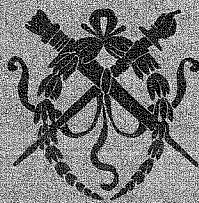


The H. P. Annual



1915

Henry Edwards

THE H. P. ANNUAL

1915

THE QUORUM OF HIGH PRIESTS OF THE REORGAN-
IZED CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS



HERALD PUBLISHING HOUSE, LAMONI, IOWA

1915

The H. P. Annual

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QUORUM OF HIGH PRIESTS

OFFICERS OF THE QUORUM

JOSEPH A. TANNER, *President.*

VINTON M. GOODRICH, *Counselor.*

CHARLES FRY, *Counselor.*

ROBERT M. ELVIN, *Secretary-Treasurer.*

THOMAS J. ELLIOTT, *Assistant Secretary.*

BY THE PRESIDENT

SOME QUESTIONS AND SUGGESTIONS FROM THE PRESIDENT

Dear Brethren: Were you so fortunate as to be present at the last General Conference? Did you catch the inspiration flowing from the two auxiliaries in the splendid sessions they held? High priests should know the workings of the auxiliaries both in the locals and in general from A to Z. You cannot afford to neglect or treat with indifference these societies in your pastoral work.

Did you drink in the inspiration present in the quorum sessions? and, Did you attend that instructive meeting of the quorum in joint session with the Twelve, and a member of the First Presidency? Did you observe the mutual and pleasing cementing influence attending that meeting? And do you know that we have the promise of some more such gatherings at our sessions of 1916?

If you were so unfortunate as to miss the spiritual feast of last spring, will you make an effort to be with us next April?

Permit me to ask: Are you among the brethren who prefer attending the prayer and preaching services during conference time, and thereby neglect to be at the quorum sessions?

Are you sufficiently qualified in pastoral duties that you do not feel the necessity of the helpfulness obtained in the educational instruction wrought out in the exercises and information imparted in the sessions of the quorums?

Do you take unto yourself the credit, that you are so far in advance of your brethren of the quorum that you stand in no need of their experience, and of their association in the study of the laws of God, and the policies and the pressing necessities of the church that fall to the lot of the high priests?

Have you been prompt or derelict in reporting your labors to the quorum as provided by resolution? Some have reported as late as April, yea, even after our quorum report had gone to the conference, and that too when the quorum rule requires that it should be made and sent in March first!

Are you interested in up-to-date and efficient secretary work in the quorum? and if so are you willing to aid the secretary so that he may have his work well in hand at the opening of the first session of the quorum?

How about your willingness to finance the interest of the quorum the coming year? are you among those who have been cutting your offering in twain? Or, are you among the number that made no contribution last year? And do you realize that there will be a deficit to meet next spring?

Here is a live-wire question: Are you interested in the quorum program of each annual gathering? And what have you done to improve the program? Can you suggest something for the betterment of the quorum that will increase interest, and advance more rapidly our qualifications as high priests? Come on with your help!

There is on the quorum minute book, a resolution requesting each brother to submit at least three subjects, containing at least three features touching our work; Did you comply with the provisions of said resolution?

The presidency of the quorum are at a unity in the earnest desire, that we shall be comforted and blessed with an increased spiritual endowment on our assembling next spring, to that end: Are you willing to plan, pray, and labor, if this meets your approval? Please start at once that we may prevail with God?

It is the anxious wish of your presidency, that we shall have a fuller and a more active attendance at the sessions when we again come together, Will you come?

Let me suggest dear brethren of the quorum, that you will take these queries into careful consideration, and answer them to the satisfaction of your own self, or if you so elect send your conclusions to the quorum at our next session, for the benefit and uplift of your brethren. And in conclusion may God bless and guide each member of the quorum.

EVANGELICAL ORDER

- | | |
|---------------------------|------------------------|
| 1 Angus, Archibald D. | 13 Matthews, Josiah |
| 2 Baty, James | 14 McDowell, Willis A. |
| 3 Bailey, John J. | 15 Pitt, Frederick G. |
| 4 Butterworth, Charles E. | 16 Shields, John |
| 5 Carlile, Joshua | 17 Smith, Hyrum O. |
| 6 Davis, James | 18 Smith, Frederick A. |
| 7 Derry, Charles | 19 Smith, Isaac M. |
| 8 Greenwood, Henry | 20 Squire, Joseph |
| 9 Kemp, Henry | 21 White, Ammon |
| 10 Lambert, Joseph R. | 22 White, Isaac N. |
| 11 Leverton, Arthur | 23 Wight, John W. |
| 12 Lewis, William | |

At the business session of the General Conference, held at Lamoni, Iowa; on Saturday, April 10, 1915, John Jones, J. W. Barkus, and J. T. Gresty, all of Australia, were indorsed for ordination as evangelists, and their ordination provided for.

THE TENDER NEVER

Our financial showing should be of interest to every member of the quorum.

April 1, 1914, to cash on hand	\$33.60
Cash received from April 1, 1914 to March 31, 1915	49.98
	<hr/>
Total	\$83.58
Expenditure for the year ending March 31, 1915	\$75.21
April 1, 1915, to cash on hand	8.37
	<hr/>
Total	\$83.58

It will be noted that our cash balance was the smallest that we have had in several years. An excerpt from the treasurer's report reads: The cash balance of \$8.37, is the smallest we have had in the past eight years: perhaps this has been occasioned by the brethren cutting their offering in half for the past couple of years on account of the great war in Europe?

The expense for 1914-5, has been a fraction over forty-three cents per capita.

Less than one half of the members remembered the necessity of the cause during the past twelve months, and of those who did pay there were twenty-eight that fell below what it cost to meet their portion of the quorum expenses, so that

wherein they lacked their more liberal brothers made up; however, be it remembered that it has been the unwritten custom and rule of the quorum, that every member is left free to make his own assessment as to what he shall contribute for the sustaining of the quorum expenses, and no other quorum of the church has led us in the work of furnishing to each member an Annual greeting that has been appreciated by many of our number, as also, by some of the leading officers of the church.

BISHOPS

- | | |
|----------------------|-----------------------|
| 1 Anderson, James | 10 Lambert, George P. |
| 2 Becker, John A. | 11 Lewis, George |
| 3 Bullard, Richard | 12 May, Roderick |
| 4 Carmichael, Albert | 13 Parkin, Charles A. |
| 5 Evans, Richard C. | 14 Roberts, Joseph |
| 6 Fisher, Myron C. | 15 Short, Ellis |
| 7 Hunt, Charles J. | 16 Siegfried, Mark H. |
| 8 Keir, James F. | 17 Zimmermann, John |
| 9 Kelley, Edmund L. | |

A HINT TO THE WISE

For the careful consideration of the brethren I make the following excerpt from the secretary's annual report: Have in my report for 1913 and also for 1914 urged the membership to lodge with the secretary a write-up for future use, and up to date two of the brethren have sent short life sketch. Here permit me to emphasize: many of this quorum of bygone days who wrought well and were faithful to their trust, have gone to their reward and left us little or nothing whereby an adequate biography might be compiled; another thing I would recommend, namely; that there be filed with the secretary of the quorum and that for future use, a photograph not only of those now composing the quorum, but also that an effort be made to obtain a photograph, or some other picture or likeness of those members who have passed on to their rest with the quorum on high!

There has not been in the past a sufficient pains taken to preserve the record of labor done that at this date would prove both interesting and useful, and I ask, Shall we profit by the omission of our fathers and predecessors, or shall we improve our opportunities and leave to our children, and children's children a rich collection of experiences written by our own hands to brighten, guide, and cheer those who shall come after us as high priests of God?

FOR IMPROVEMENT

Under the caption of "Reports" the secretary presented the membership in three classes, namely; First, 72 reporting on time, that is: the time fixed by the quorum by resolution. Second, 50 who were tardy, or reporting after the date fixed. And third, 23 delinquents, that is those who failed to report, and this was the largest delinquent list the quorum ever had. The secretary presented the following reflections and recommendations for consideration and action:

We are living in an age of rush and progressiveness in all the varied affairs of life; and even the churches of men manifest a spirit of improvement, and the wave of this anxiety for a higher development is astir within the ranks of our church with a desire aflame for greater and better results in return for the time and means expended in the spread of the "Soul reviving news" to illuminate the minds of those who by a mis-directed and perverted gospel sit in the gloom of uncertainty, and that God authorized ministry to carry the restored evangel shall be crowned with an increased spiritual endowment and success in the uplift of humanity to the establishment of the rule of righteousness among the people, and this wish with our ministry is in evidence.

Heretofore, our quorum has set a worthy example that others might emulate, not that there has been a spirit to vie with any for the mastery in vainglory, but for our own education and advancement in qualification to the fulfillment of the duties falling to the high priests, and now:

Whereas, the First Presidency, Secretary and Recorder [of the church have] prepared a report blank that is extensively used in the church, in the which the date set for the closing of reports is the last day of the calendar year, and

Whereas, a number of our quorum who have to make more than one report, (and those residing in far distant or foreign fields) conform to the requirements of the above prescribed blank when making out their annual report to the quorum: I therefore as your secretary do now for the third time ask and urge that the quorum adopt and fix December 31, as the time that our annual report shall close.

A strong and sufficient reason for the fixing of this date has been satisfactorily discovered by years of service and experience in the office of the secretaryship.

The fixing of the date herein urged will give your secretary more time for correspondence with those who are slow in reporting or likely to become delinquents, and by such labor gain

more time in which to make necessary annotation and preparing the Quorum Annual Report to General Conference.

Would also recommend that the secretary under the direction of the president be authorized to prepare and mail to each member of the quorum a circular letter of instruction relative to the filling out the report blank.

INDEPENDENCE STAKE

The present organization of the Independence Stake High Council stands:

PRESIDENCY

Harrington, George E., *President*.
Garrett, William H., *Counselor*.
Parsons, Alonzo H., *Counselor*.

COUNCILORS

1 Deam, William H.	7 Parker, Robert J.
2 Gould, Hugh W.	8 Pickering, William R.
3 Gould, Clayton G.	9 Scarcliff, Charles F.
4 Hands, William O.	10 Smith, Israel A.
5 Krahl, David J.	11 White, Alfred
6 Layton, John W.	12 Williamson, William H.

GAIN BY ENROLLMENT

Since the issuing of the 1914 H. P. ANNUAL, the following have been ordained and enrolled:

1 Burger, John L.	4 Hansen, John A.
2 Farrell, Ralph W.	5 Smith, Israel A.
3 Grice, William M.	6 Stone, Albert E.

NECROLOGY

Since the publication of our 1914 H. P. ANNUAL, our ranks have been invaded by the pale reaper removing from the church militant to the church triumphant, brethren:

Chisnall, John, October 17, 1914.
Greenwood, Joseph R., December 21, 1914.
Roberts, Isaac N., February 28, 1915.
Jeffers, Samuel J., March 22, 1915.
McIntosh, Cornelius G., August 17, 1915.
Chatburn, Thomas W., October 2, 1915.
Lewis, Andrew Saint, October 23, 1915.

STATISTICAL

The enrollment of the high priests in the Reorganized Church of Jesus Christ of Latter Day Saints, since June, 1852, totals 304; the losses are: died, 120; ordained to other offices, 8; expelled, 4; dropped, 1; total loss, 133; leaving at this date upon the General Church Record, and upon the record of names of the quorum, 171.

SENIOR AND JUNIOR MEMBERS

The old veteran, James Anderson, who is now an octogenarian, has for a number of years held place as the senior member of the quorum, but Ephraim Squire has to yield the place of junior member to Ralph W. Farrell, who was ordained June 23, 1915, at Somerville, Massachusetts, by Gomer T. Griffiths and Myron C. Fisher.

LAMONI STAKE

The present organization of the Lamoni Stake High Council stands:

PRESIDENCY

Smith, John, *President*.
Garver, John F., *Counselor*.
Salyards, Richard S., *Counselor*.

COUNCILORS

1 Berve, Amos,	7 Midgorden, John
2 Blair, George W.	8 Snively, Joseph S.
3 Campbell, Duncan	9 Turpen, Martin M.
4 Evans, John R.	10 Weld, Francis M.
5 Hayer, Eli	11 Wells, Gomer R.
6 Keown, David	12 White, David C.

RULES AS TO THE PRODUCTION OF EVIDENCE

BY ISRAEL A. SMITH

The Associate Editor assigned me the subject of evidence. But as the subject is broad and complex it is not possible within the limits of an article of ordinary length to deal with it as a whole without sacrificing too much to brevity. I therefore concluded that some particular and important branch or division of the subject could be presented more easily and be followed by *Herald* readers with greater profit.

The question most baffling to those who find it necessary to

assist in the conduct of trials at law, and those laymen who discover an interest in observing the same, is that of relevancy. Incalculable time and energy are expended in arguing to the court as to the admissibility of testimony; cases are reversed, new trials are granted, and serious and costly delays result in the final adjudication of lawsuits because the errors of judges in admitting or rejecting testimony. It is generally acknowledged that this question of relevancy, or the production of evidence, is foremost, and I shall present a short outline of this division of the laws of evidence.

I shall not attempt to make any application of these rules to the conduct of ecclesiastical trials. To those who sit as a court in church trials is given much more leeway in the matter of passing on the relevancy of evidence. Very much, indeed, is left to the "sound discretion of the court." However, I believe a knowledge of these greater rules, almost universally recognized by the courts, will be of considerable value to every person who is called to take part in the work of our courts.

The rules of evidence, like all the rules governing in the common law, have been adopted because it has been found that they conserve justice in the great majority of cases, though in isolated cases they may retard rather than promote equity. But in church courts it is not to be presumed that any rule would be enforced which would not aid in arriving at a righteous and just decision.

The four rules governing the production of evidence are as follows:

1. "The evidence must correspond with the allegations, and be confined to the point in issue."
2. "It is sufficient if the substance only of the issue be proved."
3. "The burden of proving a proposition, or issue, lies upon the party holding the affirmative."
4. "The best evidence of which the case in its nature, is susceptible, must always be produced."

These rules will be taken up in the order given.

**"EVIDENCE MUST CORRESPOND WITH THE ALLEGATIONS, AND
BE CONFINED TO THE POINT IN ISSUE"**

We will at once assume that the allegations are material; that is, we need not notice those words or statements which are called "surplusage." In our courts the issues are arrived at by regular pleadings by way of complaint, answer, and

reply, until the parties to the case have produced or shown their differences which are called "issues." Having reached this point, they are ready for trial, one party making certain, definite, and material claims or demands, the other denying or resisting the same.

Pleadings therefore are an admirable means of getting the contention to that point where differences are clearly established. If this could not be done, there might not be a clashing or meeting of argument or proofs, one party following one line of evidence and the adverse party following another.

Truth of a certain allegation is maintained by the plaintiff and denied by the defendant. This is an issue, and the nature of the allegation has much bearing in deciding whether certain proposed testimony should be admitted. It may be conclusive proof, and again it may only support a "link in the chain," as corroborative evidence. It may be connected with the fact in issue so remotely that it cannot be material. Stephens's second rule or article in his Digest of the Laws of Evidence is as follows:

"Evidence may be given in any proceedings of any fact in issue, and of any fact relevant to any fact in issue unless it is hereinafter declared to be deemed to be irrelevant, and of any fact hereinafter to be deemed to be relevant to the issue whether it is or is not relevant thereto. Provided that the judge may exclude evidence of facts which, though relevant or deemed to be relevant to the issue, appear to him to be too remote to be material under all circumstances of the case."

Here Stephens gives the general rule, leaving room for the exceptions. Such exceptions, for instance, would come under the *res gestæ* rule. In an action for assault with intent to commit murder, a statement made by the parties at the time of or closely connected with the episode, would be deemed to be relevant, although it might not in any way aid in determining the truth or falsity of the fact in issue—the guilt or innocence of the accused.

This rule excludes evidence of collateral facts, or all matter which aids in no way to determine as to the issue. Greenleaf says:

"Such evidence tends to draw away the minds of the jurors from the point in issue, and to excite prejudice and mislead them; and moreover the adverse party having no notice of such a course of evidence, is not prepared to rebut it."—Vol. 1, 52.

It is obvious that what is agreed upon need occupy no time

of the court. As to that there is no issue and there is no question before the court in regard to it. This rule goes so far as to preclude the jury from finding contrary to agreed matters though they are contrary to the truth. (Starkie, III, 388.)

“Where knowledge can not be acquired by means of actual and personal observation, there are but two modes by which the existence of a bygone fact can be ascertained: 1st, by information derived either immediately or mediately from those who had actual knowledge of the fact; or, 2dly, by means of inference or conclusions drawn from other facts connected with the principal fact which can be sufficiently established. In the first case, the inference is founded on a principle of faith in human veracity sanctioned by experience. In the second, the conclusion is one derived by the aids of experience and reason from the connection between the facts which are known and that is unknown. In each case the inference is made by virtue of previous experience of the connection between the known and the disputed facts, although the grounds of such inference in the two cases materially differ.”—Starkie, I, 13.

“Nothing which is not supposed to be relevant, i. e., logically probative, shall be received. . . . There is another precept which it is convenient to lay dawn as a preliminary one in stating the law of evidence, viz, that, unless excluded by some rule or principle of law, all that is logically probative is admissible. This general admissibility of what is logically probative is not, like the former precept, a necessary presupposition in a rational system of evidence . . . but yet . . . it is important to notice this also as being a fundamental proposition.”—James Bradley Thayer, Preliminary Treatises on Evidence, pp. 198, 268.

“Whenever a question is made upon the admission of evidence, it is indispensable to consider the object for which it is produced, and the point intended to be established by it. . . . It frequently happens that an item of proof is plainly relevant and proper for one purpose, while wholly inadmissible for another, which it would naturally tend to establish. And when this occurs, the evidence when offered for the legal purpose can no more be excluded on the ground of its aptitude to show the unauthorized fact can be justified on the ground of its aptness to prove another fact legally provable under the issue.”—People vs. Doyle, 21 Michigan 221.

Among the exceptions to the rule is the *res gestæ* rule already mentioned. Stephens has given this rule as follows:

"A transaction is a group of facts so connected together as to be referred to by a single legal name, as a crime, a contract, a wrong or any other subject of inquiry which may be in issue. Every fact which is a part of the same transaction as the facts in issue is deemed to be relevant to the facts in issue, although it may not be actually in issue, and although if it were not part of the same transaction it might be excluded as hearsay. Whether any particular fact is or is not a part of the same transaction as the facts in issue is a question of law upon which no principle has been stated by authority and on which single judges had given different decisions. . . ."—Article 3.

Acts prior to or after the transaction can be shown for the purpose of supplying guilty knowledge or intent, when there are ingredients in the crime charged. (Greenleaf, I, 53.)

"It is true that in trying a person with one offense it is ordinarily inadmissible to offer proof of another and distinct offense; this is only because the proof of a distinct offense has ordinarily no tendency to establish the offense charged. But whenever the case is such that proof of one crime tends to prove any fact material in the trial of another, such proof is admissible; and the fact that may tend to prejudice the defendant in the minds of the jurors is no ground for its exclusion. . . . When such evidence is offered, the same considerations arise as upon the offer of other testimony: Is the evidence relevant and competent? Does it tend to prove any fact material to the issue?"—Beatty, C. J., in *People vs. Walters*, 98 California, 138, and *People vs. Tucker*, 104 California, 440.

Where general character by plea or by nature of the case becomes a material question, it is sometimes competent to show evidence of other acts committed before the transaction in issue, but not afterward. (Greenleaf, I, 54.)

"IT IS SUFFICIENT IF THE SUBSTANCE ONLY OF THE ISSUE BE PROVED"²

Greenleaf says:

"In the application of this rule, a distinction is made between allegations of matter of substance, and allegations of matter of essential description. The former may be substantially proved; but the latter must be proved with a degree of strictness, extending in some cases even to literal precision. No allegation, descriptive of the identity of that which is legally essential to the claim or charge, can ever be rejected."—Vol. I, 56.

Where essentials and nonessentials are not divisible, they are equally material. Where nonessentials can be separated it is not necessary to prove them with precision.

Descriptive allegations must be strictly proved, but formal averments where they do not contain any part of the gist of the action, and are not descriptive, need not be precisely proved. The manner in which they are stated determines.

Generally allegations of "time, place, quantity, quality, and value when not descriptive of the identity of the subject of the action, will be found to be immaterial, and need not be proved strictly as alleged." (Greenleaf I, 61.)

If the substance of the issue is not proved, it is called a "variance." Any disagreement between the allegations and the proof in something which is essential to the cause of action, is a fatal variance. It is now quite well settled what elements are necessary to establish the different actions at law and equity, and so it is not difficult to determine when an allegation constitutes an ingredient of the claim or charge. The rule is that every part must be proved which cannot be stricken out without losing an ingredient of the cause of action.

Starkie says:

"It is sufficient if part of what is alleged be proved, provided it be sufficient to support the issue, although other matter be alleged which is not proved. Thus, in an action of waste for cutting twenty ash trees, proof that the defendant cut ten is sufficient; the issue being in effect whether any waste was committed."—Part III, 286, 387.

"If the averment is divisible, and enough is proved to constitute the offense charged, it is no variance, though the remaining allegations are not proved. Thus, an indictment for embezzlement of two bank notes of equal value is supported by proof of the embezzlement of one only. . . . In an indictment for stealing a black horse, the animal is necessarily mentioned, but the color need not be stated; yet if it is stated, it is made descriptive of the particular animal stolen, and a variance in the proof of the color is fatal."—Greenleaf, I, 65.

While more than is alleged can be proved, provided it does not amount to a contradiction, less is fatal. Under our present code system pleadings may be amended to avoid the results of a variance.

**"THE OBLIGATION OF PROVING ANY FACT LIES UPON THE PARTY
WHO SUBSTANTIALLY ASSERTS THE AFFIRMATIVE
OF THE ISSUE"**

This is the question of burden of proof. Some writers speak of the "shifting" of the burden of proof. This seems to be an inaccuracy. In a sense the burden of proof never shifts, but the burden of proceedings does. The plaintiff makes a

charge, is denied by the defendant. It is always necessary for the plaintiff to make his case. He must finally prove by a preponderance of evidence that his contention is just. But after making a prima facie case against the defendant the latter can proceed to prove the allegation false. Then the plaintiff proceeds, so that in the course of a trial the burden of proceeding may shift many times. But the burden of proof remains with the plaintiff.

However, it sometimes happens that the defendant answers, as it is called, by way of confession and avoidance. This amounts to admitting the claim of the plaintiff, but setting up a state of facts which if true avoids the consequence of the facts admitted, such as a counter claim, or infancy, or insanity. In these cases the burden of proof is upon the defendant. He must proceed. This rule is one of convenience.

Sometimes the allegation is in form a negative one, as that the defendant is delict. The burden of proof is still with him who makes such allegation. "The true test," says the court in *Leets vs. Gresham Life Insurance Company*, 7 English Law and Equity, 578,—

"To determine which party has a right to begin, and of course to determine where is the burden of proof, is to consider which party would be entitled to the verdict, if no evidence were offered on either side; for the burden of proof lies on the party against whom, in such case, the verdict ought to be given."

Stephen's article is as follows:

"Whoever desires any court to give a judgment as to any legal right or liability dependent on the existence or nonexistence of facts which he asserts, or denies to exist, must prove that those facts do or do not exist."—Article 93.

"THE BEST EVIDENCE OF WHICH THE CASE IN ITS NATURE IS SUSCEPTIBLE MUST ALWAYS BE PRODUCED"⁴

The purpose of this rule in short is to prevent or exclude any evidence which from its nature supposes that better evidence of the same thing exists. Thus a copy of a letter or instrument cannot be introduced unless it is shown that the original is destroyed or for some other reason cannot be obtained. This rule is necessary to the administration of justice, and where a party attempts to use secondary evidence the presumption is that he is seeking an advantage which cannot be gained by producing the original.

"The ground of this rule is a suspicion of fraud. If it ap-

pear from the very nature of the transaction that there is better evidence of the fact, which is withheld, a presumption arises that the party has some secret and sinister motive for not producing the best and most satisfactory evidence, and is conscious that if the best were to be afforded, his object would be frustrated. Subject, then, to the observations which will be made upon the operation of this rule, it follows, that of the several gradations in the scale of evidence, no evidence of an inferior class can be substituted for that of a superior degree. It is an universal rule, that the contents of a writing cannot be proved by a copy, still less by mere oral evidence, if the writing itself be in existence and attainable. If a deed be lost, a copy is not evidence, if a counterpart exists, and no declaration or entry by any person can be given in evidence, where the party who made such declaration or entry can be produced and examined as a witness.”—Starkie, part 3, 390.

To this there are certain exceptions, all founded on general convenience, and refer to the quality and not to the strength of the evidence. There are well-known cases where the law requires evidence to be in writing, and in these of course no secondary evidence is admissible while the original exists and is in the power of the party. Where an instrument or document is in the hands of the adverse party and he will not produce it, oral or secondary evidence may be used to establish it. The law generally provides how proof of public records may be given, where books and records, because of their cumbersome nature, as also because of laws to the contrary, may not be removed from their proper archives.

Oral evidence is not competent to establish a written contract, unless the same is destroyed or unobtainable. Its absence must first be accounted for. Lord Tenterden said, in *Vincent vs. Cole*, 1 M & M, 258:

“I have always acted most strictly on the rule, that what is in writing shall only be proved by the writing itself. My experience has taught me the extreme danger of relying on the recollection of witnesses, however honest, as to the contents of written instruments; they may be so easily mistaken, that I think the purpose of justice requires a strict enforcement of the rule.”

Collateral writing, however, may prove by oral or secondary evidence, as also inscriptions on walls, monuments, surveyors' marks, gravestones, etc.

¹Best's Principles of Evidence, 229-249; Starkie on the Law of Evidence, III. 386; Greenleaf on Evidence, I, 50. ²Green-

leaf I, 56; Starkie III, 387. ³Greenleaf, I, 74; Starkie, III, 376.
⁴Greenleaf, I, 82; Starkie, III, 389, 390.

(This article is from the *Saints' Herald*, of September 18, 1912, pp. 897-900, by permission of the author.)

REPORTING

The receipt of the individual annual reports for the year ending February 28, 1915, the most irregular and discouraging we have experienced for the past quarter of a century; these reports came straggling in as follows: February 26 and 28; March 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 22, 25, 26, 27, 29, and 31; April 4, 6, and 9. All reports should be made out and mailed so as to reach the secretary not *later* than March 10, as provided by the resolution of the quorum; some reports came into the hands of the secretary after the adjournment of the General Conference—by far the largest delinquent list that the quorum has had in over a half century occurred for this year!

Another thing that exists and could be cured if all the members would but be faithful to their trust and responsibility, namely: to furnish the facts and data provided for in the report blank, until each individual member shall fully discharge this responsibility the quorum cannot report to the General Conference a full and complete statement of what we have accomplished for the uplift of those that need and receive our ministrations; do not pat yourself on the back with the idea that it is the aged that are wholly to blame in this matter, for that would be a *will-o'-the-wisp* and a self-imposed deception.

ELDEST-YOUNGEST

Notwithstanding that the poet wrote: "Change and decay in all around I see"; and that fourteen changes have taken place in the membership of the quorum during the past twelve months, nevertheless, Charles Derry, now well advanced in his ninetieth year is still with us and able for service in the Master's cause, and remains the patriarch veteran of the quorum, and Mark H. Siegfried remains the youngest man in the quorum, although the average is over sixty years of age.

A TRUISM

If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door.—Emerson.

THE STANDING HIGH COUNCIL

There is ever a degree of attractiveness in the consideration of history, jurisdiction, and the scope of authority of the high council of the church, and it is likewise a matter of deep regret the paucity of that which was chronicled, both in the Old and New Testaments and the writers of the last century upon this interesting and important topic. It is therefore a subject that causes any writer thereon to be liable to be misunderstood; nevertheless, with no other purpose or object in view than to lace together such data as we shall think to be generic thereunto and of helpfulness to our readers, do we essay the task.

We are not so egotistical as to believe that he who said, "For the world is mine, and the fullness thereof," would make an innovation upon his priesthood gift or rule of government that would favor the church of the last days to the disparagement of either the ancient or the Christian dispensation wherein God's love was manifested in wise and equitable provisions for the people of his choice, for it is holy writ, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning." From this scripture my conclusion would be that in every age God's care and government for his people would be the same.

God's rule of government in all ages has been to "inlaw" his people, whereby they may obtain at the hands of their fellow churchmen, equity and justice in all things pertaining to life, liberty, and the righteousness revealed in the gospel, wherein is the hope of eternal life. None can doubt but what all churches have realized the importance and necessity of a court of last resort, hence the formation of the Ecumenical Council by the Roman Catholics, which is equivalent to the Jewish Sanhedrin. Many of the divisions of Protestantism have adopted the international synod, but to latter-day Israel was given by divine inspiration, the standing high council, and we are strongly inclined to the opinion that the high was the court of God's appointment first, last, and all the time.

Webster gives the following definition of the Sanhedrim: "The great council of the Jews, which consisted of seventy members, to whom the high priests were added. It had jurisdiction of religious matters." I cite this definition to aid in understanding the provisions in the church of a court of last resort. In the revelation given to the church through Joseph Smith on priesthood, we read: "Wherefore, it must needs be that one be appointed, of the high priesthood, to preside over



PRESIDENT FREDERICK MADISON SMITH.

Son of Joseph Smith who was the eldest son of Joseph Smith the Martyr; was born January 21, 1874, at Plano, Kendall County, Illinois. Baptized July 22, 1883, at Lamoni, Decatur County, Iowa, by Asa S. Cochran and confirmed by Elders Hugh N. Snively, Stephen Wood and Orlin B. Thomas; ordained an elder July 12, 1897, at Lamoni, Decatur County, Iowa, by Joseph Smith and Edmund L. Kelley. Ordained coun-

selor to Bishop William Anderson, May 25, 1900, at Lamoni, Decatur County, Iowa, under the hands of Heman C. Smith and Joseph Smith; ordained president of the Fifth Quorum of Elders, April 15, 1902, at Lamoni, Decatur County, Iowa, by Richard C. Evans and Isaac N. White; ordained counselor to President Joseph Smith, April 19, 1902, at Lamoni, Decatur County, Iowa, by J. W. Wight and Joseph Smith, and ordained president of the Melchisedec or high priesthood of the church, May 5, 1915, at Independence, Jackson County, Missouri, under the hands of Elders Gomer T. Griffiths, Peter Anderson, Edmund L. Kelley and Joseph A. Tanner.

the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding priest over the high priesthood of the church. From the same comes administering of ordinances and blessings upon the church, by the laying on of the hands." (Doctrine and Covenants 104: 31.)

"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church."—Doctrine and Covenants 104: 42.

The reason for including the foregoing in this paper will be made appear by the following: "The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them."—Doctrine and Covenants 99: 6.

The above from the Doctrine and Covenants clearly teaches first, that the presiding high priest of the Melchisedec priesthood is president of both the whole church and the high council.

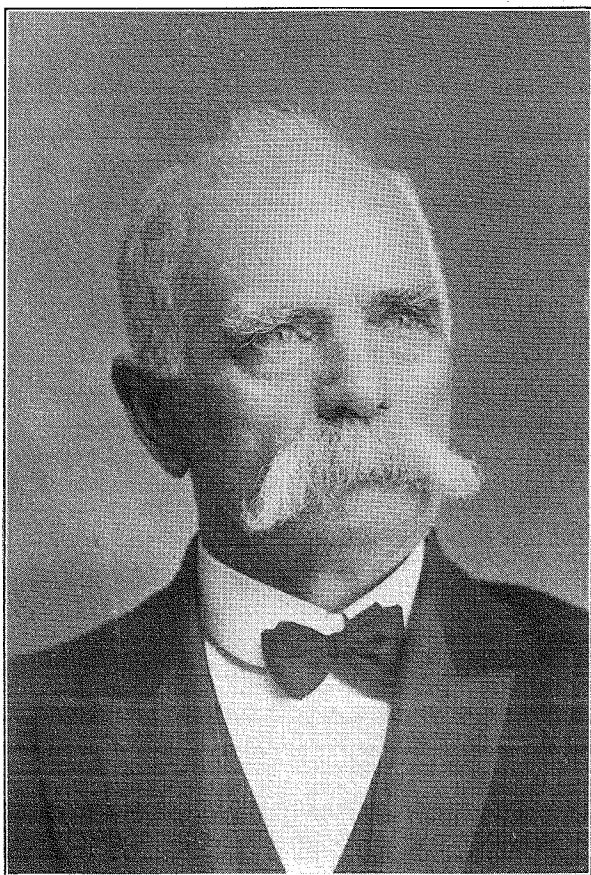
Second, that he is to be designated by revelation and upheld in his appointment by the vote of the church. Third, that two other presidents or counselors are to be appointed in like manner to the president himself. All of this is in harmony with the organic law of the church: "Every president of the high priesthood . . . is to be ordained by the direction of a high



PRESIDENT ELBERT A. SMITH.

Son of David Hyrum Smith, the youngest son of the Martyr; was born March 8, 1871, at Nauvoo, Hancock County, Illinois. Baptized November 25, 1887, at Poland Township, Buena Vista County, Iowa, by Alexander Hale Smith, confirmed by Alexander H. Smith and William Hartshorn; ordained a priest February 6, 1891, at Lamoni, Decatur County, Iowa, by Alexander H. Smith and Edmund L. Kelley. He was ordained an elder May 6, 1900, at Lamoni, Decatur County, Iowa, by Joseph R. Lambert and Edmund L. Kelley. Ordained an high priest and member of the Lamoni Stake High Council, June 23, 1902, at Lucas, Lucas County, Iowa, under the hands of Elders Joseph R. Lambert, William Anderson and

John Smith. April 19, 1909, at Lamoni, Decatur County, Iowa, he was ordained counselor to President Joseph Smith, under the hands of Joseph Smith and William H. Kelley. At Independence, Jackson County, Missouri, May 5, 1915, he was ordained counselor to President Frederick M. Smith under the hands of Elders Francis M. Sheehy, Gomer T. Griffiths, Edmund L. Kelley and Joseph A. Tanner.

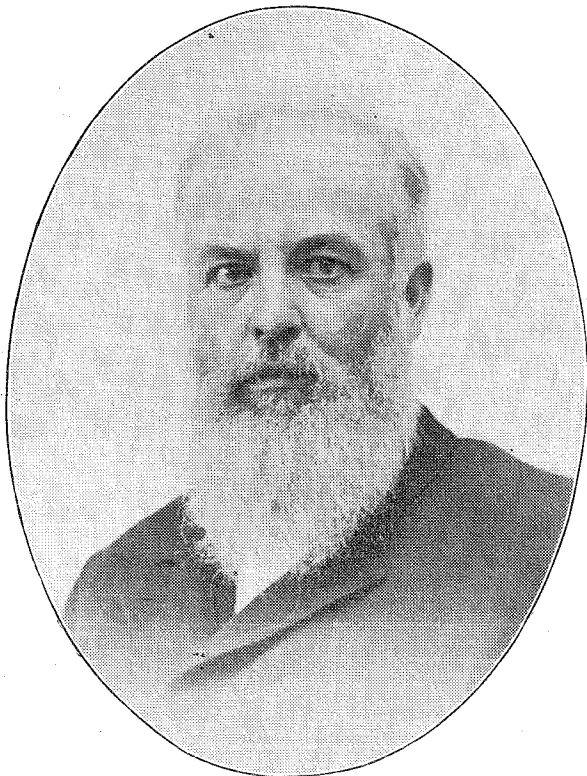


ELDER JAMES CLARK CRABB.

Was born May 7, 1833, and baptized May 26, 1862, ordained a member of the Standing High Council, April 16, 1890, at Lamoni, Decatur County, Iowa, under the hands of William W. Blair and Joseph Smith.

council, or general conference.”—Doctrine and Covenants 17: 17.

William Smith, LL. D., in his Bible Dictionary, tells us under the title “Sanhedrim (accurately sanhedrin from the Greek, a



ELDER ASA S. COCHRAN.

Was born January 24, 1843, and baptized February 17, 1867, ordained a member of the Standing High Council, April 16, 1890, at Lamoni, Decatur County, Iowa, under the hands of Joseph Smith and William W. Elair.

council chamber),” called also in the Talmud *the great sanhedrim*, the supreme council of the Jewish people in the time of Christ and earlier:

“1. The *origin* of this assembly is traced in the Mishna of the seventy elders whom Moses was directed to associate with

him in the government of the Israelites; but this tribunal was probably temporary, and did not continue to exist after the



ELDER ROBERT M. ELVIN.

Was born January 6, 1846, baptized April 15, 1866, ordained a member of the Standing High Council, April 16, 1890, at Lamoni, Decatur County, Iowa, under the hands of William W. Blair and Joseph Smith. Secretary of the council.

Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrim, it can only be said in general that the Greek etymology of the

name seems to point to a period subsequent to the Macedonian supremacy in Palestine. From the incidental notice in the New Testament, we gather that it consisted of chief priests, or the heads of the twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law. The *number of members* is usually given as seventy-one. The president of this body was styled Nasi (Right Reverend Samuel Fallows, A. M., D. D., LL. D., in his Bible Encyclopedia, page 1522, 'He bore the title of *chief* or *president*,') and was chosen on account of his eminence in worth and wisdom. Often, if not generally, this preeminence was accorded to the high priest. The vice president, called in the Talmud, 'Father of the house of Judgment,' sat at the right hand of the president. Some writers speak of a second vice president, but this is not sufficiently confirmed. . . . As a judicial body the Sanhedrim constituted a supreme court, to which belonged in the first instance the trial of a tribe fallen into idolatry, false prophets, and high priests, also the other priests. As an administrative council it determined other important matters."—Pages 609, 610.

Doctor Fallows says, relative to the time of origin of the Sanhedrim, "The earliest mention of the existence of this council by Josephus, is in connection with the reign of Hyrcanus II, B. C. 69." I have given considerable time to research of several authors as to the highest court in the olden periods of the church and must confess that I find nothing fully satisfactory.

In the dim and distant past there was a gathering of God's people at the request of an eminent high priest, and the following is a record of that meeting: "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a prince over them forever."—Doctrine and Covenants 104: 28.

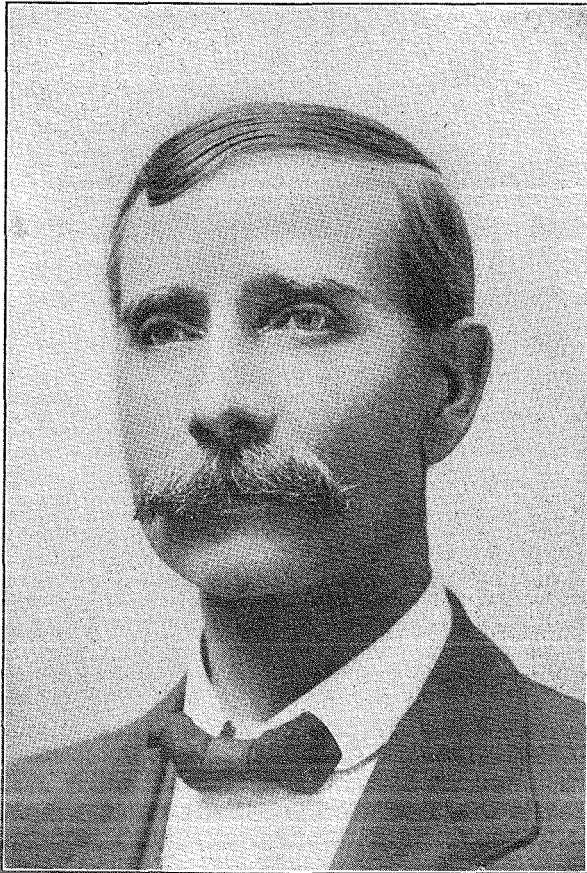
The deduction might read as follows: First, the high priest of the church called the foregoing council or conference. Second, the high priests present mentioned by name as follows: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Me-

thuselah. Third, the rest of the church are all included by the word *residue*. Fourth, the Lord was present with them (see Doctrine and Covenants 99: 10). This promise is especially made to the high council. Fifth, those at that meeting blessed Adam and called him Michael, who is like unto God, that is in appearance to his father, who was God (Luke 3: 38). Sixth, there being no reigning king, the chief representative of God on earth is properly called the Prince; and seventh, the Archangel which is rightly interpreted: the chief minister of the church, even the presiding high priest of the whole body of Christ, and therefore, was it said unto Adam, "I have set thee to be at the head." That is, to be the president in that age and dispensation. There are two who are paralleled in the gospel: "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit."—1 Corinthians 15: 45. In Hebrews 3: 1, Christ is called both "Apostle and high priest" "and is head of the body, the church."

Did you note that reference is also made to the faithfulness of Moses? We have somewhat to speak of him. In his presidency, watchcare, and guidance of Israel he had helpers. In proof of this we read: "So Joshua did as Moses had said to him, and fought with Amalek: And Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." (Exodus 17: 10-12.) In favor of the above indicating a first presidency, I quote from Apostle William H. Kelley: "The institution under Moses in general outline, was very similar to the one under Christ. Moses was the chief authority, the Melchisedec high priest." (Presidency and Priesthood, page 53.) He is more plain upon the topic in the following statement: "The Melchisedec and the Aaronic priesthood, Moses being the chief apostle and high priest and prophet or *president*, supported by two aids,—Aaron and Hur."—*Ibid.*, 82.

The high council under this presidency of three were: Elizur, Shelumiel, Nashon, Nathaneel, Eliab, Elishama, Gamaliel, Abidan, Ahiezer, Pagiell, Eliasaph, and Ahira. This list of the council may be found in Numbers 1: 5-15, and they were Moses in the government of Israelites. "And with you there shall be a man of every tribe; every one head of the house of his fathers. And these are the names of the men that

shall stand with you: . . . These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel." (Numbers 1: 4, 5, 16.)



ELDER JAMES M. BAKER.

Was born January 1, 1854, baptized March 28, 1886, ordained a member of the Standing High Council, April 18, 1900, at Lamoni, Decatur County, Iowa, under the hands of Joseph Smith and William H. Kelley.

The evidence of a high council is not as satisfactory as I could desire it to be, nevertheless there are glints that fall across our path of investigation. Benjamin Wilson, in his

history of the Greek text says, "But I say to you, That everyone being angry with his brother, shall be amenable to the judges; and whoever shall say to his brother, Fool! will be subjected



ELDER TEMME T. HINDERKS.

Was born August 2, 1855, baptized November 24, 1872, ordained a member of the Standing High Council, April 14, 1903, at Independence, Jackson County, Missouri, under the hands of Heman C. Smith and Frederick A. Smith.

to the *high council*; but whoever shall say, Apostate Wretch! will be obnoxious to the burning of gehenna."—Emphatic Diaglott.—Matthew 5: 22.

In the above, we have the words, *high council*, which may refer to the Sanhedrim, nevertheless this is quite doubtful, as we will see: "But beware of these *men*; for they will deliver you up to high councils, and scourge you in their synagogues." (Ibid., Matthew 10: 17.) To this we add the following: "But take heed to yourselves. They will deliver you up to high *councils*; and to synagogues; and you will be beaten, and will stand before governors and kings on my account, for a testimony to them."—Mark 13: 9. The testimony of Matthew and Mark agrees in subject matter as to what the Christ said, and both use the plural, *councils*. The Greek word translated councils, surely was not the original of Sanhedrim if the author observed consistency in his work of translation: "And having brought them, they stood before the Sanhedrim; and the high priest asked them, saying."—Acts 5: 27. Here is additional evidence: "And they excited the people, and the elders, and the scribes, and coming suddenly, they seized, and led him in the Sanhedrim."—Acts 6: 12.

William Smith recognizes the various courts mentioned in the New Testament, "1. The great council of the Sanhedrim, which sat at Jerusalem. . . . 2. The lesser courts . . . of which there were two at Jerusalem, and one in each town of Palestine. The constitution of these courts is a doubtful point. The existence of local courts, however constituted, is clearly implied in the passages quoted from the New Testament."—Bible Dictionary, p. 122.

In Doctrine and Covenants, section 99, we read: "Minutes of the organization of the high council of the Church of Christ of Latter Day Saints, Kirtland, February 17, 1834." The presidency of the church: Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council which voted, namely; nine high priests, seventeen elders, four priests, and thirteen members. These same votes elected the following twelve men to constitute the council: Oliver Cowdery, Joseph Coe, Samuel H. Smith, Luke Johnson, John S. Carter, Sylvester Smith, John Johnson, Orson Hyde, Jared Carter, Joseph Smith, sr., John Smith, and Martin Harris. Those interested should read the whole section carefully.

In the history of the organization of the high council are some events recorded that are of sufficient importance to be entered: "On the 18th, I reviewed and corrected the minutes of the organization of the high council; and on the 19th of February the council assembled, according to adjournment from the 17th, when the revised minutes were presented and

read to the council. I urged the necessity of prayer, that the Spirit might be given, that the things of the Spirit might be judged thereby, because the carnal mind cannot discern the things of God, etc. The minutes were read three times, and unanimously adopted and received for a form and constitution of the high council of the church of Christ hereafter; with this provision, that if the president should hereafter discover



ELDER JOSEPH A. TANNER.

Was born March 22, 1866, baptized October 5, 1879, ordained a member of the Standing High Council, April 14, 1903, at Independence, Jackson County, Missouri, under the hands of Frederick A. Smith and Heman C. Smith.

any lack in the same he should be privileged to fill it up. The number present, who received the above-named documents was twenty-six high priests, eighteen elders, three priests, one teacher, and fourteen private members, making in all sixty-two. After giving such instruction as the Spirit dictated, I laid my hands severally upon the heads of the two assistant presidents and blessed them, that they might have wisdom and power to counsel in righteousness upon all subjects that might

be laid before them. I also prayed that they might be delivered from those evils to which they were most exposed, and that their lives might be prolonged on the earth. . . . I then gave the assistant presidents a solemn charge, to do their duty in righteousness, and in the fear of God; I also charged the twelve councilors in a similar manner, all in the name of Jesus Christ. . . .

“We all raised our hands to heaven in token of the everlasting covenant, and the Lord blessed us with his Spirit. I then declared the council organized according to the ancient order, and also according to the mind of the Lord.” (Church History, vol. 1, pp. 432, 433.)

The instruction of the president to the council was timely, as the events soon following will clearly demonstrate. A wave of darkness and departure assaulted the infant church and changes came to the high council, by its members being ordained to higher responsibilities and in removal from the seat of the Presidency. At a meeting of the council held at Kirtland, September 24, 1834, we note: “The high council, of Kirtland, convened September 24, 1834, a conference being in session at the same time. At this council, Sylvester Smith was dropped from membership in the high council, but was permitted to retain his office of high priest.

“The President nominated Hyrum Smith to succeed him. This nomination was confirmed both by the council and the conference.” (Church History, vol. 1, p. 523.)

The next change we note was at a conference held at Kirtland in September, 1837. There was a sort of sifting or winnowing of all the quorums, which resulted in rearranging the high council as follows: John P. Green, Asahel Smith, Samuel H. Smith, Mayhew Hillman, William Marks, Noah Packard, Oliver Granger, David Dort, Jared Carter, Phinehas Richards, Henry G. Sherwood, and Harlow Redfield. (Church History, vol. 2, p. 109.)

Thus it will be seen that in about three and a half years the council was so changed that but two of the original members remained. Two years and a month later the council had another radical change, as a result of a conference held at Commerce (now Nauvoo), Hancock County, Illinois, October 5, 1839, as follows: George W. Harris, Thomas Grover, Samuel Bent, Newel Knight, Henry G. Sherwood, Charles C. Rich, David Fulmer, David Dort, Alpheus Cutler, Seymour Brunson, William Huntington, and Lewis D. Wilson. (Church History, vol. 2, p. 371.)

January 19, 1841, this council was all named by revelation,

section 107, paragraph 41, Doctrine and Covenants, with the exception of Seymour Brunson, who during the space of fifteen months had died, and Aaron Johnson was chosen and ordained



ELDER GEORGE A. SMITH.

Was born April 1, 1850, baptized October 7, 1873, and ordained a member of the Standing High Council, April 18, 1905, at Lamoni, Decatur County, Iowa, under the hands of Joseph Smith and William H. Kelley.

in his stead by divine direction. When the black pall of June 27, 1844, fell upon the church, all became dazed as to spiritual things, the archenemy of the restored gospel manifested his

work and intentions to overthrow the truth. The absence of the divine and the work of erring man is exhibited at the first General Conference held under the regime of Brigham Young



ELDER JOHN A. GRANT.

Was born June 2, 1862, baptized March 3, 1887, and ordained a member of the Standing High Council, April 18, 1905, at Lamoni, Decatur County, Iowa, under the hands of William H. Kelley and Joseph Smith.

at Nauvoo, Illinois, April, 1845, at which time one of the alterations made was: "Samuel Bent was sustained as president of the high council," making the council stand as follows: Samuel

Bent, George W. Harris, Alpheus Cutler, William Huntington, James Allred, Henry G. Sherwood, Thomas Grover, Newel Knight, Lewis D. Wilson, David Fulmer, Ezra T. Benson, and Aaron Johnson. This was neither the standing high council of the church, nor was it a stake high council. We have proved in this paper that the presidency of the church are the presidents of the high council. A stake high council is organized with a presidency of three high priests, and twelve councilors. Thus we mark a step of departure from the original plan by the leading dominant faction of the disintegrating church.

Sidney Rigdon was much more fortunate in his attempt at maintaining the original plan of organization, for he associated with himself Samuel James and Ebenezer Robinson, counselors to the president of the church, and he filled up a standing high council as follows: Dennis Savary, Charles A. Beck, John Smith, Thomas J. Lanyon, James Logan, John A. Forgeus, Matthew Smith, Peter Boyer, Robert Kincaid, Lewis James, James Spratley, and John Frazier. The foregoing efforts to organize and keep up the church were all at a conference held April, 1845, at Pittsburg.

At the Amboy conference of April, 1860, the following high council were chosen, each member thereof by separate motion: John C. Gaylord, William Aldrich, George Morey, Edwin Caldwell, Calvin Beebe, Jacob Doan, Oliver P. Dunham, Zenos Whitcomb, Lyman Hewitt, Dewight Webster, Winthrop H. Blair, Andrew G. Jackson.

So far as I am aware, the vacancies occurring from April, 1860, until April, 1890, were not filled, and although past twenty years I have made diligent search for the minute book or other record of the high council, my reward has been disappointment, so that the record of changes and doings of the council for thirty years prior to 1890 is only fragmentary.

At the General Conference of 1888 the Quorum of High Priests presented thirteen names for ordination. Twelve of the names appear upon page 594 of the fourth volume of Church History.

The Lord said April 8, 1890, concerning these parties recommended: "Those who were presented by the high priests for ordination to their number, if approved by the council of the high priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the First Presidency, the president of the Twelve, and one other to be chosen by the council of Twelve; the president of the high priests and one other to be chosen by that council of their number, a sufficient

number to fill the vacancies now existing in the high council, that the high council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any general conference when emergency may demand, by reason of their residing at or near to places where conferences may be held."—Doctrine and Covenants 120:9. Thus it will be seen that the men selected to compose the high council in 1890 were by revelation designated for this responsible place and calling.

The committee provided for in the revelation, composed of William W. Blair, Alexander H. Smith, William H. Kelley, Charles Derry, and Mark H. Forscutt, to select men to compose the high council of the church, after consultation reported to the body the following names to compose said high council: Winthrope H. Blair, James C. Crabb, William Anderson, Frederick G. Pitt, Asa S. Cochran, David Chambers, James H. Peters, David Dancer, John A. Robinson, Robert M. Elvin, Charles Derry, and Calvin A. Beebe. These were all approved by the conference, and it resolved that the First Presidency call the council and attend to the matter of organization as soon as they can conveniently."—Church History, vol. 4, pp. 646, 647.

Those nominated for the high council, with the exception of Calvin A. Beebe, met in the students' room in the church at Lamoni, Iowa, April 16, 1890, for the purpose of organizing the High Council of the Reorganized Church of Jesus Christ of Latter Day Saints. Upon motion, President William W. Blair was chosen to preside, and Robert M. Elvin as secretary. The secretary read section 99, Doctrine and Covenants, and section 104:14, 15. The president read *Millennial Star*, volume 15, pages 12, 109, 261, and 284. Reference was made to *Herald*, volume 1, pages 55, 58, 104, and 106. Adjourned to meet at half past two in the afternoon. Benediction by James C. Crabb.

A second meeting was held at half past two in the afternoon. Opened by singing hymn 311; prayer by Brother Charles Derry. Minutes were read and approved. President William W. Blair offered his resignation, and upon motion it was accepted, and President Joseph Smith, being present, was chosen to preside. The following was the unanimous vote of the council, that the Presidency of the church are the presidency of the high council. Robert M. Elvin was elected as secretary. Mo-

tion, that the president give such instruction as the Spirit may dictate, and such other items as may be necessary. President said it was his opinion that no councilor should compromise



ELDER SAMUEL TWOMBLY.

Was born August 19, 1861, baptized July 15, 1894, and ordained a member of the Standing High Council, April 16, 1911, at Lamoni, Decatur County, Iowa, under the hands of William H. Kelley and Frederick A. Smith.

himself in any case, or doctrine, under controversy. When we act it is in the name of Christ, and for that which must abide as a final in the church. Motion that the council proceed to set

apart and ordain the councilors, which was done according to their age. President Smith ordained Councilors Winthrope H. Blair, Charles Derry, James H. Peters, David Chambers, Asa S. Cochran, and Frederick G. Pitt; President Blair or-



ELDER VINTON M. GOODRICH.

Was born April 18, 1859, baptized October 14, 1894, and ordained a member of the Standing High Council, April 14, 1912, at Independence, Jackson County, Missouri, under the hands of Gomer T. Griffiths and James F. Curtis.

ordained Councilors David Dancer, James C. Crabb, William Anderson, John A. Robinson, and Robert M. Elvin. Elder Rudolph Etzenhouser being present was blessed by President Smith, as a witness to the ordinations and organization.

"It was voted that the councilors understand that the casting of lots is at the time when they shall convene to sit upon a case. A fund was raised for necessary expense; when it was voted that secretary act as treasurer. . . .

"The secretary was instructed to prepare a report to be published in the *Herald*, which shall also be our report to the next General Conference. It was ordered on motion that the president ordain Brother Calvin A. Beebe as soon as practicable. Minutes read and approved. Closed with prayer by the president.

"JOSEPH SMITH,

"W. W. BLAIR, *Presidents*.

"ROB'T M. ELVIN, *Secretary*."

—*Saints' Herald*, vol. 37, p. 280. Church History, vol. 4, pp. 654, 655.

On account of deafness Brother Winthroe H. Blair resigned his place on the high council, and by reason of ordination to the office of evangelist, Brethren Charles Derry and Charles E. Butterworth resigned.

The pale reaper has called the following to their rest since April, 1860: Andrew G. Jackson, August 25, 1863; Dewight Webster, August 19, 1868; John C. Gaylord, July 17, 1874; Jacob Doan, April 25, 1875; George Morey, December 15, 1875; Calvin Beebe, —; William Aldrich, December 27, 1876; Lyman Hewitt, October 26, 1880; Zenos Whitcomb, May 3, 1885; Edwin Cadwell, January 11, 1886; Oliver P. Dunham, September 25, 1887; David Chambers, January 27, 1897; David Dancer, October 23, 1898; John A. Robinson, April 12, 1902; Calvin A. Beebe, August 23, 1903; James H. Peters, September 21, 1903; and William Anderson, March 5, 1911.

The present enrollment is as follows: James C. Crabb, Robert M. Elvin, James M. Baker, John Chisnall, Samuel Twombly, Temme T. Hinderks, Vinton M. Goodrich, George A. Smith, John A. Grant, Asa S. Cochran, Willis A. McDowell, Joseph A. Tanner. Brother Pitt was ordained at the late General Conference to the office of evangelist, but no formal resignation as a member of the high council was presented, and no official action was taken to release him or to select his successor.

April 13, 1914. The Presidency desires to suggest the advisability of releasing Brother John Chisnall from the high council because of advanced age. Brother Chisnall has been a member of the council for many years, and though we regret to find his age is disqualifying him, yet we feel that it is necessary to have some one on the council who can give his time

when necessary. We therefore suggest that Brother Chisnall be honorably released. To fill such vacancy and the one created by the ordination of Brother W. A. McDowell to the office of



ELDER CHARLES FRY.

Was born February 13, 1872, baptized March 29, 1886, and ordained a member of the Standing High Council, April 16, 1914, at Independence, Jackson County, Missouri, under the hands of James E. Kelley and Francis M. Sheehy.

patriarch and evangelist, we desire to submit the names of Brethren Charles Fry and Richard J. Lambert. The recommendations were confirmed by vote of the General Conference.

At the General Conference of 1892 there was some agitation

and debate as to the scope of authority and purpose of the high council. Remarks were made by President Joseph Smith in regard to the high council, and reported by Sister Belle Robinson: "The question was presented to the Presidency as to the duty and prerogatives of the high council and we have only what may be said to be the little written in the Book of Doctrine and Covenants concerning them. The high council was organized by revelation and forms a final court of adjudication to which appeal might be made and a decision had by them, I believe for the intent and purpose to provide for a place where controversy among members of the church and officers should cease. This seems to be the highest purpose, the most sacred and important duty to which they are called. The council which is now organized is the council of the church, the high council of the church, the general church, and as such has jurisdiction.

"The high council of the church has what may be called a concurrent jurisdiction in matters pertaining to the poor, forming with the bishopric a council of conference and decision and may stand in the position of an advisory council to the bishopric in this matter as provided in the law.

"In connection with the First Presidency, as I understand it, upon occasion they may take into consideration the trial and standing of members of the church high in authority, though it is our opinion that anyone in transgression may be subject to the common council of the church, and certain provisions are made by which a number of high priests will conjoin with them in order to form the requisite authority, but perhaps the best prerogative of this council is the one first named.

"The high council in the stakes of Zion wherever they may occur, assume the jurisdiction in this sense of the stake in which they may belong or in the stake in which they may be appointed, but we have but one, this stands to us as the high council of the church with these prerogatives.

"I will give you the citations, those who wish to examine the matter. Section 42, paragraph 10, Book of Doctrine and Covenants. Section 99, paragraph 1, paragraph 11 same section. Section 104, paragraph 35. In connection in reference to one statement made by me, paragraph 37, same section."—*Zion's Ensign, April 23, 1892.*

"Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit

of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people."—Doctrine and Covenants 42: 10.

The above revelation was given to the church February 9, 1831, and April 15, 1894, the Lord gave his explanation to the church as follows: "And further the Spirit saith unto you, that 'with the Lord one day is as a thousand years, and a thousand years as a day'; therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy, is as if it were given today, and the bishop and his counselors, and the high council, and the bishop and his council, and the storehouse, and the temple, and the salvation of my people, are the same to me now that they were in the day when I gave the revelation; nevertheless, that portion of that commandment which made it the duty of the high council to assist in looking after the poor and the needy of the church, was not intended to put the high council over the bishop in the administration of the affairs of his office and calling, except as they might do so in an advisory manner, and in such way that no one of the poor and the needy should be neglected; nor was it designed that the high council should dictate in the matter of purchasing lands, building houses of worship, building up the New Jerusalem, and the gathering of the people, these last named being within the province of the presidency, the twelve, as a quorum, the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and the general assembly of the church, and the direction of the Lord by revelation, the high council could not in justice dictate to the bishop in direction in any matters and then try and condemn and punish him if he did not obey."—Doctrine and Covenants 122: 6.

"This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties."—Doctrine and Covenants 99: 1.

When trouble arises in the church abroad of a serious character, a temporary high council of twelve high priests may be formed. On completing their labor, "It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency

of the church. Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church, and have a rehearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.”—Doctrine and Covenants 99: 11.



ELDER RICHARD J. LAMBERT.

Was born September 20, 1874, baptized December 3, 1882, and ordained a member of the standing high council, April 16, 1914, at Independence, Jackson County, Missouri, under the hands of James A. Gillen and Peter Anderson.

“And inasmuch as the president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve councilors of the high priesthood; and their decision upon his head shall be an end to controversy concerning him. Thus, none shall be exempted from the justice and the laws of God; that all things may be done in order and solemnity, before him, according to truth and righteousness.”—Doctrine and Covenants 104: 37.

“Again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inas-

much as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors, and thus the presidency of the high priesthood, and its counselors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters. There is not any person belonging to the church, who is exempt from this council of the church."—Doctrine and Covenants 104: 35, 36.

At the General Conference of 1893 the First Quorum of Seventy adopted and presented to the conference a resolution stating their understanding and defining the duties, etc., of the high council; (see Minutes, p. 71). This was debated at several sessions and then went over without reaching a vote. The same matter was taken up at the General Conference of 1894, and the conference referred the matter to the high council asking that council to take the matter into consideration and to report an expression of their views as to their duties, powers, and privileges. The council in compliance, reported to the conference, April 13. (See Minutes, pp. 35, 36 and 37.)

In this paper we give a revised and corrected write-up of the article appearing in the *Saints' Herald* of September 18, 1912; and have included cuts of the presidency, with the date of birth, baptism, and ordination; the cuts of the present membership of the councilors in the order in which they were ordained into the council; and this article is submitted for the careful consideration of each high priest for the reason that frequently there are absent members of the council when important cases are to be heard, and any high priest on such occasion is liable to be called to occupy in the council to hear and assist in the finding and reaching a decision upon the merits of the case before the council at that sitting for adjudication.

All should lay it to heart that it is not a sufficiency that a man should be clothed with the office necessary to allow him a seat in the high council, but that he possess a knowledge of the law of God and the qualification to act in the spirit as well as in the letter of his calling. The following it seems would fittingly apply to those on the high council as well as to the quorums mentioned: "The decisions of these quorums, or either

of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord."—Doctrine and Covenants 104: 11.

ALPHABETICAL

LIST OF NAMES AND ADDRESSES

- 1 Anderson, James,
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- 2 Anderson, David Allen,
1817 East Fiftieth Street, Seattle, Washington.
- 3 Angus, Archibald D.,
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- 4 Archibald, Russell,
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- 6 Baker, James M.,
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- 7 Bailey, John J.,
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- 8 Barraclough, George F.,
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- 9 Baty, James,
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- 10 Becker, John A.,
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- 2 Blair, Frederick B.,
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- 3 Blair, George W.,
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- 4 Blakeslee, Edwin A.,
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- 4 Carlile, Joshua,
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- 5 Davis, James,
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- 9 Dice, Benjamin J.,
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5. Gould, Clayton G.,
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158 Ridgway Street, Butler Street, Manchester, Eng-
land.
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- 60 Gunsolley, Jeremiah A.,
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- 80 Keown, David,
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- 2 Kirkendall, Aaron B.,
Creola, Ohio.

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- 90 Layton, John W.,
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- 2 Newton, William,
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- 120 Pitt, Sidney,
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- 130 Short, Ellis,
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- 2 Smith, John,
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R. F. D. 1, Ray, Indiana.
- 4 Smith, Walter W.,
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- 5 Smith, Hyrum O.,
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- 6 Smith, Frederick A.,
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- 7 Smith, Isaac M.,
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- 8 Smith, Israel A.,
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- 9 Snively, Joseph S.,
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- 140 Snobelen, David,
R. F. D. 3, Blenheim, Ontario.
- 1 Sparling, William,
R. F. D. 2, Minot, North Dakota.
- 2 Squire, Joseph,
R. F. D. 2, Willoughby, Ohio.
- 3 Squire, Ephraim,
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- 4 Stebbins, Henry A.,
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- 5 Stewart, George W.,
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- 6 Stone, Albert E.,
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- 7 Storey, Otto H.,
R. F. D. 1, Ray, Indiana.
- 8 Suttill, John D.,
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- 9 Tanner, Joseph A.,
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- 150 Tary, Okey J.,
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- 5 Turpen, Martin M.,
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- 6 Twombly, Samuel,
Fanning, Kansas.
- 7 Vickery, Wentworth,
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- 160 Weld, Francis M.,
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- 1 Wells, Gomer R.,
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- 4 White, David C.,
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Note: There occurred an error in the alphabetical list of the H. P. ANNUAL of 1914, by the omission of number "129" which gave us a total of 172, whereas it should have been 171.

ROSTER, 1915

	6	7	8	9	10	12	13	14	15	16	
Lamoni, Iowa, April											
1 Anderson, James	*										1
2 Archibald, Russell									*		1
3 Barraclough, George F.		*	*	*	*	*		*	*	*	8
4 Becker, John A.	*		*								2
5 Berve, Amos		*	*	*	*	*	*	*	*	*	9
6 Blair, Frederick B.										*	1
7 Blair, George W.	*	*	*						*	*	5
8 Bond, Myron H.	*	*	*	*	*	*	*	*			8
9 Bullard, Richard		*	*							*	3
10 Burger, John L.									*		1
1 Burgess, Samuel A.			*		*			*	*		4
2 Chatburn, Thomas W.	*	*	*	*	*		*	*	*	*	9
3 Chrestensen, James C.	*	*	*	*	*	*	*	*	*	*	10
4 Cochran, Asa S.	*		*	*	*	*	*	*	*	*	9
5 Crabb, James C.	*	*	*			*	*	*		*	7
6 Ebeling, Francis J.	*	*	*	*	*	*	*	*	*	*	10
7 Elliott, Thomas J.	*	*	*	*	*	*	*	*	*	*	10
8 Elvin, Robert M.	*	*	*	*	*	*	*	*	*	*	10
9 Evans, Richard C.	*	*	*								3
20 Fisher, Myron C.	*	*	*								3
1 Fry, Charles	*	*	*	*	*	*	*	*	*	*	10
2 Garrett, William H.			*	*	*	*	*	*	*	*	7
3 Garver, John F.			*							*	2
4 Goold, Hugh W.	*	*	*	*	*	*	*	*	*	*	10
5 Grant, John A.			*	*	*	*	*	*	*	*	8
6 Grice, William M.									*		1
7 Gunsolley, Jeremiah A.	*	*	*		*		*		*	*	7
8 Harrington, George E.			*	*	*	*	*	*	*	*	8
9 Hansen, John A.									*		1
30 Hayer, Eli	*	*	*		*	*	*		*	*	8
1 Hedrick, Frank G.	*	*	*	*	*	*	*	*	*	*	10
2 Hinderks, Temme T.	*	*	*	*	*	*		*	*	*	9
3 Hougas, Thomas A.	*	*	*	*	*	*	*	*	*	*	10

firmity, and personal duties and business keep others from the enjoyment of the quorum sessions.

SCHOOL OF THE PROPHETS

Many of the ministry of the church have for years entertained a solicitous desire that they might be permitted the opportunity and privilege to be enrolled as students in the school of the prophets, and thus make advancement in the knowledge in the divine life brought to light in this provision of the restored gospel. We evidently have not up to date made sufficient preparedness to engage in this work, otherwise there would be fulfilled the promise: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

May it not be possible that service and devotion in the quorum work might prove to be a kindergarten and precursory to the school of the prophets?

As early as December 27, 1832, the Spirit of the Lord moved upon the latter-day Prophet and gave us this: "Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

"And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all officers of the church, or, in other words, those are called to the ministry in the church, beginning at the high priests, even down to the deacons; and this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house, which shall be prepared for him; therefore he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God (for he should be first in the house: behold, this is beautiful, that he may be an example)

"Behold, verily I say unto you, This is a sample unto you for a salutation to one another in the house of God, in the school of the prophets. And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance, in all your

doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle, of the Holy Spirit to your edification."—*Doctrine and Covenants* 85: 37, 39, 44.

Some years ago my attention was called by our Church Historian to three volumes upon Syria, the Holy Land, and Asia Minor, by John Carne, Esq., and published by Fisher, Son, and Co., Newgate Street, London, England, 1838, and the following article we consider worthy a place in our ANNUAL:

CAVE OF THE SCHOOL OF THE PROPHETS

This is situated in the declivity of Mount Carmel, above the road to Cesarea; it is lofty, and appears to be a natural excavation, and not hewn out by human labor. Through its arched doorway comes the only light, which is insufficient for the spacious interior. During the Easter season, a lamp is suspended from the roof. Even were no hallowed remembrance attached to this spot, its aspect and situation would repay a visit. Turks are often found here, as full of veneration as the Christian; and the pilgrim, from his distant country of Spain, Italy, or Austria, who makes the round of all the saintly places with a stock of faith that is never exhausted: pale, wearied, yet excited, he gazes wistfully on the dim masses of rock, on which the lamp casts a funereal glare. The cave is more like a sepulcher than a place of abode and instruction. The Latin, the Greek, and the Armenian also come here from Jerusalem, as the adjacent convent offers hospitality for a night. Indeed, there is hardly in Palestine a monastic retreat so tempting to the traveler and pilgrim as this of Carmel, where a few days may be memorably spent. The mountain offers many a splendid view from its summit, and many a secluded and romantic scene in its bosom: deep and verdant precipices, descending into lonely glens, through which a rivulet is seen dashing wildly, a shepherd and his flock on the long grassy slopes, that afford at present as rich pasture ground as in the days when Nabal fed his herds in Carmel. While barrenness is on every side, and the curse of the withered soil is felt on hill, valley, and shore, this beautiful mountain seems to retain its ancient "excellency" of flowers, trees, and verdure. Immediately around this cave are gray rocks, with a sprinkling of vegetation: beneath, is the sea, with many a sail on its bosom. passengers, merchants, and traders are in the path between the mountain and the sea, journeying to Jaffa. It is beautiful to stand at the door of the cave, and gaze on this scene; and then turn within, and call up the images and memories of the time when

Elias made this his resting-place. To Carmel he loved to come more than to any other scene: bordering on the sea, and remote from the capitals of Israel and Judah, it offered an undisturbed place of retirement and contemplation. Perhaps its security and remoteness might also recommend this tavern in times of persecution, as a suitable retreat for the sons of the prophets. What a scene for a painter!—the little band of the faithful witnesses in Israel, gathered together in this cave, lamenting the falling away of the people from God, the altars cast down, and their fathers slain; waiting anxiously the arrival of the mighty Prophet, their Instructor and Friend.

The air of this region is remarkably healthful, and favorable to the old age of the recluses who have since often inhabited this place, though not so well lodged as the present Carmelites. There are fragments of walls still visible, where a monastery formerly stood. It was an impressive exile, to which no fascinations of the world could ever approach—its distant and restless hum could never be heard: the murmur of the sea, and the cry of the eagle from the rocks above, were the only sounds that broke on the silence. Some way farther down there was a basin of water, filled by a stream that flows down the declivity; and around the brink are found various stones of a singular kind, closely resembling different species of fruit, they are crystalized, and many of them very beautiful, some of them are solid, and others hollow: this effect may be caused by the peculiar property of the water. These stones are gathered, and offered for sale to the pilgrim and traveler on many parts of the coast.

In the evening, when the sun is going down in the eastern glory, and its red light falls through the portal, it is very impressive to be here. The wayfaring man might tarry here for a night, as the walls are dry, the floor clean, and no bats dwell within as in the Egyptian sepulchers. When the lamp is nearly expired, and the thoughts are weary with loneliness, it is delightful to return to the convent above, to the society of the cheerful monks, the social roof, the pleasant chamber, and the bed whose linen is white as snow. Among the figures in the group, there is a pilgrim in his scalloped hat, a priest in his white garments, a mountaineer with his musket slung across his shoulder, and several Turks—all mingling together civilly and kindly, as if they felt that the character of the place forbade uncharitableness and discord. This cavern is of much larger size than the one in Horeb, where Elijah lodged when he fled from Jezebel, and went a journey of forty days and forty nights in the wilderness. The homes of this messenger

of heaven were in general in solitary retreats: even to the widow Zarephath he did not go till the Brook Cherith dried up. The retreat in Horeb was most savage and solemn in its aspect: sad precipices, defiles, and sands, in place of the green declivities and smiling pastures of Carmel. The sublimity of the scene was suited to the terrific display of the divine power, when "the strong wind rent the mountains, and brake in pieces the rocks; and after the wind, an earthquake; and after the earthquake, a fire." The cave in Horeb is some way up the declivity of the mountain; and, in a region where retreats of this kind are rare, tradition has preserved it as the spot which was the refuge of the prophet. How sublime is the picture of the solitary man, an exile from his native land, after a journey of so many days and nights without a pause! Thus calm in the presence of his God, and fearless amidst the terrors around him, sorrowing not for himself, but for the forsaken covenant, the ruined altars, and the prophets slain with the sword!

Our Arab guide led us with great veneration to this cave in Horeb: it is the only one in the vicinity, and is small in dimensions; it is as desolate a place of refuge as the fancy can conceive; one to which neither the revenge of woman, nor the cruelty of man, would ever dream of pursuing its victim. No tree gives its shade, no brook or pool is nigh to quench the thirst, not a shrub grows on the soil. It is singular that a considerable part of the surrounding surface is covered with shivered pieces of rock and cliff, as if the words still allowed a literal fulfillment, "a great and strong wind rent the mountains, and brake in pieces the rocks." It is a spot in which discontent and sadness might easily gather on the spirit, even of the most tried and faithful! What a contrast to the beautiful solitudes of Samaria, which the fugitive prophet had just quitted! It is difficult not to be struck with the different manner and appearance of the divine miracles, according to the land in which they were vouchsafed:—in Palestine, these visitations were mild and gentle, though resistless; the power of the elements was seldom used to aid the impression on the spirit and senses; but in this savage wilderness, this land of terrors, the tempest, the fire, and the earthquake usually accompanied the messages of God.—Vol. III, pp. 47, 48, and 49.

This the seventh issue of our H. P. ANNUAL, is herewith respectfully submitted, with the attest of your humble fellow servant,

Robt. M. Elwin.

Secretary.

LAMONI, IOWA, December 18, 1915.

