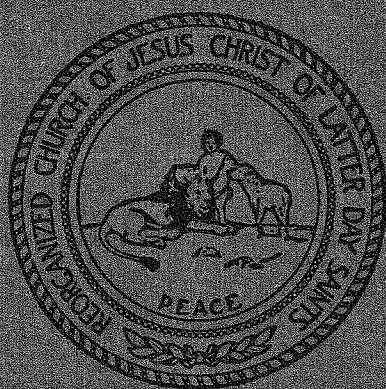


# TRAIL BLAZERS



An Unofficial Compilation Of The  
Principal Resolutions Adopted, Ob-  
jectives Determined Upon And Other  
Information Concerning the Seventy-  
Fifth General Conference, Independ-  
ence, Missouri, April 6 to 15, 1932

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**REVELATION PRESENTED TO THE SEVENTY-FIFTH  
GENERAL CONFERENCE, APRIL 14, 1932 BY PRES-  
IDENT FREDERICK M. SMITH**

**To The Church:**

To the condition of the church and the personnel of the Quorum of Twelve and Presiding Bishopric I have in official capacity as well as in personal meditation and prayer given much thought, and have earnestly sought Divine wisdom and guidance. Believing that such wisdom and inspiration have been given me, I present the following as the word of the Lord to us now:

Under conditions existing it is well that Bishop Albert Carmichael should be released from further responsibility as Presiding Bishop, he being commended for the faithful devotion to the onerous tasks which have been his to perform. In his stead let Bishop L. F. P. Curry be chosen to give such time and energy to this office as opportunity and the conditions surrounding him will permit, working towards the time when he can give his full time and attention to the work of the office to which he is thus called. In the work of the office Bishop G. Leslie DeLapp should be associated as counselor, and one other, named by Bishop Curry, as wisdom and the voice of inspiration may indicate, the selection to be ratified by the Conference.

To fill a vacancy existing in the number of the Twelve, let George G. Lewis be set apart and ordained as an apostle, and take his place with that Quorum, and enter with his brethren upon the active work of the Apostolic quorum and as representatives of the church.

The movements towards better understanding of ministerial responsibilities, duties, and goals, and towards unity of endeavor in teaching, preaching, evangelizing, and the perfecting of the Saints, are pleasing to the Lord. Contentions, bickerings, and strife are unseemly, hinder the work of the church, and should not find place among the Saints. Only in the peace of fraternity and the unity of those caught up in the spirit of Zion's redemption can the work of the Lord be accomplished. To this task let the church devote its energies.

**FREDERICK M. SMITH, President of the Church.**

Independence, Missouri, April 14, 1932.

## THE PRESIDENT'S MESSAGE

### To The General Conference:

The conditions under which we meet are unlike those surrounding other General Conferences. These unusual conditions will perhaps mark this Conference as outstanding in our history. The world is sick, economically, industrially and even politically; and the diagnosis as yet remains undetermined. The cause of the illness being thus unknown, there is confusion as to the therapeutics and even greater doubt as to the prognosis or course of the disease or disorder. The depression takes on the characteristics of panic, though we courageously try to call it by a milder name. Loss of confidence is quite evident though this may not be held to be the prime cause of our troubles. Anyway it is put, we as a church, along with others, have been affected by the prevailing slow up in the business world. To trace the course of the forces responsible for this is beside the purpose of this address. Suffice it to say that the effect was felt in at least two major ways, viz., reduction in income because of lessened financial powers of our contributors, and a curtailment of credit. Our creditors, also feeling the pressure of financial upset and stresses, began to make their presence quite emphatically known to us.

The whole debt of the church was not a matter of sudden development. Its growth covers a period of a decade or more, and crept steadily upon us because we had a false sense of security in that our credit remained good. Curtailment of expenses should really have begun ten years ago.

A year ago, however, or a little more, this problem was attacked by the officials of the church, and the history making councils of February and September, 1931, were the result. The results of the work of these councils is quite widely known.

There are some perhaps who even yet are disposed to concern themselves about fixing the blame. Important as this might be, it is far more important to find and feel our way out of the dilemma. This the councils tried to do and we are still trying.

Financially we started the program of rigid economy more than a year ago. The results of that are reflected in the report of the treasury, which will be presented in detail to the Conference Friday, the 8th. This report should be carefully and coolly scrutinized by the delegates and ex-officios.

The errors of a decade can hardly be corrected in a year, but that we have made progress is apparent from observation of our financial report, for it shows that 1931 closed with a surplus of income over expenses in operating expense.

Whenever emphasis is of necessity laid upon a special objective, we are likely to lose sight temporarily of others. It is thought by

some that we have in prosecuting our debt reduction plan laid or are laying greater stress upon raising the budget than upon spiritual and ceremonial activities. This is scarcely true, though it is generally conceded that we as others must reevaluate our spiritual stock in store. Everywhere there is an apparent return towards religious foundations. Adversity is again proving an ally of righteousness in turning people towards God. Our own difficulties, if properly faced, will doubtless be effective in turning us more definitely towards our fundamentals and objectives, in efforts to reevaluate them. And while we may be temporarily checked in putting into effect some of the practical applications of our religion in the way of contributions to social welfare in a religiously organized industry we can not but feel that in getting on safer and surer financial foundations we are but organizing for a more definite drive in the direction of Zionite conditions later.

Our fundamentals remain always the same, even though they may temporarily be obscured or dimmed by the mist of misspent efforts. In God we still trust, and Christianity still shines as the hope of our world. Divine authority in church organization still holds us in its grip, while the social application of the Christian gospel and its principles still affords us our great goal and objective in the practical application of our religion to the construction of a social order which according to our beliefs will remedy the maladjustments of present disorders in society. And towards these goals we must ever keep our faces turned, constantly seeking those roads which carry us there.

Never for a moment can we afford to lose sight of that great objective of the church, "every man a steward." To cease teaching this is to forget one of the chief purposes of our organization as a church. The doctrine of stewardship should find its place in every missionary effort made by our missionaries, either individually or in groups. It may well be made the climax of such efforts, the principles of the gospel being presented as clearly bearing upon the regeneration of the individual being complete only when he emphatically declares under the impulsion of divinely motivated faith, "I will become a steward."

To inculcate the principles of Zionite stewardship must become the dominant factor in every religious educational movement or activity in branch, district, stake, or center place. It must continue to find prominent place in every course of instruction calculated to improve the education and equipment of our ministers.

The apparent inability of the church in its scattered condition to be effective in alleviating distress among its members brought on by untoward economic and industrial conditions, to relieve the pinch of poverty by affording or offering means of self-help, presents to us in irrefragible argument the importance and necessity of the gath-

ering as outlined to us in Divine command, lo! these many years.

To this, attention has been called, again and again, Once more we emphasize it. The reasons for the gathering by a people holding to our beliefs in a social order based on a religious dynamic in industry and economics, are logically apparent. Add to this the Divine commands given so long ago and so often repeated and emphasized, and we have left no excuse to dally in carrying into effect these self protective measures.

But it remains still necessary for the warning to be raised, Let the gathering be carried out in order and according to the methods outlined in Divine instructions.

The ultimate goals or objectives of the church must never be lost to sight. That great ultimate goal is the perfection of the Saints in Zion the Beautiful, where in the midst of a perfected social order the will of God is done so nearly, that the Son of Man will be justified in coming again to his own. What a task, and what a goal! To catch even a faint glimpse of it in all its glory, involves us in a whirl of emotion which lifts us up into heavenly realms.

Long ago Divine command admonished us to cease contention. This admonition has been iterated. Until we learn to work in unity our progress will be retarded. So long as we retard our development by persistent contention, so long we grieve the Master who would have us one in purpose and work. From contention the members holding priesthood have not been free. This has greatly hindered the work. Once more the admonition is given, **Cease contention and unite in endeavor** to achieve the goals and objectives which have been fixed, marching steadily on toward the greatest of all our fixed objectives, Zion. For Zion the Beautiful still beckons us on, and is pleading to be redeemed, so that out from her the beauty of holiness may shine.

## MAJOR TEACHING OBJECTIVES

We recommend that the General Conference take action reaffirming our belief in the following as the major teaching objectives of the church and request that all church representatives give special emphasis thereto:

1. The message of the Restoration with its distinctive features including such principles of belief as outlined in the "Official Statement of Belief and Epitome of Faith and Doctrines" and "Belief and Practice" with especial emphasis upon such features as continued revelation, divinely authorized priesthood, the Book of Mormon, and the divine mission of the church.

- a. In the teaching of this distinctive message not only the application of, but the authority for, the same should be sought in "life." The message of the restored gospel must not only be ex-

pressed in individual and social living but find its essential truth in the nature of life itself. The gospel way is the way of life.

b. This distinctive message should be recognized as a direct challenge to the paganism in the present social order. We should therefore fearlessly proclaim the ethics of Christ, set up His standards of value and conduct—the sinfulness of sin and the godlessness of many institutions and practices.

2. In our teaching, the major objectives of the church should always be brought into clear perspective: the evangelizing of the world and the establishment of Zion.

3. The heart of this gospel message is in true human and divine relationships, and is found in the doctrine of Stewardships.

4. The “law of temporalities” should be stressed, kindly and firmly, without equivocation or apology and as impartial in application.

5. We suggest an affirmative spiritual ministry to the Saints, including the urging of:

a. Individual and family devotion.

b. The study of the Word of God, especially as found in the Bible, Book of Mormon, and Doctrine and Covenants.

c. Intelligent and regular reading of the church periodicals.

d. Regular attendance at church services.

e. Intelligent, alert, and efficient participation in the work of the church.

f. Financial support of the church through wholehearted compliance with the financial law.

g. Godly walk and conversation.

6. The distinctive message of the church is for all. Wisdom should be exercised in the presentation of these principles so that such will be adapted to the age, capacity, and needs of the particular group to which the “teacher” is endeavoring to minister, the varying needs and capacities of such groups as nonmembers, adults, parents, young people, children, to be clearly recognized in our teaching procedure.

7. This distinctive message should be made to saturate the literature of the church as well as being the keynote of our preaching. The various church periodicals, including the quarterlies, should present the same message, varied only as editors and writers seek to adapt their material to the conditions mentioned in number six.

Respectfully submitted,

FREDERICK M. SMITH,

For the Joint Council of Presidency, Twelve and Presiding Bishopric

## THE NEXT STEPS IN RELIGIOUS EDUCATION

I. Definition and Purpose.

The Department of Religious Education finds its expression (in the local branch) in the "Church School."

"The purpose of the church school is to assist in accomplishing the educational task of the church within a local branch or congregation. This task we conceive as the building of men and women for the kingdom of God, and equipping them in an organized way to carry on the work of that kingdom among men.

"The specific work of the church school consists in providing occasions under guidance for study, instruction, worship, work, and play through which may come the growth and service contemplated in the gospel of Jesus Christ."

In its essential spirit we believe this work to be consistent with the word of God and with the teaching and practices of the church from its very beginning. In harmony with the conference enactment of 1930 the carrying out of this work becomes and is an integral part of the total work of the church.

## 2. Objectives.

In carrying out its major objectives the church school formulates its objectives in terms of certain progressive changes to be brought about in the lives of growing persons in harmony with the gospel of Christ and the objectives of the church.

In other words, it seeks to guide growing persons:

a. In securing a true and adequate concept of God and responsive relationship with him.

b. Through developing an appreciative knowledge of Christ and loyalty and devotion to Him and His cause.

c. In the formulation of and commitment to a Christian philosophy of life as contained in the Restoration Message, and the attainment of a Christlike character.

d. In the development of the disposition and ability to participate intelligently, actively and efficiently in attaining the objectives of the church, which includes making a contribution to the Christian citizenship and social order of the community, state, nation and the world.

e. The acquiring a knowledge of the will of God and the development of an appreciation of the best religious experiences of the race, especially as revealed in the standard books of the church, the Bible, Book of Mormon, and Doctrine and Covenants.

## 3. Major Emphases:

To serve best the interests of the church it is proposed that the following emphases govern the working program of its schools:

a. The unification of all church school endeavor with the major objectives of the church. This shall recognize, both in theory and practice, that the church school program is a definite part of the total program of the church. It is a means set up by the church to carry out specific aspects of its work.

b. The encouragement of a training program which shall make possible the discovery, enlistment, and training of teachers and leaders, including men of the priesthood, that the teaching work of our branches shall be done with increasing efficiency.

The training program may well include correspondence courses, supervised reading, local classes and institutes, and regional or church-wide institutes and conventions.

The purposes of such training must be:

1. To furnish the teacher and leader with a clear and ready knowledge of the teachings of the church and of its program.

2. To encourage a personal, spiritual experience and development in a quality of life that will embody the gospel message.

3. To give a mastery of technique of Christian teaching and leadership.

a. A careful consideration should be given to the nature, interests, needs and capacities of the different age groups of the church school if we are to provide each with the materials, methods, and opportunities for participation best calculated for their nurture and development in the gospel life. Especially in maturing adolescents is it imperative that increasing opportunity be given for participation in the work of the church through actually sharing in its activities and in helping to carry its responsibilities.

b. The diffusion of the missionary spirit throughout the church schools, the discovery of prospective members, the establishment of classes for preparing these for full church membership, and other practical missionary endeavors.

c. The preparation, publication and distribution of the materials necessary for the carrying on of this endeavor is one of the most difficult and important tasks of the church. The content of such material, the personality of the teacher and the methods employed all have a vital bearing upon the work of the church in the future.

It is essential that the policy of securing the best qualified persons available for the selection and preparation of educational materials should be continued.

The major teachings of the church, as elsewhere set out and approved by this Council, should be given the major emphasis in as effective a measure as possible in all outlines, quarterlies, worship materials, etc., prepared for the church school. Other things being equal, members of the priesthood should be given first consideration when selections are made of those who are to prepare these materials.

Respectfully submitted,

F. M. SMITH.



## BISHOPS' RESPONSIBILITIES

The following preambles and resolution have been approved by the Quorum of Twelve, and I am requested to present them to the General Conference for indorsement:

1. Whereas, the financial procedure and methods pursued under administrative activities of the past have resulted in great and perilous loss to the church, and

2. Whereas, the disregard or violation of laws or enactments of the church are subversive of its unity and demoralizing to the confidence and support of its members, and

3. Whereas, the revelations in Doctrine and Covenants 126:10, 129:8, and 128:1, 2, together with other revelations and enactments of the church, make provision concerning the application of the temporal law as stated by the Bishopric and for the lawful custody and care of the properties of the church, therefore be it hereby

4. Resolved, That the Presiding Bishopric shall assume and are hereby directed to assume full responsibility to see that the finances of the church are used strictly in accordance with the laws and enactments of the church, and for the faithful performance of such responsibility they shall be held answerable to the church in General Conference assembled.

Very Sincerely yours,  
F. HENRY EDWARDS, Secretary.

## OBJECTIVES IN ZION

To the First Presidency:

Dear Brethren: The following is submitted covering the document submitted April 2, 1932, to the Joint Council on the subject of "Procedure and Objectives in Zion and her Stakes," which topic was assigned at the Joint Council meeting of March 30, to the Presiding Bishopric:

### I. PROCEDURE

The law governing the gathering and organization of Zion has two aspects, first, the inflexible provisions which are fixed, and, second, the flexible provisions, interpretation and administration of which are in the hands of those designated by the revelations.

A. The inflexible provisions cover the following:

1. The commandment to gather. The Lord has stipulated this as an essential phase of the restoration movement, and has repeatedly emphasized the need thereof.

2. The place of gathering in its general aspects. This has been designated as Independence and the regions round-about. This contemplates a center place and "curtains" or supports in those territories adjoining, such as our stakes.

3. The law pertaining to temporalities, including the principles of tithing and stewardship. Herein is covered the holding and administration of temporal and spiritual concerns as stewards, and the accounting for and distribution of the proceeds of temporalities.

4. Although this document has been written with the idea of the temporal aspects in mind, there should be included here the statement that the principles of the law governing our spiritual concerns and relationships under which temporal concerns are interpreted and administered are also an integral part of the provisions here set forth.

B. The flexible provisions of the law include:

1. The choice of agricultural, industrial or home sites within the regions designated as the place of gathering.

2. The methods by which the gathering will be accomplished. "All things are to be done in order," and repeated stress has been placed upon the direction to "have all things prepared" before entering Zion. Hereunder, the certification of spiritual standing an attainment of those desiring to enter Zion has already been arranged for. There is now greater need than ever before to consult the Presiding Bishopric before attempting to move Zionward, and every effort should be exerted by the officials of the general church and local branches to see that this is done.

3. The designation of who should be gathered. It can be very definitely said at this time that there is no place for the unemployed elsewhere, inasmuch as unemployment is already widespread and economic conditions critical in the gathering place and surrounding territory. Furthermore, there is no place in Zion or her "curtains" for the dependent or semi-dependent of other localities, since the financial condition of the church makes impossible the assumption of additional burdens of moment of this character.

Those who are willing and able to provide the finances and materials necessary for the type of stewardship they contemplate undertaking, are eligible for consideration. In this connection it is obvious that the economic necessity for the undertaking, and the costs of establishment and continuance are vital factors in determination of acceptance of the candidate.

Those with special training, fitting them for some service urgently required in Zionian development are also possibilities for consideration. Due to the limited personnel of the Order of Bishops, that personnel is not in a position to assume the active oversight of stewards, it is inexpedient to encourage the filing of stewardship applications from other than selected persons, until this handicap of organization is overcome.

## II. OBJECTIVES

The ultimate and immediate objectives may be briefly outlined as

follows:

A. Ultimate objectives.

1. The building of a society of people inspired with a like faith, hope and spiritual type of life, having the materials for the daily needs of a people, from the physical and temporal aspects is the ultimate objective placed before the church by the law. The physical and temporal aspects are but the supports for and background of a Christian life of the highest order possible.

2. This society must be provided with means of daily existence, and all steps taken must be for the purpose of providing these fundamentals in the form of food, clothing, shelter, as well as the tools and equipment of work and production, transportation and communication. Hereunder will be included the continuance of agricultural stewardships, establishment of canneries, creameries, cheese factories, service institutions of various kinds, textile and clothing factories, among others.

B. Immediate objectives:

1. The strengthening and broadening out of the Atherton project. This requires additional stewards, steps to secure which should be pressed forward. It is desirable to have as close a cooperation as possible existing between the representatives of the Presiding Bishopric and the members of the project, as well as between both the Presiding Bishopric and First Presidency. It is recognized that all concerned have a heavy responsibility upon them to so move that the continued success of this venture will be assured, because of its important bearing upon the cause of stewardship before the whole church. This project should have its plans of development finally ratified and every step in connection therewith should be taken as needed with the ultimate development in view, but as cash requirements are provided.

2. The study of possibilities for the development of Lamoni and Lamoni Stake. The cooperative creamery there is an example of one type of development to which we should give our approval and assistance in so far as is practicable. Related and stewardship projects should be worked out as required and possible.

3. The project in the Ozarks should be carried on for a five years' experimental period, with those who are able and willing to finance themselves under a lease arrangement. The church has no funds at this time to support any stewards there, and any undertaking operations at that point should clearly understand this. Serious consideration should be given to disposing of certain acreages which seem unrelated to the general area in which present development seems most feasible.

It should be borne in mind that the foregoing is a quickly prepared statement of matters long under consideration. Revision and

more complete and studied statement of this subject is needed.

THE PRESIDING BISHOPRIC,

By L. F. P. CURRY.

## EXPULSION AND EXCOMMUNICATION

"The penalty of expulsion from the church, which is the most severe that can be applied by the church, should only be inflicted in cases of the most flagrant violation of church law and standards.

"The penalty for lesser offenses should be excommunication, by which we do not mean expulsion but suspension from the rights of fellowship.

"Members and Ministers Expelled:

"Whenever the law of the church permits and a court so recommends, persons expelled from the church and desiring to return should be permitted to apply to the proper church officers for re-admission to the church, and should be permitted to re-enter the church without rebaptism.

"Ministers expelled from the church should only be re-ordained after again being called to the priesthood.

"Members and Ministers Excommunicated or Withdrawing:

"Courts which recommend excommunication should state the conditions upon fulfillment of which the person excommunicated can resume the privileges of fellowship.

"Persons who persistently desire to withdraw from the church and who are removed by action of a branch based on recommendations of a court should only be allowed to return to full church membership when their application to administrative officers for such return has been approved by a court.

"Ministers excommunicated or withdrawing from the church should not be permitted to resume their ministry upon being restored to fellowship unless and until they are reinstated by proper administrative action. The status of such persons until reinstatement should be that of ministers under silence.

Very sincerely yours,

FREDERICK M. SMITH,

President of the Council."

## COMMERCIAL RECREATION

"The Joint Council of Presidency, Twelve and Seventy, to whom was referred the document presented by the Order of Evangelists requesting reaffirmation of certain teachings of the Doctrine and Covenants and certain General Conference Resolutions, have given careful consideration to this document, and the Council now recommends that

"While we appreciate the seriousness of the problems of com-

mercialized recreation, dancing, speculation and exhibitions of greed, Sunday observance, etc., we respectfully suggest that the statements of the Doctrine and Covenants and General Conference resolutions touching these matters be left without specific reaffirmation or repudiation at this time, but that we urge the spiritual and educational authorities of the church to present articles, outlines, etc., through the church press which will assist the ministry and parents of the church in a patient explanation of the law and in kindly counsel and Godly example through which the members of the church, both young and old, shall be inspired to reach forward to the objectives of the church and to earnestly endeavor a life such as becomes the Saints.

"Such an affirmative program of spiritual education will require the complete co-operation of the leaders and parents of the church, and in connection therewith we call special attention to the definite objectives approved by this conference.

"Very sincerely yours,

"F. M. McDOWELL,

"F. HENRY EDWARDS,

"ELI BRONSON,

Secretaries of the Council."

#### FINANCIAL POLICY

Resolved, That the financial policy adopted by the Board of Appropriations during its sessions of February, 1931, found on page 169 of the Saints' Herald (issue February 15, 1931,) be ratified and that the policy as summarized in the report of the Presiding Bishopric on page 37, Conference Daily, be adopted.

The major points set forth in the policy adopted in February, 1931, and made a part of this resolution are as follows:

1. Enter upon a concerted and concentrated program of debt reduction, with the object of eliminating all interest bearing credits, especially those held by persons or institutions other than our own members or concerns.

2. Placing, as soon as possible, all notes, bills, accounts payable upon the basis of definite maturity, with suitable plan of amortization.

3. With the reduction of the interest-bearing debt well under way, create definite reserves or surplus funds, and increase these reserves until the appropriations can be had on the basis of money or funds in hand rather than anticipated or probable income.

4. To accomplish the foregoing it will be necessary to agree upon a non-expansion program until a large enough reserve has been created to justify resumption of expansion program.

5. Limit all building to structures whose need is beyond

question, and then build only as the money is in hand.

6. Go upon a budget basis which will keep the appropriations within the limits which will make the foregoing possible.

7. Reduce the overhead expenses of both field and local work.

8. Reduce salaries and allowances of stipendiaries, always, of course, with specific factors in view and consideration.

9. Convert into cash, holdings and properties now owned by the church, but which are not needed or used for local or general church activities, as soon as is practicable without undue loss, and apply the proceeds to reducing the interest-bearing debt, especially where held by nonmembers.

10. Reduce overhead at the general offices.

11. Find work, church or otherwise, for many who are now drawing allowances for which little or no return is made.

12. Increase the efficiency of all workers, departments, and offices, where necessary or possible.

13. To reduce the appropriations to a point where there will be a margin to apply on debt retirement, basing the appropriations on the lowest probable income, will under present conditions be necessarily extended over a long period, and a span of a decade may be required to eliminate the debt and create the desired reserves."

The summary of this policy as set forth in the Report of the Presiding Bishopric to General Conference, dated April 1, 1932, is as follows:

#### PRESENT AND FUTURE POLICY

During the Joint Council and Board of Appropriations sessions of February, 1931, a financial policy was adopted which included the following points:

1. Arrest Expansion: Build only when our present obligations have been met and necessary means are in hand to cover cost and maintenance of further work.

2. Liquidate Assets: Turn into cash as rapidly as possible all assets not needed for the major work of the church, and apply the proceeds against our debts.

3. A balanced Budget. Expenditures must be less than income, permitting a margin of safety in our regular operations.

4. Operate Economically. By stopping the leaks arising from expensive operations, or from activities having a cumulatively increasing cost, our major work may more certainly be done.

5. Pay indebtedness. By adhering to the above it is possible to pay our obligations. A substantial amount should be set aside each year for this purpose, until the entire debt is paid.

6. Create Reserves. That we may assure ourselves of economic security in the future.

## HEED THE VOICE

Sung by Inspiration by Patriarch John F. Martin,  
at Independence, Missouri, April 11, 1932

### Introduction

O, my people, here assembled  
In fair Zion's land today,  
While the Spirit gently whispers  
Heed its voice—turn not away.  
I have heard your testimonies,  
Witnessed each petition, too,  
And the messengers of heaven  
Bring a blessing now to you.

### First Verse—

These momentous days are  
filled with great disaster;  
There's a cup of woe poured out  
upon the world;  
Satan rules with mighty hand  
On the sea and on the land,  
And his flag of evil conquest  
is unfurled.

### First Refrain—

O, my people, heed the warning  
I am giving you today  
Buckle on the gospel armour,  
You will need it for the fray.  
Take my truth as your protection,  
Consecrate your hearts with prayer  
And I'll give divine direction,  
I'll be with you everywhere.

### Fourth Verse—

There are many souls who  
long to hear my gospel  
In this land of Zion and beyond  
the sea.  
Will you dedicate your all,  
Will you answer to the call,  
That my sheep may hear my voice  
and come to me?

### Fourth Refrain—

O, my people, come up higher,  
Heed the Spirit's voice today;  
Love the Lord and one another  
And I'll answer when you pray.  
Consecrate each passing hour  
Sacred duties to attend,  
And I'll come to you in power  
And be with you to the end.

## MR. PASTOR!

### Having Trouble With Your Branch Expenses?

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