

Minutes of 1923

*See Minutes of the Missouri
and Conference Councils*

SUPPLEMENT

TO

The Saints' Herald



Independence, Missouri

January 30, 1924

Minutes of General Conference 1923

PRECONFERENCE PROGRAM

Preceding the meeting of General Conference, a series of missionary services was held in the churches in Zion, beginning Sunday, September 23. During the same week a series of addresses and lectures to the ministry was held in the Stone Church. Program of both follows:

PRECONFERENCE PROGRAM

Sunday, September 23:

8.00 A. M. Prayer Service.

9.30 A. M. Sunday School in the various churches.

11.00 A. M. Preaching in Stone Church by F. M. McDowell (College Day).

2.30 P. M. Prayer Meeting (local fast) in charge of R. V. Hopkins.

7.30 P. M. Preaching. Opening of week's services in each of the seven churches in Zion. Subjects: Principles of the Gospel.

Stone Church—J. W. Rushton

Second Church—P. M. Hanson

Liberty Street—D. T. Williams

Walnut Park—T. W. Williams

Enoch Hill—Roy S. Budd

Englewood—J. A. Gillen

Spring Branch—J. F. Curtis

Central Church, Kansas City, Missouri—E. J. Gleazer

Malvern Hill, Kansas City, Kansas—M. A. McConley.

Grandview, Kansas City, Kansas—C. F. Ellis

Monday, September 24: (Lectures in Stone Church.)

9.30 A. M. Lecture to priesthood by Frederick M. Smith.

3.00 P. M. Lecture to priesthood by Elbert A. Smith, subject: "The great commission—the message, the men, the field."

8.00 P. M. Gospel series in all churches.

Tuesday, September 25:

9.30 A. M. Lecture by F. M. McDowell, "The scope of our program."

3.00 P. M. Lecture by A. Carmichael, "The law of stewardships."

8.00 P. M. Gospel series in all churches.

Wednesday, September 26:

9.30 A. M. Lecture by Doctor Harrington, "Mental hygiene."

3.00 P. M. Lecture by A. Carmichael, "The law of stewardships."

8.00 P. M. Gospel series in all churches.

Thursday, September 27:

9.30 A. M. Lecture by Doctor Harrington, "Mental hygiene."

3.00 P. M. Lecture by A. Carmichael, "The law of stewardships."

8.00 P. M. Gospel series in all churches.

Friday, September 28:

9.30 A. M. Lecture by Doctor Harrington, "Mental hygiene."

3.00 P. M. Lecture by Mrs. Dora Glines.

8.00 P. M. Gospel series in all churches.

Saturday, September 29:

9.30 A. M. Closing lecture by F. M. McDowell.

SUNDAY, SEPTEMBER 30

Regular sessions of Sunday schools in the city of Zion were held in the various churches at 9.30 a. m.

At 11 a. m. preaching at the Stone Church by Patriarch J. F. Martin; subject, "What must I do to be saved?" He was assisted by Elder Wilber E. Prall.

At this service Elder Clyde F. Ellis, of the Society Islands Mission, was ordained to the office of an apostle in the Quorum of Twelve, in harmony with the action of General Conference of 1922, under the hands of Presidents E. A. Smith, F. M. McDowell, and Apostle J. F. Garver. Elder Garver offered the prayer of dedication. President E. A. Smith was spokesman in the ordination.

DEDICATION

Our heavenly Father, we stand in this place made sacred by the covenants of thy children upon many occasions. We are come hither this one more time to speak with thee, and out of the authority of heaven to invest another of our dear brethren with responsibilities on earth.

And oh, thou God of thy Saints, wilt thou answer our cry of faith to-day, and visit our brother with that divine unction which we know he needs under the circumstances, that his faith may waver not, that his preparation may be complete, that his life may be clean, that he shall be found not only worthy but capable of the great trust imposed.

While we know there shall be with him the joys of service, there shall also come many times of heaviness and of sadness. So as we thus consecrate him to thy purposes on the earth, we pray that thou wilt be with him to sustain him and help him. We know he shall need it, and we know thou art abundantly able.

Receive him, therefore, we pray thee, thus at the hands of the church, and when our brethren shall set him apart, may it be in fulfillment of the promise that the Spirit of God shall accompany them to his strength, to his edification, and unto thy glory for the performance of much good, in Jesus' name. Amen.

ORDINATION

Brother Ellis, we the servants of God, obedient to the voice of our heavenly Father and the order of the church, place our hands upon your head, and ordain you as an apostle, and set you apart to be a member of the Quorum of Twelve. And, O God, our heavenly Father, we pray thee to recognize this ordination; for we realize that it is written that we do not choose thee but are chosen of thee and ordained by thee. May thy Spirit be with our brother. Take him, we pray, from this hour. May every doubt be removed from his mind. May he realize and feel that he is called of God, that he may have the testimony to be with him—abiding with him—to sustain him. Give him strength of body and mind. Give him length of life. May his life be long in the service and result in much good. And we pray thee, our Father, that as he moves into his quorum, may he occupy in the spirit of wisdom, that he may be a wise counselor, well contained, not easily provoked, not inclined to break over thy gospel law; but that he may compose himself and conform his conduct to thy will. Help him to be sober and discreet, careful, faithful, and wise, and one that in the hour of need is able to give counsel that shall help his brethren and help the

church. Bless him, we pray, that he may go wherever he may be sent, in this land or foreign lands or to the islands of the sea, that he may go with the power of thy might, in holiness, carrying the great commission which is his to fulfill.

So bless him, Lord, that thy truth may be very dear to him, that he may sense thy divinity, that he may not be partisan; but that he may seek to follow Jesus, seek to build up the kingdom of God among men and establish thy righteousness upon earth. So be with him, we pray, that the favor of the people may be his, and their fellowship sustain him as well as the fellowship of God on high, that he may keep the faith and finish his work, and when he shall come to give an account of his apostleship may receive the confirmation that he has done well.

So, Lord, we ordain him, we set him apart, we bless him, and we ask that this blessing may be his to enjoy. These favors, these blessings we ask in Jesus' name. Amen.

Stormy weather had interfered with the program to hold conference sessions in the large tent erected on the Institute Campus during the forenoon.

At 2.30 p. m. the vast assembly gathered in the tent and engaged in song service under the lead of Chorister A. N. Hoxie.

At 3 p. m. the sermon was delivered by Bishop B. R. McGuire, the service in charge of Bishop J. F. Keir.

The evening service was preceded by a song service, led by conference choir and participated in by the entire audience.

At 8 p. m. the sermon was by Elder F. Henry Edwards. He was assisted by President Frederick M. Smith.

Delegates and visitors were served meals in the cafeteria tent adjoining the Institute Building.

MONDAY, OCTOBER 1

At 8.30 a. m. members of the conference gathered in the big tent and were divided into student bodies according to their choice of subjects under direction of the following named instructors, who conducted

classes in the subjects stated, daily except Sunday, at 8.30 a. m. in the Institute Building:

Doctor G. L. Harrington—Mental Hygiene.

Miss Gertrude Copeland—Home Nursing and Demonstration Work.

Mrs. M. A. Etzenhouser—Social Service.

Mr. M. A. Etzenhouser—General Sociology.

Mr. Walter W. Smith—Child Psychology.

The first day's registration showed a total enrollment of 201 students. The attendance increased as the conference continued.

A number of quorum sessions were held during the morning.

At 9.30 a. m. a very fine season of prayer and testimony was enjoyed by the large audience. President F. M. Smith presided over the meeting.

At 11 a. m. preaching by Elder Orval L. Thompson. Subject, "What must the sinner do to be saved?" He was assisted by Elder E. E. Long.

BUSINESS SESSION

The conference convened in regular business session at 2 p. m. President Frederick M. Smith called the assembly to order.

Hymn No. 14 in the conference songbook, Songs of the Campus, was sung.

President E. A. Smith offered prayer:

O God, our heavenly Father, another year his passed into history, and we, thy people, are again assembled to take up the affairs of another conference. We pray that thy Spirit may be here to lead and direct; that its kindly and beneficent influence may be felt in every heart, bringing joy and faith and peace, and as we have just sung, when dark clouds of trouble hang o'er us there is still a way of deliverance, with peace ahead of us. We pray that indeed thy Spirit may lead us on in that way that shall eventually bring us all together; and that our forces may be united and thrown behind that which is good; and all the strength of thy people be thrown against that which is evil.

As we assemble here to pray for those who may need thy particular blessing during the conference, wilt thou bless the quorums, the missionary quorums, the Twelve and Sev-

enty; those who are pastors, the high priests; those who have charge of finances; and the Presidency who greatly feel the need of thy blessing.

Wilt thou bless us all together, each and every quorum, that we may have more than human wisdom in the particular work that devolves upon us to do. May there be that pervasive Spirit of Jesus Christ that shall lead us closer together, that we may be able to present a more harmonious and united front.

Bless also the delegates, that they may have wisdom when matters are presented for their consideration, to consider them soberly and prayerfully and without levity or haste, but finally in righteousness, to cast their votes, realizing that this is indeed the work of God; that all engaged in it are equally entitled according to their needs and just wants to receive thy blessing.

Be thou, we pray, with the assembly. Guard the health of thy people. Preserve their lives. Keep every destroying influence therefrom: danger from tempest, sickness, or any evil that might tend to mar or spoil the peace of this assembly.

Foster the spirit of toleration, we pray, that we may be broad and liberal, that whatever we do may be done in kindness, and when we are united that we may indeed be consecrated to put all the forces we have into that thing that we shall be agreed upon that thy work in all the world may go forward.

O Lord, we commend this meeting to thy care, and all succeeding meetings of these sessions, invoking thy divine blessing in Jesus' name. Amen.

ORGANIZATION

It was moved that the First Presidency preside over the conference and make the regular appointments to complete the organization. The motion prevailed by unanimous vote.

PUBLISHED REPORTS

The President called attention to the volume of published reports in the hands of the members of the conference. He presented the report of the committee on credentials, stating that if there were no objections it would be received.

COMMITTEE ON CREDENTIALS

To the Presidency and General Conference: The committee on credentials submits the following report:

AUSTRALIA

Northern New South Wales District, 552 members, 5 votes: P. M. Hanson, M. A. McConley, J. W. Rushton, W. Patterson, Sister F. McConley.

Norwood Branch, 130 members, 1 vote: M. A. McConley.

Southern New South Wales, 735 members, 7 votes: Sister Hanson, Brother Hanson, Sister McConley, Brother Savage, Brother Patterson, E. F. Robertson, Brother Rushton, Brother J. Blackmore. *1 excess.*

Victoria, 407 members, 4 votes: Paul M. Hanson, M. A. McConley, W. Patterson, J. Blackmore, Sister F. McConley. *1 excess.*

Perth Branch, 70 members, 1 vote: M. A. McConley.

BRITISH MISSION

Midland, 260 members, 2 votes: F. H. Edwards, Frank Holmes, Blanche Edwards. *1 excess.*

Northern, 688 members, 6 votes: D. T. Williams, Charles Fry.

GERMAN MISSION

No credentials.

HAWAII

Hilo Branch, 74 members, 1 vote: Sister McConley.

Honolulu Branch, 337 members, 3 votes: M. A. McConley, G. R. Reeves, Sister Reeves.

Honolulu Chinese Branch, 1 vote: M. A. McConley.

NEW ZEALAND

Auckland Branch, no credentials.

Dunedin Branch, 1 vote: Myron A. McConley.

PALESTINE

Jerusalem Branch, 17 members, 1 vote: Job Negeim.

SOCIETY ISLANDS

No credentials.

SWITZERLAND

Basel Branch, 28 members, 1 vote: Jacob G. Halb.

UNITED STATES AND CANADA

Alabama District, no credentials.

Alberta District, 435 members, 4 votes: Daniel Macgregor, Maggie Macgregor, J. D. Stead, James Pycocok, William Osler. *1 excess.*

Arkansas District, 401 members, 4 votes: J. T. Riley, E. A. Erwin, W. F. Martin, J. M. Daniels.

Bayard Branch (Nebraska), no credentials.

Bisbee Branch (Arizona), 64 members, 1 vote: Henry Goldie.

Central Illinois District, 500 plus members, 5 votes: Harry Jones, Brother Thomas (of Beardstown), Sister Thomas (of Beardstown), Sister Henderson (of Findlay).

Central Michigan District, 1,767 members, 17 votes: Matthew Umphrey, Martha Umphrey, E. S. White, Esther White, B. H. Doty, Christy Doty, George A. Pringle, Elizabeth Pringle, Mildred Mitchel, Otto Bartlett, George W. Burt, Maggie Burt, Fred Methner, Mrs. Fred Methner, Edward Martindale.

Central Nebraska District, 517 members, 5 votes: Mrs. M. E. Rutledge, Mrs. William Allen, T. J. Patras, Mrs. T. J. Patras.

Central Oklahoma District, no credentials.

Central Texas District, 446 members, 4 votes: Amy Wells, Ida Nicoll, S. S. Smith, J. M. Nunley, A. J. Banta. *1 excess.*

Chatham District, 1,425 members, 14 votes: Robert Brown, S. Ezra Mifflin, H. A. Koehler, Willard Kettlewell, John Dent (of Merlin), Emma Dent, John C. Dent (Bothwell), C. W. Badder, Mabel Badder, John Shields, Stanley Phillips.

Clinton District, 926 members, 9 votes: H. E. Moler, Lee Quick, R. T. Walters, W. E. Haden, D. M. Dennis, Julian Gough, W. H. Lowe, Mabel Braden, Carolyn Nafus.

Des Moines District, 1,377 members, 13 votes: Henry Castings, E. G. Beye, Mrs. E. G. Beye, W. W. Hield, Mrs. C. T. Kirkwood, Hattie Clark, L. G. Holloway, Clyde E. McDonald, Bessy Laughlin, Charles Richeson, Mrs. Charles Richeson, E. O. Clark, Mrs. E. O. Clark.

Detroit District, 1,986 members, 19 votes: Paul M. Hanson, William I. Flegg, Kenneth H. Green, R. C. Russell, Glaud R. Kuykendall, Vincent D. Schaar, Fred Z. Harder, Nevada Harder, Arthur H. DuRose, W. E. Alldread, Winnie Smith, J. Stanley Parrish, J. Scott Falconer, Carrie Green, Edith Coop, Muriel DuRose, Walter Bennett, J. Charles Mottashed, William Grice.

- Douglas Branch (Arizona), no credentials.
- Eastern Colorado District, 1,557 members, 15 votes: George H. Wixom, Julia C. Busiel, Rena W. Rich, Mary Almond, Florence Templeton, J. D. Curtis, Frank B. Almond, Calvin H. Rich, K. H. Rogers, Helen Rogers, Helen Leggett, Nellie M. Williams, Charles A. Zion, J. B. Wildermuth, Cordelia McCormick, A. E. Tabor, Nancy A. Tabor, Reno Auld, Elsie Diefendorf, E. J. Williams. *5 excess.*
- Eastern Iowa District, 638 members, 6 votes: Evan A. Davis, Mrs. Evan A. Davis, Wesley W. Richards, Charles G. Dykes, Elma Talley, Mrs. Frieda L. Milburn.
- Eastern Maine District, 524 members, 5 votes: E. J. Gleazer, H. A. Chelline, O. L. Thompson, M. C. Fisher, N. M. Milson.
- Eastern Michigan District, 1,895 members, 18 votes: John Weaver, Frank Bailey, Grace McGinnis, William M. Grice, Mrs. William M. Grice, Mrs. Frank Bailey, R. C. Russell, P. M. Hanson, G. T. Reeves, Mrs. G. T. Reeves, William I. Fligg, May Engel, Thomas L. Clark, William Davis, John Ledsworth, Robert H. Huston, J. R. Grice, Myron Carr.
- Eastern Montana District, 300 members, 3 votes: James C. Page, Eli Bronson.
- Eastern Oklahoma District, 970 members, 9 votes: J. Arthur Davis, Roy S. Budd, J. S. White, Mrs. J. S. White, Mrs. Mattie Kelsoe, H. E. Winegar, W. H. McCoy, Eula Roden.
- Eros Branch (Louisiana), 142 members, 1 vote: J. T. Riley, Eva Morris. *1 excess.*
- Far West Stake, 2,716 members, 27 votes: R. S. Salyards, O. Salisbury, Milo Burnett, L. F. Ferguson, E. S. Fannon, S. H. Simmons, B. R. Constance, G. W. Mauzey, Grace Shaw, W. B. Torrance, Ella Gartside, Frank Hinderks, Coleman Snider, Archie Constance, Roscoe P. Ross, W. W. Scott, Robert L. Agee, Ora Liggett, E. M. Vaughn, John Davis, Joseph Powell, Arthur G. Anson, Mrs. R. S. Salyards, John Sheehy, J. A. Koehler, J. E. Hovenga, Z. J. Lewis.
- Florida District, 733 members, 7 votes: A. D. McCall, Alma Booker, Mrs. Alma Booker, J. Charles May.
- Fremont District, no credentials.
- Gallands Grove District, 1,000 members, 10 votes: Robert Fish, Ethel Fish, M. O. Myers, H. G. Newcom, E. L. Edwards, Thomas Franklin, J. L. Butterworth, Hazel Butterworth, E. R. Butterworth, Harold Salisbury.
- Gering Branch (Nebraska), no credentials.

Holden Stake, 1,712 members, 17 votes: D. J. Krahl, I. M. Ross, J. W. A. Bailey, W. S. Macrae, C. J. Hunt, R. E. Burgess, C. V. Hopkins, F. A. McWethy, H. E. Moler, Roscoe Moorman, I. M. Smith, Mrs. I. M. Ross, George Jenkins, J. J. Teeter, Roderick May, James Duffey, Levi Phelps.

Idaho District, 544 members, 5 votes: Sister B. F. Benson, Sister M. C. Condit, Sister L. Jackson, R. L. Fulk, G. P. Levitt.

Independence, 4,009 members, 40 votes: R. V. Hopkins, J. A. Becker, W. W. Smith, F. M. Smith, R. J. Lambert, B. R. McGuire, E. A. Smith, M. H. Siegfried, Mrs. W. W. Smith, Evan Fry, J. M. Terry, E. L. Kelley, J. F. Keir, Mrs. M. A. Etzenhouser, H. O. Smith, J. F. Curtis, S. A. Burgess, A. K. Dillee, I. A. Smith, Joseph Luff, F. A. Smith, E. D. Moore, C. B. Hartshorn, J. A. Gardner, W. D. Bullard, P. M. Hanson, Dora Glines, E. C. Harrington, F. H. Edwards, Mrs. B. R. McGuire, Ammon White, V. A. Reese, Mrs. J. A. Gardner, D. O. Cato, H. C. Burgess, Charles Blair, J. W. Rushton, Ellis Short, sr., J. W. Peterson, H. W. Harder.

Kansas City Stake, 2,913 members, 29 votes: J. A. Tanner, F. B. Blair, John Tucker, J. Fred Cleveland, Joseph Curtis, Mrs. F. M. Smith, Mrs. W. O. Hands, Mrs. Fern Lloyd, Mrs. John Tucker, Bernice Griffith, Loreno Gross, Mrs. F. B. Blair, Maude Gunsolley, Mrs. Adam Young, Mrs. Edith Lungwitz, Lena E. Oxendale, Mrs. F. A. Evans, Mrs. J. E. Wickham, Mrs. J. H. Paxton, Mrs. J. A. Tanner, Julia Walburn, Mrs. Sarah Hawkins, Bessie Largent, Mrs. Myrtle St. John, Mrs. H. M. Gunion, Mrs. R. E. Newkirk, Mrs. A. W. Sears, Mrs. Daniel Hawkins, Mrs. Charles Scrivener.

Kentucky and Tennessee District, no credentials.

Kewanee District, 785 members, 7 votes: George Sackfield, R. W. Farrell, B. F. Sartwell, M. E. Gillin, Charles L. Holmes, L. W. Stiegel, Edward Jones.

Kirtland District, 994 members, 9 votes: A. E. Stone, Louis Gintz, John Martin, Theodore George Neville, Charles Romig, Francis J. Ebeling, James C. McConaughy, Gomer T. Griffiths, A. R. Manchester.

Lamoni Stake, 2,288 members, 22 votes: C. E. Wight, J. F. Garver, A. Carmichael, F. M. McDowell, Wilber Prall, A. J. Yarrington, R. A. Ballantyne, G. W. Blair, William Stoll, J. A. Lane, E. Dewey White, James Talbot, Charles F. Church, Ward L. Christy, Mrs. Columbus Scott, Mrs. I. A. Monroe, Edward F. Downey, Mrs. J. A. Gunsolley,

- Frank McDonald, David Taylor, L. W. Moffett, E. E. Haskins.
- Little Sioux District, 1,887 members, 18 votes: Charles F. Putnam, Ada S. Putnam, T. O. Strand, Mrs. J. D. Stuart, George Young, Mrs. George Young, C. S. VanEaton, Mrs. C. S. VanEaton, Mrs. C. E. Kennedy, William J. Chambers, Mrs. William J. Chambers, J. W. Lane, Charles Clark, Mrs. George M. Vandell, Heman Turner, Mrs. Nellie Kennedy, E. B. Purcell, Mrs. E. B. Purcell.
- London District, 841 members, 8 votes: H. A. Koehler, R. C. Russell, Grant St. John, Jim Fligg, Patriarch J. Martin, Bishop McGuire, J. F. Curtis, J. Shields, F. Gray. *1 excess.*
- Minnesota District, 623 members, 6 votes: William Sparling, Mary Sparling, George W. Day, Abner Tucker, Alta Kimber, J. E. Wildermuth.
- Mobile District, 900 members, 9 votes: J. Charles May, N. L. Booker, Mrs. N. L. Booker, Henry B. Scarcliff, Mrs. Henry B. Scarcliff, Alma Booker, Mrs. Alma Booker, Mrs. Charles Mader, Elsie Mader.
- Nauvoo District, 715 members, 7 votes: Amos Berve, C. J. Smith, George P. Lambert, D. J. Williams, Mrs. D. J. Williams, Elmer Sherman, E. R. Williams.
- New York District, 427 members, 4 votes: Arthur Allen, C. A. Spilsbury, J. F. Rudd, A. E. Stone.
- New York and Philadelphia District, 1,185 members, 11 votes: Arthur E. Stoff, John Zimmermann, jr., John Zimmermann, Mrs. John Zimmermann, A. E. Stone, Gertrude Copeland, Lillian Zimmermann, Albert N. Hoxie, Edith Troughton, Samuel Worrell.
- North Dakota District, 462 members, 4 votes: Thomas Leitch, J. E. Wildermuth, Mrs. J. E. Wildermuth, M. Rasmussen, George Young, W. D. Thompson, Mrs. Ferd Hammel, N. C. Anderson. *4 excess.*
- Northeastern Illinois District, 1,023 members, 10 votes: F. M. Cooper, H. P. W. Keir, John L. Cooper, Doctor C. D. Carter, Grace Johnson, John A. Daer, Mrs. F. M. Cooper, Joseph H. McGuire, Mrs. C. D. Carter, LaJune Howard, Earl D. Rogers. *1 excess.*
- Northeastern Kansas District, 611 members, 6 votes: Samuel Twombly, Frank G. Hedrick, Theodore Christensen, Clinton Ross, Ira G. Whipple, Roy Tilden.
- Northeastern Missouri District, 338 members, 3 votes; F. L. McKane, J. S. Joyce, William Love.
- Northeastern Nebraska District, 1,139 members, 11 votes: Thomas Walker, Charles Guitar, John Kemp, B. M. An-

derson, Mrs. B. M. Anderson, James M. Kelley, jr., Mrs. J. M. Kelley, P. R. Burton, T. J. Elliott, Mrs. P. R. Burton, Elmer E. Long.

Northern California District, 1,723 members, 17 votes: Alfred White, Sister M. L. McRoberts, Julia Mokler, J. A. Gillen, Sister L. N. Norwood, J. B. Carmichael, Lillian Ewing, Ruth Thorman, Mrs. J. D. White, A. J. Damron, H. W. Savage, Ruth Clegg, F. A. Smith, W. A. McDowell, J. F. Keir, Vida Smith, Dora Glines.

Northern Michigan District, 999 members, 9 votes: Allen Schreur, E. N. Burt, Dick Schreur, Mrs. Dick Schreur, Hatty Schreur, Richard Hartnell, Mrs. Richard Hartnell, Delia Schreur.

Northern Saskatchewan District, 501 members, 5 votes: J. W. Rushton, James Pycok, Birch Whiting, E. Leslie Mogg.

Northern Wisconsin District, 604 members, 6 votes: E. J. Lenox, Leroy Colbert, Leonard Houghton, Mrs. L. Houghton, Mrs. L. Colbert, Mrs. E. J. Lenox.

North Platte Branch (Nebraska), no credentials.

Northwestern Kansas District, 579 members, 5 votes: C. I. Carpenter, W. E. Ratcliffe, George B. Kelley, Alva H. Reed, J. W. Peterson.

Northwestern Ohio District, 416 members, 4 votes: Jesse Hardin, O. J. Hawn, Everett L. Ulrich, Walter Wirebaugh, Edward I. Yoder. *1 excess.*

Nova Scotia District, 1 vote: Orval L. Thompson.

Owen Sound District, 1,554 members, 15 votes: John Shields, J. L. Mortimer, S. G. St. John, Joseph Yager, Mrs. Lillian Yager, W. A. Smith, Mrs. W. A. Smith, G. C. Tomlinson, J. F. Curtis, N. E. Leader, S. W. Tomlinson, David Pycok, James Pycok, Mrs. J. L. Mortimer, Robert Farthing, Mrs. Robert Farthing. *1 excess.*

Phoenix Branch (Arizona), no credentials.

Pittsburgh District, 494 members, 4 votes: Mrs. W. H. Daugherty, Mrs. J. H. Lockard, L. F. P. Curry, J. A. Jaques.

Pleasant View Branch (Nebraska), no credentials.

Portland District, 765 members, 7 votes: Mrs. Nelson Wilson, Rosa Clark, William Livingston, Mrs. William Livingston.

Pottawattamie District, 1,415 members, 14 votes: H. H. Hand, D. E. Butler, J. A. Hansen, Nels Johnson, Hans Anderson, David Carlile, Ella Klopping, Karl Klopping, J. R. Lapworth, J. C. Adams, George Beatty, Lloyd Graybill, May Rudd, Grace Keairnes.

Saint Louis District, 1,247 members, 12 votes: E. C. Sellers, George F. Barraclough, Elsie Barraclough, Charles J. Remington, R. A. Lloyd, Myrtle Lloyd, O. B. Davidson, R. Archibald, Pearl Archibald, A. H. Daley, Ruth Volz, William Kurrelmeyer, A. M. Baker, *1 excess*.

Seattle and British Columbia District, 989 members, 9 votes: Richard Hartnell, Ida Jones, Daniel Macgregor, Carl Crum, C. E. Jones, Sister W. L. Christy, S. P. Cox, Leonard Rhodes, George R. Brundage.

Southeastern Illinois District, 1,250 members, 12 votes: Henry Sparling, Mrs. Henry Sparling, Bruce E. Brown, Mary Brown, Columbus Lowery, Mrs. C. Lowery, John Fuqua, Mrs. John Fuqua, F. L. Sawley, L. C. Moore, C. H. Wesner, W. W. Brown.

Southern California District, 1,301 members, 13 votes: W. A. McDowell, T. W. Williams, John W. Rushton, H. W. Savage, Vida E. Smith, A. T. Gary, Mrs. W. A. McDowell, William Anderson, George Wixom, Mrs. A. T. Gray, S. N. Gray, Alma Wixom, Dora Howland.

Southern Indiana District, 560 members, 5 votes: Edward Rannie, L. G. Tandberg, J. F. Curtis, J. W. Metcalf, F. F. Wipper, Katherine Schmitt. *1 excess*.

Southern Michigan and Northern Indiana District, 1,400 members, 14 votes: O. H. Story, Mrs. O. H. Story, A. Whitehead, Paul Hanson, E. C. Evans, Louise Evans, M. A. Ward, Mrs. M. A. Ward, E. K. Evans, F. F. Wipper, Roy Young, Volney Glidden, M. A. Harper, Mrs. M. A. Harper.

Southern Missouri District, 686 members, 6 votes: J. C. Chrestensen, Mae E. Gibbons, Wilson Hudson, Lulu Rowley, J. W. Paxton, Estella Starkey, C. L. Munro. *1 excess*.

Southern Nebraska District, 700 members, 7 votes: H. A. Higgins, F. T. Mussell, Hubert Case, Grover Wall, O. W. Surratt, Blanche I. Andrews.

Southern New England District, 1,182 members, 11 votes: Edmund J. Gleazer, Edward L. Traver, Daniel F. Joy, James Houghton, Myron C. Fisher, Edmund H. Fisher, Franklin Dobbins, Harry Wood, Evelyn Joy, Emma Dobbins, Nora Newcombe.

Southern Ohio District, 1,442 members, 14 votes: J. D. Shower, G. T. Griffiths, J. G. Halb, Floyd Rockwell.

Southern Saskatchewan District, 300 members, 3 votes: James Pycok, Otis L. D'Arcy, Elizabeth D'Arcy, Norman O'Neil. *1 excess*.

Southern Wisconsin District, 584 members, 5 votes: J. O.

- Dutton, Mrs. J. O. Dutton, L. Houghton, Mrs. L. Houghton, Wesley Davenport.
- Southwestern Kansas District, 375 members, 3 votes: Thomas S. Williams, C. E. Harpe, James J. Wilson.
- Southwestern Texas District, 425 members, 4 votes: W. H. Mannering, S. S. Smith, D. S. Palmer, T. J. Jett.
- Spearfish Branch (South Dakota), 1 vote: A. M. Chase.
- Spokane District, 736 members, 7 votes: Daniel Macgregor, Peter F. Klaus, W. W. Fordham, Oscar Case, Mrs. Oscar Case, Mrs. Eli Bronson, Carl Crum.
- Spring River District, 1,907 members, 19 votes: George E. Harrington, Robert E. Jones, Martha Riley, Howard P. Anderson, John Blackmore, Virgil E. Sheppard, Elba Todd, C. E. Wilson, Maggie Wilson, A. E. Davis, J. T. Riley, R. E. Miller, C. A. Dooley, Lee Quick, Sister E. E. Gilbert, Laura Karlstrom, Ella Biggerstaff.
- Toronto District, 2,204 members, 22 votes: James A. Wilson, James Pycock, David Pycock, John Shields, S. G. Clark, Ernest Rowett, Daniel Macgregor, C. Ed. Miller, Cornelius Clifford, J. F. Curtis, Blanche Needham, James Needham, Albert J. Leslie, Isabella Leslie, Margaret Macgregor, Roy Smithers, Grace Smithers, Dalton Tiffin, Rose Tiffin, T. W. Williams.
- Utah District, 633 members, 6 votes: F. M. McDowell, R. L. Fulk, A. W. Bogue, R. E. Davey, Guy P. Levitt, Mrs. Ward L. Christy, Mrs. Vida Smith. *1 excess.*
- Western Colorado District, 314 members, 3 votes: James E. Yates, Evalina Yates.
- Western Maine District, 475 members, 4 votes: E. J. Gleazer, M. C. Fisher, B. M. Wilson, Myron Holman.
- Western Michigan District, 975 members, 9 votes: Mrs. R. D. Weaver, Nellie Kapnick, E. B. Blett, Katie Reek, John Schreur, B. H. Doty, J. E. Bennett, A. C. Silvers, Christy Doty, R. D. Weaver. *1 excess.*
- Western Montana District, 500 plus members, 5 votes: E. E. Eliason, Mrs. E. E. Eliason, Mrs. W. P. Bootman, George W. Thorburn, Eli Bronson.
- Western Oklahoma District, 643 members, 6 votes: Roy S. Budd, J. E. Vanderwood, Lester E. Dyke, Lemuel D. Dyke, Morris Moldrup, Matthew Crownover.
- West Virginia District, no credentials.
- Wheeling District, 561 members, 5 votes: G. T. Griffiths, James E. Bishop, Thomas Newton, James McConnaughy, L. D. Ullom.
- Winnipeg District, 150 members, 1 vote: James Pycock.
- Youngstown-Sharon District, 404 members, 4 votes: James

E. Bishop, David H. Jones, E. B. Jones, W. C. Neville.

The following districts have chosen an excess of delegates, as indicated: Southern New South Wales (Australia) 1; Victoria (Australia) 1; Midland (England) 1; Alberta 1; Central Texas 1; Eastern Colorado 5; Eros Branch 1; London 1; North Dakota 4; Northeastern Illinois 1; Northwestern Ohio 1; Owen Sound 1; Saint Louis 1; Southern Indiana 1; Southern Missouri 1; Southern Saskatchewan 1; Utah 1; Western Michigan 1. Unless otherwise instructed the committee will certify delegates from these districts to the proper number in the order of their registrations with the committee.

All persons entitled to a seat in the conference should register with the credentials committee, and they will be furnished with badges and copies of reports to the General Conference; this will include all necessary employees and properly accredited representatives of the press.

The committee invites all out-of-town conference visitors to register and receive an identification badge.

Respectfully submitted,

F. A. RUSSELL, G. P. LEVITT, P. G. FAIRBANKS.
INDEPENDENCE, MISSOURI, September 26, 1923.

The chair read an additional report from the credentials committee:

To the General Conference: The committee on credentials offers the following additional report:

Credentials from the following districts were received too late to be included in the printed report:

Fremont District, 486 members, 4 votes: B. S. Lambkin, A. M. Chase, Mrs. A. M. Chase, Mark Leeka.

West Virginia District, 336 members, 3 votes: Thomas Newton, L. D. Ullom, G. T. Griffiths.

Central Oklahoma District, 1,085 members, 10 votes: Ed. Dillon, Rodella Dillon, Emilie Shakespeare, G. A. Kelley, Mrs. G. A. Kelley, Jack Koshiway, Mrs. Jack Koshiway, Mrs. E. D. Bailey, E. D. Bailey, W. E. Shakespeare.

North Platte Branch (Nebraska), 100 members, 1 vote: Jessie Morant.

CREDENTIALS COMMITTEE,

By F. A. RUSSELL, *Chairman.*

October 1, 1923.

It was moved that the two reports be adopted.

Attention was called to that part of the report referring to the Eastern Iowa District. It was moved

that the names of W. W. Richards and Elma Talley be stricken out and the names of Sisters Motejl and Mosier be inserted instead.

It was moved to refer to the credentials committee.

The previous question was ordered and motion to refer was adopted.

It was then moved that where there is an excess of delegates reported that the last named in excess be dropped.

A substitute was moved: That in such cases delegations should consult with the credentials committee and bring in a report concerning changes made.

An amendment to the substitute was moved providing that delegations be seated in the manner recommended by the credentials committee in the paragraph read from the committee's report, which states: "Unless otherwise instructed the committee will certify delegates from these districts to the proper number in the order of their registrations with the committee."

The amendment and substitute as amended were adopted.

The motion to adopt the original and additional report of the credentials committee prevailed.

The President enumerated the following list of published reports, stating that such would be inserted in the minutes:

DEPARTMENT OF STATISTICS

To the First Presidency and General Conference; Greeting:
The following is the brief summary of gains, losses, etc., drawn from reports received during the year 1922:

Net enrollment December 31, 1921 95,496

Gains:

Baptisms	3,640
Unreported baptisms and "restored" ..	735
Total gain	4,375

Losses:

Death	1,338
Expelled	91
"Unknown"	2,859
Correction	218
Total loss	4,506

Net loss	131
Net enrollment December 31, 1922	95,365

During the first half of the year 1923, 1,402 baptisms have been reported. For the same period in the year 1922 we received 1,490, in 1921, 2,503, and in 1920, 1,806. Our total loss for the period, January 1, 1923, to June 30, 1923, is 2,274, revealing a net loss for the first six months of 1923, of 872, and showing a net enrollment June 30, 1923, 94,592.

Our priesthood record December 31, 1922, which includes 483 ordinations entered during the year, is viz: Melchisedec, 2,101; Aaronic, 3,878; total, 5,979, divided, viz: Apostles, 11; bishops, 27; elders, 1,680; evangelists, 25; high priests, 205; seventies, 153; priests, 1,778; teachers, 1,075; deacons, 1,025. During the first six months of 1923 various ordinations were reported, making the priesthood record on June 30, 1923, to show a net gain of 61, a total of 6,040. With a net enrollment of 94,592 we discover that we have one ordained person for each fifteen members.

On December 31, 1922, we had enrolled with 672 branches in United States and Canada, 78,540. On June 30, 1923, enrolled with 679 branches, 78,931.

NONRESIDENT

In the past great numbers have been lost to the church because of being located far from branches. Names of these persons were carried on branch records but no contact was had with the branch. As a result of urging the various branches to locate those enrolled upon their local records we have carried to the "unknown" account a total of 7,481 names up to December 31, 1922. On June 30, 1923, this number had reached 9,141 with many of the branches yet to report. In an attempt to avoid some of this loss we have for some time been enrolling the names of Saints remote from branches as "Nonresident" of the district in which they are located. Such persons are thereby placed under the direct supervision of the district officers. If the latter utilize the opportunity of-

ferred we are confident that loss from that source will be diminished very materially. Some districts have over three hundred, several over two hundred, and many over one hundred nonresident enrollments. On June 30, 1923, there was a total of 6,677 enrolled as above provided, in United States and Canada exclusive of the stakes; and about 650 outside of any organized field.

Through the splendid efforts of Brother J. W. Foster, London, England, who serves the branches in that field as this department serves the branches in United States and Canada, and those who have assisted him, we believe the records of the British Mission to be in a splendid condition. For December 31, 1922, he reports a total of 1,298 known members. Adjustments in the general record are made from monthly reports submitted by Brother Foster. Likewise, Brother E. B. Hull is doing splendid work in maintaining the record in Hawaii. On December 31, 1922, our enrollment with that mission was 408.

We are disappointed because of being unable to advise the conference of the numerical strength of the church in the Australasian and Society Islands Missions. We have received no reports from either of those fields for 1922.

We are pleased to report that a splendid spirit of cooperation is manifested by ministers and others who are expected to forward data for record. Greater care may still be exhibited in preparation of reports. All names should be *printed*, using the simplest style of capital letters. For many years this office has been urging branch and district to use *care* in selection of secretaries. There is yet room for improvement.

It might interest some to know that from the reports for 1922 showing the former church connection of the person baptized we learn that the churches from which we receive the largest numbers are in the following order: Methodists, Baptists, Christians, Catholics, Presbyterians, Mormons, Episcopalians, United Brethren, Congregational, Salvation Army, Evangelical, etc. Also that we find a total of fifty-five trades or professions represented by those baptized.

Net enrollment August 31, 1923, 95,267.

Respectfully submitted,

DEPARTMENT OF STATISTICS,
F. A. RUSSELL.

INDEPENDENCE, MISSOURI, September 1, 1923.

SECRETARY

To the First Presidency and the General Conference: The work of this department has been given required attention. The general routine has been previously reported in detail. Minutes and other matter have been recorded. General correspondence and other features incident to the detailed work have been cared for. Statistical and other information has been compiled and forwarded to departments of the United States Government, to publishers, and to others, in answer to requests for statements concerning the church.

As secretary I have personally examined the past General Conference Resolutions and have compiled them to date. I am prepared, after thorough investigation, to act with the committee appointed to consider said resolutions and to bring them up to date.

Appointments of 1922. The General Conference of 1922 made a total of 242 general appointments. The list included: The First Presidency, 3; Quorum of Twelve, 11; evangelists, 17; bishops, 4 (including stake bishops, 9); missionaries, 67; unordained missionaries, 18; missionary supervisors, 55; local, 41; stake presidents and counselors and bishops and counselors, 16; architect; auditor; historian; physician; publicity agent; secretary; assistant secretary; statistician; transportation manager.

Changes in Appointments. During the year there were 16 additional appointments, 6 transfers, 2 superannuated, 1 released.

1. Business Deferred and Referred by the Session of 1922: Committee on General Conference Resolutions, Minutes page 3278; on Representation, page 3279; Resolutions on Calling and Ordaining, page 3284; on Religious Education, 3288; to provide for representation of the Seventy on Joint Council, 3288; Concerning the American Indian, page 3294.

2. Routine Business, etc.—Reports of general officers, quorums, boards, committees, departments, organizations, etc., including: The First Presidency, Quorum of Twelve, Presidents and Quorums of Seventy, Presiding Bishopric, Order of Bishops, Order of Evangelists, General High Council, Quorum of High Priests, Mass Quorum of Elders—quorums of Elders and quorums of the Aaronic priesthood report to their respective stake or district conferences; Architect, Auditor, Chorister, Historian, Librarian, Physician, Secretary, Statistician, Transportation Manager, Board of Publication, Children's Home Trustees, Bureau of Graphic Arts, Graceland College Trustees, Sanitarium Trustees, Order of Enoch, L. D. S. Sales Association, Departments of Education, of

Publication, of Publicity, of Remedial and Corrective Agencies, of Recreation and Expression, of Sunday School, of Women's Work.

3. Time Limit on New Business. Time of adjournment. Sustaining of officers, boards, committees, departments, etc.

4. Appointments of Ministers.

5. Personnel of Boards, Officers, Standing Committees, etc.: Memorial to Martyrs, B. R. McGuire, J. F. Keir, M. H. Siegfried, G. P. Lambert. Board of Trustees Children's Home, A. Carmichael, A. J. Yarrington, Mrs. M. B. Nicholson, Martha A. Young, Mrs. Ida Monroe, C. B. Hartshorn, Doctor G. L. Harrington. Board of Publication, B. R. McGuire, A. Carmichael, F. B. Blair, A. E. McKim, R. J. Lambert. On Church of Christ, F. M. Smith, B. R. McGuire, I. A. Smith, E. L. Kelley, W. W. Smith, M. H. Siegfried, F. M. Sheehy. Graceland College Trustees, A. Carmichael, G. N. Briggs, J. F. Garver, W. E. Hayer, C. E. Wight, F. M. McDowell, A. Max Carmichael. On Revision of Book of Rules, F. M. Smith, F. M. Sheehy, H. O. Smith, J. A. Tanner, E. L. Kelley, A. B. Phillips, T. A. Hougas; subcommittee, F. M. Smith, S. A. Burgess, J. A. Becker. On General Conference Resolutions, F. M. McDowell, F. H. Edwards, E. E. Long, W. W. Smith, R. S. Salyards. On Rules of Representation, one each of Presidency, Bishopric, and Quorum of Twelve. Department of Transportation, G. S. Trowbridge, Manager. Department of Publicity, A. E. McKim, in charge.

Respectfully submitted,

R. S. SALYARDS, *Church Secretary.*

INDEPENDENCE, MISSOURI, September 19, 1923.

HISTORIAN

To the Presidency and General Conference: I beg leave to report the work of the office of historian and librarian for the year 1922-23.

Little change has been made in the conduct of the office. We have done the best we could to economize by using part-time help, which has greatly lessened the efficiency of the office as there is a limit to the amount of work that any one person can do.

We have continued the policy of gathering local history through mission and district historians which are usually nominated by the historian's office and confirmed by the missions and districts. Some very excellent work has been done during the year, several local historians having brought their

work up to date. On the other hand there are still some territories from which we have no satisfactory history.

The Journal of History has been continued, and we believe has been more useful outside of the church than in, as indicated by a large number of inquiries coming from libraries and associations who subscribe for the magazine, or who may be carried on exchange.

We have answered many inquiries, both to the ministry of the church, and to educators, historians, government officials, and private individuals outside of the church. We have tried to make the office as useful to the ministry and membership of the church as was possible. We have rendered considerable assistance during the year to the brethren conducting debates and making defense against the attacks on the church.

The work of the general church librarian has been conducted from this office as heretofore. The library in Independence, having outgrown its quarters, was removed to the Bartholomew Hall, 916 West Lexington Street, and much expanded during the year. There are now about eight thousand bound volumes and as many pamphlets. In the new library we have been able to arrange the books, giving a science room, a room for religion and history, one for fiction, another for reference, and another for juvenile books, and the vault for valuable manuscripts and first editions.

Sister Viola V. Short has acted as assistant church librarian and has supervised the library work at Independence. Miss Lyda Elefson, acting as assistant church librarian, has supervised the library work at Graceland College.

We again appeal to the general church for books, manuscripts, papers, periodicals, and tracts that may have to do in any way with the church. Several donations of considerable worth have been made during the year. President Frederick M. Smith has again made a large contribution. Hale W. Smith has loaned us his scientific and philosophical books, which were greatly needed. Mrs. Jennie Weed Young contributed a fine library of classics with bookcase. Other contributions during the year have been made by Brother Atwell, Arthur Dutton, Alma Davis, Mrs. R. Warnock, Walter W. Smith, Sherman Sloan, Mrs. Anna Lawrence, T. C. Kelley, E. H. Tordoff, George Essig, Mrs. A. L. Sanford, the Laurel Club, and Roy Chapman. We shall be very glad to have donations from anyone who may care to part with books for the library. We are,

Your servant for Christ's sake,

WALTER W. SMITH,

Church Historian and Librarian.

INDEPENDENCE, MISSOURI, September 1, 1923.

PUBLICITY

President F. M. Smith; Dear Brother: I am pleased to report for the Publicity Department that the work has gone forward very satisfactorily and the publicity organization among the branches is gradually extending and developing in efficiency.

Our ideal is to have a local publicity agent in each branch of the church, and on these agents rests the responsibility of seeing that the branch activities are properly advertised; that the church is accurately represented in all published statements and that every opportunity for favorable publicity is developed and used.

In addition to these advertising duties the local agents are the business representatives of the Herald Publishing House and are expected to be on the alert to obtain new and renewal subscriptions and to promote the sale of church books and other church literature.

We are now seeking to employ the local publicity agents as regular staff correspondents to the church papers and have regular scheduled reporting dates for many of them. Our ideal is to ultimately have a publicity organization coextensive with branch organization and that all publicity work shall be handled in a regular manner through this department.

In addition to directing the work of my department I have handled the publicity on the Campus activities and given much time to executive work there. On your recommendation I have also assumed the duties of managing editor of the various church publications, and have given considerable attention to the getting out of new tracts and propaganda literature. All free tracts are distributed through the Publicity Department and our budget covers all of this expense.

I am asking for \$3,000 additional this year to extend translation work. This last year we have put the "Busy Man's" series into two foreign languages, Spanish and Norwegian. It costs about \$2,000 to translate and publish five thousand each of this series of tracts into one foreign language and the Herald is willing to bear half the expense, so for \$3,000 we can translate and publish the "Busy Man's" series in three languages and have a stock of sixty thousand tracts to distribute. If this program were followed consistently for several years, adding three languages a year, we would soon be able to present our message to every nation in its own tongue and would be prepared to give our missionaries effective backing no matter where they might be sent. We use the "Busy Man's" series for this work because each number is concise,

exceptionally well written, and interesting. The series complete gives a comprehensive view of our faith and history and is a most successful introduction for our missionaries.

Nearly everyone nowadays sees the advantage of church advertising and the branches are cooperating very nicely. It is a work that will have to develop, of course, and new workers will have to be trained in this particular field, but some splendid helpers are coming to the front and the opportunities of constructive publicity are manifold.

Very sincerely, ARTHUR E. MCKIM.
INDEPENDENCE, MISSOURI, September 21, 1923.

PRESIDING BISHOPRIC

BALANCE SHEET

July 1, 1923

Assets

Current:		
Cash	\$	\$ 1,161.32
Certificates of deposit		464.80
Notes receivable	* 99,625.50	
Less allowance for uncol- lectible notes	9,127.00	90,498.50
<hr/>		
Contracts receivable— real estate		55,530.37
Accounts receivable	123,248.62	
Less allowance for uncol- lectible accounts	9,597.23	113,651.39
<hr/>		
Cash retained by bishops and agents		15,643.51
Total current assets		<u>\$ 276,949.89</u>
Other:		
Real estate—subject to sale..		\$ 124,585.88
Investments—general funds \$	78,907.31	
Less allowance for loss on general fund investments..	15,000.00	63,907.31
<hr/>		
Total other assets		<u>\$ 188,493.19</u>

Special Funds:

Cash in bank	\$ 3,564.76
Liberty bonds and war savings stamps	111,138.30
Certificates of deposit	1,856.24
Expense account	2,317.61
Investments	188,892.69

Total special fund assets ** \$ 307,769.60

Permanent:

Land and buildings	\$2,023,073.05
Automobiles	2,049.00
Machinery and equipment	24,210.94
Libraries	16,634.18
Furniture and fixtures	31,309.39

Total permanent assets.. \$2,097,276.56

Deferred:

Funds retained by foreign bishops and agents	6,329.08
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Total assets \$2,876,818.32

Liabilities and Net Worth

Current:

Notes payable	***\$ 216,483.67
Accounts payable	45,211.35
Receipts from sale of church edifices—subject to refund	6,460.68

Total current liabilities \$ 268,155.70

Other Liabilities:

Special fund loans to general fund	\$ 211,331.98
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Net Worth:

Surplus	\$2,089,561.04
Special fund reserve	307,769.60

*Total net worth \$2,397,330.64

Total liabilities and net worth \$2,876,818.32

*Of this amount notes receivable aggregating \$15,000 are fully secured.

**In order to ascertain the total of special funds there should be added to this figure the special fund loans to general fund, or \$211,331.98.

***The larger portion of notes and accounts payable represent deposits and advances from church members, some of which the church may never be required to pay.

The church is contingently liable as indorser of consecration contracts, notes receivable, and investments amounting to approximately \$100,000.

The balance sheet as of June 30, 1923, and the income and expenditure statement for the year ended on this date are subject to such adjustments as the general church auditor may find necessary.

OPERATING TREND

The operating deficit for the year ended June 30 was \$8,930.35 as compared with \$109,354.02 the previous year. The improved operating trend was due to the fact that the past year's Christmas offering of over \$70,000 was used as operating funds and the total operating expenses were curtailed to the extent of \$88,000 over the previous year. Had we not been permitted to use the Christmas offering for operating purposes, nor carried out a policy of retrenchment wherever possible, our operating deficit for the year just ended would have exceeded \$160,000.

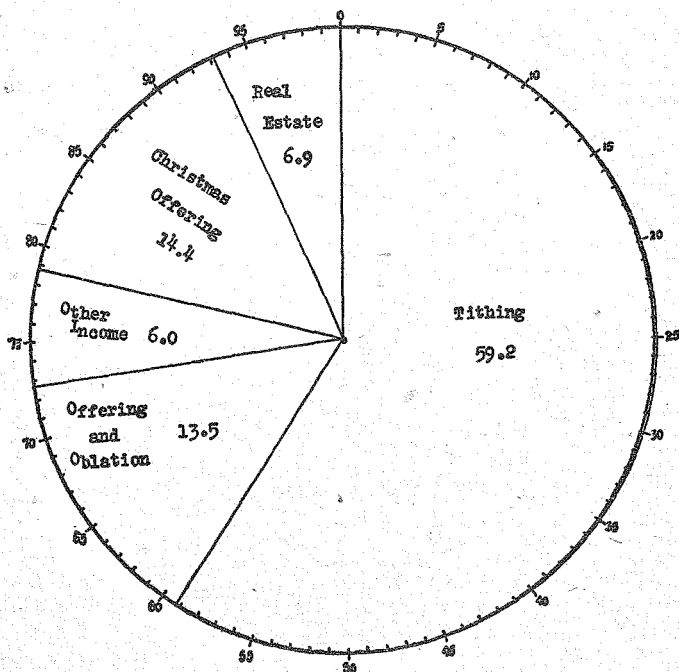
From the following figures the reader will get some idea as to the trend of total operating income and expenses. To make the figures comparable we have omitted the Christmas Offering receipts as income for the year ended June 30, 1923.

Year ended	Total Income	Percent. of Decrease Over Prev. Year	Total Expend.	Percent. of Decrease Over Prev. Year.
June 30, 1920.....	\$694,697.23		\$600,340.91	
June 30, 1921.....	603,418.22	13%	712,772.24	Inc. 19%
June 30, 1922.....	480,904.92	20	593,475.48	Dec. 17%
June 30, 1923.....	421,227.54	14	501,003.06	18%

Upon analyzing these figures, it will be noticed that for the year ended June 30, 1920 the income exceeded the expenditures approximately \$94,000, whereas during the following years the expenditures exceeded the income as shown in detail in the comparative statement [pp. 3356-57-58]. Had it been possible for us to reduce the expenditures approximately 30 per cent during the years 1922 and 1923 we would have operated within our income, excluding Christmas offering.

HOW THE 1922-23 DOLLAR WAS RECEIVED

Total Receipts for Year: \$492,072.71



Tithing, \$291,539.42; offering and oblation, \$66,246.11; consecration, \$12,462.16; bequests, \$10,178.61; Christmas offering, \$70,845.17; miscellaneous, \$6,751.34; real estate, \$34,049.90.

An analysis of our receipts for the past year shows that 59.2 per cent of every dollar received was tithing; 14.4 per cent, Christmas offering; 13.5 per cent, freewill offering and oblation; 6.9 per cent, real estate income; and 6 per cent, other income. The chart illustrates how the dollar was received.

It should not be overlooked that the bulk of our revenue is

tithes and offerings and the amount of tithing paid is largely determined by the annual increase in membership wealth, which to a certain extent is controlled by general business conditions.

A detailed analysis of receipts from tithes, offerings, and consecration, by districts, shows that the agricultural communities were perhaps most affected during the past year by business conditions. In comparing the receipts of the twelve principal agricultural districts we find that during the year ended June 30, 1923 the receipts were approximately \$17,000 less than the previous year. During the year 1921-22 the receipts for these districts aggregated \$61,600 as compared with \$44,600 for the year 1922-23.

A similar comparison made of the twelve principal industrial communities reveals a very slight difference in the receipts. For the year 1921-22 the receipts totaled \$75,400; whereas, during 1922-23 the receipts amounted to \$74,300—a decrease during the past year of only \$1,100.

There has been a marked decline in tithes and offerings, exclusive of Christmas offering, during the past three years. The receipts from this source in round numbers were as follows:

Year ended June 30, 1920	\$581,000
Year ended June 30, 1921	509,000
Year ended June 30, 1922	397,000
Year ended June 30, 1923	357,000

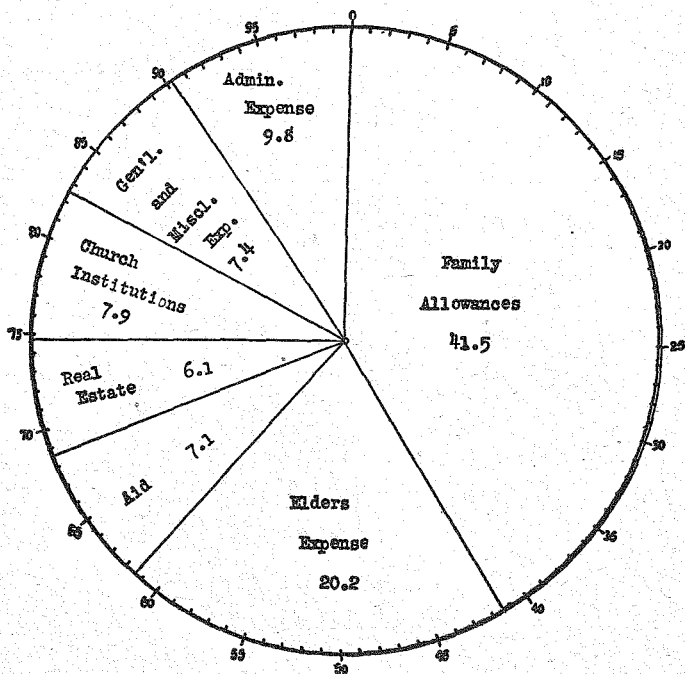
The principal items of expense, namely, family allowances, elders' expense, aid, and institutional expense for the past four years, are tabulated below.

Year ended June 30, 1920	\$418,000
Year ended June 30, 1921	500,000
Year ended June 30, 1922	436,000
Year ended June 30, 1923	384,000

Judging from the tithes and offerings received during the first two months of this fiscal year, providing there is not marked improvement in business conditions, the total for the year may not exceed \$300,000 or a little over 50 per cent of the amount received during the year ended June 30, 1920 from this source. This will bring the income from tithes and offerings for 1923-24 on a level with the year 1916-17.

Since our receipts are largely determined by the same factors that measure business prosperity, general business conditions should furnish us a fair index as to further undertakings and commitments involving expenditures of funds. Should the time arise in our experience when it becomes

HOW THE 1922-23 DOLLAR WAS SPENT
 Total Expenditures for year: \$501,003.06



Family allowance, \$207,934.97; elders' expense, \$101,354.49; aid, \$35,759.92; foreign missions, \$5,138.29; consecration contracts, \$6,193.21; administration-expense, \$49,246.70; general and miscellaneous expense, \$10,343.52; interest and exchange, \$15,265.64; real estate, \$30,346.28; church institutions, \$39,420.04.

necessary for the church to seek financial aid from outside sources, proof that our financial policies have been consistent with generally accepted business methods would in all probability resolve a disposition to decline a loan, into one favorable to its acceptance.

Upon analyzing our expenditures for the past year we find that 41.5 per cent of every dollar received was expended for family allowance; 20.2 per cent for elders' expense; 7.1 per cent for aid; 9.8 per cent for administrative expense—church offices, stakes and districts; 7.9 per cent for church institutions; 6.1 per cent for real estate; 3.1 per cent for interest and exchange; and 4.3 per cent, for other miscellaneous expense. The chart above shows how the dollar was spent.

In our report to conference last year we emphasized the fact that retrenchment was necessary. From all indications our total income for the current year will be less than it was for the year just ended, which means that our retrenchment policy must be continued; and while the best interests of the church should be conserved, maintaining our missionary force, even at the expense of some less productive activities, our budget expenditures ought to be consistent with the anticipated income.

AUDITORIUM

The total pledges to the auditorium fund amount to over \$840,000. Of this sum over \$420,000 has been paid. The auditorium fund and the income earned through investment of this fund consisted of the following, on June 30, 1923:

Cash on hand	\$ 2,326.59
Liberty Bonds and War Savings Stamps	114,511.60
Certificates of deposit	1,800.00
Investments	183,903.16
Loans to general fund	154,102.30
Auditorium expense	2,295.07
Total	\$458,938.72

HOMES FOR THE AGED

During the year forty-five applications for admission to the homes for aged have been received and investigated. Twenty of these were accepted. Two of the applicants have not yet arrived. Acting in accordance with the policy adopted by last conference, the homes have been operated with the utmost frugality consistent with the health and comfort of the inmates, and the protection of our property. While the requests this year were 30 per cent less than last, yet the applications far exceeded our capacity to serve, and necessitated a close investigation upon our part to determine those who were most needy and worthy of this care, and to see that they got the preference. Thus we have been able to care for urgent demands at all times.

There were seventy-four inmates in the three homes at the

beginning of the year. Eighteen were received during the year, while seven left and twelve died, leaving the present number at seventy-three. The number of inmate-days for the year is 26,456 and the per capita cost 70 cents, which includes a charge for depreciation on buildings and equipment. This means that the total cost of maintenance per person per year is \$255, or about \$21 per month.

Sister Alice P. Dancer is Matron at the Saints' Home; Elizabeth Williams at Liberty Home; and Edith Carr at Holden Home, where they have done a very laudable service for the church. Our heartfelt appreciation for their patient, faithful, and devoted labors in the interests of these homes and the members thereof, is hereby acknowledged and expressed.

We also acknowledge with gratefulness the splendid cooperation of all those who have labored in this arm of the Lord's work. Should further detailed information be desired respecting any phase of the work of the Bishopric, we will be pleased to furnish the same upon request.

Sincerely yours,

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Comparative Statement of
INCOME AND EXPENDITURES
for years ended June 30, 1921-22-23

Years ending June 30,	1923	1922	1921
GENERAL INCOME:			
Tithing	\$291,539.42	\$309,085.44	\$417,049.99
Offering and oblation	66,246.11	87,848.86	103,840.32
Christmas offering	70,845.17		
Consecration	12,462.16	11,819.74	6,760.39
Bequests	10,178.61	17,429.41	
Church funds held in suspense		459.00	
Miscellaneous income—bishops and agents		761.18	30,081.89
Contributions for:			
Church departments	1,164.68		
Foreign missions	1,987.82	284.52	100.00
Musical education	527.95	500.00	
Child. Home—Society Islands	21.23		
Interest earned	2,855.75	11,846.90	10,391.49
Dividends earned	120.00	275.00	30.00
Commission earned	69.50	20.00	352.40
General Conference	4.41		
Total	\$458,022.81	\$440,330.05	\$568,606.48
LESS EXPENDITURES—GENERAL:			
Family allowances	\$207,934.97	\$247,277.29	\$289,756.74
Elders' expense	101,354.49	104,850.55	115,140.72
Aid extended	35,759.92	28,509.34	33,405.26
Miscellaneous expense—bishops and agents		585.02	71,755.32

Foreign mission expense	5,138.29	9,917.73	4,687.76
Payments on consecration contracts.	6,193.21	5,610.39	4,672.02
Administration expense:			
Church offices	36,003.16	48,824.22	63,534.33
Stakes	12,092.27	15,576.44	15,812.50
Bishops and agents	1,151.27	1,246.26	4,009.20
General expense—church offices	7,127.71	8,413.78	4,676.09
General church expense	3,215.81	4,408.13	1,187.97
Int., exchange, soc. serv. exp., etc..	15,265.64	28,522.57	9,474.37
Total	\$431,236.74	\$503,741.72	\$618,112.28

Excess of expense over income		\$ 63,411.67	\$ 49,505.80
Excess of income over expense	\$ 26,786.07		

REAL ESTATE INCOME:

Rents earned:			
Reserved	\$ 22,666.68	\$ 21,011.14	
Houses and lots	3,501.79	4,408.93	
Farm lands	584.30	4,321.92	
Church edifices	150.00	456.00	26,164.91
Sale of real estate:			
Reserved		50.00	3,030.58
Houses and lots		3,906.09	
Farm lands		1,406.15	
Church edifices	4,669.00	2,345.60	
Interest earned—real estate contracts	2,208.74	2,199.80	1,206.49
Farm machinery income	269.39		
Total	\$ 34,049.90	\$ 35,414.43	\$ 30,401.98

LESS EXPENDITURES—REAL ESTATE:

Reserved property—repairs, tax, etc. \$	19,328.05	\$ 16,935.32	\$ 3,366.82
Houses and lots	5,488.87	11,160.14	3,793.36
Farm lands	902.81	477.50	19,401.16
Repairs and maintenance of farm implements		620.89	
Life estate expense	30.71	16.79	
Church edifice expense	174.31	329.74	1,565.33
Cost of real estate sold	4,421.53		
Total	\$ 30,346.28	\$ 29,540.38	\$ 28,126.67

Excess of income over expense	\$ 3,703.62	\$ 5,874.05	\$ 2,275.31
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CHURCH INSTITUTIONS—CONTRIBUTIONS:

Graceland College	\$ 2,628.59	\$ 3,195.95	\$ 2,305.48
Children's Home—Lamoni	645.26	563.41	364.36
Children's Home—Society Islands ...			237.21
Holden Home	833.00	402.25	410.21
Saints' Home	555.13	156.31	139.00
Sanitarium	1,508.51	842.52	753.50
Kirtland Temple			200.00
Total	\$ 6,170.49	\$ 5,160.44	\$ 4,409.76

LESS EXPENDITURES—CHURCH INSTITUTIONS:

Graceland College	\$ 16,128.50	\$ 23,511.40	\$ 31,097.36
Religious education	4,982.06	7,938.54	
Children's Home—Lamoni	4,200.00	4,700.00	12,164.93
Children's Home—Society Islands ...		764.92	
Holden Home	8,700.18	9,761.12	8,681.86

Saints' Home	7,928.55	8,469.75	12,428.25
Saints' Home Farm	650.00		
Sanitarium	3,001.24	5,047.65	2,160.89
Total	<u>\$ 45,590.53</u>	<u>\$ 60,193.38</u>	<u>\$ 66,533.29</u>
Excess of expense over income	\$ 39,420.04	\$ 55,032.94	\$ 62,123.53
Operating deficit for year	<u>\$ 8,930.35</u>	<u>\$ 112,570.56</u>	<u>\$ 109,354.02</u>

¹Includes bequests—estimated at \$12,000.

²Detail not available.

³Classified as reserved property expense for 1921-1922.

⁴Administration expense—real estate department included with administration expense church offices—1920-1921, \$1,799.23; 1921-1922, \$4,026.38.

⁵Includes expense of religious education class.

No accrued income or expense has been considered in the preparation of this statement.

THE SAINTS' AND LIBERTY HOMES, LAMONI, IOWA

Balance Sheet as of June 30, 1923

Assets

Cash on hand and in banks		\$ 122.80
Bank certificates of deposit		70.00
Accounts receivable		6.00
Inventories:		
Food and provisions	\$ 293.95	
Fuel	30.40	324.35
Office supplies		8.35
Live stock		30.00
Buildings—homes	\$21,853.70	
Real estate—homes	2,966.00	
Farm and farm equipment	58,629.15	83,448.85
Furniture and fixtures—homes		2,430.05
		<u>\$86,440.40</u>

Liabilities and Present Worth

Notes payable		\$ 1,630.00
Present worth:		
Balance at June 30, 1922 per our report	\$85,030.00	
Add: transfers of equipment from Children's Home	1,242.70	
	<u>\$86,272.70</u>	

Less transfer of cemetery lots to general church	500.00	
	<u>\$85,772.70</u>	
Less: excess of expense over income present net worth	962.30	84,810.40
		<u>\$86,748.10</u>

THE SAINTS' AND LIBERTY HOMES, LAMONI, IOWA

Statement of Income and Expenditures for year ended
June 30, 1923

Income:		
Board of occupants		\$ 2,415.27
Donations from miscellaneous friends....		565.88
Farm revenue	\$10,696.67	
Less: cost of farm operation	8,174.87	2,521.80
		<u>\$ 5,502.95</u>

Expense:		
Wages of help at homes		\$ 2,722.55
Food and provisions:		
Eggs	\$ 310.92	
Fruits and vegetables	411.55	
Groceries	901.21	
Meats	533.84	
Butter, milk and miscellaneous farm products..	3,824.33	5,981.85
Fuel		1,893.41
Lights and ice		490.63
Medical attention		260.72
Drugs		14.67
Interest paid		34.95
Funeral expense		519.25
Laundry		614.86
Office supplies and salaries		157.25
Repairs		611.74
Traveling expense		25.78
Miscellaneous expense		400.73
Bad accounts charged off		15.00
Clothing supplied		177.81
		<u>\$13,921.20</u>

Depreciation

Buildings—home only	\$396.15		
Furniture and fixtures	142.77	538.92	14,460.12
			<hr/>
Excess of operating expense over income.....			\$ 8,957.17
Supplied by the general church funds of Presiding Bishopric			7,994.87
			<hr/>
Excess of expense over all receipts			\$ 962.30

HOLDEN HOME FOR AGED

Balance Sheet as of June 30, 1923

Assets

Cash on hand and in bank		\$	57.95
Inventories—supplies			813.45
Real estate	\$ 2,025.00		
Buildings	17,125.59		19,150.59
			<hr/>
Furniture and fixtures	4,578.78		
Machinery and equipment	791.90		5,370.68
			<hr/>
Farm equipment	417.33		
Live stock	561.00		978.33
			<hr/>
			\$26,371.00

Liabilities and Net Worth

Accounts payable, Independence Storehouse		\$	11.45
Net worth—July 1, 1922	\$23,061.87		
Adjustment, omitted credits 1921-22	1,182.10		
Inventory appreciation	1,255.55		
Increase of income over expense for year ended June 30, 1923	860.03		26,359.55
			<hr/>
			\$26,371.00

HOLDEN HOME FOR AGED

Statement of Income and Expense for year ended
June 30, 1923

Home Operation:

Income:

Donations miscellaneous cash	\$ 988.55
Board received	254.15

Office rent	165.00	
Interest	4.56	
Miscellaneous	12.10	\$1,424.36

Expense:

Wages	\$2,210.82	
Light and heat	1,669.28	
Groceries and vegetables	1,592.65	
Milk and butter	1,734.91	
Poultry, eggs, meat, and fish	755.28	
Ice	118.40	
Miscellaneous supplies	159.50	
Laundry	150.54	
Clothing	55.14	
Medical expense	245.55	
Taxes and water	190.88	
Office expense	186.29	
Repairs and maintenance—building	470.04	
Funerals	93.00	9,632.28

\$8,207.92**Farm Operation:****Income:**

Butter and milk	\$1,330.25	
Produce	627.55	
Poultry and eggs	107.88	
Miscellaneous farm income	33.00	
		\$2,098.68

Cost of Operation:

Wages	\$660.00	
Stock feed	506.29	
Seeds and plants	80.89	
Repairs and maintenance of implements	70.30	
Miscellaneous expense	124.85	1,442.33

Profit from farm operation	656.35
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	\$7,551.57
	34.60

Add: adjustment of cash items	
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	\$7,516.97
	8,377.00

Supplied by general church	
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Excess of income over expense	\$ 860.03
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DEPARTMENT OF WOMEN

To the First Presidency: The executive staff of the Department of Women is as follows: Mrs. Dora Pankey Glines, superintendent; Mrs. Ida Pearson Etzenhouser, first assistant superintendent; Miss Nellie Sampson, second assistant superintendent; Mrs. Grace Morrison, secretary; Miss Blanche Edwards, supervisor of young women of the church; Mrs. Anna Murphy, superintendent of Department of Women in Independence; Mrs. Jennie Robinson Yingling, member of Sanitarium committee; Miss Pauline James, supervisor of young women in Independence; Mrs. Anne Friend Roberts, general cradle roll superintendent.

At the present writing, with a few exceptions the seventy-five districts of the United States and Canada have active superintendents of the Department of Women. The following foreign districts have superintendents: Norway, British Isles, South Sea Islands, Australia, Hawaii, and the West Indies. We have two special representatives superintending work among the Indians. These two superintendents are: Mrs. W. E. Shakespeare in Oklahoma and Mrs. P. R. Burton in Nebraska.

The district superintendents have under their supervision every local organization in their respective districts. Each local organization has a local superintendent and as many other officers as they deem wise, together with the following special workers: Cradle roll worker, home department worker, leader of young women, and friendly visitor. We are advising the closest cooperation between the workers of the Department of Women and the workers of other departments, as well as those of the priesthood. We are happy to report at this time that wherever our people, both men and women, are fully converted, have a vision of the objective of the church, and sense the fact that the departments are not separate organizations, but only different aspects of the workings of the whole organization, there is harmony and progress. Human progress may be properly defined as that which secures the increase of human happiness.

The Department of Women has immediate supervision of the cradle roll. We are, however, working unitedly with the other departments in the interest of child welfare in all its phases and constantly urging home study in every family and by every individual whether isolated or in close contact with local churches. Mrs. Anne Friend Roberts, Box 255, Independence, Missouri, is general cradle roll superintendent. Under the present organization, the Department of Women in each local is financing the cradle roll work in their respective

branch. We urge close cooperation between the cradle roll worker and the local superintendent of the Sunday school. Wherever possible we advise the superintendent of the Sunday school to see that the cradle roll worker is in charge of the children of cradle roll age in the Sunday school.

All questions pertaining to the home department and young women's work should be addressed to the Departments, Lamoni, Iowa.

Generally speaking, the women have enthusiastically worked in the interest of our church institutions. It is with pleasure that we extend to the women of the church this open avenue of service. The general executive, together with Miss Gertrude Copeland, superintendent of the Sanitarium, Miss Zilpha Monroe, superintendent of the Children's Home, and Mrs. Edith Carr, superintendent of the Home for the Aged, wish to thank all who have contributed to these institutions. It is with much appreciation that your contributions have been received. Miss Copeland reports that local organizations of women and girls all over the United States and Canada, as well as the Oriole girls of Honolulu, have rendered service. We wish to acknowledge appreciation of the splendid work done by the Patroness Society.

The 1922 plan in regard to reunion programs was followed in 1923. The following women were indorsed as general field workers to represent the departments at the various reunions assigned by the general reunion committee: Mrs. L. Lenor Christy, Mrs. Jennie Robinson Yingling, Mrs. M. D. Graham, Mrs. Dora Pankey Glines, Mrs. Anne Friend Roberts, Miss Lucie Sears, Mrs. Hazel Burwell, Mrs. Mae Engel, Mrs. E. A. Davis, Mrs. Barbara Milligan, Miss Bertha Constance, Mrs. J. R. Lentell, Miss Blanche Edwards, Mrs. B. E. Brown.

Many inquiries have come to us in regard to the apparent discontinuance of the Women's Department column in the *Herald*. After consultation with the editors the following plan was deemed advisable. Since all are interested in topics of general interest, the departments were asked to contribute at any time, also being given privilege to use the *Herald* columns for anything the editors and general superintendents thought advisable to give space. Every individual should read carefully every article that appears in the *Herald*.

STUDY COURSES

At present the following question-outline study courses are ready for use:

1. Psychology. The Mind and Its Education, by Betts.
2. Parents' and Teachers' Problems. Child Study and Child Training, by Forbush.

3. Mothercraft. The Mothercraft Manual, by Read.
4. Sociology. Sociology and Modern Social Problems, by Ellwood.
5. A Study of Civics. The New Civics, by Ashley.
6. Mothercraft for Girls, on the same Mothercraft text by Read.
7. Elementary Biology. Plant and Animal Children, by Torelle.
8. Child Nature. A Study of Child Nature, by Harrison.
9. Our Food and the Body.

Beginning soon in the *Herald* will appear the question-outline course in Mothercraft for Girls. The question-outline of each chapter will be accompanied by a lecture intended to amplify the reading in the text.

Requests for all publications should be made to Herald Publishing House, Independence, Missouri.

The matter regarding the financing of the Department of Women has been clearly stated by Bishop Benjamin R. McGuire, copy of which appears here:

"INSTRUCTIONS REGARDING FINANCES

"All will agree that every department of church work should be self-sustaining. To accomplish this a well-defined program must be adopted and followed. In the past the funds necessary to carry on the work of the Department of Sunday School and the Department of Recreation and Expression (the Religio) have come from the profits arising from the sale of the quarterlies. It is hoped that this source of revenue will be sufficient, as this method equalizes the financial load very satisfactorily. The Department of Women have had no such source of income, nor will they have during the present year. We must, therefore, provide the funds either by an assessment upon each local or by calling for a voluntary offering at stated intervals.

"We advise that at the first meeting of each month, of the Department of Women of every local organization, a freewill offering be given. This monthly freewill offering to be not less than one dollar and more if the local feels that it is able financially to make a larger contribution. These funds are to be turned over by the officers of the local Department of Women to the local solicitor of the Bishop's agent. These funds will be forwarded by the Bishop's agent of your district to the Presiding Bishop, who is the treasurer of the Department of Women.

"The invitation to assist financially in the support of this department should be extended to every woman of the local

church, because every girl and every woman belongs to the Department of Women.

"Funds to meet local needs may also be met by collections or offerings at other meetings of the local or by such other methods as the local may adopt.

"MONEY MAKING

"Women take great delight in matching their ability with men in 'making money,' and they are especially enthusiastic in doing so when it is to be contributed to a worthy cause. This disposition to be 'laborers together with God' should be encouraged. Care, however, should be exercised as to the methods pursued.

"God's plan for financing his work is by tithes, offerings, consecration, and surplus, but there are hundreds of ways in which the women can earn, either individually or collectively, the funds by which to make these contributions. The church people should not undertake to finance the church in any other than the God-appointed way above mentioned. For example, the church need not sell aprons to build a church, but any member can do so and their contribution will make an acceptable offering. If two worthy sisters, or a dozen, join in that effort, it is none the less acceptable.

"Wherever talent or desire is seeking an outlet of expression in the interest of the Lord's work the Department of Women encourages giving full vent to those righteous impulses for service.

"Sister Elizabeth Lawhead, eighty-two years old, a member of the Home family at Holden, has made and sold \$72 worth of rag rugs as her contribution to the cause of Christ. This is a concrete example of what willing hearts and hands can do and be made happy in the doing.

"B. R. MCGUIRE, *Presiding Bishop.*"

OUR RESPONSIBILITY

To-day humanity itself is at the crossroads. There is a path that will lead to a human race which shall at last reach the "measure of the stature of the fullness of Christ." There is also a path that can lead to nothing less than the suicide of humanity. There is presented to us to-day the choice between a world beautiful, noble, full of life and health, and a world of fear, of hatred, and destruction. The Christian home is really the greatest success that Christian teaching has yet produced.

Women have in their hands the children of the world. The infancy of humanity is yours to train. Humanity itself is in

your hands. It is necessary that there be born a generation which shall have a spiritual power equal to the intellectual and material advance that has been made.

If God made the world, the more we know about the world the more we know about God.

We hope in the coming year that many may be able to find themselves.

Sincerely,
DORA PANKEY GLINES,
Superintendent Department of Women.

INDEPENDENCE, MISSOURI, September 14, 1923.

DEPARTMENT OF RECREATION AND EXPRESSION

To the First Presidency: Report of T. W. Williams, General Superintendent Department of Recreation and Expression.

During the years 1919 and 1920 I presented to the executive officers of the Religio a definite program for future work. This was taken up, carefully considered, and finally adopted by the executive committee. We then went before the convention during the General Conference of 1920 with definite recommendations. These were agreed to by the convention. The committee was authorized and empowered to carry out the expressed purpose of the convention. It was also empowered to make such readjustments and changes as would conserve this purpose.

During the past three years and a half we have been diligently working to that end. We have had to overcome conservatism and to avoid radicalism. We have been under the necessity of conciliating honest, devoted members of the church who had not caught our vision and who feared that we were making departures which would be detrimental to the church. The criticisms which we received were helpful. They caused us to consider carefully every move. We were under the necessity of being pleasant while doing this.

On the other hand there was urgent necessity to avoid taking extreme positions or to run off on a tangent. We were in some respects entering new fields of service. Some fields were not even surveyed or explored. We had no guide posts. But I am assured that God has been with us and that he has interposed his power and suggestion. He has supplied caution as well as enthusiasm. He has led us along the way, helping us over the pitfalls and pointing the way of safety. And this is as it should be.

This program which we had in mind, and which to-day is far more than a dream, comprehended the following:

(a) The transition from a purely auxiliary society to a definite church department.

(b) The discarding of a constitution and by-laws with separate organization from the church and taking our place as a part of the church and functioning therein.

(c) Doing away with duplicating activities wherein one department overlapped the work of another one.

(d) Making the primary function of the department recreational and expressional.

(e) Developing such recreational and expressional activities as will supply all the needs of all the membership of the church.

(f) The selection, training, and direction of play leaders.

(g) The planning and erection of buildings for recreational purposes.

(h) The selection, purchase, and installation of recreational and gymnasium equipment.

(i) Promotion of athletics, embracing track work, baseball, volley ball, hand ball, and all other indoor and outdoor sports.

(j) The promotion of athletics and recreation among the church members and particularly industrial workers and using its influence to secure facilities for such expression.

(k) Promotion of athletic tests and the institution of physical tests for boys and girls throughout the church.

(l) The development of community music, including band and orchestral concerts and park singing.

(m) The institution of church dramatics and pageantry.

(n) Extending of the influence of the department into the home and home environs with a view to teaching parents how to play with their children; to provide places where parents and children can take their recreation together.

(o) Organization of public speaking and debating classes throughout the church.

Most, if not all, of this activity has been started, and with every reason to justify our belief that it will succeed. Our young people are taking hold of this work with enthusiasm. We are receiving word from all parts of the United States and Canada as well as foreign countries which evidences that the workers generally are taking up the work.

The one big and overwhelming need is competent workers to take the lead. The general department should have an athletic director both for men and women. There is great call for a director in dramatics. We need some one who can take the general supervision of our organized play depart-

ment. There is an excellent field for the promotion of public speaking and debating if some one could take the general supervision and direction of this work.

I suggest that some competent person who is qualified and prepared, be placed in charge of the Department of Recreation and Expression with the understanding that he devote his entire time to this work. In this way only can we secure the best results.

I recommend that we cooperate with national organizations which are seeking to promote such activities as we are interested in.

A very thorough and comprehensive campaign of education should be inaugurated, looking to the dissemination of needed information on the value and direction of play in childhood, the discrimination as to amusements and recreational activities of the young and the supplying of information along these lines.

Sincerely yours,

T. W. WILLIAMS.

LOS ANGELES, CALIFORNIA, September 8, 1923.

DEPARTMENT OF RECREATION AND EXPRESSION BALANCE SHEET
AT JUNE 30, 1923

Exhibit "A"

Assets

Cash deposited with the Presiding	
Bishopric	\$ 2,487.10
Accounts receivable;	
Herald Publishing House	306.87
Graceland Scholarship Fund;	
Schedule No. 1	2,269.35
	<hr/>
	\$ 5,063.32

Liabilities and Net Worth

Net Worth;

Balance June 30, 1922, per	
our report	\$ 5,652.60
Adjustments, net	121.87
	<hr/>
	\$ 5,774.47
Deduct:	
Excess of expense over income	
for the year ended June 30,	
1923, per Exhibit "B"	711.15
	<hr/>
Net present worth	\$ 5,063.32

INDEPENDENCE, MISSOURI, August 30, 1923.

I have examined the books and records of the Treasurer of the Department of Recreation and Expression and in my opinion the Balance Sheet shown above and Statement of Income and Expense—Exhibit "B"—attached show the correct financial position and the operating transactions of the department for the year ended June 30, 1923.

ALBERT H. KNOWLTON,
General Church Auditor.

DEPARTMENT OF RECREATION AND EXPRESSION STATEMENT OF
INCOME AND EXPENSE FOR THE YEAR ENDED
JUNE 30, 1923

Exhibit "B"

Income:	
Religio Quarterly Sales	\$ 2,377.98
Less:	
Cost of sales as charged by the Herald Publishing House for printing and mailing the Religio Quarterly	2,046.34
Profit from the publication and sale of the Religio Quarterly	331.64
Editorial work on Religio Quarterly	230.00
<i>Net profit on Religio quarterly</i>	\$ 101.64
Donations received	77.35
Interest received	9.18
<i>Net Income</i>	\$ 188.17
<i>Expense:</i>	
President, T. W. Williams	\$ 89.50
Secretary, expense of and for secretarial work, including salaries	438.06
Treasurer, Robert Lloyd	24.21
Second vice president	10.39
Miscellaneous general expense	134.91
Girls department	202.25
<i>Excess of Expense over Income to Exhibit "A"</i>	\$ 711.15

DEPARTMENT OF SUNDAY SCHOOL

To the First Presidency and General Conference: We herewith submit the report of the Department of Sunday Schools for the year ending September 1, 1923.

GENERAL STAFF

The personnel of the general staff of the Department of Sunday Schools has remained the same throughout the year. To-wit: A. Max Carmichael, Lamoni, Iowa, general superintendent; Blanche Edwards, Heathfield Road, Handworth, Birmingham, England, first assistant superintendent; F. M. McDowell, Lamoni, Iowa, second assistant; E. D. Moore, 1015 West Van Horn Road, Independence, Missouri, secretary; Mark H. Siegfried, Independence, Missouri, treasurer; Anna De Jong Smith, 2903 Sullivan Avenue, Saint Louis, Missouri, organized class superintendent.

The general superintendent has carried on his duties as an avocation throughout the greater part of the year up until June 1, 1923. At this time he entered full time upon his task. An analysis of his time from June 1 until September 1 would result in about the following division: 18 days upon the Young People's Convention; 12 days administrative work for the departments; 3 days attending stake conference; 8 days upon the joint manual of the departments; 11 days in preparing for the work of the reunions; 28 days in attendance at reunions; 5 days in preparation for week-day religious instruction by various locals of the church; 3 days in finishing up odd jobs as a part of his prior vocation as superintendent of public schools of Lamoni, Iowa. A great part of his time spent upon administrative work, and upon the joint manual and in reunion work was spent in behalf of the other departments, as well as in behalf of the Sunday school.

The first assistant superintendent has acted as mission superintendent of the British Isles. She attended the Young People's Convention in June, and June 19 began working full time for the departments. She has since that time been acting as supervisor of Young Woman's Bureau for the Department of Women and the Department of Recreation and Expression and also been editing the Young Women's Department, "The Parthenon," and the Sunday School Department in *Autumn Leaves*. She acted as field worker for the departments during the recent reunion season. An analysis of her time since June 19, would result as follows: Young People's Bureau, 19 days; Sunday school, 18 days; Religio, 11 days; reunions, 27 days.

The general secretary has acted as the representative of the department in our relationships with the Herald Publishing House; in superintending the exhibits at General Conference, and in fostering the development of religious drama, and its use by Sunday schools, and in developing lantern slides to be used by locals in developing the missionary spirit. A set of slides about the Australian Mission has been developed and given into the hands of Albert Knowlton, as manager of the Graphic Arts Bureau.

We have been employing a stenographer for about two thirds time throughout the year.

The work of the historian has been left in the hands of the General Church Historian.

The remaining members of the general staff have been acting in their respective capacities as advisors.

The office of the department is now situated at Graceland College as a part of the educational work of the church.

We would consider that the main tasks of the general workers to be those of stimulating to activity the district and local workers, and the training and assisting of these workers in their task of teaching religion and in organizing the machinery by which this process of teaching religion may most effectively be carried on.

AUTUMN LEAVES

To this end we have used the six pages of *Autumn Leaves* allotted to the Department of Sunday Schools. We have used three issues of that magazine for the discussion of current lessons of the Junior Quarterly, three for the discussion of the current lessons of the Intermediate Quarterly, four for the discussion of general administrative and teaching problems of Sunday school workers, and two (the two edited by Sister Edwards) in the discussion of the principles of teaching religion as illustrated in the experimental church school held during the Young People's Convention.

THE "HERALD"

We have been permitted to use the *Herald* several times in this capacity.

DISTRICT CONFERENCES

We feel that a greater part of this help to local workers can be performed by visiting district conferences and reunions. Accordingly we have visited such district and stake conferences as we have been permitted, one at Saint Louis, and one at Holden. At these conferences we discussed the

process of teaching religion applicable to the work of all departments. It shall be our endeavor to extend this work.

REUNIONS

Reunions, we feel, offer us an especial advantage to carry on our work. Accordingly we attempted to get the work of the Sunday school represented at as many reunions as possible. Here again every departmental worker was encouraged to take up the matter of religious education as applied to all departmental workers. Of the Sunday school staff, the general superintendent attended five reunions, and the first assistant superintendent attended four reunions. We wish to give special mention to the work of Sister Bertha Constance, of Independence, Missouri, at the reunions of Southwestern and Northeastern Kansas. At these two reunions she took full charge of the children under twelve years of age, and demonstrated to our satisfaction that the children under twelve can be kept busy under supervision from eight in the morning until nine at night, supervision which carries out the entire process of religious development. We feel that this sort of work should be extended.

Further, we feel that the opportunity afforded by the reunions for the development of the work of religious education is of such advantage as to warrant a more intensive training of the workers who go out to represent the departments. This is our problem of the future.

MANUAL

The call for a manual containing helpful information for local workers is of long standing. The function of the manual in instructing with regard to forms of organization is incidental to the function of providing information helpful to the process itself of developing religion. The manual should be crowded with information that will be helpful to the Sunday-school teacher, the Boy Scout leader, the Oriole leader, the Recreational leader, the chorister, the Women's superintendent, etc.

At this point we may suggest that the several departments are working together in putting out this manual. Notes toward this end have been amassed, but brevity of time has not permitted its issuance in printed form. The actual work of gathering the data has been left with the Sunday school superintendent. It is hoped that the work can now be more speedily pushed because of increase of time put upon church work.

RELIGIOUS NORMAL TRAINING COURSE

We feel that this course needs revision very much, not because of lack of intrinsic quality of the course itself; for it is a very excellent course, but in the last year or two books have been put upon the market, the use of which would very materially increase the quality of the course, if such books were substituted for the ones recommended in the course now. However, we do not feel it wise because of other considerations to revise it now.

The course does not pay for itself. The charge of twenty-five cents per section does not cover the expense of running it. It is a question in our minds whether the course should be expected to pay its own way, or whether money should be appropriated from the general fund of the departments to pay the deficit. We are planning, however, to run the course for another year upon the same basis as it is run this year.

COURSES OF STUDY

For the beginner, primary, junior, and intermediate grades, we are repeating the lessons as edited some ten or twelve years ago. Sister Anna Salyards is editing anew the lessons for the Senior Quarterly. The third quarter of the second year is now running. It is planned that she shall edit at least three years of work. It is not yet decided what disposition of the lessons of that grade shall be made after the three years have been edited.

The editing and putting out of the senior and junior Religio Quarterlies has been under our supervision for some time past. This is a preliminary step to the accomplishment of the joint action of the executive committees of the Sunday School and Religio Departments over two years ago, that in the getting out of courses of study for the Departments, the work should be done as a unified project so as to be sure to fill all needs.

We have been making efforts to get the Quarterlies printed early enough to reach foreign missions as Australia and England on time. We have not fully succeeded. Our last Sunday school quarterly, the fourth quarter of the year, was sent out from the Herald Office August 20. This would not be in sufficient time to reach Australia by the beginning of the quarter, October 1; but would be sufficient to reach England on time.

We have continued to study and prepare for the work of getting out courses of study that will adequately cover the field. There seems to be an insistent demand for a course covering the Book of Mormon, and a course covering ele-

mentary work for the newly converted adult and the prospective proselyte. These needs should be among the earliest met.

DISTRICT SCORES

As a means of stimulating district workers in their task we have used the score rating as issued officially in our bulletin, "Instructions for Districts," in 1922, and submitted in our report to the General Convention of 1922. As stated at that time, the score card was to be used instead of the standard of excellence. The rating has now been in use about a year. We prefer to use the rating another year before making an executive decision as to its value. It has been amended so as to give credit for correspondence between district and local workers, and for the visiting of local schools by district officers, even though a full report of the visit is not made to the general officers by the district officer making the visit.

The value of the score rating cannot be estimated until the district has had a chance to sum up its second score. Its value cannot be estimated for those districts which do not report. In fact it, or any other such system, cannot be evaluated for districts which do not report. We do not know the exact number of districts which do not report, but a few do not.

The following districts have reported sufficiently to permit us to assign them score, but in the majority of the cases, we feel that if the reports had been sent in the score would have been much larger than we were able to report in *Autumn Leaves*. The exact score assigned to each of these districts can be found in different issues of *Autumn Leaves*:

Alabama District, Arkansas, Alberta, London, Owen Sound, Northern Saskatchewan, Southern Saskatchewan, Southern Wisconsin, Winnipeg, Eastern Colorado, Western Colorado, Central Illinois, Kewanee, Northeastern Illinois, Nauvoo, Southeastern Illinois, Des Moines, Eastern Iowa, Fremont, Gallands Grove, Lamoni, Little Sioux, Spring River, Southern New England, Detroit, Southern Michigan and Northern Indiana, Clinton, Far West, Saint Louis, Eastern Montana, Western Montana, New York and Philadelphia, North Dakota, Kirtland, Youngstown-Sharon, Central Oklahoma, Spokane.

The following districts are reporting more or less regularly. For these scores will be figured up at the end of the district year. Mobile, Northern California, Chatham, Idaho, Northeastern Kansas, Southwestern Kansas, Kentucky and Tennessee, Eastern Maine, Central Michigan, Eastern Michi-

gan, Western Michigan, Minnesota, Independence, Holden Stake, Central Nebraska, Southern Nebraska, Southern Ohio, Western Oklahoma, Portland, Pennsylvania, Central Texas, Southwestern Texas, Utah, Seattle and British Columbia, West Virginia, Wheeling, Northern Wisconsin.

The score rating was discussed in the April, 1923, number of *Autumn Leaves*.

FINANCE

We herewith inclose a copy of the statement of the auditing department of the church of the examination of the books of M. H. Siegfried, treasurer.

INDEPENDENCE, MISSOURI, August 30, 1923.

I have made an examination of the books and records of the Sunday School Department, as kept under the direction of the treasurer, Brother Mark H. Siegfried, for the year ended June 30, 1923, and now submit as a result thereof statements and schedules enumerated below:

Exhibit "A," Balance Sheet at June 30, 1923.

Exhibit "B," Statement of Income and Expense for the year ended June 30, 1923.

BALANCE SHEET

Cash, net.....\$1,489.13

Cash in banks has been verified by communication with the respective depositories and that in the custody of department heads we have verified in the same manner.

Graceland Scholarship Fund\$234.74

This amount is in the hands of Graceland College and is being used for the benefit of students who desire assistance at that place.

Accounts Receivable: Herald Publishing House\$13,612.83

The net income from the sale of the Gospel Quarterly has been retained by the Herald Publishing House and is subject to the demands of the Sunday School Department. Interest is received from the Herald Publishing House, on these funds, at the rate of four per cent.

Inventories: Furniture and Fixtures\$551.59

The amount shown represents previous book balances of inventories in the departments shown plus charges for additions made during the year. These additions were as follows:

Framing picture\$ 3.30

Film, J. Zimmermann 50.00

Superintendent's library 62.79

Total\$116.09

Present Worth:

The balance as shown by our report at June 30, 1922, was \$12,305.82 to which has been added during the year the Graceland Scholarship Fund of \$234.74 not previously carried on the records, and the net income for the year as shown by Exhibit "B" amounting to \$3,347.73 and making the present net worth of the department at \$15,888.29.

Statement of Income and Expense

In Exhibit "B" we show in detail the respective items of income and expense and the sources from which they arose.

The main source of income of the department is from the publication and sale of the Gospel Quarterly. The net amount received was \$4,552.02.

Interest received from the funds left in the hands of the Herald Publishing House was \$606.12.

Items of expense by the department, aside from the cost of the publication of the Gospel Quarterly amounted to \$1,810.41, and are detailed in Exhibit "B."

We shall be pleased to furnish any information relative to the audit made by this department should it be desired.

Respectfully,

ALBERT H. KNOWLTON,
General Church Auditor.

THE SUNDAY SCHOOL DEPARTMENT BALANCE SHEET AT
JUNE 30, 1923

Exhibit "A"

Assets

Cash on hand and in banks:

Atherton State Bank	\$ 1,500.00	
Jackson County Bank overdraft	66.60	
	<hr/>	
	\$ 1,433.40	
In hands of the consulting committee	55.73	\$ 1,489.13
	<hr/>	
Graceland Scholarship Fund		234.74
<i>Accounts Receivable:</i>		
Herald Publishing House		13,612.83
<i>Furniture and Fixtures:</i>		
Superintendent's office, furni- ture and equipment	\$ 404.84	

Secretary's office, furniture and equipment	121.75	
Editing committee equipment	25.00	\$ 551.59
		<hr/>

\$15,888.29

Liabilities and Present Worth

Present Worth:

Balance per our report at June 30, 1922	\$12,305.82
Add: Graceland Scholarship Fund	234.74
Add: Increase of income over ex- pense for the year ended June 30, 1923, per statement of in- come and profit and loss, Exhibit "B"	3,347.73
	<hr/>

\$15,888.29

INDEPENDENCE, MISSOURI, August 30, 1923.

I have examined the books and records of the Sunday School Department for the year ended June 30, 1923, and in my opinion the Balance Sheet above and Statement of Income and Expense, Exhibit "B" attached, represent the financial position of the department at June 30, 1923, and the results of operations, financially, for the year ended at the same date.

ALBERT H. KNOWLTON,
General Church Auditor.

THE SUNDAY SCHOOL DEPARTMENT

Statement of Income and Expense for the year ended
June 30, 1923*Exhibit "B"**Income:*

Receipts from the sale of Gospel Quarterlies, less refunds	\$14,536.03
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Less:

Cost of Publication:

Printing materials, labor, etc., as charged by the Herald Pub- lishing House	\$ 9,023.02
Editorial expense	620.00
Postage for mailing	340.99
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<i>Profit from Publication of Quarterlies..</i>	<i>\$ 4,552.02</i>
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Expense:

Salaries of department officials and office assistants	\$ 873.61	
Traveling expense	454.78	
Office supplies and expense	331.62	
General expense	25.40	
Australasian Mission	50.00	
British Mission	75.00	\$ 1,810.41
		<hr/>
		\$ 2,741.61

Add:

Other income: Interest received on balance with the Herald Publishing House		\$ 606.12
		<hr/>

<i>Excess of income over expense, to</i> <i>Exhibit "A"</i>		\$ 3,347.73
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RELATIONSHIPS OF THE DEPARTMENTS IN GENERAL

The general heads of departments have held a number of meetings together during the year. It is their endeavor to coordinate their work sufficiently to eliminate any unnecessary duplication, and yet to meet all needs adequately. In this work they have been acting under the chairmanship of the superintendent of the Department of Sunday Schools. The particular features of cooperation have been in the preparation of a joint manual mentioned above, and in the advice sent out to local workers regarding forms of organization. No courses of study are put out generally without the concurrence of the general heads of departments. Each department has its separate organization and each departmental head is directly responsible to the First Presidency for the administration of his department.

RELATIONSHIP OF DEPARTMENTS IN DISTRICT ORGANIZATION

No joint instructions have been issued to district departmental workers by the general departmental heads, regarding joint forms of district organization except with reference to the district home study workers, and district librarians. Instructions to district workers regarding the home study work was issued in the *Saints' Herald* of August 8, 1923. In correspondence district departmental superintendents have been urged to have a district library committee composed of representatives from each department of the church, or to unite upon a single librarian to represent all the departments of the church. This advice has the approval of the general

church librarian. Regarding the form of district organization, each departmental head has been issuing separate instructions.

Whenever district Sunday school workers have asked our advice we have advised them to put the business of the Sunday school into the business meeting of the main church as soon as the district membership feel that it would be profitable. We have not advocated their doing so until the membership was willing. But as we have often expressed it we see no more reason for doing the business of the church school outside of the business meeting of the main church than for doing the business involved in running prayer meetings outside of the business meetings of the main church, except for the reason that it has been done so. Whether this is an adequate reason is not determined by any intrinsic quality in the reason itself, but rather in the attitude of the membership toward the reason. Thus we are quite content to leave it to the membership.

RELATIONSHIPS OF THE DEPARTMENTS IN LOCALS

The general heads of departments have issued joint instructions regarding the organization of the departments in locals, either separately or in some joint form. The first instructions were printed in the *Saints' Herald* of November 8, 1922. These were reprinted in pamphlet form and issued to all departmental superintendents and district and branch presidents from the departmental offices. These instructions were supplemented by articles in the *Heralds* of December 20 and 27, 1922, January 3 and 10, and May 2, 1923.

It was our endeavor in these instructions merely to state or describe typical forms of organization now in existence in various locals over the church. Further than that one form of organization was described which is not now in use, at least not to any extent.

It has been our policy up to date to urge that each local department be permitted to make its own choice of organization, that not even district conferences or conventions attempt to legislate for locals. With more or less intensity, depending largely upon local factors which we considered material to a decision as to the best course to pursue, we have advocated locals proceeding as fast as possible to that form of cooperation which would permit the departmental business being done in the business meeting of the main church, but in so doing not to lose the identity of the departments as such. The local factors which would enter in to determine the nature of our advice would be size of local, prox-

imity to the geographical center of the church, above all, the feelings of the membership, and too, availability of workers who see the point of view of a larger extension of the principle of cooperation.

Respectfully submitted,

A. MAX CARMICHAEL,

Superintendent Department of Sunday Schools.

September 1, 1923.

GRACELAND COLLEGE

To the First Presidency: The following reports of the president and business manager of Graceland College were at a formal meeting of the Board of Trustees, held at Lamoni, Iowa, September 5, 1923, adopted, and by motion made the report of said board of trustees of Graceland College to the First Presidency and General Conference.

REPORT OF PRESIDENT

To the Board of Trustees of Graceland College:

Home-Coming

The college year 1922-23 closed with the first general Home-Coming Graceland has ever held. As the years have come and gone, past graduates and ex-students have been in the habit of returning to their alma mater at commencement time in ever-increasing numbers, but never before has an officially called home-coming been held. The event brought together hundreds of alumni and ex-students, and reunions of most of the graduation classes were held with a very fine representation of each class in attendance.

Young People's Convention

The home-coming was followed by a twelve-day Young People's Convention, which brought together hundreds of the young people of the church for a period of religious, devotional, social, and educational inspiration. Graceland was happy in the opportunity to turn over her half-million-dollar equipment in the way of buildings, libraries, laboratories, and grounds to the young people of the church for this most excellent gathering.

Expansion

With the growth of the college during the past several years, and the official recognition which has come to her from

the state, district, and national accrediting associations, the demand from the students, alumni, and parents and friends of the college has been on t.e increase for the expansion of the college into a full four-year institution. Increasing from year to year, as this demand has, it was only a question of time until the Board of Trustees was under the necessity of officially recognizing this situation.

It has been felt by those responsible for the development of the college that the first essential was to establish a junior college on such a basis that her worth was fully recognized in all of the departments of the State and Nation having to do with the official recognition of institutions of higher learning.

With the recognition on the part of the State, it was felt that the needs of the young people of the church would be fully met as well. With these matters in mind, the past several years have been devoted to the building up of the following departments of study: Liberal Arts, Teacher's Course, Pre-Medical, Engineering, Pre-Law, Commerce, Pre-Dental, Public Speaking, Music, and Religious Education.

The full development of these courses has brought such general official recognition, and met with such a high degree of success, that the demand for expansion in the way of providing further study opportunities must be met. With this in mind, the college is happy to announce that it is now ready to inaugurate a four-year program of study leading to the bachelor of arts degree. It is believed that this movement will meet a long-felt want on the part of the young people of the church, and will enable us to do a much more satisfactory piece of work for the State as well.

Agriculture

In the work of expansion there has been added one new department, that of agriculture. It has been recognized for many years that Graceland, having its seat in the midst of the best agricultural section of the country, and drawing its students from many agricultural States of the Union with the expectation of returning them to the farm, some provision should be made for courses in agriculture. Up to the present time this has been impossible, but with the opening of the present college year courses in agriculture as follows will be offered: Animal Husbandry, Farm Crops and Soils, Horticulture, Breed Studies, Soils, and Dairy.

These subjects of a special agricultural nature, together with the other subjects belonging to the regular college departments, will provide a two-year course in agriculture, which will be of special value and worth to our young people.

Public School Music Course

In line with the general expansion of the institution, and in harmony with the new provisions and rules of the State Department of Education, Graceland has enlarged her department of public school music into a full three-year course in lieu of the two-year course heretofore provided. Completion of the course will entitle the graduate to the special public school music state certificate. The demand for competent and well-prepared public school music teachers throughout the country is very great, and through this expansion it is believed that Graceland is offering her young people a rare opportunity for preparation for service of an exceptional character.

An Opportunity to "Earn While You Learn"

In view of the increasing interest on the part of the young people of the church in education, and the increasing desire for an opportunity to attend college, although without the full amount of means necessary to meet all the expenses of a college course, investigations have been made during the past year with a view of enlarging our self-help department, thus making possible the attendance of a larger number of young people. As a result of that investigation, and with the fullest cooperation on the part of the faculty and townspeople, who will have a large part in making the self-help plan a success, our program of studies has been so arranged that the class work of any one student can be completed in a half day, leaving the other half day for preparation of lessons and for a maximum of three hours of work per day.

It is estimated that with \$200 in money during the course of the year, and the earnings for these hours of work per day, a student can meet all of his required expenses for a year in college. The work provided for students consists of cooking, waiting on tables, janitor work, firing, farming, dairying, clerical, library, construction of buildings, hauling, assistants in laboratories, positions in the homes and business houses in Lamoni, etc.

It has been demonstrated that an industrious and prudent student, prudent with respect to use of money and time, can carry on a four-year college course with credit, and at the same time earn part of his expenses while in attendance.

Gymnasium and Convention Hall

The Iowa State Legislature in session during the winter of 1923 passed a law known as the "Physical Education Bill," providing that "after September 1, 1923, every high school,

state college, university or normal school giving teacher training courses shall provide courses in physical education." Graceland, as one of the accredited colleges of the state, whose graduates from the normal training department are granted state teachers certificates, comes within the provisions of this new law. With our existing equipment, we have no building in which to carry on standard courses in physical education.

For the past several years we have been graduating an average of twenty-five students annually from our teacher training department, who receive from the Iowa State Board of Educational Examiners state certificates to teach. Due to the reciprocal relations existing between Iowa and other States, these certificates granted Graceland graduates are accepted in those States where they desire to teach. Members of this year's class, who received state certificates and desired to teach, were elected in this and other States at salaries ranging from \$900 to \$1,350 annually. Estimating the average salary at \$1,000, which is probably considerably below the actual average, it means that our graduates who enter the teaching profession are receiving \$25,000 annually because of the fact that they held state certificates in this and other States.

In view of the constantly increasing popularity of this department of the college, and the constantly increasing number of our young people preparing to teach, it was thought that the interests of the college and the church would be very greatly injured if the college were discredited by the State Department of Education because of our failure to meet the requirements of the new law.

During the session of the Young People's Convention, which met in the buildings and in a large tent on the campus of the college, it became apparent that if the meetings were to be of the greatest possible good to the church, an assembly hall must be provided to hold the large numbers in attendance. Neither the college nor the town has a building large enough to seat the Young People's Convention which assembled early in June this year.

The needs of Graceland along the lines of meeting the requirements of the new Iowa physical education law became known to some of the friends of Graceland and to many of the young people assembled at the Young People's Convention. These needs, together with the need for a convention hall for the annual meetings of the young people of the church were combined, and on an offer of some of Graceland's friends in the East to subscribe \$7,500 if the citizens of La-

moni would subscribe a like amount, the young people undertook the raising of a like sum to be added to the \$10,000 already available by appropriation some time ago for the purpose.

The prime importance of this matter to the standing of the college and to the welfare of our constantly increasing number of graduates was such as to require that this offer be laid before the general church officials, which was done, there being available for conference in the matter two members of the First Presidency, all three members of the Presiding Bishopric, and several members of the Quorum of Twelve.

It was unanimously agreed that the emergency must be met, and that prompt action was essential. In view of this fact, the entire matter was laid before you, and the offer of Graceland's friends in the East, supplemented by the subscriptions of Lamoni and the young people of the church was accepted.

The church architect immediately prepared the plans for the gymnasium and convention hall so as to enable us to meet the requirements of the law at the earliest date possible.

Building Constructed by Students

In view of our program of expansion in the direction of the larger establishment of our self-help plan, it was determined to construct this building largely by the use of student help, thus making every dollar subscribed serve the treble purpose of giving to Graceland her much-needed gymnasium and to the young people of the church their much needed convention hall, and at the same time giving to worthy students who desire a college education but who do not have the full amount of cash to meet all the expenses, an opportunity to "earn while they learn."

Already the excavation is completed, the footings are in, and the walls in process of construction.

A large number of students have had a part in this work, and as the building progresses, additional students will be able by working a few hours a day, to enter college, who otherwise would have been denied the privilege.

At the breaking of the ground, which occurred as one of the closing exercises of the Young People's Convention, the following, which indicates something of the sentiment of the young people in making this offering to the church and the college, was published in connection with the ceremony:

Another Milestone in Graceland Has Been Passed

"Graceland has now passed her first quarter century milestone, having celebrated the twenty-fifth anniversary of her

first graduating class at the commencement exercises in June, 1923.

"In connection with the commencement season this year, Graceland invited her alumni and former students to a general home-coming as preliminary to the Young People's Convention, which followed in a ten-day session. This invitation was accepted by hundreds of Graceland's loyal friends from Maine to California, and one of the finest gatherings in the long career of Graceland has passed into history.

"The Young People's Convention followed, and brought approximately a thousand enthusiastic young men and women from all quarters of the globe to launch the movement which cannot help but have a very large influence in the work of the redemption of Zion, and the development of the plans of the church.

"At this twenty-fifth anniversary the Board of Trustees of the college, in compliance with the general demand throughout the church on the part of Graceland's alumni and friends, announced a program of expansion which will more easily meet the needs of the church than has hitherto been possible. This expansion is in the way of extending Graceland into a four-year standard college which will grant the usual B. A. degree to her graduates.

"Because of the loyal support of the people of Lamoni, the faculty, the student body, the general church officers and the church as a whole, Graceland has in recent years developed into a fully standardized and officially accredited junior college of very high grade, and this next step is taken with the full assurance that the same support from all sources which she has had in the past will continue to make possible her extended program.

"That this faith has not been misplaced is fully shown by the fact that the friends of the college in attendance at the Young People's Convention, recognizing one of Graceland's most crying needs, launched a movement for the construction of a gymnasium and convention hall not only to meet the requirements of Graceland during the college year, but to provide a home for the young people of the church who desire to assemble from time to time to make preparation to have their share in the solution of the great problems of the church.

"The reception given this movement by the young people themselves, representing more than thirty States of the Union and several foreign countries and the community of Lamoni, which has always had very much at heart the development of the church college, was so enthusiastic that the much needed building is assured, and not only will Graceland have

a place for her needs in the development of her program of physical education and an assembly hall where her constantly growing student body can meet, but the young people of the church will have a home for their conventions.

"Such loyal and enthusiastic support cannot but be a guarantee of the good that will come from this Young People's Convention. It means that the same enthusiasm for doing things that has characterized this convention will be carried back to the hundreds of branches represented here and untold good will result."

As one of the chief activities of the college during the past year, this has been reported to you in considerable detail with the recommendation that you forward it as part of your annual report to the General Conference with the confident belief that your action, having had the unanimous approval of the members of the First Presidency, the Presiding Bishopric, and the members of the Quorum of Twelve, available at the time for consultation, will meet with like approval of the General Conference.

Financial

The complete report of the treasurer of the college, covering some fifty-seven typewritten pages is on file with the general church officers. This is the annual financial report of the college for the period closing June 30, 1923, and includes the itemized inventory, assets and liabilities, losses and gains for the year 1922-23. The following extract from that report is included as being perhaps the most important part of it, and the part in which you and the delegates and others in attendance at the General Conference will be most interested:

Expenditures Compared With Budget 1922-23

Items	Allowed	Used	Over	Under
Allowances for faculty	\$27,000.00	\$26,687.07		\$ 312.93
Extension department	1,000.00	845.62		154.38
Heating plant, fuel, and labor .	5,500.00	5,789.17	289.17	
Insurance	200.00	1,807.75	1,607.75	
Library upkeep and care	1,150.00	1,228.99	78.99	
Library accessions	150.00	231.79	81.79	
Advertising, catalogue, etc.	450.00	410.91		39.09
Office help	1,000.00	830.07		169.93
Light and water	1,200.00	1,968.19	768.19	
General expense	500.00	895.80	395.80	
Repairs, upkeep, and improve- ments	3,400.00	2,478.93		931.07
Notes payable	4,650.00			4,650.00
Land contract (Carpenter lots).	700.00	746.18	46.18	
Students in training	2,000.00	1,983.63		16.32

Water system	1,500.00			1,500.00
Laboratory equipment	1,000.00	1,000.00		
	<u>\$51,400.00</u>	<u>\$46,904.15</u>	<u>\$3,287.87</u>	<u>\$7,763.72</u>

Estimated Income

Tuition and fees	\$30,000.00	\$24,925.40		\$5,074.60
Offerings	1,400.00	3,950.60	\$2,550.69	
	<u>\$31,400.00</u>	<u>\$28,876.00</u>	<u>\$2,550.69</u>	<u>\$5,074.60</u>

This tabulation of the budget and expenditures shows, among other things, the following:

Allowances, extension department, advertising, office help, repairs and upkeep, and students in training, each represent an expenditure of less than the amount allowed.

Notes payable and water system each show no expenditure.

Heating plant, insurance, library, upkeep and care, library accessions, light and water, general expenses and land contracts, each show an expenditure of more than the amount allowed by budget.

The amount of items underdrawn exceeds the amount overdrawn by \$4,495.85.

The income shown is \$2,524.00 less than the income estimated.

The account with the church, not indicated in above tabulation, shows the amount received from the church on budget to be \$16,871.41 or \$3,128.59 less than the appropriation.

In General

The past year has, without question, been the most successful in the history of this institution. There has been that complete harmony and cooperation between the citizens of Lamoni, the Board of Trustees, the faculty, and the student body, which can but result in one thing—success of the very highest order.

The continued recognition given to the college by the accrediting and standardizing agencies of the State and the Nation, the continually increasing interest on the part of the young people of the church in Graceland's program, and the ever-increasing cooperation on the part of the church generally, encourages us to look into the future with the hope that it may find us continually more able to meet the enlarging demands from the State and from the church in a way which will merit the greater support necessary if Graceland is to fulfill her complete mission.

Ever praying that that may be the result, and that Grace-

land's part in the hastening time toward the redemption of Zion may be such as to warrant the hope of God's presence in our efforts for good, is our fondest desire.

Respectfully submitted,

G. N. BRIGGS, *President.*

LAMONI, IOWA, August 25, 1923.

ANNUAL REPORT OF J. A. GUNSOLLEY, TREASURER
June 30, 1923

To the Board of Trustees: A statistical report has already been made in detail, and filed with the secretary of the board, a copy of which has been furnished to the Presiding Bishop, and Church Auditor. This report consists of the financial statement for the year, including assets and liabilities, profits and losses, the assets being fully itemized in the inventory sheets forming a part of the report.

In this report it will be our purpose simply to mention matters in a general way without burdening the record by repetition of details. A general statement of assets and liabilities, however, will not be out of order, and is as follows:

Assets and Liabilities

Assets

Current inventories, 1923	\$ 36,419.04
Accounts receivable, general ledger	9,410.27
Apiary	57.00
Art equipment	27.28
Bills receivable	2,542.25
Campus team	211.40
Cash	452.00
Coliseum stock	1,100.00
Farm cash	273.52
First Presidency	5.53
Students in training	1,983.68
Herald Hall room rent	28.00
Herbarium	320.00
Lamoni stake bishopric40
Lyceum committee	21.35
Memorial fund, 1923	3.72
Museum	1,267.24
<i>Graceland Record</i> , 1924	12.70
Real estate	160,623.97
Scholarships	13,994.51
Sewerage system	433.61
Sociology laboratory	1.55

Student ledger	8,798.65	
Young People's Convention	45.00	\$238,032.67
<hr/>		
Liabilities		
Accounts payable	\$ 4,889.20	
Auditorium	62.50	
L. D. S. Pin Fund	32.65	
Miscellaneous creditors	221.16	
Nellie Martin's music class fund..	47.87	
Notes payable	6,588.25	
Present worth (below)		
<i>Record Acacia</i> , 1922-23	64.72	
Sunday School Fund	234.74	\$ 12,141.09
<hr/>		
Net worth June 30, 1922	\$217,974.91	
Net gain 1922-23	7,916.67	\$225,891.58
<hr/>		
Present net worth		\$238,032.67

Liabilities

By comparison of liabilities with a year ago, we find that there has been a reduction of \$2,461.43. Taking into consideration the financial stringency it would seem that this is a very favorable showing. While our notes payable has increased somewhat, our accounts payable has been reduced.

Scholarships

Our general scholarship fund seems to be serving a large number of people. About thirty scholarships were issued last year, aggregating in round numbers three thousand dollars (\$3,000). This amount was practically covered by the offerings made on annual College Day, so that the effort made upon this occasion should be strengthened. It is a source of great benefit to so many of our young people and it would seem a pity to neglect it in any degree. These scholarships are beginning to mature now, and the returns from their being repaid should about equal the amount issued each year, so that it will be a revolving fund, in fact, as well as in theory. We collected a considerable amount on scholarships during the year. It is felt that nearly all these scholarships are good, and will be repaid, and that they are indeed a very good investment, considering the best interests of the church and its young people.

Student Ledger

The balance due from students is \$1,821.78 less than a year ago. This is due to quite an extent to the fact that special

effort was made to call attention to the urgent need of funds by the institution, and urging students to do their utmost to pay up, even if they had to borrow money elsewhere. The balance is still very large, but when we consider that this has been accumulating for many years, we believe that it is not a bad showing, and indicates that the young people of the church are very dependable, and consider their obligations as being a sacred trust. A comparatively small percentage has to be charged off as uncollectable.

Student Help

About forty young people were assisted last year in the self-help department, some earning their full board and room, others only in part. While in one sense of the word, student help is always expensive considering the irresponsibility of those employed and the inefficiency of the service rendered as compared to skilled labor, when we consider the large number of young people admitted to the school for training who could not otherwise secure it, it is felt that the undertaking is well worth while. Plans have been adopted by which this department is to be greatly extended the coming year, and confidence is felt that the new plans are going to commend themselves to all concerned.

Office Equipment

We greatly need better facilities for handling our accounting and business of the office. Our filing system, if it may be called a system, is very much out of date, and modern equipment would greatly facilitate the work and render it much more effective. We are hoping that in the near future we may feel that we can spend a modest amount in supplying something more adequate.

Gymnasium and Convention Hall

At the time of closing the books, June 30, work had commenced upon the new gymnasium and convention hall. It has been decided to erect this building very largely by student labor under the supervision of our superintendent of buildings and grounds. Of course it is expected to employ skilled workmen for certain parts of the construction. Other schools construct their buildings by student labor, and certainly what others can do Graceland should be able to do. We are hoping that this will be a practical demonstration of her ability in that regard.

Farm

In our reports in former years attention has been called to the need of the farm in regard to better conditions. It was found that the farm residence which has been occupied for about forty years was becoming so dilapidated that it was an imposition to ask a family to occupy it. The executive committee of the board therefore concluded that it would be wise to convert it into a modern residence, and work was begun immediately looking to this end, a full account of which will appear in our next report. It has also been decided to erect a machine shed to take care of the farm equipment.

Some of the old horses have been disposed of and a new team purchased. An effort has been made to build up our dairy herd by the purchase of two additional registered Jersey cows. This, with the securing of a number of common stock that will relieve the situation temporarily, and will put our dairy herd upon a very high basis. We have a lot of fine young stock coming on, so that within a year or two we shall have a herd of Jerseys that will be among the best. Some of our older stock has been sold, or has been lost, making this addition a necessity.

We have been slow to undertake improvements on the farm, owing to the tightness of money matters generally, hoping that in time the farm itself would pay for these improvements. The statement of profit and loss indicates that the farm has run behind the past year. This is not only true of the College Farm, but is probably true of ninety per cent of the farms throughout the country. If the dairy and garden products might have returned to the farm in cash, a reasonable valuation, there would have been money nearly sufficient to have paid for all improvements. As it is, some of these payments will have to be deferred for a time.

Our next undertaking should be the rebuilding of the barn upon a new site, much more favorable for better results.

Heating Plant

The old boilers are wearing out, and some day will give out. The additional demands by the new classroom building required that during extreme weather two boilers should be running at the same time, so that in order to protect ourselves and to insure adequate heat another boiler was deemed necessary. This was supplied by purchasing a boiler, which the Lamoni Power and Light Plant had displaced, and which was what we required. This was purchased at a reasonable price and has been installed; a debt of \$300 being incurred as a result, which is still standing, but which will be taken care of in the near future.

Commissary

This department has been running to its full capacity, owing to the fact that the commissary at the Herald Hall was discontinued. Notwithstanding the price of room and board was reduced from \$7 to \$6 a week, by careful and economical management, this department shows a safe condition.

In the event of the attendance increasing to any considerable extent as now seems quite likely, more adequate quarters will have to be provided for this department. Our service would also be very greatly improved and without increasing the running expenses any, with the installation of a refrigerating machine, but owing to the fact that new quarters will have to be provided in the near future, it probably would be wiser to make out with the present room and equipment until the more adequate place may be provided. To give proper service to the patrons of the institution in the matter of boarding makes it imperative that as soon as can be done, better provision must be made for this department. Only because of the very fine spirit of the student body has it been possible to continue with the present facilities without meeting some dissatisfaction.

In order to accommodate the boys being housed in Herald Hall it has been decided to reopen a boarding department in that building. This will be operated on a different plan from the former effort, which it is believed will be a decided improvement.

Canning Plant

Hundreds of gallons of garden products were canned last season, which served in quite a large part the demands of our tables for such supplies. While the venture resulted in some loss so far as the showing on the books was concerned, it should be remembered that this was an experimental year, and that we did not know so very much about that kind of business, but enough was learned to convince us that it is a feature that should be continued and extended as opportunity may make it possible. Quite an extensive garden has been planted and it is expected that a like amount of stuff shall be canned for table use this year.

Dormitories

The old frame buildings, Marietta and Patroness Halls, are still rendering good service, but are entirely inadequate, in connection with the temporary dormitory Bide-A-Wee, to meet our demands, so that further remodeling of Herald Hall is being undertaken, in order more fully to meet our require-

ments for the coming year. If the increase in attendance measures up to the present prospects, even then we shall not be able to house as large a percentage of the students as may be desirable. The need for a new dormitory for girls is more and more apparent and will have to be supplied at no distant day.

Herald Hall

The college has been given the use of this building and considerable expense has been incurred in fitting it for a dormitory for boys. The large rooms have been subdivided, so as to accommodate to much better advantage the needs for dormitory purposes, individual radiators are being installed for each room, so that it is expected that this will furnish a very comfortable home for about fifty boys the coming year. The Lamoni Stake officers still occupy a part of the upper floor of this building, but these rooms in time will also be fitted for dormitory purposes, as well as those being occupied by the community library and downtown studio. With all this space brought into use, the building should house very comfortably about seventy-five boys. It has been found necessary to renew the roof on this building as it was leaking beyond repair.

New Offices

Establishing headquarters of the Sunday School Department and also the Department of Recreation and Expression at Graceland has called for additional office room. Consequently Class Room No. 105 on main floor of old building has been remodeled for this purpose, affording three very excellent office rooms, to be occupied by Superintendent of the Sunday School Department and Floyd M. McDowell, of the First Presidency, with their secretaries. The college feels that it will be greatly to the advantage of the educational work that these departments should have their place of residence here, and is very glad to make this provision for them. The old building otherwise is in fairly good state of repair and gives promise of many years service.

Rug Factory

We have been, for a number of years, looking for some industrial activity which would give employment to students during the year. Our attention was directed to the making of washable bath and bedroom rugs. The manufacture of these rugs has been undertaken in a small way as an experiment with the result that ready sale has been found for the product, and gives assurance that it will be possible to dis-

pose of whatever rugs the factory may be able to turn out. Other looms are in prospect and it is contemplated to arrange to give employment to ten or a dozen students in this activity. The Saints are taking quite an enthusiastic interest in this venture, and are promising help in disposing of the rugs for us. These rugs are standardized at 24 by 48 inches, are made of good yarn filler and durable warp, and sell to the trade for \$1.50. Various patterns and colors are produced; a liberal commission is allowed to agents. We shall be glad to hear from any persons who might be interested in helping us by selling these rugs.

Typewriters

Following out our established custom of renewing our typewriter equipment every three years, it will be found necessary to exchange our present equipment for new machines. This will involve an outlay of from \$250 to \$300.

Garden

The management of the garden hitherto has been delegated to the superintendent of buildings and grounds. The undertaking has grown to the point where, in connection with the canning plant, so much time has been required that it has been found necessary to give almost the entire responsibility to one of our students.

It ought to be that a large percentage of the products used in the commissary would be of our own growing, either in the garden or orchard, and this will be true when we are able to assign the responsibility of this work to one who can give it his undivided time and attention. The necessity for other departments is similar, that is, the division of labor should be carried to a greater degree than has been possible hitherto.

There can be no question but that the soil and climate here are favorable for the production of fruit, as well as most vegetables, and with proper cultivation, it would not only afford products for our use, but some for market, as well as opportunity for the young people to learn up-to-date methods of cultivation.

Budget

Our budget for 1923-24 appears in detail in the statistical report previously referred to, and may be consulted by those who may be particularly interested.

J. A. GUNSOLLEY, *Treasurer.*

In connection with the above report, your attention is called to the fact that there being no General Conference in 1921, no trustees were elected that year, as ought to have been done, had the conference been in session. This situation was overlooked at the time of the 1922 conference. These three vacancies, with the two occurring regularly at this time, make necessary the selection by the conference of trustees for a three-year term to succeed G. N. Briggs, C. E. Wight, and J. F. Garver, and for a two-year term to succeed Albert Carmichael and W. E. Hayer.

Respectfully submitted,

J. F. GARVER, *for Trustees.*

LAMONI, IOWA, September 6, 1923.

GRACELAND COLLEGE BALANCE SHEET AT JUNE 30, 1923

Exhibit "A"

Assets

Cash on hand and in bank		\$	725.52
Notes receivable, Schedule 1			4,739.02
Accounts receivable, Schedule 2			32,330.60
Investments:			
Lamoni Coliseum Co.			1,100.00
Inventories:			
Commissary supplies	\$	483.20	
Merchandise—rug department and book store		838.08	
Farm and garden crops		884.25	\$ 2,205.53
Furniture and equipment, Schedule 3			\$ 34,186.51
Real estate, Schedule 4	\$	30,593.70	
Buildings, Schedule 4		132,088.05	162,681.75
Deferred charges to operations, Schedule 5			\$ 4,349.25
			<u>\$242,318.18</u>

Liabilities and Net Worth

Notes payable, Schedule 6	\$	6,588.25
Accounts payable, Schedule 7		7,204.55

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Funds held in trust:

School auditorium	62.50	
Lambda Delta Sigma Pin	32.65	
Nellie Martin's Music Class	47.87	143.02

Scholarship Funds:

Sunday school department fund....	234.74	
Department of Recreation and Ex- pression Fund	2,269.35	
General church fund	14,429.71	16,933.80

Net Worth:

Balance at June 30, 1922	\$217,974.91	
Adjustment of College Day Col- lection fund for scholarships (See below)	19,363.64	
	<u>\$198,611.27</u>	
Miscellaneous adjustments—		
	<u>\$197,657.48</u>	
Adjustment of general church fund for scholarships, 1921-22....	10,918.21	
	<u>\$186,739.27</u>	
Add: Excess of income over ex- pense for the year ended June 30, 1923, per Exhibit B	5,345.65	
	<u>\$192,084.92</u>	
College Day collection scholarship fund (property of college)	19,363.64	\$211,448.56
		<u>\$242,318.18</u>

I have examined the books and records of Graceland Col-
lege for the year ended June 30, 1923, and in my opinion the
above statement correctly represents the financial status at
that date.

ALBERT H. KNOWLTON,
General Church Auditor.

INDEPENDENCE, MISSOURI, August 31, 1923.

GRACELAND COLLEGE STATEMENT OF INCOME AND EXPENSE FOR
THE YEAR ENDED JUNE 30, 1923*Exhibit "B"*

INCOME:

Departmental Operation; Schedule 8.

Department	Income	Expense	Gain or *Loss	
School department	\$31,411.09	\$39,208.38	\$7,797.29	
Book store	6,320.15	5,509.78	810.37	
Dormitory operation	5,246.31	5,564.73	318.42	
Commissary operation	18,182.32	14,447.34	3,734.98	
Farm and garden	4,749.95	5,349.32	599.37	
Laundry	43.50	79.10	35.60	
Rug factory	239.43	232.08	7.35	
Departmental loss	<u>\$66,192.75</u>	<u>\$70,390.73</u>	<u>\$4,197.98</u>	\$ 4,197.98

EXPENSE—Unapportioned:

Advertising	\$ 410.91	
Bad accounts less recoveries..	37.82	
Interest paid	310.70	
Janitor service	1,011.35	
Office help	830.07	
Repairs and upkeep	3,224.57	
Shop expense	35.25	
Wireless station expense	125.87	
Real estate current expense— insurance	527.92	
Miscellaneous expense	319.31	\$ 6,833.77
		<u>\$11,031.75</u>

OTHER INCOME:

Literary fund	271.22	
Incidental fees	3.00	
Interest earned	134.70	
Key deposit account	23.50	
Miscellaneous offerings	3,950.69	\$ 4,383.11
		<u>\$ 6,648.64</u>
Depreciation charges—furni- ture and fixtures		2,260.62
		<u>\$ 8,909.26</u>
Funds supplied by General Church		14,254.91
		<u>\$ 5,345.65</u>

*Loss items shown in italic figures.

BOARD OF PUBLICATION

To the Presidency and General Conference; Greetings: At the first meeting of the Board of Publication this year the following officers were elected: President of the board, Bishop B. R. McGuire; vice president, Bishop Albert Carmichael; secretary, Arthur E. McKim; treasurer and general manager, Granville S. Trowbridge.

The following resolution was adopted regarding the editors: "Resolved, that whereas the *Saints' Herald* is the official organ of the church, that the First Presidency be elected as editors of the *Herald* to serve until the next annual meeting of this board and that they constitute a board of editors to nominate the editors of the other church publications, subject to ratification by this board."

Following the recommendations of the board of editors on April 12, Alfred E. White was elected to the editorial staff of the *Herald* and Edward D. Moore was released from the *Herald* staff. At a meeting of the Board of Publication on September 14, on recommendation of the board of editors, S. A. Burgess was released from the *Herald* staff and made editor of the *Journal of History*. Walter W. Smith was released from the editorship of the *Journal of History* to take up educational work. Arthur E. McKim was elected as managing editor of the various church publications.

On recommendation of the First Presidency, the *Priesthood Journal* was merged with the *Herald* and separate publication of it was suspended with the March issue.

Following is the detailed report of the treasurer and business manager, G. S. Trowbridge, to the Board of Publication:

"During the past year the price of paper and other supplies has increased over those prevailing at the close of the previous year and particularly during the last few months has there been an upward tendency in the paper market. We believe, however, that the peak has been reached although we do not look for a very marked break in prices in the immediate future.

"The cost of labor in the printing industry generally during the last year has shown an inclination upward but in the main it has continued about the same as at the close of the last fiscal year. In our plant the payroll has been reduced slightly over ten per cent, mostly by reduction in force, although some of the employees who have left us have been replaced by lower priced help.

"In addition to the ordinary minor changes and improvements, we have during the last twelve months renewed the roof of our building; installed a new Cross automatic feeder

on our Dexter folder; installed new spiral gears on our largest printing press; rebuilt our book sewing machine, also our wire stitcher, thus greatly increasing the efficiency of all of these machines. We strive at all times to keep our equipment at the highest point of efficiency, and the plant to-day is in first-class running order.

“For comparative purposes we show below the total sales of books and merchandise; periodical, and commercial printing for the last three fiscal years, ending with June 30 of each year as indicated:

	1921	1922	1923
Books and merchandise	\$55,845	\$25,947	\$34,787
Periodicals	35,562	30,742	32,135
Commercial printing	26,871	30,577	26,038

Current Year's Sales Compared With

	1921	1922
Decrease	\$21,058	Increase \$8,840
Decrease	3,427	Increase 1,393
Decrease	733	Decrease 4,539

“From the above it is evident that our greatest need still is quantity. If we could double the amount of books sold, subscriptions, and commercial printing, we could show a very nice profit to be applied toward a reduction in the prices of our goods. We are glad to say there has been a slight increase in the subscription lists to the papers and in the sale of books and merchandise, but the figures shown below will indicate what the results of a material increase would be.

Cost of 1,000 copies, based on present subscription lists:

<i>Saints' Herald</i>	\$ 54.25
<i>Zion's Ensign</i>	17.20
<i>Autumn Leaves</i>	125.70

Cost of additional 1,000 copies if our subscription lists were doubled

<i>Saints' Herald</i>	\$22.40
<i>Zion's Ensign</i>	7.15
<i>Autumn Leaves</i>	41.15

“The same principle would apply in connection with the printing of our books. We submit below our yearly balance sheet which you will note has been audited and is certified to by the general auditor of the church.

“This report shows a net operating loss for the year of

\$1,839.01, but from the assets you will note have been deducted the following amounts as reserves:

For depreciation for the year	\$7,498.97
For uncollectible notes and accounts	1,716.90

Total reserve taken from the results of the year's operation	\$9,215.87
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"We feel that these reserves are high, perhaps higher than need be, but they are made so that in future years, when new machinery need be purchased to replace the present machines, or if any of the notes or accounts now credited as assets should prove worthless, these reserve accounts would take care of such items without causing an undue burden upon the operations of that particular year. At the same time, these reserves which are taken out of the earnings of this year should not be overlooked in considering the result of the present year's operations as it is the setting aside of these amounts which causes a net operating loss for the year.

"We are constantly adding to the catalogue of our goods such articles as we find are being largely used by the church membership and which are not foreign to our line of business, such as typewriters, adding machines, and other office supplies, with the idea in view that the profits from the handling of these articles will assist in taking care of our necessary overhead and thus reduce the cost of production of our own goods."

Yours very sincerely,

BENJAMIN R. MCGUIRE,

President Board of Publication.

September 24, 1923.

HERALD PUBLISHING HOUSE BALANCE SHEET AT JUNE 30, 1923

Exhibit "A"

Assets

Current:

Cash on hand and in bank	\$		\$ 2,172.80
Notes receivable—Schedule 1	26,822.19		
Less reserve for losses in col- lection	1,433.80	\$ 25,388.39	

Accounts receivable	\$ 18,510.57		
Less reserve for loss in collection	2,117.79	16,392.78	
Public utility deposits		89.00	

Total current assets		\$ 44,042.97
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Working Assets:

Stores at cost	\$ 4,241.89	
Incomplete merchandise at cost	19,054.41	
Goods in process at cost	4,245.45	
Revision committee expense (Inspired Translation)	4,228.79	
Merchandise for sale—at cost	22,350.88	54,121.42
		<hr/>
Total of current and working assets		\$ 98,164.39

Fixed Assets:

Buildings		\$ 50,503.50
Less reserve for depreciation		1,410.00
		<hr/>
		\$ 49,093.50
Machinery	\$ 34,926.53	
Less reserve for depreciation	3,492.65	31,433.88
		<hr/>
Type, plates, and cuts	9,387.77	
Less reserve for depreciation	2,346.94	7,040.83
		<hr/>
Furniture and fixtures	16,070.92	
Less reserve for depreciation	1,607.09	14,463.83
		<hr/>
Automobiles and trucks	261.45	
Less reserve for depreciation	52.29	209.16
		<hr/>
Power wiring, tools, and effects—net		2,016.23
		<hr/>
		\$104,257.43
Deferred Charges to Operation:		
Unexpired insurance premiums— Schedule 2		1,085.42
		<hr/>
		\$203,507.24

Liabilities and Present Worth

Current:

Notes payable—Schedule 3		\$ 2,259.00
Accounts payable:		
Trade	\$ 2,320.11	
Refund checks	484.27	
Religio Quarterly account	306.87	

Sunday School quarterly account	13,612.83	
Accrued taxes	1,182.00	17,906.08
<hr/>		
Unexpired subscription account— Schedule 4		17,467.76
<hr/>		
		\$ 37,632.84
Deferred Credits to Operation:		
Unearned interest—Lamoni		
Electric Company note		\$ 114.07
Net Worth:		
Balance at June 30, 1922, per our report	\$169,908.33	
Adjustments net—Schedule 5	2,447.90	
<hr/>		
	\$167,460.43	
Less: loss from operations for year ended June 30, 1923, per statement of profit and loss, Exhibit "B"	1,839.01	
<hr/>		
	\$165,621.42	
Birth offering fund	31.55	
Free subscription fund	107.36	\$165,760.33
<hr/>		
		\$203,507.24

INDEPENDENCE, MISSOURI, August 31, 1923.

I have examined the books and records of the Herald Publishing House for the year ended June 30, 1923, and in my opinion the above statement together with statement of profit and loss Exhibit "B" attached represent the standing of that corporation at the date shown.

ALBERT H. KNOWLTON,
General Church Auditor.

HERALD PUBLISHING HOUSE STATEMENT OF PROFIT AND LOSS
FOR THE YEAR ENDED JUNE 30, 1923

Exhibit "B"

Sales, net—Schedule 6		\$ 91,576.92
Deduct:		
Cost of goods sold—Schedule 7.		
Inventories, June 30, 1922	\$ 41,472.35	
Deduct: Inventories June 30, 1923	49,892.63	
<hr/>		
Increase in inventories	\$ 8,420.28	

Less: Purchasing and manufacturing costs, less wear and tear on machinery and build-ings	80,312.03	71,891.75
		<u>\$19,685.17</u>
Deduct:		
Selling expense—Schedule 8	\$ 2,550.63	
General administrative expense—Schedule 8	9,263.25	11,813.88
		<u>\$ 7,871.29</u>
Interest paid	614.95	
Exchange on foreign remittances..	189.83	804.78
		<u>\$ 7,066.51</u>
Other income:		
Interest earned	\$ 1,717.04	
Recoveries on bad accounts	3.31	1,720.35
		<u>\$ 8,786.86</u>
Less:		
Reserves for uncollectible ac- counts and notes		1,716.90
		<u>\$ 7,069.96</u>
Reserves for depreciation of build- ings, fixtures, and machinery		8,908.97
Net loss for the year to Exhibit "A"		<u>\$ 1,839.01</u>

THE STANDARD PUBLISHING HOUSE BALANCE SHEET AT

JUNE 30, 1923

Exhibit "A"

Assets

Cash in Bank of New South Wales		\$ 889.00
Accounts receivable		
In sales ledger	\$3,126.68	
In Standard ledger	253.25	
In private ledger	9.73	
Prepayments	94.42	
	<u>\$3,484.08</u>	

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Less bad debt reserve	183.67	\$ 3,300.41
Work in progress		1,558.67
Stock		3,248.97
Linotype metal stores		71.99
Typewriters	\$ 175.18	
Less depreciation reserve	17.37	\$ 157.81
Furnishings		34.37
Furniture	\$ 331.77	
Less depreciation reserve	33.14	\$ 298.63
Buildings	\$1,440.47	
Less depreciation reserve	36.06	\$ 1,404.41
Lanterns		\$ 18.34
Plant and machinery	\$7,283.94	
Less depreciation reserve	1,356.80	\$ 5,927.14
		<u>\$16,909.74</u>

Liabilities and Net Worth

Notes payable		\$ 164.66
Accounts payable:		
On bought ledger	\$2,124.53	
Outstandings	30.57	
Miscellaneous trust receipts	27.23	\$ 2,182.33
Herald periodicals suspense account		\$ 140.85
Capital:		
Reserved for extensions	\$1,276.51	
Appreciation of assets by appraisal	2,399.49	
Free earned capital		
June 30, 1922	\$10,006.56	
Net profit for the		
year per Exhibit "B"....	739.34	\$10,745.90
		<u>14,421.90</u>
		<u>\$16,909.74</u>

NOTE: The above, compiled from report of Walter J. Harworth, auditor of the Australian Mission, dated August 23, 1923.

ALBERT H. KNOWLTON,
General Church Auditor.

THE STANDARD PUBLISHING HOUSE STATEMENT OF PROFIT
AND LOSS FOR THE YEAR ENDED JUNE 30, 1923

Exhibit "B"

TOTAL SALES:

	Printing	Shop	Standard	Total
Total sales	\$9,968.77	\$1,504.13	\$ 436.74	\$11,909.64
Less returns	73.66	81.36	11.23	166.25
Total sales	\$9,895.11	\$1,422.77	\$ 425.51	\$11,743.39

COST OF SALES:

Stock on hand June 30, 1922..	\$ 530.00	\$2,700.26	\$	\$ 3,230.26
Purchase	2,074.60	1,096.87	638.23	3,809.70
	\$2,604.60	\$3,797.13	\$ 638.23	\$ 7,039.96
Less returns	21.06	54.80		75.86

	\$2,583.54	\$3,742.33	\$ 638.23	\$ 6,964.10
Deduct stock June 30, 1923	536.05	2,713.80		3,249.85

Cost of goods sold	\$2,047.49	\$1,028.53	\$ 638.23	\$ 3,714.25
Wages	\$3,379.31			\$ 3,379.31
Lino. composing	704.22			704.22
Outside work	338.97			338.97
Light	121.28			121.28
Depreciation of plant	488.53			488.53

Cost of goods sold	\$7,079.80	\$1,028.53	\$ 638.23	\$ 8,746.56
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Deduct from net sales.

Profit from sales	\$2,815.31	394.24	*\$ 212.72	\$ 2,996.83
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ADD OTHER INCOME:

Discounts received			\$	69.51
Lino. metal bought and sold ...				32.48
Interest received				65.10
Bad debts recovered				2.25

\$ 3,216.17

DEDUCT OTHER EXPENSE:

Advertising		\$	52.04	
Bad debts			135.24	
Commissions			85.51	
Discounts allowed			18.10	
Depreciation of typewriters, furniture and fixtures and buildings			86.70	
Freight and cartage outwards .			247.72	
Fire insurance			109.88	
General expense			236.49	
Printing and stationery			109.21	
Postage and telegrams			153.46	
Rates and taxes			29.24	
Salaries			1,034.00	
Telephone charges			103.70	
Traveling expense			63.34	
Wrapping materials			12.20	2,476.83

Net profit to Exhibit "A". \$ 739.34

*Italic figures indicate loss item.

INDEPENDENCE SANITARIUM

Balance sheet at June 30, 1923

Exhibit "A"

Assets

Cash on hand and in banks		\$ 357.27
United States War Savings Stamps		25.00
Notes receivable—Schedule 1		2,809.09
Accounts receivable:		
Patients' accounts	\$13,894.90	
Less: reserve for uncollectible accounts	2,803.00	
	<u>\$11,091.90</u>	
Presiding Bishopric	2,309.55	13,401.45
	<u> </u>	
Inventories of supplies—Schedule 2		4,348.62
Real estate—Schedule 3	\$ 7,924.44	
Buildings—Schedule 3	46,845.98	
	<u>\$54,770.42</u>	
Furniture and fixtures—Schedule 4.....	15,046.49	
	<u>\$69,816.91</u>	
Less: reserve for depreciation on buildings and furniture and fixtures	5,471.74	64,345.17
Automobiles—Schedule 5		641.00
Live stock—Schedule 6		231.50
Investments—Independence Drug Company at cost		4,992.12
Deferred charges:		
Insurance premiums unexpired	\$ 171.21	
Interest prepaid	93.40	264.61
	<u> </u>	<u>\$91,415.83</u>

Liabilities and Net Worth

Notes Payable—Schedule 7:		
Banks	\$ 7,700.00	
Others—Schedule 7	2,000.00	\$ 9,700.00
	<u> </u>	
Accounts payable:		
Trade accounts	\$ 2,688.88	
Presiding Bishopric	316.00	
Herald Publishing House	88.95	
Independence Drug Co.	91.10	

Independence Storehouse	30.07	
Independence-Center Place	15.00	3,230.00
<hr/>		
Funds in Trust:		
A. O. Y. P. Z.	\$ 19.80	
Library	64.27	
Tennis court	5.80	
Free bed	609.00	698.87
<hr/>		
Present worth:		
At June 30, 1922 per our report	\$73,773.80	
Adjustments (notes receivable and petty cash)	319.02	
	<hr/>	
	\$74,092.82	
Increase of receipts and income over expense per exhibit "B"	1,772.64	
	<hr/>	
	\$75,865.46	
Donations for repairs to buildings (drive account)	1,921.50	
	<hr/>	
Present net worth		77,786.96
		<hr/>
		\$91,415.83

In my opinion the above statement Exhibit A and the attached statement Exhibit B correctly represent affairs of the Independence Sanitarium at June 30, 1923.

ALBERT H. KNOWLTON,
General Church Auditor.

INDEPENDENCE, MISSOURI, August 31, 1923.

INDEPENDENCE SANITARIUM

Statement of Income and Expense for the
year ended June 30, 1923

Exhibit "B"

Income—hospital operation:

Room service; Room rentals:

Private	\$20,068.95	
Wards	15,036.36	
Nursery	545.16	\$35,650.47
	<hr/>	

Hospital service:

Operating room income....	6,414.87
Laboratory	4,378.75

X-Ray room	3,744.05	
Obstetric room	402.50	
Stewards department	2,190.41	
Clinic	162.75	
Electric fan rentals	5.80	17,299.13
		<hr/>
Gross operating income.....		\$52,949.60
Less: special rates:		
To the poor	\$ 174.64	
To nurses	1,035.56	
To alumni	229.56	
To doctors	31.84	
To other hospital assistants	721.57	2,193.17
		<hr/>
Net hospital operating income		\$50,756.43
Expense—hospital operation:		
Groceries—stewards department	\$ 8,363.36	
Administrative expense and salaries	4,240.00	
Boiler room expense and salaries.....	1,770.74	
Fuel	2,095.87	
Freight and drayage	51.13	
Gas	828.12	
Housekeeping labor	3,127.49	
Ice	455.00	
Laundry	3,725.94	
Light	1,072.40	
Medical expense	577.93	
Professional care of patients	1,000.16	
Steward's labor	3,447.06	
Water	332.28	
Laboratory expense	1,815.07	
Obstetric room expense	19.78	
Operating room expense	1,932.66	
X-Ray room expense	2,021.15	
Repairs and maintenance:		
Ordinary	\$ 977.43	
New doors, etc.	1,200.00	
	<hr/>	
	\$2,177.43	
Less: special drive funds applied	1,200.00	977.43
	<hr/>	
Training school salaries.....	\$5,512.76	
Training school mainte- nance	1,915.76	7,428.52
	<hr/>	

Bad accounts charged to loss, less recoveries	105.44	45,388.33
Special Department Operation:		\$ 5,368.10
Health Department:		
Income	\$ 442.31	
Expense	455.16	
Loss		12.85
Occupational Department:		
Income	22.78	
Expense	27.50	
Loss		4.72
		<u>5,350.53</u>
Outside Operations:		
Garden:		
Income	\$ 217.47	
Expense	21.40	\$ 196.07
Trees sold		15.00
Cows, chickens, etc.:		
Income	494.50	
Expense	\$ 438.48	
Losses, died, etc.	206.50	644.98
		<u>149.52</u>
		<u>5,711.12</u>
Deduct:		
Insurance premiums earned	\$ 187.60	
Interest paid	668.51	856.11
		<u>4,855.01</u>
Depreciation on buildings and furniture and fixtures	\$4,773.24	
Bad accounts reserve	2,803.00	7,576.24
		<u>2,721.23</u>
Donations:		
From miscellaneous persons		\$3,001.14
Net result of operation of Independence Sanitarium		\$ 279.91
Supplied by the General Church		\$1,492.73
Excess of income and receipts over expense to Exhibit "A"		\$1,772.64

ORDER OF ENOCH

THE UNITED ORDER OF ENOCH, INDEPENDENCE DIVISION

Balance Sheet at June 30, 1923

Exhibit "A"

Assets

Current:

Cash on hand and in banks		\$ 238.85
Notes receivable—Schedule 1		5,280.61
Real estate contracts receivable— Schedule 2		25,021.09
Accounts receivable—Schedule 3		67.00
Real estate for sale—Schedule 4 Summit Addition	\$ 612.73	
Gudgell Park—Schedule 5	33,670.26	
Gudgell Park House No. 1— Schedule 5	3,567.15	
Commercial property— Schedule 6	800.00	\$38,650.14
Total Current Assets		\$69,257.69

Fixed Assets:

Real estate and buildings reserved— Schedule 7 Summit Addition—real estate	\$ 1,692.87	
Commercial property—real estate and buildings	5,925.52	
United Order of Enoch House, estate and buildings	4,959.87	
	\$12,578.26	
Less depreciation reserve on buildings	976.80	\$11,601.46
Furniture and fixtures: United Order of Enoch House	\$ 813.85	
Office of corporation	248.65	
	\$ 1,062.50	
Less depreciation reserve	287.09	\$ 775.41
		\$81,634.56

Liabilities and Net Worth

Current:

Notes payable—Schedule 8		\$32,362.00
Accounts payable—Schedule 9	\$ 2,072.50	

Accounts payable—Independence		
Storehouse	44.73	2,117.23
		<hr/>
		\$34,479.23
Net Worth:		
Balance on hand June 30, 1922, per our report	\$42,948.01	
Adjustments—net	100.84	
	<hr/>	
	\$42,847.17	
Profit for year ended June 30, 1923, per statement of profit and loss— Exhibit "B"	4,308.16	\$47,155.33
	<hr/>	
		\$81,634.56

INDEPENDENCE, MISSOURI, August 31, 1923.

I have examined the books and records of the United Order of Enoch for the year ended June 30, 1923, and in my opinion the above statement Exhibit "A" and the attached statement of profit and loss Exhibit "B" represent the affairs of the order at June 30, 1923, and the operations for the year ended at the same date.

ALBERT H. KNOWLTON, Auditor.

Statement of Profit and Loss for year ended June 30, 1923

Exhibit "B"

Sales of real estate less returns—		
Schedule 9		\$18,071.66
Less cost of real estate sold—		
Schedule 10		10,567.95
		<hr/>
Profits from real estate sales		\$ 7,503.71
Interest earned on real estate contracts..		\$ 1,874.02
Rentals earned—house and vacant property		496.75
Donations received		16.10
Sales of rock		1.00
		<hr/>
		\$ 9,891.58
Deduct:		
Expense:		
Interest paid	\$2,116.95	
Real estate expense—Schedule 11....	3,105.84	
Books	5.00	

Postage	10.00	
Bad accounts, less recoveries	140.00	
General expense	18.00	\$ 5,395.79
		<hr/>
		\$ 4,495.79

Deduct:

Depreciation—Order of Enoch House, Furniture and fixtures	\$ 162.76	
Office furniture and fixtures	24.87	\$ 187.63
		<hr/>

Profit for the year to Exhibit "A" \$ 4,308.16

Detailed information will be gladly furnished; and the Order will be glad to have you personally inspect Gudgell Park, the beautiful new residence subdivision, just south of the Walnut Park Church.

Room 15, Battery Block.

R. T. COOPER,
Secretary-Treasurer.

ARCHITECT

To the First Presidency and General Conference: Since last conference I have been exceptionally busy. Inquiries regarding church buildings have increased and my own work would take more than all of my time. I have been trying to keep up with my church work by working Saturday afternoons, evenings, and holidays. There is too much of it and it has been necessary to hire some outside help. I have kept expenses down as low as possible this year, the outside help being paid for by those directly benefited.

I have been hoping to get into a position where I might gather together the several young men in the church who are interested in architectural work, so that we might better carry on this work.

There is much more that I might say but this will let you know I am still interested in the work I am engaged in.

Sincerely yours,

HENRY C. SMITH, *Church Architect.*

INDEPENDENCE, MISSOURI, September 11, 1923.

AUDITOR

To the Presidency and General Conference; Greetings: I have continued the work of this office during the current year to the best of my ability and have given all the time possible to the attention of the accounts of the various church departments and organizations.

Since our last report we have made examinations on 22 organizations and departments in the interest of the church, submitting 34 reports thereon. In addition to actual reports made we have secured statements from a number of other organizations in which the church is or has been interested financially, and prepared therefrom such data as would be of interest to the executives of the church.

In several instances we have kept in constant touch with the preparation of financial records throughout the year, in order to secure records that would be of value to the organizations referred to.

It has been our experience that the service of an auditing department is of value to the church, and the work in our opinion should be continued and extended regardless of the personality of the one in direct charge. We have found laxity in the collection of accounts in a number of organizations and we think this department can be of service to the church in general if permitted to require proper attention be given this feature.

In a general way the financial records of the church and its associate organizations are satisfactory to your auditor; there are of course some instances where we hope to see better records and methods used, but this will no doubt be accomplished in due time.

At the time of preparation of this report our work had covered final examination of accounts of all organizations and departments excepting the Far West Stake and the office of the Presiding Bishopric, on these we expect to render report to your body during the course of its sessions.

Respectfully,

ALBERT H. KNOWLTON,

General Church Auditor.

INDEPENDENCE, MISSOURI, September 22, 1923.

SUPPLEMENTARY REPORT OF AUDITOR

Frederick M. Smith: The present management of the Saints' and Liberty Homes at Lamoni, Iowa, and the Home for the Aged, is assumed by the Presiding Bishopric, and the accounts of those institutions are merged with those of that office.

I think the present method of organization and management of the Independence Sanitarium or the Children's Home could be applied to the homes to good advantage, and would recommend that it be done.

For your information I would say that both the Sanitarium and the Children's Home are under the corporate form of organization. The Sanitarium is managed by an ex officio board and the Children's Home by a board selected in the past by various organizations and approved by the General Conference.

Respectfully,

ALBERT H. KNOWLTON,
General Church Auditor.

INDEPENDENCE, MISSOURI, September 21, 1923.

THE GRAPHIC ARTS BUREAU

To the First Presidency: The activities of the bureau are in a limited way, largely devoted to supplying the demand in the church for lantern slides dealing with travel, art, science, and in defense of the church.

To be of service to the elders in the field and congregations throughout the church is the leading objective of the bureau. It is trying to meet a demand no other organization in the church attempts to supply.

There is an ever-increasing demand in the church for slides of the character referred to. To meet this demand, there should be a much larger supply on hand, and the central supply depot located at Independence, should be supplemented by eastern and western depots.

It is not always practicable for an elder to carry around a heavy outfit, but if he has the ability to use slides in his work, they should be available.

There is an ever-increasing field for the use of the lantern. Many of the sectarian Sunday schools no longer use the hymn book but the songs are thrown on the screen.

As a church we have a special use for the lantern in illustrating our unusually interesting history, and in defending the Inspired Translation, the Book of Mormon, etc.

As soon as the finances of the church permit, the bureau should be properly equipped, as there is a growing demand for it. When we once have the proper stock of slides on hand the bureau will be largely self-supporting.

To Elder Albert H. Knowlton belongs the credit of build-

ing up the bureau to its present equipment. He has had to do a lot of discouraging pioneer work to get it properly started. He will report the condition of the bureau.

C. EDWARD MILLER.

REPORT OF THE SECRETARY OF THE GRAPHIC ARTS BUREAU AS REFERRED TO IN THE ABOVE REPORT OF THE PRESIDENT OF THE BUREAU

We have at the present time upwards of one hundred sets of slides in course of completion and in use. This number we hope to increase during the year.

The demand for slides for church missionary and auxiliary use has been greater than the bureau could meet with the limited means at its command, but we have tried to make the greatest use of the completed sets we have.

Our plan is to provide a depository where slides may be had by any who are in a position to use them to advantage. We think the present custom of providing a few missionaries with one or two sets of slides charging the cost to the expense of the individual, is not productive of the best results for the money expended. Why not have the funds thus expended placed in the hands of the bureau and make the slides available to all?

We have received from the general church during the past year \$39.91. With this amount we have purchased one lantern for missionary use. Slides added to sets during the year have been supplied from the funds of friends and by gift direct.

We have request for the establishment of slide depositories in the British and Australian Missions, and in our opinion any funds expended in this manner would be well spent.

In order that this feature of the church work might receive proper attention during the coming year we would recommend that the bureau be permitted to use not less than \$500 of general church funds.

The bureau has undertaken as its special work for the coming year the establishment of a photographic department with the church publishing offices for the benefit of the *Herald*, *Ensign*, etc. This work will be in connection with and supplemental to the publishing department. This work will in no way supplant the work of the department along the slide and lecture work.

The bureau maintains membership with photographic societies and associations in America and Great Britain.

Respectfully,

ALBERT H. KNOWLTON, *Secretary*.

PHYSICIAN

First Presidency and General Conference; Greetings: For some year my interests have been crystallizing around the subject of human behavior. As the result of this development I am restricting in a gradual way my work to this aspect of medicine.

In line with my work on behavior problems I can heartily recommend the development of a psychological, social, medical and spiritual organization for the purpose of assisting the problem cases of the church, e. g., boys and girls who steal, lie, indulge in sex activities, run away from home, or will not go to school, etc., as well as another class that need to be placed in the children's home or better still in private home. Then, too, there is another group of people who because of their behavior are brought before the church courts. It is my deep conviction that this group of experts could be of inestimable service to the church courts.

It would be a wonderful thing to have such a group of workers in the church. But of course it would cost something to establish and maintain such an organization. It is not necessary to wait for the most important part of the organization—the workers, for there is a group of workers that has been spending years in preparation for this kind of service. The willingness to put money to such useful ends is the great need.

Now to put the recommendation into a more tangible form I suggest a committee be appointed to talk this matter over.

The suggestion mentioned in the last year's report in regard to having a physician travel throughout the church giving lectures and holding interviews has taken form in the willingness of Doctor Teel, of Los Angeles, to do that kind of work.

The Sanitarium is doing public health work in Independence. The attention of the nurse to the health of the pre-school-age children is fundamental.

Sincerely,

G. LEONARD HARRINGTON,
Church Physician.

KANSAS CITY, MISSOURI, September 6, 1923.

REPORTS OF QUORUM OF TWELVE

D. T. WILLIAMS

To the Presidency: Having been appointed to the British Isles Mission at the close of last General Conference, I left home on December 26 for my field of labor. Taking boat from New York January 2, I landed in Southampton the 10th of the same month.

I entered upon my activities without any previous experience in this character of work, and for a time I progressed slowly and cautiously. As the time passed, however, and I became more certain of my standing and more fully acquainted with my task, I attained to a greater surety of mind and positiveness of action.

My experiences in this mission—some pleasant and some otherwise—I feel have given me a more wholesome vision of the tremendous task that lies before us as a church as well as a clear insight into the dire need of the race for the social program that we as a church possess at least in theory. May God hasten the day when the theory shall have been materialized.

I find that our people, being partakers of the common lot of the common people, are affected in the ordinary course of events as are their neighbors. The present status of the masses of Great Britain from the standpoint of industrial conditions is not favorable. This has its reflex action in our church work in more ways than one.

At the present there are about 2,000,000 unemployed in Great Britain; 1,700,000 of these are receiving government dole. This is affecting directly from 6,000,000 to 8,000,000 people who under ordinary conditions are dependent upon these workless workers. Indirectly millions of others are affected. In fact, the whole nation feels the weight of this terrible burden. The people of this great nation are to be congratulated upon the fortitude with which they undertake the vast post-war tasks that have come to them.

There are many hindrances to missionary work in the mission. That which hinders more directly, however, is the deeply ingrained prejudice. Periodically campaigns are put on against what the propagators are pleased to call "Mormonism," which in the popular minds means any who call themselves Latter Day Saints. Every medium of publicity is used in spreading this propaganda—newspapers, magazines, books, platform, pulpit, and screen. This has been so successfully carried on that to-day to advertise our services is to invite the public to stay away rather than to attend.

Such are the results that newspaper notices, door-to-door advertising, and tract distribution seem to be altogether without favorable results—money, time, and effort spent in vain.

The only avenue through which we seem to be able to affect this wall of adamant is personal work with friends and relatives. This of itself I need not say is a slow way to travel, but being the only course left open, we must learn to follow it with the greatest degree of efficiency if we are to accomplish anything in the way of proselytizing in the mission.

To do any real missionary work, then, in this land, I am of the opinion that we must train our people in the art of approaching their neighbors, friends, and relatives to the end of inducing them to their church services. This is a great undertaking in itself, one which will require talent, time, and effort to accomplish. Such a training, I am sure, would be a very wholesome experience for our people in any part of the world, but under the conditions existing in Great Britain it becomes an essential to our progress.

I digress just here to call your attention to my position set forth on domestic missionary work in the paper which was distributed to the members of the Quorum of Twelve and a copy of which I handed to you just previous to my taking journey to Europe. I have not changed my opinions in this regard; rather I am more fully convinced that such a program is an absolute necessity to our progress. I trust that before the coming conference shall have become history that something will be done looking toward accomplishment in this direction.

If missionary work is to be prosecuted with a greater degree of success in the British Isles, I am convinced that we must make more use of our British brethren in the effort. The British missionary having the same national sympathies and ideals as the people whom we would be seeking to serve, would have a greater power of approach than a foreigner.

My association with the Saints and ministry of the British Isles, has been very congenial. They are indeed a hospitable people; I was made to feel very welcome in their homes. I pray that conditions may be so effected as to make the gospel of more power in the nation.

MYRON A. MCCONLEY

To the First Presidency: During the conference year, it has been my privilege to assist in advancing the cause in Australia and New Zealand. And while I cannot report any phenomenal developments, yet there has been a healthy

growth. The spirit of the Master is working among the people in those lands, even as elsewhere.

In packing my trunks to return to America, my diary for the latter part of 1922 has been mislaid so I cannot give total statistics of my personal labors, except during the period from January 1 to August 20, which are as follows:

Sermons preached	85
In charge	28
Assisted	7
Other services	56
Total services	176
Baptisms	5
Ordained	4
Administered to sick	26
Pastoral visits	40
Conferences presided over	3

As Australia is about the same size as the United States, and New Zealand is 1,200 miles from it, vast distances have been covered in traveling, which though expensive and tiresome, seemed unavoidable. Since October 1, 1922, I have traveled about 100 miles by stage, 2,400 miles steerage by water and over 6,000 miles by rail, not including the return trip to America.

Following is a brief survey of the work in the various fields:

Queensland

Thus far the work has only been introduced into the southern part of this vast state. Elder A. J. Corbett, acting as district president and pastor of the Brisbane Branch has co-operated with Elder E. A. H. Peisker, the missionary supervisor, in advancing the cause. And while the results are not all that we wish for, yet progress has been made.

Originally there were three branches, but for some time the Wondai Branch has acted as a group, with only irregular services being held.

Queensland has been undergoing a severe drought which has tended toward a further scattering of our forces, so that now the Inverlaw Branch is but a shadow of its former self by reason of removals. But the pastor, Elder A. L. Loving, a school-teacher, has stuck to his task, and drives eight miles back and forth each Sunday to care for the few Saints still remaining.

The Brisbane Branch is doing much better, and an addition is being made to their church, which will just about double its capacity.

There are many Saints scattered in different parts of this state, whose homes we trust may prove a nucleus from which growth may be effected.

New South Wales

This state still retains the lead in numbers and has two live districts. The Northern District has 6 branches with a membership of about 500, and is presided over by Elder George H. Parker, a school-teacher. The Southern District has 7 branches with a membership of 725 and is presided over by Elder George Stewart, a bootmaker.

In addition to his duties as editor of the *Gospel Standard* Elder W. J. Haworth has acted as missionary supervisor for the state. Either of these is a man's work, and the brother is overtaxed in trying to care for both.

Bishop George Lewis has visited almost every branch in New South Wales, as well as those in Queensland and New Zealand. Recently finances in Australia have fallen behind, but it is hoped they will soon recover.

Evangelist Gresty, accompanied by his noble wife, has done good work among the branches. Elder James W. Davis has labored successfully in the Newcastle District and also in the southern part of the northern district. In addition to his ministerial work, he has painted most of the churches in his field.

Elder W. J. Vaughan has labored in the Newcastle District since returning from West Australia, and has recently purchased a motorcycle in order more effectively to carry on his work.

Elder A. V. Robinson has his family comfortably located in the mission cottage at Argents Hill, and in company with Elder S. W. Ballard has been assigned about three hundred miles of the north coast. The Argents Hill Branch has provided them a buggy and team of ponies and we expect good returns from their labors.

The new branch at Bowraville has recently purchased a site for a building, and we hope they may have a home for worship in the near future.

Branch organization is near at hand in several places and the work is onward in New South Wales.

Victoria

This state has only one district with 6 branches and 1 organized group, numbering about 400. Elder A. C. Barmore has acted as district president and pastor of the principal branch in Melbourne, while Elder E. H. Davies has super-

vised the missionary work. The brethren have cooperated in their labors with good results.

At present the work in the city of Melbourne is undergoing a realignment due to the shifting of our scene of operations. The Richmond church is up for sale, and two new churches are contemplated in two of the growing suburbs on sites that have already been purchased. New life and vigor in the work is already manifest.

Hastings Branch, the mother branch of the district, has been quiescent for several years, but under younger officers is taking on new life and moving forward.

Though present conditions are far from ideal, the future prospects of the work are good.

Elder C. A. Butterworth is unable to do much ministerial work on account of his health. He continues to live at Geelong and labor as his health will permit.

South Australia

Our work has not yet been introduced outside of Adelaide, the capital of this state. The membership of the Adelaide Branch is about 125 and under the care of Elder H. I. Velt, it is making considerable progress. During the past year, in addition to a considerable sum of tithing, they paid one hundred pounds on their church debt. We have some good members living in various parts of the state, and with additional missionary help, good results are certain.

West Australia

This state is so far distant from the rest of the mission that it has suffered from isolation. The only branch is in Perth, the capital, with a neat little church and a membership of 63, which is ably presided over by Elder Aub Robinson.

The nearest branch is Adelaide, 1,686 miles away, and to attend mission conference, one must go to Sydney, 3,000 miles away. Only intermittent labor has been given this part of the mission and no general officer of the church had visited it previous to my going there last May, during a period of seven years.

There was formerly a branch at Kalgoorlie in the gold fields, 300 miles from Perth. But as the mines have played out, removals have taken place until only a few members remain there. I sent Elder George Millard there in 1922 to try to rebuild the work, and he conducted a mission Sunday school there for several months with indifferent success.

I also sent Elder W. J. Vaughan to Perth in 1922 to make

that point his headquarters and try to extend the work. But he had to return to New South Wales about Christmas time. Elder Millard then proceeded to Perth, where he labored until my visit there, diligently seeking to advance the cause. On account of conditions he has resumed secular labor, so now we have no conference appointee in that part of the mission. A splendid field awaits our development in the agricultural districts of the state.

New Zealand

There are two branches in New Zealand, one at Auckland on the North Island and one at Dunedin on the South Island, eight hundred miles away. The latter branch is the older, but has almost been depleted by removals. On account of the few left to bear the expense, the public meeting place was given up, and for some time meetings have been held in private homes. Elder Hall, the branch president, has continued faithfully at his task, and in March, 1923, Elder J. R. Taylor was transferred from the Newcastle District and sent to Dunedin where he has been zealously engaged in missionary work. Arrangements are being made for a public hall and an effort will be made to revive the work there.

At Auckland, we had been paying high rent for inadequate mission quarters for five years. Last October, with the concurrence of the Presiding Bishopric, a loan of ten hundred fifty pounds for ten years at five per cent was effected from a brother in New South Wales. Bishop Lewis and I went to Auckland, purchased a building site and erected a mission headquarters building, which provides ample living quarters for two missionaries' families and also provides a meeting place for the branch. Elders Jones, Loving, Robinson, and the writer acted as workmen on the building. Elder Murdoch did the plumbing, and a good building was thus secured at a minimum expense. This has had a beneficial effect upon the Auckland Branch, which continues under the direction of Elder J. H. Jones, who also acts as mission supervisor for New Zealand.

Two tracts have been translated and printed in the Maori language and arrangements for the purchase of a traveling outfit for Elder A. L. Loving have been completed. The brother has secured a stereopticon lantern, and with this added equipment we are hoping for advancement in the Maori work.

Brother Harold Thompson went to Auckland at his own expense last March and expects to spend a few months with Elder Loving in the Maori work next summer (September to December).

The Departments

Sister Barmore has done much, as head of the Women's Department of the mission to advance the cause, visiting extensively in New South Wales and New Zealand.

Sister James W. Davis, as mission Sunday school superintendent, has stimulated the work and increased its efficiency, though her personal labors have been confined to New South Wales. Since January 1, she has also edited the departmental page of the *Gospel Standard*.

Sister M. A. McConley has traveled extensively and sought to increase interest in the Department of Recreation and Expression as well as acting as a field worker for the Women's Department.

I greatly appreciate the faithful labors performed by the local workers, as well as the conference appointees, and in severing my connection with the mission, I do so with regrets. It has been a pleasure for me to be associated with them in the work.

Opportunity is knocking at our door and crying for more workers. Praying that the day may soon come when they may go forth with a greater endowment of power than is now enjoyed, and for the early realization of our Zionistic ideals.

HILO, HAWAII, August 20, 1923.

J. A. GILLEN

First Presidency; Dear Brethren: As a report of my labors for the year I submit the following:

Besides the lectures delivered to the class in religious education at Graceland, I held a short series of meetings in Saint Louis. I cannot say that this meeting was specially of the missionary type as I felt disposed to direct my efforts more particularly to the Saints.

Have labored since conference in western Iowa, particularly Council Bluffs; also held a series of meetings in South Omaha as well as preaching in Omaha at Easter time.

Just before Christmas I spent two weeks in the Far West Stake, holding meetings in Saint Joseph, First Branch; South Saint Joseph; the third branch, and also at the mission which was under the immediate direction of Brother Coventry Archibald. Following this I went to Stewartsville and some near-by places. I attended the conference at Joplin, Spring River District.

Soon after the holidays at the request of the officers of the Stewartsville Branch I returned to that branch where I conducted a series of meetings and was ably supported by not only the officers but a splendid response was given by the

membership, particularly the young people. I should like to give Stewartsville a return engagement some time in the future. Following this meeting I delivered a series of lectures or sermons to the young people in Des Moines; am glad to know that Brother D. E. Dowker is in Des Moines, as there is some splendid talent there.

Next of importance was the Young People's Convention at Lamoni; at this place I was supported in the missionary phase of the work by T. W. Williams and J. F. Garver. Of this I will say but little, as it is known throughout the church what a wonderful time was had; a great gathering with a splendid spirit.

It was now time to enter into the work of reunions as assigned me. I began at Fargo, stopping en route for a day or so at Minneapolis, where I was greeted with a full house every meeting; was loath to leave because of the opportunities for labor. I remained throughout the reunion at Fargo, following which I spent a few days near Burlington, North Dakota. While there I was the guest of Brother and Sister M. D. Graham. From here I passed to Spokane where I found the Saints wrapped in gloom occasioned by the tragic death of the daughter of our Brother Oscar Case, who met her death by drowning in the Columbia River. At their request I remained longer than I had planned, as it was desired that I preach the sermon.

The following reunions were attended in the order named: Portland; Irvington, in Northern California District; Hermosa Beach, in Southern California; and Eastern Colorado, at Colorado Springs.

I have preached about one hundred sixty sermons, baptized six, responded to the usual calls for administration, blessing children, etc.

In conclusion will say that I have enjoyed the reunions because of the splendid spirit prevailing in practically all of these meetings, and the desire on the part of the people to do right and to respond to the particular duties coming to them.

May the Lord bless the church and her Zion.

INDEPENDENCE, MISSOURI, September 10, 1923.

E. J. GLEAZER

First Presidency; Dear Brethren: During the year I have endeavored to keep in close touch with your office, so a lengthy report at this time will not be necessary.

I returned from conference to complete my semester's work at Harvard. During the months of November, December, and

January my labors were confined largely to the Southern New England District. I did what I could to direct the missionary work in the Eastern Mission by correspondence. During this period I attempted to enthuse the local forces for missionary work. We could not improve our organization in the Southern New England District because the local forces were carrying both the missionary and local burden. We continued to operate our four missions, two of which have since been organized into branches.

Early in February I went to Eastern Maine because of the urgent calls for assistance. We had planned to conduct several series of meetings and organize the local forces wherever possible for missionary activities. We held several services in Jonesport and then the severe weather forced us to postpone further activities in Maine during the winter.

Returning from Maine I journeyed to the New York and Philadelphia District where I visited every branch. In four branches I conducted a week's meetings. In the other branches I would occupy for several evenings. I found the local work at low ebb and I did what I could to revive the interest. Little was accomplished along missionary lines because of scarcity of qualified material. It was very apparent that the local work was suffering for leaders and under the conditions I could do little organizing for missionary work. I did succeed in securing the services of Elder Mottashed for missionary supervisor. However, it was only a few weeks later that he was transferred to Detroit.

Early in May I returned to Maine. This time I succeeded in visiting every branch and mission now active. I conducted a series of meetings in practically every branch and had nice crowds and fair interest. Maine needs help, and I am satisfied that if we can send them assistance many will be baptized. It is easy to get a hearing in Maine. We have more openings than we can fill. For the present we can expect little assistance from the local brethren. They cannot fill the openings. Possibly in time we can educate a force of local missionaries in Maine, but at present there are none.

Western Maine must have a missionary supervisor; also a district president. Elder Newman Wilson has requested to be released from the field because of illness. Western Maine offers a wonderful opportunity for missionary work but we must have a man to direct this department. I suggested in a former letter that if we can send a man to take over the work of the district that he should make his headquarters in Stonington and direct the local work there.

Southern New England District needs a missionary super-

visor. Besides it is wisdom that a pastor be sent to Providence to care for that branch.

New York and Philadelphia District should not be neglected. They cannot get along very well without a missionary supervisor. There is plenty of material to be organized there if we can send them a man. I would also recommend that if possible a man be sent either to preside in the district or to care for the work in Brooklyn so that Elder Squire might find it possible to devote more time to the needs of the district.

Attached is a statistical report for the conference year.

I pray that God's blessing may be upon our efforts and that the coming year may be more successful.

WEST SOMERVILLE, MASSACHUSETTS, September 5, 1923.

T. W. WILLIAMS

Following the conference of 1922 I returned to the Pacific Coast in harmony with instructions of the Presidency. I busied myself in making survey of the various local churches, securing data as to available ministerial material which could be enlisted for an intensive local missionary effort.

Several times I was called to Northern California. While in San Francisco, officials and members of the branch united in requesting me to come to their city and hold a special missionary series of meetings. They were quite anxious to advertise our work and to interest nonmembers.

I conferred with the district president. He concurred and urged me to respond to San Francisco's call. I did so. I held several meetings with the local priesthood. The branch appointed a committee to supervise the organization of the publicity campaign. We secured the Native Sons Hall in the heart of the city. We extensively advertised the meetings. We enlisted the services of every available member of the church. The church membership in San Francisco, Oakland, and other places stood loyally by our effort. According to the unanimous verdict of branch officials and members good was accomplished.

On the advice of the Presidency I went east in June to assist in arousing interest in the Young People's Convention. I visited all of the central stakes, preaching in the principal places. I remained for the convention, filling my appointments on the program.

I returned to the coast. I had been away from home almost continuously for five years. Most of this time was spent in foreign lands. My personal affairs demanded attention. I have not been idle, however, but have given attention to my church work as well.

I was asked by the local committee to assume the presidency of the reunion committee and later selected to preside over the Southern California reunion. I tried to do what I could to make the reunion a success. I have been holding a series of meetings in the eastern part of the city since the reunion with varying results. Have visited San Diego twice and assisted the membership in that city to secure a desirable church home.

I have absolute faith in the truth of this latter-day work. I believe that we should do all in our power to retain and uphold the faith of our fathers. I believe the church can do no greater thing than to emphasize those features of church activity which underly our success as a divine institution.

P. M. HANSON

First Presidency; Dear Brethren: The following is submitted in response to your request of August 8:

During the year I have labored chiefly in Illinois and Michigan. A comparison of the present missionary status of these two States with what was accomplished some years ago presents anything but an encouraging picture. I hope that the joy of service of former years may return.

CHICAGO, ILLINOIS, September 3, 1923.

ROY S. BUDD

To the First Presidency: Since November 1, 1922, I have labored as an apostle under the direction of the First Presidency. My labor has taken me into five different States; however the greater part of my time has been spent in the State of Oklahoma.

I have enjoyed my work very much, though handicapped to some extent because of a failure to thoroughly understand the task before me since the entire field of labor was new. I have spent most of the time in actual missionary efforts with some of the other brethren. Some of my efforts have been purely experimental, hence I have not met with the results obtained from following a tried and true program. Regardless of the fact that a number of my schemes proved fruitless the experience was encouraging, and by the trial and error method I feel myself on a firmer foundation.

During the ten months I have preached two hundred and fifteen sermons and have baptized seventeen persons. When possible I have avoided baptisms, and have found it is encouraging to local men as well as seventies to give them the privilege of doing the baptizing. The people in most places

are hungering for something. It is our job to prove to them that we have that something.

In general I have found the Saints very optimistic and anxious to go forward. Zion seems to be the watchword in most places. Wherever I have found the Saints cold and indifferent I have also found a cold, indifferent priesthood. Leadership is what the Saints, and in fact the people at large, are seeking and must find if they reach Zion's conditions.

If those whom I have administered to have been strengthened and their faith and vision increased as I have been strengthened and my faith and vision increased, I feel my efforts have not been in vain.

INDEPENDENCE, MISSOURI, August 29, 1923.

J. F. CURTIS

President F. M. Smith; Dear Brother: As requested by you, I am sending my report for the year ending September 1.

I have labored some in Missouri but most of my work has been performed in the field assigned me, Ohio, Kentucky, and Indiana. I did not get into Kentucky, but by request of the reunion committee, I was present at the Chatham, London, and Toronto reunions in Canada. Besides these I was also at the Port Huron, Michigan, and Kirtland, Ohio, reunions.

In addition to other church work, I have organized the local priesthood for missionary work wherever possible, and have tried to encourage the Saints and especially the priesthood to more active work.

I have preached 212 times, and have assisted and attended many other services. Baptized six persons, confirmed 11, ordained three elders and one priest. Organized two branches, one at Saint Marys, Ohio, the other at Lakewood, Ohio.

I have been blessed of the Master in my labors, and hope to continue faithful unto the end.

INDEPENDENCE, MISSOURI, August 28, 1923.

JOHN F. GARVER

The First Presidency; Brethren of the Presidency: I undertake with appreciation my annual report. I wish I might make it all it ought to be, and no more. This shall be my endeavor.

I Catch a New Vision

The circumstances under which I was required to take up work in the Quorum of Twelve at the last conference were as you know, rather unfortunate. With these things fresh in

mind, it was some weeks before I could strike anything like a stride. Receding with time, the things I mention gradually gave place for the new work before me, which has taken on more in the way of definiteness, with a magnitude I had not thought possible. And with the feel of the new work, there has come a vision and a spirit of readiness for the fray which gives promise of a qualification, shall I find the time for the study I feel it necessary to do, and may I remain humble and fill my heart with love.

I shall not enumerate experiences, contenting myself with saying I have, especially the past ninety days, enjoyed a divine leading, a breadth of understanding, and a heavenly communion quite beyond my fondest hopes. Indeed, knowing in the light of certain past experiences something of the feel of the endowment, I am privileged to say, I have at times rested in my work under what I understand to be that great illumination and quickener, which shall in the days of our full preparation and devotion open the windows of heaven for the pouring out of the things we cannot of ourselves attain, that God's work shall not have lack from our infirmity.

Supervising in Iowa

You will recall that I was assigned the task of organizing the Iowa local forces for missionary work in connection with the missionaries assigned to this field. After a rather definite understanding with President Smith, which confirmed me in the previous conviction we should undertake this work so far as practicable through the supervising seventy, I took it up along these lines.

Charles F. Putnam was supervising in Little Sioux, Pottawattamie, Gallands Grove, and Fremont. By appointment I met him personally in all four districts, and in each instance presented him as supervisor, the man on the field, urging the men to rally in a cooperative effort for the bearing of the witness which must be ours if the gospel is to be effectually declared to all men. The work has been quickened in Fremont, Pottawattamie, and Little Sioux, though I shall have to say not to the extent it ought to be.

J. R. Lentell, supervising in Lamoni Stake and Des Moines District, I met with the men in each territory, leaving him to carry the work forward with their cooperation. Neither in these districts has the cause been advanced in this regard as we must do if we are to discharge our full obligations.

There is no supervision in Nauvoo. I visited this district, urged upon the men the need of a quickening, and asked C. J. Smith to represent me in the day-to-day effort to get

the local men out. He has done what he could willingly, and with some little success.

In Eastern Iowa we have neither supervisor nor missionary. I was to have been in this field in June, but certain interests held me at Independence at the time of their conference at Waterloo, so I was required to send Bishop Carmichael to help in the conference. This was my only endeavor for Eastern Iowa.

The endeavor to work through the supervisor is slower, but I feel in the end will be better since it will develop these men who take to it for a fuller work in this connection.

I have visited in Iowa, Moorhead, Pisgah, Thurman, Shenandoah, Council Bluffs, Sioux City, Dow City, Des Moines three times, Burlington, Woodbine, and Mondamin, and have helped with the work at Lamoni and in surrounding branches. Have attended conferences in Lamoni Stake three times, in Little Sioux twice, and once each in Pottawattamie, Gallands Grove, and Nauvoo.

I Have Been Busy

In my work I have made ten visits to Independence, which has kept me in frequent personal touch with the First Presidency, which I have appreciated very much, and which has been a help to me in my work; and in addition I have been many times in consultation with F. M. McDowell of the First Presidency which I feel has been mutually beneficial.

Since March 10, I have made four trips to Wisconsin, once for the Northern District reunion in July, once for the Southern District reunion in August, twice to represent the church in difficulties in the Northern District. In connection with these visits, I dedicated the church at Madison, March 11, visited the Evansville Branch of the Southern District, and each of the four branches of the Northern District, preaching in each branch, and conducting a series of special meetings at Chetek in March, in company with R. V. Hopkins, who was a very great help in the matter of difficulties above mentioned, and which have been reported to your office. While in the North in May, I visited the Minneapolis Branch, and visited again there in July.

I have preached seventy-eight sermons since the conference, and delivered two series of lectures before the class in religious education at Graceland College, one on the atonement, and one on missionary work. Have attended and assisted in reunions at Lamoni, Iowa, and Galva, Illinois, besides the Wisconsin reunions already referred to.

In all, I have spent in the ten months, November to Au-

gust inclusive, one hundred sixty actual days in the field, and this in addition to the work done in Lamoni Stake, which has been considerable. I have had, too, quite a heavy correspondence growing out of my apostleship, and have given it careful attention. When it is remembered that on top of this, and the other work I have mentioned, I have looked after the *Ensign*, you will discern I have not been idle.

The *Ensign*

Speaking of the *Ensign*, I may say I have enjoyed it very much. I feel the need, however, of giving it a little closer attention, if I am to be continued, and I hope I may be for a time at least. If continued, I should do some reading and observation to acquaint me with methods of missionary work in other bodies, and of successful methods in our own ranks. This might entail a bit of travel, but I feel it would be justified both in connection with my *Ensign* work, and in my other missionary work for the church. I have spoken with President Smith of these matters, and have his concurrence in plans only tentatively drawn.

Our First Work

If I might be indulged in a few further suggestions, I would say, my observations among the people, my intelligence, and my heart, all as I believe quickened by the Spirit of God, lead me to say my conviction is our first work as a church at this time is to push to a realization our economic program. Let the call to our people in this thing be continued. Let those who will be established in temporal stewardships. Let organizations multiply. Let us make ready for the gathering. Let us call our people in where it is deemed wise and for the best interest of the work. Let us have faith. Let us make bold. Let us dare and do. It is the hastening time. Let us not fail God nor man. We then must quicken our step in the matter of our Zioniac program.

Second in importance I would say is the further qualification of our forces, one and all, membership as well as ministry, for the multitudinous and complex obligations our new social order will impose upon us, and our ministry to the world demand. Let our educational program then go on apace, and may God lead us along right lines, as I am sure he will, to our full unfoldment for his great cause among men.

I have put these two first, our Zioniac program and our educational work, when some might expect me from my appointment to put first the missionary work of the church; for

the pushing of our missionary work I name last. To be more exact, the missionary work I seem to name last, for I know beyond a doubt that this is the quickest way to develop a sure and effectual missionary policy—to organize our forces and develop them, not for missionary work, not for local work, not for the new social order, but for all these together, in the midst of which we shall have not only the qualifications for missionary work, but the vision and the disposition and the ability and the means and the demonstration in a people themselves redeemed and working for a mighty corporate witness as well as declaration that will move the world to God as no preaching alone can do.

Oh! may God help us to wisdom, and to zeal, and to efficiency, that his mighty truth may roll forth everywhere to the honest of earth who so sorely need it, and who will accept it gladly, once we are qualified to present it, and ready to assimilate them in that new social order, in the which all shall be for each of them, even as it shall be in their hearts when they come to us to each of them for all of us.

LAMONI, IOWA, September 6, 1923.

F. HENRY EDWARDS

The First Presidency; Dear Brethren: During the conference year 1922-23 I have acted as secretary of the Quorum of Twelve, and as "Office Man." In addition to the attention I have been able to give to the needs of the general missionary force because of my location at the Center Place I have responded to every request made of me by your quorum for work in various centers, attending conferences, reporting on conditions, etc. During the past six weeks I have visited six of the reunions to which I was appointed; Alabama, Florida, Lamoni, Pottawattamie, and Fremont, Gallands Grove, and Little Sioux, and Nauvoo, and have rendered such assistance as was within my power.

At your request I have acted as a member of the committee on the selection of religious education students, had partial direction of the programs broadcasted from the radio station now owned and operated by the church in Independence, have given some attention to our work in the various colleges and universities of the country, and have participated in the work of the reunion committee. Whenever called upon I have conferred with your quorum and other members of the Twelve regarding the general work of the church. During the past few months I have contributed regularly to the *Ensign*, and infrequently to the *Herald*.

In my work I have been blessed of the Lord, and have been grateful for this and for the assistance and counsel of my brethren. I am optimistic regarding the future, anxious to work where I can be of the greatest service, and willing to go wherever the quorum having jurisdiction is directed to send me.

INDEPENDENCE, MISSOURI, September 1, 1923.

JOHN W. RUSHTON

To the First Presidency; Greetings: Responsive to your request for report of the year's labor contained in your note of the 8th instant, I hasten to supply the particulars.

Owing to not having available the portions of my diary containing the details and statistics, I can only present a summary.

Included in the report is my program extending through the schedule I have prepared until September 11.

Herewith I submit report of my official labors during the conference year ending September 30, 1923.

At the close of the conference of 1922 it was suggested by a member of the First Presidency that I labor in the Eastern States, beginning with the new year and in the interim between conference and the new year do what I could in the Southern California District. Agreeably to this instruction I labored in California, which included a series of special services in Long Beach. However, without any reasons being given, the appointment to the Eastern States was canceled; and I was requested to labor in Eastern Colorado District.

From the district conference held at Fort Collins towards the end of February until the end of May my time was spent in that part of the field preaching and seeking to organize the work in harmony with the accepted policy. Surveys and reports were made out both of branches and the district being forwarded to the office of the Presidency.

At the completion of this work I was instructed to proceed to the Canadian northwest to make survey and report to the office of the Presidency. As soon as arrangements could be made, I responded and worked in that field from about the middle of July, beginning with the conference at Shellbrook in North Saskatchewan until the beginning of September. During that time I visited the districts and most of the branches in the provinces of Manitoba, Saskatchewan, Alberta, British Columbia, and that portion of Washington in the United States which belonged to the Seattle and British Columbia District. Surveys and reports being made out in due course and forwarded to the Presidency's office.

Not having my diary containing statistics at hand, I regret that these cannot be supplied. However, I have perhaps preached as much as usual, likely more frequently owing to the peculiar itineraries and need of concentration involved. I always have responded to requests for the ritualistic needs common to the church ministry. In all my efforts I acknowledge the blessing of God without which human wisdom must ever be inadequate.

Owing to the urgency of the work in the Canadian Northwest as expressed by the Presidency, and the conflicting therewith of the program of reunions which a committee had made out for me, I was obliged to make a choice which meant the cancelling of all reunion appointments. To have attempted to meet the reunions would have involved considerable expense for traveling and would have made it impossible to have reached the points in the Canadian field so much needing attention. The tremendous distances to be covered and the scattered condition of the work in this undeveloped country makes a demand upon the time and energy leaving no opportunity for other engagements.

I regret that as a result of my labors and intimate association with people among whom I have labored that I cannot give an encouraging report. Besides the restlessness and indifference to religion characterizing the present at the present time, justifying the anxiety of all Christian people, I find that in our own church the urgent need for spiritual revival is very evident. The need for spiritual culture, the securing of faith upon intellectual and ethical foundations, the immediate appreciation of the gospel as the revelation of divine righteousness allied with the power of God to save, and the interpretation of the spiritual ideals of Christianity in terms of industrial, economic, and social life are paramount.

In the fervent hope that God will make "bare his arm" in this day of crisis and enrich the church with all grace in Christ Jesus.

The chair stated that, unless objected to, such members of the Twelve as desired to make corrections in their reports would be privileged to do so by reporting the same to the Presidency.

REPORT OF THE BOARD OF TRUSTEES FOR THE
SAINTS' CHILDREN'S HOME

For the year ending June 30, 1923

To the First Presidency and General Conference; Greeting:
Since the date of our last report the board has held four regular quarterly meetings and two called meetings.

The board as now constituted is Bishop A. Carmichael, president; A. J. Yarrington, treasurer; Doctor G. L. Harrington, C. B. Hartshorn, Minnie B. Nicholson, Martha A. Young, Ida C. Monroe.

The members whose term of office expires at this time are Bishop A. Carmichael and Martha A. Young.

Our report to the Board of Control of State Institutions for the year ending June 30, 1923, will show:

Number of children in the institution at the beginning of the year	14
Number of children received for the first time during the year	10
Number of children returned from placement during the year	
Who were placed previous to the opening of the year	2
Who were placed during the year	3
Number of children placed in homes during the year....	11
Number of children placed in state institutions during the year	0
Number of children returned to friends during the year	2
Number of children who died in the institution during the year	0
Number of children cared for during the year	29
Number of children in the institution at the end of the year	15

Three children cared for during the year were under school age.

There has been very little sickness among the home children during the year. Their school work has been excellent and their attendance very regular.

Fifteen children are now in the care of the home, the youngest one being boarded outside.

Eight of these children are for adoption, their ages ranging from six to sixteen years.

Since making the statement in last year's report referring

to age limit of children in the home we have learned it is the privilege of the home to retain them until they have reached their majority.

Miss Monroe has been retained as superintendent of the home.

Respectfully submitted,

CLARA B. STEBBINS,

Secretary Board of Trustees.

CHILDREN'S HOME, INC., BALANCE SHEET, JUNE 30, 1923

Exhibit "A"

Assets

Cash on hand and in bank		\$	49.27
Notes receivable, Schedule No. 1			356.99
Accounts receivable, Schedule No. 2.....			260.80
Real estate	\$ 2,300.00		
Buildings, (Appraised value \$12,000 Depreciation \$651.00)	11,349.00		
Farm	7,722.75		
	<u>\$21,371.75</u>		
Furniture and fixtures	2,762.25	\$24,134.00	
Inventories—food and provisions	270.10		
fuel	42.65	312.75	
Office supplies		25.85	
		<u>\$25,139.66</u>	

Liabilities

Accounts payable, Schedule No. 3		\$	150.51
Present worth July 1, 1922	\$26,295.64		
Less: Gift of all farm equipment to Saints' Home farm	1,242.70		
	<u>\$25,052.94</u>		
Less: Excess of Expense over Income per Exhibit "B"	63.70	24,989.15	
		<u>\$25,139.66</u>	

INDEPENDENCE, MISSOURI, August 31, 1923.

I have examined the books and records of the Children's Home for the year ended June 30, 1923, and in my opinion the above and accompanying statement Exhibit "B" correctly represent affairs at the date shown.

ALBERT H. KNOWLTON,
General Church Auditor.

STATEMENT OF INCOME AND EXPENSE FOR THE YEAR ENDED
JUNE 30, 1923

Exhibit "B"

Income—Operating:

Donations—Cash, miscellaneous parties \$ 1,038.04		
furniture, dry goods, etc...	276.04	\$ 1,314.08
Farm income		512.31
Board of children		165.60
Interest earned on notes		22.85
Total		\$ 2,014.84

Expense—Operating:

Help		\$ 1,399.38
Food and provisions:		
Milk	\$ 341.12	
Groceries	319.52	
Fruits and vegetables	28.09	
Meats, fish, etc.	100.97	
Butter	171.52	
Eggs	39.23	1,000.45
Light and ice		222.23
Water		55.36
Laundry		326.55
Clothing		166.17
School supplies and tuition		65.46
Traveling		205.99
Fuel		515.01
Insurance		122.00
Doctors and dentists		161.95
Drugs		6.00
Farm expense		115.50
Office supplies and salaries		135.95

Repairs	203.26
Miscellaneous No. (1)	669.66
	<hr/>
Depreciation of buildings	\$ 5,370.92
	291.00
	<hr/>
	\$ 5,661.92
	<hr/>
<i>Operating deficit</i>	\$ 3,647.08
Supplied by Presiding Bishopric	3,583.29
	<hr/>
<i>Excess of Expense Over Income</i> <i>to Exhibit "A"</i>	\$ 63.79
	<hr/>

ORDER OF EVANGELISTS

First Presidency; Greeting: The Order of Evangelists have been as active as conditions would permit during the year. At our last report the order numbered 24. Since then we have lost one, Elder John Smith, by death, and four have been added by ordination during the year, Robert C. Russell, John Suttill, U. W. Greene, and Richard Bullard, making the present number twenty-seven.

Our report is necessarily a little incomplete this year, owing to some of the new members not understanding our system entirely. The report in most of it is up to January first. There are seventeen members under appointment. Some of these because of ill health have been unable to do much work during the year. Those reporting give us the following statistics:

Sermons, 931; meetings in charge, 345; assisted in charge, 111; other meetings attended, 846; total services attended, 1,905; baptisms, 50; confirmations, 80; assisted to confirm, 32; ordinations, 9; children blessed, 40; sick administered to, 312; marriages, 4; patriarchal blessings, 493; official visits, 565; sacrament administered, 47 times. Two new openings.

We regret that because of sickness, some have not been able to get their reports in, who have been very active during the year. We are in hopes that with our new members we can show better results another year. One of our number has been tied up with committee work practically the whole year on the work of the Bible committee. One of them was

in charge of the Kirtland Temple and has scattered many tracts and done much good in the interest of the work among those visiting the Temple. We have sought to comfort and encourage the Saints wherever we have been and to do all we could for the upbuilding of the cause of Christ.

Very respectfully submitted,

FREDERICK A. SMITH, *President.*

H. O. SMITH, *Secretary.*

INDEPENDENCE, MISSOURI, September 13, 1923.

COMMITTEE ON MEMORIAL TO THE MARTYRS

To the General Conference: Your committee on Memorial to the Martyrs has little activity to report. The property at Nauvoo has been cared for as well as can be done, we believe. We have taken notice of some further encroachments by the water of the river and have considered some improvements at slight cost that would protect the land as well as beautify it. Brother Amos Berve, who is now custodian of the church properties in Nauvoo, has recently advised us that the Government is planning to build a breakwater which will extend sufficiently southeast into the river not only to arrest the heavy seas from the northwest, but will check the heavy winds and seas from the west and southwest. Brother Berve states that the south wind is broken by the point of land south of the property and, therefore, does not reach the Homestead, but does strike further east on the front by the Nauvoo House, though there is little danger at that point because of a tendency to "fill" instead of washing. Brother Berve is planning a certain improvement in the nature of shrubs and flowers and hedges which will beautify the premises as well as protect the banks from the washing of waves. We acknowledge our obligation to Brother Berve for his interest in these matters and also our thanks to Brother and Sister J. W. Layton for their industry in looking after the property while they were in charge at Nauvoo.

Respectfully submitted,

JAMES F. KEIR, *for the Committee.*

September 20, 1923.

COMMITTEE ON VOCATIONAL SCHOOL

To the General Conference; Greetings: On page 3275 of the 1922 General Conference Minutes is shown the action of the conference with reference to the recommendation of the Children's Home trustees concerning a vocational school with separate division for boys and girls which was referred to the Presiding Bishopric with power to act. This recommendation was based on the understanding that the children could not legally be kept in the home after they became sixteen years of age. Definite information received from the State Department at Des Moines has assured us that this idea was based on incorrect information and that the children are wards of the institution and subject to its guardianship until they reach their majority, at twenty-one years of age.

Inasmuch as there are only two or three cases which are subjects of concern in this direction now or in the near future, it is the opinion of the Presiding Bishopric that it would not be wise, under the present financial condition of the church, to invest funds in a vocational school or dormitories. The case which was giving the management of the home the greatest concern a year ago has been satisfactorily disposed of and we have reason to believe that other situations of like character can be handled in a similar manner until the institution develops to that point where it is handling many more children than it has been during the past few years.

BENJAMIN R. MCGUIRE,
JAMES F. KEIR,
I. A. SMITH,

September 20, 1923.

The Presiding Bishopric.

CHURCH OF CHRIST

To the Presidency and General Conference: I beg leave to report on behalf of the Committee of the Church of Christ, that friendship and fellowship between the brethren of the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints have continued as heretofore. No joint sessions of the committee have been held since last conference. We trust that harmony and fraternal relations may continue.

Respectfully, on behalf of the Committee,

WALTER W. SMITH, *Secretary.*

INDEPENDENCE, MISSOURI, September 15, 1923.

ORGANIZATION

The President reported on appointments to complete the organization: that the organization of the conference would largely become automatic; that the program as published would be carried out, subject to necessary changes:

Elder R. S. Salyards, Church Secretary, Elder P. G. Fairbanks, Assistant Secretary, secretaries.

Elder Howard W. Harder, conference stenographer, to select assistants.

Elder A. N. Hoxie, jr., Church Chorister, chorister, to select assistants.

Ushers, organization of deacons in Zion, Brother Henry Stahl in charge.

Reception committee, Brethren R. V. Hopkins, C. E. Harrington, G. A. Gould, and J. A. Gardner.

Committee on administrations to sick: Elder G. E. Harrington, D. E. Dowker, and C. Ed. Miller.

Announcements were made.

The chair asked that all members of the conference be in their places on time, that the sessions would be held from 2 to 4, two hours usually being sufficient considering time required at other gatherings.

ORDINATION

The President called attention to the provision made by the preceding conference for the ordination of Elder G. T. Griffiths to the office of evangelical minister, stating that such ordination would be provided for at this session. Song No. 58 in conference songbook was sung.

Brother Griffiths made the following statement:

I did not feel to accept the office last year, and I have been praying about it all the year. A short time ago I had what I considered a spiritual dream. I thought a great deal of our grand old brother that has passed away, Charles Derry, and in this dream he came to me, and he had a book in his hand and it was blank, just a heading here and there. He

handed it to me, and he said it was my calling to fill that book.

I awoke, and the Spirit came to me, and the Spirit said, (He held the office of evangelical minister when he passed away) "You always had confidence in him as a man of God and it is your calling to accept."

I did not give way then; but to-day while here in this assembly the Spirit came upon me in great power and filled my entire being and directed me to accept and to be ordained to the office that you provided for a year ago. I will do the best I can in the office to magnify it as I have in the other positions (I have been ordained seven or eight times), for I find from past experience that in whatever position we are called to occupy we should do our best and trust in God Almighty to do the rest.

President F. M. Smith offered prayer:

Our heavenly Father, we have paused in the midst of a business session long enough to attend to one of the sacred ordinances of the church, the provision which thou hast made by which thy servant shall be set apart and invested with authority, which we believe to be divine, and through instrumentality which we believe to be recognized of thee. We approach the ordinance, O God, with solemnity; with a full realization of the responsibility that we are placing thus, as officers, upon the head of our brother, and feeling that he senses this responsibility, and knowing it is willing to accept, believing in and relying upon the strength of the Lord, do thou be one in our midst, solemnizing the occasion, bearing witness of the righteousness of the step, and thus bearing testimony to the brother that he will be supported and sustained in his undertaking.

We deeply sense the responsibility that rests upon thy priesthood, and we earnestly plead that there shall come from thee that source of great and eternal strength, that which shall bear us up, and enable us as a mass of men, as individuals, and particularly in our collective work, to accomplish thy purposes and accomplish them speedily.

We rely not in the strength of man. We hope only that we will be sustained, and did we not have the assurance that thou art with us, our task would be one surrounded with gloom, but we are illumined by the hope, the faith, that thou hast instilled in us. We have courage to go on, and we ask thy divine approbation upon us, as we move forward.

Let thy Spirit brood peacefully over us as we now wait before thee, and unto thee shall be the praise, through Jesus the Lord. Amen.

Brother Griffiths was ordained under the hands of Presidents E. A. Smith, F. M. McDowell, and Presiding Patriarch F. A. Smith. President E. A. Smith spoke as follows:

Brother Gomer, we, as the servants of God, representing the church, place our hands upon you to ordain you to the office to which you have been called, and we feel, as we do so, that indeed God is pleased with the long and faithful and arduous service you have rendered in the high and holy calling in which you previously occupied. You have indeed at many times been able to sustain the faith of the Saints, and indeed you were an apostle to the church. Now you are called to another line of work, which will perhaps bring less vexation, and more joy and more opportunity—to give spiritual and fatherly advice and counsel to the people.

And so, in harmony with the order of the church, and we believe with the direction of the Holy Spirit, we place our hands upon your head and ordain you an evangelical minister and a patriarch, and thereby give into your keeping the authority and rights pertaining to that office. O God, we ask thee now, in our prayer of ordination, that thou wilt indeed recognize this our brother, and thy servant, for long engaged in thy cause, whose voice has been heard in many lands, and whose example has strengthened many people. Be with him now, we pray, and help him as he moves out in this new line of duty, that he may be filled with the power of thy Spirit; that he may comfort, sustain, strengthen, and encourage thy Saints, and give those who are troubled fatherly counsel in the time of need, that shall cause them indeed to lift up their heads and rejoice, and take their stand in defense of that which is right, and order their lives in harmony with thy will. Bless him, we pray, with yet extended years; order the conditions in his home so that he may be free to wait upon his ministry. Bless him in the midst of thy people, so that in his declining years he may reap the fruits of confidence and love that may come back to him from the many to whom he has brought cheer in years gone by. May the fellowship, confidence, and love of the Saints be his, and divine communion from on high in every hour of need. O Lord, take him and bless him, and may these blessings be his to enjoy, we ask, in the name of Jesus Christ, our Redeemer. Amen.

At 3 p. m. the chair adjourned the session.

Hymn No. 26 was sung. The benediction was pronounced by President F. M. McDowell.

At 7.30 p. m., song service, Chorister A. N. Hoxie in charge.

At 8 p. m., sermon by Evangelist G. T. Griffiths, assisted by Presiding Evangelist F. A. Smith.

TUESDAY, OCTOBER 2

At 8.30 a. m., study classes in the Institute Building.

At 9.30 a. m., prayer service, President F. M. McDowell and Bishop F. B. Blair in charge.

At 11 a. m., sermon by Elder S. A. Burgess, "What must the moral man do to be saved?" Bishop M. C. Fisher in charge.

BUSINESS SESSION

The usual song service preceded the business session, which convened at 2 p. m.

Presidents E. A. Smith and F. M. McDowell were in charge; President E. A. Smith in the chair.

Hymn No. 4 in the conference songbook was sung; Elder P. M. Hanson offered prayer.

The minutes were approved.

President E. A. Smith stated that President F. M. Smith was detained at home by illness and that it would be necessary to vary the order of procedure, there being no immediate items of business on the table. He suggested that the session be devoted to a series of addresses, that this order had been observed in earlier days at the General Conferences.

The following-named brethren responded to the call of the chair and delivered addresses full of interest and spirit to the edification of the assembly: F. G. Pitt, J. A. Gillen, Cyril E. Wight, James F. Keir, and F. A. Smith.

PLEGGED TO ECONOMY IN EXPENDITURES

During the address of Bishop J. F. Keir the audience arose and pledged themselves with him to re-

press the exercise of unnecessary wants and thus contribute to the extent of their power to the financial support of the work in the spirit of sacrifice. The addresses were interspersed with a number of hymns.

Announcements were made and the chair adjourned the session at 4 p. m.

The doxology was sung. Benediction by President F. M. McDowell.

At the close of the business session a group picture of the conference was taken on the Campus.

At 7.30 p. m. song service.

At 8 p. m., sermon by Elder C. Ed. Miller, assisted by Elder E. R. Davis.

At the same hour, at the Stone Church, the Institute Chorus rendered the oratorio, "Saint Paul"; Conductor, Paul N. Craig; accompanists, Pauline Etzenhouser, piano; Robert Miller, organ; soloists, Mrs. Nelle Atkinson Kelley, soprano; Eugene Christy, tenor; James R. Houghton, baritone. The chorus consisted of about one hundred voices.

WEDNESDAY, OCTOBER 3

At 8.30 a. m., classes in the Institute Building.

At 9.30 a. m., prayer service, Presidents E. A. Smith, F. M. McDowell, and Elder R. S. Salyards in charge.

At 11 a. m., sermon by Elder M. A. Etzenhouser, "What must the citizen do to be saved?" Service in charge of Elder J. A. Thomas.

BUSINESS SESSION

Business session at 2 o'clock p. m. All members of the First Presidency present; President F. M. McDowell in the chair.

Hymn No. 6 was sung. Elder E. J. Gleazer offered prayer.

The minutes were approved.

TIME LIMIT

It was moved "that the speeches on any subject during this conference be limited to twenty minutes."

The motion was laid on the table without discussion.

TELLERS

The secretary read the following list of tellers to assist in taking votes: Brethren L. G. Holloway, F. A. Russell, L. F. P. Curry, C. F. Church, J. E. Bishop, E. L. Traver, Arthur Allen.

RULES OF REPRESENTATION

The following was moved: "That the rules of representation adopted April 12, 1881, (General Conference Resolution No. 234) be hereafter the rules to govern this body."

The matter was referred to the committee appointed by the conference of 1922 to consider rules of representation.

PRESIDENTS OF SEVENTY

The Presidents of Seventy reported:

To the General Conference: There is one vacancy in the council of the Presidents of Seventy. To fill that vacancy, Elder R. L. Fulk has been selected, and approved by the seventy in joint council.

Respectfully Submitted,
E. E. LONG,

Secretary-Presidents of Seventy.

INDEPENDENCE, MISSOURI, October 3, 1923.

A motion to adopt the report was followed by a statement by Elder Fulk that he would accept the

office if approved by the conference. The motion prevailed.

The Presidents of Seventy reported the following list of elders selected for ordination to the office of seventy:

To the General Conference: The following-named elders have been approved for ordination to the office of Seventy:

E. Y. Hunker, C. O. Johnson, A. L. Loving, E. H. Peisker, A. V. Robinson, V. D. Ruch, H. I. Velt, P. T. Anderson, William Patterson.

Respectfully submitted,

E. E. LONG,

Secretary Presidents of Seventy.

INDEPENDENCE, MISSOURI, October 3, 1923.

It was moved that the report be adopted and the ordinations provided for.

Elders Hunker, Johnson, Loving, Peisker, Robinson, Ruch, and Velt, absent in foreign fields, were recommended by members of the ministry. Elders Anderson and Patterson expressed willingness to accept ordination and were likewise recommended.

The motion to adopt prevailed, each name being approved by separate vote.

MEMORIAL TO MARTYRS

The chair called attention to the published report of the committee on Memorial to the Martyrs, stating that the First Presidency recommend that this standing committee be abolished and the work given to their charge be referred to the First Presidency and Bishopric. The recommendation was adopted.

CHILDREN'S HOME TRUSTEES

The chair called attention also to that portion of the report of the Board of Trustees of the Children's Home concerning expiration of terms of Trustees A. Carmichael and Martha A. Young.

Because of a question concerning rules governing such nominations the question was referred to the Order of Bishops for consideration and report.

GRACELAND COLLEGE TRUSTEES

Attention was called to the report of Graceland College Trustees concerning expired term of Trustees G. N. Briggs, C. E. Wight, J. F. Garver, Albert Carmichael, and W. E. Hayer.

It was moved that those named be reelected to succeed themselves, each in the place he now holds.

An amendment was moved, "That in the light of statements of Trustees Garver and Briggs, to the effect that three who have already occupied one year of their terms be elected for two years, and the other two for three years."

After discussion the previous question was ordered; the amendment was lost; the original motion was adopted.

TIME LIMIT FOR NEW BUSINESS

It was moved and seconded that the fixing of the time limit for introduction of new business be referred to the First Presidency.

After discussion the motion was laid on the table.

ADJOURNMENT

It was moved that when the conference adjourn, it do so to meet April 6, 1925.

The motion was laid on the table without discussion.

GRACELAND GYMNASIUM AND CONVENTION HALL

Attention was called to Graceland College Trustees' report referring to the erection of gymnasium and convention hall building.

A motion to take up the report was adopted.

The secretary read the subject matter referred to.

It was moved that the action of Graceland College Trustees in reference to gymnasium and convention hall be approved.

The question was discussed, when a motion for the previous question was voted down.

Discussion continued until 4 p. m., when after recognizing Elder Daniel Macgregor as entitled to the floor when discussion was resumed, the chair adjourned the session.

Usual announcements were made; hymn No. 29 was sung; Elder C. F. Ellis pronounced the benediction.

7.30 p. m., song service in the tabernacle.

At 8 p. m., sermon by Elder J. Charles May, assisted by Elder W. I. Fligg.

At 8 p. m., at the Stone Church, the Institute Chorus rendered again the oratorio, "Saint Paul."

THURSDAY, OCTOBER 4

At 8.30 a. m., study classes in Institute Building.

At 9.30 a. m., prayer service, President F. M. Smith in charge.

At 11 a. m., preaching by Elder John Blackmore, "What must the world do to be saved?" Elder A. E. Stone in charge.

BUSINESS SESSION

Business session at 2 p. m., President F. M. McDowell in charge.

The hymn, "Redeemer of Israel," was sung; Elder J. F. Garver offered prayer.

The minutes were corrected and approved.

GYMNASIUM AND CONVENTION HALL

The following was moved as a substitute to the matter pending at the previous session:

Resolved, that we recognize the splendid spirit of sacrifice and consecration manifested by the friends of Graceland College in contributing their funds to advance its interests.

Resolved further, that we disapprove the procedure fol-

lowed in the raising of money and proceeding to the erection of a gymnasium and assembly hall as in violation of General Conference Resolutions Nos. 727 and 728 and the resolution adopted October 17, 1922, page 3284 General Conference Minutes.

Resolved further that the whole matter relating to the erection of a gymnasium and assembly hall be placed in the hands of the Presiding Bishopric.

The question was discussed; the previous question was ordered; the substitute was lost; the original motion was adopted.

COMMON CONSENT

The following preambles and resolutions were moved by J. F. Curtis and seconded by T. W. Williams:

Whereas, The law of "common consent" is fundamental in the usages and practices of the church, as contained in the following:

"All things shall be done by common consent in the church."
—Doctrine and Covenants 25: 1.

". . . Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—Doctrine and Covenants 27: 4.

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right;

"Therefore this shall ye observe, and make it your law to do your business by the voice of the people."—Mosiah 18: 35, 36.

And whereas, It has been recognized in the practice and customs of the church that the right of nomination is inherent in membership, as explained in the following editorial, entitled "Nominations to office, etc.," by the late president of the church, Joseph Smith:

"The right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office which they, or he may hold; the right of 'voice and vote' in the branch attaching to every member alike, by virtue of membership in the church, and not by virtue of office. The right to a 'voice' in the deliberations of the branch, includes the right and the privilege to name persons as candidates for any and

all offices in the branch, and the giving of reasons therefor, as well as the right to express an opinion upon any and all measures presented for consideration and action at the business sessions, general or special.

“The common consent of a branch may be ascertained and secured when nominations to office in the branch are made by the missionary in charge, or the district president, if it be conceded that the members of the branch are at liberty to vote either for, or against one so nominated; but, if it be held that either of these officers has the only right to nominate, and that the branch should ratify the nominations made by him because of that right, then the common consent cannot be obtained, because consent so enforced is not free, and cannot be freely accorded by all. . . .

“Any method of procedure that does not offer an equal chance to all to express in freedom of speech the freedom of choice would be a mistake, and would be liable to gross abuse of the liberties of the people. And by so much as this rule by which nomination to the office of presiding elder of a branch is confined to one or two by virtue of their office rather than their membership, by just so much is there a restriction upon the membership of the branch at large, and by so much will there be a failure to obtain the common consent.

“We believe that the right to nominate men to be chosen to preside over a branch should remain with the members of the branch, to be exercised at their discretion; which right they may delegate to the missionary in charge, the district president, or a committee of their own number, from time to time, as they may choose; but we see no necessity and no propriety in conceding that right to nominate as belonging to such missionary in charge, or district president, as a prerogative of right appertaining to them.”—*Saints' Herald*, July 16, 1892, pp. 454, 455.

And, whereas, the principle of *one man power* invades the right of private judgment and free discussion, endangering the welfare of the church, as stated in the following editorial by the late president of the church:

“It has often been asserted, and with perfect consistency with truth, that *one man power* was not desirable, nor tolerated in the Church of Christ, . . .

“The power of one man to rule and guide the church we admit would lead to wrong; would endanger both the pros-

perity of the church as a whole, and the liberties of its members as individuals, would have a tendency to make them subject of his will, and the powerful temptation of self-exaltation and aggrandizement would surround him too constantly, for his welfare, and the safety of the church. This necessitates the great truth constantly affirmed by the Book of Mormon, that the voice of the people should rule.

“ . . . To say unto one man, or two men, or three men, that they are wholly responsible for the moral standing of the church, is to place into their hand the full power to continue or abolish the Church of Christ in the hands of one man, or two men; and to admit that there is but one man, or two men in the church worthy of being recognized of God and man.”—*Saints' Herald*, October 15, 1873, p. 650.

Therefore, be it

Resolved, That we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of “Common Consent,” as set forth above; and further,

We reaffirm that the right of nomination is inherent in membership in the church, and further

We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged.

It was then moved that the matter be printed and distributed among members of the conference.

Moved by J. A. Gillen to refer to the next General Conference.

The motion to refer was discussed by two members of the conference.

The previous question was moved.

The chair ruled that the last motion referred to the entire matter. The decision of the chair was appealed from and was not sustained.

It was then moved that the matter be printed and referred to the session of Tuesday, October 9, at 2 p. m.

Moved to amend by striking out the date named and inserting Saturday, October 6.

After some discussion the previous question was

ordered on the amendment. The amendment was adopted; also the motion as amended.

At 4.15 the chair adjourned the session.

Usual announcements followed; the doxology was sung; benediction by Bishop M. C. Fisher.

At 7.30 p. m. song service.

At 8 p. m. sermon by Elder J. F. Sheehy, assisted by Elder Daniel F. Joy.

FRIDAY, OCTOBER 5

At 8.30 a. m. study classes in Institute Building.

At 9.30 a. m. prayer service, in charge of President F. M. Smith and Elders John Zimmermann, jr., and G. P. Levitt.

At 11 a. m. sermon by Elder A. E. Stoff, "What must the saint do to be saved?" Elder L. G. Holloway in charge.

BUSINESS SESSION

Business session at 2 o'clock p. m.; President E. A. Smith in the chair.

Hymn No. 56 in conference songbook was sung; prayer by Elder W. A. McDowell.

The minutes were approved.

COMMITTEE ON CREDENTIALS

An additional report from committee on credentials was read:

To the General Conference: The credentials committee has received the following additional credentials:

Kentucky and Tennessee District, 500 plus members, 5 votes; O. S. Caldwell, Dan Dortch, J. R. McClain, William Bath, Jewell Huffman.

Auckland Branch (New Zealand), 34 members, 1 vote:
M. A. McConley.

Respectfully,
F. A. RUSSELL,
For the Committee.

October 5, 1923.

The report was adopted.

EX OFFICIO MEMBERS OF CONFERENCE

The Joint Council of Seventy presented the following report:

To the General Conference: At a meeting of the Seventy in joint council, October 3, 1923, the following action was had: "Resolved, that the ex officio members of this conference be seated in harmony with the rules of representation adopted by the church until otherwise ordered by the action of this body."

It was moved further,

"That we submit this our action to the General Conference with our protest against the seating of those in this conference not authorized by our present law, as was done last year."

Respectfully submitted,

E. E. LONG, *Secretary Council.*

INDEPENDENCE, MISSOURI, October 4, 1923.

It was moved that the report be adopted.

Moved to refer to the committee on representation appointed by the conference of 1922.

The question was discussed at length.

The previous question was ordered on the motion to refer.

The motion to refer was lost.

Discussion was resumed.

In answer to questions the chair ruled that certain departmental officers not holding the Melchisedec priesthood, seated at this conference as ex officio members, some of whom were seated at the preceding conference, would be unseated if the proposed action prevailed.

The ruling of the chair was appealed from and the decision of the chair was sustained.

A substitute was moved; that heads of departments, that is, the single head of each department in church work, be seated as ex officio members of General Conference; that in case of inability of the head to be present he be permitted to designate his first assistant to be seated in his stead.

The substitute was discussed.

It was moved to amend the substitute to provide that all assistants to general executives of departments and all unordained missionaries be seated as ex officio members.

The question was discussed at length.

A motion to lay the whole matter on the table was lost by vote of 179 to 271.

The previous question was ordered on the entire matter.

The amendment was lost by 161 to 269; the substitute was lost by vote of 175 to 268.

The original motion to adopt the report of the Seventy prevailed by vote of 278 to 143.

CHURCH INSTITUTIONS

The following preamble and resolution was moved:

Whereas, the General Conference of 1914 adopted the following resolution:

"That it is the sense of this body that no further debt be incurred by the Board of Trustees of Graceland College for such extensions as gymnasiums, dormitories, etc., until such proposed work of extension shall have first been presented to this body for its approval."

Therefore, be it resolved; that the annual expenditures of the several institutions under the fostering care of the church, be limited to their respective budget amounts approved of by the General Conference, and no debt be incurred.

The question was discussed by one member of the conference.

The previous question was ordered by vote of 270 to 96. The motion to adopt prevailed.

HIGH PRIESTS

The following communication was read:

President Frederick M. Smith: Referring to letter of the First Presidency under date of October 3, 1923, recommending the ordination of Brother A. M. Chase to the office of high

priest, we desire to advise that the Quorum of High Priests have acted upon this matter and they approve the recommendation of the First Presidency.

FOR THE QUORUM OF HIGH PRIESTS,
A. H. KNOWLTON, *Secretary*.

INDEPENDENCE, MISSOURI, October 4, 1923.

A motion to adopt and provide for the ordination was followed by a statement by Elder A. M. Chase of willingness to accept ordination. The motion prevailed.

Usual announcements followed.

At 4.15 the chair adjourned the session.

The doxology was sung; Elder R. S. Salyards pronounced the benediction.

At 7.30 usual song service.

BAND CONCERT

At 8 p. m., concert by the L. D. S. Band, Roy F. Turner conductor:

PROGRAM

1. "Washington Post" March Sousa
2. "Shades of Night" Intermezzo Friedland
3. "Mellow Moon Serenade" Hall

Trombone Quartet

Messrs. Allen, Guinand, Nederveldt, and Davis

4. "Panorama" Overture Barnhouse
5. "A Passing Fancy" Serenade Jewell
6. "Pontifical" March Gounod
7. "In the Depths," Sousaphone Solo Freed

Philip F. Turner, jr.

8. "Coronation March" from "The Prophet" Meyerbeer
9. "Visions" Hayes

Alto Trio

Miss Ruby Snow, Mr. Alma Kearns, and Mr. Clifford Norman

10. "Messenger March" Barnhouse

SATURDAY, OCTOBER 6

At 8.30 a. m., study classes in Institute Building.

At 9.30 a. m., prayer service in charge of President F. M. Smith.

At 11 a. m., preaching by Elder John Zimmermann, jr., "What shall we do for financial salvation?" Elder Albert Carmichael in charge.

BUSINESS SESSION

Business session at 2 p. m.; President F. M. McDowell in the chair.

Hymn No. 24 was sung; prayer by Elder D. T. Williams.

The minutes were approved.

COMMON CONSENT

The special order for the day, the preamble and resolution on common consent, was stated by the chair as before the assembly.

The following, offered as a substitute, was duly moved by J. A. Gillen and seconded by M. A. McConley:

Inasmuch as question has arisen in the church over the meaning and application of the law of common consent; and

Inasmuch as the Church of Christ is a theocratic democracy, in which the will of God is executed by divinely-appointed ministers, with the consent of the members; therefore, be it

Resolved that we, the officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in and our adherence to the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures; and be it further

Resolved, that this conference affirms the right of the presiding officers of the general church, and of stake, district, and branch organizations, to nominate, in filling elective offices under their jurisdiction; and, be it further

Resolved, that this action shall in no way be interpreted as prohibiting concurrent nominations coming from the membership of the church, in the various conferences and business meetings, general and local.

The general question at issue was discussed by M. A. McConley for and J. F. Curtis against the substitute. D. T. Williams speaking for the substitute yielded the floor at 4 p. m. until the next session. (All major speeches on "Common Consent" appear in full in the Appendix.)

Announcements were made; hymn No. 69 was sung; the benediction was pronounced by Elder J. A. Tanner.

At 7.30 p. m. regular song service.

PAGEANT

At 8 p. m. the Independence Dramatic Club presented a pageant, "Revelation," representing the periods of revelation of the various dispensations. About one hundred and forty persons participated in the presentation.

REVELATION

A pageant in eight scenes by Mr. and Mrs. S. A. Burgess. Presented by Independence Dramatic Club, Conference, October 6, 1923.

PROGRAM

Ominpotence	Schubert
By the Orchestra—R. T. Cooper, Director	
Prayer	President Elbert A. Smith
Prologue, written by Mrs. Viola Short	George Anway
Pastoral from "Messiah" (Handel)	Orchestra

Scene I

Outside the Gates of the Garden of Eden

"He called upon our father Adam with his own voice saying 'I am God.' . . . And Adam hearkened unto the voice of God."

Adam	Kenneth Fligg
Eve	Vera Adams
The Voice of God	George Anway
Evening Prayer and Morning	Michaelis

Scene II

A Meadow Near the City of Zion

"And I saw the Lord and He stood before my face and He talked with me even as a man talketh, one with another, face to face."

Enoch Ronald Carmichael
 The Angel Pearl Gardner
 Mob. Saints. Vision.
 Calvary Rodney

Scene III

An Inclosed Garden in Chaldea

"Fear not, Abraham, I will be thy shield, I will be thy exceeding great reward."

Abraham F. A. Russell
 Voice George Anway
 Chaldean Men.
 Largemente, from Pomp and Circumstance Elgar

Scene IV

An Open Space Near Mount Sinai

"Moses brought forth the people out of camp to meet with God."

Choral written by Paul N. Craig, sung by Daughters of Israel.
 Moses James L. Gray
 Aaron John A. Gardner
 Miriam Marcine Smith
 Handmaidens. People.
 War March of Priests from Athalia (Mendelssohn)..Orchestra

Scene V

Council Chamber of Ahaz, King of Judah

"For unto us a child is born, unto us a son is given. And the government shall be upon His shoulders."

Ahaz Dr. Frank Criley
 Isaiah Kenneth Fligg
 Captain Theo. Ellidge
 Messenger Kenneth Morford
 Isaiah's son Francis Faunce
 Page Cedric Siegfried
 Courtiers. Warriors. Handmaidens. Slaves. High Priests.
 Wise Men.

Hallelujah Chorus

Ave Maria, Gunod-Bach, violin solo Emma Snead

SCENE VI

Annunciation

"The Lord is with thee, for thou art chosen and blessed among women."

Mary Nina Smith

Angel Alice Burgess
 Largo from Xerxes Handel

Scene VII

A Road Near the City of Damascus

"Who art thou, Lord? I am Jesus whom thou persecutest."

Saul C. B. Hartshorn
 Priests Jack Gardner and E. C. Hamilton
 Hebrew Clarke Buckley
 Voice George Anway
 Hebrews. Beggars. Veiled Women.
 Adoration Borowski

Scene VIII

Chamber of Joseph Smith

"A seer hath the Lord raised up unto his people."

Joseph Wallace Smith
 Lucy Smith Bertha Burgess
 Angel Moroni Maurice Filson
 Chorus Admonition
 Epilogue George Anway

Written by Mrs. Viola Short

We Thank Thee, O God, for a Prophet Congregation
 Benediction President Frederick M. Smith

SUNDAY, OCTOBER 7

At 9.30 a. m. regular Sunday school in the various churches. At the same hour an address in the tabernacle by Elder A. Max Carmichael, Elder C. E. Wight in charge.

ORDINATIONS

At 11 a. m. sacrament service, in charge of Presidents F. M. Smith and E. A. Smith. At this service seventy-eight members of the ministry served the sacramental emblems to an audience numbering three thousand in the tent and to two or three hundred outside the tent.

Ordinations: Elder R. V. Hopkins was ordained

counselor to the president of the Quorum of High Priests, by Elders J. F. Curtis and J. A. Gillen; Elder A. M. Chase, high priest, by President Elbert A. Smith and Elder Paul M. Hanson; Elder R. L. Fulk, a president of Seventy, by President E. A. Smith and Elder P. M. Hanson; Elders P. T. Anderson and William Patterson, office of Seventy, the former by Elders J. A. Gillen and J. F. Curtis, the latter by Elder P. M. Hanson and President E. A. Smith.

At 11 a. m. sacrament service at the Stone Church for the young people, President F. M. McDowell in charge. Twenty ministers served the sacrament to an audience of about one thousand.

At 3 p. m. sermon by President E. A. Smith, "What shall we do to save the church?" Elder J. A. Gillen, president of the Quorum of Twelve, in charge of service.

At 7.30 p. m. song service.

At 8 p. m. sermon by President Frederick M. Smith, assisted by President F. M. McDowell; subject, "What shall we do to save Zion?"

MONDAY, OCTOBER 8

At 8.30 a. m., study classes, Institute Building.

At 9.30 a. m., prayer service, President F. M. Smith and Elder J. M. Baker in charge.

At 11 a. m., sermon by Elder A. Max Carmichael, "How can we save the religious life of the child?" Elder F. G. Pitt in charge.

BUSINESS SESSION

Business session convened at 2 o'clock p. m.; President F. M. McDowell in the chair.

Hymn No. 40 was sung; prayer offered by Elder Orman Salisbury.

The minutes were approved.

COMMON CONSENT

The chair commended the spirit in which discussion was conducted during the preceding business session. He advised that the continuing discussion be conducted in a spirit of considerateness and without personal reflection.

He recognized Elder D. T. Williams as entitled to the floor, and the discussion was resumed.

T. W. Williams then spoke against the substitute. At 4.10 p. m. he yielded for adjournment until 10 a. m. Tuesday.

Announcements were made. The doxology was sung. Benediction by Elder J. W. Rushton.

At 7 p. m. a conference of district and branch presidents was held for the purpose of discussing local problems; such discussions to continue each week-day following during the conference.

At 7.30 song service.

At 8 p. m. sermon by Elder Clyde F. Ellis, assisted by Elder M. A. McConley.

TUESDAY, OCTOBER 9

At 8.30 a. m. study classes in Institute Building.

BUSINESS SESSION

Business session convened at 10 a. m.; President E. A. Smith in the chair.

Hymn No. 37 was sung; prayer by Elder C. F. Ellis.

The minutes were approved.

COMMON CONSENT

Discussion of the general question under consideration at adjournment of Monday's session was resumed, and the chair recognized Elder T. W. Williams as entitled to the floor.

At 11.15 a. m. President E. A. Smith resigned the

chair to President F. M. McDowell, and President E. A. Smith spoke for the substitute.

He was followed in the discussion by Elder J. F. Garver who also favored the substitute.

At 12 noon the chair adjourned the session to 2 p. m., stating that Elder Garver would be entitled to the floor at the afternoon session.

Hymn No. 69 was sung; benediction by Bishop E. L. Kelley.

BUSINESS SESSION

Business session at 2 p. m.; President E. A. Smith in the chair.

Hymn No. 1 was sung; prayer by Elder R. S. Budd.

The minutes were approved.

COMMON CONSENT

A member of the conference objected to President E. A. Smith presiding after having discussed the question at issue at the morning session. President E. A. Smith read section 11, page 14, of the Rules of Order, stating he would, however, yield the chair to President F. M. McDowell, who took the chair.

The President recognized Elder J. F. Garver, and the discussion was resumed.

During the discussion Elder T. W. Williams claimed that statements made by the speaker concerning his own former statement did not properly represent him.

In answer to question the chair ruled that speakers should not quote statements made by other speakers if such speakers objected to representation of what they had said.

The decision of the chair was appealed from, the consensus of opinion expressed in the discussion being that where such statements were brought into

question, the official stenographer's report should be read to show just what statements were made.

The decision of the chair was overruled.

The discussion was continued.

At the conclusion of Brother Garver's speech, the chair read the following amendment to the substitute, signed by F. Henry Edwards and L. G. Holloway which was duly moved and seconded:

We desire to move an amendment to the substitute by striking out all after "*further*" at the end of the third paragraph and adding:

Resolved, that this conference affirms the right of the membership to nominate in filling all elective offices in church, stake, district, and branch organizations in the various conferences and business meetings, general and local; and be it further

Resolved, that this action shall in no way be interpreted as denying the right of presiding officers to present to the appropriate conferences or business meetings concurrent nominations for the filling of such elective offices.

October 9, 1923.

Bishop J. A. Koehler obtained the floor and continued the discussion for a brief time, but yielded the floor for a motion for the previous question.

The previous question was ordered on the entire matter. The amendment, and the substitute as amended, were adopted.

CENTRALIZATION OF POWER

The following was moved by John W. Rushton and seconded:

Resolved, This General Conference hereby expresses disapproval of centralization of power by any administrative officer or officers, and maintains the right of full expression of the will of the people.

The resolution was laid on the table without discussion.

DEPARTMENTAL FORMS

The following was moved and seconded:

Whereas, certain departmental procedure known as "Forms" one to five, which were introduced throughout the

church during the conference year, has proven to be a very disturbing matter in many sections of the church, a fruitful source of trouble, misunderstanding, and even dissension in places; and

Whereas, an effort has been made to install these various and now very notorious "Forms" throughout the church without presentation to the conference, and without consent of the conference; and

Whereas, these forms are not only radical innovations, but contain provisions dangerous to the best interests of the church, as well as positive invasions of the law of common consent; and

Whereas, said "Forms" with their multiplicity of managers, heads, subordinate heads and supervisors, are arranged in such a manner as to prevent the people from making choice in nominating persons for office in the church, and in all departmental work; and

Whereas, we believe that such a system as these "Forms" introduce, is not compatible with true gospel liberty nor conducive to the promotion of best spiritual fellowship among workers; and

Whereas, said "Forms," both in the manner of their presentation and in their content, are out of agreement with the law;

Therefore be it resolved, that the whole of said system be abolished, and that all general superintendents of recognized church departments shall be elected by the people in General Conference assembly without restrictions as to who may nominate.

INDEPENDENCE, MISSOURI, October, 1923.

The matter was laid on the table without discussion.

The chair adjourned the session at 4 p. m.

Announcements were made; hymn No. 76 was sung; benediction by Elder F. G. Pitt.

At 6.30 p. m. Elder Jonathan Koshiway, an Indian missionary, addressed the audience in the tabernacle tent, assisted by Elder Hubert Case.

At 7 p. m. conference of local pastors and district presidents, in Institute Building.

At 7.30 p. m. song service.

At 8 p. m. sermon by Elder M. A. McConley, assisted by Elder R. S. Budd.

WEDNESDAY, OCTOBER 10

At 8.30 a. m. study classes in Institute Building.

BUSINESS SESSION

Business session at 10 a. m. President E. A. Smith in the chair.

Hymn No. 58 was sung; prayer by Elder G. E. Harrington.

Elder J. R. Lambert was permitted by the chair to make a statement.

The minutes were approved.

The chair stated that there were a number of requests or petitions requiring action. He presented documents involving questions of boundary lines of districts.

BOUNDARY LINES OF DISTRICTS

It was moved that matters pertaining to boundary lines be taken up and that the secretary and statistician be appointed a committee to consider such questions and report.

Moved to amend by adding the name of Elder O. W. Newton to the committee.

TIME LIMIT ON SPEECHES

An incidental motion was moved, that during the remainder of this conference all speeches be limited to twenty minutes.

A motion to lay on the table was lost by vote of 124 to 273.

Moved to amend by striking out the word "twenty" and inserting word "thirty."

The previous question was ordered; the amendment lost by vote of 175 to 242; the motion to limit speeches to twenty minutes prevailed.

The amendment to add the name of O. W. Newton to boundary lines committee carried; as did also the motion as amended to appoint the committee.

TIME LIMIT, NEW BUSINESS

It was then moved that the time limit for the introduction of new business be 2 p. m., Wednesday, October 10.

An amendment was moved to make the resolution read Friday, October 12, 2 p. m.

A substitute was moved that the time limit for introduction of new business be 2 o'clock Thursday afternoon, October 11.

After some discussion the substitute prevailed.

GENERAL CONFERENCE RESOLUTIONS

The following committee report was read:

To the General Conference: The committee appointed by the General Conference of 1922 to complete the compilation of General Conference Resolutions to date recommend that the purpose of the published compilation of conference resolutions shall be guidance in conference and branch legislation and administration; and that, therefore:

General Conference Resolutions having relation to local or temporary conditions shall be eliminated.

Resolutions having become obsolete through the passage of time, changed practice, or fresh legislation shall be eliminated.

Reaffirmations of resolutions shall be cited with each such resolution.

The definition of district boundaries shall no longer be part of the General Conference Resolutions, but shall be issued as an appendix thereto.

Articles of Incorporation and Association, Rules of Representation, etc., shall be inserted as appendices.

The committee requests their release and the appointment of a further committee having in view the compilation of the resolutions in harmony with these recommendations.

In order to bring the present book up to date on the old basis, the resolutions cited on the attached sheets should be included.

Respectfully submitted,
 F. M. McDOWELL,
 R. S. SALYARDS,
 E. E. LONG,
 F. HENRY EDWARDS,
 WALTER W. SMITH,

Committee.

INDEPENDENCE, MISSOURI, October 5, 1923.

After some discussion a motion to adopt the report carried.

It was moved that the same committee be reappointed. The motion prevailed.

CHILDREN'S HOME TRUSTEES

The following report from the Order of Bishops was read:

To the General Conference; Greeting: With reference to the nominations to fill vacancies in the Children's Home Board, which was referred back to the Order of Bishops by the conference, the order hereby submits the name of Bishop Albert Carmichael to succeed himself for a term of three years.

It is understood that the Women's Department will submit to the conference nominations to fill the vacancies created by the expiration of the three-year term of Martha Young and by the resignation of Doctor G. Leonard Harrington whose term expires in 1924.

ORDER OF BISHOPS,
Per VERNON A. REESE, *Secretary*.

October 4, 1923.

The nomination was approved.

The Department of Women reported as follows:

The Department of Women nominates Martha A. Young to succeed herself as the new member of the Board of Trustees of the Children's Home.

The Department of Women nominates Mrs. Ida Pearson Etzenhouser as a member of the Board of Trustees of the Children's Home, this nomination being necessitated by the resignation of Doctor G. Leonard Harrington, last year's nomination by the Department of Women.

DORA GLINES, *Superintendent*.

INDEPENDENCE, MISSOURI, October 4, 1923.

The two nominations were approved by separate vote on each name.

ADVERTISING IN CHURCH PUBLICATIONS

The following resolution was moved and seconded:

Resolved, that inasmuch as the church printing plant does commercial printing and that the costs of printing of the publications and the materials entering into are gradually increasing in price, making it necessary to raise the subscriptions from time to time to meet said costs.

Be it resolved, further, that the Board of Publication be and is hereby instructed by this conference to accept legitimate advertising for the periodicals published by the church and to further employ an advertising manager, or employ an advertising representative to represent said publications, and that said employee be instructed not to accept questionable advertising of any nature and that any advertising that may be questionable be held from publication until sufficient proof is supplied to prove otherwise.

And be it further resolved, that, as the earnings from this source warrant a reduction in subscription price, that said reduction be made.

INDEPENDENCE, MISSOURI, October 8, 1923.

It was moved that the matter be referred to the Board of Publication with power to act.

After some discussion the previous question was ordered; the motion to refer carried.

THE LORD'S DAY

The following resolution was moved and seconded:

Whereas, in the law of God we are admonished to keep the Sabbath (or Lord's) Day holy;

And whereas, there is a disposition to game playing, doing of unnecessary work, the selling of unnecessary refreshments, and indiscriminate playing of music on the Lord's Day;

Therefore, be it resolved, that we as a General Conference of the church express our disapproval of such conduct, regarding it as giving an unfavorable reflection of Christian life.

The question was discussed by one member of the conference.

A substitute was moved and seconded:

Inasmuch as the modern tendency seems to be towards the desecration of the purpose for which Sunday has been set apart in the traditions, laws, and customs of Christian civilizations; therefore be it,

Resolved, that this conference affirms its respect for the Lord's Day and looks with disfavor upon any movement or activity which under church patronage may tend to lessen the respect for the sacredness of this divine institution.

The previous question was ordered. The substitute was adopted.

At 11.45 the chair adjourned the session to 2 p. m. of the same day.

After announcements, hymn No. 26 was sung; benediction by President F. M. McDowell.

BUSINESS SESSION

Business session at 2 p. m., President E. A. Smith in the chair. Hymn No. 11 was sung; prayer by Elder R. S. Salyards.

The minutes were approved.

AUDITORIUM

The Order of Bishops presented the following report:

To General Conference; Greeting: The Order of Bishops is unanimously agreed that the time has come for the erection of an auditorium, large enough to care for our needs.

We therefore recommend that this conference authorize the First Presidency, Quorum of Twelve, and Order of Bishops, to each select one of their quorum to act in conjunction with the church architect, to select the site and have plans and specifications prepared, the cost to be kept well within the limits of the available funds subscribed for the purpose.

We further recommend that the Presiding Bishopric be authorized to immediately proceed with the erection of said building in accordance with the plans and specifications as approved by said committee, with the view to having the building ready for the use of next General Conference.

We further recommend that any part of the auditorium fund now or hereafter collected, not expended for the construction of said auditorium, be held in reserve and invested in convertible, interest-bearing securities, the earnings from which shall be used for the operation, upkeep, improvement, or enlargement of said building.

ORDER OF BISHOPS,

Per VERNON A. REESE, *Secretary.*

INDEPENDENCE, MISSOURI, October 10, 1923.

It was moved that the report and its recommendations be approved.

After some discussion it was moved to defer action until the day following at 2 p. m. After further discussion the previous question was ordered on the entire matter. The motion to defer was adopted by vote of 245 to 168.

GRACELAND COLLEGE TRUSTEES

The Board of Trustees of Graceland College reported the following communication:

To the General Conference; Greeting: In view of the passage of the resolution on last Friday, October 5, calling upon the church institutions to submit their annual budgets to the General Conference for action, and in view of the fact that Graceland College Board of Trustees had no opportunity to present the peculiar situation obtaining in the matter of administration of college finances, differing as they do from the administration of the finances of other departments which can adjust their affairs to the conference year beginning either in April or October while the college year must begin in September irrespective of the conference year, the following facts are herewith submitted:

For many years while the General Conference convened in April, the college budget was uniformly presented to the General Conference for action. When the change was made to October for the convening of the General Conference, it was, of course, impossible to wait until October for the submission of the college budget, as plans for the new college year must be made in the spring preceding the closing of the old college year. In view of this situation, after consultation with the general church officers, the college budget was submitted in 1922 to the Joint Council of Presidency, Twelve, and Presiding Bishopric. As there was no meeting of this joint council in the spring of 1923, the college budget for that year was submitted to the Presidency, Presiding Bishopric, and Standing High Council for action.

The above statement presents our problem and is most respectfully submitted to the General Conference for solution.

A. CARMICHAEL, *Chairman Board of Trustees.*

J. F. GARVER, *Secretary Board of Trustees.*

It was moved to refer to the First Presidency and Bishopric with power to act.

After some discussion it was moved to defer further consideration until the time of convening of the next General Conference has been decided.

After discussion the previous question on the motion to defer obtained, and it prevailed.

GENERAL CONFERENCE RESOLUTIONS

The following to provide for completion of compilation of General Conference Resolutions, was adopted:

That the present committee on General Conference resolutions be authorized to add to the compilation of conference resolutions from 1916-1922 those adopted by this conference, and that the Board of Publication be requested to publish resolutions adopted from 1916-1923 as a supplement to the present book of resolutions.

AUDITOR

A printed supplementary report from the First Presidency, which contained an additional report from Elder A. H. Knowlton, auditor, was presented by the chair, who stated it would be included in the minutes, copies in the hands of members of conference.

INDEPENDENCE, MISSOURI, October 4, 1923.

To the General Conference: The First Presidency takes pleasure in presenting the following Supplemental report of the General Church Auditor.

It will be noted that for the first time in many years we have a Consolidated Statement of the Church and its associate organizations.

Respectfully,

THE FIRST PRESIDENCY,
By F. M. SMITH.

INDEPENDENCE, MISSOURI, October 4, 1923.

To the First Presidency: I submit the following Statements to indicate the final results of my examination of the financial records of the Church and its associate organizations and departments:

Exhibit 1—Condensed Consolidated Balance Sheet of the Reorganized Church of Jesus Christ of Latter Day Saints and its associate organizations at June 30, 1923.

Exhibit A—Balance Sheet of the Presiding Bishopric (all Funds) at June 30, 1923.

Exhibit B—Statement of Income and Expenditure and Profit and Loss of the accounts of the Presiding Bishopric for the year ended June 30, 1923.

Special Fund Balance Sheets

Exhibit C—Auditorium Fund at June 30, 1923.

Exhibit D—Land Fund at June 30, 1923.

Exhibit E—Temple Fund at June 30, 1923.

Exhibit F—Auditorium Organ Fund at June 30, 1923.

Exhibit G—1921-1922 Christmas Offering Fund at June 30, 1923.

Exhibit H—Church Extension Fund at June 30, 1923.

I shall be glad to furnish the General Conference with any information relative to these Statements that may be desired.

Respectfully,

ALBERT H. KNOWLTON,
General Church Auditor.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY
SAINTS AND ASSOCIATE ORGANIZATIONS

Condensed Combined Balance Sheet at June 30, 1923

Exhibit 1

Assets

Cash on hand, in banks, and retained by	
Bishops and Agents	\$ 37,595.78
Government Bonds and War Savings Stamps.....	111,163.30
Notes receivable—secured and unsecured less	
Reserves for Uncollectable Notes	218,735.80
Real Estate Contracts	82,042.51
Accounts receivable—less Reserves for uncol-	
lectable accounts	158,347.24
Real estate for sale	164,881.44
Supplies and working assets at church	
institutions	67,119.75
Investments—less Reserves to approximate to	
present values	74,859.96
Real estate—salable but Reserved	573,994.34
Subject to Life Estate	51,435.81
Local houses of worship and	
church institutions	1,829,687.44
Automobiles—depreciated values	2,899.16
Machinery and equipment—depreciated values ..	72,852.93

Furniture and fixtures—depreciated values	106,421.27
Libraries—depreciated values	16,634.18
Deferred items—amounts paid not earned or to be amortized over future operations	10,714.86
	<u>\$3,579,385.77</u>

Liabilities and Net Worth

Notes payable	\$ 267,386.70
Accounts payable	64,625.23
Funds held in trust for others	2,920.26
Deferred items—prepayments for services to be rendered	17,581.83
Net worth—all organizations and all Funds which are the property of the Church at June 30, 1923	3,226,871.75
	<u>\$3,579,385.77</u>

THE PRESIDING BISHOPRIC

Balance Sheet—All funds at June 30, 1923

Exhibit "A"

Assets

Current:

Cash on hand and in banks (See overdraft Contra)	\$ 11,325.61	\$
Certificates of deposit at banks ..	2,391.04	
Retained by Bishops and Agents..	19,960.12	33,676.77
Government bonds and war sav- ings stamps		111,138.30
Notes receivable:		
Fully secured	38,452.39	
Unsecured	\$146,748.72	
Less reserve for uncollectable 9,127.00	137,621.72	176,074.11
Real estate contracts		55,530.37
Accounts receivable	123,387.12	
Less reserve for uncollectable accounts	9,597.23	113,789.89
Total current assets		<u>\$ 490,209.44</u>

Other Assets		
Real estate for sale		\$ 124,585.88
Supplies and working assets at institutions		1,137.80
Investments	98,147.84	
Less reserve for losses and amortization to par or market values	30,000.00	68,147.84
		<u>\$ 193,871.52</u>

Fixed Assets			
Real estate and buildings:			
Salable but reserved	\$ 511,894.97		
Subject to life estate	51,435.81		
		<u>\$563,330.78</u>	
Houses of worship	\$1,445,274.79		
Church inst.	98,912.53	1,544,187.32	2,107,518.10
Automobiles—depreciated values..			2,049.00
Inventory values:			
Furniture and fixtures			38,318.22
Machinery and equipment			26,011.17
Church libraries			16,634.18
			<u>\$2,190,530.67</u>
Deferred charges to operations			\$ 4,341.73
			<u>\$2,878,953.36</u>

NOTE: Of the above Assets \$310,119.60 has been designated as the property of Special Church Funds. Detail of this amount and Loans due from General Fund to Special Funds will be found in Exhibits "C" to "H."

Liabilities and Net Worth

Current:	
Bank overdrafts	\$ 6,418.78
Notes payable	222,113.67
Accounts payable	45,222.80
Receipts from the sale of church edifices subject to refund	6,463.98

Special funds—not given for church use, but to be distributed by the Presiding Bishop. German Relief Fund	2,078.37
	<u>\$282,297.60</u>

Net worth:

	General Funds, Houses of Worship, and Church Institutions	Other	Special Funds	Total
Balance at June 30, 1922	\$1,585,911.58	\$611,427.44	\$489,508.03	
Adjustments net	55,356.86	88,811.07	2,078.37	
	<u>\$1,530,554.72</u>	<u>\$522,616.37</u>	<u>\$487,429.66</u>	
Additions net	13,632.60	43,867.77	29,593.55	
	<u>\$1,544,187.32</u>	<u>\$566,484.14</u>	<u>\$517,023.21</u>	
Decrease in Assets per Exhibit "B"		31,038.91		
	<u>\$1,544,187.32</u>	<u>\$535,445.23</u>	<u>\$517,023.21</u>	<u>\$2,596,655.76</u>
				<u>\$2,878,953.36</u>

Contingent Liabilities appear in the amounts enumerated:

Notes indorsed for others	\$ 11,070.00
Investments made for others	20,842.43
Consecration Contracts—approximately	70,000.00
	<u>\$101,912.43</u>

THE PRESIDING BISHOPRIC

Statement of Income and Expense and Profit and Loss for the year ended June 30, 1923

Exhibit "B"

Income:

General Fund	
Tithing	\$291,539.42
Offerings and oblations	66,246.11
Christmas offering—1922-23	70,845.17
Consecrations	12,462.16
Bequests	10,178.61
Departmental contributions	1,164.68
Foreign Mission Contributions ..	1,987.82

Transfers of Musical Education Fund	527.95	
Contributions Children's Home—Society Islands	21.23	
Interest earned	2,855.75	
Dividends earned	120.00	
Commissions earned	69.50	
General Conference 1922 Income—net	4.41	
Miscellaneous General Income	18.14	\$458,040.95

Expense—General Fund:

Elders' family allowances	\$207,934.97
Elders' personal expense	101,354.49
Aid extended	35,759.92
Foreign mission expense (not including missionary allowances and expense)	5,138.29
Payments on consecration contracts	6,193.21

Administration expense:

Church offices	36,003.16	
Stakes	12,092.27	
Bishops and Agents	1,151.27	
Expense—General church offices	7,127.71	
General church expense	3,215.81	
Interest paid and accrued	14,339.51	
Social Service Bureau expense	877.67	
Library expense	48.46	
Religious Education Classes	5,027.06	436,236.80

Excess of General Income over General Expense		\$ 21,777.15
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Real Estate Department Operations:

Income

Rentals—all sources	\$26,902.77	\$	\$
Interest earned—all sources	2,208.74		
Profit from sales of real estate	154.97		
Profits from operation of farm machinery	269.39		
Crop sales	217.50	29,753.37	

Expense	
Taxes on and repairs to properties..	26,398.10
Net income from real estate operations	3,355.27
	<u>\$25,132.42</u>
Payments from General Fund to Church Institutions:	
Graceland College	\$13,499.91
Children's Home	3,554.74
Independence Sanitarium	1,492.73
Holden Home for the Aged	7,867.18
Saints' and Liberty Homes	8,023.42
	<u>34,437.98</u>
Net. operating loss	\$ 9,305.56
Other Charges:	
Losses on investments	601.85
Losses in inventory adjustments	450.66
Accounts charged off—net	4,833.61
Reserve for losses in collection of ac- counts	847.23
Reserve for losses on investments— 1923	15,000.00
Net excess of expenditure and losses over Income and Profits to Exhibit "A"	<u>\$31,038.91</u>

THE PRESIDING BISHOPRIC

Special Fund Balance Sheets at June 30, 1923

Auditorium Fund

Exhibit "C"

Cash in banks	\$ 2,326.59	Payments on pledges and	
Certificates of deposit	1,800.00	Miscellaneous contribu-	
Govt. Bonds and War		tions	\$431,933.62
Savings Stamps	110,638.30	Income to June 30, 1923,	
Notes—Secured	19,598.27	from loans and invest-	
Notes—Unsecured	60,109.84	ments	27,078.63
Church edifices	7,001.10		
Land and buildings—			
Reserve	81,292.95		
Colorado White Marble Co.	19,240.53		
Expense—Auditorium Fund	2,295.07		
Loans to General Funds ..	154,709.60		
	<u>\$459,012.25</u>		<u>\$459,012.25</u>

Land Fund

Exhibit "D"

Cash in banks	\$ 437.80	Contributions—less amounts	
Govt. Bonds and War		used for the purpose of	
Savings Stamps	450.00	this fund	\$4,141.64
Loans to General Funds ...	3,253.84		
	<u>\$4,141.64</u>		<u>\$4,141.64</u>

Temple Fund

Exhibit "E"

Cash in banks	\$ 401.00	Contributions	\$7,950.24
Loaned to General Funds ..	7,549.24		
	<u>\$7,950.24</u>		<u>\$7,950.24</u>

Auditorium Organ Fund

Exhibit "F"

Cash in banks	\$ 44.50	Contributions	\$171.45
Loaned to General Funds ...	126.95		
	<u>\$171.45</u>		<u>\$171.45</u>

1921-1922 Christmas Offering

Exhibit "G"

Cash in banks	\$ 354.87	Contributions	\$45,691.39
Bonds and War Savings			
Stamps	50.00		
Notes—Secured	4,000.00		
Expense Fund	22.54		
Loans to General Funds ..	41,263.98		
	<u>\$45,691.39</u>		<u>\$45,691.39</u>

Church Extension Fund

Exhibit "H"

Certificate of deposit	\$56.24	Contributions	\$56.24
Total all special funds			<u>\$517,023.21</u>

DEPARTMENTAL FORMS

The following was moved and seconded:

Whereas, controversy has arisen over the propriety and working of "Forms" one to five (1 to 5), as set forth in the *Saints' Herald* of November 8, 1922,

Be it resolved, that we, as a General Conference, declare ourselves uncommitted to the measure.

After discussion the matter was laid on the table by vote of 236 to 157.

REPRESENTATION

The following concerning ex officio membership was moved and seconded:

Resolved, that this conference looks with favor upon the inclusion in the list of ex officio members of the conference assembly the following: heads of departments and vice or assistant heads, together with all unordained missionaries; and further,

That the committee on representation be and hereby is instructed to give this favorable consideration.

After brief discussion the previous question was ordered and the motion to adopt prevailed.

It was then moved that the question of including the quorums of the Aaronic priesthood as ex officio members of General Conference be referred to the committee on representation.

The motion was discussed. The previous question was ordered. The motion was lost by vote of 150 to 159.

The chair adjourned the session at 4 p. m. to reconvene at 2 p. m. the day following.

Usual announcements were made; hymn No. 35 was sung; benediction by Elder J. A. Gillen.

At 7 p. m. meeting of local authorities, in Institute Building.

At 8 p. m. program by Auditorium Orchestra.

AUDITORIUM ORCHESTRA PROGRAM

At the Campus Wednesday evening, October 10, 1923, 7.45 p. m. Mr. Albert N. Hoxie, General Chorister, Guest Conductor; R. T. Cooper, conductor; Mr. Gomer Watson, Concert Master; Mrs. Pauline Etzenhouser, Pianist; Mr. George Miller, Assistant Pianist.

1. Overture: "The Bridal Rose" C. La Vellee

2. March and Chorus from Tanhäuser R. Wagner
3. Pomp and Circumstance Edw. Elgar
4. Violin solo: "Last Rose of Summer" Vieuxtemps
Mr. Gomer Watson.
5. Bassoon solo: "Serenade Comique" Koenigsberger
Mr. Clarence Erickson.
6. Cornet duet: "Ida and Dottie Polka" F. H. Losey
Mr. Walter A. Davis.
Mr. Glenn W. Sinclair.
Mrs. Pauline Etzenhouser, accompanist.
7. Sacred Overture: "Abide With Me" George D. Barnard
8. Unfinished Symphony F. Schubert

THURSDAY, OCTOBER 11

At 9.30 a. m. prayer meeting, Elders C. E. Wight and Bruce E. Brown in charge.

At 11 a. m. address by Miss Blanche Edwards, subject, "What must our women do to be saved?"

BUSINESS SESSION

Business session at 2 p. m.; President F. M. McDowell in the chair.

Hymn No. 77 was sung; prayer by Elder G. T. Griffiths.

NEAR EAST RELIEF

President McDowell introduced Mr. Alonzo E. Wilson, of Chicago, National Field Director, Near East Relief, who addressed the conference on the question of Near East Relief.

The following series of resolutions were adopted by unanimous vote without further discussion:

Be it resolved:

1. That the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference session renew its approval of the work of the Near East Relief.

2. That we ask our pastors and other officials to arrange for an adequate annual presentation of Near East Relief in the churches, Sunday schools, and other church organizations, preferably in connection with community campaigns.

3. That we assure our Government officials that America

supports them in the efforts that have been made to adjust international relationships, and will support them in whatever future steps may be necessary to protect Christian minorities and bring abiding justice and peace among nations.

4. That we urge continued intercession on these matters.

(Signed) FREDERICK M. SMITH, *Presiding Officer.*

R. S. SALYARDS, *Secretary.*

INDEPENDENCE, MISSOURI, October 11, 1923.

The minutes were amended and approved.

AUDITORIUM

The report from the Order of Bishops on the auditorium deferred for consideration at the present session was read.

It was moved to amend by striking out the word "one" in the appointments provided for and inserting the word "two."

After some discussion it was moved by Elder Daniel Macgregor that action be postponed for one year.

Without discussion it was moved by Bishop Ellis Short that the motion to postpone for one year be laid on the table.

Elder Macgregor who had sought to obtain the floor before Bishop Short was recognized, raised a point of order based on paragraphs 36 and 37 of the Rules of Order, that as the mover of the motion to postpone he was entitled first to recognition by the chair. The chair stated he would leave the decision to the assembly as to which of the brethren named was entitled to recognition. After some discussion the vote was taken and resulted in 154 for Macgregor and 215 for Short.

At this juncture another point of order was raised against the motion to lay on the table, that according to paragraphs 118-121 of the Rules of Order the motion to lay on the table was not in order. The chair ruled that sections 118-121 referred only to the motion to postpone for one year, and did not apply to the subsidiary motion to lay on the table.

After further discussion the chair reversed his ruling to the effect that the motion to lay on the table was not in order. He then recognized Elder Macgregor, and the general question was discussed.

The previous question was ordered; the motion to postpone was lost; the amendment to the Order of Bishops report was adopted; also the original motion to approve the report, as amended.

AUDITOR

It was moved that the supplemental report of the auditor, presented to the preceding session, be referred back to him that he may consult the Presiding Bishopric in harmony with General Conference Resolution No. 628.

Discussion followed, including statements by Auditor Knowlton and Bishops McGuire and Keir.

The motion to refer was laid on the table.

At 4.10 p. m. the chair adjourned the session to the day following at 9.30 a. m.

Announcements followed. Hymn No. 21 was sung; benediction by President E. A. Smith.

At 7 p. m. meeting of local authorities to discuss local problems.

At 7.30 song service.

At 8 p. m. sermon by Evangelist Frederick A. Smith, assisted by Elder W. A. McDowell.

FRIDAY, OCTOBER 12

At 8.30 a. m. classes in the Institute Building.

BUSINESS SESSION

At 9.30 a. m. regular business session; President E. A. Smith in the chair.

Hymn No. 5 was sung; prayer by Bishop B. R. McGuire.

The minutes were approved.

SERMON IN "SAINTS' HERALD"

The chair stated that President F. M. Smith desired to make a statement and that he would be permitted so to do. He requested Elder J. A. Tanner to preside during consideration of the matter presented. Brother Tanner took the chair.

STATEMENT BY PRESIDENT F. M. SMITH

President Smith made the following statement:

I have not very much to say. I trust what is said will be to the point. Since a certain sermon of mine was delivered last December, which was subsequently issued in the *Herald*, there has been a great deal of comment, pro and con, in regard to this, and in the light of various remarks, which I believe do violence to the intent of the one delivering the sermon, I wish to make the following statement:

In issuing the warning in the sermon on loyalty, I did not make a "blanket charge" against those who voted with the opposition, for I then believed as I now believe that most persons voted conscientiously though on an issue which had been clouded. Speaking in many places in general terms, my motives have been impugned and intentions distorted by those persons who have sought to give such terms personal application.

My references to the last General Conference were not to the specific issues and contentions there deliberated upon and indulged in, but to the leadership which was attempting to assert its dominancy.

My friends have advised freely with me concerning the sermon, and the consensus of opinion among them seems to be that the time chosen for issuing the warning was ill-advised, and because of the joint appeal made for the cessation of contention and subsequent developments I concede that another time should have been chosen.

It was moved and seconded that that portion of the *Herald* in which the matter referred to by President Smith was published be read.

The motion was laid on the table.

The following was moved and seconded:

Whereas, President Frederick M. Smith, in a public address delivered in the Stone Church, Independence, Missouri, December 3, 1922, and published in the *Saints' Herald*, Janu-

Preamble and Resolution

(Introduced at General Conference Thursday afternoon, October 4, 1923, and by order of conference made the special order of business for Saturday, October 6, 2 p. m.)

Whereas, the law of "common consent" is fundamental in the usages and practices of the church, as contained in the following:

"All things shall be done by common consent in the church."
—Doctrine and Covenants 25: 1.

". . . Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—Doctrine and Covenants 27: 6-4

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right;

"Therefore this shall ye observe, and make it your law to do your business by the voice of the people."—Mosiah 13: 35, 36.

And whereas, it has been recognized in the practice and customs of the church that the right of nomination is inherent in membership, as explained in the following editorial, entitled "Nominations to office, etc.," by the late president of the church, Joseph Smith:

"The right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office which they, or he may hold; the right of 'voice and vote' in the branch

attaching to every member alike, by virtue of membership in the church, and not by virtue of office. The right to a 'voice' in the deliberations of the branch, includes the right and the privilege to name persons as candidates for any and all offices in the branch, and the giving of reasons therefor, as well as the right to express an opinion upon any and all measures presented for consideration and action at the business sessions, general or special.

.....

"The common consent of a branch may be ascertained and secured when nominations to offices in the branch are made by the missionary in charge, or the district president, if it be conceded that the members of the branch are at liberty to vote either for, or against one so nominated; but, if it be held that either of these officers has the only right to nominate, and that the branch should ratify the nominations made by him because of that right, then the common consent cannot be obtained, because consent so enforced is not free, and cannot be freely accorded by all. . . .

"Any method of procedure that does not offer an equal chance to all to express in freedom of speech the freedom of choice would be a mistake, and would be liable to gross abuse of the liberties of the people. And by so much as this rule by which nomination to the office of presiding elder of a branch is confined to one or two by virtue of their office rather than their membership, by just so much is there a restriction upon the membership of the branch at large, and by so much will there be a failure to obtain the common consent.

"We believe that the right to nominate men to be chosen to preside over a branch should remain with the members of the branch, to be exercised at their discretion; which right they may delegate to the missionary in charge, the district president, or a committee of their own number, from time to time, as they may choose; but we see no necessity and no propriety in conceding that right to nominate as belonging to such missionary in charge, or district president, as a prerogative of right appertaining to them."—*Saints' Herald*, July 16, 1892, pp. 454, 455.

And, whereas, the principle of "one-man power" invades the right of private judgment and free discussion, endangering the welfare of the church, as stated in the following editorial by the late president of the church:

"It has often been asserted, and with perfect consistency with truth, that *one-man power* was not desirable, nor tolerated in the Church of Christ. . . .

"The power of one man to rule and guide the church we admit would lead to wrong; would endanger both the prosperity of the church as a whole, and the liberties of its members as individuals, would have a tendency to make them subject to his will, and the powerful temptation of self-exaltation and aggrandizement would surround him too constantly, for his welfare, and the safety of the church. This necessitates the great truth constantly affirmed by the Book of Mormon, that the voice of the people should rule.

.
". . . To say unto one man, or two men, or three men, that they are wholly responsible for the moral standing of the church, is to place into their hand the full power to continue or abolish the Church of Christ in the hands of one man, or two men; and to admit that there is but one man, or two men in the church worthy of being recognized of God and man."—*Saints' Herald*, October 15, 1873, page 650.

Therefore, be it

Resolved, That we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of "common consent," as set forth above; and further,

We reaffirm that the right of nomination is inherent in membership in the church, and further

We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged.

ary 10, 1923, under the title of "The essentiality of loyalty in the development of Zion," calls in question the honor and integrity of officers and delegates of the "last General Conference," as follows:

"And the warning that must be raised to this people is that they must be constantly on their guard against those opportunities seized by Satanic power to still further procrastinate the time when we shall establish Zion.

"I have to go back no further in the history of this church than the first of October, last, to illustrate to you how that can be brought about. I know that in attempting to speak of the last General Conference I am getting on dangerous ground; but that is a matter of indifference to me."

Further he stated:

"There is no finer and more effective weapon in the hands of Satan than the aspiration of self-appointed leaders. . . ."

And further:

"Without entering into personality, without touching on or entering upon that ground, at least to the point of danger, let me indicate to you by some things that happened what was the character of the leadership that would have led this church into apostasy."

And finally said:

"And where are you, and where is your loyalty? To revolt against properly instituted leaders at the instigation of self-appointed or aspiring leaders is not independence, it is not safety, but it is just the opposite of both. Don't forget that."

And whereas, such statements are in violation of the law of the church as expressed in General Conference Resolution No. 298, adopted April 10, 1885, viz:

"That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the *Herald*.

"That in our opinion in the acceptance of articles for publication through the *Herald*, the parties doing the same should exclude all such as make special attack upon the supposed private views and character of the dead, or that impugn motives and question the integrity of the living; there being neither sound argument nor wisdom attained by such methods."

And whereas, the law of the church provides a proper time and place for the presentation and consideration of all proper objections, such references are not justifiable, even if true; therefore, be it

Resolved, that this conference disapproves of this attack by President Frederick M. Smith.

Bishop J. A. Koehler raised the question of consideration by objecting to the matter being presented.

At this juncture objection was urged to Elder J. A. Tanner presiding, and it was moved that Bishop B. R. McGuire preside over the conference during consideration of the question.

A substitute was moved that Elder J. A. Tanner preside.

After some discussion a motion obtained to lay on the table the motions as to who should preside.

On the question of objection urged by Bishop Koehler, the chair ruled under paragraph 116 of the Rules of Order that the question of consideration is not debatable.

Elder T. W. Williams raised a point of order in effect that the present Book of Rules had never been accepted by the church. The chair ruled that the book had been used as a basis of procedure during the conference of 1922, also during the present conference, and that he could not decide otherwise than that the objection to consideration based on paragraph 116 was in order.

After some discussion the objection urged by Bishop Koehler was sustained by vote of 205 to 125.

At 10.15 Elder Tanner yielded the chair to President Frederick M. Smith.

PRESIDENTS OF SEVENTY

The following report was read:

To the General Conference: The following names have been selected by the Presidents of Seventy for ordination to the office of seventy: Charles J. Smith, Elmer C. Ohlert.

Respectfully submitted,

E. E. LONG, *Secretary Council.*

INDEPENDENCE, MISSOURI, October 12, 1923.

A motion to adopt was followed by statements in-dorsing Elder Ohlert, absent, and a statement of ac-

ceptance by Elder C. J. Smith; by separate vote the brethren named were approved for ordination.

AUDITORIUM

The following was moved and seconded:

Whereas, a number of persons who subscribed certain amounts toward the building of an auditorium have, for reasons which seem good to them, since concluded that they acted unwisely, and that such moneys ought, under existing conditions to be given to the missionary fund; and inasmuch as they now desire that the amounts thus subscribed by them shall be transferred to the tithes and offerings fund, to their credit;

Resolved, that such persons be granted the privilege desired and that the Bishop be authorized and requested to make such transfer upon notification from the parties at interest, and that they be thereby released from their former obligation to the auditorium fund, provided said notification be received by him not later than January 1, 1924.

After discussion the matter was laid on the table.

TIME OF ADJOURNMENT

It was moved that when this conference adjourn it do so to meet Monday, September 29, 1924.

A substitute was moved, that when this conference adjourn it do so to meet April 6, 1925.

After discussion the previous question was ordered; the substitute prevailed.

HIGH PRIESTS

The following report was read:

To the First Presidency: We wish to say that the High Priests' Quorum have approved for ordination the following named brethren recommended by you: J. L. Coper, Earl D. Bailey, L. F. P. Curry, C. B. Woodstock.

THE HIGH PRIESTS QUORUM,

By A. H. KNOWLTON, *Secretary.*

October 12.

A motion to adopt was followed by statements of acceptance by Elders Cooper and Bailey. Elders

Curry and Woodstock, absent, were indorsed by members of the conference, and the names were approved by separate vote.

SANITARIUM

The following was moved and seconded:

Resolved, that the action of the General Conference of 1920, indorsing the President's recommendation that the articles of incorporation of the Independence Sanitarium be changed, so that the board of trustees would be ex officio and include the First Presidency, Presiding Bishopric, and the Church Physician, be and is hereby rescinded; and further be it

Resolved, That the Sanitarium board of trustees shall be nominated and elected by the General Conference.

On motion the matter was laid on the table.

CHURCH INSTITUTIONS

The following was moved and seconded to adopt:

Whereas, certain action had before this conference has caused confusion in the minds of some as to the possibility and propriety of making contributions to the various church institutions; and

Whereas; some members of the church, having complied with the law of tithing, being interested in the development and extension of these institutions desire to make contributions to the same;

Now be it resolved, that no action had by this body shall be construed as preventing the trustees of such church institutions from accepting and expending gifts made to them that are not contingent upon the expenditure of money from general church funds.

A motion to lay the matter on the table was lost.

The question was discussed, and it was moved to amend by striking out the words "*and expending.*"

After further discussion moved to refer to the Order of Bishops with power to act.

A substitute was moved to refer to the High Council and the Bishop and his council.

After further discussion the previous question

was ordered; the substitute was lost; the motion to refer to the Order of Bishops with power to act prevailed.

At twelve noon the chair adjourned the session to 2 p. m.

Announcements were made.

The doxology was sung; benediction by Elder J. A. Gillen.

BUSINESS SESSION

Business session at 2 p. m.; President F. M. Smith in the chair.

Song No. 24 was sung; prayer by Elder J. F. Mintun.

Minutes were approved.

BOUNDARY LINES

The committee on boundary lines reported:

To the General Conference; Greeting: We your committee appointed to consider petitions for change of boundary lines beg to submit the following recommendations:

That the petition of the East Independence group for transfer from the Holden Stake to the City of Zion be granted, the Holden Stake conference offering no objections to the request.

That the boundary line between the Northwestern Kansas District and the Southwestern Kansas District as agreed upon by these respective districts be approved as follows: The south line of Greeley, Wichita, Scott, Lane, Ness, Rush, Barton, Ellsworth, and Saline Counties form the line between these districts. The eastern line of the Northwestern Kansas District and the Southwestern Kansas District is already defined by General Conference resolution.

That the division of the Southern Ohio District as outlined by the Southern Ohio District conference be held in abeyance and the boundary of the district remain as at present. We make this recommendation in view of objections filed with the committee by General Conference appointees laboring in the district. Respectfully submitted,

R. S. SALYARDS.
O. W. NEWTON.
F. A. RUSSELL.

October 11, 1923.

The report was adopted.

DEPARTMENTAL WORK

The following was moved and seconded:

In order to conserve the best interests of the church, and to stabilize departmental work, be it

Resolved, that hereafter no new department shall be created, nor the functions of any department be interfered with, nor any department discontinued, or disorganized, or reorganized, or the scope of its work be changed without the authorization of General Conference.

The matter was discussed and laid on the table.

GRAPHIC ARTS BUREAU

Attention was called to the published report of the Graphic Arts Bureau.

It was moved that \$250 be appropriated for the use of this bureau.

After discussion it was moved to refer to the budget committee.

After further discussion the previous question was ordered; the motion to refer to budget committee prevailed.

APPOINTMENTS

The joint council of Seventy reported as follows:

To the General Conference: The following was adopted by the Seventy in joint council this forenoon:

Resolved, that it is the wish of this Quorum of Seventy that all general representatives of the church receiving an appointment shall have such appointments submitted to the General Conference for ratification

Respectfully submitted,

E. E. LONG, *Secretary.*

INDEPENDENCE, MISSOURI, October 11, 1923.

COMBINED HYMN BOOK

The following was moved and seconded:

Resolved, that we look with favor on a certain percentage of the Saints' Hymnal and Zion's Praises being combined into one book, for the benefit of those who are requesting the same,

and request the Board of Publication to issue them at their earliest convenience.

It was moved to refer to the Department of Music with power to act.

After discussion the previous question was ordered; the motion to refer was adopted.

MISSIONARY HYMN BOOK

The following was moved and seconded:

Whereas, there is a disposition to have a number of adaptable Latter Day Saint hymns compiled for missionary purposes; and believing it to be an advantage in spreading the gospel,

Therefore we request that a committee of three be appointed to make such compilation and authorize the Board of Publication to print the same, both music and words.

The matter was laid on the table.

APPOINTMENTS

Moved that report of the Seventy on appointments be taken up. The motion prevailed.

It was moved to adopt the report.

An amendment was moved to add to the report this statement; "That nothing in this action shall be so construed to prohibit the appointing powers from making changes or other appointments between conferences."

After discussion the previous question was ordered; the amendment, also the report as amended, was adopted.

ELECTIVE OFFICES

The following was moved and seconded:

Resolved, that all offices of the church and its departments, both local and general, except those specified in the Doctrine and Covenants as appointive officers, shall be designated as elective offices.

After discussion it was moved that action be deferred until the next General Conference.

Previous question was ordered; the motion to defer prevailed.

GENERAL HIGH COUNCIL

The following document was moved and seconded:

Inasmuch as the decisions of the Standing High Council are of grave concern to the church, and it is fitting and desirable that the members of this council shall be selected in harmony with the law so as to establish the greatest confidence in its functions, guaranteeing justice and equity to all; therefore, be it

Resolved, that the principle and method providing for the selection of the members composing this Standing High Council, be and hereby are reaffirmed, viz:

“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 presiding at or near to places where conferences may be held.”—Doctrine and Covenants 120:9; and further, be it

Resolved, that members of the Quorum of Twelve, Order of Bishops, and Stake Presidencies shall not be eligible to appointment to this Standing High Council; and further, be it

Resolved, that all resolutions conflicting with this be and hereby are rescinded.

After some discussion it was moved to defer action until the next General Conference.

Further discussion ensued, when a motion to lay on the table was lost by vote of 142 to 232.

The previous question was ordered; the motion to defer was lost; the motion to adopt prevailed.

COMMON CONSENT

The following resolution was moved and seconded:

In order that the Saints throughout the church may have the full benefit of important matter presented here during the last several sessions,

Be it hereby ordered by the conference that the speeches upon the subject of "Common consent" delivered by President Elbert A. Smith, Apostle John F. Garver, and Apostle T. W. Williams, be published in the *Saints' Herald* at the earliest convenience of the editors.

INDEPENDENCE, MISSOURI, October 10, 1923.

After discussion a motion to lay on the table was lost.

The previous question was ordered; the motion to adopt prevailed.

It was then moved that the speech of Elder J. F. Curtis on the same subject be also so published.

The previous question was ordered and the motion was adopted.

RULES OF ORDER

Moved that the conference re-affirm its approval of the Book of Rules of Order and Debate.

The previous question was ordered, and the motion prevailed.

RULES OF REPRESENTATION

It was moved to add the name of Elder R. S. Salyards to the committee appointed by the conference of 1922 to report on Rules of Representation. The motion prevailed.

The chair adjourned the session at 3.45 p. m., to 10 a. m. the following day.

Announcements were made; song No. 58 was sung; benediction by Elder D. T. Williams.

At 7 p. m. meeting of local authorities, addressed

by President F. M. McDowell on "The pastor's duty to the young people."

At 7.30 usual song service.

At 8 p. m. sermon by Elder J. D. Curtis, assisted by Elder Alma Booker.

SATURDAY, OCTOBER 13

At 8.30 a. m. study classes in Institute Building.

BUSINESS SESSION

Business session at 10 a. m.; President F. M. Smith in the chair.

Hymn No. 58 was sung; prayer by Elder R. S. Salyards.

The minutes were approved.

COMMON CONSENT

It was moved that the action of the preceding day, which provided for publication of speeches in the *Saints' Herald*, be reconsidered.

After discussion a point of order was raised concerning the number present. The chair ruled against the point of order.

The discussion was continued.

The previous question was ordered on the motion to reconsider; the motion to reconsider was adopted by vote of 199 to 137.

The motion to provide for publication in the *Herald* was discussed at some length.

A substitute was moved: That all the speeches presented on the subject of common consent be published in the conference minutes.

The discussion was resumed and continued until 12.10 p. m., when the chair adjourned the session until 2 p. m.

Notices were read. Hymn No. 69 was sung; benediction by President F. M. McDowell.

BUSINESS SESSION

The conference reconvened at 2 p. m. with President F. M. Smith presiding.

Hymn No. 37 was sung; prayer by Elder S. A. Burgess. The minutes were approved.

NEAR EAST RELIEF

The following communications were read:

President Frederick M. Smith, General Conference Latter Day Saints, Independence, Missouri: Near East Relief cash resources completely exhausted by emergencies following Smyrna disaster evacuation Christian minorities from Anatolia and feeding thousands of helpless Christian refugees in refugee camps Mediterranean Black Sea ports. Tens of thousands of lives have thus been saved during summer, but warehouses have been emptied of winter supplies needed for feeding sixty thousand orphan children during winter. Will not General Conference Latter Day Saints help save lives of these children of Bible lands by two methods; First, immediate appropriation of five thousand dollars or more sufficient to feed maintain thousand or more children from now until December first; Second, maintain past exceptional record Latter Day Saints for sacrificial benevolence by indorsing securing universal observance throughout your churches international Golden Rule Sunday December second on which date all golden rule Christians are requested to provide households with nutritious adequate but inexpensive menus approximating that provided orphans, contributing difference between cost usual meal and orphanage meal for maintenance orphans remainder year. Believe faithful observance golden rule Sunday fraught with great spiritual blessing transcending immediate financial returns, though financial returns are vital to orphans involved. Meanwhile, earnestly request largest possible cash appropriation providing imperative needs of orphans now until December 1.

CHARLES V. VICKREY,

General Secretary Near East Relief.

NEW YORK, October 12, 1923.

F. M. Smith, President L. D. S. General Conference, Independence, Missouri: Trust that cooperating committee for Near East has been appointed and that Bishops will consider making an appropriation because of very urgent need at present time.

ALONZO E. WILSON.

WASHINGTON, DISTRICT OF COLUMBIA, October 13, 1923.

COMMON CONSENT

The chair stated that the question pending at adjournment was before the body.

Discussion followed. The previous question was ordered; the substitute prevailed.

CONFERENCE MINUTES

It was moved that a copy of the conference minutes be sent to each subscriber to the *Herald*.

A motion to lay on the table was lost.

The previous question was ordered. The motion prevailed by vote of 206 to 151.

APPROPRIATIONS

The Order of Bishops reported:

To the General Conference; Greetings: The Order of Bishops, as the appropriations committee of General Conference, submits below estimate of anticipated revenue of the church for the fiscal year 1923-24 followed by a list of appropriations recommended for the various departments and institutions covering the same period.

ESTIMATED INCOME

Tithing	\$290,000
Offerings and oblations	60,000
Christmas offering	63,000
Other income	27,000
	<hr/>
	\$440,000

APPROPRIATIONS RECOMMENDED

District administration expense	\$ 1,500
Interest and exchange	15,000
Family allowances	235,000
Elders' expense	85,000
Aid	32,500
Foreign mission expense	3,000
Payments on consecration contracts	6,500
First Presidency's office	7,300
Presiding Bishopric's office	17,500
Quorum of Twelve office	1,250
Publicity Department	8,000

Statistical department	2,350
Auditor	2,000
Architect	150
Historian	800
Patriarch	250
Music Department	100
Women's Department	2,500
Church Secretary	150
Graphic Arts Bureau	300
Librarian	200
General expense (church departments)	5,750
General church expense	3,250
Independence Stake	4,500
Lamoni Stake	3,000
Kansas City Stake	3,000
Far West Stake	1,000
Holden Stake	2,000
Graceland College	16,000
Religious education class	2,500
Children's Home	5,000
Saints' and Liberty Homes	10,500
Holden Home	9,000

Health Department. In view of the information given that the visiting nurse will be self-sustaining financially, no allowance is recommended.

Social Service Bureau. No appropriation is provided for from general funds, but recommend that the expense be allocated to the Independence Bishopric to be paid out of contributions for local purposes.

Sanitarium 3,000

If at the end of the fiscal year there is a deficit to that amount.

Total appropriation\$489,850

It will be noticed that the appropriations recommended exceed the estimated income to the amount of \$49,850. To overcome this probable deficit it will require the active cooperation of every department to reduce their expenses at least ten per cent of the amount appropriated and the earnest effort of every officer and member to encourage the payment of tithes and offerings.

ORDER OF BISHOPS,

Per VERNON A. REESE, *Secretary*.

INDEPENDENCE, MISSOURI, October 13, 1923.

It was moved to adopt.

It was moved to amend the appropriation for the Far West Stake to read \$3,000.

After discussion the amendment was laid on the table.

Discussion followed on the general subject.

UNITY IN SPIRIT

At this juncture a number of the brethren arose and under deep feeling as moved upon, expressed themselves strongly to the effect that God would bless the church and that the work of the church would move forward under additional power and the blessing of God. The brethren stressed the sentiment that while they had differed in opinion and had expressed such opinions in discussion, they believed in the integrity and good intentions of one another, and were resolved to sustain one another in the spirit of love and confidence. The Spirit of the Lord was present, and under its influence brethren were deeply moved. This experience contributed to the cementing together of the conference in the spirit of brotherhood and spiritual fellowship.

Several songs were sung.

STATEMENT OF PRESIDENT F. M. SMITH

President Smith made the following statement:

As compared with what I should like to have done, what I have been able to do for this church is small. Perhaps some of you may realize that even the President of the church has his problems and his obstacles to overcome. It may be little that I can yet do; but with God's help I am going to try to do it. Perhaps that is enough.

The previous question was ordered; the report was adopted with the understanding that the Department of the Sunday school, to which attention had been called as not being provided for, was re-

ferred to the appropriations committee with power to act.

APPROPRIATIONS COMMITTEE

The following from the Order of Bishops was read:

To General Conference; Greetings: The Order of Bishops submit the following recommendations:

That the appropriation committee of General Conference be enlarged to include two members of the First Presidency and two members of the Quorum of Twelve.

Inasmuch as there will be no General Conference until April 6, 1925, this conference should make some provision to provide for the approval of the budgets for the fiscal year beginning July 1, 1924, and ending June 30, 1925.

That until further notice the Christmas offering become a part of the general funds for missionary purposes.

ORDER OF BISHOPS,

Per VERNON A. REESE, *Secretary*.

INDEPENDENCE, MISSOURI, October 13, 1923.

The report was adopted.

APPROPRIATIONS

It was moved that appropriations covering the period from June 30, 1924, to June 30, 1925, be approved by the appropriations committee when submitted to them. The motion was adopted.

STEWARDSHIPS

The Order of Bishops submitted the following report on the question of stewardship procedure:

To General Conference; Greetings: The Order of Bishops submits, for the consideration and action of the conference, the following recommendation as to stewardship procedure which has the indorsement of the First Presidency and Quorum of Twelve:

STEWARDSHIPS

Whereas the law of God teaches that the earth is the Lord's and the fullness thereof; therefore:

(a) All men are of necessity stewards.

(b) That the law of stewardships applies individually to each and every member of the church. (Doctrine and Covenants 42: 9; 70: 3; 101: 2; 118: 4.)

Therefore be it resolved:

That the Order of Bishops believe it to be the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the scriptures:

(a) Filing his inventory;

(b) Paying his tithe;

(c) Paying his surplus;

(d) Making his offerings;

(e) And thereafter giving an account of his stewardship annually as required by the law of God.

In accordance with the foregoing, the members of the church, "who are willing and desirous" (Doctrine and Covenants 128: 1), under the general supervision of the officers ordained of God for this purpose, may establish such organizations as are contemplated in the law whenever and wherever circumstances warrant this procedure.

In order to accomplish these purposes, we deem it the duty of each individual to endeavor so far as is consistent with wholesome standards of living to establish a plane of living that will make possible an annual increase.

ORDER OF BISHOPS;

Per VERNON A. REESE, *Secretary*.

INDEPENDENCE, MISSOURI, October 12, 1923.

The motion to adopt was discussed. The previous question was ordered. The report was adopted by unanimous vote. The visitors present were also permitted to vote, and voted unanimously in support of the report.

BIOGRAPHY OF PRESIDENT JOSEPH SMITH

The following was moved and seconded:

Resolved that the Historical Department, the Board of Publication, and such expert help as they may need prepare and publish a biography of the late President Joseph Smith, the work to be done in such a manner to be of special value to the young people, and that it be published at the earliest opportunity consistent with good and careful work.

It was moved that inasmuch as the Memoirs of President Joseph Smith, in the hands of his sons, is

to be published in due time, the motion be laid on the table, which was done.

BOOK OF MORMON CONCORDANCE

The following was referred to the Board of Publication with power to act:

Resolved, that we reaffirm the resolution of Tuesday, April 10, 1917, as found in the General Conference Minutes of that year on page 2442 in reference to the publication of the Concordance to the Book of Mormon.

PHYSICIAN

A motion to take up paragraph 4 of the physician's report was lost.

Reports were read from the following-named quorums, etc.:

ELDERS

To the General Conference; Greetings: During the conference the mass quorums of elders have held five sessions, with an average attendance of forty-five. Matters helpful to the men of the priesthood were discussed, which we believe will be for the uplift of the work.

E. D. MOORE, *Chairman.*

THOMAS S. WILLIAMS, *Secretary.*

INDEPENDENCE, MISSOURI, October 12, 1923.

SECOND SEVENTY

To the General Conference; Greetings: Our present membership is 51. We have lost by resignation Hale W. Smith, and by ordination Amos M. Chase; gained by ordination Roscoe E. Davey, H. E. Winegar, Eli Bronson, and Charles F. Putnam, making up the present membership.

Thirty-nine members report a total of labor done for the year ending December 31, 1922, as follows: Sermons preached, 3,774; times in charge, 1,069; times assisted, 586; other services attended, 3,256; total, 8,685; baptized, 380; confirmed, 279; assisted to confirm, 132; ordained, 22; assisted to ordain, 22; children blessed, 134; assisted to bless, 54; administered to sick, 1,865; assisted to administer to sick, 153; marriages solemnized, 21; branches organized, 3; new openings, 32; discussions held, 3; pastoral visits, 535; administered the sacrament, 132; cases of difficulty adjusted,

4; number of tracts distributed, 11,085; number of house to house visits, 3,060.

We have held two quorum meetings and met in joint session eleven times, and held one joint prayer meeting.

Respectfully submitted,

A. C. SILVERS, *Secretary.*

INDEPENDENCE, MISSOURI, October 13, 1923.

THIRD SEVENTY

To the General Conference; Greetings: The Third Quorum of Seventy begs leave to report as follows:

We have held 2 regular sessions and participated in 12 joint sessions.

Thirteen of the brethren have submitted reports, a summary of which we list as follows: Sermons preached, 1,953; times in charge of services, 379; times assisted in presiding, 237; other services attended, 1,221; total services attended, 3,470; baptized, 222; confirmed, 147; assisted in confirmation, 58 times; ordained, 5; assisted to ordain, 4; children blessed, 59; assisted in blessings, 11 times; administered to sick, 484 times; assisted in administration, 95; marriages solemnized, 9; new openings, 17; pastoral visits, 105; administered sacrament, 19 times; organized one Sunday school.

One of our men reports having labored locally.

Respectfully submitted,

J. R. GRICE, *Secretary.*

INDEPENDENCE, MISSOURI, October 13, 1923.

DISTRICT PRESIDENTS' AND PASTORS' CONFERENCE

Saturday, October 6

"Object of Conference" O. Salisbury
 "Stake and branch organization" J. A. Tanner
 Discussion.

Monday, October 8, 1923

Departmental.

"The Sunday School, Religio, and Women's Department place in a branch" A. Max Carmichael
 Discussion: "Feeding the flock."

Tuesday, October 9, 1923

"The missionary spirit in local work" C. Ed. Miller
 Discussion: "How shall we enthuse branches with the missionary spirit? Plans and methods."

Wednesday, October 10, 1923

"Developing local workers" John F. Garver
 Discussion: "Everybody a job."

Thursday, October 11, 1923

"Correspondence, reports, etc." H. H. Hand

Discussion: "Regular conference with branch pastors; quorum work in stake and district."

Friday, October 12, 1923

"A pastor's duty towards the young people"....F. M. McDowell
Discussion: "Class division, cliques, clans, etc."

To the First Presidency and General Conference; Greetings: These meetings were under the leadership of Elder O. Salisbury. On account of being hindered from getting here in time to have the Saturday's session announced, these meetings began with Monday at 7 p. m., and from that date the program as published in the folder (and *Daily*) was carried out with the exception of the 11th, when, Elder H. H. Hand not being able to meet with us, Elder Salisbury addressed the gathering.

These meetings have been very interesting and profitable and we think merit perpetuation at our future General Conferences. The attendance has varied from 54 to 32, probably an average of 40 being a fair estimate.

A. M. CHASE, *Secretary.*

INDEPENDENCE, MISSOURI, October 12, 1923.

HIGH PRIESTS

To the General Conference; Greetings: The Quorum of High Priests desire to present the following as a condensed report of the activities of the members of the quorum which have reported:

Sermons preached, 6,276; pastoral visits, 6,422; in charge of services, 4,322; baptisms, 353; confirmations, 376; ordinations, 85; blessing of children, 321; administrations, 7,637; marriages performed, 124; branches organized, 4; Sunday schools organized, 3.

This report is only a partial report of the activities of 157 high priests, the reports of the order of evangelists not being included herein.

Of the above brethren reporting, 73 report as occupying the position of stake, district, or branch president.

Respectfully,

ALBERT KNOWLTON, *Secretary.*

INDEPENDENCE, MISSOURI, October 13, 1923.

FIRST SEVENTY

To the General Conference; Greetings: The First Quorum of Seventy has held three sessions to date, and has met in joint assembly with the other quorums of Seventy nine times, and in prayer, testimony, and experience meeting once.

We have in attendance at this conference 47 of the brethren of the quorum. Those in attendance are: Alma Booker, N. L. Booker, W. P. Bootman, R. T. Brown, P. R. Burton, William Bath, Hubert Case, Ed. A. Curtis, C. M. Clifford, William Davis, J. A. Dowker, B. H. Doty, C. F. Ellis, R. L. Fulk, William I. Fligg, J. F. Grimes, L. E. Hills, L. G. Holloway, L. Houghton, J. G. Halb, George Jenkins, H. A. Koehler, E. E. Long, J. R. Lentell, Guy P. Levitt, R. M. Maloney, J. C. McConnaughy, J. C. May, A. C. Martin, W. C. Neville, O. W. Okerlind, J. F. Petrie, S. T. Pendleton, C. H. Rich, W. M. Self, S. S. Smith, J. F. Sheehy, S. G. St. John, Orval L. Thompson, J. E. Vanderwood, A. L. Whiteaker, J. E. Wildermuth, L. O. Wildermuth, R. D. Weaver, F. F. Wipper, J. E. Yates, and J. H. Yeager.

Two of the brethren have been ordained to other offices, C. F. Ellis to the Apostolic Quorum, and R. L. Fulk to the Council of Seven Presidents of Seventy. The following brethren have been passed upon for release by the quorum: J. F. Grimes, L. E. Hills, S. M. Reiste, S. K. Sorensen, G. M. Shippy, James M. Smith, W. M. Self, A. L. Whiteaker. Five names have been added to the quorum the past year; namely, Guy P. Levitt, Orval L. Thompson, William I. Fligg, Abel Hall, Otis L. D'Arcy, making the quorum at present rating 57 in number. Several of the brethren have acted as branch and district presidents, three have been on foreign missions and several live outside of the United States.

We have received reports from 49 of the quorum, and the summary of these reports amounts to the following: sermons 5,955, times in charge 1,419, assisted in presiding 779, other services attended 3,379, total number of services 10,582, baptisms 752, confirmed 354, assisted to confirm 187, ordained 29, assisted to ordain 24, children blessed 365, assisted to bless 70, administered to the sick 2,278, assisted to administer 312, marriages 20, new openings 51, discussions 5, pastoral visits 1,248, member of court 2, administered sacrament 121.

Judging from the trend of the letters and statements made in the reports, and also the statements of the members present, the prospect looks encouraging in the respective missionary fields, and we feel encouraged in the great work, and that our labors have met with the approval of our heavenly Father. With hopes of still greater success and opportunity and service, we are your brethren in the great cause for which we all love and labor unceasingly.

In gospel service,

S. S. SMITH, *Secretary.*

INDEPENDENCE, MISSOURI, October 12, 1913.

SEVENTIES RELEASED

The General Conference; Greetings: By concurrent action the Quorum of Twelve, Presidents of Seventy, and joint quorums of Seventy wish to recommend the release of the following from responsibility as seventies. This release, if effected, to be made with full appreciation of the years of service of these brethren, and with no reflection whatever upon their character or moral standing: Lyman W. Fike, L. E. Hills, A. J. Layland, Samuel Reiste, F. L. Sawley, S. W. L. Scott, S. K. Sorensen, L. G. Wood, S. D. Condit, J. H. Hansen, G. M. Shippy, C. H. Burr, W. M. Self, J. W. Smith, W. P. Robinson, J. F. Grimes, James M. Smith, John Davis, A. L. Whiteaker, J. M. Stubbart.

Respectfully submitted,

THE QUORUM OF TWELVE,

By F. HENRY EDWARDS.

October 13, 1923.

The report was adopted.

ADMINISTRATION TO SICK

To the Conference: Arrangements were made to have the administration take place at the Science and Arts Building on the Campus from 10 to 10.30 every morning.

The number administered to during the conference was 54. Those assisting were Elders Amos Berve, R. L. Fulk, F. G. Christy, F. G. Hedrick, W. S. Macrae, Elder Coleman Snider, W. P. Bootman, S. W. Simmons, F. G. Pitt, J. W. A. Bailey, — Lewis, Bruce Brown, F. M. Cooper, ———— Smith, S. G. Clark, F. T. Mussell, W. D. Bullard, Ammon White, G. H. Wixom, Hiram Dickhout, A. E. Stoff.

There was no serious sickness that we heard of on the grounds. A ready response to assist us was given.

G. E. HARRINGTON,

C. ED. MILLER,

DAVID E. DOWKER, *Committee.*

GRACELAND BUDGET

The chair stated that the Graceland College budget, referred to in the request from the trustees presented to the session of the 10th and deferred for later consideration, would be taken care of by the appropriations committee.

SUSTAINING OF OFFICIALS, ETC.

President F. M. Smith requested that his name be voted upon independently of his counselors.

It was moved and seconded that President F. M. Smith be sustained as President of the church.

President Smith resigned the chair to the secretary during discussion. After discussion the previous question was ordered; the motion prevailed by unanimous vote.

President F. M. Smith resumed the chair.

On motion Counselors E. A. Smith and F. M. McDowell were also sustained by unanimous vote.

A motion to sustain the Quorum of Twelve was followed by statements and discussion; the motion prevailed by unanimous vote.

By subsequent action the following were also sustained:

The Quorums of Seventy; The Presiding Bishopric; The Order of Bishops; Presiding Patriarch; Order of Evangelists; General High Council; Quorum of High Priests; the Eldership; the Aaronic priesthood; Brother Henry C. Smith, Architect; Elder A. H. Knowlton, Auditor, subject to appointment by the First Presidency; Albert N. Hoxie, Chorister.

The Presidency stated that during the past year they had accepted the resignation of Elder W. W. Smith as Historian and had appointed Elder S. A. Burgess as Historian. The action of the Presidency was approved.

Elder W. W. Smith, Librarian; Doctor G. Leonard Harrington, Physician; Elder R. S. Salyards, Secretary; Elder P. G. Fairbanks, Assistant Secretary; Elder F. A. Russell, Statistician; Elder G. S. Trowbridge, Transportation Manager.

The Presiding Bishop nominated the following named to constitute the Board of Publication: Elders B. R. McGuire, F. B. Blair, A. E. McKim, M. H.

Siegfried, and Brother T. J. Watkins. The nominations were approved.

Children's Home Trustees; Graceland College Trustees; Bureau of Graphic Arts; Sanitarium Trustees; Order of Enoch; Sunday School Department, Elder A. E. McKim in charge; the member-Department of Women, Sister Dora Glines in charge; Department of Recreation and Expression, Elder T. W. Williams in charge; Publicity Department, Elder A. E. McKim in charge; The membership of the church—all sustained.

APPOINTMENTS

The following lists of appointments were read and formally approved by action of the conference:

APPOINTMENTS OF LOCAL MEN APPROVED AT JOINT COUNCIL MEETING OF FIRST PRESIDENCY AND QUORUM OF TWELVE, THURSDAY, OCTOBER 11, 1923

-
- Allen, Arthur, New York District.
 Baldwin, Richard, England.
 Berve, Amos, Nauvoo, Illinois, in charge of historic buildings.
 Blackmore, John, Pittsburg, Kansas.
 Brown, Bruce E., Eastern Colorado District, Colorado Springs objective.
 Bullard, Richard, Missouri, except Kansas City Stake.
 Burt, George W., Central and Eastern Michigan Districts.
 Carlile, Joshua, Nebraska.
 Carpenter, C. I., Northwestern Kansas District.
 Chase, A. M., Fremont District.
 Chelline, H. A., Eastern Maine District.
 Chrestensen, J. C., Southern Missouri District.
 Cook, M. H., Referred to Presidency, Twelve, and Bishopric.
 Cooper, J. L., Northeastern Illinois District.
 Corbett, A. J., Queensland District, Australia.

Daniel, G. Scott, Nauvoo District, Burlington objective.

Davis, E. R., Kewanee District.

Davis, E. A., Eastern Iowa District.

Davis, James, Western and Northern Michigan Districts,
and Southern Michigan and Northern Indiana District.

Davis, J. Arthur, Western Colorado District.

Dowker, D. E., Des Moines, Iowa.

Dutton, J. O., Southern Wisconsin District.

Elliott, T. J., Northeastern Nebraska District.

Etzenhouser, M. A., Independence, Missouri.⁸

Farrell, R. W., Referred to First Presidency and Presiding Bishopric.

Fry, Charles, Referred to First Presidency and Presiding Bishopric.

Gresty, J. T., New South Wales, Australia.

Greene, U. W., Iowa.

Grice, William, Eastern Michigan District.

Griffiths, G. T., Ohio and West Virginia.

Harrington, G. E., Spring River District.

Hawkins, C. W., Northern California District, San Jose objective.

Higgins, H. A., Saint Louis District, Saint Louis objective.

Hull, E. B., Northern California District, Fresno objective.

Jones, C. E., Seattle and British Columbia District, Seattle objective.

Karlstrom, A. V., Referred to First Presidency and Presiding Bishopric.

Kuykendall, G. R., Referred to First Presidency and Presiding Bishopric.

Lenox, E. J., Northern Wisconsin District.

Lewis, George, New South Wales, Queensland, and New Zealand.

McDowell, W. A., Illinois and Wisconsin.

May, Roderick, Lees Summit, Missouri.

Martin, J. F., Illinois and Indiana.

Miller, C. Ed., Toronto District, Toronto objective.

Mussell, F. T., Gallands Grove District.

Newton, Thomas, West Virginia.

Osler, William, Alberta.

Perkins, D. B., Referred to Presidency, Twelve, and Bishopric.

Pitt, F. G., Kirtland Temple in summer months; Southeastern States in winter.

Parsons, A. H., Referred to Presidency, Twelve, and Bishopric.

Pycock, David, Toronto District.

Rich, C. H., Western Maine, Stonington objective.

Robertson, E. F., Northeastern Missouri District.

Rannie, E., Referred to Presidency, Twelve, and Bishopric.

Russell, R. C., Detroit, Chatham, and London Districts.

Sheehy, J. F., Cameron, Missouri.

Shields, John, Ontario.

Smith, H. O., Minnesota, North Dakota, Saskatchewan, and Manitoba.

Smith, I. M., Holden Stake.

Sparling, William, Eastern Oklahoma District.

Stoft, A. E., New York and Philadelphia District, Philadelphia objective.

Stone, A. E., Pennsylvania and New York States.

Twombly, Samuel, Northeastern Kansas District.

Umphrey, Matthew, Central Michigan District.

Wells, G. R., Southern Nebraska District.

White, Ammon, Kansas City Stake and Kansas.

Whiting, Birch, Northern Saskatchewan.

Williams, D. J., Hawaiian Territory.

Williams, Thomas S., Southwestern Kansas District, Wichita objective.

APPOINTMENTS OF MISSIONARIES APPROVED AT JOINT COUNCIL
MEETING OF FIRST PRESIDENCY AND QUORUM OF
TWELVE, OCTOBER 13, 1923

Almond, F. B., Denver, city missionary.

Anderson, William, Southern California.

Bailey, J. W. A., Northeastern Missouri.

Baker, A. M., Southern Missouri.

Bath, William, Western Oklahoma.

Booker, Alma, Southeastern Mission.
Booker, N. L., Southeastern Mission.
Bootman, W. P., Arkansas and Louisiana.
Bronson, Eli, Spokane District.
Burt, E. N., Northern Michigan.
Burton, P. R., Northwestern Kansas.
Carr, Thomas M., Isle of Pines.
Case, Hubert, Central Oklahoma.
Christenson, A. H., Central Oklahoma.
Christy, W. L., Southern Wisconsin.
Clark, Thomas L., Wheeling and Pittsburgh.
Clifford, C. M., Nauvoo.
Creel, B. F., Northeastern Nebraska (Indian work).
Crum, Carl, Montana.
Curtis, E. A., Kewanee District.
Curtis, J. D., Eastern Colorado.
Curtis, T. W., Far West Stake.
D'Arcy, O. L., Southern Saskatchewan.
Davey, R. E., Utah District, Salt Lake City objective.
Davis, William, Eastern Michigan.
Doty, B. H., Chatham District.
Erwin, E. A., Arkansas and Louisiana.
Farrow, Percy R., Owen Sound District.
Finken, E. D., Virginias.
Fligg, W. I., Kansas City Stake.
Flint, B. C., Des Moines District.
Fulk, R. L., Utah and Idaho.
Gregory, Fred, Toronto District.
Grice, J. R., Eastern Michigan and Detroit.
Haden, W. E., Clinton District.
Halb, J. G., Northwestern Ohio.
Harpe, C. E., Southwestern Kansas.
Hawn, O. J., Southern Indiana.
Higdon, A. T., Kentucky and Tennessee.
Holloway, L. G., Lamoni Stake.
Houghton, L., Eastern Iowa.
Jenkins, George, Central Nebraska.
Kelley, T. C., Southern Michigan.

- Kelley, W. H., Independence.
- Knisley, A., Holden Stake.
- Koehler, H. A., London District.
- Koshiway, J., Central Oklahoma (Indians).
- Lentell, J. R., Des Moines District.
- Levitt, Guy P., Utah and Idaho.
- Long, E. E., Southern Nebraska till May 1 and after September 1, Northern Saskatchewan May 1 to September 1.
- Macgregor, Daniel, Seattle and British Columbia.
- Martin, A. C., Oregon.
- May, J. Charles, Southeastern Mission.
- Metcalf, J. W., Southern Indiana.
- Mintun, Harvey V., Western Maine.
- Neville, W. C., Youngstown-Sharon District.
- Okerlind, O. W., Far West Stake.
- Palmer, D. S., Southwestern Texas.
- Patterson, William, Kirtland District.
- Paxton, J. W., Saint Louis District.
- Pendleton, S. T., Central Michigan.
- Peterson, J. W., Holden Stake.
- Phillips, A. B., Referred to Joint Council Presidency, Twelve, and Bishopric.
- Putnam, C. F., Pottawattamie and Fremont.
- Pycock, James, New York District.
- Quick, Lee, Clinton and Spring River Districts.
- Riley, J. T., Arkansas and Louisiana.
- Robley, G. W., Winnipeg District (Winnipeg objective).
- Rogers, Keith, Eastern Colorado.
- Richards, G. Truman, Eastern Michigan.
- Savage, H. W., Southern California.
- Shakespeare, William E., North Dakota and Minnesota.
- Shower, J. D., Southern Ohio.
- Silvers, A. C., Western Michigan.
- Smith, Charles J., Little Sioux till May 1 and after September 1; Alberta (Calgary objective) May 1 to September 1.
- Smith, S. S., Central Texas.
- Smith, W. A., Gallands Grove District.
- Sparling, Henry, Southeastern Illinois.

Stead, J. D., Northeastern Kansas.
St. John, S. O., Owen Sound District.
Thompson, O. L., Southern New England District.
Thorburn, G. W., Montana.
Tomlinson, G. C., Central Michigan.
Ulrich, E. L., Central Illinois.
Vanderwood, J. E., Kentucky and Tennessee.
Weaver, R. D., Holden Stake.
Wildermuth, J. E., Northeastern Illinois.
Wildermuth, L. O., Northern Wisconsin.
Wixom, G. H., Northern California.
Winegar, H. E., Eastern Oklahoma.
Wipper, F. F., Southern Michigan and Northern Indiana District.
Wirebaugh, W. R., New York and Philadelphia District.
Yates, James E., Western Colorado.

SUPERANNUATIONS BY JOINT COUNCIL OF FIRST PRESIDENCY
AND QUORUM OF TWELVE

Tucker, D. E.
Ellis, W. D.
Simmons, S. W.
Walters, R. T.

The minutes were approved.

It was then moved that the conference adjourn according to previous action, to meet at Independence, Missouri, April 6, 1925. The motion prevailed.

Announcements followed.

The chair announced the program for the evening and for the Sunday following, and at six o'clock p. m. declared the conference formally adjourned.

Hymn No. 58 was sung; President E. A. Smith offered the closing benediction:

O God, now we pray thee to let thy servants go in peace. We thank thee for the all-pervading Spirit of Christ that doth forgive our follies and our quarrels, our shortcomings and our every weakness. And we pray that the Spirit of Christ may never depart from us, that as we receive it so

bounteously from thee, we may pass it on to others that they under the mantle of our charity may find our forgiveness even though they may not ask it. We ask thee now, inasmuch as we have been lifted up from the valley of despair to the mountain heights of joy, that this serenity of peace may still go with us.

Be with these missionaries who go into many fields. In their hours of loneliness, may they feel that they have many friends, and be able to count one, even the Son of God, as such. Be with those who feed his sheep. May they be careful and wise in their stewardship. Be with those whose duty it is to dispense the funds of the church; preserve them and give them wisdom in the discharge of their duties. Be with those who preside, O Lord; forget us not we pray.

Be with these thy people and lead them this coming year, and until we meet again, we pray in Jesus' name: Amen.

Sanitarium program at 8 p. m. in the Stone Church.

SUNDAY, OCTOBER 14

At 8 a. m., prayer service for the young people at the Stone Church. Elders E. J. Gleazer and R. S. Budd in charge.

At 9.30 Sunday school sessions in the various local churches.

Other meetings in the tent on the Campus:

At 9.30 a. m., address by Elder Roy A. Cheville, assisted by President F. M. McDowell.

At 11 a. m., sermon by Elder D. T. Williams, "What must we do to save our missionary program?" Elder J. E. Yates in charge.

At 3 p. m. sermon by Bishop J. F. Keir, assisted by Bishop A. V. Karlstrom.

At 7.30 p. m. song service, conducted by Elder Paul N. Craig.

At 8 p. m. sermon by Elder Jacob Halb, assisted by Elder J. L. Cooper.

ORDINATIONS

A meeting for all members of the priesthood was held in the Stone Church at 2.30 p. m., in charge of the First Presidency. The spirit of unity and brotherly love was present, and the brethren were strengthened and edified in unanimous expression of intention to take up earnestly and unitedly the work of the ministry unto which they were appointed by conference action.

The brethren named were ordained to the offices indicated:

Office of Seventy: C. J. Smith, by Elders J. F. Garver and F. H. Edwards; Otis D'Arcy, by Elders Edwards and Garver. Office of High Priest: John L. Cooper, by Presidents F. M. Smith and F. M. McDowell; Earl D. Bailey, by Presidents F. M. McDowell and F. M. Smith.

Chorister A. N. Hoxie was in charge of the song service; benediction by President E. A. Smith.

FREDERICK M. SMITH,

ELBERT A. SMITH,

FLOYD M. MCDOWELL,

Presidents.

R. S. SALYARDS, *Secretary.*

P. G. FAIRBANKS, *Assistant Secretary.*

LIST OF GENERAL OFFICERS

FIRST PRESIDENCY

Frederick M. Smith.

Elbert A. Smith.

Floyd M. McDowell.

QUORUM OF TWELVE

James A. Gillen.

John W. Rushton.

J. Frank Curtis.

Paul M. Hanson.

Thomas W. Williams.

Myron A. McConley.

John F. Garver.
 Daniel T. Williams.
 Edmund J. Gleazer.
 Roy S. Budd.
 F. Henry Edwards.
 Clyde F. Ellis.

PRESIDING PATRIARCH

Frederick A. Smith.

PRESIDING BISHOPRIC

Benjamin R. McGuire.
 James F. Keir.
 Israel A. Smith.

R. S. Salyards, Church Secretary.
 P. G. Fairbanks, Assistant Church Secretary.
 G. Leonard Harrington, M. D., Physician to Church.
 Samuel A. Burgess, Church Historian.
 Henry C. Smith, Church Architect.
 Albert H. Knowlton, Church Auditor.
 Frank A. Russell, Church Statistician.
 Arthur E. McKim, Publicity Agent.
 Walter W. Smith, Church Librarian.

STAKE OFFICERS

R. V. Hopkins, pastor Independence City.
 J. A. Becker, bishop Independence City.
 J. A. Tanner, president Kansas City Stake.
 F. B. Blair, bishop Kansas City Stake.
 R. S. Salyards, president Far West Stake.
 J. A. Koehler, bishop Far West Stake.
 D. J. Krahl, president Holden Stake.
 F. A. McWethy, counselor to D. J. Krahl.
 W. S. Macrae, counselor to D. J. Krahl.
 C. J. Hunt, bishop Holden Stake.
 I. M. Ross, counselor to C. J. Hunt.
 Cyril E. Wight, president Lamoni Stake.
 Wilber E. Prall, counselor to Cyril E. Wight.
 A. Carmichael, bishop Lamoni Stake.
 A. J. Yarrington, counselor to A. Carmichael.

SPEECH OF APOSTLE MYRON A. McCONLEY ON THE
RESOLUTION OF "COMMON CONSENT"

Before the General Conference at 2 o'clock, October 6, 1923

Mr. Chairman, brethren and sisters, I am interested in this matter, as doubtless all are who are present here to-day. The fact that many of us have come long distances at great expense to attend this General Conference is to say in itself that we are interested in what is going to be done here. We are all here as brethren, and personally I would that I might be able to agree with everybody here.

As you all doubtless know, during the past two years I have been on a foreign mission. It has been my good fortune, or otherwise just as you might look at it, not to be involved in the previous discussion which has apparently brought about a certain amount of division among my brethren. While I was abroad neither side made any advances to me in any way whatsoever, and returning as I did the middle of September to Independence, I came with an open heart and with an open mind, resolved that with the help of God I would try to carry out my responsibilities, not only as a delegate representing certain parts of Australia, New Zealand, and the islands of the sea, but also that I would try to do my part as a minister in one of the leading quorums of the church.

So to-day as I stand before you it is with only the love of this work in my heart. This work means much to those who are here present. I see before me here in the quorums of the seventy, those whose hair has become silvered in the service of the Master, and among them are those men naturally that we want to follow, and so far as I am concerned I am committed to the law of common consent as expressed in the three books of the church. And since the matter seems to be before us in a sort of clouded manner, it has been thought, in this document that has been presented now as a substitute, to simplify and clarify the air, to get away from about two pages of "whereas this" and "whereas that" and "whereas something else" and come right down to the main point of the argument, the application of the law of common consent in the church.

Now, we are a peculiar organization. There is not an organization upon the face of the earth to-day whose affairs are conducted as are ours. We claim on the 15th of May, 1829, the Aaronic priesthood was restored to the earth through angelic ministrations. We believe also that on the 6th of April, 1830, six young men met together, having been

commanded of God so to do, and organized the church, and we have gone out to the world presenting to the world not a man-made organization, but an organization in which the will of God was expressed through those who have been chosen to the various orders of the ministry. All of those who are here present recognize that there are various duties and responsibilities in the church. All of these are clearly outlined, and so far as I am concerned there is no tendency upon my part to disregard the rights of any ordained man in this church. Every man is honorable in his office and calling in so far as he tries to carry out the duties of that particular office, it matters not whether it be the deacon of the branch or some of the other members of the Aaronic priesthood, or whether it be those occupying leading positions in the church. All are important. And as we meet together here, while we might disagree in so far as our attitude towards this question is concerned, I trust that there may be nothing said in this conference which would in any way interfere with that feeling of fellowship, that fraternal tie, which should exist between the people of God.

I might say while I have been abroad that no matter where I have gone, no matter among what people I have labored, that fraternal tie that is so dear to the Saints has been felt. During the past two years of my ministry I can say that God has always done his part in helping me out as I have sought in the spirit of humility to do that part of the work intrusted to my care. So to-day I still recognize the fact that God is willing to do his part as long as we are willing to give him a chance. I recognize that, as the Doctrine and Covenants states, the glory of God is intelligence. There ought to be at least a fair degree of intelligence of the membership of this church represented in the priesthood, and for me to say that because of the fact that a man has been chosen of God to the Melchisedec priesthood, he has been chosen by his membership to be the presiding officer thereof, that his counsel and advice in the way of placing a nomination before the people for any office that might be in his branch—to say that because of the fact that he happens to be the presiding officer that the inherent right which this other document states is in the membership of the church to place nominations, that he loses that because of the fact that he has been called and set apart to office in the church. I believe that the eldership of this church should be recognized, and even those of the Aaronic priesthood if they be presiding officers. If in the spirit of humility and love they are trying to carry out the work intrusted to their care, they will indeed receive consid-

eration in the various branch business meetings or conferences in which they may be called upon to act in an official capacity. So this substitute that is placed before us simply clears the air. It is clear-cut; it is aboveboard. There is no "Nigger in the woodpile" anywhere. It is right there so that you can see what it is. It stands for the three books. So far as I am concerned (though I understand that there has been a question in the minds of some as to the authenticity of that which is in the three books) if the Spirit of God has taught me anything, it is that the three standard books of this church contain the law of God.

I recognize that there are men in this assembly who are far superior to me in intellect. I recognize that there are men in this assembly who so far as public speaking is concerned are far more experienced in that than I am. But coming here I want you to know where I stand on this question and I believe that the substitute is an improvement over that which has been presented in the original preamble and resolution in the preceding document. And for that reason I am trying to let you know where I stand and I hope that in the spirit of love and in the spirit of humility that every one of us will ask ourselves before God, Are we willing that the law as plainly shown in the three books shall stand? Are we willing to follow it? Are we willing to apply it? If we are, it seems to me that there is no reason why every man and woman in this assembly should not stand in favor of that substitute. While, as I have said, there are those here who may be more able than I am, there are those here who have more intelligence than I have, yet what little intelligence I do have, what little ability I do have I want to show in the way of speaking for this substitute which has been placed before you.

SPEECH BY APOSTLE J. F. CURTIS

Saturday afternoon, at 2.30 o'clock, October 6, 1923

Mr. Chairman, I desire to read the original preamble and resolution:

PREAMBLE AND RESOLUTION

Whereas, the law of "common consent" is fundamental in the usages and practices of the church, as contained in the following:

"All things shall be done by common consent in the church."
—Doctrine and Covenants 25: 1.

". . . Neither shall anything be appointed unto any of this

church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—Doctrine and Covenants 27: 4.

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right;

"Therefore this shall ye observe, and make it your law to do your business by the voice of the people."—Mosiah 13: 35, 36.

And whereas, it has been recognized in the practice and customs of the church that the right of nomination is inherent in membership, as explained in the following editorial, entitled "Nominations to office, etc.," by the late president of the church, Joseph Smith:

"The right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office which they, or he may hold; the right of 'voice and vote' in the branch attaching to every member alike, by virtue of membership in the church, and not by virtue of office. The right to a 'voice' in the deliberations of the branch, includes the right and the privilege to name persons as candidates for any and all offices in the branch, and the giving of reasons therefor, as well as the right to express an opinion upon any and all measures presented for consideration and action at the business sessions, general or special.

.....

"The common consent of a branch may be ascertained and secured when nominations to offices in the branch are made by the missionary in charge, or the district president, if it be conceded that the members of the branch are at liberty to vote either for, or against one so nominated; but, if it be held that either of these officers has the only right to nominate, and that the branch should ratify the nominations made by him because of that right, then the common consent cannot be obtained, because consent so enforced is not free, and cannot be freely accorded by all. . . .

"Any method of procedure that does not offer an equal chance to all to express in freedom of speech the freedom of choice would be a mistake, and would be liable to gross abuse of the liberties of the people. And by so much as this rule by which nomination to the office of presiding elder of a branch is confined to one or two by virtue of their office rather than their membership, by just so much is there a restriction upon the membership of the branch at large, and by

so much will there be a failure to obtain the common consent.

"We believe that the right to nominate men to be chosen to preside over a branch should remain with the members of the branch, to be exercised at their discretion; which right they may delegate to the missionary in charge, the district president, or a committee of their own number, from time to time, as they may choose; but we see no necessity and no propriety in conceding that right to nominate as belonging to such missionary in charge, or district president, as a prerogative of right appertaining to them."—*Saints' Herald*, July 16, 1892, pp. 454, 455.

And, whereas, the principle of "*one-man power*" invades the right of private judgment and free discussion, endangering the welfare of the church, as stated in the following editorial by the late president of the church:

"It has often been asserted, and with perfect consistency with truth, that *one-man power* was not desirable, nor tolerated in the Church of Christ. . . .

"The power of one man to rule and guide the church we admit would lead to wrong; would endanger both the prosperity of the church as a whole, and the liberties of its members as individuals, would have a tendency to make them subject to his will, and the powerful temptation of self-exaltation and aggrandizement would surround him too constantly, for his welfare, and the safety of the church. This necessitates the great truth constantly affirmed by the Book of Mormon, that the voice of the people should rule.

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 ". . . To say unto one man, or two men, or three men, that they are wholly responsible for the moral standing of the church, is to place into their hand the full power to continue or abolish the Church of Christ in the hands of one man, or two men; and to admit that there is but one man, or two men in the church worthy of being recognized of God and man."—*Saints' Herald*, October 15, 1873, page 650.

Therefore, be it

Resolved, That we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of "common consent," as set forth above; and further,

We reaffirm that the right of nomination is inherent in membership in the church, and further

We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged.

Mr. Chairman, I am certain that this question before us is one of great importance and believe that the time has come to settle this question. I am satisfied there exists at the present time a great need for its consideration, and I hope it shall be settled in a way that will be of benefit to all. There has existed, and does now exist, a need for the consideration of this question. There are reasons why it should be brought here, and one of them is that there has been, we believe, in the past an effort to go out of harmony with the three standard books of the church on this question of common consent.

I hold in my hand the *Saints' Herald* of April 25, 1923. On page 405 I will read a resolution that was submitted in the Stone Church to the conference of Zion. Perhaps I should explain that there were three questions, first, the original, then the substitute, and then an amendment to the substitute. The original question or motion was submitted over the signature of President Frederick M. Smith at the January conference, and deferred for action until the April conference. It is as follows:

"To the Conference in Zion; Greeting: In the judgment of the Presidency the time has come for a more definite coordination of the departments in Zion and a more uniform method of procedure in selecting officers. Most of the locals in Zion have adopted what is known as Form Four, with certain necessary modifications. The way would seem clear then for action by the conference, and we suggest the adoption of the following rules of procedure:

"1. The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to ratification by the conference in Zion.

"2. The four department heads in Zion shall then in consultation with the pastor in Zion select the heads of the departments in the various congregations, the pastor in each congregation to be duly consulted. These selections shall be presented to the conference for approval.

"3. In each local congregation the four local heads of departments together with the pastor shall appoint all subordinate officers and teachers.

"Very sincerely yours,

"THE FIRST PRESIDENCY,

"By FREDERICK M. SMITH."

You will notice according to this that no right was given to the people to nominate. The nomination was to be made by the Presidency in consultation with the pastor. The people were given no right to nominate. They would have a

right to approve or disapprove of the nominations made by the Presidency and pastor. In case they failed to approve of any nomination that was offered to them they had no chance to make a nomination of their own. I was present upon one occasion when the President of the church was asked if the conference did not see proper to approve of the nominations made by the Presidency and pastor, could the conference nominate or what would be the procedure? The President of the church answered that in that case it would be referred back to the Presidency and pastor for another nomination. But note, no right was given to the people to nominate. I want you to get that distinctly. The people had no right, if the position of the President had been accepted, to make any nomination whatsoever. The rule of common consent would have been ignored to the extent that all nominations would be originated by the Presidency and pastor. The people would have a right to approve them if they wished, but they had no chance to nominate one for office outside of the nomination coming from the Presidency and pastor.

Let me again quote paragraph three, "In each local congregation the four local heads of departments together with the pastors shall appoint all subordinate officers and teachers." Here they go a step further in this recommendation over the signature of the President of the church. Here *appointments* were to be made by these heads, which of course—

APOSTLE M. A. McCONLEY: I rise to a point of order. The point is this, the question before the house is the substitute and not the matter that came before the Independence stake conference, and the brother is talking to the Independence stake conference matter.

PRESIDENT McDOWELL: The point seems to be pretty well taken, but perhaps when the speaker has progressed further we can see the application. Brother Curtis, proceed.

APOSTLE J. F. CURTIS: There are two questions before this body—the original motion and the substitute. We are giving our reasons why the original motion was made and why it should be adopted to correct a situation that exists in the church. We want you to know the facts so that when you vote on this proposition you will know what needs correcting, then you will understand how to go about it to make the correction. We want it corrected, but we want the facts as they exist to be known. They ought to be known. This is the place to make them known. It was published in the *Saints' Herald*. It is not any private affair. It was not done in a corner. It was published throughout the entire church—wherever the *Saints' Herald* has gone. This is

something that took place at headquarters, and if accepted would work throughout the church everywhere. This is what is intended, and we want to correct it now, once for all.

I want to emphasize the point that I was making when the objection was raised. Notice paragraph three: "In each local congregation the four local heads of departments, together with the pastor, shall appoint all subordinate officers and teachers." No one would have a right to even approve or disapprove, no right whatever, no common consent there, but simply a direct appointment, and the people, if this prevailed, would have no chance to decide. Remember that the nomination for pastor comes from the Presidency, and they would nominate the heads of departments, and then the heads of departments in Zion would appoint the local heads. In this case we have nomination coming from the Presidency, and anyone that did not suit the appointing powers would not be appointed next time. No chance here for the people to make any correction. They would not even have a right to make a nomination. Under some instances as stated in the third paragraph, appointments were to be made. And this, by some, was considered a step forward! I do not believe it.

When this matter was discussed by the people in conference assembled in Zion, the proposition from the Presidency was turned down. I want now to read the substitute that prevailed:

"Resolved, That the Saints in Zion in conference assembly shall, at the annual meeting in January, elect the heads of departments of Zion. The right of nomination lies primarily with the body because of membership, and not with any individual or part of the body by virtue of office, but we hereby extend to the heads of the general departments of the church and the pastor in Zion, in consultation with the First Presidency, the privilege of also submitting, by their joint action, nominations for these offices. Local departments in Zion shall continue to hold meetings to elect local departmental officers, and to act upon questions of local departmental concern. Rules and regulations for the conduct of such meetings shall be determined by the local departments, as has been their privilege heretofore."

This substitute declares that the right of nomination lies primarily with the membership. I believe in that principle. That does not exclude an officer or anyone who is a member of the church who wishes to make a nomination from making one. It does not deprive the membership from also making nominations; to say that the officers of the church are excluded by the original motion now before the conference is

not correct, for every officer is a member of the church and has his right. If he conducts himself properly, every officer of the church that makes a recommendation will receive respectful consideration. No question about that. But the recommendation of the members will also receive consideration as well.

Let me go further with this. The amendment offered to the substitute is as follows:

“Resolved to amend the substitute by striking out all after the word ‘resolved,’ and inserting the following: The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to ratification by the conference in Zion. The department heads in Zion shall then after consultation with the pastor in Zion and the First Presidency, and after due consultation with the pastor of each congregation involved, nominate the heads of departments in the various congregations, subject to ratification by the conference.”

I want to call your attention to a second effort by the Presidency here to gain the point of holding exclusive right of nomination in this affair—absolutely exclusive right. And when this comes from such a quorum as the Presidency of the church it is about time, we believe, that the people, the membership of this church should rise and say that the rights of the people should be maintained and the law of common consent upheld. Why was it that these two efforts were made right here at the headquarters of the church to take away the rights of the people to nominate? This had been well considered. It was not done in a moment of time. If either the original motion as presented by the Presidency to the conference in Zion, or the amendment to the substitute, had prevailed, the exclusive right of nominations would have been in the hands of the Presidency and excluded from the membership entirely. The membership would only have the right to indorse those whom the Presidency and the pastor in Zion nominated.

So you can see, friends, that there is a great deal at stake in this matter. I am happy to say, though, that after careful and deliberate consideration by the conference in Zion, neither one of the proposals that came from the Presidency was indorsed, and that the motion that did prevail was the substitute which gave to the people, as well as to the officers, the right—or recognized the right of nomination in the membership of the church as well as in the officers.

Independence is not the only place where this matter has

been working. In an adjoining stake, as published in the *Saints' Herald* of December 6, 1922, we have the following:

"Wherefore, we, the stake presidency, recommend that our procedure in the Kansas City Stake will be as follows:"

I want you to notice, friends, the fact that here again the right of the people to nominate is taken away. The stake officers, it says, are the only ones to nominate.

"Wherefore, we, the stake presidency, recommend that our procedure in the Kansas City Stake will be as follows: That the stake presidency appoint the superintendent of the Sunday school for the stake subject to the approval of the head of the department of Sunday school and the stake conference; also the field worker for the stake for the Religio, subject to the approval of the head of the department and the stake conference; also the organizer of the Department of Women in the stake, subject to the approval of the head of the department and the stake conference; also the chorister in the stake, subject to the approval of the head of the department of music and the stake conference. With the stake presidency these appointments will constitute a coordinating committee in the stake."

No right, or opportunity, for the membership to make any nominations in that resolution whatever. Is the right of common consent upheld in it? We answer, No. The rights of the people are trampled upon, and we are here in the interest of right and in the interest of the law of the church to see that these rights are held sacred and inviolate.

"We also recommend that the pastors of the various churches nominate the superintendent of the Sunday school, Religio, and the representative of the Department of Women and the chorister, subject to the approval of the stake coordinating committee and the stake conference, and in turn these local appointees will form a coordinating committee in each of the churches for the conducting of the local work, and they will appoint all the associate officers in the departments, subject to the approval of the stake coordinating committee."

Again:

"We further recommend that the appointment of pastors and stake department heads and local department heads and the Sunday school superintendents be appointed at the November conference for the following reasons:" [and so on].

So you have this question of nomination coming up in Zion and in one of the leading stakes of the church. We think we have good reasons for calling your attention to this matter. It should be carefully considered here.

In 1892 an effort was made to grant the right of nomination in district and branch to certain officials. The Decatur district conference passed a resolution providing that the right to nominate should be lodged in the hands of the missionary in charge and the district president. This question was discussed in the *Saints' Herald*. R. M. Elvin, in his article in this organ for that year, page 461, made objections to that position. J. R. Lambert, well known to you all, took the affirmative side in the discussion in the *Saints' Herald*. But if I have been properly informed, Brother Lambert has since changed his mind and admitted that now he is on the other side of the proposition.

At that time President Joseph Smith took up this matter, and we have it here in the original resolution that we presented to you. But before coming to that, let me call your attention to a point or two of law. In the Doctrine and Covenants, section 25, paragraph 1, as stated in the resolution, I read this paragraph:

"A revelation to Joseph Smith, jr., Oliver Cowdery, and John Whitmer, given July, 1830.

"Behold, I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville; and to performing your labors on the land, such as is required, until after you shall go to the west, to hold the next conference; and then it shall be made known what you shall do. And all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen."

Here, as early as 1830, the Lord emphasized this proposition, that in their conferences all things should be done by common consent. This question of nomination is one of common consent in these two instances here in Zion and in the Kansas City Stake. Common consent did not and does not obtain in the two resolutions that I have read in your hearing. So we do not stand for such a thing as that—that is why we are here with our resolution for your consideration. I will read Doctrine and Covenants 27: 4 so you will get it clearly:

"Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and Satan deceiveth him; for, behold, these things have not been appointed unto him; neither shall anything be appointed

unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."

Here is law on the question of common consent.

I now read from the Book of Mormon, 13th chapter of the book of Mosiah, paragraphs 35 and 36, in the late edition, something on the question of common consent:

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people."

And again later in this same chapter and paragraph 43 of the same edition, I read:

"For behold I say unto you, the sins of many people have been caused by the iniquities of their kings. [This was at a time when they had a king over them.] Therefore their iniquities are answered upon the heads of their kings. And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike. [Here is common consent in the Book of Mormon.] So long as the Lord sees fit, that we may live and inherit the land." [We are inheriting it.]

Again in the same paragraph:

"And he told them that these things ought not to be; but that the burden should come upon all the people, that every man might bear his part."

No king should rule here, according to the Book of Mormon. No king would have the right to rule, but the people were to bear each one his own part of the responsibility. The law of common consent was to rule. That was the idea. Not that the responsibility should rest upon a very few individuals—one, two, or three, or a small part of the body. The body has its rights and its responsibilities, and if the church goes wrong that responsibility cannot be placed on the head of any one man, or three men, or twelve men, but upon the membership of the church. So if this church goes wrong, God will hold each one responsible for not doing his part, because he has placed in the church the law of common consent.

We come now to the sixth paragraph of our preamble:

"And whereas, it has been recognized in the practice and customs of the church that the right of nomination is inherent in membership, as explained in the following editorial,

entitled, 'Nominations to office, etc.,' by the late president of the church, Joseph Smith:"

This editorial was published in the *Saints' Herald*, July 16, 1892, pages 454, 455. The title of this editorial is "Nominations to office, etc." It says:

"By two articles in this issue and this editorial"—the two articles referred to are the one by Brother R. M. Elvin, and the other by Brother J. R. Lambert—"the attention of the Saints will be called to the action of the Decatur district conference in regard to the nomination of branch presidents, by missionary in charge and by president of district; and similar nominations to branch officers by branch presidents; the action referred to seemingly restricting nominations to the officers named."

That is the same issue that is at stake now. That is the very thing we have to contend with now. I wish you to remember that this article was written by President Joseph Smith. He was made president in 1860, and this article was written in 1892 after he had occupied the presidency of the church for thirty-two years. After thirty-two years of experience in the church, President Smith states his position upon the question of nomination to office. Further he says:

"It should be remembered that there is no specific rule of law defining whose duty it is to make nominations to the various offices in a branch organization, and none creating a privilege to thus name such officers."

Again he says:

"There is a difference between the officers in the church in its general form and officers in the branches and districts, and other organizations, incidental to the progress of the work and the advancement of its necessities; and there is not an absolute necessity that the methods employed in the one should be made to control in the other. As, for instance, the officers in the church in its general form are, it is believed, designated by the Spirit of revelation, which identifies them as being entitled to, or holding the priesthood; this identification comes through certain channels for the securing of better obedience to the will of the Master in church work; while the officers for a branch or a district are selected from among those already known to hold the priesthood, and the choice of the people is made with a view to their understanding of the fitness of the individual to fill the office, perform the duties of it wisely, equal to the emergencies of it and in agreement with the wish of the people governed. In the first instance the people must by vote sanction the call designated, and may by vote refuse."

The next point is, that if the missionary in charge or district president would make a nomination, or, in this case, as we have it in the two resolutions read from the conference in Zion, suppose that the President's nomination would not be accepted by the people, then no officer could be selected and a bad condition would ensue, if the people refused, as they would have a right to do, to accept the nomination. The late President Smith refers to such a case, then says: "The privilege to do either (accept or reject) being secured to them by the command providing for the 'common consent.'"

Now coming to the editorial by Joseph Smith as published here in our resolution:

"The right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office which they, or he may hold; the right of 'voice and vote' in the branch attaching to every member alike, by virtue of membership in the church, and not by virtue of office. The right to a 'voice' in the deliberations of the branch, includes the right and the privilege to name persons as candidates for any and all offices in the branch, and the giving of reasons therefor, as well as the right to express an opinion upon any and all measures presented for consideration and action at the business sessions, general or special."

Again Joseph Smith in his editorial on nominations, says:

"It is within the possibilities that a grave conflict between a branch and the president of the district, or of the conference, or the missionary in charge, might occur, in which case should either of the last named decline to nominate upon the refusal of the branch to accept his choice as at first named by him, then the branch under the rule could not choose an officer to preside; or if the branch should refuse to sanction any choice that either of the officers named might make, then in like manner under the rule this branch would be left without a presiding officer."

He also says:

"It may be urged that this is a remote contingency, which is granted. It is a contingency, which is likely, however, if a branch should by any means gather the idea that there was a disposition on the part of the missionary in charge, or a president of a district to force some person on them as a presiding officer whom they would not otherwise choose. . . .

"The common consent of a branch may be ascertained and secured, when nominations to offices in the branch are made by the missionary in charge, or the district president, if it be conceded that the members of the branch are at liberty to

vote either for, or against one so nominated; but, if it be held that either of these officers has the only right to nominate, and that the branch should ratify the nominations made by him because of that right, then the common consent cannot be obtained, because consent so enforced is not free, and cannot be freely accorded by all."

So I want you to understand that when it is claimed that the law of common consent in the three standard books of the church upholds such a position as we have read before you that was presented by the Presidency to the conference in Zion and the resolution by the conference in the Kansas City Stake, the law of common consent could not obtain under these resolutions, and that is why we are here. This thing needs correcting, once for all, and I believe you people will correct it. I hope so. I have confidence in the ex officio officers and the delegates. I feel sure that the time has come when you are going to cast your votes in harmony with the standard books of the church. To say that Joseph Smith's interpretation is not correct is to question his interpretation after thirty-two years' experience as the president of the church. As a church we claim the right to exist because we are in harmony with the law of God. If we as a church move out of harmony with the law of God we have no right to exist as a church.

I call your attention to the fact that God has one church only, and the reason that this church was called into existence was because the church is supposed to keep the law of God fully; but if we go contrary to the law to any great extent we will soon find ourselves rejected as a church. Look at the condition of the church in 1844. There was a large assembly of people. What happened? Some went contrary to the law. Yes, many did, and you know the results.

We think the time to speak out is now, to protect the interests of the church, so that we will know our way and see it clearly and go accordingly.

Joseph Smith said further:

"Any method of procedure that does not offer an equal chance to all to express in freedom of speech the freedom of choice would be a mistake, and would be liable to gross abuse of the liberties of the people."

Again he says:

"We believe that the right to nominate men to be chosen to preside over a branch should remain with the members of the branch to be exercised at their discretion; which right they may delegate to the missionary in charge, the district president, or a committee of their own number, from time to

time, as they may choose; but we see no necessity, and no propriety in conceding that right to nominate as belonging to such missionary in charge, or district president, as a prerogative of right appertaining to them."—*Saints' Herald*, July 16, 1892, pp. 454, 455.

Let me call your attention to section 120 of the Doctrine and Covenants, paragraph 2. Here is what the Lord said in 1890:

"A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district."

Here God gives the people the right of nomination, and we want that right held sacred. The latter part of the preamble of our motion reads:

"And, whereas, the principle of 'one-man power' invades the right of private judgment and free discussion, endangering the welfare of the church, as stated in the following editorial by the late president of the church."

I shall now read a statement of Joseph Smith from an editorial in the *Saints' Herald*, found in the preamble of our motion:

"It has often been asserted, and with perfect consistency with truth, that one-man power was not desirable, nor tolerated in the Church of Christ. . . . The power of one man to rule and guide the church we admit would lead to wrong; would endanger both the prosperity of the church as a whole, and the liberties of its members as individuals, would have a tendency to make them subject to his will, and the powerful temptation of self-exaltation and aggrandizement would surround him too constantly, for his welfare, and the safety of the church. This necessitates the great truth constantly affirmed by the Book of Mormon, that the voice of the people should rule."

I want to quote further from Joseph Smith's article to show you that he believed that the responsibility rested with the people. This is from *Saints' Herald* for October 15, 1873, page 650:

"We must make up our minds then as to our faith and gifts, and if we accept a membership, and bear testimony to the doctrines in the church, we immediately receive a part in the power to govern the church, and the honor and integrity thereof rests with us. To say unto one man, or two men, or three men, that they are wholly responsible for the moral standing of the church, is to place into their hand the full

power to continue or abolish the Church of Christ in the hands of one man, or two men; and to admit that there is but one man, or two men in the church worthy of being recognized of God and man."

"No, brethren, we can none of us sit back in our little clerkship, and say that we have no general interest in the welfare of the church, and that we will look after our own affairs only, as we are not responsible for the success of the church; and at the same time proclaim loudly that we will have 'no one-man power' in the church."

This, it seems to me, needs no explanation. It is clearly set forth. The responsibility resting upon every individual who becomes a member of the church is to see that the church is guided and directed aright.

Again:

"Of course we will not; neither will we have any one man, or two, or three men, responsible therein, for we are all mutually empowered, and all mutually interested, and all mutually responsible for the spiritual and temporal welfare of the church."

Here is the law of common consent, clear, plain, and distinct. He continues:

"The right thing for each of us to say is, The condition of this church depends upon the faithful discharge of every duty that I, myself, owe to God, to the members thereof, and to myself. And such a course will, by calling into exercise that portion of power possessed by every member, effectually exclude anything like 'one-man power.'"

Notice our following resolution in the light of what we have read:

"Therefore, be it Resolved, that we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of 'common consent,' as set forth above."

That is, both in the law and as interpreted by the late President Joseph Smith.

"And further, We reaffirm that the right of nomination is inherent in membership in the church, and further,

"We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged."

If this resolution passes it will correct that condition, and we will say by so doing that the common consent rule of the church in the Bible, Book of Mormon, and Doctrine and Covenants is upheld, and that the rights of the membership are

given their proper place in the church and not set aside. It appears to me that we need our original resolution instead of the substitute. The introduction of the proposition in Zion and in Kansas City, we believe, was a departure from the law and usages of the church. The church has acted since the days of 1830. Over ninety years this church has stood with the understanding that it had the right of nomination of its officers and to vote in their election. Why the need of a change? Has the church gone wrong or been wrong all this time on this proposition? Why is it that the rights of the people are called in question, and an effort made to take away from the people their rights? It seems to me that instead of taking away the rights and responsibilities of the people, if this people or any other people are to be lifted up, it will be by placing responsibility upon them, educating them, so that intelligently they will be able to make their own nominations, rather than merely consent to nominations. To say unto the people that after ninety years they are getting into a position where they are incapable of nominating their officers and making proper selection, that they have reached that position, after ninety years, that they are no longer able to look after themselves, that they have to have some one to dictate to them who their officers shall be, is saying to this people that they are getting so far behind the times, so weak, and uneducated in the way of governmental control that they need some one to take care of them. I do not believe that.

I believe this people are making progress. I have been a representative of the church for twenty-four years. I have been a member and closely associated with it for over forty years. I have been in the branches and districts and stakes and at headquarters. I believe that I am acquainted with the working conditions of the church. And this church today, instead of suffering from the customs and laws that it has been under for ninety-three years—instead of that being the case, one of the things that is troubling the church today is this effort on the part of some to get the people to give up their right of nomination of officers, turning their attention away from the old paths. And I say that the motto of this church should be, Back to the old paths. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

But, says one, this new way of nominating officers is something that is going to help us. I deny that it is new. Some tried to introduce it into the church in 1892, and it received

a setback. Some tried to introduce it into the church once before; in fact the Utah people have had it for years.

I will now read from the sworn testimony of John Carter, sr., in the Temple Lot suit. He says:

"Yes, sir, I said that the doctrines of the church that was led by Brigham Young and its principles are different from the doctrines and principles of the church from 1834 down to 1844; they differed.

"Yes, sir, in lots of particulars. I can tell you one thing in particular: Joseph Smith never tried to take the agency from a man in regard to elections, in regard to office, or in connection with the proceedings and dealings of the church. At least I never saw it in Joseph's day, and I have been where they elected bishops and appointed and voted them in, and I have voted on them, and I never knew Joseph Smith to interfere in any way with the arrangements of the people in deliberating on these things. He always said he wanted it done by the voice of the people, and he wanted every man and every woman to vote. There was this difference between Joseph Smith and Brigham Young.

"Brigham claimed the right to appoint all the officers in the church, and in the state; and Joseph Smith never did; that was one point of difference."

He further said:

"You must remember that the church out here does business in a different way from what it was done in Joseph's day, or is done to-day in the Reorganization. Whatever was done in the Valley was done by the leaders of the church about as they wanted, without consulting the church to any great extent.

"That is not an opinion of my own, it is a fact. We old timers here know too much about these things."—Abstract of Evidence, pp. 182, 183, 187.

I thank God that this man, who remembered the law that was taught before the death of Joseph Smith the Seer in 1844, when he heard the Reorganization returned to the old paths and died a member of the Reorganization. He cut loose from the Utah faction.

Well, let me go a little further.

ELDER J. R. LAMBERT: As my name has been presented in the discussion here, it might be well for me to make a very few remarks.

PRESIDENT FLOYD M. McDOWELL: Perhaps you had better wait, Brother Lambert, until the speaker gets through.

APOSTLE J. F. CURTIS: Let me continue. Notice the

following statement from an editorial in the *Saints' Herald* for December 25, 1895, from the pen of President Joseph Smith:

"The government of the church is of a twofold character and may be said to be a theocratic-democracy."

That it not where I wanted to read. Here it is:

"There are those who are of the opinion that our present system of obtaining the common consent is not effectual; and by some it is thought that the absolute decision of the graver matters should rest with the few, and that common consent is a myth and a mistake."

President Joseph Smith was not of that class.

"We are not of this class, however; for this reason, the intuition of the Spirit is vouchsafed to all, under like conditions, and when acting in an assembly the unity of the spirit should more than compensate for any difference of mere opinion, or the influence of self-interest and personal influence exercised upon the part of individuals. It may sometimes be that a wave of erroneous understanding may sweep over an assembly and lead the majority astray; but this will seldom occur; and in a body like the church, acknowledging the supremacy of God and the right of Christ to rule, and the absolute governing of divine intervention, there is an assurance, almost amounting to a guarantee that a mistake made by a majority will not be permitted to fatally injure the work for the intended good of the whole. When personal influence, ambition, and private interests secure the popular voice and assumes the control the majority may be lead astray; but it will be a minority influence that leads. Where such a thing occurs there are safeguards in the law whereby the rights of the minority can be preserved and with them the liberties of all be preserved. Such a case as this has already occurred, and the minority are slowly forging their way to the front against almost overwhelming odds in numbers and power. That the truth, in this case represented by the minority, will prevail, we have not a doubt."

That is the language of President Joseph Smith. I want now to read another statement from the same editor of the *Saints' Herald* found in the issue of March 20, 1895, page 179, volume 42:

"An officer who seeks to exact more recognition than his office warrants will, in a short time, be likely to receive less. Every organization, whether general, district, or branch, is greater in its entirety than in any one of its parts and possesses the right to reverse or annul, at will, any procedure instituted by its parts without its consent."

Certainly the statement of that fact is sufficient, needing little or no comment. Here it is recognized, and I believe by all, that the rights of the majority are greater than the rights of the minority.

“Presidency over an organization carries no authority to make rules for the government of that organization. Where such are or seem to be needed, consultation should be had with those who are to be affected thereby, that they may have voice in deciding as to their character. Otherwise dissatisfaction is almost certain to ensue, resulting in loss of confidence in the wisdom of the president. Should any departure from this order of procedure be indulged, it is the privilege and duty of the organization to veto the movement of its president should the movement be considered ill-advised or improper. And no officer whose love for the cause is greater than for himself would try to find ground for complaint in such action. . . .

“A presiding officer is the servant of the body over which he presides. His duty is to execute the will of that body and when he is no longer willing to do so he should resign and thus permit the selection of one who has a better conception of such an official’s duty.”

There are the words of our late president. As a former speaker referred to a theocratic-democracy, it may be well to read a statement from Joseph Smith the Martyr. It is found in *Times and Seasons*, volume 5, page 510, and was written from Nauvoo, Illinois, April 15, 1844:

“As the ‘world is governed too much’ and as there is not a nation or dynasty, now occupying the earth, which acknowledges Almighty God as their law-giver, and as ‘crowns won by blood, by blood must be maintained,’ I go emphatically, virtuously, and humanely for a Theo-democracy, where God and the people hold the power to conduct the affairs of men in righteousness. And where liberty, free trade, and sailors’ rights, and the protection of life and property shall be maintained inviolate, for the benefit of *all*. To exalt mankind is nobly acting the part of a God; to degrade them, is meanly doing the drudgery of the Devil.”

Here is another statement by the late President Joseph Smith concerning conditions in Utah. I quote this verbatim from the General Conference Minutes of 1907, page 975, under the heading “Graceland College Trustees.”

“On motion the filling of vacancies in the Board of Trustees of Graceland College was taken up. Elders F. B. Blair, F. M. Smith, and Brother E. L. Kelley, jr., were nominated and elected to succeed themselves, by rising and unanimous vote.”

Statement by President Joseph Smith. "President Joseph Smith here arose and made the following statement: Not a great while ago I was present at a conference where the matter presented of a similar character to that was made from the stand, and it was made in this form: 'It is proposed that we sustain' such and such a man. There was not a single motion that came from the body of the people, nor an opportunity given for any man to say one word as to whether the persons were proper or not.

"And when I see a movement like that which I have witnessed this afternoon, it is a guarantee unto me that there has been no effort made to dominate the voice of the people, but that the spirit of a theocratic-democracy is prevalent with us yet, and that this unity presages that should the effort be made, at any time, to dominate and influence the character of this government of ours by any pre-laid schemes that would put the liberties of the people in jeopardy, it would be met at its threshold and defeated."

I certainly hope it will be. Again I want to read to you a statement from W. W. Blair along this same line. In the Temple Lot Suit, page 112, President Blair (I don't know whether or not he was in the Presidency in 1893, at the time of the suit) —

PRESIDENT FREDERICK M. SMITH: Yes, he was.

APOSTLE J. F. CURTIS: President Smith tells me he was at the time in the Presidency. This is a matter regarding the transacting of business by the Utah Church in their conferences:

"In so far as I am acquainted with it, it is a system of suggestion on the part of the leading men of the church and the people are asked to sustain those suggestions by vote—the nominations are always, so far as I have been able to discover, presented by the leading men and then the people are asked to sustain them by their vote. The Reorganized Church regards that practice as a sort of machine instruction with all the matters provided for beforehand."

I want to emphasize that W. W. Blair called attention to how the people of Utah made a mistake by permitting leading officers only to nominate, thus depriving the people of their right to nominate. But in the Reorganization it is different. And I certainly hope it always will be different. I believe the faith of our fathers should be the faith of this church to-day. I am not willing to say that our fathers were in the dark on this proposition of nomination. I believe as men of God they were inspired to carry forward the work of the church. I believe that they were right on this question

and that their example is worthy of imitation to-day. I hope that by your vote you will sustain the original motion thereby correcting for all time the condition of the church with respect to the question as to who has the right to make nominations in the church.

SPEECH BY APOSTLE D. T. WILLIAMS

During General Conference beginning October 6, 1923

I am sure we are all enjoying this immensely. There are some nice things about it and some things not quite so nice. As the doctrine of the church has been set forth, we cannot enjoy the sweet unless we know the bitter. We are here to experience both.

The brother who just preceded me has spoken very feelingly and very eloquently upon the question before the house. He has emphasized greatly the need of common consent, and I, just as strongly as my brother, want to emphasize that need. If the time comes that common consent, as we have it set forth in the books of the church, is not the platform upon which the business of this church is done, it will be time then for us to go out of business.

It appeals to me as I hear my brethren speak (and I love them all) that the question of common consent has been the principle upon which this church has been operating from the time of its incipency. I trust that the time will never come when it will not be operating from that basis. I am sure that it will not. There has been much said about the right of nomination. We know that within this church from the time of its organization until now, the right of making nominations has rested in certain channels. I do not presume that as long as we remain the church of Jesus Christ we will ever take it out of those channels. It is indeed a very good thing to have our democracy, but if our democracy becomes so emphasized that our theocracy is not with us, then God is gone and you have the people left. The people of themselves will never bring salvation to the world.

I wonder why God in the beginning of this church established the priesthood. Does not the priesthood of the church have authority above membership? If it does, then why not let it use the authority that God has invested in it? We talk about democracy. We think it is a wonderful thing, and it is. The world has risen from stage to stage of civilization until we have come to this period when we find ourselves living upon a higher plane, speaking nationally, and internationally, than we have ever done before, and it has been so

because the rights of the people have been recognized; because certain rights have been delegated by the people to others to act for them. You will find it so in every democratic government on earth. The rule of common consent is had in the Government of the United States, but pray tell me, my friends, is any man or woman in this audience so little informed concerning the operation of our Government that they will say that all that is done with regard to the Nation's affairs is done simply by the voice of the people? Is such the case in administrative acts? Certainly not.

When we elect our President we expect him not only to nominate, but in this great democracy of over one hundred million people we expect the president to appoint certain officers who shall hold authority far above that of the average voter in the commonwealth; and he does so appoint. He appoints the postmaster general who oversees our postal department with all it means to us. He appoints the secretary of war, the secretary of state, etc.—officers who have placed in their hands important powers. I would not for a moment want to see such power as is placed in the hands of the president of the United States to appoint officers placed in the hands of the president of this church, but I do think that under the power of God and under the authority of God which is given, there ought to be and there is within the prerogative of the office of the prophet and president of this church certain rights that we ought not to take away, and what is his belongs also to the rest of the priesthood in their various activities. What belongs to the head of the church, goes out into every avenue of church service. It is so with the Quorum of Twelve. It is so with the Quorum of Seventy. It is so with the elders. It is so with the branch presidents and so on throughout our whole system.

The other day we had a proposition coming from the seven presidents of seventy. They nominated one to make another member in their council. Did that body have the right to nominate? And yet, my friends, we have common consent even in this, for this church votes whether or not it will accept the nomination as it is made by the seven presidents. We have common consent when the prophet of the church presents a revelation to us, certifying that certain men should be chosen by the church to act in the Quorum of Twelve. We have the right, and it is the inherent right, it is the right of common consent, to say that these men shall not act if we do not want them to act; but it is his right, too, to have the revelations of God to him as a prophet for the church, and

then the church, under the power of common consent, says whether or not we will receive the proffered revelation.

There has been much said this afternoon to cloud the issue. All that the previous speaker has argued for is granted in the substitute that we have before us. If we are after the thing that is desirable, we will find it, not so much tied up in all the preamble to the resolution submitted in the original motion, but we will find it in the matter that is included in the substitute. There is plenty there. If we can see any better way that we can act as the democracy of God upon earth, I want to see that way just as much as my brethren. I am sure that most of my brethren on the other side of this question, if not all, will accord to me and all those who may disagree with them, honesty of opinion. If as brethren we can grant honesty of opinion to each other and yet differ in our opinions, God is not going to let us continue in darkness. His church is precious to him. He who died upon Calvary for the establishment of his church is not going to desert her in her emergency.

F. J. LEWIS: (Started to argue but speaker did not stop to give him opportunity to do so.)

APOSTLE D. T. WILLIAMS: It has seemingly been the opinion of some that the church is headed for autocracy, because it is ready to grant the right to the president of a branch to nominate a priest in his branch; as though indeed we were headed for the downward grade because we are going to give to an officer in the church as much authority to nominate as we have given to an eight-year-old boy or girl. When we go back to our branches, branch presidents, elders, and seventies who are operating in the branches, what do we find? We find there too many times, that not only is it the case of individuals of premature judgment who have the right to nominate, but the same is inherent in membership for the younger as in membership for the older. The individual who can rise to his feet first, if he be only eight years of age, can nominate out of his limited wisdom an officer to be the president of the branch of four or five hundred members, and yet we are willing to deny that same right to the man who presides over the meeting.

Is this what we want? Surely not. All the substitute is asking for is that we give an equal right to the man who presides over the branch, over the district, over the activities of the general church, to nominate as does the youngest member of the congregation. Are we afraid to do this?

The resolutions that were had before the conference in Zion have been referred to. It seems to me that we have put

up a man of straw to knock down, and the great speech that has been made concerning that resolution has been empty, because in the first place the resolutions were never passed by the conference in Zion. Why speak now against a thing that the church has refused to accept? Why make so much disturbance about something that was never accomplished? It seems to me that this is clouding the issue. We have plenty to talk about without talking about things that never happened.

We talk about centralization of power. There are degrees in everything. The branch president has power centered in him. Did you ever stop to think about it? It makes no difference how small the organization is, it must have some centralization of power. The question before this church to decide is to what degree it shall be so: We have got to have centralization of power if we have government. This democracy is not run without centralization of power. It cannot be run without such centralization. None of the democracies of the world are run without centralization of power in some degree, and each democracy decides in its own behalf as to the degree.

When the Lord gave the right to the prophet of the church in any age of the world to receive revelations for the church, God, not man, the great God of heaven centralized power then. You have the right, however, to say in whom that power shall be centralized. Any time that this church is in General Conference assembly you can dismiss the prophet or president of the church, and you can choose another. As long as you have the right to refuse to sustain the president of this church, you have in that matter the rights of common consent.

The issue, it seems to me, is plain, very plain. It depends upon us, those of us who are here to-day, as to how we shall see it and how we shall act upon it. The question that is before us is, Are we going to strip the priesthood of the church of the authority that God has invested in it? Are we going to give to the priesthood of the church the power that was originally given to it when God, through an angel, gave to the people of the world that which we believe was for their eternal salvation? If we are going to strip the authority of God from the men of God upon earth, we are going to strip the power of God from men and hinder the accomplishing of God's purposes in behalf of humanity.

I am not saying—I would not say—I never would vote for autocratic power to be put into the hands of the president of this church. No man upon earth is good enough to have it.

But I do say that that power which inheres in the office that any man holds, whether he be president or prophet, twelve, seventy, elder, priest, teacher, or deacon—the power that inheres in his office should go to him when he is ordained and set apart by this church for that specific work. We might indeed consider whether or not we are going to say to God, “Hands off. We, the people of this church, are going to run this church.” If you are going to believe in the democracy of the church, in the name of all that is sacred and holy, do not forget the theocracy. God has established both. God has given us the amalgamation of the two that we may work out the salvation of the children of men and make ourselves worthy of his divine kingdom.

PRESIDENT FLOYD M. McDOWELL: Brother Elbert and I are agreed that we had better adjourn at this time if the brother will yield for adjournment on condition that he have the floor Monday afternoon at the beginning of the meeting.

APOSTLE D. T. WILLIAMS: I will agree to yield the floor at this time.

SPEECH OF APOSTLE D. T. WILLIAMS

Continued on Monday afternoon, October 8, 1923

APOSTLE D. T. WILLIAMS: The speaker who preceded me on Saturday I met outside of the tabernacle that afternoon. We shook hands and he said, “Boy, we sure had a good crowd.” The crowd has not failed yet altogether, I note.

I hope what I shall have to say to-day will be put in as few words as possible. The problem that comes before us is one of import to the church at this moment and one which we recognize must have settlement one way or another. I am sure that each one of us, whether it be those who agree with me or whether it be those who oppose my views in the matter, has a desire in his heart that this question shall be settled to the good of the church and not to the aggrandizement of any individual or class of individuals. We have each proclaimed long and loud our earnest hope that common consent shall not be taken from this people. I want to say to-day that I can reiterate that as strongly as I did upon Saturday. Each one of us believing then in common consent, we at least have a common starting ground upon which we might hope to build until we have come to complete harmony.

The issues before us are vital because they are affecting the life of our church and therefore the spiritual life of the

individuals who make up the church. We pray together that good may obtain as the result of our discussion.

And now to get down to the problem that is before us. My brethren upon the other side of this question having talked for common consent, we agree with them. It is needful. The only question on which we disagree is the method through which that common consent shall find manifestation in the body of the church, and that becomes a vital question.

How shall it then be manifested? It was emphasized very strongly by the speaker preceding that the people shall rule. I cannot say it with all the emphasis that our dear brother said it, but I believe that that is the case just the same. We believe the law, whether it be found in the Book of Mormon, Doctrine and Covenants, or in the Scriptures. The people shall rule. But the people can rule through delegated authority as well as in the mass.

We were told very explicitly in the quotation which was brought to our attention, that the business of the church shall be done by the voice of the people. Again we can all agree; but there are some points that come up upon which agreement is not altogether possible.

There has been much said concerning the editorials which were written by our lamented prophet of revered memory. We might well quote him for he was a man of sterling virtue, a man with power among us, a man who has left his influence upon the church and upon many of us as individual members of the church. It is well then that we consider some of the things that he has set forth for our consideration, and among other things that we might consider I want to call your attention to the original resolution, or rather the preamble of that resolution.

On page two, beginning at the first paragraph, we find here Joseph Smith himself setting forth something upon the question that we have before us:

"The common consent of a branch may be ascertained and secured when nominations to office in the branch are made by the missionary in charge or the district president, if it be conceded that the members of the branch are at liberty to vote either for or against one so nominated";

And we stopped at the semicolon. That is the thing that we are contending for in the resolution we have presented as a substitute to the original. We want the right of the president of the branch, of the president of the district, of the president of the church to nominate officers who are working directly under their jurisdiction, and when we ask for it we are asking for the very thing that the prophet of the Lord in

the editorial said was possible, and still have the rights of the people conserved. What more could we ask for, or what more should we ask for?

And then in the paragraph next to the bottom on the same page we find this:

"We believe that the right to nominate and to be chosen to preside over a branch should remain with the members of the branch, to be exercised at their discretion; which right they may delegate to the missionary in charge, the district president, or a committee of their own number from time to time as they may choose."

If any branch in the church can delegate its right to a missionary in charge or to a branch president or a committee whom they may choose, pray tell me what is there contrary to common consent when we ask General Conference to give the same right to the general church officers?

We are not asking in the resolution that we have presented as a substitute that any individual be given the sole right to nominate. Do not forget that and do not let the issue become clouded in your minds. There is nothing upon the table of the secretary asking that any one man have the sole right to nominate. There is nothing asking that any set of men have the right, the sole right, to nominate. We are simply asking in the substitute that the officers of the church have the right to nominate and that the people have the right to make concurrent nominations.

Again you can refer back to all the matter that was gone over so laboriously and yet so eloquently by our brother the other day in which he pointed out the fact that certain things had been asked of a certain congregation of this church, but that thing, remember, was not granted and that is not the matter before this conference. That is not the question we are deciding to-day. We are not deciding who is going to nominate in Zion any more than Zion becomes a part of the whole church. We are seeking to decide whether or not we are going to allow the exercise of the right which we believe inheres in the offices that men hold in the priesthood. Some one may say, as it says in the original resolution, the right to nominate inheres in the membership. That is only a part of the truth. If the right to nominate was *only* in the membership of this church, my brethren, a few years from now you would have no priesthood of God left. The right to nominate to priesthood inheres in priesthood, and the moment you pass that by and give the right to nominate wholly as the result of membership, then your priesthood is gone and what have you left?

There is something more. I say the right to nominate inheres in the membership, but more. When a man has added to his membership the authority and power of priesthood there comes additional responsibility, and along with the additional responsibility must also come additional prerogatives, and if some one says that the right of nomination does not come as the result of priesthood, let us call your attention to the Book of Doctrine and Covenants, section 122, paragraph 8, where we have the following language used in speaking of the Twelve and possibly of the Seventy:

"If they will now enter upon this work, leaving the burden of care in organized districts, or conferences, to the standing ministry under the presidency of the church; observing the law already given to ordain and *set* high priests or elders to *preside* in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored, and good will and peace come to the people as a cherishing fountain."

Do you note what it says? "Observing the law already given to ordain and *set* high priests or elders to *preside* in large branches and in districts." Who is the Lord speaking to? What is he speaking about? To the church about the rights of the priesthood in the standing ministry under the presidency. Not only the question of ordination comes under the spiritual duties of the priesthood, but here comes also the right to *set* some one to *preside*.

We consider that there is more needed than simply the authority to nominate, made inherent in the membership. These men have the right to nominate those who shall *preside* over branches and districts as set forth here. It could mean nothing else. Of course, as has been granted from time immemorial, and granted now, that the branch has its right to receive the one thus set or thus nominated; but if you say that all the rights of nomination inhere in membership and membership only, then you are taking away the God-given right manifested in this revelation, given to us through the Prophet Joseph Smith.

When a seventy goes into a field, he is a regulating officer, is he not? And if he goes into a place where disorder reigns he can take over that branch, can he not? That is part of his authority. How does he get into the field? Do the people raise up in a body and nominate him to be sent there? Certainly not. The law specifies very plainly that he shall be sent by the Twelve to the field he is to occupy. When he is

thus nominated for the field the nomination is presented here, for the body to say whether or not they will accept. And he goes there and regulates if he sees necessity for regulating.

When the Presidency get together they begin to go over the field, finding the need for presiding officers, high priests, who are going out under General Conference appointment. They send one to Des Moines, another to Saint Louis, another here, another there. When the appointee gets there, what is the understanding? The very act of his being sent there, if nothing more, is a nomination for that man sent as a presiding officer to act as president of the branch. Are you going to take that right away?

If you are going to make your right of nomination inherent only in membership there is no room left for the Presidency and Twelve to act in these matters. That is the point that I want to get clearly before you this afternoon. With the resolution originally presented the ground has not been covered sufficiently. It tells half of the truth, and by that I am not inferring that my brethren who presented the original resolution are seeking to blind you—not at all. I am simply trying to say they have not made it clear enough. If additional right does not come with the bestowal of the priesthood, then your priesthood amounts to nothing. If you take common consent to mean that every time something is done we must lift our hand in approval or disapproval, then every time an individual is baptized into this church, becoming a member of this body, you must vote him in. But you do not do that. The fact that he is baptized into the fold of the church by one who has authority gives him the full rights and privileges of membership in the church and he votes as do you.

Just an illustration that was presented by one of my brethren this morning upon this question of nomination. If a man goes to have charge of the Australian Mission, for instance, has he the right to nominate a branch president if he sees the necessity of it? Immediately you say, Yes. Strip that man of his priesthood, send him out there, and let him nominate and see what happens. There is more right of nomination inherent in priesthood than there is inherent in membership. I might go there if I am sent by the Presidency and might nominate some one to take charge of a branch, and the nomination being presented to the people they might vote to accept. But if my wife was along with me, would she dare to make a nomination of a branch president? And if she had dared to do such a thing, would her act be considered lawful as was mine? No. Why? Because I have the

priesthood, because I have the authority, because you have sent me and have not sent her to that task. Then if some one gets up in this conference and says that the right of nomination inheres in membership and membership only, please remember this.

I said Saturday that delegated authority is the principle upon which our democracy rests. I reiterate the statement to-day. You might go back to the days in ancient Greece when they had their small city governments. There you might find a pure democracy. But when you come up to this day where one hundred and ten million people are living in one nation, you cannot have pure democracy in the sense that everyone gives his full consent to everything that happens. It would be an impossible situation. We delegate our authority. We need to. The President of the United States, if he were stripped of his authority, would have no right whatsoever to nominate an ambassador for a foreign court. He would have no right whatever to nominate a member of the supreme court. He would have no right whatever to say anything about the appointment of postmasters. You have delegated to him your authority, consequently he is able to do his, having thus been authorized by you.

Talking about delegation of authority, when you give the right to anyone to act for you, is not that common consent? The case was brought up about Kansas City Stake. That resolution, read by our brother the other day, was passed in Kansas City by a unanimous vote. Pray tell me is that not common consent? Those people handed over to their officers the right to nominate, and yet some will cry autocracy. Here in Zion the people were asked, Will you allow us to nominate? They said no. It was not done. And yet they called that autocracy!

We have this delegation of authority running all through our national system of government. Two million people in Missouri delegate their votes to one man. They say, You take our strength, the power of our two million votes, go to the Senate of the United States and tell them what we want. Why don't we cry autocracy? Ask some of these British people who are in our audience to-day if they are living in an autocracy because the king says who will be prime minister of Great Britain. One brother behind me says he does not say so. He says, however, who shall be governor-general of Canada, and if I mistake not, when I was in Great Britain, and when Mr. Baldwin was appointed as the prime minister of Great Britain there were three names up for consideration and the king decided who of the three should be nomi-

nated for the place. Some one says behind me, "That is right."

Here is an editorial from President Joseph Smith on common consent that may be of interest to you from the *Saints' Herald* for December 25, 1895:

"The government of the church is of a twofold character and may be said to be a theocratic democracy."

That is just what the substitute says that it is. "The power of direction and decision originates and rests with God primarily." He does not say that it rests with the people primarily. Any commandment or rule given of God must be obeyed.

"In all the business matters the church is left to the control of the majority, the voice of the majority being obtained by *any method* that may be agreed upon or obtained among the church or churches. The common consent is supposed to be in the expressed will of the majority when so obtained. All may not be present when the question is up on which common consent is desired, but all having an opportunity to be made acquainted with the subject matter upon which such consent is desired or agreed in the consent of the majority of those present when the expression is taken or had."

I want to get to the last paragraph of this.

"There may be serious faults in the method of securing common consent now obtaining, and the way suggested in paragraph three might secure a greater oneness. We have seen it suggested in specific cases, but never as a rule before; and it is possibly worth a thought. In the meantime, we shall be under the necessity to accept the situation and do the best we can to assimilate the various elements there are in the body until the degree of unity desired is effected. This will come in time, but it is likely there will for a long while be 'many men of many minds.'"

We find ourselves of different minds to-day. That is just what the prophet said would occur.

Now, before I take my seat, let me remind you of this: There are going to arise upon the floor of the house those who will set up a cry for democracy. Please remember when they do so, that when you have a democracy such as we have in this country, such as Great Britain, Canada, and Australia, or many of the other countries of the earth have, you have delegated your authority to others. There is added to such authority in the church the power of God, the priesthood of the Almighty, and he who seeks to do away with that in the church, if there are such, is seeking to do to the church

a very serious injury and one from which it could never recover.

ELDER F. M. COOPER: Will the brother please read—

PRESIDENT FLOYD M. McDOWELL: Brother Williams has the floor.

APOSTLE DANIEL T. WILLIAMS: I do not know Brother Cooper very well, but he is a good friend of mine. I met him once and I am sure we are going to get along all right.

The substitute in my opinion is superior to the original matter presented because in the first place it recognizes the democracy and the theocracy in the church. The original matter recognizes simply the democracy. Are you ready to set aside your theocracy in order to recognize more fully your democracy. If you are, you are putting your hand in the face of God and pushing him away. Recognize both of them. When the substitute gives the right of nomination to a presiding officer, remember that it does not take away the right of the member. There is nothing so stated. It protects the right of the priesthood of God among the people and it protects the right of the people under the direction of the priesthood. God can help us if we are willing to receive his word.

We believe in the books. Let us search them diligently to the end that we might acquire knowledge. Let us walk in the straight path and do the right thing.

SPEECH BY APOSTLE T. W. WILLIAMS

At 2.45 o'clock, Monday, October 8, 1923

It is the day for the Williamses. My brother says the Welsh. Yes.

I assume the roll to-day of a disputant as I would in meeting a man in the public anywhere. I am compelled to do that because of my conviction. I accord to the other men the same degree of honesty of purpose that I claim for myself. I will not stoop to the plane of imputing wrong motive to my brother though I may disagree with him as to his decisions.

It is a difficult thing to stand before an assembly and to make the people understand that while you differ very materially with a speaker, at the same time, you may believe that he is as honest as you are. And until our discussions shall reach that height we will not succeed in inviting the Spirit of God as we should nor will we arrive at that clarity of vision which God intends us to have. I will not take your time simply but to say that, so you may know that whatever I say

has to do only with the principle of the thing and does not enter into the realm of personal purpose or intent.

The problem before us is fundamental. It is organic. It is generic. It lies beneath our whole church policy. It is a question that is ages old. It has loomed up on every continent, in every dispensation, among all people. Now if we can draw from the past and bring to this body of people something which will enable you to decide, not by your personal prejudices, not by your like or your dislike, but because of the truth, then I shall have served what little purpose I have had.

We have before us a substitute. Now there must be some reason for this substitute else it would not have been presented. The only reason for a substitute is, First: That the matter involved in the original motion might be stated in better terms. Second: That there may be additional matter added. Third: The intent is to destroy the purposes of the original motion. Now, let us analyze it from that light. Is the matter contained in the original motion stated in better terms, or is there additional matter added, or, third, will the substitute destroy the original motion?

One of my confreres stated that the essential feature is the same in both motions. With this I take issue very strenuously. The issues are diametrically opposite. If the substitute carries, the purpose of the original motion is absolutely killed. I challenge refutation. The statement is made by my confrere that the original motion is not clear. Well, the whole body of it except the enabling act, and which no man can question the clarity of, is in the language of Joseph Smith. If my brother of the apostolic quorum wants to stand before this conference after that man has gone to his account and say that that man's statement is not clear, I will allow this audience to stand between Joseph Smith and him. I say that the statement of Joseph Smith is one of the clearest statements that he ever made. There is no ambiguity. There is no uncertainty. He sounds the tocsin of war upon the thing which he came to fight with when he took office, and that was one-man power.

If this original motion obtains we stand by the position of this Reorganization all through the life of Joseph Smith. If we take the substitute, we renounce the position of the Reorganized Church for a half century and turn, face to the wall, the position that Joseph Smith assumed and carried on all through his ministry. Can the friends of this illustrious man sit still when in a reference to this original motion the statement is made that there is a "Nigger in the woodpile"?

If nobody else will stand in defense of the honor, and of the integrity, and of the wisdom of Joseph Smith, I will do it and say that there is no Nigger in the woodpile in what he has said.

The statement is made that the preamble is too long. Let us see before we go further. "Several pages of unnecessary matter." Joseph Smith took the Reorganization shortly after one-man power or the claim that within the priesthood was concentrated a power for which they were not amenable to the body had borne fruit; he took a church racked and ruined, not by the common consent of the people, but by the usurpation of the power of the priesthood. He took that church, and listening to the clarion call of the early people of the Reorganization, he came before the General Conference and pledged himself as a man that never would he promulgate any doctrine to which they did not give their consent and that was contrary to good morals. That was the position upon which he took office. Glory be! honor to this man! I knew him in my early manhood. I knew him in my early ministry, and I challenge the refutation of this, that there cannot be found one word, one sentence, not one iota of evidence to show that he stood for centralization of power as against common consent. I challenge it. I defy any man to produce it. He put common consent, the right of the people, as paramount against any encroachment whatever by the priesthood.

Are you going to discount the doctrine which made the Reorganization a power for good as compared with one which my confrere before me said stood for centralization of power? Please remember that the preceding speaker said, "We must have centralization of power." That is in contravention of the teachings of Christ. It is inimical to the teachings of Christianity, for the whole purpose of God from the beginning of his creation until now has been the diffusion of power. That is the difference between Rome and Christianity. That is the difference between the Mormon Church and our church.

Take the beginning of the Mormon Church. Their slogan was not polygamy, it was centralization of power. Take the beginning of the Roman power in Jerusalem, in Corinth, in Antioch. It began with nothing else than centralization of power. Any man who knows history knows that. When I speak of centralization of power I am not saying that any man who stands for it is dishonest, but I do say he is wrong, let him be prophet or priest or layman. And I want to stand here with the courage of my convictions and say that I believe that this thing, if carried to its conclusion, will result

in the disintegration of the church and possibly its disorganization.

Please observe the original motion. "Whereas the law of common consent is fundamental in the usages and practices of the church as contained in the following:" Nobody has criticized that much of it. I do not think that anybody will. Then we have the quotation from the Doctrine and Covenants: "All things shall be done by common consent in the church."—Doctrine and Covenants 25:1. Will anyone find fault with that? No, we will all agree on that. Then another one from the Doctrine and Covenants, and then one from the Book of Mormon. Let me emphasize this from the Book of Mormon:

"Now, it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the *priesthood*.

"Therefore this shall ye observe and make it your law to do your business by the voice of the *people*." If you will take the time to read the Book of Mormon you will note that Mosiah is analyzing the difference between what he calls kingcraft, which was then centralization of power, and the right of the people, and he emphasizes the need of doing business by the voice of the people. No one will find fault with that, surely.

"And whereas it has been recognized in the practice and customs of the church that the right of nomination is inherent in membership."

Will anyone dare deny that it has been recognized in the practice and customs of the church that the right of nomination is inherent in membership? Only one time in the history of the Reorganization, that I am aware of, was an attempt made to make an invasion of this rule, and that was in the Decatur District, and that was the time when Joseph Smith wrote this editorial quoted in original motion. Very significant, isn't it? It was an incident paralleling our own, almost identical with our own, for then the effort was being made to repose in the minister in charge and the district president absolute right of nomination as against the membership; and Joseph Smith, alert to democracy, lifted his pen and went to battle; and thank God that this man has gone on record, for again this thing asserts itself and out of the dead, from the tomb, from the courts of glory, I call Joseph Smith as a witness to his position, and no man dares to say he has recanted. That is written into the body of our own

resolution word for word. Is there a man of the members present to rise before this assembly and have the audacity to say that he was wrong? Do it at your peril.

This original motion continues: "And whereas the principle of one-man power invades the right of private judgment." Who differs from that? "The principle of one-man power invades the right of private judgment and free discussion." It did it in Rome. It did it in Jerusalem. It did it in Antioch. It did it in Corinth. It did it in Nauvoo. It does now in the Catholic Church, and it does so in the Utah Church. Joseph Smith was right. This thing, if carried to its legitimate conclusion, would eventuate in apostasy. Now, in order to show that we were right in this statement, again we call that man in confirmation. And we take the statement of Joseph Smith, "The power of one man to rule and guide the church." Please note that. Please note that! "And guide the church." Not only to rule but the "power of one man to rule and guide the church would lead to wrong." I stand to-day and defend that statement and challenge the right of any man to guide this church. That is my point. "The power of one man to rule and guide the church," Joseph Smith said, would lead to wrong. "And the liberties of its members as individuals, would have a tendency to make them subject to his will, and the powerful temptation of self-exaltation and aggrandizement would surround him too constantly for his welfare and the safety of the church."

I didn't say that. The father of our President said that. I stand by it. Will you? Dare you?

PRESIDENT FREDERICK M. SMITH: Yes, I do.

APOSTLE T. W. WILLIAMS: I hope out of this discussion will come unity. And when President Smith says that, I accept it in the words he gives it. You understand, don't you?

PRESIDENT FREDERICK M. SMITH: Don't make a distortion of it.

APOSTLE T. W. WILLIAMS: I am not.

"To say unto one man, or two men, or three men, that they are wholly responsible for the moral standing of the church, is to place into their hands the full power to continue or abolish the Church of Christ in the hands of one man or two men."

That is taken from the *Saints' Herald* as found in the original motion. I want to emphasize it. Here is the original resolution:

"Therefore be it resolved that we, the officers and delegates in General Conference assembled, hereby reaffirm our belief

in, and adherence to, the principle of common consent." And it is defined above. That is the beauty of our resolution; it defines common consent. The substitute is silent on definition—absolutely silent on definition.

"We reaffirm that the right of nomination is inherent in membership in the church, and further

"We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged."

How can any man read into this document what is not in it? Some one has said that this last clause is striking at somebody. Is there anybody that it will hit? How do you stand before this assembly, this congregation? Can you take this original motion and affirm that if we pass it you or anybody that stands with you is going to be hit? Then it ought to pass. And if there is nobody in this audience going to be hit, if this principle is true, then why protest against putting it into our legislation? As Mosiah said that all men are not good and though you may have somebody to-day that does the right thing somebody may come to-morrow who may do the wrong thing. No one can criticize this document. Now I pass to the substitute.

As I said, the substitute is introduced either to make the original motion more plain, or to have additional matter added, or to kill the original motion. I shall affirm that the substitute kills the original motion. I affirm it and move to proof.

First, please turn, those of you who have the substitute, and I will read, "Inasmuch as the question has arisen in the church over the meaning and application of the law of common consent." It is admitted here that there is a question arising in the church as to the meaning of common consent. If so, there is a necessity for a definition. We give it. They do not. The term *common consent* will be as ambiguous when we get through, if we pass the substitute, as it is to-day. It will be subject to as many distorted views as it is possible to have. Again:

"We reaffirm our belief in and our adherence to the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures."

This does not define it, while our motion does. In that respect the original motion is better.

"Inasmuch as the church of Christ is a theocratic-democracy in which the will of God is executed by divinely appointed ministers, with the consent of the members."

Let us see about that! Do you mean to tell me that the administrative power of the church in executing the law of God is solely resident in the priesthood? Do you mean to tell me that the membership do not execute the law of God? Please note that this lodges the right to execute the will of God in the hands of divinely appointed ministers. Suppose you try a man for adultery or for stealing and he is found guilty by the administrative arm of the church, the ministry of the church, and you come to the finality of it and the court renders its decision. Who executes the law of excommunication? Not divinely appointed ministers. The membership execute. I will put a pin in here. Don't forget it. Don't allow anybody to take that pin out until he takes it out thoroughly. This substitute does not express the truth.

PRESIDENT FREDERICK M. SMITH: Have you not confused the judicial with the administrative arm of the church there in making your illustration from the court? It is the judicial arm of the church that finds a man guilty, not the administrative arm.

APOSTLE T. W. WILLIAMS: Never mind; I can answer it. Inasmuch as the church of Christ is, in its administrative, judicial, and legislative rights, a theocratic democracy, it is the whole church of Christ this resolution is talking about. It defines the whole church, not the administrative arm. "Inasmuch as the church of Christ (legislative, judicial, and administrative) is a theocratic democracy"—then they go on to define it. This theocratic democracy, judicial, legislative, and administrative, does this. It is that thing in which the will of God is executed by divinely appointed ministers. That cannot be limited to the administrative arm. If they mean that, why didn't they say so? I am willing for them to take it back and amend it. Until it is amended it stands out for all three arms. If they amend it and make it right, I will vote for it, but I will never vote for it as it is.

I say that the right to execute the will of God is not in the ministry alone; it is in the body of Christ. The prophet of this church does not give a revelation to this church outside of the church. He functions as a part of the church, and when as a prophet God might speak to him, the revelation that he gives cannot become law to the church until the church by common consent votes for it. That is a theocracy where the mind and will of God meet the mind and will of man and they blend. That is where authority mixes with the rights of men and you cannot separate them. This substitute separates them and lodges absolutely the right of exe-

cution in ordained ministry and I deny it. It rests in the body of Christ which combines the ministry and members. Don't forget that. That is my answer.

"With the consent of the members." What is meant here? Do you mean to tell me that the members are only to consent about these men executing? When the administrative arm fails in its duty, who can call that administrative arm into account? And when the people do, is it only consent that they give? Has not the General Conference the right to say authoritatively to the administrative body, "You execute this in this way"?

What are you going to do about this substitute? It is weak, isn't it? It cannot be patched up unless you change it altogether. That is the fundamental thing. That is what Rome said. That is what the church when it went into apostasy in the days of Christ said. That is what Brigham Young said. But lest my brethren will think that I am associating them with the immorality and the degeneracy of that people, I absolutely deny it. I believe my brethren are as moral, as chaste, as earnest, and as good as I am; but I love the church, and I say, if we will not put a stop to this, our brethren, as well as we, will lose the Spirit. There is our danger. We have not lost it yet, thank God, and I hope we never will.

Then we take the second clause from that:

"Resolved that we, the officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in, and our adherence to, the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures."

We agree with that, only we say that it does not define common consent. Our resolution says identically the same thing, but we do not stop there. We define common consent.

My confrere very jocularly said that "there was a Nigger in the woodpile." There is no Nigger in the substitute. No? Where is it, then?

ELDER JOHN ZIMMERMANN, JR.: Mr. Chairman. I always understood that the work of this church was the building up of Zion and the spreading abroad of the gospel. It looks like we were working on a substitute.

PRESIDENT McDOWELL: Brother Williams has the floor, Brother Zimmermann.

APOSTLE T. W. WILLIAMS: Let me read:

"Resolved, that this conference affirms the right of the presiding officers of the general church, and of stakes, districts,

and branch organizations, to nominate, in filling elective offices under their jurisdiction; and be it further

“Resolved, that this action shall in no way be interpreted as prohibiting concurrent nominations coming from the membership of the church in the various conferences, and business meetings, general and local.”

Personally, I do not think technically there could be concurrent nominations, but I am not going to attack the intent of the makers of the substitute, that the membership have like opportunity to nominate with the ministry or the presiding officer.

Please note in this document that the right does not lodge in priesthood. No man has the right to nominate, according to the substitute, unless he has a presidency of some kind. So they do not lodge the right of nomination in priesthood, but in presidents of the church, stakes, districts, and branches. So they tie it up with the first. If the first clause of the substitute is true, then they should lodge it in the priesthood, but they do not. They lodge it in presidency. But to something else.

If this is concurrent, why not come over a little bit? I am willing to meet them half-way. I am willing to stop right now and meet them half way. Will they transpose this and agree with Joseph Smith? If they will not, here is the “Nigger.” If they will modify this and the first clause only a little bit to make it agree with the law, I am willing to surrender to it. They cannot change it if they stand for their position. Let me read it as it would be if it was changed.

“Resolved that this conference affirms the right of the membership of the church in the various conferences and business meetings, general and local, to nominate in filling elective offices under their jurisdiction, and further:

“Be it resolved, that this action shall in no way be interpreted as prohibiting concurrent nominations coming from the presiding officers of the general church, of stakes, districts or branch organizations.”

If they will change that it will go a long way to agree with Joseph Smith, but until they do it they are against Joseph Smith, against our resolution, against the history of the church for fifty years. Are you going to vote for the substitute? You will answer by your vote. Until they change this substitute there is danger and the danger is not alone in the presidency of the church.

I am not fighting against centralization of power only in one quorum. If this thing obtains it can come in any quorum, in any stake, and in any branch, as we have found from our

sore experience that it is not lodged in only one place in the church.

Let me give you just a little historical setting here. I have said that this original motion is in agreement with our practice up until a few years ago. There has been a disposition to change, and I say frankly that that disposition to change is honest. I believe that the thought is that it will be better to do it. I have talked with different men on this floor. I have talked with them by the hour, and I am satisfied that they believe they are right, that their position is correct. So please understand me.

We will go back to 1830. By brother denied or stated about nominations that there is no nomination by the people when men are elected to the priesthood; that there is no nomination, we will say, when men are elected to high positions in the church. Let us begin at the beginning and find out what God says. Let us go back to 1830 when the church was organized. I read from Church History, pages 68, 76, 77, volume 1:

“The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country by the will and commandments of God on the fourth month and on the sixth day of the month which is called April. . . . Having opened the meeting by solemn prayer to our heavenly Father, we proceeded according to previous commandment to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandments which we had received. To these they consented by a unanimous vote.”

I apprehend that if they had wanted to vote “no” they could have done so because at that time they had not come to the plane that they later did in Utah. God said in the beginning of the church that you cannot go ahead as a priesthood until the membership acquiesce in it. To carry out the will of God and organize the church you must have the will of the people. You cannot have a church without people. You cannot have a church run by priesthood, not by presiding priesthood at least. In order to have a church you must have all the functions that go to make a church. To have a kingdom of God you must have all the functions that go to comprise a kingdom. Therefore God said first get the voice of the people in the matter.

This is an editorial found in the *Saints' Herald* for 1896, written by Joseph Smith, and this sets out the fact that all officers were first nominated by some member of the body over which they were to preside:

"In the time of Joseph Smith the Seer, every person who presided over an assembly was, at its organization, first nominated by some member of the "priesthood"! Is that right? No! "By some member of that body and then chosen by majority vote."

This has been the rule until now, and now we are asked as a General Conference to turn around and face the other way, to turn our back on the history and splendid record of three quarters of a century and turn the rule of the church to the wall and do something else. Will you do it?

All persons ordained in such assemblies were first nominated by some member of such body, then chosen by vote, and then set apart and ordained by competent persons. In support of these facts we cite *Times and Seasons*, volume 2, page 405. Here the officers of the conference were nominated, seconded, and chosen by members of the body. And again in the *Times and Seasons* for November 15, 1844—and this was after the church had started into apostasy, yet they were willing to concede that the principle of doing all important business by the voice of the church as plainly taught from one end to the other of the Doctrine and Covenants should continue.

Let us start with the Reorganization now. What caused the downfall of the early church? Usurpation of power—that is it. We think that it was polygamy. It was a deviation from the divine order of the church wherein the church consisted of a priesthood and the people meeting upon a common ground, and each functioning accordingly. And whenever you go to one extreme where the people claim too much power and the dethronement of the priesthood, then it is chaos, it is anarchy, and when you turn to the other extreme you have priestcraft. The equilibrium is that the priesthood and the people comprise the church, each functioning in its place, the priesthood amenable to the people and the people amenable to the priesthood. No question about it.

In 1860 when Joseph Smith came to Amboy conference he then recognized the law of common consent. This is what he said: "I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals." If the Presidency of the church had presented the document that they presented to the stake conference to the real legislative

body of the church, the General Conference, it would have been in keeping with the law.

I affirm that no quorum in this church, not even the Presidency or the Twelve, has the right to go to a stake conference and promulgate a doctrine that is not in keeping with the constitution of our church as found in the Bible, Book of Mormon, and Doctrine and Covenants, or the statutory laws of the church. I say that no officer in this church, no quorum in this church, has the right to go before a stake conference, or a district conference, or a branch, or any part of the church except the constitutional enacting body and present a doctrine which has not been determined by that body. I say this was done when that document was presented to the stake conference.

I say that this General Conference has never decided in harmony with that document that nominations shall lodge with the Presidency of the organization and not with the membership. The position was taken in Independence that nominations belonged to the presiding arm of the church that, if the people were not satisfied with the nomination, they were not to have the right to nominate, they were to send the nomination back; then the presiding officer was to make another nomination and keep it up until the people were satisfied. That has not been the practice of this church for half a century. It has not been so decided by this body. It has never been decreed by the legislative body of the church, and the administrative body of the church has no right to do that without the decision of this body. This with no questioning of motives, this with no reflection. I simply say it is wrong. That is all.

Joseph said—and he was right, his policy was right, “I pledge myself to promulgate no doctrine that shall not be approved by you.” President Smith of this church has never promulgated anything that was not in keeping with good morals. I yield to no one in saying that. In a very intimate association with him I never have met a man superior in honesty, in his moral attitude. I am dealing only with official acts.

This first conference of the Reorganization recognized that the law of common consent should be inviolate. Herewith the record:

“On motion of Isaac Sheen it was Resolved, That Brother Joseph Smith be chosen Prophet, Seer and Revelator of the Church of Jesus Christ and the successor of his father.” This was carried unanimously (Church History, volume 3, page 250).

They are here not choosing a branch officer like a deacon or an elder. They are choosing the prophet, seer, and revelator. They are choosing the prophet of this church. In order to have a resolution you must have a mover and a seconder.

Now let us come down to when our present President was chosen. Frederick M. Smith was chosen president of the church April 14, 1915, and I turn to the conference minutes of 1915, reading from page 2049:

"At 2.10 p. m. President E. A. Smith yielded the chair to President G. T. Griffiths, president of the Quorum of Twelve."

Brother Griffiths then made a short statement, the closing paragraph of which is as follows:

"We will now proceed to provide for that position made vacant by the hands of death, of which you have been made acquainted. We will now entertain motions of nomination."

We nominated our prophet, didn't we? A man in the audience nominated him. It was seconded and carried. If we can risk it to nominate the president of the church, though he has been called by revelation, yet in the polity of the church if the rights of the people to nominate, to move and second, is not denied them, why should we take it from stake or branch or district? Why should we attempt to take it away? Why is this substitute here? Why is this original motion here? It would never have been on this table if it had not been that an effort was made to change the policy of the church, and when the tidings came to us that an effort was being made we said, we must stand by the doctrine of the church, and as a result we put this original motion before you. Why the substitute? Simply because the substitute does not stand for the original motion and some did not believe in the original motion and believed that the effort of the Presidency in Zion to introduce this innovation was right. They didn't believe in the doctrine of common consent as found in the original motion, and they were trying to support what was being done in Zion. That is why the substitute is here. No question about it.

From the same conference minutes we note that Apostle F. M. Sheehy took the floor and after speaking at some length regarding the integrity, character, and ability of Frederick M. Smith, made the following motion:

"I therefore, now nominate; or at least move, that he [Frederick M. Smith] become by due process of nomination and ordination the president of the high priesthood and

president of the church, in which office are found those various gifts necessary for the success and maintenance of the work."

Joseph Tanner, president of the high priests' quorum, seconded this motion as follows:

"While I rise before you in a parliamentary way to support this motion, I believe I do so with the concurrent opinion and sentiment of the entire church as represented in this body here to-day in General Conference assembled. It is with utmost confidence in God and in his church as an authoritative speaking body amongst men in the earth . . . that I take pleasure in seconding the motion."

The motion was made, seconded, and carried unanimously, and President Frederick M. Smith by nomination from the floor was thus elected president of the church. Was it right? Was it right when Joseph, his father, was thus made president of the church? Then why deviate from this? What do we find now in the Reorganization?

The previous speaker said that those who would follow would be loud in their claim for democracy. I do not know whether he anticipated my speech or not, but I am going to be loud in my claim for democracy. This church was cradled in the lap of democracy. I believe that God made the environment for this church when it came into existence, and as I read the Book of Mormon, I go back several centuries in our history and find a fulfillment of the Book of Mormon, which says that the Spirit of God moved upon Columbus, moved upon him and he came across the waters. It moved upon other people to come also. God was preparing the way whereby the Gentiles might have a chance to occupy this land which Moroni dedicated to the liberties of man throughout all the ages.

This church was nurtured in the lap of liberty, in the very seat of democracy, that men might have the chance to express what God desired they should express. And in the Doctrine and Covenants God says that he raised up wise men to write the Constitution of this country. And, if so, is this church not thoroughly allied with democracy? Can we stand for any kind of monarchy? Will you as quorums, will you English people entertain the remotest thought that either in church or state we shall have monarchical government? Of course you English people have your king, but he is just a watch charm, that is all. John Rushton will agree to that. So will Frank Edwards and all of them. He is just an appendage. The English don't know what earthly use they have for a king except to keep the empire together. But

what we term as centralization and the executing of monarchical government, neither the English nor the Canadian people stand for. And, by the way, I was in England and I happen to know how a prime minister gets his seat, and I think that my predecessor had better go back to England for another mission and learn the history of the development of a prime minister. And I know how Lloyd George lost his seat. Whenever—do you people want that now?

ELDER F. M. COOPER: Does the Constitution of the United States represent any appointive power that was not delegated to that instrument by the suffrages of the people?

APOSTLE T. W. WILLIAMS: No, sir, it does not.

Last summer I heard a statement like this, "There is too much democracy in this church." My heart commenced to beat very rapidly. If the speaker meant there is too much of the spirit of the mob, I can agree with him sometimes, but there never can be too much democracy in this church, never! I came east last June, and I preached in the Stone Church a sermon on democracy. I went back to the beginning in heaven where there was a fight over the rights of men.

PRESIDENT ELBERT A. SMITH: How did you get in?

APOSTLE T. W. WILLIAMS: Leave that to me, Brother Elbert.

I was told that my sermon was not right. Different people came to me and said, "Why don't you agree with the President of the church? If you can't agree with the President, why don't you resign?" Ominous statement! I have heard it in various quarters. I have heard it in various circles. That is one of the things that I am afraid of. I have talked with men and they have said to me, The policy of this church should be so that those in charge, beginning with the President of the church, should have the right to nominate men who would agree with their policies so that they could carry out the policy. That is heresy. That is heresy because the whole purpose and spirit of religion is not that the body shall be dominated from the head by one or a dozen men, but that God might permeate the whole body so that every man might have equal rights to express conviction with every other man.

I will fight to the very gates of heaven that this right shall not follow, that is that the president should have the right to nominate men who would agree with his policy. I may never agree with his policy or any other man that ever lived, for no man has a right to make a policy for the kingdom of God. I will agree with the president of this church in his policy if that policy is the policy of Jesus Christ, and as long as it is the policy of Jesus Christ. And when my reason and my reli-

gion tell me that he has gone too far, I will have the courage instantly to cease to walk with him.

That is the crux of this question. I have struck it. There is the crux. Now delegates, members, brothers and sisters, we have heard much about "my policy." I say that no president of this church has a right to have a policy any more than an apostle or anybody else, but the question shall be, What is our policy? Unless we as a body can have a policy, then the thing is wrong. I could make odious comparisons, but I would be misunderstood, and I would not do it, for I want to keep this upon the plane of high debate. I say this is wrong.

After I preached some of these sermons I had an interview with the President of the church. He honestly and frankly elucidated his position to me and after I heard it I found if he was right then my whole career of thirty-five years as a minister in this church was wrong, and I went to California with a saddened heart. I turned back into our history. I studied intently the writings of the church. I waded into the Book of Mormon and Doctrine and Covenants. I said, "I cannot agree to the position of President Smith." I stand before you to-day saying I cannot. I have tried, but I cannot. My reason will not let me. My religion will not let me. I must be true to them. President Smith gave me to understand that this church was not a democracy, that it was monarchical in character.

PRESIDENT FREDERICK M. SMITH: I shall have to protest against any speaker on this floor attempting to represent me when I am present. I am neither dead nor dumb.

CHAIRMAN FLOYD M. McDOWELL: The point is well taken. The speaker will please not quote a man who is present to speak for himself.

ELDER CHARLES F. PUTNAM: Is this to be your ruling all the way through, that nobody shall be quoted?

CHAIRMAN FLOYD M. McDOWELL: If the man being quoted objects to the method of quotation it will be.

PRESIDENT FREDERICK M. SMITH: It seems to me that the justness of that ought to be manifest to any fair-minded man, that it is unfair for a speaker on the floor to represent some other man who is already here and especially when the qualifying statements are not established in the quotation. It seems to me that ought to be fair. I have the ability, I think, to speak for myself. When the time comes I will. And I think the conference knows that I can speak fearlessly, too, so far as my position is concerned.

APOSTLE T. W. WILLIAMS: Have I in any previous quotation before this misrepresented you?

PRESIDENT FREDERICK M. SMITH: It does not seem to me necessary that this shall go on. And I protest against anybody attempting to represent me, especially when it is from a conversation.

APOSTLE T. W. WILLIAMS: The brother has intimated that I was proposing to give a conversation and not give the attendant statement. He did not give me a chance to make the statement. How did he know what I was going to say? I had intended to make the statement fully. I am debarred. I yield to the chair. I will go further than that to say that there was no intention of impugning the motive of my brethren on the platform.

I say this, and I have a right to say it, that there are two factions in this church holding divergent views, one which believes honestly, tenaciously, courageously, that the history of this church from 1860 to 1915 was the legitimate reflection of the teachings of God as found in the Book of Mormon, Doctrine and Covenants, and the Bible. Some of us believe that, and some of us believe that since that time there has been a constant, a very manifest tendency away from that condition towards the centralization of power, and as evidence of it we cited the condition that obtained in Zion last summer as manifesting the fact that the right of carrying on this church is gradually going from the General Conference to committees and to quorums until lots of things are done in quorums and committees that the general church knows nothing about. We are now on the second week of this General Conference, and not one line from the President of this church as to what the Presidency has done the past year. This conference was entitled to that report. Many things have been done in the last year. For years matters have never been reported to the General Conference which should have been reported. That is my point.

There is a sentiment in some quarters, and I think that men honestly believe it, that there is too much democracy in this church. There is a tendency to do away with the law of common consent and to insist that more and more the right to carry out this church should rest in the presidency of the branches and districts of the church. And when we ask about common consent they say that common consent means that we just consent for them to do it. That is silly. Pardon me, I will take that back. It is not in keeping with the law of God. How can you have the right kind of a church where all the wisdom and all the consideration of problems is vested

in a little group of people and the great majority of the people simply hold up their hand and say "aye"?

The great purpose of the church of Jesus Christ is the diffusion of power, that the whole group might be permeated with divine purpose. There is no place in the kingdom of God for the Caussian curve where there are a few idiots at one end and the intellectuals at the other, where the idiots and imbeciles and morons are all at one end and the people who are born to lead are at the other end of the curve. A church that is not self-governed, that does not approach to every problem and give its consent thereto is not a free church. Why, we are fighting over the reformation, the same old problem that Luther fought, not the same old doctrine, of course. We have not the sale of indulgences. We have not the evils of Rome, but we have the beginning of them in this problem.

Some people say that this church should be organized like an army. I hope I will not be called to task here. Some people say that this church should be organized as an army is organized. You know how an army is organized, don't you? Every man who is a subordinate officer must give assent to the order that comes from above. Whether he understands the orders or not, it is his duty to obey. As Tennyson says, "But to do and die nor ask the question why."

Is that to be the order of the church? Am I to be disciplined if I don't see it is my duty to obey a superior officer? I have no superior officer in this church. I have no superior officer in this church! This thing of a superior officer—find it in the Bible. Find it in the word of God. There is no such thing. All we are brethren. My brother is no superior; he is my fellow. "Superior and subordinate" do not ring true to the Book of Mormon. "Superior and subordinate" do not ring true to the revelations of God, and they do not jibe with Jesus Christ. How about that magnificent statement of Jesus when he was about to go away. He called his disciples to him as brethren with whom he had been associated for days and said, "Henceforth I call you not servants." No superior, no subordinate. "For the servant knoweth not what his Lord doeth but I have called you friends; for all things that I have heard of my Father I have made known unto you." Until this church comes to the point that men will cease talking about loyalty to officers and talk loyalty to Jesus Christ we will have our troubles. I have no leader but Jesus Christ. And I will permit no man, from president down to priest, to stand between me and my Master.

Here is the crux of this problem. To-day men are being

punished because they dare to take issue with some man. They are being disciplined. Their names are being cast out as evil. They are being warned against. We are told that they are the insidious instruments of the Devil to deflect the church into apostasy. And I protest. And if this church to-day has so sunken in submission that you will stand for that thing, then do it, but I will fight against it to the very throne of God. If I am to be disciplined, if I am to be punished because I dare to speak my honest thoughts, I would rather die than to yield. That is the issue. That is the issue that is tied up in these propositions. Vote for the substitute if you want to and thus lodge the power of the administering and executing entirely in the ministry, then good-by liberty! good-by freedom! good-by common consent!

I knew Joseph Smith. Many times I took issue with him, finding out later that I was wrong (laughter). These people who laugh are wrong as I was wrong in taking issue with Joseph Smith. Never by word or act did that sainted man indicate to me that he was less of a friend because I dared to take issue with him. His administration was a benediction, never a mailed fist—a benediction, and under his administration for a half century this church climbed out of the mire and filth of one-man power and the lodgment of authority in the ministry alone; up through a rugged and thorny road the people climbed until the Reorganization, when Joseph Smith died, stood proudly before the world as having achieved a unique place in history. They had their differences, but nothing comparable to ours to-day.

And I say our differences are not due to any man. Our difference to-day is not due to a man. Some of you are trying to attack a man, and you say, "If the man were out of the way the church would go on all right." No, that is not it. It is not the man. It is the thing that we are standing for and which the man may stand for. I am against no man, but I am against the principle of claiming that within this church there is a priesthood and that in the presidency of the church is lodged the power of having the last word in administration. This I deny. There is no man in the church who has the last word in administration. I say that the administrative arm of this church, the legislative arm of this church, the judicial arm of this church is amenable to the body, except where God has himself made the limitations in the judiciary. Outside of that the voice of the people is the final word in everything.

To rule by power is always disastrous. Men should only hold sway over people by controlling their hearts and lives,

by the spirit in them rather than the rule above them. That is what Joseph Smith did. Joseph Smith demonstrated in this church, not by his power over men but by his power with them and in their lives. He was one with them. He was one with them. He was on a plane with them. He did not withdraw from them, but he lived with them. He associated with them. He was one among them. That is exactly what Jesus Christ did.

Thomas Jefferson has said, "That government is best which governs least." Huxley says, "No class of men have possessed authority who have been able to avoid abusing it." John Ruskin says, "You can no more force or compress men into perfection than you can force or compress plants."

I merely quote these things to show you that this was the policy of Joseph Smith.

Let me quote this from Frank Crane: "The true oneness of a people depends upon the spirit in them, not upon the power over them."

What do we have in the church to-day? What is the condition of the church? This church is divided as never before. There is a rising revolt in the church. There is the spirit of rebellion in this church. It is increasing by leaps and bounds. By the mailed fist, by saying to a man, Unless you agree you have got to resign, by saying to a minority that you are led by the spirit of the Devil, can you correct conditions? Can you do it in that way? The only way in which this church can be brought to a sense of its relationship with God is to get back—back—back to the basic things of this church. Let us do away with the rule of force and get back to the basis of Christianity, back to the fundamentals of the New Testament, the fundamentals of the Doctrine and Covenants. As we have said in our original motion, get back to the basic common consent of the church. Let me analyze that motion just a moment.

ELDER DANIEL MACGREGOR: I rise to a point of order. The scheduled time of adjourning this session has arrived. Why don't we adjourn? I move that we adjourn.

CHAIRMAN FLOYD M. McDOWELL: The chair reserves the right to close this convention.

PRESIDENT ELBERT A. SMITH: You cannot make a motion while a man is on the floor.

CHAIRMAN FLOYD M. McDOWELL: Brother Williams, do you yield?

APOSTLE T. W. WILLIAMS: No, I do not.

CHAIRMAN FLOYD M. McDOWELL: The brother does not yield to any motion. Brother Williams has the floor.

APOSTLE JOHN W. RUSHTON: I renew the motion to adjourn.

ELDER JOHN ZIMMERMANN, JR.: I second the motion.

CHAIRMAN FLOYD M. McDOWELL: Brother Williams says he will not yield the floor to any motion. Brother Williams may proceed.

APOSTLE T. W. WILLIAMS: Let me call your attention to a quotation that was read by a brother. I would not read this if the last speaker had not read it and stopped at a semicolon. It is unfair in a speaker to break a sentence in two. In justice to Joseph Smith I read his statement:

"The government of the church is of a twofold character."

The substitute says it is of a onefold character. In the first clause it lodges the execution solely with ordained ministers. Joseph Smith says:

"The government of the church is of a twofold character and may be said to be a theocratic-democracy. The power of direction and decision originates and rests with God primarily. Any commandment or rule given of God must be obeyed." That is, after the people as Joseph Smith has put in another editorial, have accepted it. It does not become law to the church until the church accepts it.

CHAIRMAN FLOYD M. McDOWELL: Brother Elbert and I feel that we should now adjourn, and Brother Williams will have the floor to-morrow morning at ten o'clock.

October 9, 1923, 10 O'clock A. M.

CHAIRMAN ELBERT A. SMITH: Brother T. W. Williams, in harmony with our previous agreement, now has the floor.

APOSTLE T. W. WILLIAMS: Because the previous speaker stopped in the middle of a sentence at a semicolon, I want to quote this from Joseph Smith, (*Saints' Herald*, December 25, 1895):

"Power of direction and decision originates and rests with God primarily. Any commandment or rule given of God must be obeyed. In all the business matters the church is left to the control of the majority, the voice of the majority being obtained by any method that may be agreed upon or obtained among the church or churches. The common consent is supposed to be in the expressed will of the majority when so obtained."

I stop at a semicolon.

APOSTLE DANIEL T. WILLIAMS: The brother, innocently I presume, is making a misstatement. There is no

semicolon there to stop at as stated in the *Herald*. That is not the one I stopped at in the editorial at all.

CHAIRMAN ELBERT A. SMITH: Brother T. W. Williams has the floor, Brother Williams.

APOSTLE D. T. WILLIAMS: But the brother is making a misstatement. He is misquoting me and I want to correct it.

CHAIRMAN ELBERT A. SMITH: In Book of Rules on page 129, paragraph 256, we find this:

"Sometimes it has been assumed that because a member is allowed to correct a misstatement he therefore has the right to interrupt a member who is speaking, in order to make a correction or explanation; but this is a mistake, as he must wait until the speech is concluded. If a member at any time yields the floor to another for an explanation, he cannot claim it afterwards."

APOSTLE T. W. WILLIAMS: I only used his statement. He said, "I stop at a semicolon."

"The government of the church is of a twofold character and may be said to be a theocratic-democracy. The power of direction and decision originates and rests with God primarily. Any commandment or rule given of God must be obeyed. In all the business matters the church is left to the control of the majority, the voice of the majority being obtained by any method that may be agreed upon or obtained among the church or churches. The common consent is supposed to be in the expressed will of the majority when so obtained."

I stop now at a period. Then following on down we find this:

"There are those who are of the opinion that our present system of obtaining the common consent is not effectual; and by some it is thought that the absolute decision of the graver matters should rest with a few, and that common consent is a myth and a mistake. We are not of this class, however; for this reason, the intuition of the Spirit is vouchsafed to all, under like conditions; and when acting in an assembly the unity of the spirit should more than compensate for any differences of mere opinion, or the influence of self-interest and personal influence exercised upon the part of individuals. It may sometimes be that a wave of erroneous understanding may sweep over an assembly and lead the majority astray; but this will seldom occur; and in a body like the church, acknowledging the supremacy of God and the right of Christ to rule, and the absolute governing of divine intervention, there is an assurance, almost amounting to a guarantee that

a mistake made by a majority will not be permitted to fatally injure the work for the intended good of the whole."

That is the statement that I wanted to read. That clearly is in harmony with the original motion. The statement as to the definition of a theocratic-democracy as stated by Joseph Smith is in harmony with the books of the church. The definition of theocracy as found in the substitute is out of harmony with the books. I stand unqualifiedly for the definition as set forth in our original motion.

In harmony with this we read another editorial by Joseph Smith which blends right into this. It is found in the *Saints' Herald* for March 20, 1895, and is as follows:

"An officer who seeks to exact more recognition than his office warrants will, in a short time, be likely to receive less. Every organization, whether general, district, or branch, is greater in its entirety than in any of its parts and possesses the rights to reverse or annul, at will, any procedure instituted by its parts without its consent.

"Presidency over an organization carries no authority to make rules for the government of that organization. Where such are or seem to be needed, consultation should be had with those who are to be affected thereby, that they may have voice in deciding as to their character. Otherwise dissatisfaction is almost certain to ensue, resulting in loss of confidence in the wisdom of the president. Should any departure from this order of procedure be indulged, it is the privilege and duty of the organization to veto the movement of its president, should the movement be considered ill-advised or improper. And no officer whose love for the cause is greater than for himself would try to find ground for complaint in such action. . . .

"A presiding officer is the servant of the body over which he presides. His duty is to execute the will of that body and when he is no longer willing to do so, he should resign and thus permit the selection of one who has a better conception of such an official's duty."

Let me pause right here. It may be suggested that the effort of myself and some of my confreres is to force the resignation of some officer. I want to say unqualifiedly that, so far as I am concerned, God placed certain men by his revelation in position in this church, and by voice and vote I with you sustained them in that position and so long as they retain that position by the will of God and the people I am pledged unreservedly to respect that call and to respect the will of the people, for disrespect upon the part of any man to an officer in this church who has been called of God and

voted into office by the people is disrespect to the people themselves and to God. And I deny any such intention whatsoever. But Joseph in very excellent form suggests that we have the right to hold in review the administration and the execution of any presiding officer and that should not be resented as an encroachment of his power or his right. That is what we are doing according to this editorial which says "when the rights of the people are invaded dissatisfaction ensues," and that is precisely the condition that exists in the church to-day. Notice, centralization of power has been spoken of but it must be limited and adjusted according to official responsibility.

"Centralization of power" is not the proper term. The priesthood are the repository of power. This is not centralized. But by the exercise of that repository they may diffuse the influence and blessing of that power to all, not to arrogate it to themselves and demand that men shall obey and cringe under a statement of loyalty, but in their position, exercising the gift of their priesthood and the vesture of divine power that rests upon them, they may be able to influence and direct in the right way and bless men. That is our difference. But when you speak of centralization of power, many times it is used in this way: "I hold this position and I demand that you shall be loyal to me." That is reversing it and that is the thing I am contending against.

All authority has its roots lodged deep in membership. No man can be president of this church unless he is a member of the church. The president of the church must belong to the church. His membership is primal. It is basic. It is fundamental. And everything that he does in the church grows out of his membership. You cannot elect a man a deacon in this church, you cannot elect him a priest, or an elder in this church until he is a member, and the effort of the movers of the substitute is to divorce this right of nomination largely from the membership making it passive in membership and active in the presidency. As I said on yesterday if they will reverse it and make it active in membership and allow the rights of membership to extend to the priesthood and to the presidency as our motion does, then they have come a long way to accept our motion.

Please let me emphasize that the whole is always greater than its parts, that the entire church is greater than the president of the church, the entire organization of the church in any of its parts is greater than any part of that part. There is no question about that. That is why I said yesterday that I recognized no superior in the church. Let me em-

phasize that. I do recognize the position and calling and function of every quorum, of every officer in the church, but it should not be held in the light of a superior and a subordinate. That is the thing that we are contending against, for the thought is being diffused that some men are superior and others are subordinate. That goes with centralization of power. That goes with the church in its deflection from the right.

Jesus set the right pace, "All we are brethren." "He called them friends." So I affirm we are "workers together with God," and we should not arrogate power to ourselves even as branch presidents and claim that we are the ranking officers in the sense that "you are beneath me, therefore you must take my counsel without question." That is the thing we are objecting to. The Lord speaking to the Twelve refers thus to the Presidency "whom I have given as leaders to the Twelve." Certainly, but they must be leaders under Christ, and, as I said, I recognize no leader in the absolute sense but Jesus Christ. I will follow no man except that man reflects the position and will of Christ. And I said on yesterday that I pledged myself to follow any officer of this church as far as he followed Christ. This far will I go and no farther.

Joseph Smith said again as found in the Manual of the Priesthood, page 104:

"No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, by meekness, and by love unfeigned."

That was by Joseph the Seer who said that. Let me show you the point that I wanted to bring out yesterday. I now quote it. It affirms that a revelation does not become authority to the church until it is adopted by the church. This is taken from the statement of Joseph Smith in the Temple Lot Suit, page 76:

"A revelation does not derive its authority from the fact that it comes to us as a revelation from God. It derives its authority from our acceptance of it. In other words its authority and force as a binding mandate upon us derives its authority from our acceptance of it and not until then."

There is common consent even with a revelation. No disposition upon the part of God because he is God to claim the absolute authority. Through the revelations of God there is diffused in the body a concept of its being in agreement with the revelations of God given before. It thus becomes a law to govern the church and is accepted willingly without coercion and without reservation. "Officers in the original motion lose their right to nominate. An eight-year-old would

have more right than a minister." Now I am really disappointed that my confreres should so loosely read the writings of Joseph Smith. "The right to primarily nominate a candidate to be chosen by a branch does not inure to any one or more persons by virtue of the office which they may hold." This was written for the Decatur District trouble, where the effort was made to have the officers name their officers under them.

"The right of voice and vote in the branch attaches to every member alike by virtue of membership in the church and not by virtue of office." Let me ask you, does a president of a branch, district, or church lose his right of voice and vote because he becomes president? Does he? If he has the right of voice and vote as a member, when we elect him to be president, does he lose his right? Why, certainly not. Why should he? And here, written into the preamble of our resolution, we say he does not. It is clear, the right to a voice in the deliberation of a branch includes the right and the privilege to name persons as candidates for any and all offices in the branch. The statement is made that we deny the officers the right to make nominations when right in the document itself we concede it in the language of Joseph Smith. Don't allow that to disturb you, for anyone who knows the English language knows that the president of the branch or the church does not lose his right to a voice and vote because he becomes president. Some one argues that centralization of power is necessary. I say again that man must be made the repository of power and in any official function must exercise certain rights and privileges, but it is never centralization of power in the sense that it may be used as against the whole power of the group.

It was stated that there could not be such a thing as autocracy under the substitute and that there has been no attempt at autocracy. I am not charging autocracy. I do not claim that. Whatever criticism there may be offered to the present regime, it is not that it is an autocracy, but that there is a centralization of power beyond the plane of safety.

It is urged that we emphasize democracy to the exclusion of theocracy. No, for as I said a theocratic-democracy is the blending of the will of God with the will and purpose of man without coercion, without restraint. It has been said that priesthood has authority above members. Yes, but not independent of members. Whatever priesthood a man has in this church cannot be exercised independent of the membership, for every officer of this church is amenable to the Gen-

eral Conference. He is amenable to the body. He is answerable to the membership.

A comparison has been made between the president of the United States and the president of the church. That is hardly a parallel here. If we are to blame for talking democracy in this church, pray don't compare the church with the United States Government. I would not go so far as to claim that this church should be comparable to the United States Government, for the United States Government is organized upon the plane of men alone. Our church takes into account God, and man. That is the difference between a church and an earthly government.

The statement is made that the president of the United States has the right to nominate various officers. Each president representing a party government goes into power, and when the new government comes in they turn the rascals out. Would you like to have this church organized on that basis? I say this with no reflections. I believe the theocratic-democracy superior to any government on earth, and the church cannot be called into account, for it does take the benefit of democracy and project it into the organization as against the baneful influences of monarchy. There is the difference. There is no element of monarchy in the kingdom of God, let others say what they please.

Do you know that priesthood function plays little part in deliberate assembly? Do you know it makes very little difference so far as keeping the conference in order who is presiding here? Sometimes one of the Presidency and sometimes another is in the chair and sometimes they vacate the chair and leave it to another man, and even an elder could preside over this assembly. It is not because a man holds a certain priesthood that he presides over branches and districts, and determines what they shall do. He holds his priesthood, that is true, but when he is presiding over the people he does it by the will of the people. Presidency in the church inures because of the mind of God meeting the will of the people, and so it does in branch and district.

It is said that a call to priesthood and nomination is the same. Some one will arise in this assembly and will tell you that a call to the priesthood and a nomination is the same. Joseph Smith has said that when a man is nominated for an office it is only incidental and temporary, while a call to the priesthood is permanent and lasting. In the one, God nominates, and in the other, man nominates, and when you put a call of God to the priesthood on the plane of nomination, even by the president of the church, you are making a grievous

mistake. When God calls it is more than a nomination. When a president nominates a man it may be or it may not be of God, but when a call comes it is from the Lord.

It is said that the president of the church can nominate apostles and bishops and yet cannot nominate a Sunday school superintendent. That is a play on words. The president of the church does not do it. The first Twelve in the new organization, the first Twelve in the old organization were provided for by God, and he directed that men, under the direction of God, might select men for these positions. Please do not bring it down to the plane of nominations of the president of the branch. Please notice that the call to the priesthood is not predicated upon who is the most suitable, but it is the will of God saying, "It is my will that this man should be ordained." But when you nominate a man for office you may take several men into consideration holding the priesthood, five or six elders, and it is no disparity to have you say, "We think this man will be the best calculated to serve our purposes." And the people have a right to say something about that. If nomination is equal to a call from God, then every such act would be upon the same plane.

The statement is made that the Twelve nominate missionaries. They don't nominate missionaries. They are acting in the function that God has given them to appoint and direct men in the missionary field. That is begging the question. The revelation gives the bishop the right to nominate his agents or to appoint them, but remember the agent is the agent of the bishop, amenable to the bishop, and acting for the bishop, and that is different. I do believe that when the missionaries are appointed by the Quorum of Twelve, however, that this list should be presented to the General Conference for ratification, which has not been done. Somebody is responsible for it not having been done. And this conference should insist that it has the right to pass upon the official acts of the Presidency and Twelve in appointing men to missionary and local work.

"The seventy only nominated by seven presidents." This again is in harmony with the law where God gives to them the right to nominate, but this nomination is more than a nomination to branch presidency because it carries with it the fact that these men shall receive the wisdom from God, and when acting it comes in the nature of a call from God and not a nomination.

It will be urged that in Joseph the Seer's time branch presidents and high priests were appointed by the Presidency to take charge. Yes, you will find in the record instances like

that, but they were exceptions and not the general rule. The three big things in the Reorganization have been all the time, common consent, the right of nomination by the membership, and declaration against one-man power. Those three things are the outstanding points in the history of the Reorganization from 1852 on. Shall we cease to stand for them? You answer!

Much ado is made over the statement, "Set high priests to preside over branches and large districts." Here is a beautiful setting. It is worth while. In 1890, on April 8, the Lord gave a revelation:

"A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district. If a branch or district be large, he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or general conference, as required in the law."

Subsequent to this the members of the priesthood in the Decatur District got together, and they reasoned that it was permissible and possible that there should be more power in the hands of the presiding officials. Then it was that a second resolution was passed by the Decatur District, reposing in the missionary in charge and district president power of nomination. And a great furore arose all over the central part of the church, and the discussion waxed warm, harsh things were said, and then it was that Joseph Smith wrote in the *Herald* the article that is found in this original motion, in the preamble. Then four years later, Joseph Smith having taken the position that he did and through his editorial stemming the tide and turning it until the church did not go off in that deflection, then it was that God spoke—four years later—and placed his divine approval upon the preamble of this original motion. As we have opposed the effort to bring into the church the substitute, so then Joseph Smith stemmed the tide and eventually the Lord speaks and indorses what Joseph Smith said. So I haven't only what Joseph Smith said, but I have God for the original motion.

In section 122, paragraph 1, we find these words:

"My servants have been harsh with one another."

There was lots of criticism of the position taken by Joseph Smith by some people.

“My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.

“The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.”

Please note here. Many did fail to conform to the teachings of Joseph Smith, and the Lord tells them that they should pay heed thereto. I believe that all due respect should be given to the president of the church, but not to the extent that he should be supported in an invasion of that which has gone before. And my criticism to-day is not that the president of this church has not the right to operate according to this law but, when we find that there is something being taught in contravention to this, then we have the right to inquire into it. That is all. And I find that this substitute is an invasion of the teachings of Joseph Smith which is sanctioned by the Lord in saying that we should give heed to what has been said.

In the revelation in section 120 there is found a statement which seems to give color to the right of nomination by the priesthood. Then Joseph Smith finds that it is being tried to be carried out. He opposed it. You will never destroy that argument. You cannot get away from it. Presiding elders in Zion were elected by nomination and election in Joseph Smith's time. My brother spoke of apostles having the right to nominate. According to the present working of the church we have no right to go into a branch and make a nomination simply because we are apostles. So, if my brother would go to Australia and proceed to nominate simply because he was an apostle he would be likely to get into difficulty.

BISHOP B. R. McGUIRE: If I as an elder went down to Australia on a visit and happened to attend a conference, would I have a right to nominate some one to an office there?

APOSTLE T. W. WILLIAMS: Certainly not.

APOSTLE JOHN F. GARVER: Will the speaker please cite the authority for the statement “an apostle on a mission

in Australia has not the right to nominate a branch president”?

APOSTLE T. W. WILLIAMS: I say that an apostle simply as an apostle would not. This information came in a communication from President Smith to me and to you.

APOSTLE JOHN F. GARVER: No, sir; not to me.

APOSTLE T. W. WILLIAMS: Then you did not get your mail. We are to leave the organized church alone only as we are sent by the presidency to regulate. If we are sent to regulate specifically, then we have the right under the president's ruling, but if we are not sent then we do not have the right.

APOSTLE JOHN F. GARVER: My question is for the brother to state the authority that says I have no right to nominate a branch president unless I am sent to regulate that particular branch. I want to know where it is.

APOSTLE T. W. WILLIAMS: I have not the communication here, but I can secure it.

In the Doctrine and Covenants that right is given an apostle. An apostle has that right inherently. That is my contention. It belongs to the office because of his being an apostle. But under the present regime we are informed that we shall not go into the branches and proceed to regulate unless sent by the presidency.

Why should there be any quibbling over it? It is a fact and we know it. “My wife, if she goes to Australia, cannot make a nomination in Australia. I can.” It seems to me that some better argument can be made than that. Is a woman a member of the branch or of the church generally? What is she? Our statistician knows that under the present ruling we are members of the church and not of the branch, and when a woman goes from America to make her residence in Australia her membership goes with her, and the membership card is sent on without her asking for it and she becomes a member there. And under the administration it has been the rule of this church for years that a member is amenable to that branch where he resides, and if amenable to that branch he should have the right which inures because of membership. Then to assume that simply because a man is an elder or a priest or a teacher he “can nominate but my wife cannot”—

APOSTLE D. T. WILLIAMS: The brother is not quoting me correctly.

APOSTLE T. W. WILLIAMS: I don't think that my speech should be broken into in this way.

Reference is made to the resolution of the Kansas City

Stake that was passed by unanimous vote. Why? Because coming from the heads of departments with my name attached to that paper a recommendation was made to them, and I want to say here publicly that I have asked that my name be taken from that document. I signed it, shortly after I came to America, not aware of what was being developed, and finding out what the tendency was with no imputation of purpose I found out what was wrong. I could not subscribe to that document, Forms 1, 2, 3, 4, and 5. It was because of that recommendation that this action was had in the Kansas City Stake. I made a mistake in signing it and I want to be man enough to retract. You ought to take me into your confidence. It is not to hit a man, it is to hit a principle that I am after.

They say the resolution in Independence failed, and we "have yelled autocracy." The resolution in Kansas City passed and we "have yelled autocracy." So it is a case of be damned if you do and be damned if you don't, I suppose. The principle involved is the same in both, whether it carries or whether it fails.

"The people of Missouri delegate their vote to one man." Yes, they do, but they hold in their hands power to review the acts of this man and he is always amenable to the people.

It is argued that priesthood has authority above membership. That is not true. Priesthood cannot operate without perfect harmony with the membership. Priesthood does not dominate, it blends. When a member of the priesthood goes into a disorganized branch to set that thing in order, he does it because of the church membership and authority which is vested in him by the church, and where only a small part of the membership is disorganized he goes in there by the sanction and will of the church body to put into operation the rules and laws of the church, and he adjusts the difficulty.

Please note that it is not the one nominating that we elect, but the one who is nominated, and the big thing in electing branch officers is not who nominates but who is elected. In the beginning of this church a little girl in her teens, by the power of God told this church what to do. The first direct authoritative message came to this little girl, and men came running together from various quarters to listen to the word of God. And may it not be that a girl eight years old may have the wisdom to nominate sometimes above an elder? It depends upon what may be in her heart and mind, and when you proceed to say that simply because a girl is only eight years old God cannot give her wisdom you run counter to the wisdom of the past. What would you do with the fifteen-

year-old boy? And if God could take the fifteen-year-old boy and make of him a master mind to reveal his will, then don't get up on this platform and say that young boys and girls cannot have wisdom to nominate.

I had quite a little bit more here, but I will not use it. I want to sum up my argument. I am against the substitute because it is not in keeping with the law and practices and usages of the church. It admits the necessity for a definition of the meaning and application of the law of common consent, but fails utterly to set out such a definition and meaning. It limits execution of the law of God to divinely appointed ministers with the consent of the members, thus making the church not a theocratic democracy, but a monarchy. In a monarchy the officers execute the law by consent of the people. Of course, if they did not consent they would be killed. They would die off. And under your substitute the man in the membership who would refuse to consent to the operation of the priesthood may be spiritually killed in that he will be isolated. I say may be, mark you; I have no choice of expression. It is very easy to kill a man in more ways than one. You can simply withdraw your support from him and leave him alone. He dies in isolation, and that has been done in this church. I go further—but maybe I had better stop here because some would say I am personal.

The substitute gives presiding officers the primary and active right to nominate in filling elective offices under their jurisdiction. It gives them the right, but the substitute does not give the right to members. It says it shall not be understood to deny them this right. In the substitute the statement is made, "Resolved that this action shall in no way be interpreted as prohibiting concurrent nominations coming from the members of the church in the various conferences and business meetings, general and local." But it does give the right to the presiding officers to do that. Under the substitute resolution, if a man would have the hardihood to get up in a branch business meeting and nominate a man after the presiding officer had nominated one, he would be looked upon with distrust. Under our rule he has not only the right, but it is his privilege. He cannot have a ban put upon him for doing it. The substitute does not permit right of nomination to the membership. It gives branch and district officers the right to nominate. I say it is a subversion of common consent. It presents a condition of conveying rights wherein the body of the church nor the members at the time do not possess them in themselves, wherein the body of the church convey rights to the ministers when they, the mem-

bers themselves, do not possess that right—the right to execute the mind and will of God. How can I, if I do not possess that right, consent to give that right to others.

This resolution lodges in the ministry the right of execution. Our position is that all execution in the mind of God is in the body and cannot be divorced from the body. And when the priesthood executes every function in the church, they do it because of their membership in the body and not because of their membership apart from the body. It divides the church into divinely constituted ministers who execute the will of God and the members of the church who consent to this, yet do not themselves possess any power. It makes nomination active in the presiding officers and passive in the membership.

The original motion places the right of nomination in the body, exercised by ministers and members together. The substitute practically excludes democracy. And therefore there cannot be a theocracy because a theocracy involved democracy. The substitute provides for monarchical government. It gives an incorrect definition for a theocratic democracy. It provides external administrative authority. There is no place in the church for external authority, that is, that a man shall, because of his position, have the right to execute for God without the consent of the people. It makes impossible the execution of the law of common consent because it lodges in the hands of ministers the right to execute. It makes no provision for the review of administrative acts by the General Conference. It gives the branch and district presidents right to nominate delegates. The tendency and purpose of the substitute denies representation of a respectable minority by the process of elimination and isolation of those who are not tractable. It makes the word *consent* mean nothing more than *assent*.

If the substitute carries, nominations will go more and more into the hands of presiding officers. Men will fear to make nominations. The power of execution will pass more and more into the hands of presiding officials. There will be no redress for any official ban which may be placed upon men. The power of execution will become more and more a function of the priesthood and the people will have less and less to say. There will be less and less need of general, stake, and district conferences, and instead of ministers and members, conferences will become more and more institutes of an entertainment and educational character, such entertainment and education being intrusted to lieutenants of the presiding officers. The quorums will content themselves with purely

routine and automatic work, as has already been suggested. We will more and more pass away from democracy toward monarchy, from a government of the people along the line that it is God's plan that power shall become more and more centralized until when Jesus comes this power will be so centralized that the transfer can be easily made in the kingdom from the last earthly authority to Jesus Christ. That has been advocated in priesthood meetings in Independence. Under the substitute people will be expected to give heed to those in presiding positions and they will be placed in the sphere of "obey counsel and ask no questions."

My reason for the original motion. It is clear, cogent, and definite. It covers the matter in hand. It does not claim to cover the whole gamut of religious procedure. It covers these three phases: It defines common consent clearly, lodges the right of nomination in the body, which includes the ministry and the members, and places a ban on centralization of power. It affirms that the right of voice and vote is a concomitant of membership. It agrees with, and is, in full accord with the general practices and usages of the church for fifty years of its history. It does not deny the right of nomination of presiding officers. It places no embargo on the carrying out of the divine will of God in the call of a minister or the nomination of apostles, bishops, seventies.

The original motion denies the right of centralization of power in the hands of any administrative officer or officers. It safeguards the church against any manifestation of one-man power in the general church. It is in full agreement with the Bible, the Book of Mormon, and the Doctrine and Covenants. It invades no right indicated in the law in practices, customs, and usages, as recognized as belonging to the church. It gives clear decision in the dispute which has all too long invaded the church. It gives the right of nomination to the people. Under the substitute this inheres in the presidency. This is restrictive of liberty.

The original motion defines how far centralization of power can go. The original motion affirms the right to receive spiritual guidance by all, the expression of ministry and membership blending together. Vote for the original motion and you vindicate the practices and usages of the church throughout its history. Vote for the original motion and preserve not only for yourselves but to your posterity the glory and heritage of your fathers. Vote for the original motion and relieve the church of this long-drawn-out division on loyalty and rights.

Let me simply conclude by making this statement. Jesus Christ has established his kingdom on earth, based not on external authority, but on love which is diffused and permeates the whole group. And he has not allocated power to one part of the body as against the other. Jesus Christ maintained his authority in the hearts and affections of his followers, not by demanding loyalty to himself, but by so manifesting God in his acts that men loved him. Jesus drew men to him. He did not say, "You must obey me." He did not claim that men should be loyal to him. He translated in his life the loving purpose of God until men fell at his feet to worship him. He had no use for the mailed fist. He never exercised his power at any time to say to a man, "I expect you to agree with me; if you cannot agree with me, then resign." Nowhere in all the records of the dealing of Christ have we any manifestation of that, and when you talk about loyalty it is just as necessary for one man to be loyal to the other as it is for the other man to be loyal to him.

If a man wants another man to be loyal to him he, in turn, must set the pace and be loyal to others. That is where Jesus Christ stands out as my leader. I will follow the lead of any other man in the church. I will follow any officer who stands as my director in administrative matters just as far as I can if he follows Christ, but where he deviates I will not be led into byways. I will stand with my eye on Christ always, and love, and fellowship, and friendship must follow. I want to lift my voice here and say that before God I want that. I would do anything that man can do to bring the priesthood of this church upon the plane that we become fellows together, that we could meet together in the spirit of friendship and love and fellowship and compare our differences if necessary and our needs in order to arrive at the truth. But to say that any one man in this church has the right to say to any other quorum in this church, This is the final word and you must do this because I say so, never will I support that.

Coercion and force is a mistake. Force is never a remedy. If God is the Father of all men, then all men are brothers, and as brothers all men stand upon an equal plane before God; therefore to centralize authority is in violation to the spirit and purpose of religion.

SPEECH OF PRESIDENT ELBERT A. SMITH

General Conference, October 9, 1923, Forenoon

PRESIDENT E. A. SMITH: I am sorry to disappoint so many, but at this juncture, with your permission, I will claim the floor myself.

The barrage of oratory having subsided, we discover a few old familiar landmarks still remaining, and among them the original question, the question before the house. It will be decided, not by my appeal to your emotions or to your intelligence, or by the appeal of any other man to your prejudice or your passion or your intelligence, but by your calm and deliberate vote; and when that vote is taken I think we ought all to abide by it as being the nearest expression of common consent possible for us to obtain.

An old farmer with his son was working in his field one day and he stumbled over a stump. In anger he said, "I wish that stump was in h——!" His son said, "Dad, you ought not to wish that; you may stumble over it again sometime."

I think it is best to remove the stumps, but not to tear up the landscape too much. We had probably best remove this stump of the question of nominations. We might stumble over it again. Not in the place mentioned, because, of course, we are all going to heaven; and won't they have a great time when we get there! I think I shall sit back and raise points of order—"and that will be glory for me"!

I have been approached since this question has been under discussion by some who say, "You ought to express yourself. You ought to take your stand on principle." On this question before us I take this stand: I believe in the right of the people always to nominate for elective offices. But I believe also in the right of presiding and administrative officers to make nominations, that the benefit of their judgment and their inspiration may be had in the congregations over which they preside.

We have two documents before us, and because to my judgment one of them affirms these two principles better than the other I think I shall vote for it. It is said by one speaker that the substitute is wrong end to, that we ought to affirm first the rights of the people to nominate and then the right of the presiding officers. I do not care which end to you put them. If these men want to do that without the addition of extraneous matters, let them do so, and I will vote for it. But let the two appear, as they do appear in the substitute,

and not at all as they do in the original motion, which is not at all clear.

I feel like I did Sunday when I delivered my sermon, that I want to dedicate my life to finding common ground on which we can stand and not to finding differences over which we can argue. It does seem to me that in the substitute there is common ground. The Presidency can meet you, I think, on that common ground and work cheerfully if you adopt the substitute. If you adopt the original motion I think we shall, too; but there are some reasons why it cannot be done so cheerfully. I see no reason why we should not unite on the substitute. I think it is superior. It may have defects, that is true; but it seems to me that the original motion has more defects than the substitute.

By the way, I pause right here to say that one speaker pointed out what he thought was a defect in the substitute, and he said to put a pin there. He wanted us to leave it there until somebody pulled it out. I will remove that pin:

“Inasmuch as the Church of Christ is a theocratic democracy, in which the will of God is executed by divinely appointed ministers, with the consent of the members;”

You will notice that does not say that it is never executed in any other way. The will of God is executed when the sun shines, when the rain falls, when the grass grows; it is executed when the membership vote a man or woman out of the church, as our brother said yesterday. But this says that it is executed by divinely appointed ministers. Is there any man here who dare say it is not? When a divinely appointed minister baptizes a man the will of God is executed. That is all that says. It may be executed in other ways.

I think the substitute is superior on some points. It affirms the three books, while the original has extracts from two of them, nothing from the third, also extracts from editorials; but we cannot affirm all of the editorials of Joseph Smith—they will not go in the Book of Resolutions. Why not take our stand by the three books?

It has been said that the substitute does not interpret common consent. It does as applied to this one thing, nominations; it interprets it clearly.

The substitute declares the church to be a “theocratic-democracy.” I want those two principles to be kept well balanced. Is my position on principle, or not? In the original, particularly in the resolution itself, there is not one word that even hints at theocracy. It is perhaps hinted at in the quotations in the preamble, but even there it is not clearly portrayed. It is such a document as any Congregational

church on earth might adopt, or any Methodist church. It is perhaps as bad to lose sight of the theocratic side as it is the democratic. Why lose sight of either one? That is my stand. That is the way I feel about it.

In the second place, this document does affirm the right of presiding officers to nominate, and I do not care whether you affirm that before you do the right of the membership or afterwards. I believe that right should be protected. I believe it to be written into logic and common consent and in the very necessity of the case.

The brother who has preceded me denounced popery. He did well. This he ought to have done and not leave some other things undone. He denounced monarchy. In that he did well. I join with him. If the President of the church has said that the church is a monarchy, he has said wrong. It is not. It never will be. But the President of the church says he will answer for his opinion on that. And possibly he will on many other personal matters which were brought in during the speeches, which do not concern me.

I say that in those things my friend did well. That is one extreme that we must avoid, the extreme centralization of power. But there is another extreme to which I think he tended and propounded a philosophy which, carried out to its logical conclusion, would lead to anarchy, both civil and religious. And I say this with all good feeling toward my predecessor. He is one of the most congenial friends I ever had. He ate supper with me last night. We ate blueberry pie together—that is, he ate blueberry pie and I watched him eat it. I had my piece at noon. So what I say will not disturb the serenity of our friendship; but I think that some things that he said repeatedly, though they may have been qualified, if adopted by the mob, pardon the expression, the average man, would lead toward anarchy.

My predecessor said, "I have no superior officer on earth." He said that Jesus Christ was absolutely opposed to any centralization of power. But Jesus Christ said, "All power is given into my hands, both in heaven and on the earth." To his followers he said, "As God sent me, so send I you," and the record says he sent them out and gave them power over all manner of sickness and unclean spirits, and they came back and reported that even the devils were subject to them. Did all people on earth have that power? They did not. It was *centralized* in their hands. You may say that it was "reposed" there. It is playing with words. That power was centralized.

Christ said in the very first section of the Book of Covenants that he gave unto the first elders of the church "power to lay the foundations of this church." They had that power before there was a church. They baptized before there was a church, and they did not do it *by reason of membership in the church, either.*

A speaker said yesterday that we have got to have centralization of power, but it is your business to see that it is properly curbed. He was absolutely right. If you don't have centralization of power and authority in the body, if each organ and muscle works independently you will have epilepsy or locomotor ataxia, with the body staggering from one side of the street to the other. I say one extreme is as bad as the other. If we are menaced with "popery" then we should stop it; but if we are menaced with the disposition to say, "I have no superior officer," then we are facing the danger that every man will go his own way and every department be a law unto itself, and we will have locomotor ataxia of the church, with the church staggering from one side of the street to the other.

I do not know just what the brother meant when he said that he had no superior officer on earth. I imagine I know what it means if the average man takes that as his slogan. We would not any of us say, "I have no superior intellectually, or morally." We would simply say, "I have no superior officer, superior in right and authority to direct." Surely that direction ought to be exercised in the spirit of love; but shall the deacon say, "I have no superior officer; I will go and baptize"? Shall the priest say to the pastor, "I will visit when and where I please; I have no superior officer on earth"? Shall the missionary say to the supervisor, to the seventy, or to the apostle, "I will travel and preach where I please; I have no superior officer"? That has been done. We have got to have power of direction and regulation and execution. However, it is for God to say how far that shall go, and when he speaks we will obey his voice.

My brother on the right was criticized because in quoting he paused at a semicolon; but the speaker who preceded me did worse. He stopped in the middle of the thought and did not say that the late Joseph Smith in his speech when accepting the presidency said, "I will not be dictated to by any man or set of men." Dictation need not work *either* way.

In spite of the blueberry pie I feel almost compelled to bring out something else. A man as an executive in his own actions must be presumed to interpret his belief better than in his speech. When my friend was made head of the Religio

Department, to the first conference he came with this recommendation:

“(e) The dispensing with vice presidents and placing one person at the head of each department with the power to appoint his associate.

“(f) The right of nomination of heads of departments in local churches and districts to be given to local pastors and district presidents.”

His first move was a move to take away the elective offices of his associates and give him power to appoint them. His second was, the right of nomination to heads of departments in local churches and districts to be given to local pastors and district presidents. That was his recommendation to the General Conference of 1920. Absolutely not placing it there *by right of membership but by right of their being pastors and presidents.*

Now, I invite my friend to meet me on common ground on this substitute.

APOSTLE T. W. WILLIAMS: You are quoting a paper signed by me. I want to ask if you know under whose direction and with whose consent I sent that paper out?

PRESIDENT ELBERT A. SMITH: Not by the First Presidency; I never saw it until later.

APOSTLE T. W. WILLIAMS: Are you the Presidency?

PRESIDENT ELBERT A. SMITH: I am a member of the Presidency and there was at the time only one other man in the First Presidency, and if he says that he did it under the order of that man, then I say that a man who says to us that before God he has no superior officer on earth, and that he follows no one but Jesus, ought not to have done that unless that was his theory of government.

Following that conference, the last speaker arranged to have the elective offices of district president and secretary discontinued, and the holding of district conventions for the election of officers discontinued, and he himself appointed field workers in every district—not nominated, but appointed them. And the man who has the courage to stand up here and speak as he did surely must at that time have rebelled and risen up in his might if he did not think that it was right. There has been too much of this getting together with the brethren and agreeing to things and getting them started and then coming to conference to put the blame all on some one else.

I will tell you, brethren, if the President of the church has gone too far, let him be scourged. If the Presidency has gone too far, let us be scourged, and I will bare my back and

bow my head and take it; but let no man who went farther than I did when he was an executive lay the lash on my back. I will bow to any man who is innocent; let him throw the stone.

Notwithstanding the brother is my friend, I speak this as feelingly, I think, as he did. And in view of the fact that he as an executive acted in that way, and as an orator talks another way, I do not know just where to find him; but I do invite him, in the light of his record as an executive, to meet me on this common ground. It does not go as far as he did in appointing officers, but at least he should meet me on the ground of recognizing with me the right of heads of organizations to nominate. And I invite him to come to my house at any time and watch me eat blueberry pie. More than that, I invite him to come and eat it with me.

I wish to God the day might come when my wife could set a table with fifteen plates, for the three members of the Presidency and the Twelve Apostles, and that we could sit down and eat in peace. I would to God the time might come when I could add seventy other plates, and plates for the high priests, also; but Jesus Christ has set a table and he says, "Come, eat and forget your quarrels and your hatred," and that is the communion table. I am speaking on principle, and I absolutely have no feeling towards any man on earth that I know of.

I say the substitute does provide for the nomination by presiding officers of men to fill various places, you may call them subordinates or whatever you please. I think that is in harmony with the position of Joseph Smith, who has been quoted often, whose character and whose record are beyond praise; and O may his spirit come down upon this congregation that we may be like him.

I say I think this position taken by the substitute is not out of harmony with the position of Joseph Smith, because he did address himself and recommended to the conference of 1894 [p. 6, Conference Minutes, 1894], in which he made this recommendation: "That localities where branches or any considerable number of members exist, the organization of them into districts or conferences, and the *placing* of high priests to preside over them to be ordered and provided for." Wait for the members of the branch to rise up and nominate a high priest to preside over them? No; but to send them suggestions and advice that they do receive this man. And the same year, a few days later, a joint council of the First Presidency, Twelve, and High Priests brought in a document to the conference of 1894, signed by Joseph Smith, Heman C.

Smith, and Henry A. Stebbins, which was adopted. I want to read paragraph 13 of this document:

"That the calling and duties of the high priests are those of standing or local presidency of branches, districts, conferences, or stakes, to the presidency of which they may be called, or *appointed* by the constituted authorities of the church, in accordance to the law."—*Ibid.*, p. 32.

Joseph Smith there puts his pen to a document which recognized the right of the constituted authorities to appoint men in all large branches and districts, of course giving the people a chance to freely express themselves on that matter.

ELDER JOSEPH R. LAMBERT: In case the substitute is passed, how can you act in harmony with it when the Independence, here at headquarters, Zion, when the stake in conference capacity has taken the opposite side of the question, right opposite to what is ordered or permitted in the substitute?

PRESIDENT ELBERT A. SMITH: I rather imagine, Brother Lambert, that the General Conference is bigger than Independence. Even so, they, by that which they adopted, invited us to bring in nominations, and we can do it.

I invite the general appointing authorities of the church to meet me on this common ground. It has been the custom of the church for years. We send men by appointment, and that is a tacit nomination, and often they are accompanied by letter of nomination. If this original motion is adopted and we appoint a man to a branch or district with the idea that he shall become president of the branch or district, one of us may go there *as a member* and if we can get the floor we can nominate that man for the position we desire him to occupy. Otherwise not.

I invite the general church authorities to meet me on common ground. I believe that the pastor of a branch or the president of a district ought to be in communion with God and not only bring to his work his wisdom, but the direction of the divine Spirit, and section 125:14 says that branches and districts are to be conducted according to the law:

"Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit *unless these directions and manifestations come through the regularly authorized officers of branch or district*. If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do

not, they cannot expect the riches of gifts and the blessings of direction."

This would argue that if the manifestations do come through the regular officers they may be considered. I do not know why the president of a branch or of a district ought not to receive divine direction concerning the personnel of the branch so that he can bring his advice and counsel in harmony with God and reason to that branch or district in selecting its officers. And that is all a nomination is. It is the advice, the counsel, the judgment of the presiding officer that certain men should be elected, and if the people do not want that officer they do not need to have him and they can bring in a hundred and fifty other nominations.

CHARLES F. PUTNAM: I would like to ask the President whether he considers a member of the Quorum of Seventy appointed to branch or district a regularly authorized officer of that branch or district.

PRESIDENT ELBERT A. SMITH: I do not think that a missionary appointee necessarily becomes a part of the working corps of district or branch.

Suppose in the case of a factional disorder of a branch in Australia, an apostle or seventy with the advice and concurrence of the Presidency should go in there to regulate and should think it necessary to make a nomination he can do it *as a member*, if he can get the floor, under the original motion.

Reverting to something that was said on the floor before, I have heard the President of the church tell these apostles time without number, "In case of an emergency anywhere in your field, act at once and write us afterwards." And these men here have heard it, too. But if it is not an emergency we would rather you would get in touch with us so we can work together.

I invite the Twelve and Seventy to meet me on common ground. It seems to me common. If it doesn't seem to you to be common, by all means cast your vote as seems to you to be right.

Finally and last of all, this substitute clearly recognizes the right of the people to bring in nominations, any number of them, anywhere where elective offices are being filled. It is argued that it does not specifically state that right. It recognizes that right as already existing and always having been exercised. And as I have said if it should be thought best to transpose without the addition of extraneous matter I would not object to it. I do not care which one you put first just so we get both of them, and we get both of them

in the substitute. They are clear. They will not leave confusion in the branches.

I know it is argued that something came up before the Independence conference. However, I wish to remind you that so far as I understood that document it did not at any time prohibit the people from bringing in concurrent nominations. It is true that President Smith when asked casually in the course of the debate replied that it was his judgment that in case the nomination brought in did not please the people they should ask for another until there was absolute unity reached. That was his judgment, but there was nothing to prevent that body of people then and there appealing from that decision, if it was such, as you well know is often done in conference, and they could have overruled it, and knowing that I did not feel so awfully disturbed as some folks do. So long as the people do have the right to express themselves there is no danger. It is a principle they are exercising frequently, and I know that they can drop the President of the church to-morrow if they want to. Why then rend the heavens with bombardments on that point? I say that if in your hearts you believe that there has been a tendency to exceed authority, why, by all means exercise your rights. They had rights in Independence, and they used them. We regarded that action as being final. We respected the vote of the people. We thought that settled the matter. Who appealed from *that* action and brought it to *this* conference? We recognized the right of common consent and I thought that settled that matter. Why is it that everybody else is not satisfied with the vote that was taken?

As I have said, I think this principle safe and sound; that the church is a "theocratic-democracy." We ought not to dispense with either one of those principles. I believe in the rights of the people always to nominate in filling elective offices; but I believe in the right of the presidents of the various groups to bring in nominations, which is in fact their advice, their counsel, their judgment—and that right is protected in the substitute. So I invite the people to meet me on that common ground. I believe they can. I will respect their decision.

I believe that we should learn to live and work together, and I do not think that the right of nomination ought to be exercised coercively in any way. I think that the president of a branch, district, or the church ought to keep in such close touch with the people that his advice and counsel may be gladly received.

SPEECH OF APOSTLE JOHN F. GARVER

October 9, 1923

If there were anybody left in this conference, or anywhere else on earth, or anywhere else, who has been left out I would try to love him up in the proper way. I do not think there is anything left to say on that point.

I was about to say in the few remarks I am about to make that if I should not get done before lunch I might renew the attack like two of my preceding brethren have done. But in the remarks I hope to make it shall be my earnest endeavor to hold myself to the high plane the debate has gone forward under thus far. And you will appreciate with me, who have seen me on the floor, that if I succeed in being nice all the time, then when I shall have finished some brother may follow me and congratulate me for the way I smiled and did not frown; for we shall discuss the matter before us in the spirit which has been manifested heretofore. And when we have settled the question at issue, on this one point at least we will be in agreement, all of us together. We certainly have been nice to each other, and will have a fine atmosphere in which to undertake as one man to carry out the majority vote of this conference, whatever that majority vote may be. And so far as I am concerned I might just as well say now that in my actions in the future as a minister of this church, it shall be my endeavor to maintain that same constant even tenor of my course. I will by my public action and by my private intercourse endeavor to respect your vote and carry forward privately as well as publicly the thing which you say ought to be done.

One of my brethren who was on the floor yesterday made an observation to the effect that he believed in concentration of power in part. That is all he said. And in that connection I shall have no more to say because the men who preceded me, I think, have said quite enough; unless I shall observe in this connection the observation of another one of my brethren who in the review of the observations made by the brother just referred to that he believed in concentration of power in part—I say I shall have no more to say to that unless it shall be a very few words with reference to the rejoinder on yesterday which sought to set that statement out of your consideration. And I shall endeavor punctiliously and in the fear of God to represent my brethren as I understood them to speak. I know how difficult it is sometimes for one man to understand another, and if I have misunder-

stood my brother it is not more than has been done upon the floor with reference to previous speakers. I would not to save my life come before you and deliberately with premeditated intent misrepresent a single man on this floor.

I understood my dear brother, and he is a dear brother of mine (I remember in the first days of my membership in the church how he stood out to me as my ideal of all the men I knew; and he has continued in the friendship to this hour), I understood my friend in reviewing my other friend to say in this connection with reference to the concentration of power, if by the passing of the original motion anybody will not be hit, then there shall be found no objection to the passing of the original motion. Again my brother said if by passing the original motion somebody is hit, whoever that may be, then somebody ought to have been hit. The only observation I have to make in this connection is this: that if anybody in this church is making a studied and deliberate attempt to gather up into his hands a power and degree of concentration of power which would lead the church to destruction, in my humble opinion, and I want to give my humble opinion, then has that thing become of so vast importance to us, and ought to be so candidly and so God-fearingly considered by us that it ought not to come upon this floor in connection with anything else. And most certainly not in connection with a matter which I regard as chiefly a matter of method and not a matter of fundamental law.

If there has been any deliberate, studied attempt and endeavor by some man or set of men to gather in his or their hands a concentration of power which we cannot justify, I say then in the fear of God, let us bring this proposition upon its own individual premises squarely and fairly before this conference and lay it face up on the table, that there shall be no other thing before us for our consideration, so that we can come right down to the very meat in the coconut and be moved by the one consideration and the one consideration only. And I stand ready, and I think that my temperament before you, my attitude before you these twenty years in these conferences, my ministry among the people from here and there, and it has been my privilege to minister, even as a local man, from Massachusetts to California—I believe that my record before you, I believe that my acquaintance among you, will justify you in saying that I will be one of the first men in this conference to strike at that which I believe to be a concentration of power which takes from me or any other man a right which belongs there; and particularly if that right shall seem to tend in the direction of by

and by we shall have autocracy in this body, and not democracy.

In this connection it has been said, and I think that it must have been a slip of the tongue because I know my brother does not think that in his heart—it has been said that those who sponsored the substitute before this assembly do not believe in common consent. Now we do; and if my statements will not persuade you that we do believe in common consent, no further argument attaching to your reason will help you to the right conclusion. We all believe in common consent. There is no question about that. The only difference between us to-day on this matter of nominations is simply a matter of the method by which we may lawfully come to the conclusion of our common consent.

Now, we do believe in common consent. I am sure that, having thus stressed the unintentional observation of my dear brother, that statement in that connection will not be repeated.

I do not know as I should take your time——

CHAIRMAN F. M. McDOWELL: If the brother will yield, I think it is time to adjourn. Brother Garver will have the floor at the next session. We will adjourn now to meet again at two o'clock.

PRESIDENT ELBERT A. SMITH: At the time of adjournment Brother Garver had the floor. The chair may announce that three amendments almost identical have been placed on the table, and at the close of Brother Garver's speech the chair will present one of these unless overruled in such action.

APOSTLE JOHN F. GARVER: At the time of adjournment, I was endeavoring to speak with reference to the matter of concentration of power.

ELDER CHARLES F. PUTNAM: I wish to rise to a point of order here. I have always understood that if the presiding officer wishes to speak upon a question he shall vacate the chair and remain out of the chair until the discussion of that matter is over.

CHAIRMAN ELBERT A. SMITH: The chair is vacated by the speaker during his speech, not necessarily while the discussion is before the house. Is there objection to the presiding chairman?

ELDER DANIEL MACGREGOR: I object to the chair presiding while this question is pending, seeing that the chair, or the Presidency, is an implicated party.

APOSTLE PAUL M. HANSON: I would like to ask if

there is anything in the new Book of Rules that relates to this subject? If so, I would like for it to be read.

CHAIRMAN ELBERT A. SMITH: (Reading) On page 14, section 11, of the new Book of Rules we find the following:

"The president has the right to speak first to questions of order, and may speak to any question, but should rarely do so. He may put routine matters to vote without the formality of a motion if no member objects. He should vote only by ballot, or by roll call, or when his vote should alter the result. He may state his reasons for his decision on a point of order, without leaving the chair; but must call some member to the chair when speaking to any other question. Such appointment cannot extend beyond adjournment. When the time of adjournment has been fixed the president should adjourn the meeting without a vote when that time arrives."

According to this, when the chairman yields the chair he does so for the remainder of that meeting only. However, I yield to Brother McDowell.

CHAIRMAN FLOYD M. McDOWELL: Brother Garver has the floor.

APOSTLE JOHN F. GARVER: I prefer to speak without this piece of machinery (indicating the microphone) if I may be heard without it. If there be anyone not hearing me, will you please raise your hand?

At adjournment this morning I was endeavoring to say a few words about the matter of concentration of power as brought upon the table in the original motion. I refer to that matter again for the sake of a very simple review. I do not want a single person to go away from this assembly to-day with the least degree of misunderstanding with reference to my position. I say again: I always have been, I am to-day, and God being my helper, I always expect to be against a centralization of power which I recognize in my intelligence as being calculated to rob the people of their rights; and I say this further, that just the moment I discover in my ministry, in my association among the people of God, in my association with my brethren in the official capacity in the church that such is being exercised in my judgment, I think you will join me in saying, because you know me to be that kind of a man, I will be one of the first among you to strike down that thing which I believe to be a concentration of power to the extent of robbing the people of their rights. And I only need to stand in the midst of the people of the Lamoni Stake, where I have given the best fifteen years of my ministry, to have that fact confirmed.

I do not know whether the statement made this morning on this floor referred to my nomination of delegates, or not. I only say this: I have on three or four occasions, as the president of the Lamoni Stake, nominated, with my associates, the delegates to this conference. How did I come to do that? I call my brethren to witness if this is not a fact, that years and years ago when I was a boy in this ministry, when the first time the Lamoni Stake in conference capacity endeavored to appoint me as one of a committee, I absolutely refused to be so appointed. On four occasions after that when my brother at the left here, when the Lamoni Stake in conference capacity in the Lamoni Stake sought to put me upon a committee of three, upon the floor of that convention I absolutely refused to become one of those who should nominate. That urge continued from time to time over my protest until by and by in a conference of the Lamoni Stake when I was in the chair and the president of that conference and the people rose up in their places to ask me to become the one to nominate for their approval for the General Conference, I all but refused; and finally over my protest they passed that resolution and appointed me, and I subjected myself to the will of the body. That motion has never been questioned on that floor. If in this matter, then, in carrying out the mandates of the body of people whom I had been called and appointed and ordained to serve I have done this church wrong, I will take the punishment. I am not here to argue the matter of the right or wrong of the appointing of that committee. I only come here to set myself right. I do not know to whom the brother referred. He probably did not refer to me at all; but the reference involves my past ministry, and I want to put myself in the clear.

At this juncture I take up the question again of common consent. I said briefly this morning that the thing and the one thing only with reference to the consideration before us is that which seeks to determine how we will nominate. The one thing and the only thing which is fundamental with the law of God as set forth in the three standard books of the church, is this law of common consent. I said this morning that the matter of how we should proceed to reach a conclusion and have the final act of common consent was solely and entirely and absolutely not a fundamental, not fundamentals based on the law at all.

I agree with our brethren that the law of common consent is the law of the church from which we cannot deviate except at our peril. Let these officers be nominated by officer or by member; but by no means is there stated in the books

of the church the method of our nomination, as has been sought herewith to be set forth. And in evidence of this fact I only call you to witness that my dear brethren could not find this in the fundamental law of the church, the Book of Mormon, the Doctrine and Covenants, or the Inspired Version of the Bible, in consequence of which they must needs go to an editorial in the *Herald*, and I speak with reverence of the man quoted. I shall proceed to show you to your satisfaction, as well as my own, I feel positively confident now, that the thing I have just set forth, that there is in the fundamental law of the church as couched in the three books no word of how we shall secure common consent. I will proceed to show you that in the words of the very mighty man quoted by these gentlemen in their original motion. I accept absolutely without the least degree of deviation the words of Joseph Smith in this editorial.

I only have this to say in that connection. I speak with respect and with confidence in the integrity of my confreres who come here with this original motion; but that does not blind me nor does it permit me to say that they did not have in their possession full information on this point. And the only way I can harmonize my confidence in the integrity of these men, because I have it, in consideration of the things that Joseph Smith said in that document, in connection with the words and wording and intent and purposes of the original motion, is to say that these men must have trusted to some clerk somewhere to bring to them the information that was put at their disposal, for certainly they could not have read that editorial in its entirety. I will come to that by and by. I say this original motion, my dear friends, was gotten up and laid upon this table without the gentlemen having in hand the full information to be obtained.

It has been said upon this floor, and I am glad President Smith is here this afternoon, that under the rule and policy as now construed for our direction of the apostolic quorum, no apostle has the right to nominate a branch president. I challenged the authority for that statement this morning. I did not receive it.

APOSTLE PAUL M. HANSON: Does the speaker wish the challenge accepted now?

APOSTLE JOHN F. GARVER: Yes, sir, I do; because if there is such instruction as that I want to know it.

APOSTLE PAUL M. HANSON: I just want to read—

CHAIRMAN FLOYD M. McDOWELL: It is understood that Brother Garver is not leaving the floor.

APOSTLE JOHN F. GARVER: That is all right that way.

APOSTLE PAUL M. HANSON: As to whether this covers the whole ground or not will be determined by what others will have to say in presenting matter of a similar character. I will read from a letter, a form letter, addressed to branch and district presidents bearing date of December 29, 1922:

"To Branch and District Presidents: The action of last General Conference in adopting the document presented on October 2 has set at rest a long-mooted question, and has placed the task of caring for the branches upon the local ministry, under the direction of the Presidency. The provision which relieves the missionaries from local care is wise, and its strict observance will result in better missionary work being done."

Now in a letter addressed to the Twelve, bearing date of December 28, 1922, (and this is addressed specifically to one of the Twelve) I will read the paragraph next to the bottom on the first page:

"The Twelve as the leading missionary authorities must be exemplars, and as they move out in a consistent effort to comply unreservedly with the requirements of the new conditions we feel confident they will see in numerous ways the evidences of the wisdom of the instruction to leave to the local arm the care of the branches and district and carry the missionary work into new places or among new peoples or groups."

I shall not comment on that which I have read.

APOSTLE JOHN F. GARVER: There is a good reason why. In the session this morning I rose to a question of privilege and asked for the information which directed me as a member of the apostolic quorum that I could not be permitted to nominate a branch president. I did not get it. I never expect to get it.

I will tell you what I have received. In the fear of God, out of a conviction which had filled my heart for many years and against which day to the best of my ability I tried to qualify, I received at your hands in this assembly one year ago a very solemn obligation. I had respect to the voice of the church. I received the letters which have been referred to. I did not at all understand those letters to estop me from the constituted rights invested in me as a member of the Quorum of Twelve. I went out and to the best of my ability gave the major part of my strength to the missionary work. I tried to carry out both the instructions of the body and the

observations couched in the letters heretofore read; but here is what I found:

I found trouble in certain places which had not been adjusted by the local forces, and the interests of the general church were in jeopardy, and under that passage of the law which in that emergency instructed me to move in and adjust those difficulties, I did so. I have already reported one of those difficulties to the office of the First Presidency, and from that report I have received no reply. I am to-day in another piece of difficulty which has not been officially reported to the First Presidency, and which they know absolutely nothing about at all—a serious offense against the church and against society. I am to-day carrying that thing in my ministry after a lapse of four months, and I expect to continue to work on that difficulty until it is finally cleared up and consummated. If I am working contrary to the spirit of the instructions from the First Presidency or the President of the church in this regard, let him please rebuke me now and here.

APOSTLE T. W. WILLIAMS: If you had been rebuked, how would you feel?

APOSTLE JOHN F. GARVER: I haven't been rebuked.

APOSTLE T. W. WILLIAMS: I have been.

APOSTLE JOHN F. GARVER: As I move about the church in my apostolic function in my missionary work, which I say is primary, and if peradventure I shall find out in Australia somewhere, or in Great Britain, or here in Iowa, or in Missouri, an emergency which in my judgment needs to be attended to and can be solved only by the immediate nomination of a president of the district or branch, I will rise in that assembly and nominate that man out of my apostolic authority, and if President Smith wants to challenge that authority, I yield to him to challenge it now. I have no understanding with President Smith; I do not know what President Smith will do; but I will take my chances to-day. I am answering the argument put forth upon the floor this morning as it was stated to us based upon a letter which was not produced, though the attempt was made as though it were to be produced, which does not estop me from that. When I have talked with a number of my brethren whom I have met, not a single one of them has had any such understanding as that put upon the floor this morning on the letters received by the members of the Quorum of Twelve. I have received them, too. I did get my mail; but I did not get the letter referred to this morning.

I say again, before my God, that when the emergency arises, be it upon whatever field it may be, I will function un-

der my apostolic appointment, and I will take my chances, not only with President Smith, but with the church.

"When I returned from England," it was said this morning. I do not remember when our dear brother returned from England. I think it must have been along about May, 1922, or perhaps April. "When I returned from England," I found that the policies which I had previously advocated and under which policies certain might be nominated by certain ones and certain other ones appointed by certain other ones—when upon my return from Great Britain I learned the drift of affairs and saw that this thing was leading the church in a course which in my humble judgment was calculated to bring us up into some kind of autocracy, I withdrew—

APOSTLE T. W. WILLIAMS: I rise to a point of order.

CHAIRMAN F. M. MCDOWELL: State your point.

APOSTLE T. W. WILLIAMS: My point is this, that there is a definite misrepresentation of my statement, and I ask for the reading of my speech.

APOSTLE JOHN F. GARVER: I only have this to say: I said this morning that I shall earnestly endeavor to represent my brethren as I understood them. I am not making a deliberate attempt to misrepresent.

My brother said, "When I returned from England"—

APOSTLE T. W. WILLIAMS: My statement was this: "When I returned from England, in connection with my conferees at the heads of the departments I signed the document sent out embracing the five forms, and I did it with a definite understanding that nominations would be permissible from the floor by the membership; but when I afterwards found that it was tending in another direction I asked the President of the church that my name might be taken from this document."

APOSTLE JOHN F. GARVER: Will the brother please say when he made that request?

APOSTLE T. W. WILLIAMS: Just recently.

APOSTLE JOHN F. GARVER: That is what I thought, and not "when I returned from England." I am not going to attempt to distort the circumstances under which that signature was recalled, either. I am confidently certain that your imagination is vivid enough to tell you just when it was. "When I returned from England I found a certain tendency," and that was the point I was going to make. I am very thankful to the brother for the interruption. —"and found out there was a certain tendency in a certain direction, which, if permitted to run its course, would plunge this church into autocracy"—

APOSTLE T. W. WILLIAMS: My point is this, that I have stated here to-day what I said. It is in your minutes of yesterday. This man is perverting me and putting words in my mouth that were not said yesterday or to-day.

APOSTLE JOHN F. GARVER: Brother Williams said—when he returned from England he said something.

CHAIRMAN F. M. McDOWELL: Yesterday we ruled that if the man being quoted objected to being quoted the speaker would have to desist.

APOSTLE JOHN F. GARVER: That was not on something that had been said in the assembly; it was something said in a private conversation.

CHAIRMAN F. M. McDOWELL: It would be preferable if we could get an exact statement of what Brother Williams said.

APOSTLE JOHN F. GARVER: I think if the brother will leave me alone I will get it straight.

ELDER CHARLES F. PUTNAM: I contend that you should stand by your ruling of yesterday about a man being quoted who does not wish to be quoted.

CHAIRMAN F. M. McDOWELL: The chair rules that in accordance with the ruling of yesterday you had better refrain from attempting to quote unless you have the exact words.

APOSTLE JOHN F. GARVER: I do not want to appeal from that decision unless I have to, but I want to call the attention of my dear friends on this floor to the fact that from the very time the first speaker upon this question sat down, without deviation or hesitance or interruption there has been a repeated quoting of the words of the man preceding in debate. Mr. Chairman, I cannot submit to that ruling. Not because I would be unfair. I am not attempting to put Brother Williams in a hole. In my own self-respect and that of some of my brethren, too, because they have been misunderstood, under the circumstances obtaining, after all this discussion has been permitted, I cannot submit. I must respectfully appeal from the decision of the chair.

CHAIRMAN F. M. McDOWELL: Shall the decision of the chair stand?

ELDER A. B. PHILLIPS: The brother's recourse if he objects to the representation of a speaker when he assumes to cite something which has been said, is to the record, and the reading of the records shows what he did say. Inasmuch as we have that record, it seems to me that the question is very clear before us.

PRESIDENT FREDERICK M. SMITH: I would like to

make one point clear. The last speaker has been quoting what was said before this audience and which the audience probably can recall, and my protest yesterday was against a speaker attempting to report what I said or what my attitude was, that report being from a private conversation. There is a vast difference.

APOSTLE J. F. CURTIS: In this case, here is the proposition: Brother Williams has made his speech. His speech has been recorded. Now Brother Garver comes on the floor and makes a quotation which he claims is from that speech. Brother Williams claims he is misrepresented and calls for a reading of the record of what he did say, and it is his right, the right of T. W. Williams to have that record produced. That is the only way to settle it. The record is here. Let us have the record.

APOSTLE M. A. McCONLEY: I would like to agree with the chairman, but I am satisfied in making this ruling that he has ruled on the wrong side. You will remember I was the first speaker on the substitute. I was quoted continuously by the men who followed me. I made objections in my own mind to a number of things that I was supposed to have said, but I left it to the good judgment of these people to determine whether or not I said it. In some of the speeches that have been made I have not been at all satisfied as to the way things were stated, as to what some on my side of the question had said, because in my own mind they had been misstated. It certainly is unfair, after the amount of time that has been spent by the speech on the other side of the question now when it is sought to rebut the statements that have been made to have a ruling from the chair that we cannot say what they said. We have just as much right to quote from the speeches that have been made as they have to quote from the speeches that have been made.

APOSTLE D. T. WILLIAMS: I made objection to a statement in which I was quoted by a speaker who succeeded me. I rose to ask if I might not set him right, and I was told by the brother who presided, not the presider now, however, that if I had any objection to any statement which was made by any speaker upon the floor in quoting me I must wait until the speech was over. And then when I rose a second time, the brother who had the floor, the brother who now objects to being quoted, when I wanted to set him right upon a statement of which he was only giving half, I was told that he didn't want to hear it. Let us be fair. That is all I am asking for. I am sure that each one of us can say that what is fair upon one side is fair upon the other. When my

brother is speaking, if he makes a mistake let it be noted and let it be brought to the attention of the audience afterwards as we were compelled to do. I thank you.

APOSTLE T. W. WILLIAMS: I do not desire to confound judgment here. I rose to a question of personal privilege, which is granted in every deliberate assembly. I have made my speech. My speech is on record. There is no deliberative assembly in the world that will not grant a speaker who has made his speech when another speaker tries to quote him, the right to have his speech read; and whether it is put as for or against the chairman I shall exercise my right and ask that my speech of yesterday that is to be quoted shall be read from the record and that something shall not be put into my mouth which puts me to a disadvantage. Personally I object to the statement made that I want to get out of any criticism of my speech; but I have the right as a member of this assembly to insist that the record be read. Let the record stand.

ELDER F. A. RUSSELL: As I see it, the whole thing is right here: the brother does not object to being quoted, if he is quoted correctly, and he asks for the record of his speech to be read. I believe the chair erred in making the decision that he did, and for that reason I cannot sustain it. I think the only thing we can do is to ask that the speaker shall quit and conform to the request of the brother.

ELDER J. A. TANNER: I would like to rise to a point of order. A mere appeal from the decision of the chair is not in order. It must be seconded by some other brother on the conference floor. Paragraph 85. [Rules of Order.]

CHAIRMAN F. M. MCDOWELL: Brother Tanner calls attention to paragraph 85 and says that the appeal demands a second. The decision has been that this Book of Rules is the governing book for this assembly. We will have to rule that the point of order of Brother Tanner is well taken.

ELDER A. B. PHILLIPS: The point is that this point of order must be raised before debate is continued.

CHAIRMAN F. M. MCDOWELL: About the time you get a few more points of order you will have to have a new chairman.

In regard to the decision of the chair, in referring to the matter just mentioned in regard to the original decision, the chair has no other desire whatever than to play fair with both contending sides. We are perfectly content to leave it with the will of the body as to under what conditions the debate shall continue.

ELDER LEE QUICK: I am going to try to tell you some-

thing here. Here are these two men. One said he said one thing, the other says he didn't say it. Why not read the records and that will settle it. If you read the record and Brother Williams said what Brother Garver said he did say it will be one hurrah for Brother Garver; and if he didn't say it we will find out which fellow is in the wrong, so let us have the reading of the record and see what he did say. We have had so much in our heads we can't remember it all. That's the reason why we write it down.

CHAIRMAN F. M. McDOWELL: I am sure you have made it as clear as mud for us, brother. The chair decides we will vote on the original decision as to whether the chair was right in ruling as he thought he did yesterday, that a man attempting to quote another man who objects to the method and type of quotation would not be allowed to proceed. The chair will be perfectly happy if you rule either way. (Vote is taken.) Brother Garver may proceed.

APOSTLE JOHN F. GARVER: I was going to call for that record. I would not deliberately misrepresent any man. If I cannot put over a debate without deliberate misrepresentation, may God let me drop dead—if I make it—I say if I make it positively and deliberately with the intent of misrepresentation.

ELDER GEORGE E. HARRINGTON: I would like to ask a question. Have we the record now of what this brother has stated? I ask whether or not the speech he is making and has made up to the present time is recorded so that when the other is found both can be brought to our attention so we will know what has been said.

CHAIRMAN F. M. McDOWELL: Brother Garver may proceed.

APOSTLE JOHN F. GARVER: Maybe the record won't be needed. I will start from the other end. What I was trying to do was to go back to 1915, and I will put it this way. As I remember the statement, the suggestion was that beginning somewhere about 1915 there appeared to be a gathering into one place of power. Our present difficulty, if I got the substance of our brother's remarks, and that's the thing I want to say—our present difficulty began about 1915. I think it is a fair presumption that the speaker must have discovered that fact about the time it began. Now all I meant to say was this: That in 1920, about five years after this thing began to work, which if permitted to continue may develop into a concentration of power to do the body harm—about five years after that commenced to work the brother referred to made the recommendation which resulted in, if I

remember rightly, an adoption putting the right of nominating certain people into the hands of certain other people. That is all I wanted to say.

And if I understood further the brother, he said in his speech, and that is all I wanted to say, this much he did say: "When I returned from England." Now, that far we agree, don't we? "When I returned from England and made a discovery of some kind or other"—we will put it that way and I don't think there will be any objection, I leave you to recall what was said—I recalled my signature, a few weeks ago. That is all I attempted to say. There doesn't seem to be any objection to that. I am glad at last we have found a common basis of understanding which permits me to continue from the basis of my notes.

I had the *Autumn Leaves* this morning; but I inadvertently left it, and will have to read from this paper, which I think I can say is correct. Following the conference of 1920, after these recommendations were adopted, in the *Autumn Leaves* of June 20, 1920, we find these words from the pen of the brother upon the floor, who returned from England, referring to the wonderful convention that had been held, at which authority was given for certain people to nominate certain other people:

"The convention was epoch making; the action of the convention, the most far-reaching of any yet taken. The possibilities before the department are wonderful."

Under what kind of a policy? Under what kind of a regime? I leave it to your remembrance.

"It is for the young people of the church to keep in step with the forward movement which is gripping the church in every department."

After that "epoch making" convention that statement was made, not extemporaneously on the conference floor, but in the deliberation, in the study of our brother, and committed to writing with a pen. At least it was written. O that my brother had written a book!

Now I trust I shall not have disremembered the observation of my brother with reference to that statement of Joseph Smith about promulgating doctrine. I thought I had the statement marked, but you will remember it: Joseph Smith pledged himself that he would promulgate no doctrine not in-dorsed by this people and in harmony with good morals. What was Joseph Smith talking about that day? Was he talking about having somebody nominated for the president of a branch? or was he talking about certain doctrines which had been declared somewhat in contravention of the revealed

law of God? He was speaking solely with reference to the matter of doctrine. He was pledging himself to stand as president of the church by the faith. He was seeking the confidence of the brethren, among them to stand four-square, and to make his calling and election sure, by this act cementing himself to his brethren; not in any sense as might apply to his administrative work, to the work of nominating anybody anywhere, but having purely, absolutely, and solely to do with the advocacy of the truth as contained in the standard books of the church.

The statement was made, or it was intimated on the floor yesterday, that my brother did not read all of a certain document, quoting from the *Herald*. I have the *Herald* before me; the statement he used was this: "This will come in time but it is likely there will for a long time be many men of many minds." Now, my dear auditors, my brother could not read any more after that statement, for the simple reason that that happens to be the end of the editorial, right there. I only make that so my brother shall be properly represented.

It was further asserted, and I do this that my brother may be set right, that my brother stopped at a semicolon in a certain sentence in a certain issue of the *Saints' Herald*. It was pointed out this morning that there is no semicolon in this sentence. There's where my brother was unfortunate; he was not reading from the *Herald* at all—he was reading from the second page of the document laid on the table the other day. He did read and stop at the semicolon. The only thing he was speaking about was the matter of common consent. He was not at that time discussing at all the matter of nomination. It is true, however, that the balance of the sentence does deal with the matter of nomination. He didn't do any violence at all to the subject, either, because he was talking about an entirely different matter, as I shall show you before I close.

Now this discussion of the *Herald* has been referred to, and I shall have to hasten on and ask you to remember that I am not responsible altogether for the time when I shall discontinue my remarks, because certain time has been taken by points of order.

What was the situation in Decatur District? I said a while ago, I said it with respect, and I say it again: The only way I can harmonize the statement of my brethren in the original document on the table with the editorial quoted from, is that they must have trusted for their information to some other party, and acted upon excerpts, not having the full facts before them.

The Decatur District on the 4th day of June, 1892, in conference assembled, passed a certain resolution. I want to read that resolution to you. I know it was said that such a furore was raised throughout the central United States of America that President Smith found it necessary to go into the *Herald* as an editorial writer, and at the same time being president of the church, to deliver the church from the situation. The facts are these, if I remember correctly:

The action was had on the 4th day of June; it was published for the first time on the 2d day of July, and Joseph's editorial was published on the 16th day of July. Here is another point where our brother must have been depending on somebody else for his information. By no means was there a furore; the reverse was the case. President Smith set forth to avert, to prevent, a furore in the church, not to save it from something that had already occurred. As always, he wanted to save the church from the bitterness of debate. Now the resolution passed by the Decatur District was this:

"Resolved, that all presidents of branches should be nominated by the president of conference or district and missionary in charge and in harmony with section 120, paragraph 1; and if more than one nomination is made, or name presented, each name shall be voted on by ballot, the highest number to preside. Resolved, That all nomination to office in the respective branches be made through the presidents of those branches in harmony with the president of district or missionary in charge."

That was the action by the Decatur District at Davis City, Iowa, June 4, 1892.

Now I must come to a certain matter vital to this discussion. It does not appear at all in the original motion, nor its preamble. It has not been treated upon this floor, and I repeat, so I shall not be misunderstood, it must be solely for the reason that our brethren depended upon something other than the original source of information, because the matter is not only vital, but goes at the very crux of the situation as involving the whole matter of nomination, as you shall see when I read from President Smith.

This action lodged solely and entirely in a certain few the right to nominate. I want to drive that home. This action lodged solely and entirely in a certain few the right to nominate. That is the thing President Smith was discussing. I say this action was had on the 4th day of June, 1892. On the 2d day of July (that is the *Herald* I am quoting from), it was for the first time published outside of the district. On the 16th day of July, two weeks later, came two articles in

the *Herald*—I shall not name those who wrote them—expressing two different points of view. In the same issue, not after the church had found itself in an unfortunate situation, but in the very *Herald* in which these two articles were being published, President Smith moved in for a word of warning, for the expressing of an opinion, and for the declaration of the right of the Decatur District to take the action they took. And it has been said upon this floor, “Who will say that President Smith is not right?” I am willing to rest my whole cause on the statement of President Smith, and if I have it rested there, there will be no—

ELDER J. R. LAMBERT: What was the action of the Decatur District?

APOSTLE JOHN F. GARVER: It was unanimous. Brother Lambert asks what was the action. Just previous to what I have read, right here in the *Herald*, we find this: “The following resolutions were passed.” I refer to the *Herald* for 1892, page 435.

ELDER J. R. LAMBERT: I stand corrected. I always understood that the motion lost.

APOSTLE JOHN F. GARVER: It was rescinded afterwards. The action was passed. Now Brother Smith, President Smith, takes this matter up for discussion. I want to read you what President Smith says about it. That is the vital part of the editorial of President Joseph Smith. It was not incorporated in the original proposition. I read paragraph one, as this paragraph was not had in the original document on the table.

“By two articles in this issue, and this editorial the attention of the Saints will be called to the action of the Decatur district conference in regard to the nomination of branch presidents, by missionary in charge and by president of district; and similar nominations to branch offices by branch presidents; the action referred to seemingly restricting nominations to the officers named.”

Now President Smith sets out to do what? To say this action ought not to have been had? No. He starts out to do this:

“There will be more or less talk about this action, for it and against it, in many, possibly all branches; we therefore caution the Saints, especially the elders to be temperate in their statements, and cool and good-tempered in their discussions. There will be frequent allusions to the ‘law of God,’ and the consequences of continuing in it, and departing from it”—just exactly like we have heard on this floor, “and departing from it will be presented with more or less ear-

ness; and unless much carefulness is used on both sides things will be said and written that it would be better had they not been written or said."

That is the purpose of this editorial. In writing this editorial, however, President Smith calls attention to certain facts. I said I would show from the words of President Smith, who at this late hour cannot be repudiated by our brethren, that there was no law anywhere, fundamentally, that says who should nominate. I continue now the third paragraph:

"It should be remembered that there is no specific rule of law defining whose duty it is to make nominations to the various offices in a branch organization, and none creating a privilege to thus name such officers."

There is no fundamental law on this point. My brethren, he said, will try to quote law, but there is none:

"There are passages of the law which may be construed to apply to both sides of the question as we already see by reading the two articles referred to in the opening lines of this writing. It is therefore a matter of propriety or impropriety"—

Who said that? Joseph Smith said this. I say Joseph Smith was right!

Nor do I claim, nor has anybody else claimed so far as I know, infallibility for Joseph Smith. He was a good man. He was a man of God. But I can remember certain occasions when by no means was his word taken as the final end of controversy, while he lived. I do remember times to the contrary.

"It is therefore a matter of propriety or impropriety, a question of correct or incorrect procedure"—

Who said that? If I would borrow the phraseology of yesterday, out of the eternities of heaven Joseph Smith comes back to say that this whole matter is not a matter of law; it is a matter of procedure.

"It is therefore a matter of propriety or impropriety, a question of correct or incorrect procedure to be determined, not by specific legal enactments governing in the case; but by a consideration of the object to be obtained by the appointment, the best methods"—

and I said a while ago that this whole matter of how we shall arrive at the matter of common consent, the whole matter of nomination is a matter of method, and not fundamental law at all. That is what Joseph Smith said:

"but by a consideration of the object to be obtained by the appointment, the best methods to reach such object, the prob-

able mistakes likely to be made, and the possibility of an abuse of the method and the evils to result therefrom."

I do not think I need to enlarge upon that at all. These are the words of Joseph Smith, that man revered. I will read further from this editorial by President Joseph Smith, in the 7th paragraph: I want you to notice that my brethren upon the floor the other day said that Joseph Smith wrote this editorial in 1892, thirty-two years after he took his place, in the ripeness and maturity of his magnificent intellect, in the fear of God as our President, and after all of his association with our brethren, after all the procedure, after all the years of the richness of his experience, he said:

"There is no law, that we are aware of, to be specially pleaded in either side of the dispute;"

If we are going to let Joseph Smith settle this case, we will plead no more fundamental law. I am willing to let Joseph Smith settle it.

"There is no law, that we are aware of, to be specially pleaded in either side of the dispute; except as it is done by implication, and much of that will be by a forced construction."

Then that law from which implication will be drawn will be only when a forced construction is put upon that law. Thirty-two years after Joseph Smith had taken his place in the church he made this statement. I want my brethren, to whose ears these words have come for the first time, to have the full advantage of the statement of President Smith:

"The custom and usage of the church may be pleaded"—

It had been the custom, it had been the usage in the church, that these men should be nominated from the floor. Joseph Smith says the custom and usage of the church may be pleaded, but you cannot plead the law. But he said more:

"The custom and usage of the church may be pleaded, and as against these"—

as against the custom and usage of the church, in contravention of customs and usages of the church—I want to make that just as strong as I can, and you will see why I am doing it presently. I want to make the case for my brethren of the original motion just as strong as I can. I do not think in my heart I shall be found to be unfair:

"And as against these the action of the Decatur District is an innovation, beyond question."

Joseph Smith said that the action of the Decatur District was not in contravention of the law as to the method of procedure; but he did say that beyond question the action of the Decatur District in lodging with the apostle on the field and

district president certain rights to nominate was an innovation. Joseph Smith says it was an innovation, without doubt.

"It is an attempt to prescribe a rule to become a custom in the district to regulate the procedure in case of choosing officers for branches in the district. The example may be followed by other districts and it may not; certainly, the action of the Decatur District does not in any sense bind any other district;"

And here is the protest of this man, the only protest:

"Certainly, the action of the Decatur District does not in any sense bind any other district."

That might have been a fine clause to read in connection with the action in Zion here and in Kansas City.

"and it is presumed that the question if raised in other districts now will not be so easily disposed of as it appears to have been in the first named."

President Smith comes here to-day and says that in his home district where this action was had, while it was an innovation, a contravention of the customs and usages of the church, it was one which was easily disposed of.

My brother calls my attention to the fact that it is three-twenty. If I talk till six o'clock, I will hardly have done as well as some have.

Now, Joseph Smith says he believes something. This is in the concluding paragraph. He believed that the right should have remained with the people, that is, remained as it was:

"We believe that the right to nominate men to be chosen to preside over a branch should remain with the members of the branch, to be exercised at their discretion."

That is my opinion, says Joseph Smith. He believed it would have been better to have left it where it was.

"Which right they may delegate to the missionary in charge, the district president, or a committee of their own number, from time to time as they may choose; but we see no necessity, and no propriety in conceding that right to nominate as belonging to such missionary in charge, or district president, as a prerogative of right appertaining to them."

I have tried to read to you every statement that might damage our substitute, as well as everything that would damage the other side. I come now to the concluding passage in the editorial. Had our brethren known of this passage, certainly they would not have put upon the construction of this editorial what they did. I read paragraph 10:

"The members of the Decatur District have the right to make a rule of the kind named"—

And why? Why, because he based his conclusions on the fundamental law of the church as set forth in the three standard books of the church, which set out the law of common consent, which is the thing which is fundamental. They shall not be found contravening that fundamental law. Here are the words Joseph Smith used in his editorial:

"The members of the Decatur District have the right to make a rule of the kind named, if they see fit so to do;"

If the Decatur District had a right so to do, predicating their action on the constitutional law of this church in a matter which was to determine among them as to how they were to carry into execution that constitutional law, then I submit to you this body most certainly has a right to speak upon this matter before us in the manner in which the Decatur District spoke upon it, and lodge with the ministry of this church the right, and solely, to nominate, if Joseph Smith's words are to be depended upon.

The substitute does not attempt to say that Joseph Smith is right. The substitute only asks that we shall recognize the right of certain administrative officers to nominate, and in conjunction therewith the like right to the people to nominate. Joseph continues:

"But a rule so at variance with long standing custom, ought not to have been adopted until such publication of the resolution had been had in the district as would have secured the notice to all necessary to obtain the intelligent consent of all."

And if those last words are to be depended upon, then I submit to you my dear auditors that if there was to have been brought to this conference a matter which should undertake to regulate for us the matter of the method of our procedure in the operation of the constitutional law of the church, if Joseph Smith is right, then our brethren ought to have given due notice, that this conference might have known the thing that was proposed to lodge here.

My brethren say, "Joseph Smith was right!" I say, "Amen; Joseph Smith was right." I also say that Joseph Smith was right, and I shall borrow the language of my brother and say, "Who dares to stand here and say he was wrong?"

I think that is all that is necessary on that matter of the fundamental law of the church, the constitutional law of the church, the law of common consent, and the law of method and procedure as related thereto. Joseph Smith in every material point in this editorial is right. He said Decatur District had a right even to pass the resolution which tended to lodge in the hands of a few men only the right to nomi-

nate, and deny that right to the people. We are not asking that it shall go that far in our substitute.

ELDER J. R. LAMBERT: Did the conference deny the right to the people?

APOSTLE JOHN F. GARVER: I was attempting to represent President Smith. He said it seemed to deny the right. I do not think you can deny the right to the people. It seemed to Joseph Smith that it did, "The action referred to seemingly restricting nominations." And he said that the Decatur District had a right to pass an order which seemed to restrict. That is all the argument I am making. But we do not ask that shall be done, in our substitute.

In the original motion we are asked to deny the mature judgment of President Joseph Smith. Maybe I should not say that now, because while there is nothing in the original document referring to the right of the administrative officers to nominate so far as I recall, I think it has been stated on the floor that they have the right.

If I understood my brother this morning, he said, "If they will reverse the order of the last two enacting clauses of the substitute, if they will put first the right of the people, and follow that with the right of the administrative officers, I will vote for it."

We are ready to do that. In the light of the editorial of the late President Joseph Smith, the statement of my dear brother we accept. My brother says: "If they will reverse the order, I will agree." At this juncture rose our dear brother this morning, vacating the chair, and he called upon us to come to this common ground, and said, "We are prepared to meet our brethren here. If you will agree to reverse the order of the last two enacting clauses without adding any extraneous matter, putting the people first and the officers second, I am come to say we are ready, we will agree to reverse the order."

If I mistake not, there is a substitute upon the table, three of them I believe, which seeks to do this very thing; and our brethren who made this very gracious overture this morning I am sure are now happy that we have come where they have invited us to come, and say we cheerfully concur in their suggestion; and we do now say we will reverse the order. We are prepared to say that the first enacting clause touching the resolution shall be that the right of nomination lies with the people first. And when we have said that, we are prepared then to come forward with the second clause and change it.

I will repeat it. We are willing to come forward and say in the light of the offer of the brother this morning, we will put first in the document the rights of the people to nominate—and they said they would agree to this—and then we will put second in the document the right of the ministry to nominate. And we are glad to do it; pleased to do it. But believe me, my dear friends, we could not do it until we had for your consideration the full statement of Joseph Smith.

I say we are ready to meet the brethren half way, and with President Elbert A. Smith, I shall be happy now to join with them.

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