans, 25th, 2:30 p.m.
Waterbury, 24th, 10 p.m.

VIRGINIA

*Blackstone
*Culpeper
Galax
Hampton
Hopewell
Mount Jackson, 25th, 3 p.m.
Petersburg
Radford
*Staunton, 21st, 8 p.m.

WASHINGTON

Aberdeen
*Anacortes
Bellingham, 21st, afternoon
*Chehalis
*Colfax
*Colville
Ellensburg
*Longview

WAKN
WGCD
WLAT
WPFJ
WDSC
WELP
WOLS
WFGN
WCKI
WLCM
WJAY
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WVEC
WHAP
WSIG
WSSV
WRAD
WTON

KBKW
KAGT
KENY
KITI
KCLX
KCVL
KXLE
KBAM

*Moses Lake, 25th, 7 p.m.
 *Olympia
 *Othello
 Port Angeles, 22nd, 9:30 a.m.
 Prosser, 25th, 8 a.m.
 Raymond, 25th, 3 p.m.
 Tacoma, 20th, 3:00 p.m.
 *Toppenish
 Yakima, 24th, 11 p.m.

KSEM
 KITN
 KRSC
 KONP
 KARY
 KAPA
 KMO
 KENE
 KIMA

WEST VIRGINIA

Clarksburg
 Fairmont
 *Grafton
 *Huntington, 21st, 3:30 p.m.
 *Keyser
 *Martinsburg
 Montgomery, 25th, between
 1:00 and 4:00 p.m.
 Morgantown
 Wheeling, 21st, 12 midnight

WBOY
 WMMN
 WVVW
 WPLH
 WKYR
 WEPM

WMON
 WAJR
 WWVA

WISCONSIN

Antigo
 La Crosse
 *Manitowoc
 *Reedsburg
 Rice Lake
 Wausau

WATK
 WKTY
 WOMT
 WRDB
 WJMC
 WHVF

WYOMING

Cody, 25, 2:00 p.m.
 Newcastle
 Riverton, 21st, 2 p.m.
 Thermopolis
 Torrington
 Worland

KODI
 KSAL
 KWRL
 KTHE
 KGOS
 KWOR

Briefs

Recent Baptisms

KANKAKEE, ILLINOIS.—On November 9, District Missionary Cecil Robbins concluded a three weeks' missionary effort in the area. Ten persons were baptized on the closing day of the series: Brother Robbins baptized Elmer, John, and Judy Kurtz, children of the William Kurtzes of Deselm; Mrs. W. F. Young of Kankakee; and Lana and Gregory Newton, children of the Jerald Newtons of Kankakee. Priest Marven Jones baptized Miss Alice Corn, a student of Olivet Nazarene College in Bourbonnais, Elder Russell Rogers baptized Betsy Bracken, daughter of the Alex Brackens of Kankakee; Mrs. Joseph Shockley of Bradley; and Mrs. Loren Rogers of Manteno.

A service of blessing was held November 9 during the morning services. Soloist was Mrs. Richard Lidberg. Infants blessed were Timothy Loren, son of the Loren Rogerses of Manteno, by Elders V. L. Rogers and Earl

Rogers, grandfather and uncle of the infant; Deborah Lee, daughter of the Joseph Shockleys of Bradley, by Seventy Cecil Robbins and Elder James Elledge; Lorna Sue, daughter of the W. F. Youngs of Kankakee, by Elders Russell Rogers and V. L. Rogers.

Mrs. Richard Lidberg, Beatrice Society leader, has appointed the following chairmen: friendly visiting, Mrs. Earl Rogers; cradle roll, Mrs. Frank Loverin; devotions, Mrs. William Huffman; music, Mrs. V. L. Rogers; teacher, Mrs. J. Clinton Rogers. The group will study "Ten Considerations for Family Living" by Dr. Roy Cheville. On November 16 an evening installation of officers was directed by district women's leader, Mrs. J. Clinton Rogers, and Elder Russell Rogers. Church school pianist David W. Chobar, with Judy Rogers, Donna Fuller, Pamela Rogers, Betsy Bracken, and Mr. and Mrs. Norman Pement, assisted in the music for the service.

Guest speaker on November 16 was Elder Merrel Edsall, pastor of Ottawa Branch. During an evening service November 16, these persons were confirmed: Judy Kurtz, John Kurtz, Elmer Kurtz, Betsy Bracken, Mrs. Loren Rogers, and Mrs. W. F. Young.

Mrs. Alex Bracken and Mrs. James Elledge have been appointed children's leaders for this church year.—Reported by BONITA PEMENT

Choose New Officers

JACKSON, OHIO.—The annual business meeting was held October 1, with Branch Pastor O. E. Mapes in charge.

The following officers were elected: O. E. Mapes, branch pastor; Marjorie Radcliffe, secretary; S. C. Radcliffe, treasurer; Marlin Mapes, church school director; Marjorie Radcliffe, women's department leader; Zella Radcliffe, music director; Paul Gilson, youth leader; George Rowland, auditor; Hazel Walburn, publicity; Norma Broyles, historian; Franklin Harrell, librarian.

Members of the finance and building committees were sustained.

The women's department met November 6. Several projects were recommended by Mrs. Homer Thompson, project chairman, and approved. Mrs. Dale Phea reported good results from an apple butter sale recently.—Reported by HAZEL WALBURN

Young People Have Rally

FARGO, NORTH DAKOTA.—The young people of the Red River, Minnesota, District had a successful rally at Fargo October 24-26. Earl Rotzien was in charge.

Young people attended from various points in North Dakota, Minnesota, and Wisconsin. The speakers were Elders William Clinefelter of Independence, Missouri; John Whipple of Minneapolis, and Missionary H. W. Fisher.

Classwork, fellowship, recreation, and a banquet were enjoyed, and two films, "An-

other Spring" and "What Happened to Jo Jo," were presented.

Sharon Elness, Roger Phelps, and Loretta Fisher were recently baptized. Elder H. W. Fisher officiated. Confirmations were by Elders Fisher, C. F. Young, and K. O. Schiebold. Brother Young gave the talk.

Elder C. R. Rotzien, nonresident pastor, held services at Oakes, North Dakota, recently and presented the film "The Auditorium."

The Emma Hale Circle conducted a successful rummage sale recently in the church basement.

The priesthood workshop will continue the first Sunday of each month at two o'clock through April 5. Elder Rotzien is in charge of this program.—Reported by IRENE ROTZIEN

Progressive Student Group

UNIVERSITY OF ALABAMA.—The Liaison Fellowship of the University of Alabama was organized March 17, with Alabama District President Marvin Salter attending. The group consists of John Darling, Jr., president; Hightower Hamnac, vice-president and student religious activity representative; Don Hilton, treasurer; Mrs. Hightower Hamnac, secretary; Don Thieke, recreation chairman; Mrs. Don Thielke, worship and study chairman; Mrs. Eunice Snowden, publicity chairman; Mrs. Vida Booker, adviser, and Mrs. John Darling, Jr., Gloria Casey, Neil White, and Charles Weatherford.

The past September the group resumed its program, which consists of Communion services on each first Sunday. A class is held each Thursday night, and *The Story of the Church* by Davis is the text.

Brother Myron La Pointe from Pensacola was guest speaker on October 19, and Brother William Pore of Auburn, Alabama, spoke on November 16.

Students from other religious beliefs have visited the class often.

A picnic was held at Moundville State Park October 5. After a barbecue supper, games were played and the group had a sight-seeing tour of the Indian mounds and relics.—Reported by MRS. ENICE SNOWDEN

Successful Series Completed

WHITTEMORE, MICHIGAN.—At the close of a three weeks' missionary cottage meeting series, conducted by Seventy Charles R. Mundorff, seven people were baptized. Calvin Monroe and Esther Ellsworth were baptized by Brother Mundorff, and Robert Wrathell and family were baptized by Elder A. Morgan of Twining. Elder Morgan also baptized his granddaughter at the time. The series was arranged by Elder John Barr, pastor of Whittemore Branch.

On Sunday afternoons the children of the branch were taught the message of the Restoration in special classes arranged by Brothers Clarence and Nelson Provoast. The services were attended by fine crowds, with 120 attending for the final sermon of the series. Plans are being made for another missionary drive next year.—Reported by JOHN BARR

Evangelist Visits

BOISE, IDAHO.—Evangelist Adolph Lundeen visited Boise October 18-19, and gave patriarchal blessings.—Reported by BARBARA MCGILL

Dedication Service

MERLIN, ONTARIO, CANADA.—A dedication service was held November 2 when a new Communion table and two flower stands



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were added to the facilities of the Merlin Branch.—Reported by BRANCH REPORTER

Six Ordained

LOUISVILLE, KENTUCKY.—Six men were ordained September 28. They were Carl Johnson and Cecil Shanks, ordained elders; James L. Neville, Gilbert Johnson, and Harry Shelton, ordained priests; and Robert Ayre, Jr., ordained a deacon.

An installation service for the new church officers was held September 28. Officers are Howard Sheehy, pastor; Beulah Lewis, clerk; Charles Donald Sherrard, treasurer; Carl Johnson, church school director; Adelaide Kaiser, women's leader; Cecil Shanks, young people's leader.

Before the installation service Robert Ayre, Sr., who was baptized on September 24, was confirmed.

The Louisville Branch was host to the Southern Indiana District conference held September 20-21. About two hundred attended the business meeting, and Brother Sheehy was unanimously elected district president. Apostle E. J. Gleazer spoke on September 21.—Reported by GENEVA PACE

Honor to Evangelist A. J. Dexter

LANSING, MICHIGAN.—A "This Is Your Life" program was arranged for Elder Alva J. Dexter, high priest and district president of Lansing District, who was ordained to the order of evangelists by Apostle Percy Farrow at General Conference in October.

The script and album were arranged and prepared by Mrs. Glenn H. Foster. Muir Robinson acted as master of ceremonies, with Louis E. Miller as production helper and Rena Matthews as organist. Jack Hodge sang "The Lord's Prayer," accompanied by his daughter, Ruth Ann.

The program was held in the church on November 15. Elder Gordon Brown, a former counselor, was present, also Elders John Luce and Edward Premoe, counselors of more recent years.

The Dexter children were all present. Donald attends Graceland College, and Ruth Alice and Lois Margaret are attending Saxton high school.

Margaret Case, former women's leader under Brother Dexter, appeared in the program, as did Evangelist Denison Smith, his brother-in-law, who gave a short talk for the order of evangelists. Polaroid pictures were taken by Mrs. Foster during the program, which was tape recorded by the William Russells.

Fine letters were received from the First Presidency, Apostle Percy Farrow, Apostle Don Lents, Mr. and Mrs. Elmer C. Davis of Grand Rapids; Mr. and Mrs. Fred Kuhn of Grand Rapids; Mr. and Mrs. Everett Berndt and daughter and Mr. and Mrs. Charles Fiscus of Independence, Missouri; and Charles Armitage of the Oldsmobile division, General Motors, where Brother Dexter has worked for thirty-six years. He is now a foreman.

A reception was held in the annex following the program.—Reported by MABEL B. FOSTER

Hold Business Meeting

FANSHAW, OKLAHOMA.—The annual business meeting was held September 1, with District President O. O. Dollins presiding.

The following officers were elected: C. J. McGowen, pastor; Bonnie Gaither, branch treasurer; Ruth Bledsoe, young people's leader; Kate Sarter, women's leader; Gregory McGowen, church school director; Kathleen Wasson, church school secretary; Clifford

Gaither, solicitor; Hazel McGowen, music director; Ed McAlester and Clyde Harding, auditors; Londa McAlester, branch recorder.—Reported by LONDA MCALESTER

Prepare for Crusade

TUNNEL HILL, ILLINOIS.—Seventy A. M. Pelletier completed a week's series on July 26, at which time Allen Jackson Simmons, William Allen Schierbaum, and Laura Ethel Miller were baptized by Elder J. V. Whitehead and confirmed by Brothers Whitehead and Pelletier.

On September 14, all-day services were held, with Communion and a prayer and testimony meeting in the morning, and a business meeting in the afternoon. District President Russell Ellis was in charge of the meeting. Elected or sustained were J. V. Whitehead, branch pastor; Kenneth Webb, church school director; Evelyn Simmons, secretary and treasurer; Jewell Whitehead, women's leader; June Miller, music director; Herbert Miller, young people's leader; Vera Hodges, publicity; Norma Martin, book steward; and Ray Webb, solicitor.

On November 4 the women's department served a banquet for the men of Marion, Harrisburg, Tunnel Hill, and Joppa Branches, for the profit of the crusade, which began November 23, with Seventy A. M. Pelletier as speaker.

On November 16, a service of blessing for babies was held. The following were blessed: Cathy Sue Simmons, Vanessa Dale Hodge, Gregory Wade Webbe, Julia Suzanne Terry, Jeffrey Neil Martin, and Jo Ellen Whitehead.—Reported by EVELYN SIMMONS

Progress in Branch

SYLVANIA, OHIO.—The annual branch business meeting was held July 27, for election of officers. Elder Harry Ries was re-elected branch president, this being his eleventh consecutive year in the office.

Others elected were Elder Elmer Stanton, church school director; Mary Chandler, branch secretary; Stanley Chandler, youth supervisor and branch treasurer; Norman Bailey, adult supervisor; Ardith Lancaster, junior church school supervisor.

Finance committee members are Ivan Eubank, Elmer Frank, and Rolland Ries. Women's leader is Roselyn Eubank. Music directors are Ardith Lancaster and Rachel Stanton. Ilene Ries and Lenora Ries are the flower committee, and Ilene is also church school secretary. Elmer Frank and Arnold Lancaster make up the auditing committee, and Rachel Stanton is book steward.

Appointed officers were Lenora Ries, historian; Elmer Stanton, Bishop's agent; Arnold Lancaster, junior church pastor; Philip Sigler, Elmer Stanton, Rolland Ries, Ivan Eubank, Roy Yeager, and Stanley Chandler, building committee.

District President Lloyd Lynn was in charge of the meeting.

During the year there were nine baptisms, four babies were blessed, and vacation church school held. Total membership is one hundred and twenty-four. Norman Bailey was ordained a priest by Elders Harry Ries and Elmer Stanton. Average Sunday attendance is eighty-eight. An expansion program for the branch will be put into operation at once.—Reported by LENORA RIES

Purchase Three Lots

SAULT STE MARIE, ONTARIO, CANADA.—A successful vacation church school was held this summer, with 136 attending, the majority from nonmember homes.

Elder Rex Stowe of Gladstone, Michigan, was present September 14 for the annual election of officers. They are Elder G. A. Edwards, pastor; Elders A. E. Shaw and A. R. Nott, counselors; Elder A. E. Shaw, east end mission pastor and missionary co-ordinator; Kenneth Cliffe, church school director; Oris Flood, music director; Winnifred Edwards, secretary; Lloyd Nott, treasurer; Dorothy Fletcher, women's leader; Howard Robb, adult supervisor; Elder R. Robinson, youth supervisor; Helen Perkins, children's supervisor; Don Perkins, Isabel Miller, and T. Kahtava, auditors.

The following committees were also chosen: publicity, fireside, finance, building, and decorating. Appointments sustained were Elder R. Robinson, recorder; Elder W. Bushila, book steward; and Donald Perkins, solicitor.

Seventy John Bradley spent from October 26 to November 6 working in both the branch and the east end mission. A baptismal service was held in the church on Gloucester Street on November 12, when Elder Bradley baptized Richard Welton, and Elder A. E. Shaw baptized Deanna Nelson and Mr. and Mrs. Richard Bodie. Confirmations were held November 16.

Kenneth Cliffe and John Corbett were ordained deacons.

Three lots on McNabb Street were purchased for the erection of a church home for the mission, which is at present meeting in a school in the east end of the city.—Reported for Publicity Committee, by JEAN SHAW

Correction

The news brief for Ontario, California, published in the November 17 *Herald*, should have listed Pastor George C. Swain as an elder instead of a priest. The name of Nellie J. Swain was omitted from the list of officers. She is librarian.

The Briefs item headed Mayfield, Kentucky, on page 21 of the *Saints' Herald* for November 17, should have been titled Tri-City, Kentucky.



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WEDDINGS

Hoover-Elefson

Esther Elefson, daughter of Mrs. Eleanore Elefson of Butler, Missouri, and Gary K. Hoover, son of Mr. and Mrs. J. M. Hoover, also of Butler, were married October 4 at the Reorganized Church in Butler. Elder Edward J. Elefson, brother of the bride, officiated. They are making their home in Morland, Kansas.

Craig-Gander

Gail Patricia, daughter of Mr. and Mrs. Edward Gander of Brooklyn, Long Island, New York, and James Raymond Craig, son of Mr. George Craig and Mrs. Helen Craig of Winnipeg, Manitoba, were married in a double-ring ceremony on November 22 at the Church in the Gardens at Forest Hills, Long Island, Evangelist E. LeRoy Squire and the Reverend Russell Clinchy, host pastor, officiating. They are making their home in Gulfport, Mississippi, where the groom is stationed at Keesler Air Force Base. Both bride and groom attended Graceland College.

Dowell-Whitman

Mary Ladene Whitman, daughter of Mr. and Mrs. William Whitman, and Arthur A. Dowell, Jr., son of Mr. and Mrs. Arthur A. Dowell, Sr., all of Pritchett, Colorado, were married August 27 at the home of the bride's maternal grandparents, Mr. and Mrs. John Lynch of Pritchett. Russell Noss performed the double-ring ceremony, assisted by the groom's father and Clarence Powell. They are making their home in Lamar, Colorado, where the groom is attending Lamar Junior College.

Ervin-Salyers

Beverly Sue Salyers, daughter of Mr. and Mrs. Earl C. Salyers, and Gary Leo Ervin, son of Mr. and Mrs. Alvie S. Ervin, were married November 22 at the First Assembly of God Church in Sand Springs, Oklahoma. The groom's father, who is pastor of the Reorganized Church in Sand Springs, read the vows. They are making their home in Sand Springs.

Davis-Mumma

Karen C. Mumma, daughter of Mr. and Mrs. Kenneth C. Mumma of Denver, Colorado, and Gerald A. Davis, son of Mr. and Mrs. Harry A. Davis of Guelph, Ontario, were married August 26 at the Reorganized Church in Denver, Elders T. Evan Thomas and Ward A. Hougas officiating. Both are 1958 graduates of Graceland College. They are making their home in Spanish, Ontario, where the groom is pastor.

Wolf-Wahlmacher

Hilde Wahlmacher, daughter of Mr. and Mrs. Karl Wahlmacher of Schweinfurt, Germany, and James E. Wolf, son of Mr. and Mrs. Clyde Wolf of Walhonding, Ohio, were married November 23 at the new Reorganized Church in Newark, Ohio, Elder E. K. Caldwell officiating. They met in Germany where he was stationed with the Air Force and she was serving as secretary at the air base. They are making their home in Walhonding.

ADOPTIONS

Mr. and Mrs. Sam Waxman of Detroit, Michigan, announce the adoption of a baby girl born August 5, 1958. She has been named Pamela Miriam. On November 23 she was blessed by Elders W. Blair McClain and Richard A. Pomeroy. Mrs. Waxman is the former Grace Johnson of Paris, Tennessee.

BIRTHS

Mr. and Mrs. Lyle Haskell of Port Alma, Ontario, became the parents of a son, Brian Lyle, on April 5. He was blessed on March 30, Elders Glen Atkinson and Charles Atkinson officiating, at the church in Merlin, Ontario. Mrs. Haskell is the former Erma Pepper.

Mr. and Mrs. Roy Stubble of Merlin, Ontario, became the parents of a daughter, Eva

Marie, on February 13. She was blessed on March 30 at Merlin by Elders Fred Brown and Charles Osborne.

Mr. and Mrs. Floyd Brown (address not given) became the parents of a daughter, Robyne Jill, on January 18. She was blessed at Merlin, Ontario, by Evangelist Robert T. Brown and her grandfather, Elder Fred Brown.

Mr. and Mrs. Keith Haskell (address not given) became the parents of a daughter, Cathy Jane, on July 31. She was blessed on November 16 at Merlin, Ontario, by Evangelist Robert T. Brown and Elder Charles Atkinson.

Mr. and Mrs. Gordon Kent (address not given) became the parents of a son, Dale Gordon, on October 5. She was blessed on November 16 at Merlin, Ontario, by her great-uncle, Elder Charles Atkinson, and Elder Fred Brown. Mrs. Kent is the former Doreen Jones.

Mr. and Mrs. Roy Whittal (address not given) became the parents of a son, Robert Allan, on May 13. He was blessed on November 16 at Merlin, Ontario, by Elders Charles Osborne and Fred Brown.

Mr. and Mrs. Everett Graffeo of Bloomington, Indiana, became the parents of a son, Steven Everett, on June 26. He was blessed on July 13 by his grandfathers, Elders Charles Burt and Samuel Graffeo. Mrs. Graffeo, the former Judy Yarrington, is a graduate of Graceland, class of '57. Mr. Graffeo, a Graceland graduate of '56 and '58, is now attending Indiana University.

Mr. and Mrs. Royce Bradley of Inglewood, California, became the parents of a daughter on July 8. She was named Deiores Michele.

Mr. and Mrs. Jerry O. Kintner of Swartz Creek, Michigan, became the parents of a son, Lindsay Gordon, on September 23. He was blessed on December 14 at Flint by his grandfather, Elder Elmer Kintner, Sr., and Elder Theo Bush. Mrs. Kintner is the former Beverley Lane of Beaverton, Michigan.

Mr. and Mrs. Richard L. Amos of Idalia, Colorado, became the parents of a daughter, Debra Sue (date not given). She was blessed on September 21 by her grandfather, Elder Alfred Bullard, and Elder Charles A. Zion. Mrs. Amos is the former Charlene Bullard.

DEATHS

CUNNINGHAM.—Samuel Virgil, son of Robert and Martha Ann Cunningham, was born August 22, 1893, at Salisbury, Missouri, and died August 21, 1958, in Kansas City, Missouri, where he had made his home since 1916. Prior to that time he had lived in Bevier, Missouri, where he moved as a young child with his parents. In 1915 he was married to Bertha Rogers; one daughter was born to them. He was baptized into the Reorganized Church in 1955 and was an active member of the Meyer Boulevard congregation in Kansas City since its origin as a mission.

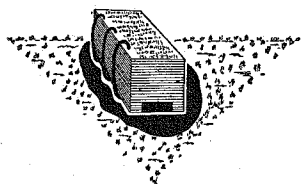
He is survived by his wife; his daughter, Martha Jane Sears of Independence, Missouri; two sisters: Mrs. Julia C. Duncan of Kansas City, Missouri, and Mrs. Myra Gibson of Newcastle, Wyoming; and two grandchildren. Funeral services were conducted by Elders Albert Scherer and Wilfred Hynden. Interment was in Floral Hills Cemetery at Kansas City.

JOHNSON.—Lillian Rebecca, daughter of Jeremiah and Rachel Miller Curtis, was born May 18, 1891, at McCracken, Kansas, and died October 11, 1958. On May 17, 1923, she was married to Walter A. Johnson, who survives her. She had been a member of the Reorganized Church since 1909.

Besides her husband she leaves two children: Dwight C. Johnson of Raytown, Missouri, and Flo Elaine Merrill of Santa Clara, California. Funeral services were conducted by Elder Ward A. Hougas at the Reorganized Church in Warrensburg, Missouri. Interment was in the Warrensburg cemetery.

GRASSHOFF.—Richard, was born June 19, 1892, in Germany and died September 26, 1958, at his home in Evansville, Wisconsin. He came to America at the age of ten and was baptized into the Reorganized Church on October 15, 1911. On July 18, 1929, he was married to Edna Kueltz, who survives him.

Besides his wife he leaves two sons: Ernest and Frederick; a stepson, Donald Kueltz; two daughters: Betty and Marily;



Out of the Dust

By Paul Wellington

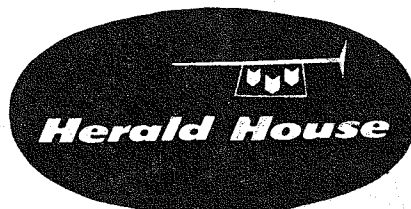
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a brother, Albert of Madison, Wisconsin, and a sister, Mrs. Freida Flint of Independence, Missouri. Funeral services were conducted by Elder Clyde Funk at the Congregational Church in Evansville.

DILLON.—Ethel B., daughter of W. A. and Caroline Boatman Brooner, was born in Howell County, Missouri (date not given), and died October 27, 1958, in Oklahoma City, Oklahoma, after years of illness. She held a Bachelor of Arts degree from the University of Iowa and a Master of Arts degree from the University of Oklahoma. For more than thirty years she was librarian of the Putnam Heights Elementary School in Oklahoma City. She was a devoted member of the Reorganized Church and served her branch as librarian and historian. She was also a member of Kappa Kappa Iota, Kappa Delta Pi, Delta Kappa Gamma, American Society of University Women, the Civic Music Club, Young Women's Christian Association, Childhood Educational Association, National Educational Association, Oklahoma City Classroom Teachers' Association, Elementary English Council, Association of Librarians, and Oklahoma Reading Council. Her husband, Evangelist F. Ed Dillon, preceded her in death.

Surviving are two brothers: Charles Brooner of St. Joseph, Missouri, and Bert Brooner of Lamoni, Iowa. Interment was in the Lamoni cemetery.

FAIRBANKS.—J. Glenn, son of Pearl and Allie Cox Fairbanks, was born May 31, 1893, at Sandwich, Illinois, and died November 25, 1958, at Resthaven, Independence, Missouri. On April 14, 1917, he was married to Vera Hartshorn, who survives him. He was baptized into the Reorganized Church on June 26, 1904, ordained a deacon on March 6, 1910, and a priest on April 2, 1939. In addition to his priesthood duties, he was a member and soloist of the Stone Church choir and the Messiah Choir. In 1932 he organized the Stone Church Boys' Choir and was active in its leadership over a period of nineteen years. He organized the first Cub Scout pack in his area and served as Cubmaster for several years. On various occasions he was in charge of decorating the Auditorium for General Conference. He was purchasing agent for the Bishop Furniture Corporation for twenty years prior to his illness.

Besides his wife he leaves three daughters: Mrs. Eleanor Stuart of London, Ontario; Mrs. Dorothy Evans of St. Louis, Missouri; and Mrs. Jane Mallett of Smithville, Missouri; three brothers: P. G. Fairbanks of Huntsville, Alabama; Lloyd J. Fairbanks of Wheaton, Illinois; and Frank Fairbanks of Chicago, Illinois; a sister, Mrs. W. S. Trowbridge of Oak Park, Illinois; and six grandchildren. Funeral services were conducted by Bishop H. L. Livingston and Elder Glaude A. Smith at Speaks Chapel in Independence. Burial was at Mound Grove.

WILEY.—Stella May, daughter of Noah M. and Mary Tyrrell Gunsolley, was born May 1, 1876, at Mondamin, Iowa, and died November 15, 1958, at Pittsburg, Kansas. She attended school in Lamoni, Iowa, and was a member of the first music class of Grace-land College in 1903. On May 1, 1895, she was married to Louis Pruden. To them was born a daughter, Olive Irene Jones, now of Independence, Missouri, and a son, Myron, who died in infancy. On December 21, 1905, she was married to Samuel R. Wiley; four sons were born to them: Arthur L. of Detroit, Michigan; Clyde G. and Wayne E. of Pittsburg; and Robert Alvin of Kansas City, Kansas; and two daughters: Stella May Jackson of Tulsa, Oklahoma, and Ruth Marie Gallagher of Pittsburg. Mr. Wiley died in 1924. She had been a member of the Reorganized Church since she was nine years old.

Besides her three daughters and four sons she leaves eighteen grandchildren and sixteen great-grandchildren. Private graveside rites were held at the Mulberry Cemetery and a memorial service was conducted at the church that evening. Her grandson, President Maurice L. Draper, officiated.

RAMSEY.—Martha Ella, died November 25, 1958, in a Tulsa convalescent home at the age of eighty. A native of Mississippi she moved to Sand Springs, Oklahoma in 1948. She was a member of the Reorganized Church.

Surviving are two daughters: Mrs. R. W. Hollingsworth of Sand Springs and Mrs. Blanche Loomis of New York; two sisters; seven grandchildren; eleven great-grandchildren, and two great-great-grandchildren. Burial was in Woodland Cemetery.

Letters

Grateful Even in Grief

I have approached this holiday season with misgivings and dread. Just this one year I have wished there was no special season of rejoicing. My husband died less than six months ago, and it has been hard to face the future without him. He seemed so young to die at forty. But I have tried to accept this with courage and hope for the future. I know that God has been good to me, for even in my heartaches and trials he has given me comfort and a desire to go on living for my children. Someone has said, "I cried because I had no shoes, and then I met someone who had no feet." Above all else I am thankful for the twenty truly happy years I had with my husband. I am thankful for the church and the tower of strength it was for us both. I am grateful to our pastor and the elders who always came when we called. I want also express my appreciation for the hundreds of prayers offered in our behalf, and for the cards and letters we received from all over the States. I am thankful for the many friends who demonstrated for us the love of God through Alvin's months of illness and who still stand by me as I try to adjust to this change in my life. Through all this I know that God is good.

MRS. MURIEL HEAVILAND
Independence, Missouri

Concerning Integration

I have been a subscriber to the *Saints' Herald* since 1941 when I was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. I have always been proud of the church, and I am proud to be a citizen of the state of Arkansas.

In the November 24, 1958, issue I noticed the article on page 10 ["Negro Lessons in Christianity" by Roger Yarrington] which makes one wonder if we are still a church or if we are more interested in politics.

In the past six years I have lived in Missouri, Oklahoma, and Indiana; the latter state was integrated. I have never been in favor of integration, and I do not believe it was intended that the white race and the colored race should be mixed and have intermarriages, which would happen if the United States would become entirely integrated. I was raised in the north, but I don't think it behooves anyone, not even our church members to tell the people of the south how to run their affairs. I don't think that I or the church should judge who is the better Christian. The Bible says, "Judge not that ye may be judged." The reason that our Congress passed this bill was solely politics and was upheld by the Supreme Court. Both bodies were Democratic-controlled, and both parties were only looking for more votes. The Supreme Court and Congress won for their side. With the white and colored votes, integration will probably be forced upon us.

I hope you will take space in your next edition to let the Christian people of Arkansas, especially the white population, know that they are as good Christians as the colored race. It may help you to look into some of the private lives of those you speak so highly of.

I have met people from all over the United States and from several foreign countries and I have never met better Christian people than in Arkansas.

C. G. GILLMAN
Hot Springs, Arkansas

(EDITOR'S NOTE: The article mentioned does not state that white people are not as good Christians as Negroes. Rather, the author of the article concerned agrees wholeheartedly with General Conference Resolution 995: "The gospel is for all mankind. It knows no distinction of race or color." In other words, being a good Christian does not depend on one's color. However, it can depend on how one feels about color. In the preceding letter the statement concerning "the reason our Congress passed this bill . . ." it is not clear to what bill is referred. Equal rights for people of all color is a guarantee found in the Constitution.

This letter is one of several received regarding the article on integration.)

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1580	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KWSO	1050	Sunday, 7:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KHBC	970	Sunday, 4:45 p.m.
HAWAII, Honolulu	KGMB	590	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPP	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KFAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Owen Sound	CJOS	560	Sunday, 10:15 a.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 8:15 a.m.
OREGON, Lakeview	KQTK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

MENTAL BLINDNESS

The eyes are of little use if the mind be blind.

—Arabian Proverb

SELF-RESPECT

The evasion of duty will make a coward of any man, because without realizing it he destroys his most precious asset—his respect for himself.

—B. Carroll Reece

CHRISTMAS IN SUMMER

The first Christmas card comes from far away and down under, sent by Mr. and Mrs. C. L. Windsor of Drummoyne, New South Wales, Australia. It's spring there now, and when Christmas comes it will be summer.

The card is a beautiful color picture of two of the many strange flowering plants for which the Austral lands are noted. One is the Tasmanian waratah, honey-laden flowering shrub, and the other is the Richea Dracophylla, an inhabitant of mountain ravines. One is red and one is yellow, and it's fun to guess which flower bears which name.

Hearts are warm, literally, and heads too, at Christmas time, down under. And we can envy them their sunny skies as we face our icy winds and plow through our drifted snow. Or will they envy us our frost pictures on the windowpanes, the fun of skating on ponds, and scenes of merry children sledding on white-coated hillsides?

L. J. L.

RIGHT TRACK

It's great to have your feet on the ground—but keep them moving.

—P. K. Sideliner

DOWN TO EARTH

Our future security may depend less upon priority in exploring outer space than upon our wisdom in managing the space in which we live.

—Dr. Paul B. Sears

VICARIOUS LEARNING

From the errors of others a wise man corrects his own.

—Publius Syrus

"HOLD THAT LINE!"

Are you one of those churchgoers who prefer to sit near the aisle? So am I. However, I get a guilty conscience often when I

force others to crawl over me, tilt the hat of some nice lady sitting in the pew ahead, and divert the worship attitude of others in my pew. Of course, I usually extend others the common courtesies and even prefer my brother most of the time, but I just like an aisle seat.

Dana Sue Knight

PASSING THE EXAM

Two small girls were overheard discussing their grandmothers' habits. One asked, "Why does your grandmother read her Bible all the time?"

"I don't know," replied her friend, "unless she is cramming for the finals."

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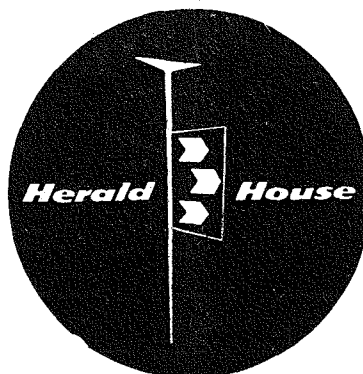
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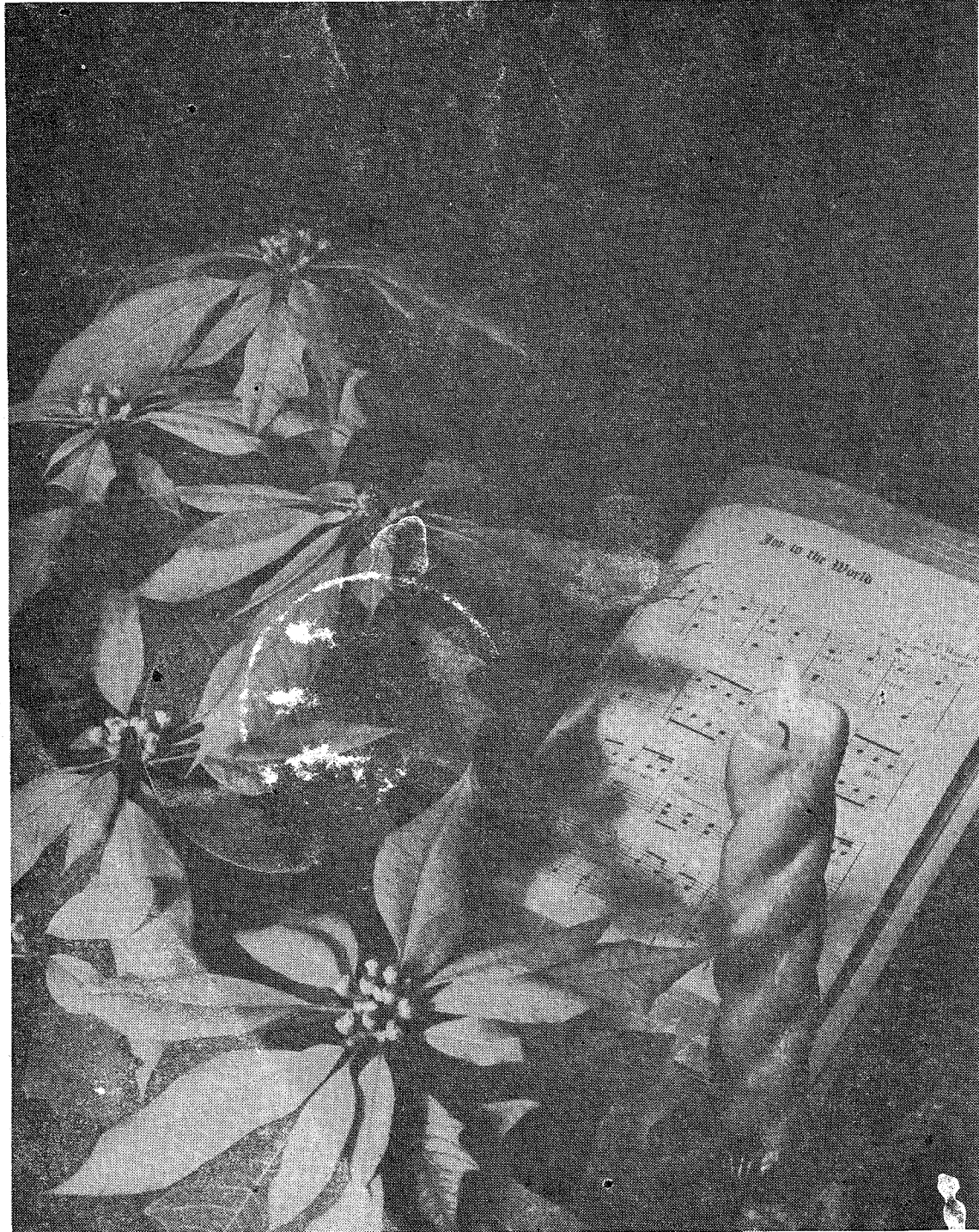
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SAINTS' HERALD

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The Message of Christmas

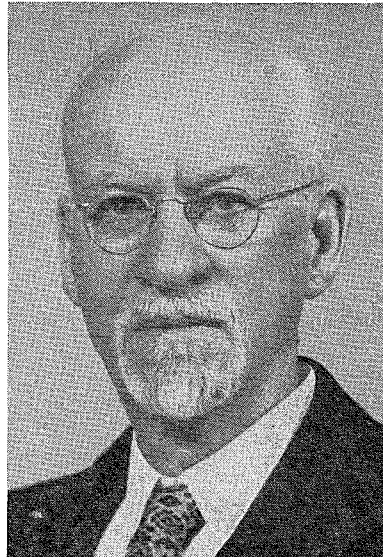
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D. T. WILLIAMS



ELBERT A. SMITH



E. J. GLEAZER, JR.

Changes in Order of Evangelists

THE ORDER OF EVANGELISTS grew considerably at the October General Conference. Sixteen men were ordained to the order, bringing the total number of evangelists to 104.

Chief change in the order was the naming of a new presiding patriarch—Dr. Roy A. Cheville—to succeed Elbert A. Smith.

Brother Elbert has served the church as presiding patriarch for twenty years. Previously he was a member of the First Presidency for nearly thirty years. He was a counselor to Presidents Joseph Smith III and Frederick M. Smith.

Last March 8 Brother Elbert was eighty-seven years old. He is still a frequent contributor to the church periodicals. During his years of ministry he has written several books—*Timbers for the Temple*, *Joe Pine*, *Square Blocks*, *On Memory's Beam*—and many doctrinal tracts. His occasional *Herald* Column, "Blue Pencil notes," was very popular for many years and was also made into a book. He was an editor of either *Autumn Leaves* or the *Saints' Herald* for over thirty-five years.

He will continue to serve the church as a patriarch. His assignment places him under the direction of the First Presidency.

Dr. Cheville will remain on the faculty of Graceland College until his duties there can be reassigned.

The revelation presented to the General Conference by President W. Wallace Smith gave new meaning and definition to the work of the Order of Evangelists.

Part of the revelation concerned Apostles E. J. Gleazer, Sr., and D. T. Williams. It directed that they should be honorably released from their responsibilities in the Council of Twelve and ordained to the office of evangelist.

This part of the revelation stated:

While there is but one office in the patriarchal order, there are multiple functions. All my servants who have been called to this office will not be equally proficient in each of the separate functions. My servant Daniel T. Williams has ability to counsel, advise, and give blessings. If faithful, my servant Edmund J. Gleazer will be especially blessed in the ministry of the preached word while he maintains his health and vigor. These, my sons, are now called to be patriarchs . . .

Both men were ordained to the Order of Evangelists at the October Conference and are now assigned to the direc-

tion of the First Presidency, in harmony with the terms of the revelation.

Evangelist D. T. Williams has served as a full-time church appointee since 1914. Before becoming an apostle in 1922 he was a member of the Lamoni Stake presidency.

In 1911 Brother Williams was married to Agnes Marion Scott. They have two daughters, Mrs. Ruth Banks and Mrs. Betty Brown.

Evangelist E. J. Gleazer, Sr., entered full-time church work in 1916 and became a member of the Council of Twelve in 1922 with Brother Williams. Previously, he served as a Seventy.

Brother Gleazer was born in Belfast, Ireland, and moved to the United States as a young man. He married Jane Laurie in 1915. They have three children: Dr. E. J. Gleazer, Jr., Mrs. Ruth Wood, and Mrs. Eleanor Whiting.

Others ordained to the evangelical order at the General Conference were

- William Archer, Toronto, Ontario
- Herbert R. Blakeman, Los Angeles, California
- Herman A. Chelline, Independence, Missouri
- Alva Dexter, Lansing, Michigan
- Elmer L. Johnson, South Gate, California
- Guy R. Johnson, Denison, Iowa
- Rigby H. Leighton, Detroit, Michigan
- Kenneth D. Lusha, Chicago, Illinois
- Lewis J. Richards, Independence, Missouri
- Denison H. Smith, East Chicago, Indiana
- Otis J. Stephens, Oklahoma City, Oklahoma
- James B. Welch, Louisville, Kentucky
- C. David Wilson, Fairland, Oklahoma
- J. Adelbert Withee, Memphis, Tennessee

R. Y.

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- Charles R. Hield (page 5), president, Council of Twelve
- Lucille Oliver (page 9), Middleton, Ohio
- Harold Neal (page 10), instructor at Graceland College
- Garland E. Tickemyer (page 11), president of High Priests' Quorum
- Clifford A. Cole (page 12), member of Council of Twelve
- E. A. Theys (page 14), Seventy, Center Stake
- Vassie Sheets (page 15), Columbus, Ohio

A Christmas Message

The church is nearing the close of another year, and this is a time when it seems natural to take an inventory of our spiritual and material blessings, counting the benefits that have been given to us by a generous Providence, as well as the losses that have been experienced in the conditions of the world. Among all the gifts of God, we are reminded at this season of the gift of the Son, in the Advent and the Incarnation.

For the benefits of the year—the accomplishment of objectives, the completion of important projects in the Auditorium, and for the evidences of progress in many lines of church work—we are humbly thankful to the heavenly Father.

As we contemplate the sacred events traditionally associated with this season of the year, and we consider them in relation to the happenings of 1958, our thoughts and feelings are stirred by an undercurrent of awareness, something deeper than feeling, something more profound than thought. There is a sense in which the world, with all its historical record, is standing in the presence of God, and waiting for a judgment that is being formed that will speak to us in events that are yet to come.

Within the church, out of our awareness of the closeness of Divinity, out of the sacred Immanence, comes a conviction that we have more than something to be shared with the world; we have something special to share with each other. There are depths of faith and trust, of divine love and understanding, that can be felt and understood only by those who have heard the call of the Spirit to come out of the world and have found shelter in the folds of the faith against the perils of whatever storms and darkness may come.

In these circumstances, and at this special time of the year, the significance and importance of the Holy Child to the world in general and to us in particular are illustrated and made manifest in every ordinary little child in a human home. For every child has something in common with the Christ child, and in some respects resembles him. In many a home today a child is playing on the floor. The present belongs to his parents and elders: the world is theirs. But time will evict them soon, and the future will belong to the child. It will be his inheritance.

Somewhere in the future there will be a time that will belong to the Child—the Eternal Child—and he will be the Hope of the World. We believe that it is in this hope, and in none other, that we can put our trust.

Even as Jesus "called a little child unto him, and set him in the midst of them," so God, the heavenly Father, sent his Child to us long ago, and set him in the midst of us forever, to teach us and to give us the imperishable hope of eternity.

Somewhere above the place of the Nativity we have seen a star; its light shining in a world of darkness and confusion has given us hope, a sense of direction, the assurance that God cares and continues to love his children.

We are living in an age when the songs of the angel chorus are met with the roaring of jet aircraft preparing for war. The light of the Star of Bethlehem shines peacefully as powerful rockets are pointed at the moon, and satellites are sent into outer space. The land where the Wise Men of the East worshiped the infant Jesus lies under the threat of destruction by intercontinental ballistic missiles. Yet, in spite of these things, we do not despair, for we believe that God cannot lose control of the world, and that Christ will eventually be its King.

We take this opportunity to send a message of good will, of faith and trust, of hope and courage to our people. In their worship at home and in their churches may they find peace and reassurance in the Spirit of God and in the fellowship of the Christ who came into the world as a helpless child and remains forever with us as the Son of God, who will be our King.

W. Wallace Smith

J. Harry Edwards

Maurice L. Draper

Official

Bishop's Agent for Northwest Iowa District

Francis A. Harper, Sr., has been appointed as bishop's agent of the Northwest Iowa District. Solicitors of this district are requested to address their December and subsequent reports as follows:

Francis A. Harper, Sr.
Woodbine, Iowa

We commend Brother Harper to the Saints for their support as he assumes this new responsibility.

We take this opportunity of expressing our deep appreciation to Bishop W. R. Adams, whose retirement as bishop of the Northwest Iowa District was announced in the *Saints' Herald*, June 23, 1958. He has given thirty years of faithful ministry in the work of the bishopric and retires with the affectionate

regard and best wishes of his many friends and fellow church workers.

THE PRESIDING BISHOPRIC
W. N. Johnson

Approved:

THE FIRST PRESIDENCY
By W. Wallace Smith

Conference Movie to Be Released

In response to many inquiries, we are happy to announce that the sound motion picture giving an audio-visual report of the recent General Conference will be ready on January 11. Schedules are now being worked out with district and stake presidents to permit showing the film throughout the church as rapidly as possible. It is expected to be some months before copies of the film will be available upon individual request.

THE FIRST PRESIDENCY
By W. Wallace Smith

Across the Desk

OF THE FIRST PRESIDENCY

William F. Horn, Netherlands Mission President, and Bishop Anton D. Compier have written letters telling of the opening of their new church and mission house in Rotterdam. A composite of these letters follows:

On Saturday, November 29, the new Netherlands Mission church was officially opened. This occasion was one that the Saints had been looking forward to for many months, and it represents for them the beginning of a new era.

The service was well attended; every seat in the church was filled, and additional chairs were provided. Approximately two hundred were present. For our church, and in general here, that is quite a number. This included members and friends, architects, contractors, laborers, and members of the press.

The service itself was very simple. It was opened with a hymn followed with a prayer by our pastor here, Brother J. de Wild. Bishop Compier then presented an introduction and background of the building program, giving recognition to those who had an active part in the construction. He also expressed appreciation to city officials for making this wonderful lot available to us. We hope the Saints of Rotterdam will always show themselves worthy of this building.

Elder de Wild then offered a special prayer of blessing on the building, and Brother Horn addressed the people explaining "what we believe." The traditional Latter Day Saint hymn, "We Thank Thee, O God, for a Prophet," was sung during the service.

The location of the church is unique for the city of Rotterdam. It stands in a beautiful place, apart from all surrounding homes. The building with its unusual tower attracts the attention of all who pass by. Inside the building are many meaningful attractions. The en-

trance is inviting and warm. Within the church are to be found a beautiful baptismal font built in natural stone, a large cross on the wall above the font, and a permanent Communion table situated on the podium.

[Both the Compier and Horn families have moved into the new apartments connected with the building.] We have been very busy ever since, of course, getting straightened up and ready for the opening services. On Sunday (November 30) we also had a few special services; attendance at these was good.

Comments from both our own people and nonmembers indicate that people in general are surprised that this building looks so nice on both the inside and the outside. The garden around it is filled with plants, and the whole surroundings are beautiful.

Brother Horn closes his letter with these words:

We wish to express our thankfulness to our heavenly Father and to the church for the opportunity and stewardship in the Netherlands Mission. We wish to pay recognition to the tireless and devoted effort of Bishop Compier during the construction of the church to Brother Victor Witte for his years of planning. We are looking forward to the coming year when General Church officials may be present to dedicate the new building.

Brother Compier comments at the close of his letter:

We certainly appreciate what the church has done for us and hope that we shall always be worthy of its confidence. Personally I want to thank you for the trust you have put in me in letting me handle so many of the details of this project. I feel that God has richly blessed me in this. I had worries about selling our previous church home, but it worked out very nicely. Other similar properties have been on sale for six months or longer, yet we were able to sell rather easily and at what I feel was a fair price.

In closing I would like to extend a hearty welcome to the Saints to come see this fine building. It is truly representative of our message.

The Saints' Herald

Vol. 105 December 22, 1958 No. 51

EDITORS: *The First Presidency*: W. Wallace Smith, F. Henry Edwards, Maurice L. Draper; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Edi-

tor; Roger Yarrington, Assistant Editor; Audrey Stubbert, Copy Editor; and Leonard J. Lea, Contributing Editor. BUSINESS MANAGER, Kenneth L. Graham.

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The Day before Christmas

This week we celebrate the birth of the Son of Man, our Lord Jesus Christ. His coming to the world as a babe in Bethlehem was the result of years of preparation. So often we think of Christ's being born in the manger as a baby without any previous experience—without having had anything to do with the world. As a matter of fact, he came as the result of a very interesting and vital decision on his part. What a difference if he hadn't made that decision! I have wondered, as I've read the Book of Mormon, if the faithful followers of the prophets in America didn't think that perhaps he had changed his mind and wasn't going to come to earth.

Parallels

We find our Lord was very busy, and I shall attempt to try to bring an appreciation of the parallel our life has with his. Being born in Palestine was but one event in his long life. Scripture tells us he was "with the Father in the beginning." He was in charge of speaking divine truth all through the years of the Old Testament. He is the one the Father selected to be our Savior and Redeemer back at the beginning of time. Men have need of an example, someone to teach them personally the laws of eternity, that they might learn the ways of peace and have joy. In the Inspired Version we find an account of some conversation which God, Christ, and others had in heaven. Here the Lord, speaking to Moses, says:

And I, the Lord God, spake unto Moses, saying, That Satan whom thou has commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me: Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down; and he became Satan. —Genesis 3: 1-4, I.V.

Directed by the Father

When Christ was born in the manger in Palestine, this was according to a plan agreed upon probably hundreds of years before. It was a question of who was to be the Redeemer and Savior of mankind, who was to be in charge of the world, who was to come and try to win men back to live with God on his plan of salvation. Christ was very busy *before* he was born in Palestine. The Scriptures tell us in many places (Ether 1: 77, 79-81; Doctrine and Covenants 90: 1 d, f; 28: 1, 9; 58: 6 g) that Christ created man—that is, physi-

cal man—under the direction of the Father. God is always the presiding authority in the Godhead. Jesus said:

I came down from heaven, *not to do mine own will*, but the will of him that sent me.—John 6: 38. (Read also John 4: 34; Matthew 26: 42)

My doctrine is not mine, but his that sent me.—John 7: 16. (See also III Nephi 5: 32.)

Some things, such as the time of the end of the world, the Father does not share with the Son (Mark 13: 47, I.V.; Matthew 24: 43, I.V.)

Note Christ's words in the Book of Mormon:

On the morrow come I into the world, to shew unto the world that *I will* fulfill all that which *I have caused to be spoken* by the mouth of my holy prophets.—III Nephi 1: 13.

So we know it was Christ who put the words into the mouths of the prophets in the Old Testament. It was Christ who gave the Law of Moses as the Inspired Version informs us in Matthew 9: 18, 19, and as the Book of Mormon informs us in III Nephi 7: 4-6. He was the one who took to himself the Zion of Enoch as related in Doctrine and Covenants 38: 1. He was the one who softened the heart of Pharaoh (Doctrine and Covenants 102: 8). He was known in the Book of Mormon as the Christ who was to be crucified (I Nephi 5: 233-242). He was known as the God of Abraham, Isaac, and Jacob. He was known as the God of the whole earth (III Nephi 5: 14), the God of the land (Ether 1: 35). He was the lawgiver (Doctrine and Covenants 38: 1, 5).

From the Beginning

It is interesting that the Book of Mormon people seemed to know more about the Christ than did the people of the Old Testament time in Asia Minor. In America they looked forward to the coming and reign of Christ, the Son of God. Christ appeared to them personally. He spoke many times by the mouths of his prophets in Book of Mormon times, but one time about 2200 B.C. he also appeared personally to the Brother of Jared (Ether 1: 76-83)—appeared in his spiritual body because he hadn't taken upon himself a physical body as yet. He said: "Behold, I am Jesus Christ." I am very interested in that, because some believe that Jesus Christ was not Jesus Christ until he took a physical body; but here, very plainly, he said, "Behold, I am Jesus Christ . . . this body which ye now behold, is the body of my spirit." He was Jesus Christ from the beginning of time. Christ spoke through the Prophet Nephi, as recorded in II Nephi 15: 12-15, early in Book of Mormon history. Nephi wrote these words:

And if ye shall believe in Christ, ye will believe in these words; for *they are the words of Christ*, and he hath given them unto me; and they teach all men that they should do good. And if they are not the words of Christ, judge ye; for Christ will shew unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been *commanded of him* to write these things, notwithstanding my weakness.

So you see hundreds of years *before* Christ appeared as a baby, *before* he took a physical body, he was in charge of the world, trying to help mankind, appearing personally, talking personally. He foresaw the failure of the people of Book of Mormon times and knew that they would apostatize, yet he promised Enos and others that he would bring the gospel back to their descendents (Enos 1:19-28).

At one time (II Nephi 7:12) he said: "When the day cometh that they shall believe in me, *that I am Christ*, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance."

The coming of Christ as a babe in the manger was but a small part of a long life lived in compliance with the plan of eternity. It was the act of a Savior who has the responsibility in his heart for men, leaving them their agency, their free will, their right of self-determination. It is a step which he made in his plan for our redemption and our return to God.

Appearance in America

A little closer to the time of the birth of Christ, Jesus again spoke through Samuel the Lamanite in America, telling of the coming of three days of light—a day of light, no darkness at night, and another day of light. Then some people should rise from the dead. I was very interested, recently, in translating the account of Christ's being in America, as related in III Nephi. After his resurrection, he appeared on the American continent. He called Nephi (the son of Nephi and grandson of Helaman) and asked why some of the prophecy which he had given earlier was not recorded.

And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them, and said, Verily, I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people that at the day that the Father should glorify his name in me, that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them, Were it not so? And his disciples answered him and said, Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. And Jesus said unto them, How be it that ye have not written this thing, that many saints did arise and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded.—III Nephi 10:35-41.

The Great Decision

Christ, right up to the time of his advent upon this earth, was concerned with men and communicated with them. The decision he made to appear in Palestine as a babe was one he had made a long time before with his Father. It was quite important that he kept that resolve and carried out his offer to his Father. He did this in spite of the foreknowledge he had of crucifixion, pain, and physical death. This should give us a deeper appreciation of our Lord and Savior. Think of his suffering here on the earth, yet he could come to Nephi the day before the righteous in America were to be destroyed and say unto them, "Lift up your head and be of good cheer. . . . *On this night shall the sign be given, and on the morrow come I into the world*" (III Nephi 1:12).

What courage and determination he had! He was not forced—he had his own agency. He could have refused.



Apostle
Charles
Hield

Suppose he had decided not to come, not to undergo the scourging, the crown of thorns, the nails in his hands and feet, and the sword in his side. Suppose Satan *had* been given charge of the world, taking away our agency, making us puppets with no volition, no will power, no right to choose. One of the marvelous things of all history is that Christ remained true to his determination, his character, and his personality. He came to earth in spite of the suffering he knew he would have to endure. He said in effect to the praying Nephi, "On the morrow *I come* into the world, so be of good cheer. Your enemies will not kill you."

Father and Son

In this character of the Christ is revealed the type of character possessed by the Father. No wonder the Father many times said, "This is my beloved Son. Hear ye him." In my opinion, the Father doesn't appear too often. Sometimes when he appears he does so with the Son—as when they came to Joseph Smith in the grove. I am most interested that Joseph Smith asked both of them the question, "Which church shall I join?" Notice that the Father did not answer that question. The Father pointed to the Son and said: "This is my beloved Son, hear him." In effect he was saying: "He will answer your question." And *it was Christ* who answered the question. What a marvelous individual! All power has been given to him by his Father.

The Power of Christ

I always enjoy the oratorio *The Messiah* and that beautiful passage from Revelation 5:12, "Worthy is the Lamb . . . to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Christ had all power *given* to him. He never claimed that he was the source of power. The Holy Spirit, the Comforter, he gets from his Father and passes it on to us (John 15:26). The power of the Holy Spirit emanates from God, the Father, and is given to the Son who uses it to help us.

When we think of the power of dictators today, we appreciate more the use Christ made of these things. Let us meditate a moment on all the power which Christ has. He it was who created the heavens and the earth and all the *things* which are in them—our food, our clothes, the sun, intelligence, the sound waves by which we hear. Most of us are fascinated by the strides scientists have made. Now they are trying to solve the problem of heat in rockets and missiles. Heat, up to now, has mainly been obtained from wood, coal, oil, and electricity. In an advertisement in the *Reader's Digest* I noticed that scientists now have perfected a method

by which they can take heat out of the air. Absolute cold is 460° below zero; anything above that has some heat in it, and even in zero weather these machines can take the heat out of the air and warm our homes with it. British scientists talk about "heavy water" or "heavy hydrogen" from which they can also extract heat. Someday we may be able to heat our homes from sea water.

Shared Glory

God shares everything with us. Nothing has he kept for himself alone. Once I had the opportunity to visit Versailles in France and see the beautiful flower gardens, the pools, and the statues which the kings of France kept almost exclusively for themselves. I went to Rome and saw the gardens of Nero. I also tried to get into the Vatican gardens but failed. God shares all his powers with his Son and seeks also to help us.

Christ, too, seeks our co-operation to build, with him, a kingdom of God. He calls us friends; he says we may sit on his right hand. If worthy, we may rule with him. To those who merit it, he will give "authority" in the kingdom to come. He tries to teach us the right use of wealth. There is nothing wrong with wealth if it is used rightly. He would have us be wise—for the right use of knowledge is wisdom. There is nothing wrong with intelligence if man will use it to bless mankind.

Christ comes to give us poise and tries to get us to understand how wonderful we may become—the marvelous potentialities which we have within us. He needs us and offers us an opportunity to work with him if we merit it.

From John 14:12 we read: "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do." These are not the words of a man who would try to be a dictator and make slaves of us and grind us down by exploitation. These are the words of one who is trying to raise us to a great potential, a great future, even to live with him.

Satan's Way

We learn from the Scriptures how Satan from the very beginning fought against Christ and his plan. The Devil never has blessed man, in spite of his many promises. The Book of Mormon is largely a story of a great tragedy. This fact slows me up as I translate, almost with tears in my eyes, for I find these people often failing to obey God and even revolting against him. I have recently been translating what is known as the "Lament of Mormon." This occurs after the great battle at the Hill Cumorah. All of his people except twenty-four out of two hundred and thirty thousand were killed. Mormon's account says:

And their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them, to moulder upon the land, and to crumble and to return to their mother earth. And my soul was rent with anguish, because of the slain of my people, and I cried, O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you! Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss. O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen! But behold, ye are gone, and my sorrows can not bring your return; and the day soon cometh that your mortal must put on immortality, and these bodies which are now mouldering in corruption, must soon become incorruptible bodies; and then ye must stand before the judgment seat of Christ, to be judged according to your works; and if it so be that ye are righteous, then are ye blessed with your fathers who have gone before you. O that ye had repented before this great destruction had come upon you. But behold, ye are gone, and the Father, yea, the eternal Father of heaven knoweth your state; and he doeth with you according to his justice and mercy.—Mormon 3:17-23.

Why people will follow the false, lying whisperings of Satan is hard for us to understand. With a greed for power, he urges on the murderer. The Book of Mormon is full of such acts—the killing of kings and chief justices. Satan would have us flout the laws of virtue. He urges the misuse of wealth, foments secret societies of gangsters, and stirs up hatreds and war.

The Kingdom

Christ, on the other hand, came to the world and sacrificed himself in order to share with us and to bring us peace and happiness. It is very hard to understand why some people reject our Lord. His world is a different world from Satan's. It is a world free from bloodshed, war, and murder; a world which someday shall be free from disease, tensions, and graft. Yet it is a very real kingdom which he is trying to build.

From the beginning of time he has kept steadily to the task. His coming to the earth was just one event in a long life. He was in Palestine only about thirty-two years, but what a courageous individual he was! I wish we could understand a little better the expanse of time covered in the life of Christ. It did not begin and end with his life in Palestine.

Christmas and Christ

I have no particular objections to our little nursery rhyme, "Twas the night before Christmas and all through the house not a creature was stirring, not even a mouse," and the myth that Santa Claus comes down the chimney with his big bag of toys. It would be a shame, however, if we should think of Christmas only in terms of Santa Claus. Christmas should commemorate the day of fulfillment of a great decision by the Son of God to come down, live, and try to help us find truth in his Father's laws. It was to cost him a lot of suffering, a final agonizing crucifixion and death. Yet he came.

For a Purpose

We should realize, also, that our lives parallel in many ways the life of our Lord Jesus Christ. We, too, were with God in the beginning. We don't know much about our pre-existence; in fact, we know more about Christ's pre-existence than we do about our own. Some people have guessed that we are what we are today because of the progress which we made before we came here. It would be a shame to make progress and become members of the church and then lose eternal life, wouldn't it? We are here now and we are here for a purpose. God has placed us here in preparation for a great life in the world to come. We know that we are all going to die. We are not here very long either—just a dot of time in the calendar of eternity. We don't know how long it will be before the end of the world—we think of the thousand years of the millennium, and then endless time. Man lives, on an average, about sixty-seven years today. We must never forget that it is God and Christ who rule. Satan is a vile deceiver. Christ is trying to help us develop so that he can use us here as well as in eternity. We should have an expanding appreciation of this Savior, the Lord Jesus Christ, and rejoice in the many right decisions which he makes.

The Victory

Christ said, "As my Father has sent me, even so send I you." Think of the commission which the Christ felt within his soul when his Father sent him to us! (And he himself volunteered to come.) It is his victory, by the way, not our victory that we celebrate in his resurrection at Easter. Well may we stop and think through our own lives from the be-

ginning to the end of time. There will be a thousand years of the millennium. Then we shall be in that last battle, probably all of us, on one side or the other. We shall appear in that last judgment when all men, who are the sons of Adam, shall stand before the judgment bar of Christ and be judged according to our works (Mormon 1: 86). Then we shall merit celestial glory, which is compared to the sun, glorious and endless in its time; terrestrial glory, limited as is the moon; the lower telestial glory; or the lake of fire. Perhaps I should not mention these, but here we are to celebrate in a few days one of the greatest decisions of all mankind—the decision of the Christ to come to the world. Well may we rejoice that he made the right decision.

Celestial Assignment

We are called upon to make decisions every day. The decisions which we make today and tomorrow will determine our happiness here and determine our place in eternity. God and Christ *are* going to develop a righteous people that they may have in eternity. If we will not become that people we may be sure he will raise up another people who will. "On the morrow" we, too, need to make decisions as the Christ made his decisions. Can we say, "On the morrow I will try to have a greater faith in the Lord Jesus Christ and his program"?

Zion will be redeemed! Christ and his Father will win in the end! Do we have that faith? Are we willing to bet our all—our life, our home, our future, our talents, and our money that God will win? Can we say: "Tomorrow I am going to try to have a more active faith in God"? "Tomorrow, I am going to try to understand the expanding meaning of repentance a little better"? Repentance is putting off unworthy things and learning to do better, according to the plan of eternity, that we may be entitled to the power of the Holy Spirit. The Holy Spirit is a power which comes to those who help the Christ build his kingdom. It comes for no other purpose and to no other people. May we be worthy of a celestial *assignment* with God in the future.

On the Morrow

"On the morrow," we can well say in this season of the year, "I want to develop my talents and use them better than I have in the past. Help me to build the kingdom. On the morrow I am going to try to help my family understand Christ and his plan for all of us." What some parents are going to suffer someday in eternity when they realize that they have gone through life and not taught their children the truths of eternal living. Most men spend twenty-five years of their lives learning a job in order to earn a living for the next fifty years. Then they die unprepared to enter with Christ into the endless years of eternity. "On the morrow," we may well say, "I will seek to help the Christ in this battle with Satan for the souls of men. On the morrow I shall be a better steward over my wealth and my property." Only about 50 per cent of the members of the church contribute financially to the church.

Tomorrow, next week, next month, some of these years, we are going to leave this world and this life. Four men, the newspapers tell us, have volunteered to go in an intercontinental ballistics missile in an attempt to fly to the moon. We all are going to make a trip someday into a new world. If righteous, we shall be caught up above the earth, and the earth shall be celestialized; we should be fitted to live in that new world. We should resolve to prepare to live a life of eternal quality; accept the offer of the King of kings who rules the past, present, and future; resolve to work with him. Every day that the Christ lived he thought of tomorrow. Tomorrow was another day, and each tomorrow he carried

out his decisions and resolves to be a better servant of his Father and to help build his righteous kingdom. We, too, have tomorrows to live, and tomorrow we can make new and better resolutions. We should, with Christ, be making decisions that will also help build the kingdom.

Eternal Decisions

I am fascinated by the story of our people who moved from New York to Ohio, then made the decision to leave Ohio and come to Independence. When they were driven out of this center area, they went to Far West, then to Nauvoo, and then back to Independence. Even today about 15 to 20 per cent of our people move or live away from church privileges. We are all interested in George and Biloine Young who returned recently from Cali, Colombia—interested in the decisions they made in their lives. They went to South America and got employment there in order to try to help the church. They hoped a nucleus of people might be converted down there and thus help to get the gospel moving through Latin America. We have one family here in the church that they helped convert. Many are also interested in John and Marian Blumenschein who, in Honduras, are making decisions—some of the great decisions of their eternal life. I say their eternal life because we are all pray that God will bless them, as I know you do, in their life in Central America.

Another passage which has helped me is found in Luke 22: 29. "I appoint unto you a kingdom, as my father hath appointed unto me." This is a wonderful Christ, isn't he? He loves us with all his heart. What a sacrifice he made! Living all down through the expanse of time, yet he decided to come and die because he loves us—because he wants to help us and give us poise and authority with himself.

Christmas week! We may think of the babe in the manger—the little, innocent child—but let's think more of the Son of God who came as a part of a great plan. His whole lifetime is devoted to demonstrating the quality of life which we, too, may acquire. That was an event of world-shattering importance, the decision the Son of God made a long time before and faithfully kept. We, too, I repeat, have decisions to make. He urges us to understand and make wise decisions, even at some sacrifice and some cost. May we catch a view of eternity, as he did, realizing what life is all about—what it really should mean to us! The greatest offer any man has ever made the Christ makes to us. The greatest sacrifice ever made he made for us.

His Own

I was a little surprised to find in the Book of Mormon that Christ should say no other nation on earth, no other people, would have crucified their God but the Jews. If he had come to any other people and worked the miracles that he did, they would have accepted him. Yet he came to the Jews.

Some people think that other planets may be inhabited. We don't know. Christ may have gone to other planets. He created the heavens and the earth and all things in them. Is it possible that the people on other planets may have accepted the Christ and obeyed his commandments? Could it be that they did not revolt and stupidly listen to the whisperings of Satan as we do here on this earth? We don't know. At least we were given a new chance when Christ came to us with all the love of his heart and said, "Tomorrow come I into the world." What a decision!

I pray that your decision and my decision may parallel that of the Christ—that we may catch the vision that he caught and see what life is all about, here, in Paradise, during the millennium, and through eternity with God.

The Magic of Christmas

JONATHAN LISTENED intently. There it was again—the most beautiful music he had ever heard! He gazed up into the heavens and his eyes filled with wonder at the brightness of the stars; they were like tiny jewels glowing with an unusual luster. One star was so big and bright that it cast a glow of light clear down to the earth. Then all at once he heard angels singing, and their message filled the air: "Glory to God in the highest, and on earth peace, good will to men."

The boy was nine years old. His father, Demetrius, was a shepherd who tended sheep in the hills near Bethlehem. Tonight, Jonathan was helping his father, who was with the other shepherds not far away. He wanted to go to his father and tell him what had happened, but he had promised not to leave the sheep.

It wasn't long, however, until Demetrius appeared. "Hurry, son," he said. "We have a journey to make, and we mustn't lose time." Jonathan could tell by the tone of his father's voice that he knew. Somehow, even to the mind of a nine-year-old, the seriousness and wonderment of this night began to grow. Jonathan was eager to start on the journey, for he felt that it had something to do with the stars, the brightness, and the beautiful music. There seemed to be a magic around everything, in the air, in the faces of the men, in the sky, and even among the sheep.

Jonathan was a good boy, reared in the traditions and ways of Abraham. He loved to listen to the rabbi as he read to them from the Scriptures. He especially liked to hear the passage from Isaiah about the child who would one day be born, who would lead the people of God from their sins and bring comfort and peace to them.

Soon the shepherds appeared at the gate of the city. They seemed to know right where they were going. The boy followed, asking no questions. Down a narrow street, behind a big inn, they stopped. "Why," said Jonathan to himself, "they are going into a stable!" As they entered, his eyes took in the surroundings. He saw the cattle and the straw. Then his eyes rested on a man, who stood tall and erect. Near him was a beautiful woman who sat smiling as she gazed down on a manger. Jonathan looked at the woman. He had never seen such a lovely face, and yet she seemed to be looking not at the child before her but down a long, long path.

One by one the shepherds approached the manger and looked at the child. They knelt and praised God for his goodness to them. His father knelt, and as he did so, he quoted from Isaiah, "Unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace!" Then he knew! Jonathan understood for the first time that here was the infant foretold by the prophets of old who would one day save the people from their sins. His nine-year-old heart was bursting with joy!

Then it was his turn to look into the manger. The child was sleeping, but even as Jonathan looked, the infant's eyes opened and gazed into his. As he did so, Jonathan saw the same glow of light that had appeared in the heavens, a light so bright and beautiful that it bathed the entire stable in its brilliance. He wished he could stay there forever, but he was in a hurry to tell his mother what had happened. He was certain that he would never forget this night, nor the magic that had been given to him.

Jonathan remembered this night many years later when he stood beneath a cross on the hill called Golgotha and looked into the face of one called the Christ. With tears streaming down his cheeks, he remembered the glow that had flowed from the face of the Christ child to his, and he wondered why God had permitted his only Son to be crucified by cruel men. His heart was heavy for he had followed the Christ, had believed in his teachings, had witnessed many miracles, and had seen this light shed on many who had come to love and follow him. It was magic—this love which caused a man so good and pure to give his life for those who were so unkind and selfish.

Jonathan looked up again into the face of Christ, and as he did he saw once more that glow of light which filled his being, as he heard the words, "Father, forgive them, they know not what they do." Jonathan knelt then and once more the magic of the light of God flowed into his heart, easing the ache that was there.

LATER AS JONATHAN and his friend, Cleopas, were walking down the dusty road to Emmaus they discussed the trial and crucifixion of Jesus. They found it hard to understand why his life had to be taken. They longed for the old days when they had followed him around the countryside. Soon a stranger joined them, and the three of them went on their way. The stranger expounded the Scriptures to them, trying to ease their doubts and fears. When they reached Jonathan's home as they were breaking bread, suddenly Jonathan had an unusual feeling, something akin to that which he had felt when he was a boy of nine. He looked closely into the face of the stranger. Joy flooded his being, for he knew that it was the Christ. Again the light had shined! At last he knew there was no death, and that here truly was the real magic of Christ and his Way.

Down through the ages of time this light has shined in the dark places of sin and despair, for the real magic of Christmas is the love of God—his mercy and forgiveness toward man, his redemption from sin, and the victory over death and the grave.

Thanks be to God, for his unspeakable gift, for the light which has shone in the darkness pointing the way to God and life eternal!

“Out of the Dust” Wins Printing Award

Photo by Keith B. Stokes



Out of the Dust, a book of selected passages from the Book of Mormon, recently won a certificate of merit from the Curtis Paper Company of Newark, Delaware.

The certificate states that the award was made “for the exercise of outstanding skill and craftsmanship in the field of the Graphic Arts.”

Presentation of the certificate was made by Richard W. Miller, assistant sales manager of Wertgame Paper Company, local distributors for Curtis. He awarded the certificate in a special meeting of employees at Herald House. Paul A. Wellington, editor and designer of *Out of the Dust*, and

Gilbert D. Gordon, production manager at Herald House, accepted the award for the publishing house.

In his presentation, Richard Miller stated that Curtis Paper Company makes several such awards each year. Winners are usually selected from a field of 700 to 1,000 entries. He said there have been over 700 entries from Wertgame Paper Company during the years he has worked there and only five have won certificates of merit. “So you know the award means something,” he added.

Winners of the certificates are chosen by an independent group of printing analysts in New York, Brother Miller said.

Harold Neal

The Hymnal as an Aid to Kingdom Building

A New Era

With the advent of *The Hymnal* the church has entered a new era of musical expression. We have become aware of the real value of hymn singing as a source of meditation and inspiration. As we endeavor to be a vital people having vital experiences, we sense the need to develop a cultural expression of that vitality. Such an expression can be accomplished by an enlightened usage of our hymnody. We must sing with the Spirit and with understanding before we can truly say that we are a singing people.

The study and practice of hymns has usually been done in the song service before or after the regular preaching service. Other special services for this purpose have been arranged in place of the preaching service. Some opportunities present themselves in the family circle. As in former times families gather around the piano to sing old hymns and learn new ones. Often other friends or families are invited to share this experience.

In the Lamoni Stake special congregational musical evenings during the week have been made attractive by the use of special guest soloists or local talent (vocal, choral, or instrumental) interspersed between the hymn groups. Invit-

ing authors to bear their personal testimony of their hymns has added greatly to the effectiveness of some of these services.

Acquiring a Working Knowledge

There are many ways in which we can gain a working knowledge of our hymnody. One such approach considers the material as follows:

- (a) New hymns set to familiar music
- (b) Familiar hymns set to new music
- (c) New hymns set to new music
- (d) Familiar hymns set to familiar but different music

While using examples from some of these groupings, one may run across the reluctance which we all share to learn anything new. We need only to realize that all treasures are bought for a price, even the treasures of fellowship and love. In acquiring the “good” things of life we must always exert effort. How empty our lives would be if we had remained obstinate against accepting new friendships, new discoveries, new beauties. Yet this acceptance has cost us something of cultivation and understanding in order to reap the full rewards of their presentation. In music, a good melody, while not necessarily catchy or at first easy to remember, wears well, and, as with other treasures of life, we are able to value its beauty the more we use it. New hymns and new hymn melodies soon become old friends according to the degree of our cultivation and effort to make them so.

Classification of Hymns

Another way to become acquainted with the new hymnal is through a consideration of the classifications of the hymns, their categories. One of the most important reasons why we have a new hymnal is because of the need for expression of those experiences and that knowledge gained by a grow-

ing church over the past years. In other words we need to sing of the things which tie us more closely to our particular tasks in this present phase of kingdom building. The answer to this need has resulted in the expansion of certain categories of hymns and the creation of entirely new ones, along with the inclusion of many more original hymns by Restoration hymnists and musicians. The category of baptism, for instance, has been expanded from five to twelve hymns; that of the blessing of children from two to six. The brotherhood of man classification was expanded from eleven to thirty-two; revelation, from twelve to twenty-five; and hymns of Zion from twenty-eight to forty. Others were likewise expanded.

Some of the newer categories are dedication (churches, organs, cornerstones) fruits of the Spirit, health and healing, marriage and the home, ordination, inner peace-calm, priesthood, tithing, and music.

One of the most effective approaches to a study of the new hymnal is through the content and the circumstances surrounding the writing of our own contemporary hymns. Much excellent information is found in the book *They Sang of the Restoration* by Dr. Roy A. Cheville. There are also a number of fine texts dealing with hymnology such as *The Gospel in Hymns* by Albert Edward Bailey which deals with the background and interpretation of the hymns of the great Protestant movements from Henry VIII's break with Rome to modern hymns of world unification. A number of our own hymns have been effectively treated by Franklyn S. Weddle in the pages of the *Herald* during the past few years.

These are only a few of the ways in which we can get better acquainted with *The Hymnal* and gain a working knowledge of its contents. Of special help in this respect, of course, is the companion book *How to Use the Hymnal*.

Hymn Service Suggestion

The following is just one example recently used in a series of congregational hymn services and musical evenings throughout the Lamoni Stake. This particular arrangement is timed for about an hour and fifteen minutes.

INTRODUCTION

OPENING REMARKS: "The Value of Hymn Singing" * Pastor

HYMN 297: "Admonition" Minister of Music

(This hymn was discussed before singing from the standpoint of content and circumstances. It was felt that the service was better started with an "old" hymn.)

HYMN 294: "What a Glorious Thing to Be"

(This hymn was first discussed as a familiar hymn set to new music. How the "character" of the poetry was strengthened by the change in the music was pointed out. The new music was first introduced by a mixed quartet of young singers. It is not fair of course to expect small congregations to join enthusiastically in the singing of a new hymn without some sort of preparation, the more the better. When a special group or soloist could not be had, the recording by the Radio Choir was used.)

SPECIAL MUSICAL NUMBER

(This was either a violin solo, piano solo, or vocal or choral number, and was calculated to add to the idea of a congregational musical evening.)

HYMN 287: "Afar in Old Judea"

(This was discussed as a new hymn set to a new tune as well as

* The great prototype of modern hymnody is of course the Book of Psalms. It is poetry meant for singing. There are prayer psalms, laments, praises, teaching psalms (dealing with the problems of sickness and death, or the prosperity of the wicked), psalms of faith and trust (the great Twenty-third Psalm), royalty psalms, and many others. So it is with our hymns. When pastors plan our worship services and desire to stimulate, promote, or direct us in certain principles of worship they have as material aids hymns which can be used as prayers, or meditation on right relationships with God, or to express gratitude and praise, or as a testimony to strengthen those who are weak, or as an admonition, or to express the outgoing evangelical spirit of sharing with others the good news of the kingdom.

an example of a contemporary Restoration hymn. Content and circumstances were also discussed. The hymn was presented first by the quartet, as were all "new" hymn tunes.)

HYMN 375: "Here We Come, Dear Lord, to Thee"

(This hymn was used as an example of a new category, that of health and healing. It was also mentioned as a new hymn set to familiar music. Its reflective character was stressed, both as to poetry and music. It was urged that although this is of a quiet, reflective nature, full of meaning, it ought not to be too slow or dragging in tempo nor used only as a prayer-meeting hymn.)

HYMN: 198: "All Hail the Power of Jesus' Name" (Third tune)

(In contrast to the preceding hymn this is an example of a hymn of joy, or of an evangelical nature. It was also used as a familiar hymn set to new music. It was introduced by the quartet, and the congregation was invited to stand to sing.)

SPECIAL MUSICAL NUMBER

HYMN 130: "O God, Our Help in Ages Past"

(This was used as an example of one of the truly great hymns, the common property of all Christian peoples. Its content and circumstances were discussed and the congregation was invited to stand and make this their closing hymn of praise and trust in the Lord God. Under such circumstances the descant sung by girls of the quartet was most effective.)

CLOSING PRAYER

Pastor

One of the most valuable aspects of hymn singing is that we can give personal expression and group expression at one and the same time. While we worship through hymns in a very personal way, we gain comfort, strength, and inspiration from the flow of the Spirit which is resident and active in the whole congregation of worshipers. We receive instruction and we instruct others through the teaching and admonition of the hymn. The highest purpose of hymns, as with other testimonies and sacred literature, is that they are a source of inspiration. Inspiration stimulates the desire for activity. Inspired activity produces achievement. It is our calling to achieve the building of the kingdom of God. We dare not fail.

Let There Be Light

In the early days of the United States Congress, a heated argument arose and continued throughout the afternoon. The hour grew late, and as the room became dark an elderly statesman arose and said, "Mr. Speaker, it is getting dark. I move you that we adjourn until tomorrow."

Without giving time for anyone to second the motion, a young member leaped to his feet and shouted, "Mr. Speaker, it is getting very dark. I move you that we bring in the candles!"

A thick darkness enshrouded the world nineteen hundred years ago. Those to whom light had dawned were under the oppressive yoke of Rome. Outside the Holy Land the world was inhabited by idolatrous pagans whose world was peopled with strange and often fearsome gods. The darkness was the more appalling because there was no hope. Into that world a light dawned. Hope was born in the form of a little child.

The "peace on earth" heralded by the angelic hosts on that morning when the new light dawned was eventually to reach all nations. It did not mean that all wars would cease, for not all men would receive the light. It did mean that, even in the midst of war and turmoil, light and peace would come into the souls of those who place their trust in the Prince of Peace.

The world is dark and some would "adjourn until tomorrow." The task of liberty-loving and Christ-worshiping people is to keep lighting the candles in the hearts of all to whom they can carry the message of hope. We must "bring in the candles" of the Christian faith.

G. E. TICKEMYER

Women in a Witnessing Fellowship*

A Sense of Calling

One of the distinctive characteristics of the followers of Christ is their sense of calling. They are called to a Christian life and Christian fellowship. The highest calling that comes to any person is the calling to be a Saint. Because of this, the followers of Christ see all of life from the viewpoint of their calling which is to be expressed through discipleship. Their vocational choices, their social responsibilities, even their homes, are seen first and foremost from the viewpoint of their stewardship with Christ.

In the early days of the church the Prophet startled his followers by declaring:

Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest.—Doctrine and Covenants 4: 1 a-c.

We have long understood that the men of the priesthood were called by the spirit of revelation and wisdom to function in the various offices of the Aaronic and Melchisedec orders, but these are special callings for certain specific functions of ministry. In the larger sense, all those who have been touched by the Spirit of God and who have entered the waters of baptism to covenant with him are made partakers, both of his glory and of his responsibility. They are commanded to "seek . . . first to build up the kingdom of God, and to establish his righteousness."

Born Again

Because Saints have been touched by the Holy Spirit, they can never be the same again. Old things are done away. The Apostle Paul, writing to the Saints of Corinth, said, "If any man live in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Corinthians 5: 17). Life, to the follower of Christ, takes on new meanings, and the purposes for which one lives can never be the same as they were before the Spirit of God touched his soul. It is the very nature of Christian discipleship that those who accept responsibility with Christ as they enter the waters of baptism and receive the Spirit of God through confirmation of the Holy Ghost are made new creatures. Jesus could find no better term to express this than to say they were reborn. When Jesus was questioned by Nicodemus, he said, "Except a man be born again, he cannot see the kingdom of God."

While there are many interpretations that could be given to this statement, it is true that one whose life is not touched by the Spirit of God is blind to the things of the kingdom. He is surrounded by the holiness of God's creation and the evidences of God's grace but does not sense it. Oliver Wendell Holmes once said that if one should mix iron filings with sand and then search for the filings with the naked eye he might conclude that there were few if any present. If, however, he should draw a magnet through the sand he would be amazed at the filings clinging to the magnet.

So it is with the thankful heart. It goes through life drawing to it the abundance of God's love. It is refreshed where others are parched, enriched where others see only poverty, and made glad where others see no hope. For the early Saints, life had never been so beautiful as it was when they sensed, through the Spirit of God which rested upon them, the serenity of their own souls and the majesty of the plan of God. This brought hope beyond all hopes and made all things which they had done before their rebirth seem to be trifling and of no great lasting value. They could only express it by saying that those things which were outside of the covenant relationship which they had with God were dead works.

Where was fear? It was gone. The early Christian disciples went out more fearless than any soldier on the battlefield. Underneath were the everlasting arms which assured them that even death itself should be beautiful, seen in the light of their new understanding. Those who have been touched by the Spirit of God and lifted up in their faith in him live victoriously, no matter what the circumstances around them may be. Though they may live under the iron heel of oppression or find themselves and their loved ones crushed by disease and poverty, yet in spirit they rise above these. Without this spiritual reserve, no amassing of the securities or possessions of this world can bring lasting comfort. We speak of the poor little rich children. This is no imaginary paradox. The fears, anxieties, and sheer weight of the mad scramble in life tears the soul apart unless it is rooted in the eternal.

The Need for God

We live in a day when the life span has been lengthened, when the living standard goes beyond the wildest imagination of those who lived a century ago, and when time and space have been diminished, even beyond the imaginings of the author of Aladdin and his wonderful lamp. Yet the terrible specter of war clutches at our hearts, and anxieties are on every hand. We live in a world where we ought to have the most to be thankful for, but which, without Christ, is only fraught with fear, anxiety, and dread.

One cannot look at the world without a tremendous awareness of the fact that the greatest need of all humanity is the need to find God. Men need to lose themselves to the things of this world in order to find themselves in the new life made possible through Christ. They need to be born again.

We have been recipients of this heritage and of this Spirit. It is no wonder that Joseph said a marvelous work and a wonder was about to come forth among the children of men. What greater or more marvelous work could possibly come forth? No discovery of power, no invention of machines, or even control of outer space could bring any such hope as that which came to the disciples of the risen Lord. Theirs was a prophetic life made so by the testimony of Jesus. The renewing of life, the sense of partnership with God, the oneness with the universe, the assurance of life eternal were the gifts of God through Christ which led the Apostle Paul to burst forth in praise, "Thanks be unto God for his unspeakable gift."

* A talk given October 6 to the women at General Conference

Called to Witness

Every person who is reborn has the testimony of the gospel. He is called of God and commissioned to witness for him. There enters into his heart the passionate desire to win others that they, too, may share the wonderful life made possible through belief in and commitment to the Lord Jesus Christ. Like the Three Nephites and John the Beloved, the glory which could come from immediately entering into the presence of God is overshadowed only by the glory of service to our fellows. Thus every member of the witnessing fellowship becomes an instrument through which God can lead others into a similar rebirth. This is the "good news" of the gospel. Under such a spirit, one can love all men. Jesus said of his disciples:

I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love only them which love you, what reward have you? Do not even the publicans the same?—Matthew 5: 46-48.

Christian Love

It is no mark of Christian discipleship that we love those who love us. All people do that. But to long for the unreached until our hearts are wrung with anguish when we see them in ways of sin, to pray for them, and to do good unto them when they despitefully use us, to know how desperately God cares, and how blindly they blunder, is Christian. It is this spirit which makes us able to say, "Father, forgive them; for they know not what they do." No man who feels the love of Christ and knows the longings in the heart of God for the souls of other people can ever hate others but always sees what their lives might be if they, too, could be reborn. Saints are like the mother who searches for her straying children, never resents when they hurt her but carries her sorrow, buoyed up by faith and spurred on by love.

A faith and love of this quality is dynamic and unquarable. A ministry given by such disciples of Christ must touch the lives of those about them. The greatest weapon which the church has is the love of its members. This calling is not reserved for a few. It is a calling of all. It is because of this that the Prophet said, "If ye have desires to serve God, ye are called." God calls all those who share his passion for the souls of men.

Danger of Being "Sidetracked"

The church today is called to witness. Its major purpose is the witnessing outreach that touches the lives of men and women to bring the light of the Spirit of God into their souls, for where this light comes, darkness is dispelled and new joy enters their hearts. They, too, are reborn. As they join ranks, the army of the Lord grows, and they share with us in the purposes of Christ. The Spirit of the Lord rests upon such a dynamically moving fellowship, and because it does, the church goes forth to share as one with Christ "to preach the gospel to the poor, . . . to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord" (Luke 4: 18). It can do no less. Our greatest danger always is that we, somehow, shall be sidetracked into some good but less worthy cause. If one loses the perspective of the Holy Spirit, his works become dead, even though he works feverishly to accomplish those things which he considers good. He loses the power to bring the Holy Spirit into the lives of others.

It makes little difference how much social welfare work we may do. Unless first and foremost we bring the Spirit of

God into the lives of those around us, we fail in our purpose. We can make statistics by the number of our calls, the dinners served, the money contributed to the building fund, and, like the woman of Dickens' story, become so busy in the work of the church that we no longer have time to say our prayers.

In the very fervor of our good activities, we may lose the Spirit of God. When this happens dissension arises in our midst and feelings are hurt by those who feel that their contribution is not sufficiently recognized or their point of view not followed. The church which was to be the bride of Christ becomes only another institution of the world, having set out with high hopes to bring the ministry of his Spirit, but ending up offering chaff. We are the channels; it is Christ that heals, not us. He alone can comfort. Only in him are things made eternal. The cup of cold water has little power in itself—only as the cup of cold water is given in the name of Christ, only as it becomes something beyond water and touches the Spirit is it worthy of the bride.

"Ye Are Witnesses"

Consider for a moment if Christ should come to you personally and commission you with the responsibility of winning your city to him, where would you start? What would you do? How would you express in your life the Spirit of Christ that it might touch the lives of others? Would this knowledge make a difference in your vocational choices, the place where you choose to live, the nature of your home, your preparation in study, the organization of your life? Be assured this is no hypothetical question, for this is exactly what Christ has done. "Ye are witnesses," he said. "If ye have desires to serve God ye are called to the work, for, behold, the field is white already to harvest." "It is yet day when all can work. The night will come . . ."

We have been called to gather together. Through the fellowship of the church, we may express in communities the way of life which is Christ's. In such communities we may support each other as we grow in wisdom and knowledge and unity within.

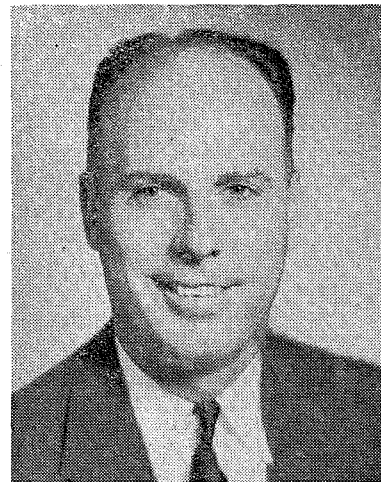
The choices which we make in the development of our families are tremendously important. The consideration of marriage is significant and important to the church, for through our homes there must go out the most effective testimony of the new life which we have found in Christ. In Zion's homes, faith may be shared by children and parents alike, that their dedication to God may unify them in a combined witness to the community and to the world. It is because of this that the First Presidency, speaking in reference to marriage, said, "Members of the church should not enter into this covenant relationship with persons who do not realize its sacramental nature, or who do not feel deeply their spiritual obligation to abide by its sacrificial demands, as well as to enjoy its happy rewards."

Opportunities on Every Hand

It is to our condemnation that we often stand with hands by our sides, feeling that there is nothing for us to do. When one asks himself the question, "How should I begin to convert others and bring the witness of Christ to my community?" he is amazed by the opportunities to be found on every hand: homes which could be given a new peace and

(Continued on page 16)

Home Column



I Had an Experience

IN THE EARLY DAYS of my missionary travels in the German Mission, I spent much of my time in looking up the isolated members and those who had been driven out of other European countries into Germany.

One morning I had an early appointment. I arose early to prepare myself for the service of that evening. I felt directed to prepare my sermon from the Book of Mormon Scriptures. As I studied that morning, I found it extremely difficult to read German to my satisfaction. I found the time slipping away, and still I felt dissatisfied with reading my Scripture lesson aloud. Realizing the passing of time and the importance of preparing myself further for the evening service, I closed the book and stuck it into my pocket.

I hurried to the nearest streetcar line. While waiting for my car, I again started reading my Scripture. When the streetcar arrived, I found a place on the rear platform of the crowded car. Again I removed the Book of Mormon from my pocket and started to read. It wasn't long until I felt as though someone were looking at me. I raised my eyes to the top of my book and saw a man standing on the far side of the platform. He was trying to read the title of my book. Realizing the many missionary opportunities that were ours in Germany during those very trying times, I thought perhaps I should make it easier for him to read the name of the book.

A few seconds later I felt someone touch my arm. I looked up again to see that the man had moved closer. He raised his hat and spoke to me as he pointed to the Book of Mormon. "Do you believe in this book?" "Yes, I do," I replied. "In fact I am a minister who teaches from it." His

next question was "Are you from the church in Utah or Independence?" I answered, "Independence."

This stranger of a few moments before became a man I felt that I had known all my life. He began immediately to tell me a very unusual and yet wonderful experience. He and his family had been driven out of Poland because of their German background. Their expulsion had come so quickly, and the many transfers from one displaced persons' camp to another had caused them to lose all contact with the church members they had known in Poland. They found the years slipping rapidly by and their children growing up without the church. This was of great concern to this good man and his wife.

That morning as they prepared their morning meal, and before he took leave from his family to go out to look for work, they had decided to again make it a matter of prayer concerning their finding other church members of our faith. He then told me that when I had entered the streetcar he had felt a strong attraction toward me. When I removed the book from my pocket and started to read, he recognized the Book of Mormon immediately and was even more sure when I raised the book high enough for him to see the title.

It was again confirmed to me that God had seen fit for me to become an instrument in leading one of his scattered families back to the fold. That evening the family was again reunited with one of our church groups. The children are receiving the necessary ministry for the years ahead to tie them to the church. "God works in mysterious ways, his wonders to perform."

CONFERENCE SLIDES ARE READY

- The Conference Chamber
Looking toward the rostrum
- The Conference Chamber
Looking away from the rostrum
- The Conference Chamber
Empty
- The Nurses Service
With the nurses on stage
- We Believe in Learning service

Communion Service
Missionary Service
Ordinations:
W. Wallace Smith
Maurice Draper
F. Henry Edwards
Charles Neff
Clifford Cole
Roy Cheville

30 cents each

Jesus Supplied Our Greatest Need

JESUS CHRIST came into the world that we might have life more abundantly and to save those who were lost, if they would accept his way of life. He promised eternal life to all who were obedient to his commandments. The Son of God came into the world to condemn sin in the flesh and to save the sinner from his sins. While God loves the sinner, he hates the sin.

The Son of God, Creator of all things, gave up his throne in heaven and humbled himself to become one of us. He met the same temptations we meet, and he conquered his own body. To the Cross of Calvary he bore our sins, and died in order that we might possess a knowledge of his life and gospel.

Now he is in the presence of his Father as our personal representative. We have the pledge of our Savior that, having conquered sin in the flesh, he will finally destroy sin and restore men to perfection as in the beginning. Then they may dwell in a sanctified world where sin will never intrude.

Our future peace of mind, our happiness in this life, and our eternal future are dependent on intimate friendship with the crucified, risen, and ascended Savior. He will supply our greatest need and completely change our lives.

THERE IS A STORY (which I got from "Faith for Today Bible Correspondence Course") of a pagan youth who was reading the Christian's Bible. His mind was troubled as he thought of the religions of the Orient. He studied their various philosophies, vainly hoping to discover peace of mind and spiritual contentment. One night he dreamed that he had fallen into a deep, slimy pit. It was filled with mire, and the youth was terribly frightened. He struggled to climb out of it, but the steep walls were a prison to him. The more he tried to free himself, the deeper he sank in the mire. In his great fear he cried loudly for help.

Presently he heard footsteps, and looking up, he saw the face of the ancient Zoroaster peering over the muddy wall. He begged the originator of fire worship to help him out of the pit. Zoroaster lighted a fire above the miry pit and told the imprisoned youth to follow the light and climb out of his prison. The boy struggled to obey, but could not free himself; he only became the more imprisoned in the muck around him. Again and again he called for help.

After a long time he heard footsteps above. In answer to his renewed cries, another face peered down at him. He immediately recognized the great philosopher, Confucius, and pleaded with him to help him out of the horrible pit into which he had fallen. Confucius smiled benignly on the slime-covered prisoner and told him that he should have known better than to go near the danger spot. "Man who

avoids a pit never falls into it" was his parting counsel as he left the lad to die in his filthy prison. The advice was good but useless now that he was in the pit, and the despairing youth called desperately for some source of deliverance.

After what seemed an age, the young man heard footsteps the third time, and looked up expectantly. He heard a voice in the gathering darkness, and in the dim light recognized the round face of the revered Buddha. Buddha's reply to the desperate youth's cry for help came in the form of a lecture on the glorious happiness of those who are freed from physical bodies. His preachment finished, the great Buddha turned away and disappeared into the night.

THE LAD STRUGGLED to free himself, but to no avail. In final desperation he cried for someone to lift him out of the pit and save his life. With tears of utter despair he fell back into the muck, exhausted and hopeless. The very darkness seemed to thicken about him. All the teachings and instructions of the great philosophers of the ages were useless now. They only weighed him down in despondency.

As he lay there utterly discouraged, the darkness about him seemed to glow faintly. A soft light grew brighter and brighter, and his ear again caught the encouraging sound of footsteps. He looked up to see the face of a stranger—a kind face. As he looked he cried out, "Lord, save me!"

It was the Stranger of Galilee who looked down in love and pity upon a dying soul in need of a Savior. Jesus spoke no word of condemnation. He found no fault. He preached no sermon. But in answer to the dying youth's pleading he threw himself to the ground, and reaching down with his nailed-scarred hands to the prisoner in the pit below, he bade the despairing youth to put his hands in his. Then He lifted him out of the mire and set his feet on solid ground. The youth stood there waiting for some condemning word, but none came. Instead, the Christ smiled on the young man, and directed him to wash the filth from him. When he was clean, the Master with a comforting smile said, "Go, and sin no more."

THE BOY AWOKE with a start. His dream helped him to understand why Jesus Christ is enshrined in the hearts of millions and why so many believe on his name. There came to his mind two texts from the Christian's Bible: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Graceland Gazette

■ With this season's wrestling squad chosen, the team, under the direction of Tom Nowlin, is getting ready for a tough season. Eighteen men will be making up the Graceland Grapplers in Graceland's second year of mat work: Bill Aki, Hilo, Hawaii; Gerry Resch, Independence, Missouri; Stan Nelson, New Plymouth, Idaho; C. R. Auxier, Tulsa, Oklahoma; Mark Kelley, Tulsa, Oklahoma; Bob Sinclair, Oklahoma City, Oklahoma; Norman Bean, Trenton, Michigan; Charles Vickery, Oklahoma City, Oklahoma; Norman Amsberry, Hamilton, Iowa; Jim Davis, San Diego, California; Dwight Woodruff, Modesto, California; Karl Knapp, Binghamton, New York; Ron Wilkinson, Allendale, Missouri; Ken Nevill, Midland, Michigan; Gary Collins, LaVern, California; Ken Merrell, Fairfield, California; Bob Windes, Kansas City, Missouri; and Ben Crosby, Midland, Michigan.

Two veteran members of the squad have been chosen as co-captains for the 1958-1959 season. They are Bob Sinclair and C. R. Auxier, both from Oklahoma.

■ A tree-lighting service in the Student Center on Sunday evening, December 7, officially opened the Christmas season on the campus. A short program and worship service followed the decorating of the tree. The Practicum class planned the worship service.

■ The Graceland Players presented "Harvey" at the college Playshop on the evenings of December 11, 12, and 13. Almon Emerson from Jonesport, Maine, had the leading role. Other members of the cast included Bonnie Peters, Caldwell, New Jersey; Virginia Vest, Woodbine, Iowa; Michele Black, Seattle, Washington; Mike Briggs, Anchorage, Alaska; Jack Hester, Anthony, Kansas; Florence Harper, Houston, Texas; Frank Hough, Barnard, Missouri; Marcy Page, St. Louis, Missouri; Art Palmer, Independence, Missouri; and Ron Roberts, Lucas, Iowa.

■ The sixth annual Pops Concert was held November 22 in the Memorial Student Center. This is one of the main formal affairs of the year on the Graceland campus and is patterned after the famous Boston Pops Concert. The program was furnished by the Graceland-Lamoni Choir, directed by Henry Anderson; the Graceland-Lamoni Orchestra, directed by Harold Neal; and by Oliver Houston, organist.

■ The Kansas City Mothers' Club has recently contributed \$1600 toward the purchase of a new studio pipe organ for the music building presently being constructed. The organ, which is to be custom built by Fred Cool, will be installed in time for the opening of the new building.

■ Graceland opened its 1958-1959 basketball season Friday night, November 28, with a 70-47 win over the Graceland Alumni in the traditional opener.

■ The Student Senate sponsored a carnival Saturday evening, November 29. The purpose of the event was to raise money for the establishment of a \$200 student emergency loan fund. This fund will be available to students who must make an emergency trip home because of death in the immediate

family, or for a similar urgent reason, and are unable to finance the trip. Over twenty social clubs sponsored booths in the Student Center for the carnival.

■ Graceland's cross-country team finished the regular season with a five win, three loss, and one tie record. The distance team was paced by juniors Bill Russell from Grand Rapids, Michigan; Bob Davies of Kirtland, Ohio; and sophomore Larry Rollstin of Des Moines, Iowa. Other runners were freshmen Rich Simmons of Richmond, California; Ed Crawford of Independence, Missouri; Jerry Wheeler of Puyallup, Washington; and sophomore Howard Schaal of Hicksville, New York.

■ The admissions office has received 120 applications from girls and 98 from boys for the 1959-1960 school year.

Women in a Witnessing Fellowship

(Continued from page 13)

serenity if they could be visited and receive ministry from those who radiate the Spirit of God; unnumbered homes invaded by sickness where a "Dorcas" is needed; unnumbered children on the streets who would welcome the ministry of any good woman who would open her cookie jar, tell them stories of the gospel, and organize a Skylark band or a Cub Scout den. We can't find enough women to lead Oriole circles. We are destitute for good church school teachers, camp counselors, reunion workers. In this day of working mothers, the opportunities are unnumbered for our church women to open nurseries where children can be given love and stability such as comes from a Christian home.

The Power of Women

In all these, as one moves out to serve in the Spirit of Christ, the doors open wide to bear testimony. One of the greatest reserves of power in the church is to be found in our women, especially those whose families are old enough to be in school and who have hours in the day when they can be of service. There is no limit to the witness which such women can and often do give in every branch of our church. These accept the opportunities to visit and talk of the gospel, to care for the children, to help the sick, to go into the home of another to study the Scripture, to pray with the broken-hearted, and to invite others into the fellowship of the church.

We have sometimes felt that somehow we were waiting for some great thing to happen before we begin to serve, some call from the bishop to gather, some spiritual endowment, some declaration that the time has now arrived for the church to go forward. The field is white already to harvest. The time not only has arrived—it is nearly past. The women of the church hold within their hands possibilities of rendering services in every community where we have a branch.

It is important that we go into our branches sensing the love of God within our own hearts and moved by a passionate desire to share it in our communities. As we share this Spirit and this love, the ministry and endowment of the Spirit of God will come to the membership of the church. It shall be truly said that God will pour out his Spirit upon all flesh "and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2: 28, 29).

This is the call to women in a witnessing fellowship for Christ.

Mother and Daughter

"San" Graduates

NEW TO THE "SAN" School of Nursing were the two "mother-daughter" teams, resulting from the 1958 graduation of Helen Busch Chamberlain and Editha Hough. Helen is the daughter of Mr. and Mrs. A. J. Busch of Wichita, Kansas. Mrs. Busch, formerly Vida Hemstock, was graduated from the "San" in the class of 1929. Editha is the daughter of Mr. and Mrs. J. M. Hough of Independence. Mrs. Hough, formerly Elizabeth Grant, was graduated with the class of 1932.

Mrs. Busch is actively engaged in nursing in Wichita. Helen, now an R.N., has returned to Wichita to practice her profession. She hopes she can "be as good a nurse as mother."

Mrs. Hough is head nurse on the surgical floor of the "San" and is making a fine contribution in our church hospital. Editha, now an R.N., has accepted a position in Houston, Texas, for the present. On leaving the "San" her parting remark was "I'll probably be back before long."

Having had this relationship with these two student nurses and their nurse mothers this past three years, the School of Nursing Administrators are looking forward to more such "mother-daughter" teams, as the children of "San" graduates reach the age of choosing their careers.



(left to right) Elizabeth Grant Hough, class of '32; Editha Hough, her daughter, '58; Helen Busch Chamberlain, '58; and Vida Hemstock Busch, her mother, '29.

Excerpts from a Christmas letter written by John and Janice Leslie of Speedway, Indiana

THIS IS THE TIME of the year when we begin to prepare the gifts we will give loved ones. With Thanksgiving behind, the Christmas season is upon us—sometimes it seems—all too soon. But what better way to begin this glorious season than by reliving again a present you gave many years ago—the gift given at the time of your baptism into Christ's church, your life?

Have you decided what your gift to the Master will be this year? Will it be the promise of consecration, that willingness to give again your life to Christ? Don't you think he deserves this gift from you?

Are you planning to give another talent? If you gave one last year, will Christ now have only two of your talents? If you have but one talent to give, will this be the year you present it to God and Christ?

Are you going to give the gift of your financial contributions, or perhaps the gift of recognition of your stewardship obligation—the filing of a financial statement?

Will you give a new member? The first time you give this gift is the best, but it's something you can continually give and enjoy.

Maybe you've already wrapped your gift and it's ready to present at the proper time. Have you put a "Do Not Open until Christmas" sticker on the package? You might be giving a gift that to be appreciated should be worn with use. It could be *all* your talents: musical abilities, writing skills, your unusual knack for working with people?

There are many things that are yours to give—exclusively *yours*. Have you selected only one and plan to give the rest another time?

Or will you give Christ one gift that is more important to him than anything else you have to give—everything you are today . . . and the person you will be tomorrow?

It's a great gift that you can give . . . yourself, heart and soul. Daily you can give to Christ things that will make religion powerful and meaningful for you. It could be your helping hand, your smile, neighborliness, your charity—the things you do automatically—the gifts that have the stamp of your personality on them. These are the things that Christ wants from you for Christmas this year.

But this is a time for exchanging gifts. What is the gift that Christ has for you? Can you tear a small hole into his package and get a glimpse (prophetically, at least) of what's in store for you?

But first, what are the presents from years past?

You received the gift of the Son of God, his church, a great religious heritage, the strength gained from persecution of years past, the Restoration movement, your opportunity to accept Christ as your personal Savior, and the blessings that have been yours in days gone by. You undoubtedly can think of many more.

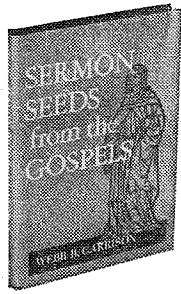
But what will be the gifts this year?

For each it may be a different gift. It may be a blessing you've prayed for, or, it might be one that you least expect, but God does have a gift for you.

Christmas is near. Enter into the festivities with your usual vigor. Prepare your gift, but don't wait until Christmas to give it to the Master. Give it today. Right now.

A Gift for the Master

Book Reviews



Sermon Seeds from the Gospels

By
Webb B. Garrison

Fleming H. Revell
Company, 1958

Price, \$1.95

Mr. Webb B. Garrison has attempted a unique approach with evident success to some of the most pertinent Scriptures found in the writings of Matthew, Mark, Luke, and John, in his book *Sermon Seeds from the Gospels*.

Since these writings came forth in a period of time so very far from yet so very near our day, it seems the obvious needs constant consideration—the obvious needs of course being that present tense application, fresh interpretation with a more concerted effort toward plumbing the depth and breadth of written truths, is both our privilege and our obligation. Occasionally some author happens along to confront us with such a challenge.

Though Mr. Garrison brings some provoking thoughts and certainly delights in modern day application by simile, he makes no effort to exhaust any one point—only to pierce and further explore. He points out that logic is often transcended. "No one can say why a tiny seed should produce a big plant, when some big seed yields a small plant." He concludes that just as Christ found comparisons in the most "simple and familiar of events," that surely if we could discover this, or at least be more aware of this truth in our complex society, we would reap big dividends and our capacities would be increased. In this, then, our minds

would become fertile soil and the seeds from the gospels, as well as divine revelation sought for in this day, would bring them into closer relationship with their Creator. For in the "simple" and "familiar" comes the overpowering gift of humility and love which might well draw men into the presence of the Almighty.

It is very interesting to note the author's remarkable explanations to what appear to be the most common expressions in Scripture. The keen element of the practical is quite rewarding. There is no substitute, in his opinion, for the cultivating of some of these little seeds "in the rich soil of one's own life and thought."

Since the Bible is the most read book in all the world, it seems reasonable that men and women in every walk of life would appreciate such a fine book as Mr. Garrison has written with its fresh and stimulating approach.

O. C. HENSON, JR.

Mary of Nazareth

By Esther Kellner

Appleton-Century-Crofts, Inc. 1958

Price \$3.95

This is a delightful and tender story. It is filled with the warmth of the world's greatest love, and the expression through Mary of that love, in the gift of the Son of God. The author is faithful in almost every detail to the New Testament record of those tremendous events which took place between the betrothal of Mary to Joseph and the resurrection of Jesus from death to life.

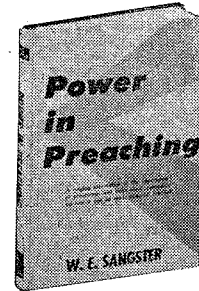
Interestingly, the author portrays not Mary the mother of Jesus, but Mary wife of Cleopas, as the mother of James and Joses, Simon and Jude. The reasons for this opinion are given in a brief appendix.

Appreciation of Mary has been dulled in many minds by the adulation of Mary as the

mother of God. It is refreshing therefore to read of a human Mary, simply the earthly mother of the Son of God. This book is a powerful tribute to that mother and her husband Joseph.

While there is no attempt to explain away the miraculous, Jesus too is revealed as a very human being. He is shown as a baby needing protection, a youth receiving instruction, and a man knowing temptation. The early establishment of the Way, like the latter-day Restoration, is shown to be at first largely a family matter. At this season of the year we can earnestly suggest that those wishing to refresh their minds with the story of Jesus might well do so through the eyes of *Mary of Nazareth*.

JOHN W. BRADLEY



Power in Preaching

By W. E. Sangster

Abingdon Press, 1958

Price, \$2.25

In these thought-filled pages W. E. Sangster seeks to answer such questions as "How can I be a better messenger for God?" and "How can I preach with Power?"

It involves learning how to become and how to remain a channel of the Holy Spirit; it involves ceaseless vigilance to keep intact within the soul the citadel of faith both in the gospel itself and in preaching as God's supreme method in its proclamation.

"No pulpit has power if it lacks deep faith in the message itself and in preaching as God's supreme method in making his message known. Men who retain faith in the message, though little in preaching, tend to put the major stress of their work on other aspects of the church's activity."

"No medium offers God the conditions he is seeking so much as preaching. God is seeking to break through and challenge the wayward soul, or speak peace to that broken and contrite heart, or give clear guidance to that befogged mind, and this is the way he normally chooses to do it."

The preacher's task is to "Preach about God, to show man his own real nature, to expose sin, to announce the way of salvation, to hold up in a hundred ways the wonder of atonement, to tell of the work of the Holy Spirit. When all is said and done, the questions which every thinking being wants answered amid the chances and changes of this mortal life are very few. Does God care? Is there a meaning in life? Does life go on? What is God's purpose with me? . . . Good preaching offers a convincing answer to these questions—preaching directed to the people's need. . . . It deals with centralities. And no sustained ministry is worthy which fails to do that."

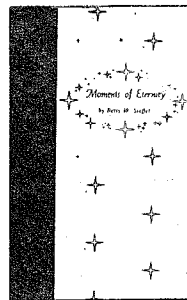
Throughout the book the author emphasizes the springs from which true preaching flows: the centralities of faith, the sources of warmth and conviction, the necessity of prayer at the heart of all preparation to preach. He also points to clear-cut methods for preachers: work at it, make it plain, make it practical. Although this is a brief discussion, the reader will find it a guide for power in preaching.

J. R. EVANS

MOMENTS OF ETERNITY

a collection of poems by Betty W. Stoffel

"God of every tiny minute,
Lord of time, and time to be,
Teach us how to treasure up
The moments of eternity."



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Briefs

Officers Elected

VENICE, CALIFORNIA.—Elder Robert Wilms directed the annual business meeting for the election of officers. Those elected were Ben Budworth, presiding elder; Orlin Hagamon and Ted O'Neil, counselors; Marge Troeh, junior church director; Percyna Hatten, recorder and secretary; Charles Wolfly, bishop's agent and treasurer; Harry West, bishop's solicitor and book steward; Pearl Mathison, historian; Ted O'Neil, missionary supervisor; Bob Wallis, camp representative; Horace Wills, director of religious education; Sally Thorp, women's leader; Marcia and Ted Mueller, Zion's League leaders; Dick Montrose, Liahona; Fred Budworth, music; Mayme Blakeman, drama; Ed Hatten, Bob Wallis, and Harry West, auditors.

Vacation church school was marred by the sudden death of Rose West, who was assisting. The school was held August 4-15 under the direction of Hazel Condra.

Joy Robette, daughter of Bob and Dorothy Wallis, was blessed on Easter Sunday.—Reported by IRENE MARTIN

Small Group Active

CAMP LEJEUNE, NORTH CAROLINA.—Since October 19 the group has been meeting regularly for church school and morning worship on Sundays, at the Camp Knox community building.

On November 9 Dale Lee was baptized in the font at the Camp Geiger chapel, and on the sixteenth he was confirmed at the morning worship service by Elder W. Williamson. Dale is the husband of Janice Lee.

The group now consists of five families, totaling eleven adults and eleven children.

On November 19, the group met for a supper and hymn sing.

Elder F. Williamson is leader of the group. He is assisted by Carlos Byrd, a priest.—Reported by ELAINE O. ROSEVEAR

Ordinances Performed

SAN FERNANDO, CALIFORNIA.—Baptisms during 1958 have included those of Daniel Brooks, Danette Brooks, Lillie Brooks, Thomas E. Skinner, Patricia Cavanaugh, and Jack Brohamer.

The following babies have been blessed: Robert Eldon, son of Mr. and Mrs. Robert Garrison; William Joseph, son of Mr. and Mrs. Clay Bender; and Judith Irene, daughter of William and Hannah Bettis.—Reported by MYRTLE SLAGHT

Officers Named

PARIS, TENNESSEE.—A business meeting was held September 13, with District President Thomas Gough in charge.

The following officers were elected: Elder Samuel O. Collier, pastor; Fannie Boyd, church school director; Richard L. Stout, Zion's League leader; Margaret Rushing, women's leader; Curtis L. Ross, treasurer; Ruth Jones, secretary; Beverly Stout, publicity agent; Margaret Rushing, book steward; Donald Rushing, church custodian; Margaret Rushing and Lillian Chenoweth, auditors; Richard L. Stout and Donald Rushing, finance committee members.

Officers sustained were Imogene Veazy, recorder; Margaret Rushing, historian; and Dale Booth, solicitor.

Haywood Lyell and Lenola Buie were baptized and confirmed September 14. Richard L. Stout was ordained a priest September 28.—Reported by BEVERLY STOUT

Recent Baptisms

LAS VEGAS, NEVADA.—On November 2, two children were baptized by Wally Brunson at Lake Meda. They were Janalee, daughter of Mr. and Mrs. C. M. Hartley, and Yvonne, daughter of Mr. and Mrs. Harold Godfrey.

They were confirmed by Elder Robert P. Hampton, and received Communion that same day.

On November 9 Don Kemp of Barstow, California, was a guest speaker.

The entire Zion's League took part in the play festival at San Diego, California, sponsored by the Southern California District on November 15.—Reported by JANE BRUNSON

Mission Organized

RENTON, WASHINGTON.—On November 6 the Renton mission was organized. In charge were Apostle Farrow, District President Stephen A. Black, and his counselors, Delbert Coleman and Ray Sowers. Attending also were Seventy W. C. Haden and Bishop and Mrs. T. A. Beck.

The following officers were appointed by the district president and approved by the congregation: Albert F. Coleman, pastor; Hallie H. Smiley and Kenneth Nelson, counselors; Evelyn Coleman, secretary; Ralph Linthicum, church school director; Sadie Smiley, women's leader; Thomas Simpson, treasurer; Kenneth Logan, recorder; George Sowers, Zion's League leader; Lorraine Wheeler, music director; Robert Logan, junior church pastor; Kenneth Nelson, missionary co-ordinator; Augusta Nelson, book steward; Norma Jean Mattix, historian; Terry Smiley, solicitor; Hallie Smiley, auditor; George Sowers, Hallie Smiley, Kenneth Logan, Harvey Coleman, and Sadie Smiley, members of the building committee, with the treasurer, pastor, and district president automatically members; and Kenneth Logan, custodian.

Albert Coleman, Hallie Smiley, George Sowers, and Kenneth Nelson are elders. Harvey Coleman, Terry Smiley, Dale Wheeler and Raymond Mattix are priests. Kenneth Logan is a teacher, and Wilbert Pentland, Frank Reed, and Bob Logan are deacons.

The group meets in the Seventh-Day Adventist Church at present. They have previously been attending the Ranier Valley Branch in Seattle, with Delbert Coleman as pastor.—Reported by NORMA JEAN MATTIX

District Conference

PASADENA, TEXAS.—The Southeast Texas District held district conference at Pasadena November 22-23, with 250 attending. Apostle Roscoe E. Davey presided, assisted by Garland Tickemyer, missionary co-ordinator of Texas, and Jack R. Evans, district missionary.

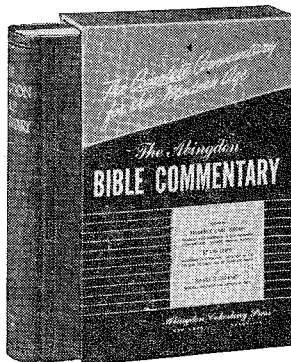
Herbert Smith, district youth leader, conducted a class for young people. The women's class was directed by Mrs. Henry Porter, and the music class by Mrs. Bula Bobbitt. The theme for the conference was "Standards of Righteousness."—Reported by BEURON BOYD

Election of Officers

ANDERSON, CALIFORNIA.—Officers elected November 2 are as follows: H. Dean Hintz, pastor; Doris M. Johnson, secretary and treasurer; Ruby Pettigrew, director of religious education; Fern Sliger, director of music; Alice Keezer, director of youth; Esther Lawrence, assistant director; Vera Hopkins, director of women; Waive Endsley, publicity; Benita Gatchett, historian; Vera Hopkins, book steward; Ned Gatchett, recorder; Esther Lawrence, solicitor; Ira Sliger, auditor.—Reported by H. DEAN HINTZ

Leaguers in Play Tournament

SANTA ANA, CALIFORNIA.—The annual business meeting was held September 3, with District President John Davis in charge. Officers elected or sustained for the coming year are Wayne Hewes, presiding elder; Doyle Cook and Dale Dickson, associate pastors; Jessie Hewes, secretary-recorder; Myron Schall, treasurer; John Worland, director of religious education; Pauline C. White, women's leader; Joseph Hammer, youth leader; Warren Tait, minister of music; Alice Kloosterman, drama; David Dickson, publicity;



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Susan Welliver, *Herald* correspondent; Lee Casey, auditor; Warren Best, custodian; Wayne Callihan, director of recreation; Lola Morrison, decoration committee; William Kloosterman, Liahona leader; Roy Hewes, book steward; Nola Callihan, historian; Leonard Ross, bishop's solicitor.

The following Zion's Leaguers participated in the annual Zion's League play tournament held in San Diego November 14: David Dickson, Phillip Morrison, John Worland, Jr., Sharon Stirewalt, Joyce Welliver, Susan Welliver, Micky Tait, Curtis Pope, Wayne Crawford, Jr., and Ronnie Nimmo. The play was directed by Mrs. Virginia Pope Taylor.—Reported by SUSAN WELLIVER

First Anniversary

TULSA, OKLAHOMA.—October 6 marked the first anniversary of the organization of the East Tulsa group. The group has already purchased a building site at Fifth and Hudson in Tulsa, and hope to begin building the first of next year.

The annual business meeting was held at Tulsa Central Church on August 27. Officers appointed were E. Louis Bailey, pastor; H. G. Chatburn and W. R. Yeubanks, counselors; R. E. Beck, treasurer; Onalea Bailey, secretary; E. L. Goss, bishop's solicitor; W. N. Jackson, director of religious education; Gladys Beck, women's leader; C. F. O'Neal, young adult leader; J. C. Kelley, senior young people's leader; Francis Dodson, junior young people's leader; Pauline Kelley, children's supervisor; Frances O'Neal, director of music; Evelyn Lane, publicity and historian.

There have been seven baptisms.—Reported by EVELYN LANE

Local Women Participate in Institute

DURHAM, ONTARIO, CANADA.—The women's department of the Owen Sound District held an institute in the public library in Durham November 15. The program was designed to give each local representative a part in the day's activities.

The theme was "Our Heritage of Divine Guidance." Mrs. Glen Downing of Guelph gave the invocation. Mrs. Shirley Leeder of Warton read a poem, "Obedience." Mrs. A. Dobson read a devotional message.

Mrs. Perry Mair of Owen Sound reviewed the handbook. Mrs. Ralph Ferrett of Kitchener read a paper on testimony. A solo, "Teach Us to Pray," was sung by Mrs. F. B. Belrose, accompanied by Mrs. Harry Bowers, both of Owen Sound.

Mrs. F. McKetrick of Grand Valley read a paper on responsibility for individual and family devotions.

In the afternoon, Mrs. Carl Leeder of Port Elgin presented the challenge to study. Mrs. Moroni Johnston of Stokes Bay presented "She Worketh Willingly with Her Hands."

A summary of the day's program was given by the district leader, Mrs. Alvin Dobson.

A dedication service was conducted by Pastor M. J. Perkins of Owen Sound. A prayer session was conducted with four themes—Mrs. Perry Mair used "The Church," Mrs. Melville Perkins used "The Home," Mrs. A. Dobson used "My Neighbor" and "The Department of Women." Brother Perkins closed the meeting with Scripture and prayer.—Reported by CLARA DOBSON

Hold District Conference

PARKERSBURG, WEST VIRGINIA.—The district conference convened at Parkers-

burg, and the following officers were elected: Clyde S. Rice, district president; Melvin Robey, religious education director; Jean Walker, music; Glenn Cottrill, youth leader; Lucille Neitzell, women's leader; Lenora Nixon, *Herald* correspondent; William Graham, pastor at large; May Griffin, secretary (sustained); Margaret Pack, assistant (sustained); and Otto Melcher, bishop's agent (sustained). Brother Rice chose as his counselors Lawrence Phillips and Otto Melcher.

Apostle Don Lents and Seventy Wayne Hough were guests and were in charge of the conference. John Chamberlain of Wellsburg was ordained an elder. Brother Hough is the newly appointed missionary for the West Virginia District.—Reported by LENORA NIXON

Obtain Reunion Grounds

CALGARY, ALBERTA, CANADA.—Members of the Alberta District have obtained their own reunion grounds in the north central area of the province. The 160-acre tract contains a portion of a small lake bordered by a sandy beach and well shaded by trees. Spring water is available, and there is a good camping and recreational area.

During the summer a dining hall was erected for the July reunion. Classes were held outdoors, and tents provided sleeping accommodations for the district conference and family camp. Added facilities are planned.

Many missions throughout the district have had services through the efforts of the non-resident pastor, Elder K. W. Anholt. He is assisted by Elder E. B. McLean and others. Seventy Ray Ashenhurst has been holding services at various places since the family's arrival in July.

District President D. K. Larmour makes as many calls through the territory as his strength and daily work permit. There is an increase in inventory files, indicating that Bishop Grundy's ministry at reunion was worth while.

Mrs. Ivan Graham of Crammond and Jack Hayden of Calgary were baptized by Brother Ashenhurst at the July reunion, and in November the infant daughter of Mr. and Mrs. Harold Anderson of Bentley was blessed by D. K. Larmour and K. W. Anholt and given the name of Arlene Gladys.

A young adult rally was held in Edmonton November 7-9, with worship services, classwork, and a banquet. Brothers Ashenhurst and David Larmour had charge of classwork. Dr. B. C. Jenkins of Winnipeg and Brother McLean assisted on Sunday.

The Canadian Pacific Railway presented a brass bell, suitably engraved, to the district camp.—Reported by VIDA L. DIAPER

Fall Conference

MADISON, WISCONSIN.—The fall conference of the Wisconsin District was held at Madison November 23. The prayer service which opened the conference was directed by District President Fred S. Moore. The theme was "Thanksgiving."

Brother Moore introduced the new apostle in the area, D. Blair Jensen, who was the morning speaker. The Beloit, Wisconsin, choir sang "My Faith Looks Up to Thee." About 210 attended the morning services.

The luncheon was served by the women's group of Madison.

The business session was held in the afternoon. The ordination of Erwin Albrecht of Milwaukee to the office of teacher was approved.

The following district officers were elected: Fred S. Moore, district president; Robert

Brigham and Ormand Kimball, counselors; Marian L. Schorr, secretary; Harry Luce, treasurer; Eva Moore, women's leader; Conan Edwards, young people's director; Howard Sheffield, church school director; Marabeth Ford, music director; Ormand Kimball and Dewey Edwards, reunion committee; Johnny Sims, youth camp committee member; Ormand Kimball, nonresident pastor; Esther Brigham, historian, and W. E. Ford, bishop.—Reported by MARIAN L. SCHORR

Six Men Ordained

BELL, CALIFORNIA.—The annual business meeting was held November 23, with the following officers elected or sustained: Leroy Hamilton, presiding elder; Marvin Moore and Lee Hutchins, counselors; Margaret Barnes, secretary and recorder; Floyd Barnes, bishop's agent and book steward; Mervin Kaler, treasurer, solicitor and Zion's League leader; Ted Bowen and Glen Long, auditors; Dorothy Hutchins, women's leader; Albert DeBinder, director of church school; Irma Patella, director of junior church school and camp representative; Edith Lee, historian; Pearl Travis, drama supervisor; Bernice Kaler, publicity; James Oldham, custodian and Zionees' leader; Lee Hutchins, missionary supervisor; Marvin Moore, home ministry supervisor; Mildred Oldham, music supervisor; Katherine Miller, church school secretary.

Daniel Roger, son of Mr. and Mrs. Willie Davis, was blessed August 10 by Elders Leroy Hamilton and Lee Hutchins.

Shana Sue, daughter of Mr. and Mrs. Vernon Severance, was blessed October 19 by Elders Hamilton and Marvin Moore.

Jinnia Lee, daughter of Mr. and Mrs. Clifford Stone, was blessed November 30 by Elders Moore and Hamilton.

Robyn Gayle, daughter of Mr. and Mrs. Paul Hooser, was blessed November 30 by Elders Hamilton and Moore.

Harry Cheney was baptized September 14 by Elder James Campbell and confirmed by Elders Hamilton and Campbell.

Six men were ordained November 30. Frank Stauts was ordained a priest by Elders Moore and Hamilton; Ted Bowen was ordained a priest by Elders Hamilton and Moore; Floyd Barnes was ordained a priest by Elders William Ivory and Elmer Johnson; Mervin Kaler was ordained a priest by Evangelist Elmer Johnson and Elder Ivory; Albert DeBinder was ordained a teacher by Elders Moore and Ivory, and James Oldham was ordained a deacon by Elders Ivory and Moore.—Reported by BERNICE KALER

Mission Becomes Branch

JACKSONVILLE, FLORIDA.—On October 26, Seventy O. C. Henson organized the mission into a branch. Elder Norry J. Lessard was sustained as presiding elder and pastor. Others elected were as follows: Dehryl McCall and Marvin Jeschke, counselors; Walter Babcock, treasurer and solicitor; Eva Grace Freeburn, secretary and publicity; Marvin Jeschke, church school director; George Blain, assistant; Martha W. Inouye, women's leader; Theresa Miller, assistant; Lois Lessard, music director; Donald T. Inouye, book steward and missionary co-ordinator; Bertha Blain, historian; Cordie Jeschke, junior church director; Nathan Freeburn, statistician; Walter Bechum and Elbert Powell, auditing committee; Nathan Freeburn, Lucy Enge, and Bertha Blain, building fund committee. The budget finance committee is made up of the heads of departments.

Paul Crabtree was ordained a deacon by Brother Henson and Elder Inouye. The women served a luncheon after the meeting.—Reported by MARTHA W. INOUYE

Missionary Visits Group

BUHL, IDAHO.—The yearly election of officers was held recently, with Elders Lyle Gilmore and Hale Glauner in charge. The following were elected: Fred Koch, pastor; Bob Zagatta, church school director; La-Ray Easterday, church school secretary; Joanne Howard, music director and Zion's League leader; Ruth Koch, women's leader and junior League leader; Mary Parks, publicity agent; Harmon Easterday, church treasurer; Lynn Johnson, auditor; Grace Zagatta, mission clerk; Fern Nipper, mission historian.

On September 28, Bob Zagatta was ordained a deacon by Elders Gilmore and Glauner.

An installation was held on October 8 at the home of Grace Zagatta for the newly elected officers of the women's department. Lorene Easterday, outgoing president, installed Ruth Koch as president, Mary Parks as vice-president, Joanne Howard as secretary, Grace Zagatta as treasurer, and Ruth Johnson as teacher. Fred Koch offered prayer.

The annual ham dinner for the public was held October 21 and was well attended.

Missionary Luther Troyer visited for three days in November. He visited homes and also preached.—Reported by MARY PARKS

Awards Given

CHICAGO, ILLINOIS.—At Brainerd on November 30, a beautiful service was held by the young folk. It was the annual presentation of awards for the skylarks, Orioles, and Light of Life candidates. Many of these young girls are not members, and as a consequence a number of nonmember families saw their children receive awards.

"The Voice of Kirtland," a playlet by Ruby Strand, was acted out by Joan Bates, Karen Portlowe, Fay Bailey, Joyce Ward, and Jackie Pluzynski. Maurine Crownover was director. Awards were given to many girls, and Joan Bates received her Light of Life pin, the first girl in Brainerd to win this award.

Seventy James Everett showed moving pictures of a young people's jamboree, held last summer, and many saw themselves in action, not knowing at the time that the movie was being made.

Leaders are Hazel Burdick, Skylarks; Patricia Passeretti, Orioles; and Genevieve Lusha, Light of Life girls.

District President Orlin Crownover offered the closing prayer, after which refreshments were served.—Reported by ELBERT R. SERIG

Hold Priesthood Institute

YACOLT, WASHINGTON.—New district officers for Columbia River District, elected October 24-26 at Portland, Oregon, district conference, are as follows: Seventy James C. Daugherty was unanimously re-elected district president; Elder Roy Keiser, secretary; Elder Milton Becker, treasurer; Elder Fred Hawes, auditor and bishop's agent; Don Comer, director of religious education and youth leader; Clara Whiting, women's leader; Elder Darrell Moreland, young adult leader; Veryl Rogers, music leader; Argene Stansbury, publicity; Lillian Livingston, district historian. Counselors to the district president are Elders Worley Havely, Paul Fishel, and John Henderson. The reunion committee remained unchanged.

A priesthood institute was held two week ends in November at Salem, Oregon. Melchisedec and Aaronic priesthood members attended with their companions. The women's leaders and companions were also invited. Apostle Arthur Oakman and his wife Elva gave ministry, and Brother Oakman also spoke twice at Portland First Church.—Reported by ARGENE STANSBURY

Additional Radio Stations Carrying Messiah Broadcast

ALABAMA	Birmingham, 21, 11 p.m.	WAPI
ARKANSAS	Berryville, 21, 2:30 p.m.	KTCN
	Mena	KENA
	*Springdale	KBRS
CALIFORNIA	Mount Shasta	KWSD
	Susanville, 25, 9 p.m.	KSUE
CANADA	Brantford, Ontario	CKPC
	Sault Ste Marie, 21, 11 p.m.	CJIC
DISTRICT OF COLUMBIA	Washington	WRC
FLORIDA	Orlando, 21, 11:15 p.m.	WDBO
HAWAII	Honolulu, 22, 7:30 p.m.	KGU
IDAHO	Sandpoint, 25, 4:15 p.m.	KSPT
ILLINOIS	Herrin, 25, 7 p.m.	WJPF
	Chicago, 24, 9 p.m.	WMAQ
INDIANA	*Michigan City	WIMS
IOWA	Des Moines, 23, 8:00 p.m.	KWDM
KANSAS	Atchison, 21, 7 p.m.	KARE
	Topeka, 24, 11 p.m.	WREN
MICHIGAN	Bad Axe	WLEW
	Coldwater	WTVB
MINNESOTA	Duluth	WEBC
MISSOURI	Caruthersville	KCRV
MONTANA	Sidney	KGCX
OHIO	Columbus, 24, 8 p.m.	WTVN
	Lancaster, 21, afternoon	WHOK
	Wellston	WKOV
OKLAHOMA	Bartlesville	KWON
	Tulsa, 22, 9 p.m.	KVOO
OREGON	Baker	KBKR
	Eugene	KUGN
PENNSYLVANIA	Lewistown	WKVA
	Philadelphia	WFIL
SOUTH CAROLINA	*York, Christmas Eve	WYCL
TENNESSEE	*La Follette, 24, 11 p.m.	WLAF
TEXAS	Fort Worth	KNOK
	Sinton	KANN
WASHINGTON	Walla Walla	KTEL
WEST VIRGINIA	Ronceverte	WRON
WISCONSIN	Madison	WISC
WYOMING	Laramie	KOWB
	Sheridan	KWYO

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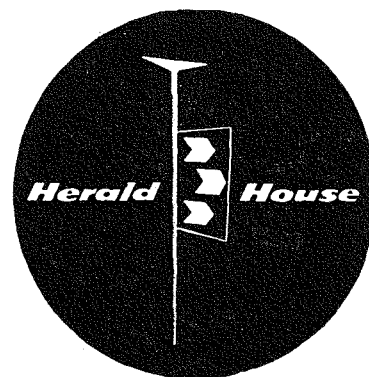
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Bulletin Board

Books Wanted

W. C. Landrum, 757 A C & W Square, Blaine, Washington, would like to obtain a copy of William Kelley's *Presidency and Priesthood*. Please state price and condition of the book before sending it to him.

Audrey Stubbart, Herald House, Independence, Missouri, would like to obtain volumes 11 and 12 of the *Journal of History*. Please write before sending them.

Notice to Members in South Carolina

Frank Swain offers to aid or assist, in any way he can as an elder, members living in the Columbia, South Carolina, area. His address:

M/Sgt. Frank Swain
323 Walker Street
Columbia, South Carolina
(Telephone AL 4-6476)

Interstake Yuletide Youth Conference

Zion's Leaguers and the older youth of Lamoni, Kansas City, and Central Missouri Stakes are invited to participate with the young people of Center Stake in the first interstake yuletide conference on December 27 and 28. Saturday's activities will include roller skating, group games, and a banquet; on Sunday there will be a prayer service, sermon, and youth forum. All housing will be in the homes of Center Stake young people. The cost, \$3.00, covers registration, skating, and the banquet, but not the Sunday cafeteria dinner. Advance registration fee of \$1.00 must be in the mail by December 22 to hold a reservation for the banquet. The balance of \$2.00 will be payable upon arrival Saturday at the Auditorium.

ROBERT TAYLOR, *Host*
Center Stake Youth Leader

REQUESTS FOR PRAYERS

Mr. and Mrs. Bart Higgins of Kennett, Missouri, request prayers for their daughter, Lois Higgins, who is suffering from Hodgkin's disease. She is a patient in Barnes Hospital.

Mrs. Vernon Glass, 706 South Second Street, West Monroe, Louisiana, requests prayers for her husband who is very ill. They are members of the West Monroe Branch.

WEDDINGS

Morris-McKain

Janice Mildred McKain, daughter of Mrs. Frank Rissler of Buckner, Missouri, and Eldon Lane Morris, son of Mr. and Mrs. Eldon Morris of Independence, Missouri, were married November 21 by Apostle Charles Neff at the Enoch Hill Church. They are making their home in Independence.

Chandler-Dalgarno

Mrs. Isabel Dalgarno and William Chandler, both of Calgary, Alberta, were married November 1 at the Reorganized Church in Calgary. Elder Angus McLeod officiated.

Oliver-Hansell

Shirley Ann Hansell, daughter of Mrs. Edgar Hansell and the late Edgar Hansell, and Robert Oliver, son of Mr. and Mrs. Chester Oliver of Cleveland Heights, Ohio, were married in a double-ring ceremony October 16 at the Methodist Church in Leon, Iowa. Elder Raymond D. Zinser officiating. The bride, a graduate of Graceland College and Drake University, has been teaching in Hawaii. The groom, a graduate of Michigan State University, is affiliated with General Electric on a management training program. They are making their home in Lenox, Massachusetts.

BIRTHS

Mr. and Mrs. Charles Ward became the parents of a son, Timothy Charles, on August 25. He was blessed on November 2 by Elders Foster E. Spence and James Kemp. Mrs. Ward is the former Edna Chesworth.

Mr. and Mrs. J. D. Curtis became the parents of a daughter, Carolyn Sue, on July 2. She was blessed on July 20 by Elder Roy Curtis.

Mr. and Mrs. Myron Curtis became the parents of a daughter, Sherrill Lorraine, on October 4. She was blessed on November 2 by Elders Roy Curtis and James Kemp.

Mr. and Mrs. James Walsh of San Luis Obispo, California, became the parents of a son, Charles William, on April 2. He was blessed May 4 in San Luis Obispo by Elder Eugene Bivens. Mrs. Walsh, the former Sarah Williamson of Moline, Illinois, is a graduate of Graceland College.

Mr. and Mrs. Frank Snell of Calgary, Alberta, became the parents of a son, Enoch Edward, on September 10. He was blessed on October 26 by Elders Blake McLean and Cecil Diaper.

Mr. and Mrs. Gerald L. Knutson of Tulsa, Oklahoma, became the parents of a son, Gary Lynn, on October 26. He was blessed on November 30 by Elders Melvin E. Francis and Hudson O. Harder. Mrs. Knutson is the former Audette Smoot.

Mr. and Mrs. Joseph W. Wellington of Wichita, Kansas, announce the birth of a son, Michael Alan, born October 26. Mrs. Wellington, the former Betty Jones of Walnut, Kansas, is a graduate of Kansas State Teachers College. Mr. Wellington is a graduate of Graceland and K.S.T.C.

Mr. and Mrs. William Postlethwait of Detroit, Michigan, became the parents of a son, Raymond Scott, on July 17. Mrs. Postlethwait, the former Lois Green, attended Graceland in 1953.

Mr. and Mrs. Donald Hughes, formerly of Colorado Springs, Colorado, became the parents of a daughter, Cheralyn, on September 11. She was blessed on September 20 by Elders E. R. Sivits and James Gregg. Mrs. Hughes is the former Karon Sanderson. They are making their home in Portsmouth, Virginia, where Mr. Hughes is stationed.

Mr. and Mrs. Albert E. Steinkirchner of Colorado Springs, Colorado, became the parents of a son, Russell Neil, on August 9.

Mr. and Mrs. Theron W. Bergman of Colorado Springs, Colorado, became the parents of a daughter, Julie Gay, on September 13.

Mr. and Mrs. Kenneth R. Henline of Colorado Springs, Colorado, announce the birth of a son, Calvin Keith, born November 13.

Mr. and Mrs. Edward J. Adamski of Colorado Springs, Colorado, became the parents of a son, Anthony Paul, on October 7. He was blessed on November 30 by Elders J. D. Curtis and Ray C. Ebeling.

DEATHS

COOL.—Fred A., was born November 19, 1883, at Oakley, Illinois, and died November 19, 1958, at Temple City, California. He was baptized into the Reorganized Church on September 10, 1901, ordained a deacon in 1905, an elder in 1911, and a high priest in 1916. He served as pastor at Atchison, Kansas, and Pasadena, California, helped to organize the Liberty Street and Spring Branch congregations in Independence, Missouri, and the Temple City branch. He was under church appointment for five years and was a member of the first Holden Stake High Council. For many years he was counselor to the president of Southern California District. On June 1, 1904, he was married to Martha E. Andes, who survives him. They moved to California from Missouri twenty-two years ago, settling first in San Clemente and then in Temple City, where he established the Cool Candy Store.

Besides his wife he leaves four daughters: Mrs. A. L. Nunamaker, Temple City; Mrs. Lee Pollard, Redlands, California; Mrs. J.

F. Cooper, Fontana, California; and Mrs. Arthur Omohundro, Leadville, Colorado; a son, Gomer, Los Angeles, California; nine grandchildren; and thirteen great-grandchildren. Funeral services were held at the church in Temple City, Evangelist Louis J. Ostertag and High Priest Harry K. Waylett officiating. Interment was at Independence.

WEST.—Rose Ellen, daughter of Walter and Elizabeth Wisemore, was born July 19, 1894, in Illinois, and died August 13, 1958, in Los Angeles, California. On April 10, 1913, she was married to Glenard Hill Campbell, who died October 16, 1940; two daughters and a son were born to this marriage. On October 19, 1955, she was married to Harry B. West, who survives her. She had been a member of the Reorganized Church since June, 1904.

Besides her husband, Harry, she leaves a daughter, Mrs. Don Williams of Mar Vista, California; a son, Dr. Bill T. Campbell of Sweet Springs, Missouri; a sister, Mrs. Archie Layland; and three brothers: Owen Wisemore, Wilmer Wisemore, and Gomer Wisemore, all of Independence, Missouri. Funeral services were conducted by Elders B. H. Budworth and Walter Bullard. Interment was in Val Halla Cemetery, North Hollywood, California.

HOPE.—Susan Jane, daughter of Richard Elmo and Norma Carter Hope, was born October 3, 1950, in Provo, Utah, and died November 15, 1958, at the Utah Valley Hospital of encephalitis. She was a third grade student at Hillcrest School and was active in church school.

Surviving are her parents; two brothers: Richard Elmo, Jr., and Carl Lee; three sisters: Faith, Nancy, and Rosemarie, all of Carterville, Utah; her paternal grandparents, Mr. and Mrs. Carl B. Hope of Provo; and her maternal grandparents, Mr. and Mrs. Leland C. Carter of Carterville. Elders C. Houston Hobart and Glen H. Johnson conducted the funeral service.

CREES.—Albertina, daughter of Garrett and Berdina Paardekooper, was born January 22, 1876, in Keokuk, Iowa, and died November 21, 1958, while visiting her son, Garrett Crees, at Gravois Mill, Missouri. On June 15, 1892, she was married to Walter Clark Crees, who died in 1942. A daughter, Vera, also preceded her in death. She had been a member of the Reorganized Church since October 15, 1908. She also belonged to the Order of Eastern Star. Because of her desire to live near the headquarters of the church she and her family moved in 1909 to Independence, Missouri, which had been her home ever since.

She is survived by a daughter, Hazel Crees; her son, Garrett; one grandchild; and two great-grandchildren. Elders Herbert Scott and Ted Paxton Scott conducted the funeral service at Carson's Chapel. Interment was in Mound Grove Cemetery.

COCHRAN.—Dr. Athol, son of Dr. and Mrs. S. W. Cochran, was born July 3, 1877, at Virgil City, Missouri, and died October 19, 1958, in the Barton County Memorial Hospital, Lamar, Missouri, of injuries received in an automobile accident. He was married on May 26, 1902, to Linnie Ethel Campbell who died September 17, 1958. He received his medical education at Memphis University, Memphis, Tennessee, and practiced over fifty years in Pratt, Kansas, where he owned and operated the Ninnescah Hospital. He was not only family doctor but friend and counselor to his patients, a stalwart citizen, a member of the Pratt County Medical Society and the board for Kansas Blue Shield. In 1950 he retired and moved to Joplin, Missouri, where he immediately took his place in church activities. He was ordained a teacher in 1953 and an elder in 1954. He was associate pastor of the Joplin Branch, associate to the district president, and pastor of the Fayetteville, Arkansas, mission. Twice each month he commuted the one hundred miles to Fayetteville to minister to the group there. Funeral services were conducted at the church in Joplin by District President Herman Plumb and Elder J. E. Leslie. Burial was in Mount Hope Cemetery.

COCHRAN.—Linnie Ethel, daughter of Mr. and Mrs. J. T. Campbell, was born August 12, 1876, at Montevallo, Missouri, and died September 17, 1958, of a heart attack at her home in Joplin, Missouri. She was married on May 26, 1902, to Dr. Athol Cochran, who died October 19, 1958. They lived in Pratt, Kansas, for fifty years and moved to Joplin after the doctor retired. She was baptized into the Reorganized Church on June 8, 1911, and was a devoted member

until her death. She was "Mother Cochran" in all its connotations, being kind, generous, and sympathetic to all who knew her.

Surviving are six children: Virgil D. Cochran, Mrs. Lorene Irvine, and Mrs. Phylotus Nichol, all of Joplin; Mrs. Helen Nichol of Bloomington, California; Mrs. Rose Taylor of Kansas City, Kansas; and Mrs. June Williams of Lincoln, Nebraska; three brothers: Fred Campbell of Roswell, New Mexico; John Campbell of Canon City, Colorado; and James Campbell of Anderson, California; three sisters: Mrs. Mary Wallace of Dodge City, Kansas; Mrs. Geraldine McNeal of Sharon Springs, Kansas; and Mrs. Leota Barnett of Springfield, Missouri; fourteen grandchildren; and eleven great-grandchildren.

BROOKS.—Arthur Floyd, son of Mr. and Mrs. Floyd Brooks, was born August 5, 1895, at Sherman, Kansas, and died July 22, 1958, in Freeman Hospital at Joplin, Missouri. In 1915 he was married to Esther Judd; three children were born to them: Roy R. of Independence, Missouri; James of Joplin; and Mrs. Ruby Hunt of Phoenix, Arizona. In 1940 he was married to Leila Dodge, who survives him. He also leaves a son, Douglas, of Joplin; a daughter, Mrs. Doris Heath of El Paso, Texas; two sisters: Mrs. Rhode Schneider of McCune, Kansas, and Mrs. Hester Trollope of Joplin; and six grandchildren. He had been a member of the Reorganized Church since May 12, 1943, and had held the office of priest since April 9, 1958. He was active in both church and civic affairs and in P.T.A. work.

Funeral services were conducted at the Reorganized Church in Joplin, District President Herman Plumb and Elder J. E. Leslie officiating. Burial was in Osborn Memorial Cemetery.

LEWIS.—Joseph P., was born March 10, 1900, at Gastonia, North Carolina, and died November 13, 1958, at his home in North Bergen, New Jersey, where he had resided since his marriage to Jessie Parkhouse on July 21, 1926. He had been a member of the Reorganized Church since April, 1958.

He is survived by his wife; a son, Joseph W. of Lebanon, New Jersey; two brothers: J. Wilbur Lewis of Gastonia, North Carolina, and Everette Lewis of Charlotte, North Carolina; a step-sister, Mrs. Mary Howard of North Wilkesboro, North Carolina; and two grandchildren. Funeral services were conducted by Elders Arthur E. Starks and John Elwyn Vaughan at the Thomas J. Diffly Chapel in Rutherford, New Jersey. Interment was in Hillside Cemetery, Lyndhurst, New Jersey.

EATON.—Edward Mansfield, son of Otis C. and Zemira Billings Eaton, was born December 29, 1881, at Winterport, Maine, and died August 3, 1958, at North Deer Isle, Maine, where he had made his home for the past forty-five years. On January 26, 1913, he was married to Gertrude Louise Thompson, who survives him. He was baptized into the Reorganized Church in January, 1910, ordained a priest on September 27 of that same year, and an elder on October 13, 1936. He served as pastor of the Sargentville Branch for five years and the Mountainville Branch for three years, until ill health forced him to resign. Thereafter he continued to work in his office as elder and attended services as often as he was able. Because of his valiant testimony, many friends and members were won for the church.

Besides his wife he leaves a son, Leon Mansfield; and a daughter, Shirlie Hutchison, and two grandchildren. Funeral services were conducted at the Reorganized Church in Stonington, Maine, Elder William Wilson officiating. Interment was in the Forest Hill Cemetery, North Deer Isle.

MASON.—Daisy, daughter of Henry and Isabelle Lehr, was born October 22, 1884, and died September 26, 1957, after several years of illness. On March 28, 1901, she was married to Everett Mason; six sons and five daughters were born to them. They also had thirty-five grandchildren and twenty great-grandchildren. Daisy was baptized into the Reorganized Church in 1923 and was a charter member of the Centerton, Indiana, Branch.

The funeral was conducted by her grandson, Elder Vernes Collins, in accordance with her wish.

ARCHIBALD.—Irvin M., son of Kathrine and William Archibald, was born February 25, 1898, in Clarinda, Iowa, and died July 23, 1958, of a heart attack in Colorado Springs, Colorado, where he had resided since 1928. He served in the sheriff's office

and the city police department during the war. For fifteen years he was with the city traffic department. He had been a member of the Reorganized Church since December 24, 1950.

He is survived by his wife, Fern, to whom he was married on September 24, 1946; two sons: Wesley and Grant; and a stepdaughter, Wanda Jean, all of the home. Funeral services were conducted by Elder J. D. Curtis. Burial was in Evergreen Cemetery, Colorado Springs.

HAYER.—Walter Eugene, son of Oliver and Jane Hayer, was born December 9, 1884, in Illinois, and died November 28, 1958, in the Leon, Iowa, hospital of a heart attack. After graduation from Graceland College and the University of Iowa, he taught high school physics and chemistry in Oskaloosa, Woodbine, Belle Plaine, Belmond, and Audubon, Iowa. Following his retirement from the teaching profession he was associated with his father and brother-in-law in a department store as bookkeeper and cashier. He was baptized into the Reorganized Church in December, 1903, and ordained to the office of elder in 1922. He served as a member of the Graceland Board of Trustees, was a member of the Lamoni school board, the Lamoni Children's Home board, the library board, the Iowa Academy of Science, and Phi Delta Kappa Honorary Education Society. His wife, the former Grace Fleet, survives him. One son, Roger, preceded him in death.

Besides his wife he leaves two daughters: Jean Marie Travis of Champion, Nebraska, and Nelle Barr McElroy of Denver, Colorado; a sister, Clara Wilkin of Eagle Grove, Iowa; and five grandchildren. Funeral services were conducted by Elders Harry Simons, Lionel Gale, and Verne Deskin at the Reorganized Church in Lamoni. Burial was in Rose Hill Cemetery, Lamoni.

JOHNSON.—Bertha H., daughter of Goodman and Malina Haver, was born September 10, 1874, at Miller Township, LaSalle County, Illinois (date and place of death not given). On December 16, 1896, she was married to Oscar Johnson, who preceded her in death. She had been a member of the Reorganized Church since November, 1890, and attended Mission Branch for sixty-eight years.

Surviving are three children: Mamie E. Johnson, Grace McDermott, and Heman E. Johnson; five grandchildren; and eleven great-grandchildren. Funeral services were conducted by Elders David E. Dowker and Robert Anderson at the Mission Church on October 22. Burial was in Section Cemetery.

Letters

Letter to the Editor

(The following was sent to Roger Yarrington, assistant editor of the *Herald*.)

Dear Roger,

Having just finished reading your article in the November 24 *Saints' Herald* entitled "Negro Lessons in Christianity," I must express my heartfelt gratitude to you and the others of the editorial staff who have so courageously accepted the responsibility of expressing a forthright view on a controversial issue.

It is greatly encouraging that through our official church voice we have as a group chosen to "stand up and be counted" among Christians as believers in the eternal truths of unqualified love for our fellows and responsibility for their welfare in spite of prevailing prejudices.

My deep concern, however, is not only for those enlightened Negroes who are sincerely and humbly struggling in a great and just cause, but for those of lighter skin who find their hearts hardened against their brothers. May they come to know as Peter did and stand to proclaim with him: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 34, 35).

We have all engaged in a great and marvelous work which has room only for concern and love for *all* of our fellow men. As the Church of Jesus Christ, to support anything less would be to deny our Savior and fail in the divine commission he has given us.

Thank you for your expression of our responsibility.

LLOYD HURSHMAN

Independence, Missouri

We're on the Air . . .

STATE AND CITY	CALL LETTERS	DIAL READING	DAY AND TIME
ALABAMA, Atmore	WATM	1530	Sunday, 9:15 a.m.
ALABAMA, Evergreen	WBLO	1470	Sunday, 9:00 a.m.
ARKANSAS, Jonesboro	KNEA	970	Sunday, 9:00 a.m.
CALIFORNIA, Wasco	KW50	1050	Sunday, 7:15 a.m.
FLORIDA, Crestview	WJSE	1050	Monday, 9:00 a.m.
FLORIDA, Orlando	WLOF	950	Sunday, 7:45 a.m.
HAWAII, Hilo	KHBC	970	Sunday, 4:45 p.m.
HAWAII, Honolulu	KGMB	590	Sunday, 4:45 p.m.
IDAHO, Sand Point	KSPT	1400	Sunday, 6:15 p.m.
ILLINOIS, Herrin	WJPF	1340	Sunday, 7:45 a.m.
ILLINOIS, Mt. Vernon	WMIX	1230	Sunday, 8:15 a.m.
KANSAS, Concordia	KFRM	550	Sunday, 8:30 a.m.
MICHIGAN, Bad Axe	WLEW	1340	Sunday, 9:15 a.m.
MICHIGAN, Flint	WMRP	1570	Friday, 10:00 a.m.
MICHIGAN, Houghton Lake	WHGR	1290	Sunday, 9:15 a.m.
MINNESOTA, Detroit Lakes	KDLM	1360	Sunday, 8:45 a.m.
MISSOURI, Fulton	KPAL	900	Sunday, 8:15 a.m.
MISSOURI, Kansas City	KMBC	980	Sunday, 8:30 a.m.
NEW MEXICO, Clovis	KCLV	1240	Sunday, 7:45 a.m.
NEW YORK, Hornell	WWHG	1320	Sunday, 10:30 a.m.
NORTH DAKOTA, Valley City	KOVC	1490	Sunday, 6:00 p.m.
OHIO, New Philadelphia	WJER	1450	Sunday, 8:30 p.m.
ONTARIO, Owen Sound	CFOS	560	Sunday, 10:15 a.m.
ONTARIO, St. Thomas	CHLO	1450	Sunday, 9:15 a.m.
ONTARIO, Sault Ste Marie	CJIC	680	Sunday, 8:15 a.m.
OREGON, Lakeview	KQIK	1050	Sunday, 8:15 a.m.
ONTARIO, Guelph	CJOY	1450	Sunday, 9:15 a.m.
PENNSYLVANIA, Charleroi	WESA	940	Sunday, 8:30 a.m.
WASHINGTON, Bellingham	KENY	930	Sunday, 8:00 a.m.
WASHINGTON, Vancouver	KHFS	1150	Sunday, 8:30 a.m.
WEST VIRGINIA, Parkersburg	WCEF	1050	Sunday, 12:05 p.m.
WISCONSIN, Richland Center	WRCO	1450	Sunday, 8:15 a.m.

And Finally...

"HE THAT HUMBLETH HIMSELF . . ."

Tall men have problems in addition to getting in a comfortable position to sleep in a standard sized bed. I was reminded of another recently—which is to talk to others on their own level instead of talking down at them.

Following an informal dinner meeting, Rabbi Samuel S. Mayerberg, Kansas City's great religious and civic leader, looked up from his five-foot-eight height and inquired of President Smith, "You are somewhat over six feet, aren't you?" Without any condescension in his voice Brother Wallace replied, "Oh, I am only five feet eighteen inches."

C. B. H

SOMETHING IN RETURN

There are two things in life that you cannot waste. One is time and the other is money. You always get something back—even if it is only remorse.

—Collin Brooks

QUOTABLES

Troubles are like company—the more you fuss over them the longer they stay.

Most men don't recognize opportunity when

they see it, for it is usually dressed in overalls and means hard work.

Defeat is not bitter if you don't swallow it. Good judgment is the result of experience which is the result of poor judgment.

A high fall means a high bounce if you are made of the right material.

From "Your Sunday Morning Visitor"

CHECK POINT

To err is human, but when the eraser wears out ahead of the pencil, you're overdoing it.

—Josh Jenkins

DISPLACEMENT

If you acquire enough good habits, the old ones vanish just as good grass crowds out the weeds.

—House of Ensign

A MATTER OF CULTIVATION

Children left to grow up like weeds are not likely to produce the flowers of genius.

—"Nuggets," Barnes-Ross Company

STEPPINGSTONES

The man who has not struggled with difficulty after difficulty cannot know the joy of genuine success. Face them and fight your way over them. There is more satisfaction in putting forth effort than in gloating over

easily won profits. The rungs in the ladder of success are composed of difficulties. It is harder to climb than to stroll along level road or dawdle down hill. But every man who wants to rise above the level of the beast desires to ascend, not descend. Difficulties are steppingstones leading to the top. Therefore do not dodge them, do not run away from them.

—B. C. Forbes

POOR PROGENY

The ones who will suffer most for the mistakes we make in raising our children will be our grandchildren.

—Imogene Fey

J C STUART
344 MAITLAND ST
LONDON ONT CAN

H APP

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The Herald House family takes great pleasure in wishing each of you a very Merry Christmas and a Happy New Year, with plenty of good reading for the next twelve months.

For daily devotions, we suggest Daily Bread; for general church news and inspiration, we suggest the Saints' Herald. Particularly for the young, but of interest to all, we recommend Stride.

May the new year bring peace to your soul, prosperity to your purse, and may joy fill your heart each day.

Box 477
Independence, Missouri

Box 382
Guelph, Ontario, Canada



SAINTS' HERALD

Volume 105 / December 29, 1958 / Number 52



A New Church for Worthington, Ohio

(See page 8)

We'd Like You to Know . . .

Ruth E. Harold



I KNOW THE GOSPEL has contributed a great deal to my enjoyment of nursing and has given me strength and courage which I have tried to share with my patients."

That is the testimony of Mrs. Ruth E. Harold, R.N. and general floor supervisor at the Independence Sanitarium and Hospital.

Ruth is the daughter of Mr. and Mrs. Otto Elser, church members who came to the United States from Germany in response to the gospel message. She attended William Chrisman high school in Independence and was graduated as the class valedictorian. In 1956 she was graduated from the University of Kansas Medical Center with a bachelor of science and registered nurse degrees. She was named the outstanding student nurse of her graduating class.

Following graduation Ruth was an instructor in the School of Nursing at Ponca City, Oklahoma, and then in the School of Nursing at St. Joseph's Hospital, Alton, Illinois. She is a member of the American Nurses Association.

In 1956 she was married to Lane W. Harold in the Stone Church. He holds the office of priest.

Ruth says, "My desires are to support my husband in his church work and to make ours a Zionitic home. I also want to continue to serve in my profession in some way and encourage young people to investigate the health fields. Through such avenues of service the spirit and the message of the church can be spread and others can be brought to warmth, joy, and hope which we in the fellowship of the church enjoy."

Story of Student Nurse and Disaster Picture Now Available for Showing in Congregations

Two 16mm. sound motion pictures are now available from the "San" for showings in church congregations.

One of the color movies is "The Story of the Student Nurse." This new picture took three years to film. It reveals the experiences of a typical student nurse at the "San" School of Nursing.

Charles Blanchard at the "San" took most of the picture. Central figure in the story is Jean Hodges of Lamoni, Iowa, who recently was graduated from the school. Calvin Company in Kansas City has just completed processing the film.

The other picture is "Disaster at Twilight" which records the story of the tornado which swept the southern suburbs of Kansas City on May 20, 1957. The film was made by a professional photographer who was on duty the night of the disaster. It shows the storm, the destruction, and the relief given to the disaster victims by local hospitals, and emergency organizations.

Although this film has been available only for a short time, it has already been shown eighty-two times in Independence.

"San" Releases Two Films

Both pictures run twelve minutes. They are accompanied by a script for a fifteen-minute talk. An entire program using both films can be produced in less than an hour.

All reservations for the pictures should be addressed to the Administrator, Independence Sanitarium and Hospital, Independence, Missouri.

A. Neal Deaver, "San" administrator, said reservations will be honored on a "first come, first serve" basis. There is no charge for the use of the films. The only expense to the user will be the return postage and insurance.

R. Y.

Authors in This Issue

M. L. Draper (page 5), member of the First Presidency
E. Ray Glomstad (page 7), elder, Seattle, Washington
Floyd Bradford, Jr. (page 8), Columbus, Ohio
Dr. S. C. Barrows (page 9), elder, Lamoni, Iowa
Joseph Schenck (page 11), St. Louis, Missouri
Loyd Adams (page 12), Seventy, St. Louis, Missouri
Iola McNutt (page 12), El Monte, California.

A Quiet and Peaceful Life

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men; . . . that we may lead a quiet and peaceable life in all godliness and honesty.—I Timothy 2: 1, 2.

WE HAVE HEARD and read much about the need of peace in the world, and we have even felt free to utter a few words on the subject among ourselves, our words tending to point out that the world would find peace if men would observe the principles of the gospel. And in saying this much we were undoubtedly right.

We could carry the thought a little further, with considerable profit, and establish a condition of peace and harmony among ourselves, perhaps demonstrating by our example that our doctrine is so good that it actually works.

Occasional flaring of feeling and emotion, and expression of temper, may serve to remind us that we have not yet managed to effect a perfect mastery of the doctrine of peace.

During most of his period of more than fifty years of service in the church, President Joseph Smith III had to meet this weakness among the church people. One notable statement of his to the General Conference of 1902 remains to us as a piece of wise counsel, which is as good and necessary for the church today as it was more than fifty years ago. On Thursday, April 10 he spoke to the Conference, from which we quote:

One of the peculiar frailties of the Latter Day Saint elders is the disposition to resent. . . . I think for the peace of the conference and for the reaching of proper conclusions, we must forego that disposition in ourselves to resent or retort, and not get so excited in our zeal in the discussion of any question that we give voice to anything that may be counted an indignity or covert fling. We too frequently do it. . . . I want you to bear this in mind, that in the discussion of things that are vexing we may grow vehement and say things that in our cooler moments we would not. . . . I do not know how it is with you, but I know I have been kept awake half the night over a speech in which I have said things that I should not have said, especially that part which might possibly refer to a reflection.

—General Conference Minutes, 1902, page 494.

If we can judge from a reading of the events of those long gone days, it was not only the elders who forgot the limits of discretion and Christian courtesy. So much for the problem of good relationships within the church. President Smith also offered admonitions on good relationships outside the church, in another statement to the same Conference: "I advise you not to be harsh. The day is coming when

there must be a better unity of effort and a more kindly spirit exhibited in our preaching. Our success will be better if we show them the better side without compromising the teachings we are holding."

Throughout his years of service, President Smith strove in all kindness to teach the people how to better public relations within the church and with the world about.

The "disposition to resent" is a human quality, not exclusively a church quality. It comes to us from the world and from the race, not from the gospel or from the kingdom of God. Great troubles have grown from it, both in the world and in the church. It is one of the weapons of the Adversary to defeat us and bring us down to ruin, to prevent the building of the kingdom and thwart the redemption of Zion. We have more to fear from this enemy within our ranks than from any opposition that may confront us from the outside.

Something like this has happened many times in the history of the church. Some official action or decision has been made, in which the only motive has been to serve the church and do good. Then someone misunderstood it, magnified it out of proportion, professed to see sinister motives in it, and began an outcry against it. Actions and reactions, feelings and resentment developed until there was trouble on a more or less serious scale.

As human beings we are often too sensitive: we resent things that were never intended to offend. When we are scratched, we think the remedy is to hurt somebody else worse. This has never worked.

One thing has been noted in our history; some who have offended most frequently have been the first and the loudest to cry hurt when the slightest criticism has returned to them. Some have wished to criticize freely, but were determined to hush all criticism of themselves.

In reading over the files of our church publications, one is impressed by the great patience of President Joseph Smith, by his restraint and self-control, his mildness under the most trying provocations and severe testing. If he ever gave way to feeling, it was only after the most extended of trials.

We today can profit by his example. We must learn to be patient, slow to resent, and quick to understand and forgive. And as Paul indicated, if we want peace we must make it a subject of prayer.

L. J. L.

Official

Official Report of Districts, Branches, and Missions Organized and Disorganized, November, 1958

MISSIONS SET UP

Baker, Oregon

MISSIONS BECOME BRANCHES

Jacksonville, Florida
St. Petersburg, Florida
Sand Springs, Oklahoma

STAKE CONGREGATION DISORGANIZED

Grant City, Missouri

Baptismal Report for October

There were 335 baptismal reports received in the Department of Statistics in October, 1958. While this was less than were received in the record month of October last year, it is slightly more than the average

for the month of October. There have been 4,428 baptismal reports received in the first ten months of 1958. While this is 250 baptisms less than were received in the same period last year, it is surpassed by only three previous years, 1921, 1955, and 1957. The enrollment of the church as of October 31, 1958, is 170,169.

Stakes and districts from which the five highest total number of reports were received are as follows: Center Stake of Zion—34; Los Angeles Stake—24; Chicago District—19; Southern Ohio District—18; Flint-Port Huron District—17.

Branches and missions from which the four highest number of baptismal reports were received in October are as follows: Chicago-Brainerd, Illinois—14; Vales Mills, Ohio—8; Midland, Michigan—7; Port Huron, Michigan—7.

JAMES E. LANCASTER, JR.
Statistician

The Stewardship Educational Program in relation to present urgent financial needs.

The land purchase program and use. In this connection, a presentation was made by Bishops N. Ray Carmichael and Willard Becker, and by Don Elefson, church farm manager. Wilford Winholtz, who is with Community Studies now engaged in over-all community planning for the six-county area, presented the work of that organization. This presentation was helpful in consideration of the church needs and program.

Further consideration was given to the problem of homes for the aged in the Center Place and other areas.

Brethren Carroll Olson and Don Benton made a presentation regarding wills and other documents which was most helpful in giving information to the members of the order. It will be helpful in advising members as to the possibility of making provision for the church to share in estates.

Also included on the agenda was the subject of stewardship organizations, foreign mission costs and other needs, and several other items pertaining to the specific work of the members of this order.

The First Presidency found it possible to attend much of the discussion. An excellent spirit prevailed throughout the entire sessions.

The bishops in attendance were as follows: Ted A. Beck (Pacific Northwest); Francis E. Hansen (Los Angeles); Hudson P. Grundy (Canada); Harold Cash (New England); O. Kenneth Byrn (Detroit); Lewis E. Landsberg (Michigan); Leslie W. Kohlman (Iowa); Stephen Robinson (Iowa); James Burdick (Chicago); W. Edmund Ford (Wisconsin); G. L. DeLapp, Henry L. Livingston, and Walter N. Johnson (members of the Presiding Bishopric); Harold W. Cackler (Independence); Joseph E. Baldwin (Kansas City); Willard C. Becker (Warrensburg); Fred L. Dickson (St. Joseph, Missouri); and J. Stanley Kelley, N. Ray Carmichael, John H. Boren, Harold T. Downey, W. E. Timms, Mark Siegfried, Norman Hield, and Earl T. Higdon, of Independence.

THE PRESIDING BISHOPRIC
By G. Leslie DeLapp

Order of Bishops Meetings

The Order of Bishops convened Tuesday, December 16; sessions continued throughout that day and through Wednesday and Thursday. The Presiding Bishopric felt it advisable to call the order together because of the need to consider plans for the raising of funds to make possible the commitments made by action of the General Conference, of October, 1958. The General Conference authorized further work on the auditorium, specifically "the completion of the lower auditorium, the front wings, the south portico of the building, and the south elevator, before the General Conference of 1960."

Plans were discussed for the raising of the necessary funds to accomplish this.

Consideration was also given to the task of raising the balance of the budget for the year 1958 and the budget for 1959, which amounts to \$2,089,379.00 and \$2,022,353.84 respectively.

The whole financial situation of the church and also in the areas represented by the bishops in attendance was reviewed. It was the consensus that financial goals, in addition to the amount required for the Auditorium, must be set at not less than \$2,500,000 for each year in order to take care of the capital needs for reserves and institutional requirements. While this seems a large undertaking, the bishops are confident that with the continued support of the members of the church, it can be accomplished. Final figures relative to the cost of the completion of the work on the Auditorium were not available as the plans have just been completed and final estimates of the cost have not been provided. Consideration was given to the plans.

Many other phases of the work of the bishopric were discussed at length. Included in the agenda were the following:

communications other than those of editorial authorship.

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The Saints' Herald

Vol. 105 December 29, 1958 No. 52

EDITORS: *The First Presidency*: W. Wallace Smith, F. Henry Edwards, Maurice L. Draper; ASSISTANTS: Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Edi-

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Let a Man Examine Himself

Significance of the Communion

Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life" (John 6: 54). On the occasion of his last Passover meal with the disciples, Jesus gave further instruction about the meaning of this statement through the creation of the Eucharist.

And he took bread, and gave thanks, and brake, and gave it unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my blood which is shed for you.—Luke 22: 19, 20.

Paul comments at considerable length on the meaning of the Lord's Supper in his first letter to the Corinthians (Chapters 10, 11 and 12). Together with instructions as to the significance of the Sacrament, he discusses the conditions of worthiness on the part of the communicants.

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body.—I Corinthians 11: 27-29.

Determination of worthiness is based upon the purpose of the ordinance. Obviously anyone who abuses the Lord's Supper by carelessly ignoring or willfully misapplying its symbolic form to any purpose other than that intended by Jesus is unworthy and comes under the condemnation described by Paul.

Aspects of the Ordinance

The spiritual purpose of this ordinance has various aspects. These are inherent in the form of the sacrament itself and are referred to in numerous scriptural passages.

Commemoration — ". . . in remembrance of my body . . . of my blood" (Matthew 26: 22, 24; Mark 14: 21, 23).

Covenant or Testament — ". . . my blood of the new testament" (Matthew 26: 24), ". . . new testament in my blood" (Luke 22: 20).

Communion — "communion of the blood . . . of the body of Christ" (I Corinthians 10: 16).

Though these by no means are listed as a complete analysis of the spiritual values of the Lord's Supper, they are undoubtedly fundamental to adequate understanding of the purpose of the ordinance. Let us examine them more closely.

Commemoration

Memory is a marvelous feature of human consciousness. Without it there would be no continuity to life. An organism without memory and recall is incapable of learning, reasoning, or planning. Moral power requires control of action

in terms of valid purpose, but how can this be unless memory reproduces in one's consciousness the purpose to which he is committed? Awareness of purpose depends upon the retention and evaluation of experience. The more frequently and dramatically one is reminded of experiences out of which he has drawn significant directing values, the greater will be the moral power in them.

Consider, then, the tremendous impact in the lives of those who actually shared in the flesh with Jesus the miracles, teaching, travels, hardships, victories, disappointments, and final triumph of resurrection! They were not likely to forget the *events*. Jesus provided a means whereby they would also remember and gain continually greater insight into the *meaning* of the events.

He established a memorial drama in which the physical symbols are an aid to memory. In the dramatic act symbolizing his death and resurrection, the Master not only revitalized the memory of the original disciples but made it possible for those whose knowledge comes by testimony to enter into the spirit of the original experience by continually re-enacting it symbolically. Thus, though not physically present at Jesus' crucifixion and resurrection, we do have a physical experience which brings into focus the *meaning* of that which we did not ourselves originally share.

A little thought will make clear the tremendous difference in the effect produced by a mere intellectual reminder of a historical fact and that of dramatic participation in a symbolic re-enactment of that event. Memory is strengthened repeatedly by actual physical experience in eating and drinking under the awareness that the substances involved are the emblems of Jesus' body and blood.

Covenant

This is what makes the Lord's Supper a "sacrament." The Latin term "*sacramentum*" means "oath" or "solemn promise." It is more than a memorial. The Eucharist involves a declaration of divine intent, the validity of which is guaranteed by the nature of Deity. It remains only for man to respond to the conditions of God's promises if he is to receive their benefits. The "covenant" is in effect when we assume responsibility for the conditions imposed on man.

What are some of the specific promises of Jesus in connection with the Lord's Supper?

1. "Eternal life" (John 6: 54).
2. To be raised up "in the resurrection of the just at the last day" (John 6: 54).
3. To be nourished spiritually, "for my flesh is meat indeed, and my blood is drink indeed" (John 6: 55).
4. Union with the life of Christ, for "he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6: 56).

These "solemn promises" are the obligations revealed as in the nature of Deity in relation to this "sacrament."

Man's obligations are equally clear. They are generalized in the terms of the prayers of consecration offered over the bread and wine (Doctrine and Covenants 17: 22, 23).

1. ". . . in remembrance of the body of thy Son."
2. ". . . witness . . . that they are willing to take upon them the name of thy Son."
3. ". . . keep his commandments."

Approach

In addition to what is said above about memory and commemoration we note here that the communicant's approach to the ordinance involves a conscious effort to remember. He is obligated to think about the relationship between the symbolic bread and the body of Jesus. It is impossible to do so without one's thoughts being led to the meaning and promises of Jesus' ministry—the mystery of the Incarnation, the parables, the miracles, the love which motivated Jesus in Gethsemane and on Calvary, and the power of the Resurrection. The spirit of the Communion leads to contemplation of the magnificent revelation of this sacrificial ministry of love. We accept responsibility to consciously meditate about the meaning of such a revelation.

Response

Those who have committed themselves to the Saviorhood of Jesus find in the Lord's Supper a testimony of discipleship. Even limited insight into the true significance of his nature and ministry requires some kind of response. One cannot be confronted with the facts of Jesus' life and death and resurrection without being moved. Those who believe are obliged to follow him. To take upon themselves his name means to become members of his fellowship. This is done in baptism by water and the Spirit. Ananias was instructed of the Lord to minister to Saul of Tarsus, who was to suffer "great things . . . for my name's sake" (Acts 9: 16). Saul was baptized and became the bearer of the name of Jesus Christ among many people.

On the occasion of the Jerusalem Council (Acts 15), James quotes Peter's testimony that God ministered to the Gentiles to "take out of them a people for his name" (Acts 15: 14). It is apparent that taking upon oneself the name of the Christ means commitment to him and the obligations of his church. Nephi prophesied of the Lamb of God and declared that the Holy Ghost is promised to those who, among other things, "are willing to take upon you the name of Christ, by baptism" (II Nephi 13: 16).

Obedience

Memory and commitment lead naturally to the third emphasis—to keep his commandments. The flow of ideas here is important. Obedience is the result of inner impulses rather than external compulsion. The difference is akin to that between the Christian covenant and the Law of Moses. The follower of Christ keeps the commandments of Christ because of the kind of person the disciple is by the grace of God. Under the Law of Moses obedience is spelled out in external forms, motivated by the laws of retribution as dramatized in compulsory bloody sacrifices.

In the Lord's Supper we declare that we obey him because we love him. We love him because he first loved us. His love is dramatized in the symbolism of the bread and wine.

Thus the Eucharist is a covenant. Promises by all parties are inherent in its form and setting. The obligations mutually undertaken are the expression of love. No covenant is more binding than that which is guaranteed by the moral nature of the parties concerned.



President
Maurice
Draper

Communion

This word has its origins in the Latin terms "com"—together and "munia"—duties. There is here an implied interdependence and mutual activity. The central person in such communion is Jesus. The Roman Catholic doctrine of transubstantiation is an effort to explain the communion of men with the Son of God in a material sense by suggesting the literal mingling of the elements of the body of Jesus with the bodies of the communicants. We believe rather in the presence of the Lord in the ordinance by the Holy Spirit, in the sacrament as a whole, through representation in the priesthood and in the symbolic elements.

Whatever may be the process through which he is present, Jesus said: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me" (John 6: 56, 57).

Spiritual Unity

The illustration of the church as the "body of Christ" is effectively used by Paul to show that communion involves unity in diversity. This is the principle emphasized in I Corinthians 12. Since we are all baptized into one body, our diversity is integrated into a spiritual unity in which the qualities of the whole are richer by far than those of any of the parts. Thus hands and feet belong together; eyes and ears are one through their membership in the body, even though their functions differ widely. How wonderfully is the body—an integrated whole—enriched by these various functions!

The Lord's Supper promotes the unity of the "body of Christ" made up of persons with greatly diverse features and characteristics: "For we being many are one bread, and one body; for we are all partakers of that one bread" (I Corinthians 10: 17). Those who belong to Christ belong to each other. Their communion is with the Lord, and in him with each other.

One in Christ

In this aspect of the Eucharist is a powerful argument for the doctrine of close communion. Unity is not achieved by the mechanical act of eating together. Persons with no shared deep convictions about such matters as ministerial authority or the need for the Restoration of the gospel are not "one in Christ," no matter how tolerant they may be of each other. No doubt it was a thought something like this which led Jesus to say, as Nephi records his words: "Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name" (III Nephi 8: 32).

That the Lord's Supper was so considered anciently in the New Testament church is evident from the writings of the "church fathers" in the early centuries.

But let no one eat or drink of the Eucharist but those baptized into the name of the Lord.—Didache, IX.

And this food is called among us Eucharist; and no one is allowed to partake of it unless he believes that what we teach is true, and has been washed in the laver for the remission of sins and for regeneration and is living as Christ enjoins.—Justin Martyr.

Worthiness

"Let a man examine himself."—I Corinthians 11: 28.

The question is sometimes raised as to what constitutes "worthiness." It is apparent from the foregoing that worthiness involves repentance, commitment in baptism, determination to obey the commandments, and the spirit of mutuality in those who participate.

The spirit of the communicants may well be described by the revealed word that "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds" (Doctrine and Covenants 64: 2 e). Note also the divine command to forgive our enemies even when they are unrepentant, and that if protective action becomes necessary, it is taken in the hope that repentance and adjustment will even then permit forgiveness (Doctrine and 95: 7).

In all cases ministry should be offered by church officers to promote reconciliation when there are conflicts, but the decision for partaking rests with the individual. "Let a man examine himself" is advice which places responsibility on the individual. The statement by Paul that "one who partook of the Lord's supper unworthily would eat and drink 'damnation to his soul' (I Corinthians 11: 29) has resulted in many Christians refusing to partake because of a natural but perhaps oversensitive feeling of modesty, which senses the personal unworthiness which attaches more or less to all Christians." (Adamson, *The Christian Doctrine of the Lord's Supper*, page 16). But it is quite clear that Paul did not have in mind this personal unworthiness so much as he did the manner, time, and place of celebrating the rite, and perhaps even the authority of the one administering it. Paul exhorted the unworthy ones to return to the table under other and proper conditions.

Moral and Spiritual Requirements

The Lord's supper is designed to furnish spiritual food, divine food, and should be taken, when properly and authoritatively served, as physical food is taken to sustain the physical body and strength when it has been properly served. This is not to say, however, that there shall not be made on the part of the communicant adequate preparation to sit at the table of his Lord properly qualified, by penitence of soul and contrition of heart, to partake of divine food and grace. Then he can communicate with heart filled to overflowing with thanks to God for his goodness and mercy in providing room at the gracious festal board for every follower of the lowly Nazarene, and receive strength and spiritual blessing flowing from the Spirit of the Christ to his own soul.—*Saints' Herald*, 1913, page 1052, President F. M. Smith.

The responsibility of the communicant is to examine himself. It being assumed that the formal requirements are met, such as baptism and church membership, and proper priesthood authority, the individual who partakes is under the obligation to satisfy moral and spiritual requirements. These have to do with attitudes and conduct and relations with others.

Reconciliation

Responsibility of church officers cannot properly be applied to this area of decision. Ministry of reconciliation may include the suggestion that a rebellious person is not in the proper

attitude to receive the Communion emblems. But the sacrament itself may prove to be the means of spiritual grace by which a change of attitude is effected. When ministry is offered to one who is offended, let him be reminded of the consequences of human rebellion as dramatized in the Lord's Supper. Then let him examine himself and make his own decision.

Personal responsibility at this point is further indicated by the word of God that "if any have trespassed, let him not partake until he makes reconciliation" (Doctrine and Covenants 46: 1 d). For the presiding officers to assume the duty of evaluating attitudes and conduct on an informal basis would violate a basic intent of their ministry. It would make detectives of them, searching for clues of misconduct and suspicious of the motivations behind honestly committed errors of judgment.

Withholding can be justified only on the basis of formal actions having to do with the fundamental requirement of church membership in good standing. Otherwise, worthiness is to be determined by the person who "examines himself" in the light of priesthood ministry and guidance by the Holy Spirit.

A Motivating Force

It is the duty of the disciple to make himself worthy. This does not mean that by some actions he "earns the right" or is able to claim divine grace by demonstrated merit. It does mean that he responds to the gifts of God humbly and in the spirit of devotion. He will seek reconciliation with his fellows. He will cleanse his heart and adjust his attitudes. The purpose of the Lord's Supper is, among other things, to supply motivation for the disciple to become worthy.

If one is invited to dinner by an honored friend, he doesn't say, "I can't go because my clothes are dirty and I am grimy from the experiences of the day." On the contrary, he hastens to bathe and clothe himself in fresh attire and make himself presentable.

Self-examination does not, then, point toward excuses for not attending the Lord's Supper. It calls attention to the preparations required to make the communicant presentable in the presence of the Lord and his guests. In this manner "let him eat of that bread, and drink of that cup" (I Corinthians 11: 28).

Invisible Support

For every problem in this world there is a solution. It may not be the solution we think we want—the kind for which we are looking, hoping, and praying. On the other hand, it may be a better solution. At any rate, God has more to do with solutions than we know. This is the heart of the message of Christ and even of the Bible itself. Jesus said at various times, "In the world ye shall have tribulation, but be of good cheer. I have overcome the world. If ye have faith, nothing shall be impossible to you. The things that are impossible with men are possible with God."

Many people attempt to go through life on their own, with no invisible means of support. They look upon themselves as men or women of faith, yet in actual practice their faith is not even a good crutch. No matter who we are we need help, especially when we are in a predicament. See how magnificently Paul tells of what this support meant to him. "We are troubled on every side but not distressed. We are perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed." Let us seek this aid regularly and faithfully depend on our invisible support; it is ever near.

E. R. GLOMSTAD

New Church at Worthington, Ohio

WORTHINGTON, just north of Columbus, Ohio, on state route 23, is a small, quiet cultural city founded in 1803. It makes a fitting background and setting for the Worthington mission, sponsored by the North congregation of Columbus, Ohio, Branch. It was organized November 13, 1949, under the direction of Elder John Booth, with Elder Donald J. Gabriel serving as its first pastor.

The first services were held in the home of Dr. Margaret Barker, at 11 East Southington Avenue, with an average attendance soon reaching forty-five. By 1955 the attendance had so completely outgrown the available space that it became necessary for the group to rent space in the Worthington Memorial Hall on Granville Road. Here the mission continued its rapid growth and soon became too large for this place also.

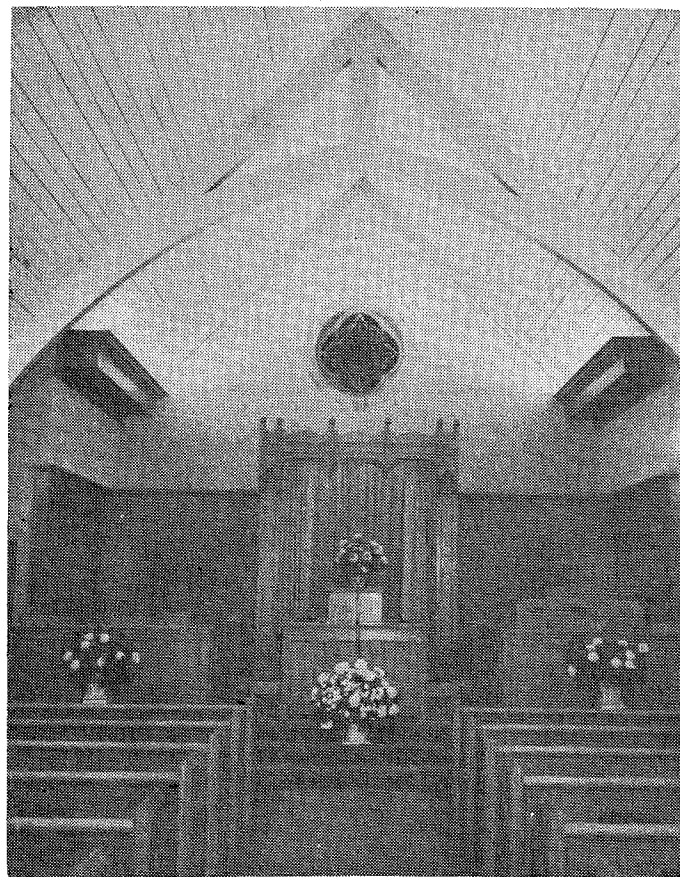
This situation was foreseen by the Saints in 1951, and under the direction of Elder Merle E. Howard, who was then branch president, a building fund began to take shape and grow. Under the direction of the next branch president, Elder E. Elwood Smith, a building committee was authorized and became active, and priority on building improvements of the Columbus Branch was given toward the new church building. In July, 1953, four lots were purchased at the intersection of Hartford Street and Park Boulevard.

Through determination, sacrifice, and hard work, it was possible to expedite the work and to let a contract for this new house of worship.

On November 24, 1957, the Saints of the Columbus Branch met at the site of the present building for a groundbreaking ceremony, at which time Elder Donald J. Gabriel, pastor of the mission, turned the earth.

From the beginning the mission has been a spark plug in kingdom building. The Worthy Builders' Circle of the department of women was organized in January, 1950. The members have been diligent in service projects and money-raising ventures such as bake sales, dinners, and family night social evenings. They are also engaged in cultural and spiritual studies. There has been an active vacation church school since 1950. The choir was organized in 1950. The mission also participated in civic affairs within the community, such as the spring festival of music and the world day of prayer.

The consecration service was held October 26, at 2:30 P.M., Branch President E. E. Smith presiding. He also gave the welcome address. The congregation sang "Redeemer of Israel," after which Apostle Donald V. Lents offered the invocation and introduced the speaker, President Maurice L. Draper. Elder Donald J. Gabriel gave the talk of pastoral



A New Church at Worthington, Ohio

acceptance on behalf of the Worthington congregation. Bishop Henry L. Livingston offered the consecration prayer. The hymn "Consecration" was sung, and Brother Lents gave the benediction.

The building is constructed of cement block and red brick. The outside features are floodlights, seeded lawn, and ample off-street parking facilities. The sanctuary has a seating capacity of 150, including the choir and rostrum areas. The multi-purpose room behind the glass-enclosed sanctuary affords approximately eighty additional seats for overflow crowds. This area is divided by wooden folding doors into classrooms and can be used as well for a reception and dining area. The walls of the sanctuary are a light blue. The pews, chancel, organ, and trim are of blond finish. The organ was a gift to the church in memory of Donald Downard, who served on the building committee before his death.

Beige carpeting is in the center aisle of an asphalt tile floor. The rostrum has a modern pulpit-Communion table. The baptismal font which is at the rear of the chancel area is separated from the main chancel by blue drapes. Other features include an equipped nursery, a modern kitchen, rest rooms, radiant heating, stained glass church seal in the east wall, and a large tooled leather church seal in the main entrance.

The future looks bright for the work of the church. A good number of young people have attended or are planning to attend Graceland College and are getting advanced work in educational fields. The church school classes are well attended, and there is a spirit of devotion and interest in the work of the kingdom.

FLOYD F. BRADFORD, JR.

Columbus Branch Publicity Director
www.LatterDayTruth.org

The Salvation of Infants and Little Children

IT IS SAID THAT infants and little children are saved because "of such is the kingdom of God." But what is the nature or degree of this salvation? Are they saved into the celestial glory along with those who lived a long and troublesome life, fraught with severe temptations that had to be resisted or conquered, and who earned this glory by their complete obedience to the celestial law and by their good works? Could one with no normal education at all and with no acquired skills be completely happy and compatible with those having exceptional formal education and acquired skills? Would they feel it fair and right that they share the rewards earned by others under very trying conditions of life, when they themselves had done absolutely nothing to earn such a reward? Perhaps we shall never know the complete answer to these questions in this life, but a close study of familiar Scripture may enlarge our understanding.

Familiar Scriptures

Several Scriptures have been used to prove that children, who die before they reach the age of accountability, will be saved in the celestial kingdom. These Scriptures include such statements as recorded in Luke 18: 16, 17 and Book of Mormon 628: 51. But possibly among the favorite quotations are these: "Little children are alive in Christ" (Book of Mormon 769: 13), and "I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven" (*Church History*, Volume II, page 16).

Are we justified in accepting these quotations as the final word of God regarding the destiny of the infant dead? We are admonished to "search the Scriptures; for in them ye think ye have eternal life" (John 5: 40). Paul said: "They . . . searched the Scriptures daily, whether those things were so" (Acts 17: 11).

In 1902 the Lord, speaking through Joseph Smith III, said: "The book of Doctrine and Covenants, as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto" (Doctrine and Covenants 126: 10). Also in Doctrine and Covenants 125: 15 we are admonished: "The spirit of the prophets is subject to the prophets." It is my understanding that when any revelation is presented to the church for acceptance, it is weighed against previous revelations and prophecies, and if no contradictions are found it is considered strong evidence that it could be divine.

It has been the practice of our ministry, when considering other principles of doctrine, to interpret them in the light of context and of other Scripture. For example, we are not content to accept Ephesians 2: 8, 9 to prove that all we need do to be saved is to believe Jesus is the Christ and that he

saves us by his grace. We insist that we also use other Scriptures which add the concept of our being rewarded by our works, and we cite such Scriptures as James 2: 23 to justify it. Would it not be a violation of our claim for thus weighing one Scripture with others to get at the best interpretation if we fail to apply this principle also to the question of infant salvation? It is with this idea of total evaluation that I call attention to other Scriptures which need evaluation and explanation in their relationship to infant salvation.

Those Who Died without the Law

Mormon told his son Moroni that little children who are alive in Christ are in the same category with those who died without the law:

Wherefore all children are alike unto me; wherefore I love little children with a perfect love; and they are all alike, and partakers of salvation. . . . For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law.—Book of Mormon 769: 18, 25, 26.

Since infants and little children appear to be in the same classification with those who died without the law, we look to Section 76: 6 which gives us a picture of who will be resurrected with terrestrial bodies and to this glory. We observe that it includes those who died without law. However, it also says that these were taught later in the prison house, so they may be able to use their agency to make their choice after being tempted. If they were not to be able to receive the gospel and make a choice, there would be no purpose in Christ's visiting them in the prison house to teach them. Although the Scriptures make no specific mention of children being taught in paradise, or wherever their spirits may be, neither do they deny this possibility.

Only One Way to Achieve Salvation

King Benjamin (Book of Mormon 217: 116-118, 120) is emphatic in his declaration that there is no other name given, nor any other way nor means whereby salvation come, except in and through the name of Christ and his atonement. He suggests that we must become as a little child, who is obedient to his father and pliable and able to be taught. Why suggest that these qualities are necessary for salvation if the child is not to be taught somewhere so he can make his choice?

This same king (page 220: 10-12) again suggests that salvation comes to him who trusts and obeys the Lord to the end of his life. He says that salvation comes to none else and emphasizes: ". . . This is the means whereby salvation

cometh. And there is none other salvation, save this which hath been spoken of; neither are there any conditions whereby man can be saved, except the conditions which I have told you."

This same emphasis is given by Amulek, who made no exception of the infants and little children when he said, "And he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life; and salvation cometh to none else" (pages 341: 96).

Law and Punishment

In Alma's instruction to his son, Corianton (454: 104-107), after explaining the principle of law and punishment, he said: "And thus they are restored into his presence; to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved." Can the infant dead and little children under the age of accountability repent and be judged according to their works if they are not taught somewhere and later tested?

Council in Heaven

(Genesis 3: 1-5 and Doctrine and Covenants 76: 3)

God at no time has permitted man's agency to be taken from him. This was not permitted even in the spirit world before man was placed on the earth. Since Lucifer sought to save all men regardless of what they wanted or did, and thus become a god, he was cast out of heaven with a third of the host of heaven (Revelation 12: 4). It would appear that to deny infants and little children the agency to choose after once hearing and understanding the gospel would be equivalent to robbing them of their agency, a thing even God would not permit in the great council of heaven. This concept is strengthened by many references in the Book of Mormon (e.g., 84: 99, 100; 346: 40-56).

Saved by Grace and by Works

There are many references in the Scriptures, including the Three Standard books of the church, that emphasize the principle of our being saved from the penalty of original sin through the atonement of Christ; the reward we achieve will be based entirely upon the works we bring to Christ. We suggest such Scriptures as John 5: 25, Ephesians 2: 8, 9, James 2: 23, Book of Mormon 430: 228-236; 452: 84-97; 450: 66; Matthew 16: 30; Romans 2: 6; I Corinthians 3: 8; II Corinthians 5: 10; I Peter 1: 17; Revelation 2: 23; 20: 12, 13 which informs us that we are *saved* by grace of the atonement and that we are *rewarded* according to our works. I find no exception for infants or little children to this basis for our reward in any of the Three Standard books of the church.

I Go to Prepare a Place for You

(John 14: 1-4)

When Jesus admonished his disciples, "Let not your heart be troubled; ye believe in God, believe also in me," he told them that there were many mansions in his father's house, but none of these mansions which had been prepared from the foundation of the world were to be assigned to the disciples. He told them: "I go to prepare a place for *you*." Their places were not yet prepared. These places were for only the brethren—Christ's obedient followers. Christ explains in his parable of the sheep and the goats (Matthew 25: 32-46) that the sheep are those who ministered to the brethren (members of Christ's church—see Matthew 12: 41-44) and because of this ministry, even though they did not know they gave it (did not recognize them as followers of Christ, did not even know his church) they would inherit

the kingdom (mansion) prepared from the foundation of the world. These honorable men of the earth, the sheep, are those who are to be rewarded for their works and will be given terrestrial bodies in the terrestrial glory.

Christ told his disciples (John 14: 1-4) that because they believed in God and Christ (they had heard and accepted his message) he would go and prepare a place for them. He did not identify this as a celestial reward, but it presumably is. This concept of acceptance and obedience as a prerequisite to celestial reward is strengthened by Book of Mormon 108: 41, 42, and 48. If the infant dead and little children do not meet this qualification of hearing and accepting, we see no justification in the belief that when Christ went to prepare a place for his disciples he meant to include them in this mission. However, we believe the infant dead, who elect to accept Christ after being taught after death, could be included.

Only Those Who Call on the Name of the Lord . . .

The Apostle Paul asks the question (Romans 10: 13-15):

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?

Did Paul forget the infant dead when he made this all-inclusive statement? If not, it would indicate that they must be caught somewhere in the spirit world.

Again, in Romans 14: 11 and Philippians 2: 9-11, Paul indicates that the time will come when every tongue will confess Jesus, and every knee will bow to him. How can these infant dead confess, and therefore bow to him, if they are denied the opportunity to hear of him and his gospel of salvation, and thereby make their choice to confess him?

Infant Dead Saved in the Celestial Kingdom (Church History, Volume II, page 16)

A revelation was quoted near the beginning of this article which said that the infant dead are saved in the celestial kingdom. We believe it well also to quote a few lines preceding that statement:

"All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts."

And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven.

In this revelation, no limiting conditions are mentioned in relation to the celestial salvation of children who die before the age of accountability; that is, "right desires" and "right choices" are not listed as requirements for the celestial salvation of children. However, isn't it highly probable that if they had lived, many of them would have had evil desires and would not have accepted the gospel? The description of the three glories suggests that the number who make wrong choices far outnumber those who will achieve celestial or even terrestrial glory. Joseph was told that adults who died without the law, but who would have accepted it if given the opportunity, are heirs. Could it be that when Joseph Smith was given this revelation this provision was meant also to apply to the infant dead? Since we are not told this specifically, we can choose either to accept the statement as the final word of God or to interpret it in the light of other Scriptures which unfold to a fuller concept of God and his plan of salvation. If we accept this as the final word and meaning of God, then how are we to interpret the Scriptures mentioned which emphatically say:

1. "For the power of redemption cometh on all they that have no law."
2. "And there is none other salvation, save this which has been spoken of: neither is there any conditions whereby man can be saved, except the conditions which I have told you."
3. "And salvation cometh to none else."
4. "And thus, none but the truly penitent are saved."
5. The eternal and universal law of agency denied to none.
6. Salvation through faith and grace of the atonement, but reward for our works.
7. Christ went to prepare a place for the brethren (baptized members), not for the sheep.
8. "For whosoever shall call upon the name of the Lord shall be saved."
9. "And every knee shall bow to me, and every tongue shall swear to God."

In none of these scriptural references do we find any exception made for the infant dead.

It has been suggested that it is not godlike to consign a murdered non-Christian to hell and eternal damnation, while his murderer, who confesses Christ just before the trap is sprung on the gallows, goes to heaven to live with the just and holy men of the ages. Is it any more godlike to save the infant dead, including little children who died *only one day before they reach the age of accountability*, without their being required to hear and accept the gospel by the exercise of agency, while *those who are only one day older, or the age of eight*, must be tested during the little season following the millennium?

We see in such a concept of infant salvation an unjust God. In consideration of the revelation to Joseph Smith recorded in the Church History and quoted above, we could conceive it just and fair that such infants who *would have accepted the gospel if given the opportunity in this life* be later taught the gospel in the spirit world and achieve the celestial kingdom. But we are not prepared to accept the idea that the high percentage of them who *would not have*

accepted the gospel in this life be also saved in this kingdom. If they are to be saved too in the celestial kingdom, what happened to the law of agency which God never denied anyone, even in the spirit world before man was placed on the earth? What was wrong with Paul and the Book of Mormon prophets who were so emphatic in their statements of the plan of salvation?

Again, we believe one statement of revelation ought not to conflict with revelations given at any previous time. Even Paul asserted that he taught nothing but what was revealed by Jesus the Christ (Galatians 1: 11, 12), and Paul has been quoted above to suggest other requirements for infant salvation. We see no conflict with the revelation to Joseph Smith when we suggest that these little children, who *would not* have chosen to accept Christ had they been permitted to live, be taught somewhere in the spirit world. Then their agency of choice will determine the glory they achieve. The honorable men of the earth and children who just reached the age of eight (or the lowest age of accountability) will have to make their choice after being taught in the spirit world. So why is it not just and fair that a child who lacks only one day of reaching the age of eight be required to prove himself if he would have failed to accept Christ had he lived?

I prefer to believe that the canon of Scripture is not full regarding the destiny of the infant dead. It is hard to understand why Section 76: 6 of the Doctrine and Covenants seems to include little children in the category of the honorable men of the earth who will achieve the terrestrial glory instead of giving some of them the chance to achieve celestial glory if their choices would have been right had they lived. Again, we prefer to believe that the canon of Scripture is not full but that if we understood the plan of salvation as God conceives it, all of the Scripture cited would be in complete harmony. God did not intend to deny little children the use of agency, but even those who would have accepted the gospel in this life if given the chance to live will be given that chance in the spirit world. Then, by the exercise of agency, they will complete their preparation for the celestial glory.

Joseph Schenck

TNT

"Once I was in frantic despair," the woman said. "There was no one I could ask for help. Finally, in my desperation, I turned to God and prayed."

Some time ago I met this new acquaintance. Then gradually I learned of her tremendous hardships and struggles. For over seventeen years she had been supporting herself and her completely invalid son.

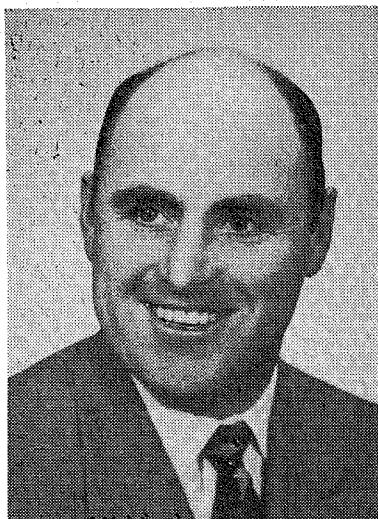
"You know," she went on, "I was surprised one day when God did answer my prayer—and in such an unusual way. I was working in the garden when I suddenly became aware of a spiritual presence near me. I looked up and saw, as in a vision, a heavenly being with a halo around his head. He didn't say anything. But I felt that a great burden was being lifted from my shoulders. His presence gave me a feeling that God was personally concerned about me, and that he was helping me through my difficulties."

She handed me a rather large book with a plain red cover. On the front cover were three letters embossed in gold, "TNT."

I opened the book and was surprised to see the Scriptures of the New Testament printed in large type. The words seemed to jump out at me as I turned the well-worn pages. Here and there were several heavily underlined verses of Scripture.

"I inherited this Bible from my mother," she said. "I treasure it above anything else. I especially like the big type—it's not so easy to slur over the words and imply preconceived notions. The words strike you with a force—like TNT!"

In reply I ventured the opinion that the size of the type face was second in importance. The significant thing is that in studying God's Word we will be given the divine TNT for solving our personal and social problems.



Loyd Adams

*A true testimony of Christ
leaves no room for doubt*

I Had an Experience

IN THE LIFE and thought of nearly everyone there comes a time of doubt, or at least very serious questioning, as to the validity of the basic story of the Scriptures. In my life such a period came at a time when my personal philosophy and theology was demanding an explanation in law for all that has or will take place. Such doubts were tending to undermine my spiritual structure without me being too much aware of their existence.

During the summer of 1948 I was sent by Apostle Jensen on a special missionary assignment into the northern peninsula of Michigan. During the weeks spent there I attempted to prepare a sermon for the Kirtland reunion which was scheduled to convene in August—a reunion which, due to circumstances, never did take place. My preparation for it, however, was to become one of the most outstanding of my church experiences.

The theme for the reunions that summer was, "We Witness for Christ." I had chosen a sermon theme, "The Witness of the Earth that Jesus Is the Christ." My reading and note-making had continued for several weeks, and finally the approaching deadline demanded they be completed and organized. I was in the midst of my final series at Sault Ste Marie in northern Michigan. In my room, provided through the hospitality of Brother and Sister King, I was attempting to bring into final focus the central thoughts of my sermon. I was reading a book written by the German scientist Rudolph Stromberg. The title was *The Soul of the Universe*. At the same time I was browsing through several sections of the Doctrine and Covenants as my mind was stimulated by Dr. Stromberg's analysis of the life and ultimate death of the earth. The spirit of prayer and earnest seeking for understanding was in my heart and mind, yet I cannot say that I had any real expectancy of receiving help beyond what I was willing to "study out in my own mind," which phrase seemed to sum up the fundamentals of my theology at that moment.

Help did come to me, however, in a very wonderful manner. It seemed as if a wall of darkness suddenly exploded and my mind was enveloped in a light of understanding and revelation which, though it lasted but for a moment, was so vivid and intense that it burned into my soul with such force that truth did not just fall into place, it was fused into a new element. Out of the experience I emerged a new creature. I could not but think of the admonition of the Lord, "Give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow." Such a witness and testimony were surety mine.

One basic fact was all that God had revealed through this experience. This fact I had not sought. So simple it was that I felt I already knew it, but as I studied it over later, I realized that I did have a problem in this field of deep importance. So basic it was, in fact, that I seldom spoke as one who had authority. It was the simple testimony of the miracle of the birth of Jesus. He *was* born of a virgin in whose body the seed of life had been quickened by the Holy Spirit. I saw not only that it was true but *how* it was true.

Only someone who has been for a moment in the Spirit of God will know of the reaction in my physical body. It seemed to burst with gratitude. I felt I must humbly kneel before him whom I then knew to be most surely the light of truth and Lord of all. I wept with joy as I felt the cleansing force of the experience. As I write of this experience now ten years later I again sense the presence of the Spirit which gave it birth. I feel anew the thrill of its truth.

It may seem paradoxical, but the sermon on which I was working was never finished. The notes for it are still in my file today on the same paper which held them at that time. It is my testimony, however, that I have not preached a sermon since that time which has not carried part of the impact of that experience. Often since then I have felt the confirmation of the same power as I have borne witness of the living Christ. All three of our scriptural records seemed to reflect a new light. I ceased to worry about the language in which their testimony was couched. I stopped wondering about the means through which they were written or preserved. Their one harmonious melody of truth had struck a chord in my soul which still vibrates with the testimony that Jesus is the Christ.

Night

Night, thy silent darkness cover all.
The stars hang low; I hear the night owl's call.
Thy deep tranquillity must surely penetrate man's soul,
And he will rest, though he's not reached his goal.
Would it were so!

Ah, Night, thy wings can bring but superficial rest,
For many a care is borne in many a breast,
And man, though tired in body from life's exacting toll,
Must wrestle on with weary mind and battered soul.
Night, what balm hast thou?

The great have often bowed and stepped aside.
Oh, Night, let thy Creator in men's hearts abide.

IOLA McNUTT

Question Time

Question

Luke 3: 23, I.V., says, "He shall baptize you with the Holy Ghost and with fire." Explain this baptism with fire, how it is received, and what purpose it serves.

MRS. B. D.

Indiana

Answer

The statement by Jesus and the apostles that the repentant should be baptized by the Holy Ghost and with fire (see Luke 3: 23 and Acts 2: 3) refers to the confirming Spirit which comes in response to the laying on of hands after repentance and baptism. Fire was used as a purifying symbol in the Old Testament in altar services. Deuteronomy 4: 24 says, "The Lord thy God is a consuming fire."

When the Spirit rested upon the baptized believer on the day of Pentecost, it was in cloven tongues of fire, not the kind that would consume clothing or hair, but some visible evidence of the Holy Spirit. Malachi 3: 2 refers to the refiner's fire. The refiner would watch the silver in the crucible and keep the flame burning until the baser metal had

all come to the top and been skimmed off. Then agitation in the metal would cease and the workman could see his face in the silver as in a mirror. This is like the symbolism of baptism by fire and the Spirit. When one receives the Holy Spirit and it works to refine the sin and dross from his life, he is cleansed as by fire.

CHRIS B. HARTSHORN

Question

Is there any way of determining how many wise men there were who followed the star at the time of Christ's birth, and do we know their names?

O. D. S.

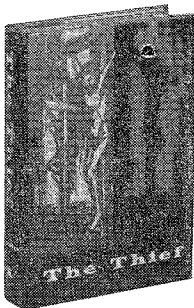
California

Answer

The Scriptures do not provide any answer to the question you raise. Tradition says that there were three and that their names were Gaspar, Melchior, and Balthasar. Tradition also says that their bodies were brought to Constantinople by the Empress Helena. Afterwards they were transferred to Milan, Italy, and finally to Cologne. They are known in history traditionally as the "Three Kings of Cologne."

C. B. HARTSHORN

Book Review



The Thief

By Archie Joscelyn

Augustana Press
Rock Island, Illinois
322 pages

Price, \$3.50

The Thief is the life story of a man called Amos who was destined to be one of the thieves crucified with Jesus. The lives of the two men, Amos and Jesus, run dramatically parallel. They were born in Bethlehem on the same night and their parents were confronted with the "no room in the inn sign." The parents of the one possessing great wealth were able to secure adequate shelter; the parents of the other found shelter only in a stable.

The fortune of the one, however, was soon dissipated, given as a bribe to one of Herod's executioners sent out to kill all the male children under two years of age. In this manner the life of Amos was spared only to be lived in poverty and crime—leading him to become the thief.

The paths of the two, born on the same night, meet again at Golgotha.

Vividly and dramatically portrayed are these dreadful hours of the trial and cruci-

fixion of Jesus as seen through the eyes of the now repentant thief. Again and again the soldier guards are amazed that Amos seemed ever more concerned about the sufferings of Jesus than his own. When the guards warned him, "You'll be crucified with the Nazarene," he replied, "I know, my father always believed that I should share a great destiny with him. If this is his, what better can I ask? Let be, it is God's will." So it is that Hannai, the other thief, reviled Jesus bitterly from his cross. Amos, forgetful of his own agony, befriends Jesus as one who has done nothing wrong and yet whose sufferings are greater than his.

In the end, "Twisting his head to look at Jesus," Amos says, "Jesus, remember me when you come in your kingly power." To this Jesus made answer, "Truly I say to you today you will be with me in Paradise."

Interwoven with the story of the thief is an account of the trials and sufferings of his sister, Rebecca, and those of Silvanus, son of one of the Wise Men, all of whom in the end return to the Holy Land in search of that King, "the one who heals and saves."

I recommend this story as one which sheds light on the times of Christ and will grip the heart of the reader throughout its pages, more especially in its most dramatic conclusion.

The author, Archie Joscelyn, was born in Great Falls, Montana, and has spent most of his life in the West. He spent years in the study of history, especially the history of the times covered by *The Thief*. He is the author of many short stories of a religious nature which have been accepted by Sunday school papers and by general magazines.

F. M. McDOWELL

Briefs

Former Missionary Is Speaker

ESCATAWPA, MISSISSIPPI.—The annual election of officers was held on July 22, with the following results: E. B. Sherman, pastor; Gordon Gibson and Daniel McQueen, counselors; Barbara Bosarge, secretary; Gordon Gibson, treasurer and junior pastor; Fred Hanson, church school director; Lola McQueen, adult supervisor; Doris Marie Allen, church school secretary; Dorothy Griffin, children's supervisor; Verna Taylor, women's leader; Mabel Davis, reporter; Ettie Allen, music director; Alpha Bickle, historian (sustained); and Pearlle Allen, book steward (sustained).

Leo Livaudias is in charge of family visiting and is assisted each Tuesday evening by James Roberts. Both are priests.

The women managed a very successful lunch booth at the county fair at Pascagoula in October. Dinners have also been sponsored at the church. A nice profit was made on the first one, held in November.

On November 9, a special service for the blessing of babies was held. The following babies were blessed by Elders Sherman and Gibson: Roderick Kent Barnes, Rhonda Faye Patrick, Tommy Richard Graham, Charles Dewitt Rogers, Sherry Christine Byrd, and on November 21 Elsa Jelaine Hoffman was blessed by E. B. Sherman and D. L. Miller.

Elder N. L. Booker, a former missionary, preached November 23. (His last previous sermon, on March 31, was preached sitting down, as he had fallen down some steps just prior to the service. After the sermon he was taken to the hospital, where it was found he had a broken hip. He is eighty-two years old.)

Apostle Roscoe Davey made his first visit to the branch December 5. Members of Vancleave, Ocean Springs, Pascagoula, and Bayou La Batre branches came to hear him. A social period followed the service.

Elder Gomer Miller was guest speaker December 7.—Reported by MABLE DAVIS

Church School Institute

GULLIVER, MICHIGAN.—The annual business meeting was held July 28. Officers are George E. Backman, pastor; Marion Hewitt, church school director; Evelyn Backman, secretary; Frank Beckman, custodian and treasurer; Madge Beckman, women's leader; Opal Watson, adult supervisor; Crystelle Reid, young people's supervisor; Eula Ann Rosebush, children's supervisor; Sandra Toennessen, librarian. Building committee members are George Backman, Frank Beckman, Walter Downen, Howard Hewitt, and Perry Rosebush.

A joint installation service for women's department officers of the Gladstone, Germfask, and Gulliver groups was held September 28. District Women's Leader Evelyn Backman was in charge. The theme "Let Your Light So Shine" was used.

The annual harvest supper, a project of the women's department, was held on November 11 at the Mueller Township Hall. The branch building fund received \$204.98 from the project.

A district church school institute was held in Gulliver November 23. The day's activities began with a morning prayer service, with Elder Rex Stowe, district president, in charge. Fred Miller, district church school director, was the speaker at the preaching service. Classes in the afternoon were taught by Hilda Spencer, Oris Flood, and Brother Miller.—Reported by CRYSTELLE REID



Golden Wedding Anniversary

Mr. and Mrs. B. C. Harder of Independence, Missouri, observed their golden wedding anniversary on August 10, 1958, by holding open house. They were married August 10, 1908, in Flint, Michigan. On January 3, 1914, they moved to Independence.

Mr. Harder, born in Bay Port, Michigan, was baptized into the Reorganized Church on December 28, 1903, and was ordained an elder on July 5, 1916. Mrs. Harder, the former Rachel Dowker, was born in Park Hill, Ontario. She has been a member of the Reorganized Church since 1889.

Friends from Michigan, and Springfield, Warrensburg, and Kansas City, Missouri, were present for the occasion. In all, about three hundred attended.

New Officers Chosen

CAMERON, MISSOURI.—Officers elected for 1958-59 are as follows: David Coffman, pastor; Page Bruch and David Gamet, counselors; Albert Johnson, children's pastor; Glen Sherman, church school director; Doyle Sindt, assistant director; William Bruch, Zion's League leader; Mrs. William Bruch, music director; Mrs. Fletcher Bruch, women's leader; Gerald Davis, recorder; Mrs. Roy Eagen, secretary; Mrs. Milbert Constance, librarian and book steward; Roy Richards, treasurer; Fred Wages, auditor; Mrs. Albert Whiteaker, historian; Roy Richards, custodian; Fletcher Bruch and Vernard Schnack, solicitors.

Other members of the women's department are Mrs. Walter Clark, assistant leader; Mrs. Ferrin Bowman, secretary; Mrs. Richard Gordon, treasurer.

A series of instructive illustrated lectures were recently conducted by Brother Gibbs.—Reported by MRS. ALBERT WHITEAKER

Missionary Work Progresses

FORT WORTH, TEXAS.—Northeast Texas District conference was held November 15-16, with Garland Tickemyer, new administrative co-ordinator for the three Texas districts, in charge of the general class. Apostle Roscoe E. Davey taught the men's class on Sunday, and also preached at the eleven o'clock hour.

There was a good attendance at the conference. Evangelist E. Y. Hunker attended and met with the priesthood of Fort Worth and Dallas the day following the conference at the home of Grace and Earl Moore near Fort Worth.

District Missionary Co-ordinator John T. Puckett, with the help of the pastors, set up branch missionary co-ordinators in each branch of the district to organize local evangelistic programs.

The Waco mission is proud of its present new church building, located at 3701 Belmont in the heart of a fast-developing residential section of the city. The Marlin and Longview branches have also made much progress.

The resignation of James Hollenberger as district young people's leader was accepted and Henry Nesbitt elected to fill the office. Evelyn Logan was elected district publicity director.

The women and young people have participated in the missionary projects of the district by distributing tracts and arranging for cottage meetings.—Reported by EVELYN LOGAN

District Conference Held

LYNDHURST, NEW JERSEY.—The New York Metropolitan District Conference was held November 15 under the direction of District President Perce Judd, with Newark Branch as host. Apostle Donald V. Lents, Bishop Harold Cash, and Seventy Philip W. Moore provided leadership in classwork and preaching ministry.

The following officers were chosen: Perce Judd, district president; Arthur Starks and Ralph Briggs, counselors; Elwyn Vaughn, church school director; Lois Thatcher, women's leader; Nelson Garfield, youth leader; Lois Moore, secretary; Burt Johnson, treasurer; Bill Bath, auditor; Bob Eliason, music director; Tom Thatcher, Deer Park board member; Dorothy Webb, historian; Clifford Webb, Sr., nonresident pastor.

The following men were approved for ordination to the priesthood: elders, Burton Johnson, Richard Harris, Sr., Joseph W. Lewis, and Thomas Thatcher; deacon, Richard Harris, Jr.

On November 22 a social meeting of people living near the United States Military Academy at West Point was held at the home of Major and Mrs. E. C. Winter. Elder Clifford Webb, Sr., pastor to nonresident Saints, was placed in charge of the group to provide leadership. Monthly meetings will be provided at the Protestant chapel on the post at 3:00 P.M., the first Sunday of each month.—Reported by LOIS MOORE

News from England

ENFIELD, ENGLAND.—The year has been one of progress. A major operation was the renewal of the floor in the main church building. Except for the laying of polished wood blocks over the new concrete foundation, all labor was donated by the men and young people.

At a service of thanksgiving for the accomplishment of this task, a representative of each section of the "working party" spoke of the fellowship of the work, which exceeded the difficulties involved.

At the business meeting in September, Elder Frank W. Judd retired from the pastorate, and Elder Albert F. Worth was elected. His counselors are Bishop J. F. Schofield and Elder F. W. Judd. Other branch officers are Rose Worth, secretary; Charles Adams, treasurer; Freda Schofield, women's leader; Violet Worth, church school director; Roy Oakman, youth leader; Lily Oakman,

publicity agent and librarian; Dover A. Judd, book steward and music director; Walter Wicks, historian; Rose Worth and Flossie Tatman, auditors; the pastor, treasurer, and bishop's solicitor, William Lawrence, and the pastor's two counselors are the finance and maintenance committee.

Lyle E. Fletcher, William Isaac, and Roy D. Oakman were called and ordained elders. Ordinations took place in March.

Seventy Eric S. Rowe and local priesthood members have been engaged in missionary work, and six were added to the branch by baptism. On Children's Day, Patricia and Pearl Tadgell were baptized. On September 14, Marion Cook, Kenneth Isaac, and Mr. and Mrs. Peter Richards (of Cippenham) were baptized. Mrs. Phyllis Spray and Stephen Tadgell were baptized September 28. Baptisms of the last two completed family circles in the church.

An adult fellowship group has been formed from the senior Zion's League, with Lily Oakman as president, Philip Maloney as vice-president, Annie Frost as secretary, and Cath Judd as treasurer.

Executive committee members are Brian Spray, president; Marion Cook, vice-president; Margaret Judd, secretary; and Derek Judd, treasurer.

The branch continues to sponsor the mission at Cippenham, Buckinghamshire.

A resolution by the finance and maintenance committee to purchase land at the side of the church building has been approved. Freda Schofield is treasurer of the fund.

Visitors have included Apostle A. A. Oakman, F. A. Fry, Dr. and Mrs. L. Brockway, Evangelist and Mrs. H. Barto, and the William Judd family.—Reported by LILY E. A. OAKMAN

Pastor Is Honored

MOBILE, ALABAMA.—Thanksgiving day in Mobile was celebrated with a special service of worship at ten o'clock in the sanctuary. Evangelist A. D. McCall, Sr., of Milton, Florida, was guest speaker, with Elder John R. Darling presiding and Elder R. L. Booker assisting. Music was furnished by the Mobile Chancel Choir and the children's choir under the direction of Sister Beatrice Darling. A record number of people attended this service.

On Wednesday evening, December 3, after prayer service, Mobile Branch honored its pastor, Elder John R. Darling, at a "This Is Your Life" program and a reception in the annex. Members and friends from various branches throughout Mobile District were in attendance. Telegrams and letters from many former associates and friends were read, including one from the First Presidency. Mr. and Mrs. John R. Darling, Jr., now attending the University of Alabama, were able to leave school activities and appear at the opportune moment during this program. This event furnished an opportunity for delightful fellowship as well as an occasion to honor Elder Darling, who has recently completed the graduate course of studies required by the American Divinity School of Chicago and has received the Doctor of Theology degree. Brother J. C. Barlow, Sr., was instrumental in planning the program and was also the emcee.—Reported by ARDIETH VICKREY

Missionary Services

DONORA, PENNSYLVANIA.—Missionary and cottage meetings were held by Seventy Jack M. Curtis November 17-30.

At the close of the services, Andrea Pasterick and Gregory Pasterick were baptized by Elder Wilford D. Gaskill.—Reported by VIRGINIA HUGHES

Bulletin Board

Appointee's Address

George Njeim
720 Mississippi Street
Lawrence, Kansas

Services at West Point

Arrangements have been made to hold R.L.D.S. services in the "Post Chapel," Bidde Loop, Building 799, West Point U.S. Military Academy, New York, the first Sunday of the month at 3:00 p.m. Elder Clifford Webb, 28 Smith Ridge Drive, New Canaan, Connecticut, will be in charge.

The services will include devotionals and a study class. Provisions have been made for the care of small children during the services. For additional information contact Major and Mrs. Earl C. Winter, Quarters 244 Barnard Loop, West Point, New York (phone West Point 8-2711, extension 22181).

CARL MESLE

ENGAGEMENTS

Spence-Booth

Mr. and Mrs. John E. Booth of Council Bluffs, Iowa, announce the engagement of their daughter, Sandra Lynne, to Loren M. Spence, son of Mr. and Mrs. L. Merle Spence of Council Bluffs. Sandra is a student at Graceland College. Loren was graduated from Graceland in 1957 and attended Iowa State College. They plan a winter wedding.

WEDDINGS

McGahan-Watson

Agnes Watson, daughter of Mrs. Opal Watson, became the bride of Julius McGahan, son of Mr. and Mrs. Abie McGahan of Germfask, Michigan, in a ceremony performed at the Reorganized Church in Gulliver, Michigan, on October 11. Elder Walter Burns officiated.

ADOPTION

Mr. and Mrs. William E. Waller of Sedalia, Missouri, announce the adoption of a daughter, Valerie Kim, born July 1, 1958. She was blessed on December 7 by Elders Nelson Pugh and Roe Vincent. Mrs. Waller is the former Esther Miller.

BIRTHS

Mr. and Mrs. Thomas F. Boman of Independence, Missouri, became the parents of a daughter, Dawn Elise, on October 18. She was blessed on November 23 at Farview Heights congregation by Elders Alvin Kettlewell and Kenneth Simpson.

Mr. and Mrs. Ken Cochran of Joplin, Missouri, became the parents of a daughter, Susan Diane, on October 6. She was blessed on November 3 by her maternal grandfather, Elder Loyd Martin, and Elder Burrell Landis at Topeka, Kansas. Mrs. Cochran is the former June Martin. Both parents attended Graceland in 1952.

Mr. and Mrs. Charles Burkett of Flora, Illinois, became the parents of a son, Terry Kent, on September 28. He was blessed on Sunday, November 23, by Elders Otto Henson and W. E. Phillips. Mrs. Burkett is the former Shirley Henson.

Mr. and Mrs. Billie Lee Knapp of Xenia, Illinois, became the parents of a son, Paul Andrew, on August 15. He was blessed on September 7 by Elder Harry Henson and his great uncle, Elder W. E. Phillips. The father attended Graceland College.

Mr. and Mrs. James L. McKnelly of Flora, Illinois, became the parents of a daughter, Delores Gayle, on October 13. Mrs. McKnelly is the former Glenna Luttrell.

Mr. and Mrs. Norman L. Weed of Lincoln, Nebraska, became the parents of a son, Douglas Paul, on September 13. He was blessed on December 7 at Dow City, Iowa, by his grandfather, Evangelist Elvin Baughman, and Elder Emmett Thompson.

Mr. and Mrs. Ray Millard of Dundas, Ontario, announce the birth of a daughter,

Roslyn Joy, born November 30. Mrs. Millard is the former Nanna McLean.

Mr. and Mrs. Grant Taylor of Manistique, Michigan, announce the birth of a son, David Lee, born December 6. Mrs. Taylor is the former Ruth Beckman.

Mr. and Mrs. Arnold Van Den Bosch of Spokane, Washington, became the parents of a daughter, Bonni Jo, on September 2. She was blessed on November 30 by Missionary Elder Ronald J. Yager and Elder Jack Heddal. Mrs. Van Den Bosch is the former Colleen Yocham of Cisne, Illinois, and Independence, Missouri. Both parents are graduates of Graceland College.

Mr. and Mrs. Wesley Riesland of Sedalia, Missouri, became the parents of a daughter, Judy Lynn, on June 1. She was blessed on December 7 by Elders Roe Vincent and Nelson Pugh.

DEATHS

SHEETS—Mary Gibson, was born October 10, 1883, at Barton, Illinois, and died November 25, 1958, at her home in Topeka, Kansas. Her husband, Charles J. Sheets, preceded her in death four years ago. She had been a member of the Reorganized Church since February 19, 1914, and had attended Topeka Branch since 1919.

She is survived by a daughter, Mrs. Ione Wood of Topeka; two sisters: Mrs. Clay Stevens of Rome, New York, and Mrs. A. W. Langston of Garland, Texas; a brother, Frank Buell of Alhambra, California; and three grandchildren. Funeral services were held at the Reorganized Church in Topeka, Elder E. C. Christenson officiating.

GOHEEN—Frederick, was born November 30, 1882, and died November 7, 1958. On June 10, 1908, he was married to Jennie Campbell, who survives. He had been a member of the Reorganized Church since September 29, 1895, and was active in the work until he became bedfast seven years ago as the result of a stroke.

Besides his wife he leaves two sons: William and Robert of Proton Township, Ontario; two daughters: Mrs. Edward Morton and Mrs. Ernie Starling of Toronto, Ontario; and a sister, Mrs. James Dickson of Calgary, Alberta. Funeral services were conducted by Elders Fred McLean and Stanley King. Interment was in the cemetery adjoining the church.

CRAIG—Bessie, daughter of Philip and Elizabeth Crump, was born October 14, 1913, at Toronto, Ontario, and died November 21, 1958, at her home in Willowdale, Ontario. On May 29, 1937, she was married to Robert Charles Craig, who survives. She had been a member of the Reorganized Church since November 6, 1921.

Besides her husband she leaves a son, Robert Charles, Jr.; a daughter, Nancy Elizabeth; and a brother, Samuel. Funeral services were conducted by Evangelist Benjamin H. Hewitt. Interment was in York Cemetery, Willowdale.

GUY—Katie R., daughter of Christopher and Helen Courtney, was born September 21, 1875, in Clinton County, Indiana, and died on April 28, 1958, at her home in Scammon, Kansas. On October 4, 1897, she was married to McClellan Guy, who died in September, 1932. Two of their children, Chris and Ruby, also preceded her in death. She had been a member of the Reorganized Church since 1906.

Surviving are two daughters: Mrs. Harold W. Riggins of Los Angeles, California, and Mrs. Carl L. Knoll of Bartlesville, Oklahoma; a sister, Mrs. Lucy Bath of Independence, Missouri; three grandchildren; and five great-grandchildren. Funeral services were held at the Reorganized Church in Scammon, Elder C. B. Pierson officiating. Burial was in Hosey Hill Cemetery, Wier, Kansas.

TODD—Bessie B., daughter of Samuel and Jane Driver Fry, was born November 26, 1883, near Osceola, Missouri, and died October 28, 1958, at her home in Osceola. A son, Delbert Samuel Neal, preceded her in death in 1947. She had been a member of the Reorganized Church since 1911.

She is survived by a son, Paul Todd, of the home; a brother, Jess Fry, and a sister, Lela Chastain, both of Osceola; and four grandchildren.



Golden Wedding Anniversary

Mr. and Mrs. Joseph Beck, pioneer residents of Deer Lodge Valley in southwestern Montana, celebrated their golden wedding anniversary on June 15, 1958, at the church in Anaconda, Montana. They were married June 17, 1908, in Deer Lodge by Elder J. D. Stead. Both were baptized into the Reorganized Church on March 13, 1910, and have been active in the work since that time. Brother Beck was ordained an elder on January 8, 1923, and served as pastor of the Anaconda Branch for many years. Since 1938 he has been bishop's agent for the Western Montana District.

Their three sons and daughters-in-law: Mr. and Mrs. Robert Beck, Mr. and Mrs. Lawrence Beck, all of Deer Lodge, and Mr. and Mrs. Glenn Beck of Billings, Montana; their three daughters and sons-in-law, Mr. and Mrs. Clifford Staffanson of Anaconda, Mr. and Mrs. Charles Thomas of Missoula, Montana, and Mr. and Mrs. Delbert Coleman of Seattle, Washington, and many of their fourteen grandchildren attended the celebration. Scores of friends and relatives were present also.

Golden Wedding Anniversary

Mr. and Mrs. Walter Hargraves of Belleville, Illinois, observed their fiftieth wedding anniversary on November 27 with a family dinner at the Dutch Girl Restaurant. The dinner was followed by open house held at the Reorganized Church in Belleville, of which both are members.

Mr. Hargraves, son of Alonzo and Mary Hargraves, and the former Florence Mantle, daughter of David and Ellen Mantle, were married November 25, 1908, in St. Louis. Both are seventy-two years old. They have resided for forty-nine years at their home on South Twenty-seventh Street, the birthplace of Mrs. Hargraves.

They have four children: Walter Hargraves and Bernadine Brennan of East St. Louis; Orville Hargraves, a technical sergeant stationed at Stewart Air Force Base in Tennessee; and Shirley Mackevicius of Belleville; twelve grandchildren; and one great-grandchild. A daughter, Florence, died in infancy.

Mr. Hargraves is a retired coal miner.

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And Finally...

HOW TO GET AHEAD

The human mind should be like a good hotel—open the year around.

—William Lyon Phelps

BECOMING PROCESS

Life is not a rigid business of being but a lively process of becoming.

—Ford Lewis

DESTINY

As the sun creates your shadow, God creates your soul—but in each case it is you who determine the shape of it.

—The Country Parson

HIDDEN BEAUTY

A few years ago, a certain personable young man who is now one of the General Church officers, came to our branch as pastor. One of his first meetings was with the Zion's League. He talked on some amusing items and then he sang a little song which began, "I know how homely I am." We laughed with him, and he had us sing along with him. It went on to say, "But I don't mind it."

Later the point of the message in this short

warm fellowship has come to mind. Humbleness and reality mixed into a four-line verse set to the music of a familiar hymn brought the thought that regardless of our physical imperfections, the Spirit of God still works through us and the light shines in ever so homely a countenance to reveal the hidden beauty within.

A. L. Curtis

VARIATION ON A THEME

And there were in this same country, men traveling the highways by night, keeping watch over their stocks and bonds. And lo, a new star appeared in the heavens, and the brilliance of it shone round about them, and they were afraid—until they turned on their radios and heard the good news: "Fear not, for behold, we bring you glad tidings. Unto you is given this day, from the launching pad at Cape Canaveral, a new four-ton satellite, which is called Project Score."

And suddenly there was a multitude of commentators, praising science and saying, "Glory to the Advance Research Project Agency, for this will so impress the world that no nation will dare go to war against us."

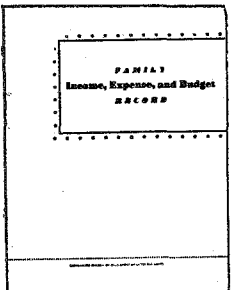
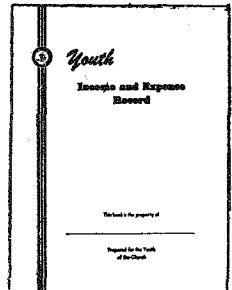
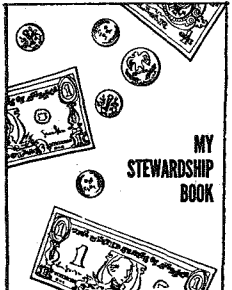
And the wise men, seeing the new star in the south, rejoiced with exceeding great joy. And they brought forth their savings and invested them with Wall Street, for they said, "Surely the time is right. At last we have peace on earth."

N. R.

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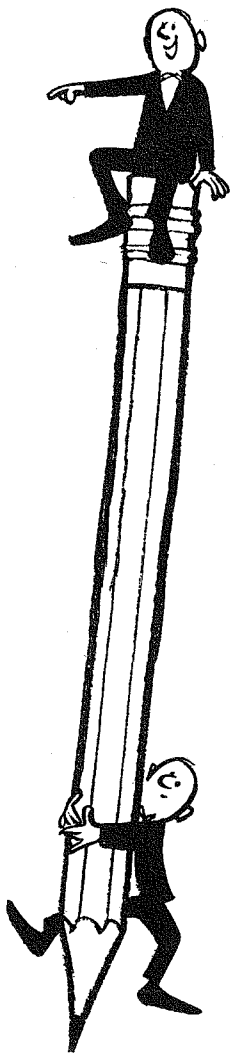
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H

Accounting and financial responsibility are recognized as an integral part of the doctrine of the church. To make this accounting readily within the reach of all members of the church, three account books have been prepared: one for the very young, *My Stewardship Book*; one for those a little older with more financial problems, *Youth Income and Expense Record*; and for those who are married or with family expense problems there is the *Family Income, Expense and Budget Record*.

These booklets sell for 25 cents each. Now is the time to prepare for 1959.



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HERALD HOUSE

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