

CONFERENCE DAILY EDITION

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Number 1

Sunday and Monday, April 3-4, 1938

Independence, Missouri

GENERAL CONFERENCE BEGINS SUNDAY APRIL 3 COMMUNION SERVICE

READY FOR 6,000

Message of President

Frederick M. Smith to
People at 11 a. m. Sunday

BUSINESS SESSIONS START ON MONDAY
AFTERNOON

The real beginning of the 1938 General Conference will be the message of President Frederick M. Smith to the assembled delegates, *ex officio*, and visiting friends in the Auditorium at eleven o'clock Sunday morning.

Stronger and in better health, as indicated in last Sunday evening's address to a large audience composed of combined Independence congregations, President Smith is taking with easy stride the many meetings and official duties preliminary to the Conference, which are almost as heavy as the Conference itself. Much slimmer—almost streamlined as compared with his former weight—he is in greatly improved condition for his work.

Business sessions will start on Monday afternoon, with the usual routine of the receiving and seating of accredited delegates, the appointment of committees, and the making of all business arrangements necessary to the legislative and administrative work. It is important that delegates shall get all their personal arrangements made as early as possible in order to save delay and confusion at the last minute for both themselves and officials.

CHANGES IN PROGRAM

A number of late changes were necessary in the Official Program, and because of unavoidable haste in printing, not all of them may have been correctly noted. Since the sound technicians have been able to overcome defects in the electrical amplifiers, certain meetings first scheduled for other places will be returned to the Auditorium. We shall endeavor to print all such changes and corrections of program in the *Daily Herald* as soon as they are available.

New England Character

The four threads of New England Character: Eat it up. Wear it out. Make it do. Go without.—B. K. Hart in *Column Review*, New York.



PRESIDENT FREDERICK M. SMITH

Sunday's Program

7:30—General prayer meeting, upper auditorium, Stone Church.

Priesthood prayer meeting, lower auditorium, Stone Church.

9:30—Church school, local churches.

Zion's League program, Stone Church, upper auditorium.

Junior hymn singing project, Auditorium.

10:45—Flag ceremony, Auditorium.

11:00—Conference address, by President Frederick M. Smith.

2:00—Sacred music, Auditorium.

2:30—Communion service, Auditorium.

7:30—Walnut Park Orchestra, Auditorium.

8:00—Preaching, Bishop L. F. P. Curry, Auditorium.

Reports and Stories for Daily

We need reports of all classes and activities, also good conference and personality stories. The assistance of writers will be welcome. Leave all contributions at Herald Office booth.

Seats and Emblems Prepared for Great Week-end Throng of Guests and Visitors

ARMY OF SERVERS REQUIRED FOR SACRAMENTAL ORDINANCE

Like a general marshalling his army of well-disciplined soldiery, Henry W. Stahl will preside over the regiment of priesthood who will serve the emblems of the Lord's Supper to a crowd that is anticipated should occupy between six and seven thousand seats in the Auditorium on the afternoon of Sunday, April 3.

A veteran of similar major services for a number of years, Brother Stahl is well qualified to manage this difficult work. But a great deal of the success of the meeting depends upon the attention, reverence, quietness and order maintained by the large crowd assembling. In the interest of the success of the Conference, it is hoped that all will come prepared to contribute their parts to the good spiritual tone of the meeting.

While this must be written ahead of time, and the final arrangement of the seating equipment is still to be made, it is impossible to give an accurate count of the seats available; but a rough estimate indicates there will be room for from six to seven thousand communicants at the service. There will be about eight thousand small cups of sacramental wine available, although extras are necessary in each tray for variations in seating, and left-overs are inevitable.

The size of the congregation, naturally, will depend on the weather, which is showing a bit of temperament early in the week. But a large crowd is expected under normal conditions.

(NOTE: The complete program for the communion service will be found on page 46 of this issue. This has been arranged for use in the meeting, and the people are requested to take their copies with them.)

Be not wordy nor a busybody.—
Marcus Aurelius.

Conference Daily Edition of THE SAINTS' HERALD

Sun. and Mon. April 3-4, 1938 No. 1

FREDERICK M. SMITH, Editor in Chief
ELBERT A. SMITH, Associate Editor
FLOYD M. MCDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor
LETA B. MORIARTY, Assistant Editor
JAMES F. KEIR, Business Manager

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The Pigeonhole

■ He Can Take It

It isn't betraying confidence to relate this incident of a session over which President Frederick M. Smith was presiding. The testimony was long, the hour was late, and a number of good men and true, tired after long hours at their desks, were wilting. But President Smith sat awake and alert.

"How much longer do you want to take?" he asked.

"I can stay as long as you can," replied the attorney.

"All right, we'll give you a chance to try it!" replied F. M. S.

On and on the argument went. The attorney's throat became dry. His voice faltered. He struggled, visibly embarrassed, but finally had to turn the job over to an assistant. F. M. S. smiled. Some time later the men were allowed to go home. Our President is in good health. He can take it.

Table Decorations Exhibits for Homemakers

A New Exhibit Each Day—Near Laurel Dining Room

A southern colonial dining room exhibit, with changed table decorations for each day will be one of the educational features, located near the entrance to the Laurel Club dining hall in the basement of the Auditorium. The schedule of table decorations: Sunday, General Conference day; Monday, Easter party for children; Tuesday, Fiesta table—Mexican display; Wednesday, Founder's day table; Thursday, wedding banquet; Friday, May day party for children; Saturday, Fourth of July; Sunday, Easter dinner for a family.

Beautiful wall decorations were painted by Mrs. Cecil Weeks for the Harvest Festival last fall; defacements were by unknown vandals since that time. The room was sponsored by the Walnut Park congregation; and this exhibit is in charge of Mesdames Leonard Lea, Henry Hendrikson, Lyle Weeks, and William Patterson. Duncan Phyfe dining suite and furnishings by Wyandotte Furniture Co., and drapes by A. J. Bundschu Co., both of Independence.

REPORTS NEEDED FOR DAILY HERALD

*BREVITY, CLARITY AND ACCURACY ARE ESSENTIALS OF
GOOD COPY*

Instructors of classes and leaders of groups should arrange at their first meetings on Monday for the appointment of competent and dependable persons to write brief summaries of the main points of their discussions and activities. These reports are very helpful in giving a complete picture of our conference activities.

First reports should be written and turned in at the Herald Office booth by Monday afternoon or evening. All reports should be submitted as early as possible, as the size of the *Daily Herald* is restricted toward the latter part of Conference.

It may not be possible to publish all material because of lack of space. We will do our best to select material of merit.

Where they are necessary, short conferences between reporters and writers and the managing editor can be arranged. The best time to see me is before business sessions in the Auditorium.

LEONARD LEA.

An efficiency expert is one who is smart enough to tell you how to run your business, and too smart to start one of his own.

DRAMATIC PROGRAMS IN LITTLE THEATRE

REGISTERED VISITORS MAY
OBTAIN TICKETS AT
REGISTRATION
DESK

Each registered Conference visitor is entitled to attend one evening dramatic program without charge by obtaining a ticket at the Registration Desk. Programs are to be given from Monday to Friday at the Little Theatre in the Stone Church Annex.

On Monday and Tuesday evenings the program will consist of three one-act plays: "Fiat Lux," by the Kansas City young people; "The Nine Days' Queen," by the Graceland College Players; and "Her Money's Worth," by the White Masque Players of Independence.

On Thursday and Friday evenings "A Stranger Passes," a three-act modern religious drama, will be presented by the White Masque Players. Directors of the plays, in the order named, are: Wallace Burlington, Roscoe Faunce, Freda Miller, and Beatrice McNamara.

Independence residents are requested to see the one-act plays on Monday or Tuesday, as they will have an opportunity to see "A Stranger Passes," which will be repeated as a part of the Independence Concert Series on April 11.

Religious Worship Service Studied in Drama Class

In Little Theatre, Stone Church
Annex, 9:55 a. m.

The drama class, meeting under the direction of Mrs. Leonard Lea, president of the White Masque Players, will meet in the Little Theatre, Stone Church Annex, each week day morning at 9:55 to study the religious worship service for churches.

Studies will include: Monday, Introduction and Choral Speaking; Tuesday, Producing a Play, by Roscoe Faunce; Wednesday, Make-up, by members of the White Masque, Freda Miller, Beatrice McNamara, and Opal Page; Thursday, Costuming, by Mrs. F. M. McDowell; Friday, Lighting, and a one-act Bible play, "The Choice," written by Mrs. Lea and directed by Mrs. Page, illustrating all the dramatic techniques discussed; Saturday, a church history project, "Joseph the Prophet," adapted from the radio series, "An American Prophet," by Mrs. S. A. Burgess—the play arranged and directed by Edith Swain. Each day a lecture will precede the demonstrations.

It is hoped that all interested may become acquainted with the White Masque Players (a church organization) and its officers.

Young People Prominent in Conference Affairs

Leading Speakers, Sports and Class Work Occupy Time

Their Program Begins Sunday Morning

A number of excellent special programs, studies and activities have been planned for the young people, and we are giving very brief descriptions of them in this article.

ZION'S LEAGUE MEETING

"A Year of Zion's League Progress" will be the theme for young people and their leaders in the Stone Church upper auditorium on Sunday morning April 3 at 9:30. Charles Graham, young people's leader of Kansas City Stake and a member of the Advisory Council, will have charge. R. A. Chevillie will lead the singing, and there will be special music by the Cantanina Chorus with Mrs. Paul Nelson directing. The following short addresses will be delivered: "League Activities in Zion," by Wayne Thompson of Independence; "Holden Stake Fine Arts Festival," by Ada Carlson of Lee's Summit, Missouri; "Zion's League in California," by Stella Brockway Omahundro of Los Angeles; "Testing Church Knowledges," by Eunice Livingston of St. Joseph, Missouri; "Progress and Prospect," by President F. M. McDowell.

CLASSES—MONDAY TO SATURDAY 7:30 A. M. DAILY

Four classes will begin at 7:30 Monday morning, from which young people may choose according to their interests:

Girl Leadership: For Oriole and other girl leaders.

Boy Leadership: For all Boy Scout leaders.

Camp Leadership: A training course for young people's leaders who anticipate helping at Nauvoo Camp or other regional camps.

Marriage and the Home: A sympathetic and understanding course for all young people who wish to prepare for one of the most important responsibilities in their lives.

9:50 A. M. DAILY

Young People's Forum: The theme of these discussions will be, "The Young People Seeking," and daily topics will be: "A Foundation of Faith," "Standards of Conduct," "Competence in Living," "Home Life," "Church Work," "The Kingdom of God." Speakers: Presidents Elbert A. Smith and F. M. McDowell, Apostle F. H. Edwards, Bishop G. L. DeLapp, C. G. Mesley and R. A. Chevillie.

4:30 MONDAY

The first meeting of the General Council of Young People, composed of

Women's Program Includes Cultural, Inspirational, and Educational Features

The General Council Has Arranged For Comfort and Social Activity Also During Conference

A varied and interesting program has been planned for the women during the Conference period, and many are expected to participate in the activities.

A women's class will meet daily in the lower auditorium of the Stone Church at 8:40 to 9:35 a. m. for the discussion of "Your Problems and Mine," which will be led Monday to Wednesday by Sister Blanche Mesley, and Thursday to Saturday by Sister Emma McConley.

The General Women's Hour will meet at the same place each morning at eleven. President F. M. Smith and Bishop L. F. P. Curry will be the speakers on Monday and Tuesday respectively. Others to appear at this hour will be Sister Edith Lewis (wife of Apostle G. G. Lewis, recently returned from Australia), Sister Lydia Wight and Sister Alice Edwards; and a special program on one day will be conducted by the women of Kansas City Stake.

Women's headquarters and rest room will be found in the north east room, just off the Auditorium Foyer. There also will be found a display of good literature, and a council member will be present each day from 12 m. to 1:45 p. m., and from 4 p. m. to 6 p. m., available for Conference with visiting workers.

After the business session each day except Tuesday, a demonstration period will be held and talks will be given on different days by Sister C. B. Woodstock, Brother W. H. Snead, Sister Vera Wendelburg, and Sister Pearl Gardner, each one an expert in a line of endeavor of interest to homemakers.

On Tuesday, April 5, at 4:30 p. m. there will be a social hour at various Independence homes. Admission will be by ticket which may be secured at the time of registration.

These various activities have been arranged under the auspices of the General Women's Council, of which Sister S. S. Arnson is Chairman.

two representatives from each stake or district, and meets at Youth Conference and General Conference time. They should register with the secretary, at the Religious Education booth. If representatives are not present, district officers are asked to designate representation.

DAILY SPORTS PROGRAM AFTER BUSINESS SESSIONS

Games for young people will be provided each weekday during Conference in charge of Carl Hedden, director of

"Pastoral Ministry"— Theme of Melchisedec Priesthood Meetings

President McDowell to Conduct Studies

Goals of the Church the Purpose of the Discussions

Members of the Melchisedec priesthood will participate in a series of class studies under President F. M. McDowell centering around the problems of "Pastoral Ministry to Families," with the object of making the goals of the church effective in family life. "Make the home secure in its inner strength," is the slogan adopted by President McDowell for this large conference class, which is to meet at the second period each day.

Included in the discussions will be such topics as: "Family Surveys," "Worship in the Home," "The Financial Law," "Church Attendance," "Marriage," "Family Evangelism," "The Word of Wisdom."

Teaching With Questions

Socrates never professed to be a teacher. Neither did he profess to be wise. He acted as a student. He talked with all manner of people in the marketplace, asking them questions.

There was no such thing as free speech in those days. Independent thinkers were put to death. But Socrates by means of his question system, escaped being put to death until he was seventy-one. He was the first man who taught by asking questions. He made the ancient Grecians think and they made the world think.

Any man who is in a managerial position, or who is trying to influence others, should ask many questions. Teach by questioning—that is what Socrates did. He gave us a tip that has never been forgotten. Any business man will find that is very useful.—Herbert N. Casson (Editor) in the *Efficiency Magazine*.

the young people's physical education department in Independence, including shuffleboard, volley ball, and table tennis. Play will begin each day at the close of the business session and will close at about 6:30 each evening, depending on circumstances. Separate volley ball courts, and all necessary separate accommodations are provided for boys and girls in the basement of the Auditorium. Visiting young people are invited to bring athletic clothing for participation in the sports. Play will be from Monday to Saturday.

CREDIT IN RELIGIOUS EDUCATION

Regular attendance at the institute classes and sermons of General Conference will carry credit in Religious Education and Leadership. The classes have been planned as a definite means of education and training for men of the priesthood and for teachers and leaders in the various fields of responsible service in the church. An Attendance Record Card will be given to each person who registers for the conference, and additional record cards may be had at the Religious Education booth.

The training program of the church, both for men of the priesthood and for the membership, consists in provision for personal growth in knowledge, in understanding and appreciation, and in skill in personal service. The call of the church in this "hastening time" is for trained and devoted service. Throughout the year, there are opportunities for personal study in local credit classes or in correspondence courses. We need the added instruction and inspiration of Institute classes and sermons. These will carry one point per class hour. A total of 34 credits is possible for full attendance.

On the Record Card one should write in at once his name and address and the name of the class he attends each hour. Choice of classes should be made with care to secure the most good for the work to be done in the home branch. Check in attendance each day. Note that one must attend at least five of the six sessions of any class to receive credit in that class. If one is leaving Friday afternoon or Saturday the card may be left, with the ten cent credit fee, at the Religious Education booth. Otherwise the card will be taken up, with the fee, in your last class on Saturday morning. Or, the card with the fee may be handed in later or mailed to the Department of Religious Education, The Auditorium, Independence, Missouri.

Sincerity

Long ago, in the Biblical past, there was a queen named Esther. She was the consort of King Ahasuerus. Haman the chief prince, sought to destroy all of the Jews throughout the kingdom, and prevailed upon the king causing him to issue this edict. Help was asked of Esther, who, though the king did not know it, was a Jew. At first fearful of her life, she was reluctant, then in all sincerity she answered: "and so will I go in unto the king, which is not according to the law; and if I perish, I perish." It was through her faithfulness the Jews were saved.

God knew Job was sincere, when he said unto Satan: "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an up-

Monday's Program

7:30 a. m. Classes and quorum meetings begin.
8:40 and 9:50 a. m. Prayer meetings.
11:00 a. m. Preaching, J. F. Garver, at Stone Church.
1:00 p. m. Organ recital, Stone Church.
2:00 p. m. Business session, Auditorium.
4:00 p. m. Auxiliary Music Club. Bartholomew Hall.
4:30 p. m. Zion's League, General Council, Choir Room, Auditorium.
7:30 p. m. Song service, Auditorium.
8:00 p. m. Preaching, J. W. Rushton, Auditorium.
7:45 p. m. One-act plays, Little Theatre, Stone Church.
(See Official Program for details.)

Tuesday's Program

7:30 a. m. Classes and quorum meetings begin.
8:40 and 9:50 a. m. Prayer meetings.
11:00 a. m. Preaching, E. Y. Hunker, Stone Church.
1:00 p. m. Organ recital, Stone Church.
2:15 p. m. Business session, Auditorium.
4:30 p. m. Receptions for women in Independence homes.
(See Official Program.)
7:30 p. m. Preaching, Paul M. Hanson, Auditorium.
7:45 p. m. One-act plays, Little Theatre, Stone Church.
8:00 p. m. Preaching, G. G. Lewis, Walnut Park.

right man, one that feareth God, and escheweth evil?"

Naomi knew Ruth was sincere when she said: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God": Ruth not only declared these things, but she showed that she was faithful, by doing them.

God knew Abraham was sincere in his willingness to sacrifice his son, and provided in his stead. Sincerity is the test of love. If the deeds are not worthy of the declarations, then there is no love.

The great inventions were all made by men who were sincere in their beliefs, and who were sincere in following them out. All the great prophets were sincere in their faith in God, and in their faithfulness in spite of persecutions, they were blessed of God.

It is the aim of each member of the Reorganized Church of Jesus Christ of Latter Day Saints to be sincere and faithful in his beliefs.—Geraldine Wyatt.

Tobacco Harms

Tobacco is not as harmless as is generally believed. Experiments have shown that it raises the temperature and quickens the heart action and at the same time increases the percentage of sugar in the blood. In the case of heavy smokers, the number and quality of the white corpuscles in the blood are affected in such a way as to upset the nervous system.—*Sciences et Voyages*, Paris.

Report of Credentials Committee

To the First Presidency and General Conference:

The Credentials Committee herewith presents the following report. The credentials blanks, as sent to us from the various district, branch, stake, and mission secretaries, show the following selected as delegates to the General Conference from their respective jurisdictions:

AUSTRALIA AND NEW ZEALAND:

Northern New South Wales District, 595: G. G. Lewis, Mrs. G. G. Lewis, H. I. Velt, Mrs. H. I. Velt, William Patterson, Walter Johnson. One delegate in excess.

Southern New South Wales District, 1024: Mrs. H. I. Velt, William Patterson, C. G. Mesley, Mrs. A. C. Barmore, A. L. Loving, Mrs. Inez Davis, Mrs. Emily Williams, Mrs. P. M. Hanson, Mrs. G. G. Lewis, C. A. Dickinson.

Victoria District, 507: G. G. Lewis, Mrs. G. G. Lewis, C. G. Mesley, C. A. Dickinson, T. J. Baxter.

Adelaide Branch, 189: G. G. Lewis, H. I. Velt. One delegate in excess.

Auckland Branch, 62: G. G. Lewis.

Brisbane Branch, 188: G. G. Lewis, H. I. Velt. One delegate in excess.

Perth Branch, 87: C. A. Dickinson.

BRITISH ISLES:

Midland and Southern Districts, 693: J. W. Rushton, Blanche Mesley, Paul M. Hanson, Richard Baldwin, Voas Meredith, F. Henry Edwards, Arthur Oakman. One delegate in excess.

Northern District, 756: J. W. Rushton, Richard Baldwin, Mrs. Richard Baldwin, Paul M. Hanson, James E. Bishop.

CANADA:

Alberta District, 677: J. F. Curtis, O. W. Okerlind, Elgin Clark, Archie Jenkins, George Miller, Thomas Bates.

Chatham District, 1,531: D. T. Williams, W. I. Fligg, John C. Dent, Robert T. Brown, S. E. Mifflin, Stanley Phillips, William Andrew, Percy Farrow, Mary E. Hewitt, Mrs. Louis Mifflin, Mrs. Stanley Phillips, Mrs. Mary E. Dent, Violet Brown, Mary K. Darrach.

London District, 1,011: Charles Alford, Mrs. Charles Alford, Wesley Lott, Mrs. Wesley Lott, Thomas Timbrell, Mrs. Thomas Timbrell, Albert Cordery, Mrs. Albert Cordery, Mrs. L. Burger, Mrs. Fred Cosan.

Owen Sound District, 1,520: Frederick B. Stade, Mrs. Frederick B. Stade, D. T. Williams, Harry A. Dayton, Elizabeth Dayton, John Taylor, Iden Leeder, Walter Leeder, Mrs. Walter Leeder, Miss Nellie Sumpton, Miss

Rosiland Johnston, Mrs. Emily Routledge, Mrs. Hannah Guyer, Allan Mortimer, Mrs. George Mortimer.

Toronto District, 2,339: James V. Clark, Samuel G. Clark, Mrs. S. G. Clark, Lillian Farthing, Mrs. Mary Gilbert, Helen May Gilbert, Nels P. Hansen, Burtrum Gozzard, Frederick C. LeFeuvre, Archibald F. McLean, Mrs. A. F. McLean, Mrs. R. J. Needham, Joseph Osborne, J. Leslie Prentice, Mrs. J. L. Prentice, Bertram J. Williams, Mrs. B. J. Williams, Edwin Williams, Ruth E. Williams, James A. Wilson, Mrs. J. A. Wilson.

Saskatchewan, Northern District, 747: J. F. Curtis, Isaac S. McMullen, O. W. Okerlind, E. L. Bowerman, A. J. Cornish, W. J. Cornish, Mrs. C. E. Diggle.

Saskatchewan, Southern District, 453: J. F. Curtis, O. W. Okerlind, Mrs. C. R. Bowerman, Mrs. J. R. Dickson.

Winnipeg, Manitoba, Branch, 244: Mrs. W. Hadath, Mrs. G. W. Panting.

GERMANY:

Berlin, 62: John W. Rushton.
Brandenburg: John W. Rushton.
Braunschweig, 40: John W. Rushton.
Elmshorn, 30: John W. Rushton.
Gross-Wartenberg, 77: John W. Rushton.
Hannover, 80: John W. Rushton.
Raeschen, 100: John W. Rushton.

HAWAII:

Hilo Branch, 119: G. J. Waller.
Kalihi Branch, 114: G. J. Waller.
Makiki Branch, 360: G. G. Lewis, G. J. Waller, Hanna Miyamoto.
Palama Branch, 45: Lester Macrae.

HOLLAND:

Rotterdam Branch, 250: John W. Rushton, P. M. Hanson.

NORWAY: 85: V. D. Ruch.

POLAND: 88: John W. Rushton.

SOCIETY ISLANDS: 1,539: C. F. Ellis, G. G. Lewis, J. C. May, H. W. Savage, Frank Almond, Alma Merchant, R. T. Brown, Alvin Christensen, John W. Rushton, Paul M. Hanson, Mrs. C. F. Ellis, Mrs. Alberta Biggs, Mrs. Alvin Christensen, Mrs. J. W. Peterson, Elbert A. Smith. Mrs. Alberta Biggs died subsequent to mission conference.

UNITED STATES:

ZION AND THE STAKES:

City of Zion, 6,803: Mrs. H. P. Anderson, Pauline Arnson, Herbert Barrett, H. L. Barto, Amos Berve, Faye Bronson, Ephraim Brown, S. A. Burgess, Mrs. S. A. Burgess, N. Ray Carmichael, C. I. Carpenter, D. O. Cato, A. M. Chase, J. E. Cleveland, Paul N. Craig, G. Leslie DeLapp, Mrs. G. Leslie DeLapp, Elbert Dempsey, Mrs. A. K. Dillee, Sanford Downs, F. Henry Edwards, Mrs. F. Henry Edwards,

Paul B. Elliott, Irwin Fender, Duane Fish, James A. Gillen, Dr. Charles F. Grabske, Mrs. Charles F. Grabske, R. V. Hopkins, W. N. Inman, Morris C. Jacobsen, Mrs. E. L. Kelley, J. S. Kelley, Mrs. Charles Koehler, Mrs. D. J. Krahl, Leonard J. Lea, Mrs. M. A. McConley, F. M. McDowell, J. E. Martin, Lawrence Martin, C. Ed. Miller, H. V. Minton, James B. Moses, Milford Nace, Arthur Oakman, Mrs. Arthur Oakman, O. W. Okerlind, C. L. Olson, William Patterson, A. B. Phillips, Vernon Reese, Juanita Roedel, R. S. Salyards, Mrs. R. S. Salyards, Ted Scott, Mrs. J. F. Sheehy, Elbert A. Smith, F. A. Smith, Mrs. F. A. Smith, Frederick M. Smith, Israel A. Smith, Ralph Smith, Harry Sprague, Edith Swain, Mrs. T. J. Watkins, Ammon White, C. B. Woodstock, Mrs. C. B. Woodstock.

Far West Stake, 3,028: Ward A. Hougas, Robert S. Farnham, Henry L. Livingston, David W. Gamet, Emery E. Jennings, Glen H. Johnson, Kenneth Wood, Elias O. Hinderks, Homer Snider, Mrs. I. M. Ross, Milo Burnett, J. L. Bear, Heman Turner, Gordon Hidy, Frank L. Hinderks, Mrs. Ward A. Hougas, Mrs. H. L. Livingston, Mrs. Milo Burnett, Madge Head, E. J. Armstrong, Mrs. Lottie Daniel, Helen R. Beadnall, Mrs. D. W. Gamet, W. E. Wakeman, Mrs. Katherine Wakeman, Miss Isabelle Hovenga, J. E. Hovenga, E. S. Fannon, John Jorgensen, Mrs. Lavota Keck.

Holden Stake, 2,029: Amos E. Allen, James A. Thomas, J. A. Koehler, Leonard W. Koehler, Clifford J. Long, Mrs. Amos E. Allen, Mrs. J. A. Koehler, Martha Ford, Perry Hiles, Mary Thistlethwaite, J. T. Smith, G. W. Beebe, John Beebe, William K. Gard, Guy C. Cadwell, H. B. Thompson, C. V. Moody, W. S. Macrae, Emily Blackmore, Myron L. Holman.

Kansas City Stake, 3,714: Charles A. Allen, Mrs. Charles A. Allen, Jack Burlington, Mrs. D. O. Chesworth, Mrs. J. E. Davis, Curtis Dawe, Mrs. L. A. Fowler, Mrs. Evan A. Fry, Mrs. Levi Gamet, J. A. Gardner, Mrs. Ralph Goold, Mrs. T. T. Grabske, Charles Graham, Maude Gunsolley, Sarah Hawkins, Mrs. H. A. Higgins, Mrs. Anna Hunter, Edward J. Larsen, T. C. Lentell, E. W. Lloyd, Mrs. Arthur Mallams, Pauline McCann, C. G. Mesley, Mrs. C. G. Mesley, Mary W. Moats, Mrs. J. H. Paxton, Jessie Penticuff, Mrs. P. J. Raw, S. S. Sandy, C. A. Skinner, Jessie Tucker, Frank Tuttle, Delbert L. Vining, Orville Weedmark, Mrs. David S. White, Mrs. J. E. Wickham, Walter Zimmerman.

Lamoni Stake, 2,286: Mrs. Alta Welsh, Mrs. David Taylor, David Taylor, Mrs. Ida Eliason, T. A. Beck, Mrs. T. A. Beck, Mrs. D. B. Sorden, D. B. Sorden, R. A. Cheville, Mabel Carlile, Earl T. Higdon, G. N. Briggs, A. Neal Deaver, Mrs. A. Neal Deaver, J. F.

Garver, Mrs. J. F. Garver, Morton Edmunds, A. R. Gilbert, Roscoe Faunce, Tess Morgan, E. E. Closson.

ALABAMA:

Alabama District, 795: D. T. Williams, Rogene Odum, W. O. Sellers, Mrs. Geo. Hall, Mrs. Eunice Sellers, Mrs. J. L. Harper, Freda Sellers.

Mobile District, 1,084: Franklin Steiner, Mrs. Franklin Steiner, Brewton Green, Mrs. Julia Black, D. T. Williams, Jacob G. Halb, C. F. Davis, N. L. Booker, Mrs. N. L. Booker, M. A. McConley.

Arkansas District, 1,024: Thomas W. Emde, Neva Emde, Opal White, F. O. White, W. J. Edwards, G. S. Trowbridge, Myrtle Trowbridge, Dorothy Trowbridge, James A. Gillen, W. E. Haden.

CALIFORNIA:

Northern District, 2,520: John W. Rushton, E. J. Gleazer, Mrs. E. J. Gleazer, John F. Sheehy, Mrs. John F. Sheehy, David Sheehy, Edwin C. Burdick, Mrs. Edwin C. Burdick, Lawrence McDonald, Mrs. Lawrence McDonald, H. I. Velt, Mrs. H. I. Velt, G. J. Waller, Robert Hawley, John Moffett, Mrs. John Moffett, Bernice Bonham, Olive Ensley, Mildred Ensley, Chester Weldon, Edward Epling, Margaret Shippy, Etta Walker, Mrs. Eva Swall.

Southern District, 3,044: E. J. Gleazer, John W. Rushton, Glaude A. Smith, Mayme Chambers, Stella Omohundro, Dana Crum, Nell Crum, Dr. A. W. Teel, Mrs. A. W. Teel, A. W. Ballard, Mrs. Winifred Milner, Mrs. Opal Hacker, Mrs. Emma Appel, Louis J. Ostertag, Mrs. L. J. Ostertag, Joseph Farley, Mrs. May Farley, James F. Cooper, Mrs. James F. Cooper, Forest Packard, Mrs. Laura Packard, Mrs. Anna Haldeman, Mrs. E. J. Gleazer, Thena Austin, Mrs. James Farley, Fred A. Cool, Manford Ralston, Joseph O. Farley, Robert Hampton, Mrs. Robert Hampton.

COLORADO:

Eastern District, 2,151: Arthur E. Stoff, Leone Stoff, E. J. Williams, Nellie Williams, Harold Tabor, Laura Tabor, M. J. Clow, Sally Conway, Mrs. J. B. Wildermuth, Cordia Anderson, G. B. Walling, Marie Hanniwalt, J. R. Graybill, Mrs. J. R. Graybill, Steve Newton, Myrtle Bennett, Lyda Root, Grace Brown, Charles Curtis, Mrs. Charles Curtis.

Western District, 392: Maxine Harshman, William B. Farley, C. B. Wallis.

FLORIDA:

Florida District, 1,026: Ben Jernigan, Mrs. Ben Jernigan, Sadie Allen, C. F. Davis, Mrs. C. F. Davis, J. G. Dixon, Ammon Calhoun, Rochelle Hall, S. G. Allen, Mrs. S. G. Allen.

IDAHO:

Idaho District, 729: C. F. Ellis, J. F.

Curtis, Doris Condit, Audrey Dennis, Anson B. Moore, Avey Gleasner Moore, Martha Daniels.

ILLINOIS:

Central District, 859: Guy Lewis, Frank Corcoran, L. G. Holloway, Arthur Henson, Lena Brown, C. A. Fusselman, Claude Henson, E. E. Thomas.

Nauvoo District, 1,038: William H. Gunn, Cloda M. Gunn, Gerald Gunsolley, Ruth Gunsolley, Ward L. Christy, Lenore Christy, James C. Page, Zora Belle McKiernan, Frederick Kunz, Pearl Herrick.

Northeastern District, 1,654: L. W. Ballinger, Mrs. Carrie Ballinger, Mrs. Sarah H. Batton, Mrs. Bessie Darter, Dorothy Pinkerton, E. O. Butler, James E. Smith, Mrs. Delia Smith, Mrs. Mabel Davey, John L. Cooper, Mrs. Jean Cooper, Mrs. Grace Johnson, Mrs. Stella Thoman, Charles Homuth, John Smelzer, Clem Evans.

Rock Island District, 1,786: Clyde F. Ellis, Edward R. Williams, Mrs. Edward R. Williams, Mary Moser, Wesley W. Richards, Leslie Allen, Mabel Freers, Mrs. Frances Norris, John C. Stiegel, Mrs. John C. Stiegel, Frederick C. Bevan, Leonard Stiegel, Mrs. Leonard Stiegel, Mrs. Florence Cady, Mrs. Marjorie Holmes, Mark Holmes, Marion Edith White.

Southeastern District, 1,252: E. W. Sutton, Harry Henson, Dr. W. E. Phillips, Mrs. Mabel Phillips, O. P. Allen, Mrs. Edith Allen, L. G. Holloway, Mrs. Glenna Jackson, Emsly Lowry, Mrs. Eula Lowry, L. C. Moore, Mrs. Ollie Jack.

INDIANA:

Southern District, 863: J. O. Dutton, Harry Wesley Burwell, Arthur W. Gage, Sr., Leslie Farr, Mrs. Lillian Farr, Mrs. A. W. Gage, Mrs. J. O. Dutton, Delmar Goode.

IOWA:

Des Moines District, 1,822: Henry Castings, Helen Weeks, C. E. McDonald, Stephen Robinson, Bessie Laughlin, George Orr, Lucy Orr, L. B. Thompson, E. H. Kirlin, Mrs. E. H. Kirlin, Guy R. Fowler, Lloyd Mussell, E. E. Spencer, Paul F. Whitman, Mrs. Paul F. Whitman, Helen Castings, Harold Cackler, E. O. Clark.

Northwest District, 2,729: Guy R. Johnson, Eunice Johnson, Frank Fry, Zeta Fry, William R. Adams, Ruby A. Adams, Cecil Burnett, Romona Burnett, Joseph Lane, Charles J. Smith, E. L. Edwards, Velva Edwards, Fred Fry, Sr., Gertrude Fry, Raymond Smith, Fred Fry, Jr., Leta Fry, Catherine Baughman, Arnold Adams, Aurilee Adams, Helen Jackson, Ivan Clothier, Louise Baughman, Floris Davis, Blair Richardson, Jennie Richardson, Chester Davis.

Southwest District, 2,089: D. E. Butler, Mrs. Bertha Butler, Mrs. Anna L. Hansen, Mrs. Sadie Hansen, C. C.

Hoover, Mrs. Velma Hoover, T. A. Hougas, Mrs. Emma Hougas, Nels Johnson, Mrs. Anna Johnson, Fred Johnson, Mrs. Anna Johnson, Olga Jorgensen, L. E. Landon, Mrs. Lucille Landon, Ruby McMullen, Frank McDonald, Mrs. Winsome McDonald, Mrs. Irene Turpen, Alta Topham.

KANSAS:

Southwest District, 749: Garland Tickemyer, Nellie Whipple, Ed Workman, Hazel Tickemyer, C. A. Balman, Elmer Jackson, Mrs. Elmer Jackson.

Northwest District, 422: James J. Teeter, Minetta Isaacs, Eva Teeters, Archie Stephens.

KENTUCKY:

Kentucky and Tennessee District, 820: Ruby Caldwell, Ada Farris, J. J. Turnbow, J. L. Brien, Vala Seaton, Fern Seaton, Juanita Seaton, A. M. Baker.

MAINE:

Maine District, 1,248: E. L. Traver, Mrs. E. L. Traver, Newman Wilson, Mrs. Newman Wilson, Paul M. Hanson, U. W. Greene, E. F. Robertson, Mrs. E. F. Robertson, Mrs. William C. Smith, B. M. Anderson, Mrs. B. M. Anderson, Archibald Begg. U. W. Greene died subsequent to district Conference.

MASSACHUSETTS:

Southern New England District, 1,131: Myron C. Fisher, Florence Fisher, Calvin C. Sears, Laura P. Sears, Edward L. Traver, John W. Foster, Doris Foster, Alice Rogerson, Alma T. Whipple, Edmund H. Fisher, Benjamin W. Leland.

MICHIGAN:

Central District, 2,104: Leo Tessman, Mrs. Leo Tessman, Blanche Engel, Doris Thorpe, Marshall McGuire, Pearl McGuire, Harry Runkle, Fred West, Ida West, John Gustafson, Henry Gussman, Leora Gussman, Matthew Umphrey, Grant Yarrington, Mildred Yarrington, S. T. Pendleton, Harold Keeley, Mrs. Harold Keeley, Esther Yarrington, Henry Methner.

Detroit District, 3,217: Violet Adair, Mildred Belrose, Everett Berndt, Mabel Brewster, William Brewster, Elizabeth Carlson, Robert N. Carpenter, Glada Crinzi, Arthur H. DuRose, Muriel DuRose, David E. Dowker, Jennie Dowker, Harry Darling, Emma Darling, Herman Fultz, Martha Fultz, Alma E. Grant, Lulu Hutchins, Birdie Janrow, D. Blair Jensen, Eber Ledsworth, John F. Loeding, Martha Loeding, Herbert Lynn, Nellie Mottashed, John W. Morehead, Myron A. McConley, Laura Newman, Ernest Nichols, J. Stanley Parrish, Willard L. Shotwell, Manuel A. Ward.

Eastern District, 1,925: Frank Feske, William Grice, John R. Grice, Mrs. John R. Grice, Frank Bailey, Mrs. Frank Bailey, Alma E. Ledsworth,

James Elmer Davis, Mrs. J. Elmer Davis, Henry Locke, Mrs. Henry Locke, Leslie Whenham, Carl Muir, Pearl Phillips, J. Leslie Brown, Willard Duckert, John Fetting, Daniel Westover, M. A. McConley.

Northern District, 1,509: Hector McKinnon, Mary McKinnon, Allen Schreur, Sarah Schreur, Rex Stowe, Jessie Stowe, Max Kramer, Doris Kramer, Gould Pinney, Naomi Pinney, Elmer Parks, Lucy Parks, Allison B. Pinney, Flora A. Pinney.

Southern Michigan and Northern Indiana District, 2,598: Harry Simons, Ray Frisbie, Mrs. Ray Frisbie, Arthur Gibbs, Ruth Simons, John Luce, Louise Evans, A. F. Shotwell, Mrs. A. F. Shotwell, Elmer Evans, Mrs. Elmer Evans, Tom Maguire, Ernest Blett, Mrs. Ernest Blett, George Castle, Mrs. George Castle, Charles Dodds, A. C. Barmore, Mrs. A. C. Barmore, Alva J. Dexter, Mrs. A. J. Dexter, Maude Crandall, Mrs. Myrtle Witter, Frances Carlson, Roy McKeage.

Western District, 933: John E. Bennett, Bessie Bennett, Byron H. Doty, Crista Doty, Homer Cook, Mary Elizabeth Cook, Alvin R. Ellis, Etta Ellis, D. T. Williams.

MINNESOTA:

Minnesota District, 932: Jack Wight, Wesley Elvin, Rodger Lundeen, Floyd L. Whiting, Lucille Blake, Mrs. Lottie Zuelsdorf, Mrs. Lydia Wight, Victor Fisher, Harold W. Keairnes.

MISSOURI:

Rich Hill District, 989: A. C. Silvers, Mrs. A. C. Silvers, Birch Whiting, Mrs. Birch Whiting, Lee Quick, Mrs. Lee Quick, C. C. Martin, Mrs. C. C. Martin, Mrs. Ruby Wellington..

St. Louis District, 1,671: J. Pearl Archibald, Elsie Barraclough, George F. Barraclough, Edgar L. Boren, Harry T. Burch, Luella Burch, Bessie Counts, Bernita DeLany, W. C. Hambleton, Irene Hambleton, Blanche Harpley, Keith Million, Fred Mottashed, Celeste Nicholson, Dora Richardson, Mary Cosby.

Southern District, 1,001: L. W. Bronson, Mrs. E. A. Curtis, Walter Bullard, J. E. Morris, Mrs. L. W. Bronson, D. A. Fuller, Mrs. Walter Bullard, P. P. Reed, W. E. Haden, Alice Grimes.

Spring River District, 2,233: Amos T. Higdon, Floyd Mengel, Clyde F. Hastings, Mrs. Nellie M. Smalley, Mrs. Effie J. Lumm, Mrs. Nellie Hogan, Wm. W. Palmer, Mrs. Susie Hobart, Ruth Hobart, Mrs. Unie L. Goettel, Charley Randall, Evelyn Boyd, D. Henry Ford, Mrs. Lola Bothwell, Mrs. Sarah Bean, Mrs. Ruth Guinee, Mrs. J. T. Riley, Mrs. Olga Bradford, Wandine Rentfrow, Mrs. Alma Smith, Mrs. Gertrude Farris, Mrs. Maggie H. Wilson.

MONTANA:

Eastern District, 298: A. R. Ritter, Vernon W. Ditton.

Western District, 640: N. P. Coleman, Mrs. N. P. Coleman, Harvey Eliason, Mrs. Harvey Eliason, Rupert Christofferson, Helen Thorburn.

NEBRASKA:

Central District, 507: Mrs. Etta Rutledge, Mrs. John Shrunk, Mrs. Ruth Jones, Mrs. William Bruce.

Northeast District, 1,431: Frank McDonald, Winsome McDonald, H. A. Merchant, Stella Merchant, Carl Self, Florence Myles, Benj. M. Anderson, Audentia Anderson, Lillian Clark, Cecil Stark, Harold Higgins, Lila Livingston, Velma Fowler, Bern Case.

Southern District, 778: Mrs. F. W. Black, Charles Fry, Mrs. Elsie Keller, Mrs. Margery Weller, Francis Schrunk, Mrs. Esther Schrunk, Mrs. Ruby Faunce.

NEW YORK:

New York District, 641: Percy L. Weeger, Lydia Weegar, Lot Bishop, Paul M. Hanson, Richard Mesle.

New York and Philadelphia District, 1,734: Evangeline Shaw, D. J. Williams, Lillie Williams, Sadie Morgan, Hazel Hayes, Elizabeth Hawkins, Adolphus H. D. Edwards, Mrs. Adolphus H. D. Edwards, Mrs. William Glick, Esther Edwards, Gene L. Douglas, Harry Ratcliff, Edison Dippel, Mrs. Edison Dippel, William Dippel, Mrs. William Dippel, Kathryn Nichols.

NORTH DAKOTA:

North Dakota District, 561: Dr. Charles F. Young, Courtney R. Rotzien, Mrs. Mabel Stowell, Mrs. Jean Biefeldt, Warren McElwain.

OHIO:

Kirtland District, 2,011: Maurice Holgate, John Curry, Mrs. James Pycock, Mrs. Mayme Cooper, Mrs. T. G. Neville, Ethel M. Bishop, Nellie O. Guthrie, Glenn Bishop, Shirley Bishop, Albert Allen, Mrs. Herbert Talbot, Paul Gormley, Mrs. Earl Spriggle, Donald Crowther, Mrs. Donald Crowther, Mrs. Ella Linehan, Mrs. Beulah Williams, Mrs. Walter Limric, Mrs. Cora Slusser, George Yoss, Mrs. Ella Yoss, T. G. Neville, James Pycock, Earl Curry, J. H. Talbot, Guy Hammond, Hubert Mitchell. Seven delegates in excess.

Northwest District, 697: Mrs. Archie Butler, Rachael Crandall, Ruby Potter, Clara Winquist, Bernice Reed, Kenneth Smith.

Southern District, 2,294: Clinton V. Dickens, Ruth I. Dickens, Mrs. F. T. Rockwell, A. L. Loving, W. E. Watson, Frances Cornwall, Harriet Overly, Russell Rockwell, Joseph E. Baldwin, Nitah Anderton, Mrs. Oakley Davis, Mrs. Cynthia Day, Mrs. Ikey Rhoads,

Mary Stults, C. H. Hamilton, Mrs. C. H. Hamilton, Rebecca Gray, Carrol Rhoads, Mrs. A. H. Neiman, Carmen Rainey, James Carey, Myrtle Boeckman.

OKLAHOMA:

Central District, 2,607: Mrs. Alma Adams, Mrs. Myra Bailey, Earl D. Bailey, Hubert Case, Mrs. Mabel Christie, Mrs. Fern Davis, Jess Davis, F. E. Dillon, Mrs. Ethel Dillon, Sadie Eymann, Mrs. Mozelle Elliot, T. E. Fitzwater, Mrs. Pearl Greenwood, Mrs. S. G. Houston, D. O. Harder, Mrs. Iona Hartwig, Will Johnston, Mrs. Carrie Kueffer, Mrs. Zella Ruch, V. D. Ruch, Ward Rumsey, Leona Rumsey, Lawrence Webb, Mrs. Edna Webb, E. F. Yerrington, Mrs. Minerva Yerrington. Earl D. Bailey died subsequent to district conference.

Western District, 869: Lester E. Dyke, O. E. Slayton, Z. Z. Renfroe, E. E. Crownover, Lemuel D. Dyke, J. Arthur Dixon, Irby Mundy, James M. Fountain.

PENNSYLVANIA:

Pittsburgh District, 688: J. W. Winters, Robert Winship, Henry Winship, Viola Bradford, Isabelle Bolinger, Paul Farbarik.

TEXAS:

Central District, 1,004: Mary Keeney, F. O. R. Keeney, A. V. Arnold, Crete Arnold, Mrs. J. E. Nicoll, Mrs. L. F. P. Curry, Mrs. F. L. Waters, F. L. Arnold, C. M. Mitchell, C. W. Tischer.

Southwest District, 888: Clyde Elam, Thelma Elam, Preston M. Wheeler, Elbert Wheeler, Linden E. Wheeler, Harry A. Robinson, Fred Smith, Mrs. Pearl Smith.

UTAH:

Utah District, 462: J. W. A. Bailey, Elizabeth Baker, Edward Lohmolder, Edward Moe.

WASHINGTON:

Columbia District, 3,439: E. J. Gleazer, L. R. White, J. L. Verhei, Mrs. Effie Verhei, M. E. Lasater, Mrs. Rose Lasater, Marcus H. Cook, Walter H. Barker, Stanley Fout, Mrs. Gladys Fout, Mrs. Verna Laird, Myron White, Willard C. Becker, Carl Crum, Mrs. Melba Crum, Lewis P. Summers, A. W. Lundeen, Mrs. Eva Lundeen, J. E. Johnston, Reuben A. Porter, Mrs. Genevieve Porter, Albert V. Nelson, Mrs. Daisy A. Nelson, E. A. Larson, Mrs. Carolyn Larson, Eugene N. Bivens, Mrs. Elsie Bivens, Ira Simpson, Mrs. Rosetta Simpson, Lloyd Verhei, Jean Kinney, Betty White, Lepriel Adams, Dan Belcher.

WEST VIRGINIA:

West Virginia District: No report received.

Wheeling District, 700: Louis A. Serig,

O. J. Tary, Blanche Martin, Alberta Hoffner, Susan Ann Givens, Paul M. Hanson, Samuel A. Martin.

WISCONSIN:

Northern District, 659: Irving H. Bowen, Mrs. Irving Bowen, Frank C. Sherwood, Mrs. Frank C. Sherwood, F. T. Mussell, Fred A. Atwood.

Southern, 625: Leonard Houghton, Sr., Fannie Houghton, Irene Johnson, George Noble, Charles Hoague, Edward Ford.

BRANCHES IN UNORGANIZED TERRITORY:

Douglas (Arizona) Branch, 43: Harold I. Velt.

Phoenix (Arizona) Branch, 138: Keizo Tsuji.

Tucson (Arizona) Branch, 63: John W. Rushton.

Topeka (Kansas) Branch, 111: Mrs. H. C. Pitsenberger.

North Platte (Nebraska) Branch, 147: Mrs. Jessie Marant.

Oshoto (Wyoming) Branch, 80: L. O. Wildermuth.

In a few cases, as noted above, the persons named as delegates have died since the respective district or mission conferences were held.

It will also be noticed that in a few cases an excess of delegates has been elected, in which case the number will be reduced in harmony with General Conference Resolution No. 831, which reads as follows: "Unless otherwise instructed, the committee will certify delegates from these districts to the proper number in the order of their registrations with the committee."

With the above indicated exceptions, therefore, the committee recommends that the persons listed above be seated as delegates in the Conference and be given the right of voice and vote in all deliberations.

Respectfully submitted,

THE CREDENTIALS COMMITTEE,

C. L. OLSON,
AMOS E. ALLEN,
ARTHUR B. TAYLOR.

Faith is not produced by sign-seeking, but "faith cometh by hearing, and hearing by the word of God" (Romans 10: 17). A faith that does not make faithful; a trust that does not make trusty, is of little worth. One of the things we ought to do is to live our piety. The moral influence of a holy life cannot be lost. Like a seed which the wind wafts into hidden and forest depths, where no sower's hand could reach to scatter it, the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life, into the hearts which no preacher's voice could penetrate. When the tongues of men fail, there will be an eloquence in holy living which will prove persuasive.—Elwin Lincoln House, *The Bridge of Faith*.

Financial Report of the Presiding Bishopric

To the First Presidency and General Conference:

Because of the splendid response of the church to the Debt Payment Plan which was begun in June, 1936, the report herewith, accompanied by the auditor's analysis, is to us the most interesting of those it has been our privilege to submit. The schedules and exhibits reflect the story of a people whose hearts are set upon the successful completion of a task perhaps distasteful, but certainly necessary, in the performance of which they have found the unity and peace so essential to the constructive work of the future.

Side by side are set the balance sheet figures for December 31 of the years 1935, 1936 and 1937. By doing this the reductions made in the various liabilities may be readily traced from year to year, and furthermore the reassuring fact will become apparent that our net worth has now begun to increase. In this connection we repeat that in our work of liquidation no properties essential to the church in its missionary and zionic program have been sold or lost.

The Ministerial Reserve Fund balance sheet is for December 31, 1937 only, the fund having been created during the year 1937. The Income and Expense Statement, Exhibit "B" and supporting schedules are for the two years 1936 and 1937.

In a condensed form the amount of debt outstanding at the end of 1931, 1935, 1936 and 1937, is shown in the table printed below. The total debt appears for each of the four years; followed by the amount of debt which should be paid by the conversion of property; and the amount payable from income, for the three years last named.

	1931	1935	1936	1937
Total Debt.....	\$1,876,800	\$1,506,700	\$1,226,400	\$973,000
Debt payable from Sales of property		266,800	233,600	209,700
Debt payable from income		1,239,900	992,800	763,300

Reduction of debt, 1937, \$253,400
Total reduction, 1931-1937, \$903,800

The close of 1937 thus found us nearing the halfway mark.

Some of the reduction was effected by the sales of property, but the principal result arose from a substantial increase in the general income of the church. This the following figures reveal:

	Budget	Expenses	Income	Excess Income
1935	\$268,050	\$257,380	\$279,820	\$ 22,440
1936	275,900	261,370	404,210	142,840
1937	275,900	268,770	467,080	198,300

Another point to which attention is called is that expenses continued to be kept below the budget appropriations. This is strictly in keeping with the financial policy hitherto adopted, through which financial health as well as spiritual vigor have been brought to the church. To follow any other course is to violate the spirit of the law and invite disaster.

At different points in this report we have emphasized that the Debt Payment Plan has in view a very positive end. That is, the establishment of a strong foundation for the carrying forward of the zionic and missionary work of the church. To the zionic phase almost constant thought is being given, and at the appropriate time, we should be able to present to the church the constructive steps demanded by the circumstances.

The Houses of Worship account continues to be shown separately from the assets and liabilities of the general church because the investment represented therein has to do almost wholly with the functioning of local congregations and is not a part of general church financial activities. During the years 1936 and 1937 a number of our local congregations either made gratifying reductions in their branch building debts or discharged these obligations entirely. Naturally, the benefit accrues not alone to the local congregations immediately affected, but in a broad way to the church as a whole.

In certain instances where local housing facilities were urgently required, new places of worship have been constructed, but in such cases procedure harmonized with the general church policy to provide the cash in advance of undertaking the work. Exceptions involved only a few hundred dollars, and were offset by comparable reductions in local expenses. Furthermore, the understanding was specific that the contribution of tithes and offerings to the gen-

eral church would not be impaired.

During 1937 we started to set aside specific cash reserves for the ministry covering such things as the permanent disability or old age retirement of the ministry and hospitalization and medical expenses for themselves and families. The basis used for calculation was the ministers appointed in 1936 and 1937, and this will be applied in a similar man-

ner to new men as they may be appointed hereafter. When the church debt has been extinguished or substantially enough reduced to warrant doing so, all men under appointment will be included by the setting aside of reserves covering them. The amount at present involved is small, \$4,517.66, but it constitutes a significant beginning in an important move to protect those who give their lives in service to the church.

The setting up of these reserves is clearly in accordance with the storehouse principle, and constitutes a step in that direction which, we trust, shall be permanent. However, this problem has nothing to do with legislation of the past relating to inheritances, which is a separate question. The reserve involved in the foregoing, although determined on the basis of individuals, is for the group as a whole.

Reserves were provided for in the financial policy instituted in February, 1931, confirmed by the General Conference of 1932, and reaffirmed in the adoption of the Debt Payment Plan of 1936. Notwithstanding, in order that this procedure shall be specifically approved by the church, we shall present during this Conference a resolution to cover the situation fully.

A study of the particular debts paid or reduced is at once interesting and important, and your attention is again called to the balance sheet of the general church for this purpose. During 1936 and 1937 the following important changes occurred:

1. The Independence Sanitarium and Hospital bank mortgage was paid in full by the general church. Incidentally, to answer a rather constantly recurring question, although when the new hospital was begun in 1930 there were added to the Board as representatives of the community the judge of the Eastern Division of Jackson County and the mayor of the City of Independence, whoever these men might be from time to time, the ownership and management of the hospital continue to rest with the church.
2. The Auditorium bonds were reduced \$94,500.
3. Mortgages on other real estate have been paid in the amount of \$185,000.
4. General church debenture bonds are less by \$76,300.
5. Notes and accounts payable to individuals dropped in the amount of \$48,400.
6. The obligation of family allowances payable outstanding in 1931 was reduced during 1936 and 1937 a total of \$32,300 leaving a balance of only \$24,300. All requests for payment have been met as received. Turning again to the reduction in mortgages on other real estate, this in

particular has a vital relationship to the zionic work before us. You will recall our statement in the past that certain steps pertaining to our zionic program were practically impossible as long as the debt of the church existed. This situation is steadily changing in a most reassuring manner. For example, the Atherton lands are clear of mortgages with the exception of approximately \$10,000, which can be carried until maturity on very easy terms, at which time, if not before, this item will be paid. The Spring Branch farm located on the Little Blue River aggregating over 800 acres has been cleared. Of the properties held by the Central Development Association, a substantial reduction has been made in the mortgage on the Battery Block, and other mortgages have been retired in full. The Campus mortgage has been paid, and practically every piece of mortgaged property in the vicinity of the Auditorium area has been cleared.

Everyone concedes the need for an expansion in our missionary force. It should be just as clear that the zionic establishment of the church cannot be accomplished unless in due course there is provided in this field an adequate number of fully trained and thoroughly consecrated men.

Reference is advisable to the relationship existing between church membership and contributors. The income of the church may be reported in terms of dollars, but it must be interpreted as a reflection of the lives of our people. We were once asked where the tithe came from. This referred to the whole background and participation of the church membership. The tithe comes from the labor of many thousands of our people in factory, field, and market place; from the hands of the poor as well as from those having means; from the tiny yet beautiful gifts of children, in addition to the more substantial offerings of their fathers and mothers. The tithe comes from those who, believing in Christ our Savior, try to make real in their lives a sense of devotion to His teachings, and desire to serve as He so wonderfully served. The figures given below, therefore, represent the moving shadows of the living men, women and children of the church:

	1935	1936	1937
Enrollment (excluding unknown)	108,560	109,960	111,297
Number of contributors	25,030	27,885	28,813
Ratio of contributors to membership	1 to 4.3	1 to 3.9	1 to 3.9
Average contribution per Individual contributor	\$11.18	\$14.44	\$15.28
Average contribution per total membership	\$ 2.58	\$ 3.66	\$ 3.96

In our report to the General Conference of 1936 we stated four essentials to success in the proposed attack upon the church debt. They are repeated here:

1. The willingness of our people to sacrifice today as did our forefathers in their time.

2. The continued keeping of the law by everyone.
3. The necessity of adhering to a minimum operating budget.
4. Persistent official assurance that debt hereafter will be avoided.

The intention to avoid creating new debt after the present is paid is strong not only in official hearts but likewise represents the temper of the church. The faithfulness with which the principle of a minimum budget is adhered to and its provisions observed as set forth in this report is further proof of the attitude maintained towards this point.

As to the continued keeping of the law, this stands today as an imperative, and the church has shown a truly impressive unity in responding to such a fundamental appeal. Everywhere it is realized that upon law keeping our success in the past has been achieved, and upon law keeping our success in the future depends. The results for 1937 show, as little else could, the willingness of our people to serve in the spirit of sacrifice which has always been typical of true sainthood. Indeed no one receives the inner light of this work without being stirred with sacrificial devotion to its cause. Upon such people, quickened and strengthened by the blessings of a loving and merciful Father we rest our faith that Zion will be redeemed.

THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

Church Auditor's Analysis of Presiding Bishop's Report

To the First Presidency and General Conference:

Having audited the books of account of the Presiding Bishopric for the two years 1936 and 1937 (and for the ten years prior thereto) I hereby certify that Exhibits A to E and Schedules C-1 to C-5 presented in the Bishop's report dated February 28, 1938, are in agreement with the books and in my opinion represent the true financial positions of the designated funds at the dates indicated and the true results of operations

for the two years, subject to the following comments:

COMPARATIVE BALANCE SHEETS

The assets of the several funds enumerated on Exhibit "A" were merged on the records during the year ending June 30, 1926, and no segregation has

been made to date. Such segregation should be made when further debt reductions make it possible. The assets and liabilities of the Central Development Association, the Holden Development Association and the Lamoni Development Association are grouped in this report along with the direct assets and liabilities of the Presiding Bishopric.

ASSETS

Real Estate values represent cost less conservative depreciation of buildings and improvement of all properties except the Auditorium, on which no depreciation has been computed.

Properties with a total book value of approximately \$300,000 are offered for sale but it is not expected that such amount will be fully realized because of the general conditions affecting real estate values since these properties were acquired.

The decrease in real estate book values during the two years under review comprises the value of properties sold and the amount of current depreciation of buildings and improvements on the remaining properties.

The note receivable of the Independence Sanitarium and Hospital is a note of the Sanitarium corporation secured by a mortgage on the Sanitarium property to protect the general fund with respect to the money advanced in the year 1931 for construction costs of the new building unit.

LIABILITIES

While Exhibit "A" is a combined balance sheet of the funds designated thereon and while the assets of these funds have been merged, as previously mentioned, the liabilities shown are liabilities of the general fund only as none of the other funds included have liabilities of any kind.

The total liabilities of the general fund have decreased \$494,965.99 during the two years 1936 and 1937 as shown by changes in the following classifications:

DECREASES:	
Mortgage payable on Auditorium	\$ 94,500.00
Mortgages payable on other real estate	185,079.92
Total reduction of mortgages	\$279,579.92
Notes payable to banks	60,112.00
General bonds payable	76,300.00
Notes and accounts to individuals, branches, etc.	45,680.65
Family allowances	32,291.73
Deferred income	1,891.69
Increase in consecration agreements	\$495,855.99
	890.00
Net decrease in liabilities for the two years	<u>\$494,965.99</u>

The funds for the above decrease have been derived as follows:

From excess of tithes and offerings over expenses	\$341,148.95
From discounts secured on liabilities discharged	24,823.00
From interest earned (not included in Income & Expense statements)	9,095.31
From proceeds of collections and real estate sales	86,157.19
From general fund cash on hand at beginning of two year period	33,741.54
	<u>\$494,965.99</u>

The unpaid balance of the Auditorium mortgage bears interest at the rate of 5 per cent per annum and falls due in annual payments as follows:

YEAR	AMOUNT
1939	\$10,000.00
1940	11,000.00
1941	12,000.00
1942	12,000.00
1943	13,500.00
1944	15,000.00
1945	16,000.00
1946	13,000.00
1947	4,000.00
1948	14,000.00
1949	6,000.00
1950	83,000.00
	<u>\$209,500.00</u>

The bonds payable to members are divided into two maturities viz.; \$18,175 due July 2, 1942, and \$205,400 due January 2, 1946. These bonds bear interest at the rate of 3 per cent per annum.

There is a liability with respect to Consecration Agreements greatly in excess of the \$15,324.02 shown on the balance sheet. The general nature of the consecration agreements in force (which bear dates varying from 1917 to 1930) is a guarantee by the Presiding Bishopric of certain stipulated life annuities and funeral expenses in consideration of cash, notes, stocks or real estate turned over to the church. Since 1931 the Presiding Bishop has negotiated releases of a number of these agreements thus materially reducing the liabilities of the church. An analysis of the future liability on the agreements in force indicates expected annual disbursements of approximately \$4,700 for the next five years and \$3,700 for the following five years and gradually reduced amounts ranging from \$1,500 to \$500 for the next nine years.

CONTINGENT LIABILITIES

Auxiliary institutions which may be classified as subsidiaries of the general church are:

- Graceland College,
- The Herald Publishing House,
- The Independence Sanitarium and Hospital.

Graceland College has sufficient funds and other current assets on hand to discharge all of its liabilities with the exception of the six per cent mortgage bonds of the Graceland Foundation, the unpaid balance of which is now \$104,000. The Presiding Bishop is liable as endorser on this bond issue which has been refinanced on a long time basis requiring total annual principal payments of graduated amounts ranging from \$5,500 in the year 1939 to \$15,000 in 1948, the year of final maturity.

The Herald Publishing House may well be regarded as free from debt, having a substantial cash balance and liabilities only with respect to unexpired periodical subscriptions and a few current trade accounts.

The Independence Sanitarium and Hospital may likewise be regarded as

free from debt as concerns its operating funds. The corporation has a mortgage indebtedness to the general church in the amount of \$75,000, which item appears as an asset on the books of the general church as discussed previously in this report.

In the report to the 1936 Conference reference was made to the contingent liability of the Presiding Bishop as endorser on a mortgage payable of the Independence Institute of Arts and Sciences (Campus). Since then the Presiding Bishop has advanced funds to discharge this mortgage and the Institute now has no liabilities to outside interests. This property was originally acquired as a local project of the City of Zion.

The mortgages payable on the Houses of Worship amounting to \$75,009.83 as shown on Exhibit "E" are to be paid by the local congregations but in a legal sense are direct liabilities of the Presiding Bishop.

NET WORTH—EXHIBIT "B"

A statement of the changes in the net worth of the several funds is shown in detail on Exhibit "B." Certain items are discussed under the several fund captions.

GRACELAND ENDOWMENT—STEWARDSHIP FUND

The provisions of the Graceland Endowment—Stewardship Fund stipulated investment in agricultural lands. While the campaign was under way the funds received were mingled with the general funds. From this combined fund certain real estate properties (not equal in amount to the Graceland Endowment—Stewardship Fund contributions) were purchased for the fund but such properties are not designated on the books nor was title taken to any of the properties purchased in such way as to indicate the same to be assets of this fund. These lands were pledged by supplemental agreement as collateral to the original Auditorium bonds issued in the year 1927. When the renewal of these bonds was made it was necessary to continue the agreement in force. No change in these titles is recommended until further progress has been made in the debt reduction program.

AUDITORIUM FUND

The Auditorium Fund contributions to December 31, 1937, amounted to \$641,734.40 and \$52,107.70 disbursed from general funds makes the total cost to date of \$693,842.10. It should be noted, however, that since the Auditorium building itself is given as security for the mortgage loan which the general fund assumes to pay, that the trust imposed in the creation of the Auditorium Fund will not have been fulfilled until this mortgage has been discharged.

GENERAL FUND

The term "general fund" is used to designate the combined funds derived

from tithes and general offerings, and other sources upon which no limitations of the discretion accorded to the Bishop under the church law are made other than the restrictions imposed by annual appropriations. The oblation, included as a general offering may perhaps be considered as being specifically for the benefit of the "poor and needy" but the amount expended annually for all items which might be construed as fulfilling this purpose has been in excess of the amount of the oblation offering.

The item of surplus may come to have certain restrictions not applying to tithes and other general contributions but no differentiation has yet been made.

The changes in the general fund Net Worth are shown in detail on Exhibit "B."

The loss from real estate sales should not be regarded as a sacrifice of values. It represents the general decrease in property values, recognition of which is taken on the books only as sales are made.

INCOME AND EXPENSES

A statement of Income and Expenses for the two years 1936 and 1937 is presented as Exhibit "C" and further details are shown on Schedules "C-1" to "C-5," inclusive. It will be observed that the expenses for each of these years were considerably less than the expense appropriations.

The expenses for the year 1937 include under Family Allowances an item of \$4,498.05 designated as "Payments to Ministerial Reserve Fund." While General Conference resolutions have approved a policy of the establishment of reserves, no specific appropriation was made for such and I am informed by the Presiding Bishopric that at the 1938 General Conference they will request specific approval of this "Ministerial Reserve Fund" item appearing in the 1937 expenses. A balance sheet of the fund thus created is presented as Exhibit "D."

The total tithes and general offerings were \$404,216.09 and \$467,078.41 for the years 1936 and 1937, respectively. The receipts for the month of January, 1938, and for such stakes and districts which have already reported for February indicate total reductions of more than five per cent over receipts of the corresponding periods of 1937. It seems probable that the total income for the year 1938 may be somewhat less than the amount received in 1937.

I wish to express appreciation to the Presiding Bishopric and their office staff for the cooperation extended me in connection with my audit of the accounts.

Yours faithfully,

AMOS E. ALLEN.

Church Auditor.

Independence, Missouri,
February 28, 1938.

February 28, 1938—Having audited the books of account of the Presiding Bishopric for the calendar years 1936 and 1937 (and for the ten years prior thereto) I hereby certify that this balance sheet, together with Exhibits B, C, D and E, and supporting Schedules C1 to C5 inclusive, are in agreement with the books and, in my opinion, represent the true financial positions of the designated funds at the dates indicated and the true results of operations for the two years 1936 and 1937, subject to contingent liabilities, and explanations contained in accompanying comments.

AMOS E. ALLEN, Church Auditor.

EXHIBIT "A"

The Reorganized Church of Jesus Christ of Latter Day Saints

Comparative Balance Sheets of General, Auditorium, Grace land Endowment, Land & Inheritance and Temple Funds

	December 31, 1935	December 31, 1936	December 31, 1937
ASSETS			
Real Estate:			
Auditorium (cost)	\$692,490.87	\$693,297.81	\$693,842.10
Saints' Home—Lamoni—(Buildings depreciated)	63,710.49	62,610.68	61,510.87
Other Properties—(Buildings depreciated)	965,115.68	921,689.54	861,902.60
Total Real Estate	\$1,721,317.04	\$1,677,598.03	\$1,617,255.57
Furniture, Equipment, Libraries, etc. (Depreciated)	23,827.18	23,162.37	25,560.93
Inventories—Feed, Livestock, Supplies, etc.	6,801.25	6,370.65	10,558.21
Stocks and Bonds—(Less allowance for losses)	3,543.48	2,566.08	5,066.08
Accounts and Notes Receivable—(Less allowance for losses)	112,635.29	76,210.81	80,936.12
Note Receivable—Independence Sanitarium and Hospital	75,000.00	75,000.00	75,000.00
Cash in Banks and in Hands of Bishops and Agents	71,695.01	62,233.98	44,722.76
Deferred Charges	1,026.76	726.76	2,161.76
Total Assets	\$2,015,646.01	\$1,923,868.68	\$1,861,261.43
LIABILITIES AND NET WORTH			
Mortgages Payable:			
On Auditorium	\$304,000.00	\$254,500.00	\$209,500.00
On Saints' Home	11,000.00	11,000.00	10,750.00
On Other Real Estate	266,508.61	201,653.85	81,678.69
	\$ 581,508.61	\$ 467,153.85	\$ 301,928.69
Notes and Accounts Payable:			
Note Payable to Bank—for Indep. Sanitarium & Hospital	\$ 60,112.00	\$ —	\$ —
Bonds Payable—General	299,875.00	247,300.00	223,575.00
Notes and Accounts to Individuals	262,795.13	256,744.70	214,331.04
Notes and Accounts to Branches, Districts, Institutions, etc.	74,758.59	73,920.30	86,557.63
Family Allowances	56,616.95	37,790.68	24,325.22
Accrued Taxes	9,265.60	500.00	250.00
Consecration Agreements	14,434.02	14,774.02	15,324.02
Deferred Income	777,857.29	631,029.70	564,362.91
	3,799.68	1,648.23	1,907.99
Total Liabilities	\$1,363,165.58	\$1,099,831.78	\$ 868,199.59
Net Worth—per Exhibit "B"	652,480.43	824,036.90	993,061.84
Total Liabilities and Net Worth	\$2,015,646.01	\$1,923,868.68	\$1,861,261.43

General, Auditorium, Graceland Endowment, Land & Inheritance, and Temple Funds

EXHIBIT "B"

Statement of Changes in Net Worth for the Two Years 1936 and 1937

	Total	General	Auditorium	Graceland	Land and	Temple
			Stewardship	Inheritance		
Balances—December 31, 1935—per previous report	\$ 652,480.43	\$ -257,129.96	\$ 635,166.41	\$233,396.20	\$29,896.01	\$11,151.77
Changes During the Two Years 1936 and 1937:						
Offerings for special funds	\$ + 6,769.29	\$ -	\$ + 6,567.99	\$ + 48.50	\$ + 24.00	\$ + 128.80
Discounts secured on liabilities discharged	+ 24,823.00	+ 24,823.00				
Interest earned—set up on Independence Sanitarium & Hospital note	+ 9,095.31	+ 9,095.31				
Adjustment of Australia Mission accounts, etc.	+ 6,610.27	+ 6,610.27				
Reduction of Allowance for Losses	+ 22,500.00	+ 22,500.00				
Losses from Real Estate sales	- 32,717.40	- 32,717.40				
Depreciation of Real Estate Improvements	- 34,033.29	- 34,033.29				
Depreciation of Furniture, Equipment, etc.	- 3,614.72	- 3,614.72				
Excess of Income and Expenses for the year 1936—per Exhibit "C"	+ 142,843.55	+ 142,843.55				
Excess of Income over Expenses for the year 1937—per Exhibit "C"	+ 198,305.40	+ 198,305.40				
Total Net Changes	\$ + 340,581.41	\$ + 333,812.12	\$ + 6,567.99	\$ + 48.50	\$ + 24.00	\$ + 128.80
Balances—December 31, 1937—per Exhibit "A"	\$ 993,061.84	\$ 76,682.16	\$ 641,734.40	\$233,444.70	\$29,920.01	\$11,280.57

Ministerial Reserve Fund Balance Sheet—December 31, 1937

EXHIBIT "D"

Assets—Cash in Bank	\$ 4,517.66
Fund Principal—Derived From:	
Payments from General Fund	\$ 4,498.05
Fund Earnings—Interest Received	19.61
	<u>4,517.66</u>

Comparative Balance Sheets of Houses of Worship Fund

EXHIBIT "E"

	December 31, 1935	December 31, 1936	December 31, 1937
Investment in Houses of Worship:			
Land and Buildings	\$ 1,960,232.11	\$ 1,955,102.83	\$ 1,963,528.00
Less—mortgages payable by local congregations	108,908.95	96,042.16	75,009.83
Net Investment in Houses of Worship	\$ 1,851,323.16	\$ 1,859,060.67	\$ 1,888,518.17
Net Worth:			
Balance—at beginning of year		\$ 1,851,323.16	\$ 1,859,060.67
Book values of investments financed locally		14,587.51	37,307.50
Deduct—book values of properties sold		- 6,850.00	- 7,850.00
Total Net Worth at December 31		<u>1,851,323.16</u>	<u>1,888,518.17</u>
Assets Held Subject to Investment in Buildings:			
Cash in Bank	\$ 4,028.08	\$ 4,028.08	\$ 3,836.24
Bonds	4,650.00		
Notes Receivable	9,644.09	9,414.61	9,289.01
Sales Contracts Receivable	3,051.30	1,256.54	1,204.48
Accounts Receivable—Due from General Fund	6,997.23	12,849.74	14,759.64
Accounts receivable—other	15,998.33	18,397.95	17,779.96
Total Building Fund Credits:	\$ 44,369.03	\$ 45,946.92	\$ 46,869.33
Balance—at beginning of year		\$ 44,369.03	\$ 45,946.92
Proceeds from sale of discontinued properties		2,390.15	7,945.36
Deduct—Withdrawals for construction, less building fund deposits		- 812.26	- 7,022.95
Total Building Fund Credits at December 31		<u>44,369.03</u>	<u>46,869.33</u>

EXHIBIT "C"

Statement of Income and Expenses for the Two Years 1936 and 1937

TITHES AND GENERAL OFFERINGS—per Schedules C-1 and C-2:	Year 1936	Year 1937	Annual Appropriations
Tithes	\$306,901.27	\$341,198.49	
Offering	38,674.31	35,557.00	
Christmas Offering	26,098.54	32,151.47	
Oblation	28,222.59	30,034.89	
Bequests	2,637.49	26,833.56	
Surplus	141.11	1,303.00	
General Conference Income—Net	\$402,675.31	\$467,078.41	
Total Tithes and General Offerings	1,540.78		\$467,078.41
GENERAL EXPENSES:			
Ministerial—Active—per Schedule C-3:			
Family Allowances:			
Current	\$ 78,298.45	\$ 86,538.28	\$ 86,000.00
Payments to Ministerial Reserve Fund		4,498.05	
Total Family Allowance	\$ 78,298.45	\$ 91,036.33	
Elders' Expenses:			
Personal	\$27,737.96	\$30,681.65	
Traveling	21,621.75	21,489.09	
Less—Offering from Saints and Friends	\$49,359.71	\$52,170.74	
Total Ministerial—Active	24,014.58	25,024.66	21,000.00
Ministerial—Inactive—Family Allowances—per Schedule C-4:			
Total Ministerial	\$103,643.58	\$118,182.41	\$107,000.00
Payments on Consecration Contracts	49,449.90	47,709.62	48,000.00
Benevolences:			
Saints' Home Operating Expenses	\$ 6,976.22	\$ 3,353.33	
Individual Aid	7,514.10	6,913.02	
Total Benevolences	14,490.32	10,266.35	15,000.00
Appropriations for Graceland College	13,000.00	13,000.00	13,000.00
Kirtland Temple Repair Expenses	304.18		
Administrative Expenses—per Schedule C-5:			
General	\$23,044.65	\$22,743.91	23,600.00
Stakes and Districts	7,104.32	7,439.37	6,100.00
Foreign Missions	2,529.46	2,745.40	2,000.00
Total Administrative Expenses	32,678.43	32,928.68	
Total Expenses (Excluding Interest and Real Estate)	\$218,955.09	\$227,284.77	\$219,700.00
Interest:			
Paid:			
On Auditorium Bonds	\$ 9,017.05	\$10,073.98	
On General Bonds	7,483.64	7,260.82	
On Notes Payable	13,289.23	8,824.45	
On Graceland—Stewardship—Endowment Fund	11,669.89	11,669.95	
Less—Interest Received	\$41,459.81	\$37,829.20	
Net Interest Expense	1,207.00	458.03	
Excess Real Estate Interest and Expenses over Rental Income	40,252.81	37,371.17	44,200.00
Total Expenses	2,164.64	4,117.07	12,000.00
EXCESS OF INCOME OVER EXPENSES—Carried to Exhibit "B"	261,372.54	268,773.01	\$275,900.00
	\$142,843.55	\$198,305.40	

Statement of Tithes and General Offerings for the year 1936

STAKE OR DISTRICT	Enrollment		Total	Tithes	Offering	Christmas		Oblation	Bequests	Surplus
	Dec. 31, 1936					Offering				
City of Zion	6,652	\$ 33,318.28	\$ 23,917.57	\$ 4,622.28	\$ 1,132.39	\$ 3,038.71	\$ 599.21	\$ 8.12		
Far West Stake	2,966	11,231.77	9,024.78	651.70	717.62	612.67	225.00			
Holden Stake	2,104	5,229.90	3,964.97	556.32	262.52	446.09				
Kansas City Stake	3,504	13,695.42	11,375.56	1,092.92	404.88	822.06				
Lamoni Stake	2,351	8,114.72	5,562.54	1,654.12	433.65	464.41				
Alabama	789	2,060.03	1,810.42	133.14	25.61	90.86				
Alabama—Mobile	1,081	1,628.49	1,441.54	24.46	71.90	90.59				
Arizona	300	2,190.91	1,033.73	1,013.00	43.84	100.34				
Arkansas	926	2,482.34	2,157.35	164.96	97.80	62.23				
California, Northern	2,397	15,019.55	11,914.34	875.02	1,077.57	1,152.62				
California, Southern	2,943	14,671.55	11,795.01	1,017.89	498.60	1,209.80	150.00	.25		
Colorado, Eastern	2,123	6,482.43	5,033.22	499.13	546.06	404.02				
Colorado, Western	386	1,009.57	740.77	123.57	81.22	64.01				
Florida	999	2,698.97	2,373.18	128.87	122.38	74.54				
Idaho	769	3,327.79	2,819.04	113.01	239.98	155.76				
Illinois, Central	848	2,455.91	1,943.97	136.82	236.68	138.44				
Illinois—Nauvoo	1,048	3,996.68	2,956.88	451.19	305.90	282.71				
Illinois, Northeastern	1,634	7,692.16	5,543.22	814.23	796.84	537.87				
Illinois—Rock Island	1,770	5,598.79	3,914.25	729.37	590.82	364.35				
Illinois, Southeastern	1,264	2,623.58	2,000.98	266.58	267.18	88.84				
Indiana, Southern	857	3,674.85	2,503.67	857.85	196.34	116.99				
Iowa—Des Moines	1,752	7,479.40	6,301.44	458.84	305.60	413.52				
Iowa, Northwestern	2,724	9,608.48	6,899.29	1,544.47	692.16	472.56				
Iowa, Southwestern	2,100	4,538.07	3,721.77	198.27	273.83	344.02			.18	
Kansas, Northwestern	429	335.87	210.98	64.00	45.32	15.57				
Kansas, Southwestern	722	8,824.63	8,403.38	104.97	162.70	153.58				
Kentucky and Tennessee	812	620.55	549.17	27.00	17.29	27.09				
Maine, Eastern	570	2,169.00	1,470.56	106.75	491.97	99.72				
Maine, Western	678	2,407.61	1,712.51	180.38	303.24	211.48				
Massachusetts—So, New England	1,147	7,686.51	5,559.44	537.30	867.77	691.00			31.00	
Michigan, Central	2,074	6,646.14	5,849.63	230.13	202.80	363.58				
Michigan—Detroit	3,398	17,332.12	14,583.89	892.74	580.44	1,275.05				
Michigan, Eastern	1,909	10,660.49	7,833.97	1,349.00	774.64	370.65	232.23	100.00		
Michigan, Northern	1,541	2,721.62	2,071.39	273.20	254.60	122.43				
Michigan, S. and Indiana, N.	2,564	10,096.36	7,714.79	1,382.41	395.93	603.23				
Michigan, Western	934	2,360.55	1,958.20	129.37	164.33	108.65				
Minnesota	907	2,918.92	2,201.20	131.35	359.30	227.07				
Missouri—Rich Hill	963	1,800.78	1,371.21	53.20	152.73	223.64				
Missouri—St. Louis	1,709	3,508.03	2,267.91	298.29	663.97	277.86				
Missouri, Southern	973	1,727.82	1,481.64	71.96	95.28	73.94				
Missouri—Spring River	2,213	6,917.00	5,449.73	372.61	626.37	468.29				
Montana, Eastern	298	461.41	337.66	35.20	71.01	17.54				
Montana, Western	633	1,994.70	1,277.43	235.56	341.22	140.49				
Nebraska, Central	511	422.53	146.18	193.92	65.76	16.67				
Nebraska, Northeastern	1,300	3,826.69	3,249.68	244.33	162.29	170.39				
Nebraska, N. W. and Black Hills	600	962.01	796.42	88.35	52.20	25.04				
Nebraska, Southern	786	2,295.30	1,585.37	237.20	393.01	79.72				
New York	632	3,258.78	2,404.57	79.88	615.31	159.02				
New York and Philadelphia	1,706	9,432.80	7,303.48	540.35	581.84	1,006.02			1.11	
North Dakota	585	1,734.45	1,363.90	81.40	148.35	140.80				
Ohio—Kirtland	2,020	8,704.96	6,658.81	540.08	751.60	654.47	100.00			
Ohio, Northwestern	666	3,901.14	3,071.83	467.08	166.98	195.25				
Ohio, Southern	2,337	8,899.05	6,953.16	741.60	613.64	590.65				
Oklahoma, Central	2,532	6,925.79	5,194.56	811.95	559.53	359.75				
Oklahoma, Western	833	2,257.34	1,632.52	202.37	222.89	199.56				
Pennsylvania—Pittsburgh	661	2,798.54	2,271.26	90.54	279.81	156.93				
Texas, Central	966	3,307.85	2,658.22	181.95	263.41	204.27				
Texas, Southwestern	850	1,531.08	791.44	643.85	22.76	73.03				
Utah	465	1,059.38	628.99	166.50	150.02	113.87				
Washington—Columbia	3,393	17,020.53	12,777.11	1,465.10	1,301.82	1,476.25			.25	
West Virginia	466	1,802.20	1,292.70	282.66	139.34	87.50				
West Virginia—Wheeling	687	1,940.64	993.74	709.05	103.69	134.16				
Wisconsin, Northern	660	2,092.92	1,667.14	123.45	175.69	126.64				
Wisconsin, Southern	630	3,258.60	2,328.70	490.30	265.78	173.82				
Unorganized, U. S. A.	1,818	4,665.83	3,666.54	591.87	264.70	142.72				
Alberta	670	1,466.77	1,117.93	110.27	149.88	88.49			.20	
Chatham	1,522	7,825.86	4,009.29	1,675.84	363.15	446.53	1,331.05			
London	998	6,663.02	5,199.38	523.05	559.13	381.46				
Owen Sound	1,525	4,276.23	3,200.38	536.89	255.52	283.44				
Toronto	2,321	5,491.65	4,231.82	253.15	436.23	570.45				
Saskatchewan, Northern	753	1,725.16	1,298.38	207.39	107.42	111.97				
Saskatchewan, Southern	460	380.63	283.90	25.35	35.71	35.67				
Unorganized, Canada	290	397.44	331.49	3.25	43.41	19.29				
Australia	2,839	13,455.41	9,813.59	838.61	518.73	2,284.48				
British Isles	1,638	1,598.37	1,228.03	151.48	30.40	188.46				
Germany	314									
Hawaii	633	1,363.45	840.86	123.48	201.43	197.68				
Holland	225	25.00	4.13	.37	.38	20.12				
Poland	87	68.43	52.17	5.25	.75	10.26				
Scandinavia	184	154.58	84.13	37.69	—	32.76				
Society Islands	1,502	3,665.15	2,715.29	605.03	103.70	241.13				
Unorganized Foreign	134									
Totals to Exhibit "C"	109,960	\$402,675.31	\$306,901.27	\$38,674.31	\$26,098.54	\$28,222.59	\$2,637.49	\$141.11		

Statement of Tithes and General Offerings for the Year 1937

STAKE OR DISTRICT	Enrollment Dec. 31, 1937	Total	Tithes	Offering	Christmas Offering	Oblation	Bequests	Surplus
City of Zion	6,803	\$ 58,325.85	\$ 26,058.85	\$ 3,869.91	\$ 1,276.53	\$ 2,976.59	\$24,143.42	\$.55
Far West Stake	3,024	9,801.90	7,345.23	822.68	964.92	669.07	—	—
Holden Stake	2,029	7,848.77	3,746.94	3,062.17	276.74	424.92	—	338.00
Kansas City Stake	3,701	13,920.25	12,051.64	606.00	389.40	873.21	—	—
Lamoni Stake	2,286	6,584.33	4,802.93	759.60	494.54	527.26	—	—
Alabama	793	1,577.30	1,230.32	171.90	77.84	97.24	—	—
Alabama—Mobile	1,083	2,022.82	1,747.95	62.81	118.17	93.89	—	—
Arizona	332	2,122.50	1,897.19	21.00	93.21	111.10	—	—
Arkansas	1,023	2,029.30	1,846.10	25.35	104.04	53.81	—	—
California, Northern	2,520	15,298.72	11,558.88	1,476.19	1,095.36	1,168.29	—	—
California, Southern	3,044	12,073.43	8,935.93	1,055.73	776.54	1,305.23	—	—
Colorado, Eastern	2,151	9,559.93	7,890.00	540.75	662.74	466.44	—	—
Colorado, Western	392	1,584.43	1,232.67	147.59	144.31	59.86	—	—
Florida	1,067	2,089.17	1,874.24	58.30	96.67	59.96	—	—
Idaho	728	3,185.53	2,571.48	152.83	288.33	172.89	—	—
Illinois, Central	866	2,669.11	2,114.82	70.38	350.53	133.38	—	—
Illinois—Nauvoo	1,045	3,091.33	2,337.42	200.25	300.31	253.35	—	—
Illinois, Northeastern	1,654	9,788.08	7,443.42	838.65	944.84	561.17	—	—
Illinois—Rock Island	1,786	6,760.44	4,637.67	791.58	922.51	408.68	—	—
Illinois, Southeastern	1,264	3,200.77	2,656.08	90.46	381.72	72.51	—	—
Indiana, Southern	872	2,620.54	2,158.22	85.50	247.97	128.85	—	—
Iowa—Des Moines	1,839	6,065.86	4,980.25	236.46	396.49	452.66	—	—
Iowa, Northwestern	2,721	7,259.84	5,448.80	539.68	846.42	424.94	—	—
Iowa, Southwestern	2,089	4,321.97	3,414.19	289.01	206.06	412.71	—	—
Kansas, Northwestern	422	716.68	445.43	176.78	79.30	15.17	—	—
Kansas, Southwestern	749	13,955.09	13,475.55	100.66	204.06	174.82	—	—
Kentucky and Tennessee	815	642.70	568.61	9.80	42.20	22.09	—	—
Maine	1,247	4,351.54	2,886.44	229.67	868.68	366.75	—	—
Massachusetts—So. New England	1,133	7,058.57	4,815.50	690.73	713.19	723.15	—	116.00
Michigan, Central	2,109	8,803.59	6,768.17	1,274.31	326.20	434.91	—	—
Michigan—Detroit	3,202	20,943.16	16,996.70	1,043.32	1,205.43	1,697.71	—	—
Michigan, Eastern	1,934	14,347.64	12,058.12	605.28	1,106.47	477.79	—	100.00
Michigan, Northern	1,506	3,956.34	3,021.02	329.56	438.87	146.89	—	20.00
Michigan, S., and Indiana, N.	2,611	8,827.69	7,251.28	210.33	669.85	696.23	—	—
Michigan, Western	919	2,205.63	1,692.83	155.03	232.10	125.67	—	—
Minnesota	932	3,267.87	2,336.98	184.80	438.00	308.09	—	—
Missouri—Rich Hill	989	1,975.68	1,303.32	246.65	184.57	241.14	—	—
Missouri—St. Louis	1,673	4,781.45	3,613.14	179.97	748.08	240.26	—	—
Missouri, Southern	1,005	795.29	626.61	47.30	51.23	70.15	—	—
Missouri—Spring River	2,227	8,686.49	6,856.49	266.59	534.82	528.59	500.00	—
Montana, Eastern	302	618.63	445.50	35.00	89.01	49.12	—	—
Montana, Western	646	2,018.87	1,199.28	198.25	445.15	176.19	—	—
Nebraska, Central	508	605.72	337.39	152.99	106.51	8.83	—	—
Nebraska, Northeastern	1,321	4,348.61	3,817.65	154.26	182.33	194.37	—	—
Nebraska, N. W. and Black Hills	610	1,064.10	864.76	89.90	88.70	20.74	—	—
Nebraska, Southern	759	2,520.64	1,648.64	345.39	436.42	90.19	—	—
New York	635	2,807.48	1,974.20	57.05	585.01	191.22	—	—
New York and Philadelphia	1,734	11,694.16	9,317.49	566.31	778.77	1,031.59	—	—
North Dakota	561	1,820.77	1,453.27	14.55	206.72	146.23	—	—
Ohio—Kirtland	2,035	10,832.26	8,760.54	420.88	890.49	760.35	—	—
Ohio, Northwestern	697	3,855.77	3,219.64	172.10	192.46	271.57	—	—
Ohio, Southern	2,413	11,212.73	9,072.60	585.07	920.96	634.10	—	—
Oklahoma, Central	2,625	7,203.49	5,427.59	845.63	573.58	356.69	—	—
Oklahoma, Western	854	2,673.88	2,076.28	174.89	258.07	164.64	—	—
Pennsylvania—Pittsburgh	688	3,438.00	2,836.19	52.51	369.73	176.57	—	3.00
Texas, Central	1,004	3,615.88	3,009.66	81.41	258.47	266.34	—	—
Texas, Southwestern	888	1,704.76	682.40	925.40	23.10	73.86	—	—
Utah	462	1,169.88	784.88	53.28	212.62	119.10	—	—
Washington—Columbia	3,495	18,374.14	13,098.37	1,638.10	1,477.47	1,349.32	795.58	15.30
West Virginia	461	1,369.32	944.17	229.56	131.69	63.90	—	—
West Virginia—Wheeling	700	2,965.54	1,521.12	376.85	197.17	170.40	—	700.00
Wisconsin, Northern	655	2,483.59	1,845.08	200.97	294.74	142.80	—	—
Wisconsin, Southern	640	2,519.66	1,753.40	288.83	314.07	163.36	—	—
Unorganized, U. S. A.	1,719	5,696.99	3,806.02	1,406.34	249.55	133.44	96.64	—
Alberta	708	1,601.85	1,251.80	104.40	155.20	90.45	—	—
Chatham	1,549	5,609.82	4,487.51	170.23	465.22	481.86	5.00	—
London	1,002	6,809.11	5,393.94	292.62	704.23	418.32	—	—
Owen Sound	1,538	5,092.40	3,971.28	295.75	494.51	330.86	—	—
Toronto	2,358	6,986.14	5,751.22	135.05	461.53	628.19	—	10.15
Saskatchewan, Northern	774	2,395.23	787.89	82.23	122.92	109.27	1,292.92	—
Saskatchewan, Southern	453	497.20	345.28	74.70	46.33	30.89	—	—
Unorganized, Canada	300	493.75	333.63	103.28	37.49	19.35	—	—
Australia	2,839	18,778.29	16,049.79	310.37	479.29	1,938.84	—	—
British Isles	1,650	3,930.02	2,923.51	546.93	93.52	366.06	—	—
Germany	310	1,931.49	881.66	909.48	8.43	131.92	—	—
Hawaii	638	1,963.25	1,067.14	363.57	288.27	244.27	—	—
Holland	235	43.68	10.67	2.90	—	30.11	—	—
Poland	88	60.65	42.01	8.24	—	10.40	—	—
Scandinavia	185	106.14	62.25	24.50	—	19.39	—	—
Society Islands	1,539	5,046.94	3,245.38	1,341.69	212.50	247.37	—	—
Unorganized Foreign	134	—	—	—	—	—	—	—
Totals to Exhibit "C"	111,297	\$467,078.41	\$341,198.49	\$35,557.00	\$32,151.47	\$30,034.89	\$26,833.56	\$1,303.00

Statement of Active Ministerial Allowances and Expenses for the Years 1936 and 1937

Elder's Personal Expenses include clothing, board, medical, hospital, barber, etc.

	FAMILY ALLOWANCES				ELDERS' EXPENSES			
	1936		1937		1936		1937	
	Regular	Medical, etc.	Regular	Medical, etc.	Personal	Traveling	Personal	Traveling
Allen, A. E.						\$ 490.88		\$ 689.18
Anderson, P. T.								65.30
Bailey, J. W. A.	1,043.20		1,123.20	13.40	182.61	14.49	208.55	26.18
Baker, A. M.	721.02		744.00		143.86	48.32	68.74	61.61
Baldwin, Richard	702.75		804.00	66.55	129.43	104.76	246.61	121.53
Barmore, A. C.	627.00	276.80	747.00	166.34	240.43	79.11	361.13	59.72
Beck, T. A.	220.00	74.77	1,320.00	22.32	120.00	100.00	530.95	703.17
Becker, Willard					62.80	19.88	193.20	44.17
Budd, R. S.	1,553.12	183.88			235.47	391.23		
Burgess, S. A.	1,099.38	33.50	1,200.00	55.13	363.32	1.39	356.87	1.37
Carmichael, A.					417.67	77.82	863.80	96.38
Carmichael, N. Ray	1,440.00	113.83	1,440.00	82.62	485.36	560.93	636.86	603.92
Case, Hubert	886.88		900.00	75.56	243.61	306.05	261.54	268.60
Clark, Elgin					161.59	94.96		
Corbett, A. J.			858.55		133.93	183.71	163.02	278.41
Curry, L. F. P.						536.05		449.58
Curtis, J. F.	960.00		960.00		196.87	190.40	222.15	184.76
Davey, Roscoe E.	1,020.00		1,116.00		263.00	250.75	138.20	245.45
Davies, C. A.	841.26		1,300.26		121.91	118.63	179.51	180.92
Davies, E. H.	876.60		1,538.91	*282.46	142.56	43.92	105.44	52.69
Davies, F. O.	848.87	26.79	993.84		199.22	49.97	565.45	71.87
Dayton, H. A.					66.88	98.20	68.90	94.84
DeLapp, G. L.	1,596.00	82.36	1,596.00	133.37	509.72	631.16	566.00	802.58
Dickson, Edwin Dale							61.48	48.02
Draper, Maurice							70.48	30.92
Dutton, J. O.	652.85		654.00		94.30	110.65	96.45	80.60
Edwards, F. Henry	1,668.50	130.10	1,656.00	†181.81	570.93	408.18	536.54	593.30
Ellis, Clyde F.	1,532.00	158.83	1,656.00	128.97	525.59	639.77	704.45	532.91
Farrow, Percy					199.98	131.91		
Fligg, W. I.	600.00		900.00		158.40	163.10	122.45	172.95
Fry, Chas.	540.00		540.00		158.76	55.46	97.78	34.63
Garver, J. F.	1,436.40	28.00	1,436.40	30.00	151.72	186.18	243.92	270.53
Gillen, J. A.	1,140.00	27.75	1,200.00	166.07	242.28	72.70	182.86	160.28
Gleazer, E. J.	1,654.90	20.00	1,680.00	†351.13	635.19	373.39	638.80	356.35
Greene, U. W.	844.38	117.42	900.00	77.24	227.60	60.25	222.71	63.00
Grice, John R.	1,080.00	70.00	1,380.00		547.46	414.18	477.26	557.74
Haden, W. E.	602.75		480.00		35.60	155.80	71.68	137.38
Halb, J. G.					118.11	33.35	183.23	28.65
Hanson, Paul M.	160.00				264.04	197.60	346.19	218.52
Haworth, W. J.	806.52		1,009.79		133.57	430.97	320.49	295.27
Higdon, Amos T.	1,200.00	272.53	1,320.00	22.50	234.43	63.67	207.51	56.61
Holloway, L. G.	1,844.96	81.12	1,440.00	29.87	214.25	81.87	248.12	97.77
Horahitu					33.51	33.51	124.00	124.35
Hougas, Ward A.	168.00		168.00		361.08	725.73	560.86	694.58
Hull, E. B.	900.00	58.00	1,500.00	87.00	460.68	75.75	161.13	57.82
Hunker, E. Y.	140.00		420.00		378.26	138.03	349.76	131.47
Jennings, Emery	933.75	89.48	1,152.00	74.46	339.55		589.05	37.73
Jensen, Blair					434.11	567.60	469.45	273.15
Johnson, Glenn	1,453.00		1,395.00				59.82	17.98
Jones, J. H. N.	752.65		757.06		78.51	84.56	126.81	98.93
Kelley, J. Stanley	942.50		960.00		307.50	385.14	453.00	403.42
Kippe, Alex	719.21		696.10					
Kochler, J. A.						190.13		191.00
Lewis, George G.	1,004.83		1,156.76	139.65	196.41	167.01	192.43	207.69
Livingston, H. L.	1,160.00		1,260.00	117.00	534.22	682.02	608.82	499.22
Loving, A. L.	680.00	66.00	1,200.00	18.75	184.35	126.82	223.54	146.20
McConley, M. A.	1,219.75		1,500.00	1.31	458.15	206.06	466.49	345.08
McDonald, Frank	752.00	87.75	1,140.00		329.45	269.65	450.85	360.87
McDowell, F. M.	1,521.50	66.27	1,656.00	52.04	485.94	584.79	434.11	671.82
McLaughlin, Robert					9.74	85.37		
Macrae, R. L.	45.50							
May, J. Chas.	1,200.00		1,200.00		593.79	4.66	277.91	53.37
Mengel, Floyd							123.38	48.62
Mesley, C. G.	920.00	112.05	1,260.00	3.75	527.80	418.10	636.59	575.14
Mussell, F. T.	855.00		1,080.00		206.75	116.13	182.20	99.34
Natua, A. A.						86.69		197.55
Nikel, Casimir M.					331.83	84.06	218.94	51.42
Njeim, George					83.88	10.30		
Oakman, Arthur			333.75	9.00	825.47	389.26	717.32	531.29
Okerlind, O. W.	735.00		735.00		147.30	113.35	168.65	99.35
Page, James C.	921.00		921.00					
Parks, Harold B.							137.62	47.55
Patterson, Wm.	817.50	256.50	1,320.00	9.33	491.50	322.43	566.22	291.25
Peisker, E. A. H.	1,078.20		1,275.21	136.36	52.38	141.34	157.65	62.97
Phillips, A. B.	1,278.69	8.80	1,204.16		309.98	131.11	285.79	135.41
Quick, Lee	480.00		480.00		89.27	54.70	35.69	60.98
Ralston, Oliver L.					76.23	25.69		
Renfro, Z. Z.			528.75	3.75			85.06	112.76
Robertson, E. F.	420.00		690.00	1.55	293.29	261.80	283.87	130.94
Robinson, A. V.	888.24		1,147.45		178.49	170.00	74.45	114.15
Ruch, V. D.	1,101.38	195.68	1,140.00	358.44	430.55	219.12	317.65	285.47
Rushton, J. W.	1,067.75		1,080.00		529.76	588.89	642.31	372.39
Sandidge, J. L.					92.15	38.28		
Sheehy, John F.	1,387.50	358.70	1,584.00	154.24	599.05	381.50	725.51	99.15
Skinner, C. A.	1,276.13	22.50	1,311.00	83.00	389.96	469.62	418.93	309.95
Smith, E. A.	877.80		877.80		550.00	274.20	516.09	133.69
Smith, F. A.	798.00		900.00		526.18	165.67	436.48	117.32
Smith, F. M.	1,665.00		1,800.00		900.00	856.33	†1,434.33	967.00
Smith, Glaud A.	800.00		1,200.00		474.17	393.62	682.88	354.00
Smolney, John	343.29		240.00		173.67	104.74	199.60	90.50
Sorden, D. B.	1,200.00	50.00	1,260.00	98.82	323.00	397.43	431.34	797.72
Stebel, J.					227.90	11.75	231.13	12.20
Stoft, A. E.	812.50		940.00		410.89	42.38	340.35	78.27
Tickemyer, Garland					880.28	155.69	820.61	159.02
Vaughan, W. J.	928.43		1,221.17		147.63	443.15	169.77	551.60
Velt, Harold I.	762.50	136.50	840.00	69.62	275.18	62.59	300.94	78.21
Whalley, Peter S.	780.00		780.00		347.13	77.01	288.47	104.58
Whiting, Birch	798.00		840.00	28.63	157.11	123.67	164.84	154.90
Whiting, Ray	1,000.00	75.50	1,200.00	7.50	328.63	110.66	447.87	191.97
Wildermuth, J. F.	950.00	127.75			355.56	459.49		
Wildermuth, L. O.	495.00		552.00		250.89	8.56	128.13	52.78
Williams, D. J.	785.00		792.00		446.77	110.60	353.63	149.47
Williams, D. T.	1,395.00		1,416.00		256.00	520.00	302.10	550.00
Woodstock, C. B.	886.88	31.25	900.00	78.00	347.56	70.99	296.68	52.05
Yager, J. H.	860.00	615.73	900.00		324.26	767.68	851.62	65.79
Unallocated Medical expense				100.00				
	\$74,242.31	\$4,056.14	\$82,668.16	\$3,870.12	\$27,737.96	\$21,621.75	\$30,681.65	\$21,489.09
	4,056.14		3,870.12		21,621.75		21,489.09	
Totals—Carried to Exhibit "C"	\$78,298.45		\$86,538.28		\$49,359.71		\$52,170.74	

* Includes portion of 1936 expenses received too late to be included in the total for that year.

† Family Allowance or Elders' Expense payments in excess of the amount authorized by General Conference reflect unusual expenditures for sickness and hospitalization. These have been approved by the Joint Council.

SCHEDULE C-4

Statement of Family Allowances of Former Appointees and Widows of Former Appointees for the Years 1936 and 1937

	1936		1937			1936		1937	
	Regular	Med'l etc.	Regular	Med'l etc.		Regular	Med'l etc.	Regular	Med'l etc.
Allen, Mrs. Jessie	\$ 294.00		\$ 414.00		McConaughy, J. C.	257.50		240.00	
Anderson, Mrs. Peter	23.76		135.00		Macrae, W. S.	770.04	104.35	770.04	93.90
Angus, A. D.	360.00		420.00		Martin, John F.	1,026.00	202.00	1,005.00	
Arber, Mrs. Ethel	674.38	60.00	600.00		May, Mrs. R.	385.00			
Baker, Mrs. J. M.	270.00		240.00		Miller, C. Ed.	843.00		840.00	
Berve, Amos	768.94	145.67	816.00	57.78	Mintun, J. F.	420.00	17.50	420.00	
Booker, Mrs. Alma	219.96		219.96		Morgan, Mrs. E. B.	387.50		300.00	
Bootman, Mrs. W. P.	339.72		360.00		Muceus, Peter	450.00		450.00	
Brackenbury, Mrs. Eliza	145.00		85.00		Newton, Thos.	144.00		144.00	
Bullard, Richard	775.20		742.90	195.00	Parsons, Mrs. A. H.	627.00		627.00	
Burt, G. W.	456.00		456.00		Peterson, Mrs. J. W.	600.00	41.17	600.00	88.42
Burton, Mrs. P. R.	240.00	10.60	300.00	5.00	Prettyman, Mrs. C. W.	120.00		120.00	
Carpenter, C. I.	912.00	25.00	972.00	20.00	Rannie, Mrs. Edward	456.00	41.77	456.00	64.44
Chase, A. M.	718.75	199.43	780.00	137.81	Rich, C. H.				120.00
Chrestensen, J. C.	364.80		364.80		Riley, Mrs. J. T.	404.63		250.00	
Christy, Ward L.	921.00		960.00	18.50	Robley, George W.	180.00		37.50	
Cook, M. H.	506.63		504.00		Russell, Mrs. Marie	624.50		225.00	229.50
Cooper, Mrs. F. M.	399.00		399.00		Sade, Mrs. O. E.	128.00			
Cooper, J. L.	625.00	37.50	900.00		St. John, S. G.	540.00		540.00	
Cornish, J. J.	240.00		120.00		Salyards, R. S.	741.00	184.88	731.00	160.09
Daniel, Mrs. G. Scott	497.50		480.00		Sawley, Mrs. F. L.	389.04		389.04	
Davis, E. A.	600.00		660.00	78.00	Scott, Mrs. Columbus	410.40		420.00	
Davis, E. R.	1,026.00	80.30	1,026.00	242.41	Scott, S. W. L.	640.80		640.80	
Davis, James	318.00		318.00		Shields, John	216.00		216.00	
Davis, J. Arthur	780.00		780.00		Silvers, A. C.	393.00		420.00	
Davis, John	342.00		342.00	50.00	Simons, S. W.	570.00	15.00	660.00	
Davis, William	418.00				Slover, Mrs. F. M.	332.50		300.00	
Deam, W. H.	600.00		600.00		Smith, H. O.	720.00	12.00	720.00	22.00
Ellis, Mrs. Effie	420.00	7.00	420.00		Smith, I. M.	456.00		480.00	
Erwin, Mrs. E. A.	360.00		360.00		Smith, J. W.	456.00	30.00	456.00	
Fulk, R. L.	300.00	5.00	300.00		Smith, S. S.	991.80	30.00	1,140.00	49.61
Gamet, Levi	342.00		342.00		Sparling, Henry	342.00		342.00	
Garrett, W. H.	350.00	135.00			Sparling, William	285.00		285.00	
Greene, Carl F.	633.58		420.00		Stead, J. D.	100.00			
Griffiths, G. T.	591.25		600.00		Stone, Mrs. A. E.	360.14		305.00	
Gunsolley, J. A.	600.00		600.00		Stubbart, J. M.	113.60		120.00	
Harpe, C. E.	900.00		900.00	13.01	Swenson, Swen	180.00		180.00	
Hawkins, Mrs. C. W.	308.00	10.00	90.00		Thomas, Mary E.	342.00		342.00	
Hawn, Mrs. O. J.	570.00		570.00		Thorburn, G. W.	624.88		780.00	152.50
Hills, Mrs. L. E.	348.00		348.00		Tucker, D. E.	456.00		456.00	
Hopkins, R. V.	855.00	39.51	975.00	49.52	Twombly, Mrs. Samuel	570.00		570.00	
Houghton, Leonard	576.00		576.00		Vanderwood, J. E.	798.00		864.00	95.00
Hunt, C. J.	855.00		855.00	8.00	Watters, Mrs. R. T.	404.76		408.00	
Jenkins, George	756.84	175.39			Wells, Gomer T.	1,079.93	155.28	1,080.00	91.07
Jenkins, Hannah	255.60		255.60		White, Mrs. L. N.	456.00		313.00	
Kaler, Mrs. John	420.00		420.00		Wight, Mrs. R.	171.00		171.00	
Keck, Mrs. F. C.	47.22								
Kelley, Mrs. E. L.	300.00		420.00						
Kelley, Mrs. J. E.	780.00		780.00	151.50					
Kelley, T. C.	798.00		798.00	89.82					
Kelley, Mrs. W. H.	456.00		456.00						
Krahl, Mrs. D. J.	480.00		480.00	20.00					
Lewis, Mrs. Alice	584.40		633.10						
					Totals carried to Exhibit "C"	\$47,685.55	\$1,764.35	\$45,406.74	\$2,302.88
						1,764.35		2,302.88	

Young People's Program—Zion's League

By F. M. McDowell

To the First Presidency:

Daily consultation with scores of representative young people and their leaders during the Conference of 1936 revealed a wide-spread agreement in regard to the needs of young people and a church program to meet those needs. In brief, the following points were emphasized: The young people's program should be church-wide, united under a common name with definite church-centered objectives, closely correlated with the organized work of the church and under full-time, church-supported leadership.

Acting in harmony with the above, the First Presidency on May 5, 1936, announced the appointment of the undersigned to represent that quorum in the general supervision of the young people's program, and named as an advisory council the following: George Mesley, chairman, D. T. Williams, E. E. Closson, Vida Ruth Watson, Eunice Livingston. Under that date the First

Presidency outlined the general nature of the young people's program and suggested general principles to govern the activities of the advisory council.

Guided by these principles and policies, we set to work to promote this program throughout the church, striving for a church-wide unity in general form of organization, administrative practices and projects. The results have been most encouraging.

ZION'S LEAGUE ORGANIZED

Proceeding in harmony with the principles set forth above and with such modifications as experience seemed to indicate were wise and necessary, this program was finally summarized in a ninety-six page handbook to serve as a guide for young people's activities throughout the church.

This program was presented to the biennial youth conference at Lamoni in June, 1937, under the name "Zion's League", and received enthusiastic approval.

Those interested will find in the Handbook a fairly complete presentation of the purposes, nature, spirit, organization and projects of this church-wide

endeavor. It has been received with enthusiasm and given practically unanimous approval both in the United States and Canada as well as in the European and Australasian Missions. All major regional, district and local organizations which had been operating under other names and programs have voluntarily adopted the name "Zion's League" and the program as outlined. Stakes, districts and branches throughout the church are reporting splendid progress in their endeavors to carry it forward.

ACTIVITIES AND PROJECTS SPONSORED BY ZION'S LEAGUE

The following is a brief summary of the activities and projects sponsored by the general Zion's League organization during the period since last General Conference and especially since June, 1937.

Prepared and published a ninety-six page Zion's League Handbook (now in its second edition).

Prepared and distributed a mimeographed "Leaders' Guide" issued quarterly in the interest of the young people's program.

Distributed hundreds of pieces of mimeographed literature in the interest

Statement of Administrative Expenses for the Years 1936 and 1937

SCHEDULE C-5

	Year 1936				Year 1937				
	Annual Appropriations	Totals	Office Salaries	Postage Tel. & Tel.	Supplies & Misc.	Total	Office Salaries	Postage Tel. & Tel.	Supplies & Misc.
GENERAL:									
First Presidency	\$ 3,000.00	\$ 2,998.42	\$ 2,340.70	\$ 449.46	\$ 208.26	\$ 2,985.35	\$ 2,349.83	\$ 418.44	\$ 217.08
Presiding Bishopric	8,500.00	8,485.93	5,601.38	1,517.47	1,367.08	7,374.48	5,385.72	1,061.61	727.15
Debt Reduction Expense	1,500.00	1,494.24	535.59	220.00	738.65	1,464.41	1,099.11	275.60	89.70
Quorum of Twelve	850.00	847.62	457.01	248.84	141.77	854.73	388.66	296.89	169.18
Department of Religious Education	5,000.00	364.20	402.00	89.87	—	378.71	480.70	133.89	—
General Church	1,000.00	977.25	41.63	—	935.62	559.89	259.87	2.61	297.41
Auditor	1,700.00	1,757.32	1,727.89	—	29.43	1,695.41	1,667.67	—	27.74
General Office	1,250.00	1,018.68	495.24	441.14	82.30	1,046.93	507.28	442.82	96.83
Auditorium Plant Operation	4,500.00	4,461.80	2,323.85	—	2,137.95	5,331.18	1,916.16	—	3,615.02
Department of Statistics	800.00	639.19	917.47	182.75	—	852.82	1,063.19	251.45	—
	\$23,600.00	\$23,044.65	\$14,842.76	\$3,149.53	\$ 5,052.36	\$22,743.91	\$15,318.19	\$2,888.31	\$ 4,537.41
STAKES AND DISTRICTS:									
City of Zion	\$ 820.00	\$ 940.34	\$ 530.61	\$ 100.50	\$ 309.23	\$ 895.73	\$ 604.10	\$ 127.41	\$ 164.22
Far West Stake	1,230.00	1,643.43	790.00	239.49	613.94	1,757.54	833.00	295.05	629.49
Holdsen Stake	650.00	412.29	218.73	35.68	157.88	441.65	278.01	31.80	131.84
Kansas City Stake	1,350.00	1,516.24	858.50	155.55	502.19	1,630.62	882.50	157.34	590.78
Lamoni Stake	850.00	1,130.11	542.40	164.39	423.32	1,315.69	592.63	304.95	418.11
Sundry Districts	1,200.00	1,461.91	—	—	1,461.91	1,398.14	—	—	1,398.14
	\$ 6,100.00	\$ 7,104.32	\$ 2,940.24	\$ 695.61	\$ 3,468.47	\$ 7,439.37	\$ 3,190.24	\$ 916.55	\$ 3,332.58
FOREIGN MISSIONS:									
Australasia	\$ 1,000.00	\$ 1,584.42	—	—	\$ 1,584.42	\$ 921.74	—	—	\$ 921.74
British Isles	500.00	98.52	—	—	98.52	375.81	—	—	375.81
Germany	100.00	1.00	—	—	1.00	725.26	—	—	725.26
Hawaii	—	—	—	—	—	89.70	—	—	89.70
Scandinavia	100.00	19.49	—	—	19.49	84.75	—	—	84.75
Society Islands	300.00	826.03	—	—	826.03	548.14	—	—	548.14
	\$ 2,000.00	\$ 2,529.46	—	—	\$ 2,529.46	\$ 2,745.40	—	—	\$ 2,745.40
Totals Carried to Exhibit "C"	\$31,700.00	\$32,678.43	\$17,783.00	\$3,845.14	\$11,050.29	\$32,928.68	\$18,508.43	\$3,804.86	\$10,615.39

of young people's projects (about one thousand mimeographed outlines dealing with the four major young people's projects).

Sponsored a ten-day biennial youth conference held in Lamoni, in June, 1937, at which more than thirty States and Canadian provinces were represented.

Sponsored young people's camps at Nauvoo during the summers of 1936 and 1937.

Sponsored a regional Yuletide conference representing Zion and her stakes and neighboring districts, and held at Kansas City during the Christmas holidays, 1937.

Preparing and distributing literature in the interest of the intermediate boys and girls. In this connection has directly sponsored the Oriole movement and has set up the preliminary machinery for a church-wide sponsoring of the Boy Scout program.

Cooperated in the distribution and use of materials furnished by the Department of Religious Education. We refer especially to quarterlies available for young people.

Organized and provided leadership for daily forums of young people and their leaders during this session of the General Conference.

Encouraged and promoted an undetermined number of stake, district and local conferences, institutes, rallies, social and recreational activities and service projects for young people.

PLANS FOR THE NEXT INTER-CONFERENCE PERIOD

It is planned to carry forward the above program in all of its major features during the next inter-conference period. This will include the following:

A central Regional Yuletide Conference for December, 1938.

An International Youth Conference at Lamoni, Iowa, June, 1939.

Additional regional youth conferences as may be determined advisable by the general officers concerned.

Continued promotion of the entire Zion's League program with special reference to the four major young people's projects as therein outlined.

A young people's camp at Nauvoo for the summer of 1938. Organize and sponsor additional camps in other regions as such may be advised by administrative officers concerned.

Develop additional church-wide projects for young people along lines discussed in the daily forum sessions at this conference.

Favor especially projects having to do with the development of personal righteousness, training for marriage and the home, guidance in the matter of temperance, etc.

Continue preparation and distribution of the "Leader's Guide."

Continue promotion of district and local Zion's League activities in harmony with the general program and in co-

operation with stake, district and branch authorities.

Hold itself in readiness to share in any general church projects and activities as such are agreed upon by the proper authorities or by General Conference.

IN APPRECIATION

It would be unpardonable to close this report without expressions of appreciation to those who have made these splendid achievements possible, first of all the Advisory Council now composed of E. E. Closson, Vida Ruth Watson, Eunice Livingston, Charles Graham, Earl T. Higdon and Leonard Lea. The contribution of the members as individuals and as a council has been of the highest order. They are intelligently and enthusiastically devoted to the interest of the young people of the church. (This is equally true of the former council mentioned earlier in the report.)

Brother C. B. Woodstock of the Department of Religious Education, as Executive Secretary of the Council, has shared willingly his time, his office help and even his budget in promoting the young people's activities in preparing and distributing the Leaders' Guide and other materials.

In each major project undertaken we have had the support of splendidly qualified and enthusiastic committees. This is true especially of the Young People's Conference, the Regional Yuletide Conference and the Nauvoo Camp.

The general council of Zion's League composed of two representatives from each district met for the first time during the international youth conference in Lamoni in 1937. The advice and co-operation of its several members in matters of church-wide interest and the devotion and skill manifested in organizing and supervising district programs and activities has been most encouraging.

THE GENERAL SITUATION

All in all the situation throughout the church as regards our young people is the best within the writer's experience, this in spite of the disturbing international, political, social and industrial conditions of the present day, and the consequent wide-spread disillusionment on the part of youth in general.

Reports from throughout the church indicate that young people, individually and collectively, are joining hands with the church, with district officers and leaders, in promoting the projects of the church, in supporting missionary endeavor, in complying with the financial law, in attendance and participation in church services, and in our united striving for the achievement of the kingdom. It is not at all unusual to find that from one-third to two-thirds of the attendants at a given conference or reunion are young people. One stake officer reports: "My stake is composed largely of young people. We do not distinguish

between the work of our young people's organization and the work of the stake as a whole. They are among my most dependable members. They constitute a daily prophecy of the advancement of the church in the future."

We pledge the support of the now thoroughly unified and organized young people to the church as a whole and to her officers and leaders. I am convinced that the young people desire nothing less than their full share, if not more, in the toil, sacrifices and achievements of the church of their choice.

Respectfully submitted,

F. M. MCDOWELL

February 21, 1938.

Church Architect's Report

By Henry C. Smith

To the First Presidency:

There are many thoughts which might go into my report but one will be sufficient for this year. It seems that the most important phase in connection with the program of the church is the lack of reasonable facilities. Under great economic pressure it is imperative to eliminate all that is unnecessary in building, but it is also imperative that we include many things which are at present being neglected. The resulting handicaps are far too great and too serious. Especially is this true in religious education work.

If the church is to be a growing institution we must hold our youth and attract others. Growing people are interested in education, proper training and culture. To make our church attractive we must approach our problem with two thoughts in mind.

First: The men and women of the church who fill the positions as leaders must carry the weight of their office with a dignity and poise that is worthy of representatives of Christ. These qualities can only be developed through a humble consciousness of the importance of their calling coupled with the sincere love for humanity and a desire to serve.

Second: The equipment we place at their disposal should be adequate as far as is possible to enable them to complete a work which will merit Divine approval.

The slogan of the church has too long been, do as much as we can with as little equipment as possible. We should say, we will consecrate ourselves to use all we can get to the glory of God. Hence I feel that we should begin seriously to educate our people to do good work and to equip them for the task.

In building, no matter how small the development, and exhaustive study should be made of every particular far in advance of the construction period. Our over-hasty procedure often at variance with conformity to needs results in financial waste and distorted architecture. Aside from the utility purpose

the architectural technique must express dignity and charm. A careful study of the details will bring about this spiritual harmony between the worshipers and the structure. So when we build let us remember the example of the greatest Builder of all times. Of everything He created it was said, "and God saw that it was good." May it be so with whatever we do!

Yours sincerely,

HENRY C. SMITH.

February 20, 1938.

Report of the Graphic Arts Bureau

By C. Ed. Miller

To the First Presidency:

The development of the portrait business of the bureau made 1937 the most prosperous year, financially, since the department was organized. We had to neglect, however, some of our important objectives, which now should be given more attention.

Many branch presidents are using various helps to make their services more interesting. Some are using religious pictures with a post card projector where the room is not very large. We have many negatives which could be made into cards for this style of projector and they could be sent out on a rental basis.

For use in large rooms and churches, there is now on the market a projector using 35 mm. rolls of films. The use of a gold glass filter prevents the film from being injured by the heat from the bright light used in this instrument.

All of our hundreds of negatives on subjects dealing with the various phases of the gospel should be made into colored film slides for these modern projectors.

The objection to the heavy glass slide is the expense of transportation, while the roll film could be circulated to any part of the country for a few cents. The projectors weigh only six pounds. Their use is giving new impetus to visual instruction.

With the post card projector for cottage meetings, the film roll for general circulation, and the glass slides for special occasions and large auditoriums, the Department would be well equipped to furnish visual instruction to all parts of the country.

Our very colorful history, and the many talking points in the restored gospel, make the modern projector and roll peculiarly adapted to our propaganda. Therefore we recommend the revenue derived from the Department be used to make possible to the various congregations throughout the church, a wider use of visual instruction as suggested above.

C. ED MILLER.

Table III. Changes in church membership during the year 1936 by individual Stakes, Districts, Missions, etc., showing the number of baptisms in each, together with gains and losses by transfers, deaths, withdrawals, expulsions, the net gain or loss, and the enrollment at the beginning and end of the period.

Name	Enrollment		GAINS		LOSSES			NET		NET Enrollment Jan. 1, 1937
	Jan. 1, 1936	1936	Baptism	Transfer	Transfer	Death	Whdrl.	Expuls.	GAIN	
City of Zion	6,571	190	256	306	54	4	1	81	6,652	
Far West Stake	2,697	114	305	121	26	2	1	269	2,966	
Holden Stake	2,106	62	75	119	20			2	2,104	
Kansas City Stake	3,365	105	162	104	24			139	3,504	
Lamoni Stake	2,413	52	42	120	36			62	2,351	
Stake Totals	17,152	523	840	770	160	6	2	425	17,577	
Alabama	791	19	7	24	4			2	789	
Alabama-Mobile	1,001	62	28	6	4			80	1,081	
Arkansas	950	27	24	68	7			24	926	
California, Northern	2,338	49	152	105	35		2	59	2,397	
California, Southern	2,892	60	182	174	17			51	2,943	
Colorado, Eastern	2,100	80	89	123	21		2	23	2,123	
Colorado, Western	375	19	17	23	2			11	386	
Florida	1,006	28	64	80	19			7	999	
Idaho	769	16	74	84	6			14	769	
Illinois, Central	834	15	13	6	8			14	848	
Illinois-Nauvoo	1,265	23	29	250	18		1	55	1,048	
Illinois, Northeastern	1,579	32	93	58	14		3	40	1,634	
Illinois, Rock Island	1,730	42	59	40	21			17	1,770	
Illinois, Southeastern	1,247	17	28	21	7			10	1,264	
Indiana, Southern	847	27	10	18	9			31	857	
Iowa, Des Moines	1,721	28	84	63	18			31	1,752	
Iowa, Northwestern	2,790	47	80	163	30			66	2,724	
Iowa, Southwestern	2,074	34	44	43	9			26	2,100	
Kansas, Northwestern	426	10	6	11	2			3	429	
Kansas, Southwestern	691	26	23	15	3			31	722	
Kentucky and Tennessee	780	15	59	37	5			32	812	
Maine, Eastern	567	10	5	4	8			3	570	
Maine, Western	650	25	6	1	2			28	678	
Massachusetts-So. New Eng.	1,152	12	27	33	10		1	50	1,147	
Michigan, Central	2,024	62	48	38	18		4	31	2,074	
Michigan, Detroit	3,429	103	189	254	51		18	50	3,398	
Michigan, Eastern	1,896	71	91	122	16		11	13	1,909	
Michigan, Northern	1,538	18	32	39	8			3	1,541	
Michigan, S. & No. Indiana	2,552	44	152	154	27		3	12	2,564	
Michigan, Western	935	9	45	49	6			11	934	
Minnesota	896	15	140	132	12			11	907	
Missouri, Rich Hill	997	16	63	107	6			34	963	
Missouri, St. Louis	1,680	43	28	29	10		1	29	1,709	
Missouri, Southern	876	37	275	207	8			97	973	
Missouri, Spring River	2,238	68	213	265	33		3	25	2,213	
Montana, Eastern	294	2	14	12	2			4	298	
Montana, Western	620	17	18	20	2			13	633	
Nebraska, Central	512	4	3	5	3			1	511	
Nebraska, Northeastern	1,271	21	33	17	5		3	29	1,300	
Nebraska, Southern	765	11	24	11	3			21	786	
New York	606	19	34	20	7			26	632	

Statistical Report

By Carroll L. Olson

To the First Presidency:

The following report covers the period from January 1, 1936, until January 1, 1938, and shows the indicated items of statistics during this two-year period, covered specifically by a number of tables which are herewith presented:

TABLE I.—Summary of changes in the total enrollment of the church from January 1, 1936, to January 1, 1938.

Total Enrollment January 1, 1936	114,758
Baptisms during 1936	2,886
Transfers from the unknown	99
Reinstatements	7
Gains by correction	59
Total gain	3,051
Deaths during 1936	999
Withdrawals during 1936	74
Expulsions during 1936	16
Losses by correction	48
Total loss	1,137
Net gain during year 1936	1,914
Total Enrollment January 1, 1937	116,672
Baptisms during 1937	2,798
Transfers from the unknown	47
Reinstatements	6
Gains by correction	34
Total gain	2,884
Deaths during 1937	990
Withdrawals during 1937	59
Suspensions during 1937	2
Expulsions during 1937	8
Losses by correction	26
Total loss	1,085
Net gain during year 1937	1,799
Total Enrollment January 1, 1938	118,471

We regret to note that there has been a small decrease in the number of baptisms the past two years, as shown by the following comparison with previous years:

1926	2,853
1927	2,973
1928	2,584
1929	4,665
1930	4,208
1931	3,188
1932	3,072
1933	3,197
1934	3,358
1935	2,987
1936	2,886
1937	2,798

The next table shows the number of reports of all kinds received during these two years, reflecting the numbers of these various types of changes which have taken place.

TABLE II.—Tabular comparison of the number of miscellaneous reports received during the years 1936 and 1937.

TYPE OF REPORT	Number Number in 1936	Number Number in 1937
Transfers	5,408	4,790
Baptisms	2,886	2,798
Blessings	1,767	1,751
Marriages	1,071	1,084
Deaths	989	990
Ordinations	890	440
Divorces	93	97
Withdrawals	74	59
Deaths on unknown file	37	44
Expulsions	20	18
Licenses restored	16	8
Licenses surrendered	14	15
Restatements	9	9
Branches organized	7	5
Branches disorganized	6	6
Membership suspended	4	6
Totals	12,801	12,122

A number of interesting comparisons may be made by an examination of the above table, but one of these is of especially general interest, namely, the ratio between marriages and divorces. For the past two years the ratio in the church has been approximately one divorce to every eleven marriages, which of course is much better than for the United States as a whole. The total number of divorces reported has remained approximately the same each year for several years.

Additional information in regard to the various stakes, districts, and missions throughout the church is given in Tables III and IV.

At this time we want to urge that all members of the ministry who perform baptisms, blessings, marriages, and ordinations and who officiate in conducting funeral services, should report these items to the office of the Department of Statistics as promptly as possible after same have occurred. It is the responsibility of the officiating minister to report these items, and unless they are so reported, baptisms, blessings, etc., may get overlooked and not properly entered upon the church record.

New York & Philadelphia	1,650	54	96	77	11	6	56	1,706
North Dakota	576	8	7	3	3		9	585
Ohio, Kirtland	2,003	32	65	63	16	1	17	2,020
Ohio, Northwestern	648	28	6	13	2	1	28	666
Ohio, Southern	2,308	82	27	42	33	1	29	2,337
Oklahoma, Central	2,460	106	136	151	19		72	2,532
Oklahoma, Eastern	311			11	2		13	298
Oklahoma, Western	819	26	28	32	3		14	833
Pennsylvania, Pittsburgh	662	17	10	25	3		1	661
Texas, Central	927	42	49	50	2		39	966
Texas, Southwestern	861	4	16	31			11	850
Utah	451	5	19	7	3		14	465
Washington, Columbia	3,292	124	638	629	31	1	101	3,393
West Virginia	460	7	4	2	3		6	466
West Virginia, Wheeling	679	18	7	11	4	2	8	687
Wisconsin, Northern	661	21	21	36	7		1	660
Wisconsin, Southern	643	9	17	26	13		13	630
Alberta	675	13	17	32	3		5	670
Chatham	1,498	34	37	29	17	1	24	1,522
London	1,000	23	16	29	12		2	998
Owen Sound	1,508	31	20	19	15		17	1,525
Toronto	2,240	89	23	19	12		81	2,321
Saskatchewan, Northern	735	16	19	13	4		18	753
Saskatchewan, Southern	453	11	8	8	4		7	460
District Totals	81,224	2,083	3,896	4,289	726	60	11	82,117

Unorganized Territory	2,772	73	504	608	29	2	62	2,710
Totals for United States and Canada	101,148	2,679	5,240	5,667	915	68	13	102,404
Australasia	2,795	82	1	1	37	2	44	2,839
British Isles	1,625	29		1	11	4	13	1,638
Denmark	16							16
Germany	310	4					4	314
Hawaii	609	23	2	1			24	633
Holland	213	13			1		12	225
Isle of Pines	89							89
Jerusalem	33							33
Norway	92			3	3		6	86
Poland	83	4					4	87
Society Islands	1,452	52	3		2	3	50	1,502
Sweden	83				1		1	82
Switzerland	12							12
Foreign Totals	7,412	207	6	5	55	6	3	7,556
Totals for membership properly enrolled	108,560	2,886	5,246	5,672	970	74	16	109,980
Suspense Files	5,797		771	221	26		524	6,321
Disorganized File	401			7	3		10	391
Sub-Totals	6,198		771	228	29		514	6,712
GRAND TOTALS	114,758	2,886	6,017	5,900	999	74	16	116,672

Table IV. Changes in church membership during the year 1937 by individual Stakes, Districts, Missions, etc., showing the number of baptisms in each, together with gains and losses by transfers, deaths, withdrawals, expulsions, the net gain or loss, and the enrollment at the beginning and end of the period.

Name	Enrollment		GAINS		LOSSES			NET		NET ENROLLMENT Jan. 1, 1938
	Jan. 1, 1937	Baptism	Transfer	Transfer	Death	Wh'arl.	Expuls.	GAIN	LOSS	
City of Zion	6,652	170	304	283	70			151		6,803
Far West Stake	2,966	138	47	88	27	12		58		3,024
Holden Stake	2,104	31	64	155	13	2			75	2,029
Kansas City Stake	3,504	130	165	73	25			197		3,701
Lamoni Stake	2,351	57	43	141	24				65	2,286
Stake Totals	17,577	526	623	710	159	14		266		17,843
Alabama	789	7	5	4	4			4		793
Alabama, Mobile	1,081	16	11	23	2			2		1,083
Arkansas	926	30	160	81	9	3		97		1,023
California, Northern	2,397	75	240	150	40	2		123		2,520
California, Southern	2,943	70	275	221	23			101		3,044
Colorado, Eastern	2,123	65	91	112	16			28		2,151
Colorado, Western	386	4	12	7	3			6		392
Florida	999	83	23	30	8			68		1,067
Idaho	769	7	31	71	8				41	728
Illinois, Central	848	13	29	19	5			18		866
Illinois, Nauvoo	1,048	12	26	38	3				3	1,045
Illinois, Northeastern	1,634	21	105	96	9	1		20		1,654
Illinois, Rock Island	1,770	35	70	72	17			16		1,786
Illinois, Southeastern	1,264	18	22	30	10			15		1,264
Indiana, Southern	857	12	38	27	8			87		872
Iowa, Des Moines	1,752	56	87	43	13				3	1,839
Iowa, Northwestern	2,724	62	98	133	30				11	2,721
Iowa, Southwestern	2,100	43	53	92	15				7	2,089
Kansas, Northwestern	429	1	5	7	6			27		422
Kansas, Southwestern	722	24	51	44	4			3		749
Kentucky and Tennessee	812	10	60	54	13				11	815
Maine, Eastern	570	8	4	20	3			10		559
Maine, Western	678	5	17	2	8					688
Massachusetts-So. New Eng.	1,147	15	11	14	24		2		14	1,133
Michigan, Central	2,074	62	60	70	16			35		2,109
Michigan, Detroit	3,398	91	177	416	33	15		25	196	3,202
Michigan, Eastern	1,909	40	50	42	23				35	1,934
Michigan, Northern	1,541	26	62	92	17		3	47		1,506
Michigan, S. & No. Indiana	2,564	64	61	48	29		1		15	2,611
Michigan, Western	934	3	15	15	18			25		919
Minnesota	907	31	50	46	7		3	26		932
Missouri, Rich Hill	963	43	60	66	11				36	989
Missouri, St. Louis	1,709	35	108	160	19			32		1,673
Missouri, Southern	973	33	46	40	7			14		1,005
Missouri, Spring River	2,213	91	117	150	43	1		4		2,227
Montana, Eastern	298	8	5	4	5			13		302
Montana, Western	633	10	38	32	3				3	646
Nebraska, Central	511	11	2	16				21		508
Nebraska, Northeastern	1,300	37	51	57	10				27	1,321
Nebraska, Southern	786	15	22	47	17					759
New York	632	10	12	15	4			3		635

A book of report forms for making these reports should be in the hands of every minister. These books of report forms can be obtained either from the Herald Publishing House or from the office of the Department of Statistics.

You will be interested in knowing that a special feature of the conference program is a meeting of Statistical workers to be held on Thursday afternoon, April 7, following the regular business session. This is the sixth regular conference meeting of this kind which we have held since we were appointed in charge of the statistical work of the church, and we believe that these meetings are very helpful in promoting and stimulating interest in matters of church statistics. Opportunity is given for discussion of statistical problems and questions of interest to local statisticians. All visiting secretaries and persons interested in these matters are invited to attend this meeting.

We desire to express appreciation for the fine cooperation shown by all workers in the department and members of the ministry and solicit continued support in order that the service rendered by this department may be of an increasing degree of value and benefit to the church.

Respectfully yours,
THE DEPARTMENT OF STATISTICS,
By C. L. OLSON.
February 15, 1938.

Report of the Order of Evangelists

By Frederick A. Smith and J. A. Gunsolley

To the First Presidency:

We present you the following report of the activities of the Order of Evangelists, for the years of 1936 and 1937. All but two of our members have reported and the general expression of those who are able to work; they have rejoiced in the blessing of the Spirit of the Lord in all their efforts. Those who

have not been able to work are still firm in the hope of the Gospel. We have sought to cooperate with the other officers and have found them ready to cheerfully labor with us. Age and afflictions have hindered to some extent in our work and death has called four of our beloved brethren to their rest in the paradise of the faithful: G. W. Robley; G. W. Thorburn; R. Bullard; and U. W. Greene. We have lost one member by silence, Brother J. F. Martin. This leaves our number at the present time, twenty-three. Five of this number are under appointment, twelve are local and six are superannuated.

Our statistical report is not exactly complete, since some have not kept complete records of their work, but we present the following showing:

Sermons 2,657; in charge 667, assisted 535; other meetings attended 1,879; total meetings 4,897; baptisms 57; confirmations 91; ordained 19; children blessed 66; sick administered 1,245; marriages 34; patriarchal blessings 1,687; pastoral visits 2,678; administered sacrament 87; nonmembers visited 107; classes taught 54.

We are striving to the best of our ability, to encourage and strengthen the faith of the Saints and to comfort them in their trials and struggles against the powers of evil, that they may obey the Master's admonition to come up higher and enjoy more of the blessings God has promised. We have sought to urge them to more fully keep all the Law of God, morally, spiritually and financially that they might qualify for an inheritance in Zion, when it shall be redeemed.

Ever praying for the success of this great work of God in these latter days, we are

Yours very truly,
 FREDERICK A. SMITH,
President,
 J. A. GUNSOLLEY,
Secretary.

Independence, Missouri.
 February 11, 1938.

We can never be the better for our religion if our neighbor be the worse for it.—William Penn.

New York & Philadelphia	1,706	38	64	14	64	28	1,784
North Dakota	585	12	38	5	38	24	561
Ohio, Kirtland	2,020	41	78	16	78	15	2,035
Ohio, Northwestern	666	25	59	5	59	31	697
Ohio, Southern	2,337	99	66	21	66	76	2,413
Oklahoma, Central	2,532	60	107	9	65	93	2,625
Oklahoma, Eastern	298		136	4	136	140	158
Oklahoma, Western	833	45	36	6	36	21	854
Pennsylvania, Pittsburgh	661	24	5	4	5	27	683
Texas, Central	966	20	42	7	42	38	1,004
Texas, Southwestern	850	19	34	4	34	38	888
Utah	465		19	4	19	3	462
Washington, Columbia	3,393	85	135	25	92	102	3,495
West Virginia	466	3	9	2	9	5	461
West Virginia, Wheeling	687	23	20	3	26	13	700
Wisconsin, Northern	660	22	11	4	34	5	655
Wisconsin, Southern	630	10	29	11	18	10	640
Alberta	670	44	10	11	5	38	708
Chatham	1,522	41	29	12	31	27	1,549
London	998	18	21	25	25	4	1,002
Owen Sound	1,525	25	63	9	66	13	1,538
Toronto	2,321	55	18	14	22	37	2,358
Saskatchewan, Northern	753	34	26	4	35	21	774
Saskatchewan, Southern	460	10	3	2	18	7	453
District Totals	82,117	2,055	3,342	748	3,680	8	83,033
Unorganized Territory	2,710	112	168	19	168	93	2,803
Totals for United States and Canada	102,404	2,693	4,133	926	4,558	8	103,679
Australasia	2,839						2,839
British Isles	1,638	21	6	11	4	12	1,650
Denmark	16	2				2	18
Germany	314	2	2	8		4	310
Hawaii	633		6			5	638
Holland	225	10				10	235
Isle of Pines	89						89
Jerusalem	33						33
Norway	86			1		1	85
Poland	87	1				1	88
Society Islands	1,502	69	2	30	2	37	1,539
Sweden	82						82
Switzerland	12						12
Foreign Totals	7,556	105	14	42	15	62	7,618
Totals for membership properly enrolled	109,960	2,798	4,147	968	4,573	8	111,297
Suspense Files	6,321		702	21	214	467	6,788
Disorganized File	391		4	1	4	5	386
Sub-Totals	6,712		702	22	218	462	7,174
GRAND TOTALS	116,672	2,798	4,849	990	4,791	8	118,471

Atlantic States Mission

By Paul M. Hanson

To the First Presidency and General Conference, Greetings:

My work as a member of the traveling presiding council the past two years in exercising ministerial oversight of the Atlantic States Mission, has been composed of activities similar to those of other years. One never feels that anything is done in such a way that it could not have been better done. This applies to praying, preaching, carrying on of young people's work, conducting of reunions, and all that relates to church work.

Where there is a restlessness due to dissatisfaction with imperfect or inadequate means, growing out of a sensing of the lofty nature of Christ's work, there is likelihood of better conditions developing. In the eastern field there is agitation by many for a truer and fuller expression of the Christian ideal. The preaching is accompanied with rejoicing; the Conference programs possess educational and inspirational value. In nearly all districts there is a surging forward by many of the young people, desirous of finding their true places in the church, following in the footsteps of the fathers, and holding aloft the banner of the church.

The increase in baptisms and in ordinations has been encouraging.

A missionary urge is being cultivated in every department of church activity—winning souls to Christ. Who can say with precision just where missionary work begins and ends? Can it not be with greetings to a child, in a kind word spoken to one disconsolate, feeding the hungry, observing the Golden Rule, as well as in multitudinous other ways?

Never was there a greater opportunity than now for the church to fulfill its mission. Are great portions of the populace bewildered because of the turmoil and uncertainty of life? What God has revealed from the heavens in this age should reach them, making known that peace would soon be taken from the earth and that he was preparing a Zion for the pure in heart. Are many sick and discouraged? What the church holds in the form of rich promises from God, the Word of Wisdom, and the ordinances of his own design for the sick should be within reach of their acceptance. Are many wearied and sorrowful for various reasons in the battle of life? To all, the church may authoritatively say: If ye, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" What a field for the church!

Following the light of the church of God, great multitudes instead of being confronted with life as an enigma, will say, if not in public, in their hearts: "The Lord is my light and my salvation; whom shall I fear? the Lord is the

strength of my life; of whom shall I be afraid?"

What the church has, the world needs. The eastern field was the first to which I was assigned to exercise apostolic supervision, in 1913; and in my labors in this field I have found much of joy in association with all.

Very sincerely,
PAUL M. HANSON.

The European Mission

By John W. Rushton

To the First Presidency and General Conference, Greetings:

Herewith is submitted a general review of the church work in the European field, over which I was assigned supervision for the period 1936-1937. I left my home July 1 and arrived in England August 2, 1936, and made two journeys to the continent, including Germany and Holland, once in September of 1936 and again in May, June and part of July, 1937. In all, three months were spent in Continental Europe.

Scandinavia, I did not visit. There are three small organized congregations in Norway, Oslo, Porsgrund and Bon. The work in this country has been cared for by the local brethren assisted by Elder P. Muceus who at his own expense has rendered valuable help to the work there. In Sweden we have two mission groups; one at Stockholm, and the other at Helsingfors. Brother A. W. Lundstrom has been very active in helping to meet the needs here, and also has been both faithful and efficient in his work as bishop's agent in all three countries, Norway, Sweden and Denmark. In the latter country we have a local church at Aalborg which is cared for by a local minister. Our work in this section is in urgent need of competent missionary help.

Germany has about 800-900 members including a number of ministers including all grades up to seventies. Elders Alex Kippe and John Smolney are the church appointees. We also had the services for some time of Elder Greene, who, though not an appointee of conference, has willingly done what he could. There are organized churches in Berlin, Hannover, Gros Raschen and Gros Wartenburg, and mission groups in Braunschweig, Brandenburg, Augsburg and Offenbach. Elder Erick Hühhold, the bishop's agent, assisted by Elders Bell and Roesch, has given very valuable service in this department. This country, despite the political unrest, is a promising field, if it could be cultivated by efficient ministers who understand both English and German languages, and possess a modern knowledge of the church, its aims and methods. We have a very fine group of ministers who are eager to learn and generally willing to cooperate in every way.

It is of interest, there has not been

any difficulty between the church and the government. So far as we understood, every effort has been made to work agreeably to the laws and regulations governing churches. We tried to keep in mind that as an organization we were the guests of a foreign nation and regardless of our personal views or preferences, politics was not our concern. We found that the church was not registered either with the American Consulate, nor with the German government. Through the kind offices of Brethren Kippe and J. Smolney we secured information as to what was needed by the department of religion, and prepared the necessary matter in English, which was translated into German and then submitted to the Government. This was accepted and we were afterwards able to carry on our work as an "inland church" (domestic church). So that our local pastors and ministers, as well as traveling ministers can carry on their work in harmony with the Government's regulations. One rigid rule is that no money can be sent out of Germany, and all monies collected must be supervised in disbursements by Government authority and be subject to audit or control, by the Government. I succeeded also in securing registration of the church by the U. S. Consulate, so that any American ministers or visitors as church members should call at the Berlin office and register name and address with them, both in entering as well as leaving Germany. Then in case of difficulty the office can give help and protection if needed.

The work in Holland is encouraging and the local church in Rotterdam continues to make steady progress. It was necessary to organize the sixty-five members who reside in the neighborhood of Vriesland, about 175 miles north of Rotterdam, into a local church and are fortunate in having some local fine young men who are serving as the ministerial officers. In Rotterdam, Elder A. Mosterdyk assisted by a corps of devoted ministers, is giving excellent lead. We are greatly indebted to Elder Frank Veenstra, who, though not under Conference appointment has given time and services to the work here, with but little assistance from the general treasury.

The work in Poland, consists of three mission groups, Makoszyce, Marydol and Czarnylas. Elder John Stebel is the church appointee and besides his missionary work, also translates the quarterlies into Polish and is acting as bishop's agent. Periodically Brother Stebel goes into Czecko-Slovakia, where several have been baptized and a mission group exists. Brother Stebel has been instrumental in attempting to do in Poland what was achieved in Germany, to have our church officially recognized.

Needless to say the political situation in Europe has created a delicate situation, and we must exercise care, so that conflict between the church and state may be avoided. Our business there is

to preach the gospel of Christ, and the domestic form of government is not our business. We have a good class of citizens who belong to our church and generally we can say, they are witnessing to the power of the gospel to make better parents, citizens of the State and those whose ideals are of value morally and spiritually.

In Great Britain, the church work while not making spectacular gains is steadily moving forward. There is growing up a company of young men and women who will be able to carry the burden when those who have grown old in service must of necessity lay aside.

There are seventeen organized churches divided into two districts, the Northern and the Midland and Southern Districts. The latter includes the one remaining church in Wales, at Llanelly. The largest churches are North East Manchester, Enfield and Birmingham. The congregations of these places will average about 150. We own church buildings in Clay Cross, Sutton in Ashfield, N. E. Manchester, Beresford Road, Manchester, Farnsworth, Enfield and Warrington. Three only still carry indebtedness.

Of outstanding importance we record the amalgamation of the old Midland and Southern Districts under the presidency of Elder P. S. Whalley, and the organization of the Zion's League under the leadership of Elder Fred O. Davies. The response of the Saints to the payment of the general church debt has been encouraging. Bishop Trapp and his associates deserve the utmost credit for the zeal and persistency with which they have worked to the end, not only of securing money but of increasing the number of regular subscribers to the law of tithing.

It would be unfair to mention individuals because so many have given cheerful service and willing cooperation in the efforts made to unify the mission with the general policy of the church. There are many ministers whose long life of sacrificing devotion to the church will be a stimulus to those who some day will succeed them; Brother W. H. Chandler, who for many years has been district president and branch pastor, Brother George W. Leggott, who probably has about forty years to his credit as pastor and church officer, Brother John A. Judd of Enfield has built up a fine congregation and church plant in Enfield, in which he has had the assistance of Elder John Worth and others. Elder Thomas Taylor of Leeds although seventy-five years of age, is still robust and tireless in his missionary zeal. The church owes much to men like these and many others whose names will shine brightly when the record of the British mission is made up. We think of W. R. Armstrong, Charles Cousins, Joseph Holmes, A. Kendrick, A. Norton and J. Coggan.

We report also, the growth of the mission paper—*The Mission Courier*,

which has been the special care of Elder William T. Goullee. This little magazine, stands for missionary propaganda, priesthood education and church news. We appreciate the help and support of the home and foreign readers.

The work in Ireland while not as flourishing as we could wish is still cared for by Elders Davies who has had the support of local elders, and Thomas Taylor of Leeds and Robert Murray of Clay Cross.

I am commissioned to convey the affectionate greetings of all the Saints in the whole mission to the president, officers and members of the Conference. Their eyes are turned Zionward, and their hearts pulsate with expectation and hope for her final triumph. I am deeply grateful for all the good will and kindness of the Saints in Europe and the splendid support of the ministers and members.

Sincerely,

JOHN W. RUSHTON.

Van Nuys, California,
February 23, 1938.

Report of Independence and Headquarters

By F. Henry Edwards

To the First Presidency:

During the inter-conference period just closing I have acted as assistant to the First Presidency and have carried such responsibilities as this entailed, both in the office and in connection with the general work of the Presidency.

In the office I have had to do with a number of general activities such as the reunion work for the two seasons, the planning of the Harvest Festival, and of General Conference, etc. I have also had an advisory relation to several projects, singly or in collaboration with other officials. During the absence of President Smith I have carried the burden of correspondence, etc., in consultation with Brethren Elbert A. Smith and F. M. McDowell.

Because of the lack of an appointee for full time radio work supervision of our radio activities has devolved upon the Presidency, and much of this work has fallen to my lot. I believe that the period under review has seen us take better advantage of our radio opportunities than ever before. The dramas and sermons broadcast have been of a very high quality and the unflinching loyalty of Paul N. Craig and his assistant artists, and Elders A. B. Phillips, D. O. Cato, Arthur A. Oakman, William Patterson, Harry Barto, I. A. Smith and others, has made possible a definite improvement in our ministry in this field. The high points were reached in the three National broadcasts by President Smith and in his splendid series given at the Vesper hour during recent months. We should have contributions

from other general officers. Our radio ministry offers such boundless possibilities that *I believe someone should be appointed to give full time to this work at the earliest possible date.*

The harvest festival for 1936 was held under the severe handicap of the drought. In spite of this a very worth while festival was held. In 1937 conditions were more advantageous and with the splendid help of such persons as C. C. Koehler, Mr. and Mrs. Frank S. Jennings, Mrs. Pennell and many others, we reached a high point in festival work. Plans should be made during Conference for the 1938 festival and if possible we should lay special emphasis on a display of fruits, vegetables, etc. In this connection, *I suggest that associate festivals be held in each of the stakes and many of the districts, and that prize exhibits be sent to Independence for display at the October festival.*

For a number of months following the release of Brother R. S. Budd I had the oversight of the field to which he had been assigned. The nature of my other responsibilities made it impossible to do much in this field other than to attend a number of conferences, but I appreciated the opportunity to meet the ministry and membership of the west central area. I am glad that Brother Williams has now been assigned to this territory and can give it the apostolic direction which is needed and to which the Saints are so eager to respond.

My trips away from Independence have been less frequent than heretofore, but under your assignment I worked in the reunions of the central area for 1936, and was in the east for six weeks in the early part of 1937 and on the west coast for the reunion season of 1937. I value greatly these contacts with the Saints and the opportunity to study their needs and problems at first hand. These contacts confirmed the impression gained from the reports coming to the office and impressed on me the importance of securing men of character and ability for appointment as soon as finances permit. The nature of the calls coming to able men who must support themselves and their families are such that very few of them can do justice to their responsibilities as branch and district presidents. I believe that we should make preparation now so that at the earliest possible moment at least one General Conference appointee should be available in every district as the spear point of our administration in that area.

In Independence we have made distinct progress. This has been made possible by the splendid ministry of Elders Arthur A. Oakman, William Patterson and J. S. Kelley and a fine group of local pastors and supporting ministry. In spite of the heavy pressure of the work in Independence and insufficient full time help, it has been a great pleasure and privilege to be associated with the work at the central place. The key-

note of our ministry has been emphasis on the fundamental aspects of Kingdom life, and I believe that there has been definite growth in fellowship and integrity and in the application of religion to our daily life, as well as in numbers and in our response to the financial law.

The Saints of Independence are to be especially complimented on their loyal response to our appeal for funds in view of our dire need for church buildings in which to house our various activities. The Bishopric have recognized this and are sympathetic toward our situation. As soon as our progress on the church debt permits, a start should be made on additional buildings required for effective ministry in Zion. In the meantime we are already making plans to utilize volunteer help in improving our church property as far as possible.

In Independence, as elsewhere, we have a large body of inactive members of the priesthood. This is due to various causes, but one of the most evident is the physical impossibility of giving adequate supervision to the work of the priesthood without more full time help. I know that we have urgent demands for the help of appointees from all over the church, but I know of very few places where new appointees can be assigned to better advantage than in the center place.

We have been making a strenuous effort to restore some of our delinquent members to active church life. With this in mind I have been in touch with a large number of those who were hurt during the difficulties of a few years ago and I am happy to find many of them quite responsive to our ministry. When time and opportunity permit we will give further attention to this phase of our work.

The work of Religious Education has been carried forward under the direction of Elder C. B. Woodstock. Brother Woodstock has given his time without reservation especially in connection with the vocational Bible School, but his other responsibilities are very heavy. This, coupled with the lack of physical equipment, has retarded our work in this field. Among the first appointees assigned I hope to see a Religious Education specialist for Independence.

In young people's work considerable progress has been made along the usual lines of emphasis, but we are becoming aware of an insistent need for a wider group of activities. As soon as finances and personnel will permit, we expect to sponsor a number of creative leisure time activities looking toward the beautification of the homes of Zion, the development of artistic interests and skills among our young people and the constructive elimination of undesirable pursuits. With this in mind we have already sponsored a series of concerts. The artists appearing have shown marked talent and the experiment has received excellent support. I hope that

this will be carried forward from year to year.

I am deeply concerned regarding the work among the young people of Girl Scout and Boy Scout age. Elder S. A. Thiel has been giving good service in the Boy Scout field and we are working with him and the girls' leaders to improve the quality of our ministry at these points. *I believe that ministry in the Boy Scout work should be fully recognized by the church and the men of the priesthood having special talent should be assigned to Boy Scout activities as part of their priesthood functioning.*

In Independence our emphases for the immediate future should lie on the further improvement of our priesthood ministry, with stress on personal righteousness and social integrity, on new converts and on the improvement of our physical equipment. This is probably true, also, for the church as a whole.

It has been a joy to work with the Saints and to see the advance made in the several departments of church life. That this joy has been accompanied by deep concern over the problems of personnel, equipment, etc., is to be expected. I believe, however, that if the fine response to our call for debt liquidation is carried forward into this and related fields, the next few years will be marked by the achievement of a definite place in the life of many communities, and with marked progress in those fields of practical righteousness for which the Kingdom stands.

Very sincerely yours,

F. HENRY EDWARDS.

March 12, 1938.

Report of the Central States Mission

By J. F. Garver and Clyde F. Ellis

To the First Presidency:

Supplemental report in detail to your office leaves this one for publication to a more general observation of conditions in the Central States Mission in which it has been our privilege to labor together since the General Conference of 1936.

We have found it mutually agreeable and stimulating to be thus associated these two years. There has been between us a growing confidence, and respect, and love that can but endure and enrich our ministry in years to come; and the cause has been the better served by our having had on this field the two of us working together. "Two heads are better than one," when they can coordinate, and two hearts are also better than one.

MISSIONARY ENDEAVOR

We have with this added impetus been able to "prosecute the missionary work" with more definiteness and persistence than for some time, by a closer super-

vision, a shifting of men under appointment, and by a further organization of local forces. As a result, many Saints have been strengthened and encouraged to lift up the warning voice, and there have been added to the church some scores of good people who shall be a strength to the cause.

As heretofore, however, we have felt required to confine our activities rather closely to communities where we have the local forces to organize for the work, and to whom to turn persons baptized, or interested in our movement. This we believe to be the better way for immediate results, and for laying the foundations for spreading the testimony in years to come. Our word goes forth best from well organized, and functioning centers. And then we have not had the men with whom to maintain a widespread endeavor.

We have however encouraged all Saints and ministers wherever found and under whatever circumstances to be zealous in missionary effort. And where there has been living consistent with the testimony borne, the cause has been honored, and men and women have been drawn to it, though our people so engaged be few, or not well equipped for missionary work.

We shall be happy when our debts are paid and we can send more men forth under appointment to answer more of the many calls for help in missionary endeavor.

THE STANDING MINISTRY

We have continued our ministry to develop and set to work more of our local ordained men. Never has it been so clear, our cause goes forward in the lives and activities of men qualifying and serving in the priesthood. This is especially true in men in key positions in district and branch.

We have kept in close contact with such, and have encouraged and urged that they keep in like close contact with others in like relationship to them. Wherever this has been done, the cause has gone forward, as is evidenced in an increased fraternity and spirituality, as well as in financial contributions. Where it has not been done—well, the *lack* of results has been manifest.

There are however the constant souls who regardless of how others do, go on themselves in good works. Thanks be to God, there are so many of these on this as on other fields.

Thus has provision been made in our organization for the "standing ministry," around whom loyal Saints always gather, in the measure of the worthiness and power of these men to serve and to lead, ready for every good word and work in the cause to which they have put their hands and hearts.

As observed in a former report, here, an effectual local priesthood, is the

"spear point of our attack, both in local endeavor and missionary work."

Than this there is no clearer call these days to us as administrative officers in the Kingdom of our God: That we shall search out, ordain when necessary where men are called, and set in key positions those devoted and capable of giving leadership and direction. And it is the law of the Kingdom that we do this: a responsibility not only upon us as general officers of the church, for it is one resting in like manner upon local officers in administrative calling.

This sort of ministry comes not in a day, but in persistent, sustained, intelligent, kindly fostering over the years. Activity may be had early in a man's life. Wisdom, however, and understanding, and sympathy, and the power of ripened righteousness comes only with the diligence of maturity.

It was for this Paul gave himself so utterly to young men like Timothy: that they might grow in power, and love, and soundness of mind, able to teach others, and to pass on to many, zeal, and persistence, and stability in service.

It is well that as a church we have quickened our endeavors for development of our ordained forces. And that we have urged that every man learn and do his duty. Let us see to it that these teachings eventuate in actual, sympathetic, and stimulating contacts on the part of these men with the people unto whom they have been ordained, and should be sent. And all this, since *there is no other way* to build the cause of Christ, or sound abroad its clarion call to repentance.

A WORD ABOUT QUORUMS

There is the same need in this field for a study of the set-up as to local quorums cited in this report two years ago. This for sustained teaching of these men as cited in the law, unto the broadening of the base of their lives and ministry. This in our opinion should not be long delayed. Here also may be realized key contacts invaluable in contribution, first of all to the ministry, that it may be to the Saints.

THE GATHERING

As pressure of the depression so severely felt following 1929 has receded, or the people have grown more accustomed to its denials, and as they have seen the distress of the church and its inability to furnish help, there has been a corresponding lessening of urge among them toward the gathering. This more moderate state of mind together with a broadening of understanding, has brought our people to an appreciation the gathering can be, in its power to minister, only when they as well as the church have the wherewithal, immaterial as well as material, to make it possible. Here is a responsibility none the less

impinging itself upon us, however, as shall be made clear in the crowding again of the people upon us when we shall have had time, and some means for its realization.

These trying and uncertain times have sobered our people, and impressed them with the wisdom of the provisions of the law for Zion and the gathering. They shall not be found unreasonable. But woe be unto us in their estimation, if when we have had time and they have contributed the means to bring these things about, there is not available to those who trust us the deliverance and grace of the gathering.

THE PLACE OF LEADERSHIP

There is then apparent as not before the need for administrative leadership in every phase of our work, and with it the clearness of direction this people shall be found ready to respond to. That to this trust we shall be true should and we believe is the high resolve of every man and council among us, as light is given us to see and to understand.

A FORWARD MOVEMENT

There has been manifest on every hand a forward movement in this mission in the life of the people. Ours is a fuller brotherhood, a finer fraternity, a better understanding, and a deeper determination to go on in good works, and an increasing spirituality under which to do and to realize the full purpose of God through the restoration of the gospel.

Having thus far achieved, it is in the hearts of this people as in ours to achieve all things promised in the word.

May we say again, we appreciate more than you can know the privilege of these two years together on this field. After this happy and helpful association we go to our new fields better equipped by having had each the ministry of the other, and sustained in each others regard for the labors awaiting us there.

To our successor here we bequeath the good will and confidence, and the devotion of this splendid people running into the thousands, and assure them as we do him they may find mutual helpfulness and the joy of service in their new relationships.

In bonds of the gospel,

J. F. GARVER,
CLYDE F. ELLIS.

February 24, 1938.

If a man has an occupation from which the world receives no benefit; if a woman lives so that she makes no contribution to its uplift; if a man takes in in any direction, and never gives out; all these are dead to God, dead to all the higher promptings of life, and their flesh is corrupting, dying while living.—Dr. Elwin Lincoln House, in *In Business for God*.

Report of the North Central States Mission

By J. F. Curtis

To the First Presidency:

Since last General Conference I have labored in charge of the North Central States Mission which includes Minnesota, North Dakota, South Dakota, Montana and Wyoming; also the Provinces of Alberta, Saskatchewan, and Manitoba in Canada.

Assistant missionaries to this field are: Elder O. W. Okerlind, who has labored most of the time in Saskatchewan; Elder P. T. Andersen, who has labored in the Dakotas, while Elder L. O. Wildermuth has labored in Montana and Wyoming; Elder Elgin Clark has labored in Alberta and Elder A. C. Fisher in Manitoba.

From thirteen to fourteen reunions have been held each year, which have been of real value to the Saints and friends. Some of these reunions have been very short, but the Saints have appreciated them very much. This last year eighty persons were baptized at the reunions.

The work is opening up nicely in eastern Wyoming. A new church has been built near Oshoto, and new churches are being built at Torrington, Albin, and Cheyenne.

We now have a nice assembly of Saints at Laramie, Wyoming, where the work is going forward. Prospects are good for three or four new branches in eastern Wyoming.

A new church has been built at Fairview, Montana, where some fine people have recently united with the church.

In the larger branches in this mission, good work is being accomplished at Calgary, Alberta; Winnipeg, Manitoba; and Minneapolis, Minnesota.

Not only have the missionaries under General Conference appointment done well in their different fields, but many of our local workers have given much time and attention to the work in the several branches of the church, and much success has been obtained.

During the two years since last General Conference I have preached 435 sermons, baptized 62 persons, confirmed 31, ordained 1 evangelist, 4 elders, 4 priests, 2 teachers, and 1 deacon. I have blessed 11 children, organized 2 branches, and married 1 couple.

Considerable improvement has been made in different parts of the mission.

With due appreciation for past blessings we go forward to help where possible to build up the kingdom of God.

Sincerely,

J. F. CURTIS

February 21, 1938.

"Nor can we fall below the arms of God, how low soever it be we fall.—William Penn.

Report on the Southern Mission

By M. A. McConley

PROGRESS EVIDENT

The Interconference period has shown definite growth and progress. According to their means, the Saints have shown their loyalty by supporting the Debt Reduction Program. Many fine people have been added to the church by baptism, new men have been ordained in every district, and we have a better and stronger church than two years ago.

VIRGIN FIELDS UNDEVELOPED

This mission continues to have the largest territory in the United States where the restored gospel has never been preached. But the area where we are represented has been slightly enlarged and great promise awaits our missionary endeavor in the other sections. Truly "The harvest is great but the laborers are few." We continue to pray that the day may be hastened when more laborers may be sent forth into the vineyard.

SOUTHERN OHIO

Elder A. E. Anderton has continued as District President and with a live corps of workers has cared for the branches and pushed the work into new places. Elder A. L. Loving, as missionary, has carried forward an aggressive missionary campaign with good results. In this he was assisted by Elder Dale Dixon, until he decided to go to Grace-land. In January of 1938, Elder Joe Baldwin of Pensacola joined Brother Loving and is giving a good account of himself.

Some major improvements in church equipment have been effected. I note the following: First Columbus has enlarged the basement and put in a fine white tiled baptismal font. Second Columbus also has improved its basement. Portsmouth-Nauvoo branch has continued its church building project and the church should be finished this summer. Highland Branch is erecting a fine cement block church at Sinking Springs, Ohio, and when finished will have one of the finest churches in the district. Dayton Branch is still without a church building, but has paid for a good church location and is raising funds to erect a church thereon. Wellston, Middletown and other branches continue to enlarge their building funds and when the church debt is paid will be in a position to make needed enlargements and improvements. The work is onward in Southern Ohio.

SOUTHERN INDIANA

Elder J. O. Dutton has been faithful in his dual capacity of missionary and District President. Elder W. O. Robertson has been very active as bishop's agent and a fine showing in tithes and offerings has been made.

A good branch has been organized at Evansville, Indiana. Louisville has recovered from the Ohio River flood and the church is nicely furnished again. Improvements have been made at Indianapolis and other points.

With our work now permanently established in the three major cities—Indianapolis, Evansville and Louisville, and some thriving country branches, this district should make a good showing in the coming years if given missionary help.

KENTUCKY-TENNESSEE

Our organized work is confined to the extreme western end of these two great states. Local elders have directed the work and Elder A. M. Baker has labored in a missionary capacity. Paris, Tennessee remains the center of our work and has considerably reduced the church debt. Other branches also have made improvements.

Our work should be permanently established in the two major cities of the field—Nashville and Memphis. Priest R. E. Graves and a small group of Saints are struggling along in Nashville. And Elder Adelbert Withee and a small group of Saints are seeking to plant the work in Memphis. General officers or missionaries passing through should give these groups assistance.

Successful reunions were held at Puryear, Tennessee, in 1936 and 1937.

ALABAMA

Our organized branches are all in the southern end of the state. Since taking charge of this mission four years ago, we have worked toward permanently establishing the work in Birmingham, the great steel center and metropolis, and in Montgomery, the capital. And prospects are now brighter in that direction. Elder V. R. Chandler and his group at Birmingham are strengthened by the ordination of a priest and other members moving in. At Montgomery we have had a loyal group of members but no one holding priesthood. Now we have an elder and a deacon there and prospects are good for a permanent planting.

McKenzie remains the center of the district in the southern end of the state. Local developments have been unfortunate in some of the branches, but improvement is noted recently and the time is ripe for the work to spread to several adjoining centers.

MOBILE DISTRICT

Elder Franklin Steiner has continued to lead the work in this field, with some loyal co-workers. Elder J. G. Halb has labored as missionary in this and the other two Gulf coast districts with some success.

The debt on the Mobile Church is almost paid and Bay Minette has nearly completed payment on its church.

Two very successful young people's conventions have been held and the promise for the future is encouraging.

FLORIDA DISTRICT

Elder A. D. McCall remains in charge, assisted by C. F. Davis and Ben Jernigan and many other loyal workers. The most encouraging development in this district is the educational work among the priesthood. The older men have been renewed and revived and the young men instructed and directed. Every branch has breathed the missionary spirit.

A matter of much satisfaction is the move in Pensacola to get located in a "white" section of the city. The work is onward in this field.

THE SOUTHERN REUNION

Mobile, Florida and Alabama districts have conducted three consecutive successful reunions and now have established a permanent reunion association known as The Southern Reunion Association. Each year the reunion has grown and in July, 1937, nine states were represented there.

A permanent ground is needed, and is being sought after.

MAINLAND OF FLORIDA

The main section of this great state has had little or no missionary help for many years. I was unable to visit it until during the fall of 1937 when I made a trip through the field with my companion and Brother and Sister McDowell. We visited the groups of Saints and scattered members some of whom had not heard a sermon in fifteen years. At Orlando, Elder F. G. Pitt and wife reside and some loyal members live there and in the adjoining country. It offers a wonderful missionary opportunity. The little branch at Miami is moving along under local leadership but needs more contact with the general church. They hope soon to erect a house of worship there.

Tampa and environs has some very faithful members and offers fine missionary prospects. And Saints live in many of the smaller towns the entire length of the state. This is a promising field.

It seems that increasing numbers of our people from the northern states are wintering in Florida, among them elders of the church. If they were willing to help these struggling groups of Saints with their ministry while down there, it would be much appreciated and their vacation could be made both enjoyable and profitable to the Lord's work. The First Presidency or missionary-in-charge would be glad to give information as to the location of such groups needing assistance.

GEORGIA

Elder C. M. Hoofman and wife from Palmetto attended the Southern reunion and are alive and sowing the seed in their section. Good missionary prospects await us there. There are also Saints in Atlanta and other points.

SOUTH CAROLINA

The group of Saints at Seneca have been represented at the Southern re-

union also for the last two years. Some have been added by baptism and from this nucleus the work will spread when we can give it missionary attention.

GRACELAND CONTRIBUTIONS

The Gulf coast states have continued to send some fine young men and women to Graceland each year and they are among our finest students. This speaks well for the church tomorrow. We believe many other districts of the church might profit by their example.

PERSONNEL

The field profited by the visit of Apostle D. T. Williams at the reunion of 1936 and the young people's convention of 1937. As he now takes charge of the field, he will find a hearty welcome throughout the South.

Bishop G. L. De Lapp greatly encouraged the work by his attendance at the reunion at Brewton in 1937. President F. M. McDowell made a distinct contribution in the brief trip we took through the field together. But this field has suffered by lack of contact with more of the general officers of the church. We hope more of them may find occasion to visit this field in days to come.

As we bid adieu to this field for the time being, we pray that God's peace and blessing may be with the work there and that ways and means may be found for its continued growth and development.

Pacific Coast Mission

By E. J. Gleazer

To the First Presidency:

In harmony with your request I submit a brief report covering the activities of the church in the Pacific Coast Mission.

My appointment by the Presidency to this Mission made me responsible for the work of the church in the following states: Arizona, Nevada, California, Oregon, Washington, Idaho, Utah, and British Columbia, Canada. The extent of this territory made it difficult for me to do justice to my assignment. We attempted to be present in all the important centers for conferences, institutes, conventions and reunions. The presiding officers in the various districts cooperated in the arranging of dates that made it possible for me to be in attendance and participate in most of these activities. Where it was impossible for me to be present I arranged for members of the Seventy or High Priests Quorum to represent me.

The largest portion of our membership in my territory were enrolled in Southern California, Northern California and the Columbia District. In these districts we attempted to develop local missionary programs engaging the ministry of elders and priests. Where-

ever possible we appointed missionary leaders in branches who were directed and inspired by a district missionary supervisor. While this movement is still in a process of experimentation we have witnessed results in baptisms and development of priesthood that justify the efforts put forth. In the absence of seventies under appointment we had hoped by actual participation to qualify certain men to become seventies and to serve the church either on a full time basis or as circumstances would permit. We also had in mind the need to spread the gospel through the preaching and other activities of the local elders and priests.

The four reunions held in this mission have proved to be very popular with our people. These have become the major gatherings and I believe justify all the effort and expense necessary to conduct them. The inspiration and instruction received during the reunions makes itself manifest in the increased activities of the branches during the year.

The young people's organization on the Pacific coast is organized in harmony with the policy and purpose of Zion's League. We have been pleased to see the increase of interest and participation upon the part of our young people in the work of the church. Many of our young men and women are holding positions of responsibility in branches and districts.

The past two years have revealed increasing activity upon the part of priesthood and membership. More ministry is available than ever before and this may be responsible for the increase of interest upon the part of the membership. Despite the recession and labor troubles on the Pacific coast our people have made a fine response to the Debt Reduction Program. We have also succeeded in paying off indebtedness on local churches. Central Los Angeles is especially to be congratulated upon their achievement in this regard. Several churches with indebtedness have arranged a program wherein they retire a certain sum monthly. In a short period the few remaining branches with debt will be ready for dedication.

I want to take advantage of this opportunity to express my appreciation for the services of members of the Presidency, Quorum of Twelve and Presiding Bishopric who have assisted us in reunion work and other general meetings held in my field. I am also indebted to general appointees who have loyally and faithfully cooperated with me in my ministry. Then again I cannot overlook the fine work of the brethren who in addition to managing their business or providing a livelihood served so well as district presidents, bishops, missionaries, and branch presidents. The consecration and devotion of these brethren have challenged me time and again. Without the service and contribution of these men the work of the church could not go on. We also appreciate the financial assistance that

has made possible the work of these brethren together with those of us serving as full time appointees.

Very sincerely,

E. J. GLEAZER.

March 10, 1938.

Great Lakes Mission

By D. T. Williams

To the First Presidency:

I take pleasure in bringing to you this report which covers my activity for the past two years. While not everything has been as we would have wished yet we can say that much progress has been realized. Among the 16,000 members of the church in the Great Lakes Regional Territory there is more of hopefulness now than for a number of years. The disposition to see the church out of debt has been on the increase for the inter-conference period. With the recent reports of the Bishop's office in the hands of the people this desire seems to brighten even more—with the oft expressed hope that the Conference of 1940 will see us clear of all financial obligations.

By way of personal report I might say that I have preached 625 sermons and have conducted 55 class sessions and priesthood meetings. And, of course, I have performed the other functions of my office such as administering to the sick, holding consultations with district presidents, pastors and missionaries.

I will not go into detail in reporting the status of the young people's organization known as Zion's Christian Legion, for the reason that report on this matter has already appeared in the *Saints' Herald*. I will just pause here to say that in accord with the wish of those sponsoring the new youth movement we disorganized the Legion to make room for the League. While there was considerable disappointment over this disabling act on the part of many of the young people, as a whole they have taken the matter bravely, and have turned their attention to the matter of organizing the new institution in their various districts and branches.

After twelve years of service in the Great Lakes Region I am now, by the act of your quorum being transferred to the Southern Mission. While many ties of affection must be broken by such a move yet we accept the move as one which we hope will prove fruitful for the good of all concerned. I have come to know the Saints of the South and will welcome the opportunity to labor among them knowing that as the days shall pass we will make many fast friends in the new territory. May God bless all these friendships both old and new, will be our prayer.

In accord with an arrangement made between the Presidency, Apostle McConley and myself I have been spending the last several weeks in the Great

Lakes Region bringing to a head a number of matters that were on the point of successful conclusion when the changes in appointments for the Twelve were announced. I just wish to say that in all these matters the climax was reached successfully with the exception of one case which can only be reported as a partial attainment.

I shall reserve further details of these and other matters for a more extended report to your office at an early date.

It is our faith and prayer that God will bless the church in the days ahead that we may realize with greater speed than we may now anticipate the redemption of Zion—the setting up of His Celestial Kingdom.

The Australasian Mission

By G. G. Lewis

To the First Presidency:

The past two years have been filled with many activities in the Master's cause and we feel happy to report that God has blessed the efforts of the devoted men and women with a measure of success and spiritual direction. Without God's blessing, particularly in the strenuous times in which we find ourselves, there would be no progress. We therefore desire to humbly acknowledge our dependence upon Him and trust Him for the future.

In the Australasian Mission there is a devoted group of men and women of all ages who have obeyed the gospel from the heart and are earnestly endeavoring to promote the kingdom of God upon earth. Their names may be unwritten, their record of service unsung, yet we know that their efforts in the cause of righteousness are not unknown to Almighty God. It has been a pleasure to work with them and such a privilege makes one feel the need of true humility as he seeks to minister.

There are nine men under General Conference appointment in the Australasian Mission. This may seem a large number of men under appointment for a mission, but it must be remembered that the area covered is larger than the United States. Evangelist J. H. N. Jones has served as health would permit in Queensland, New South Wales and Victoria. In conjunction with Seventy Edwin H. Davies missionary activities have been entered upon in several places in the Victorian District. High Priest W. J. Haworth labored in the Sidney area during 1936-7, but was transferred to the Queensland area for 1937-38. His health has caused a temporary retirement from missionary activity. High Priest A. J. Corbett has traveled extensively in the southern and western states in missionary and financial interests. Seventy W. J. Vaughan acts as district president and missionary to Northern New South Wales District in an efficient manner. His district is developing well. He has

been left in charge of the mission during my absence from Australia. Seventy A. V. Robinson has labored in the vicinity of Newcastle, holding several missionary series. His best success comes in home-visiting. Seventy Hermann Peisker was transferred from New Zealand to Sydney where he entered into his missionary activities enthusiastically. Good results are coming in this area and in the various groups which he is fostering in conjunction with the district organization.

My activities have taken me to nearly every group and branch in the mission. Two temporary appointments have been made in the mission. Elders Robert McLaughlin and Edwin Nixon, retired from secular employment, have been used successfully in caring for some of our church work in the missionary direction.

DISTRICTS

There are three organized districts and four unattached branches. The work in each place is advancing and each area is ably officered.

Southern New South Wales is numerically the strongest district and is presided over by High Priest Walter J. Swain. His wise administration has fostered the missionary spirit so that a number of men of the ministry assist in this manner. Six branches are functioning well, while eight missionary groups are cared for. His aides in district work are Elders F. Rawson, R. McLaughlin and Victor Seaberg.

Northern New South Wales is presided over by Seventy W. J. Vaughan. He is assisted by Elders Hector Huggart and William E. Kelsey. These men are all active in local work as well as in district. One new church building has been erected at Wingham.

Victoria District for the early part of the period under review was cared for by Elder A. A. Poole, but is now presided over by Elder Ralph A. Butterworth. His counselors are Elders Gray Cuthbert and Nathaniel A. Walkley. These men, too, are active in local church work in presiding capacities. There are eight branches in this district and progress is being made in many directions.

UNATTACHED BRANCHES

In far away western Australia, there are a few Saints in the Subiaco Branch. It is the farthest missionary point from church headquarters but the same Spirit to be found in larger communities is to be found there. Elder Oscar Stack is branch president. Annual visits of two to three months are made by some one of the general appointees.

Norwood, South Australia, is a thriving branch under the direction of Elder J. C. Cornish. Annually or semi-annually contact is maintained with the missionary force so that the branch is helped in this way. Distance and limited man-power prevent more frequent contact. It is a progressive branch, however. A centenary celebra-

tion in the city of Adelaide was used as an attraction for interstate visitors to attend a convention in connection with church work during 1936.

Brisbane, Queensland, has had to face a number of problems which are in process of ironing out. There are excellent possibilities in this place, particularly with the young people who are developing. It needs frequent missionary contact and direction. Close to Brisbane, in New South Wales, is a newly organized branch in the town of Murwillumbah. There are good prospects here, also. A neat little church has been erected, free of debt. The branch needs fostering from a general church viewpoint. Elder Claude Hutchison cares for this point.

Auckland, New Zealand, is still in its infancy as a branch. The membership is small, but the possibilities are large. Elder Charles A. Davies is presiding at this place, and as a young missionary must also care for the scattered members throughout this country. Not much extension of our work can be expected in this land without more missionary aid.

FINANCIAL DEPARTMENT

Prior to the reorganization of the financial department, Elders W. J. Haworth and A. J. Corbett administered the finances of the mission. From April, 1937, Elder Nathaniel Williams has been appointed as bishop's agent, the former brethren and High Priest Clarence W. Butterworth being associated with him. Elder Butterworth is caring for the financial work in Victoria.

There appears to be a buoyancy in the funds of the mission which is pleasing for in many directions the Saints are learning to abide by the program before the church of keeping the law. In this way safety lies. There have been no special appeals, beyond the plans followed elsewhere but there is an increase in contributors and contributions. Mission indebtedness has been reduced considerably so that there are no interest bearing debts.

The Board of Publication representing the interests of the Herald Publishing House and the publicity department, has carried on successfully during the past two years bringing to the Saints the church publications at a very reasonable price. Profits accruing from transactions are utilized in providing tracts and publicity for missions.

The Department of Religious Education is under the direction of Elder Geoffrey Gillard. His secular employment has not permitted him to give as much attention as this aspect of the work needs, but he is now enabled to devote more time to the work. Improvements in church school work are contemplated so that results of a concrete nature should be expected. Zion's League as the young people's movement is being organized, to which work Elder A. A. Poole has been appointed as supervisor for the mission.

In nearly every branch the women's circle is functioning doing indispensable service to the branches and the church.

Annual mission reunions are held at Christmas time at the Tiona Reunion Grounds. These gatherings are very popular and are a source of help to many Saints. The grounds are operated by a company with High Priest G. H. Parker as chairman of the Board of Directors. The indebtedness of the company is being cleared very well.

There seems to be a readiness on the part of the ministry to go forward and it is anticipated that during the next Conference period that some definite steps forward might be taken. To do this more appointments seem necessary, while it is felt that continued contact with the church in America through men with preaching ability would bring added impetus to our work. There is a deeper spiritual improvement to be noted in the lives of many of the Saints and they have found from time to time that God is still in the work.

My work has brought happiness to me as I have endeavored to labor for the Kingdom of God and I pray that God may give increase no matter who may plant or water.

Yours in gospel service,
G. G. LEWIS.

February 18, 1938.

Lamoni Stake

By D. B. Sorden and T. A. Beck

To the First Presidency:

From one point of view a report from Lamoni Stake is not as encouraging as we would like it. The number of Saints in our territory is less than at last report. The number of baptisms during the Conference interim is less than two years ago. We have disorganized one branch, and another group, Hiteman, a name that had considerable significance years ago, has discontinued all services. Hiteman has declined because of business conditions. The closing of the mines has had a bad influence on the eastern part of our stake in such groups as Hiteman, Lucas, Chariton and Centerville. During the depression, of course, we suffered a decline in all sections of the stake in common with the entire church, and then for three years we have had poor crops, drouth and grasshoppers, leaving practically no crops whatever. These conditions make for discouragement and ineffectiveness in our work. This whole situation has tended to emphasize what we all know, that there is indeed a close relationship between the material things and spiritual life.

From another point of view however, we have cause for encouragement. The amount of money contributed to the general church is larger than for the preceding two years and the number of those filing inventories and financial statements is slightly larger. This indi-

cates a good feeling and devotion to the church. Fairly good crops for the past season has made possible the expression of this devotion.

We have several branches too small in membership to permit of the effective functioning of the church.

The problem of leadership is universal. We certainly notice with us the lack of visitation by the priesthood. It is not always that the priesthood are unwilling. Leadership is sometimes present but not available. When men labor at top speed in the affairs of their business from fourteen to sixteen hours per day they do not have the power, even if they have the inclination, to serve the church. So, we long for the day when communities of our people shall be so situated and organized that the desire of their hearts, that of serving the church in some way, may be realized. We are looking forward to the development of certain communities within the stake where the Saints may give expression to their faith in the economic and spiritual phases of our work.

Another encouraging phase of our work is that which is known generally as religious education. Heading this kind of activity was our reunion, held for the first time in seven years in the famous south woods. Thirty-two campers' tents were used and a full program of reunion work was carried on and the general opinion was that the effort was successful enough to warrant another such meeting this year. The educational work and general tone of the women's groups in the stake is good. The young people have moved into the Zion's League set-up without losing stride and we think with quickening pace. The priesthood of the stake met twice with President F. M. McDowell during the past year. This was good and the stake officers promise more frequent meetings with the priesthood during the coming year.

Our hope is onward and our faith is strong that progress shall be made.

D. B. SORDEN,
Stake President.
T. A. BECK,
Stake Bishop.

Lamoni, Iowa,
March 16, 1938.

Just Imagine It

In 1937 the nations of the world spent \$19,000,000,000 on armaments.

In 1913 the bill was only \$6,000,000,000; and in 1932 it was \$7,000,000,000.

Just think of what good could be done if the \$19,000,000,000 were spent on constructive objects and not for instruments of destruction.

In a modern city a man is done by the time he's forty. After that he just goes on mechanically repeating himself. The cinemas and the money and the newspapers sink down into him and kill him.—D. H. Lawrence.

Report of Far West Stake

By Ward A. Hougas and H. L. Livingston

To the First Presidency:

The past two years in Far West Stake have been the most encouraging years of our ministry here. Gains in every department of the work have given the work an upward trend that is really encouraging. As activities have developed so has the general interest of the membership been registered in increased attendance and increased personal participation.

MISSIONARY WORK

No doubt the most outstanding gain in the stake has been in the field of missionary endeavor. Realizing that the day of many full-time missionaries was over, for the present at least, efforts have been made to develop a group of local missionaries. Definite plans have been followed through in assisting them with the use of the proper helps and materials until today our baptisms are far in advance of even the days preceding the Centennial Conference of 1930 when the list of full-time missionaries was much greater than now.

The majority of the increased number of converts has been men and women in the twenties and thirties. Seventy-five per cent of our baptisms have been converts under thirty years of age. These are mostly "new stock" to the church and are proving very valuable assets to the congregations where they reside. Most of them have been converted through the medium of cottage meetings and have immediately found their places in the congregational activities of the group. Our number for 1937 was more than double the average for several years prior to 1936 when this type of work was organized and commenced.

BUSINESS CONDITIONS AND CHURCH FINANCE

Business conditions have been a handicap to many and while the farm conditions have been somewhat better than for the conference period of 1934-35, yet the recent uncertainty of the markets has noticeably reduced the rural gains. In spite of these handicaps, though, the response both financially and otherwise has been surprisingly fine. As a matter of fact, there was a thirty per cent increase of income over the 1934-35 period.

NEEDS RELATIVE TO THE GATHERING

We stand in need of a "gathering within a gathering." By this we mean that we have many Saints within the geographical limits of Far West Stake who are isolated to such an extent that they are practically cut off from all church contact. The influx of families from other territories continues. Some of these are not locating in a way advantageous to either themselves or the

church. In this connection it is imperative that more care should be manifested by those contemplating moving into the stakes to be sure that "all things are prepared before them." We are almost totally helpless to assist when indiscriminate moves are made.

Far West Stake is now composed of twenty counties, two of which are in Kansas. This represents twenty-four congregations varying in size from small missions to congregations with a nominal membership of 400. The total membership of the stake is now a little over 3,000.

OFFICIAL PERSONNEL

During the conference period the leading quorums of the stake have taken on new strength by virtue of additions to their personnel. The Stake Presidency is now complete with Garland C. Snapp of King City and Robert S. Farnham of Saint Joseph as counselors. David W. Gamet of Cameron is counselor to the Bishop. The addition of another member of the Bishopric will strengthen their forces in anticipation of the increasing responsibilities which rest upon the Stake Bishopric, especially in connection with the problems of the gathering. The Stake High Council is again full. A number of this quorum are giving considerable time towards the furtherance of the work of the stake. This is as it should be and we hope for the day when the entire council can be free to give their time and attention to stake matters.

PRIESTHOOD

There are over 200 members of the priesthood in the stake. About one-fourth of these are totally inactive, some for legitimate reasons and many for no particular reason. Besides this number of totally inactive men there is also a large number whose activities are very limited indeed. On the other hand, there is a large number who are working practically to their limit in all of their spare hours. The average age of the total priesthood still remains high, due to the large number of older men. The average age of the active men is much lower than it was five years ago and includes eight men under twenty years of age and sixty-two men under forty years of age.

INCREASING DEMAND FOR STEWARDSHIPS

The demand for a more clearly charted course in the field of stewardships with a functioning storehouse increases slowly yet steadily as many feel a desire to move further into some form of collective endeavor in the field of economics. However, we are more and more convinced of the futility of isolated moves in this respect and we are anxiously awaiting a movement from the general church in this field. We would have it no other way than that our efforts be coordinated with this larger and general and unified movement.

ZION'S LEAGUE

One of the most important units of the stake endeavor is to be found in the Zion's League with upwards of 400 young people participating. We speak of this as a unit, which it is so far as their rallies, etc., are concerned, yet so far as actual labor is concerned they are but a part of the big movement of the stake. Their number is to be found in responsible positions all over the stake from the highest quorums to the lowliest point of service. Especially is this true in the field of missionary endeavor as some of our best work is being done by the younger members of the priesthood.

REUNION

Each year sees the reunion growing in proportions until the year 1937 found all physical facilities taxed almost beyond capacity. By the working out of a complete program of activities for each of the various age groups (which divided the group into a number of units) we have been able to care for the attendance so far. This will continue to be a problem until the time comes when we can move to the new reunion park that is in process of development. Such a move, however, will mean the outlay of considerable money for improvements. This we are endeavoring to provide against as best we can by the purchase of movable equipment and the setting aside of reserves.

TERRITORY ENLARGED

The addition of the two congregations located at Macon and Bevier, Missouri during the last conference period has extended our territory two-thirds of the way across the state. This involves more traveling and more expense in the administering of the stake's needs yet has enabled us to mark some definite gains in the places mentioned.

With our baptismal gains now more than doubled we believe that we are but started as far as possible developments in this field are concerned. The field truly is white unto the harvest, and, in spite of the demands of the world, our number of laborers among the local forces is rapidly increasing.

A deep spiritual undertone marks the progress of the work in most of the congregations. This is especially true of those branches that have moved into the missionary work on a really active basis.

The specific responsibilities of a stake as such become more and more in evidence. With a determination to advance so far as possible in that direction, we pledge the best we have to the task.

Fraternally yours,
WARD A. HOUGAS
Far West Stake Presidency
HENRY L. LIVINGSTON
Far West Stake Bishopric.

Let your speech be always with grace.
—Paul to the Colossians.

Report of Kansas City Stake

By C. G. Mesley and C. A. Skinner

To the First Presidency:

The Kansas City stake is happy to present its report of progress during the past two years. While conditions in the world at large have been very distressing, some conditions within the stake have been encouraging.

We are unified in spirit as never before and the people are desirous of moving forward. Our distress within comes from the fact that we are unable to accept all the many fine opportunities for missionary and pastoral work that open to us every week. While the local men have been giving devoted service to the church, there is an urgent need for additional full time men to develop local men, to direct their activities, and to take advantage of the many fine opportunities that our church has in Kansas City.

The largest congregation in the stake is our nonattending church with over twelve hundred names on its roster, fifteen hundred were transferred to the lost file in 1930, thus cleaning our records of dead timber, and now we face this additional loss of twelve hundred. When, in one of our best organized territories and working under our present system of ministry, we lose over a third of our membership every ten years, the church needs to give serious consideration and planning to its program of pastoral conservation and missionary expansion, as well as its program of debt reduction. The major need of the church is more than the need of money to pay debts—it is the vital need of an enlarged ministerial personnel to minister to the members and to share the message of the restoration with nonmembers. This we are not doing in an adequate way.

We have set church attendance, personal righteousness, and family worship as our stake objectives for 1938, and hope by our study and emphasis to improve our participation in these three important phases of our work.

We have continued our efforts to develop a well-trained and competent priesthood in the stake and wish to acknowledge our great indebtedness to the many devoted men in the local ministry who, in spite of many handicaps beyond their control, continue to give the church meritorious service.

The priesthood meet together regularly and have developed a fine spirit of fraternity in their activities. In recent months President McDowell has been directing some experimental work in priesthood activities and we are enjoying and profiting by his ministry.

We have endeavored to keep accurate statistics on all our stake activities in the past nine years. We are now reap-

ing the results of this care and as needed the general church can chart the work accomplished and measure the results of experimental activities in the stake.

Evangelist Ray Whiting has been with us for two extended series of meetings which have taken him into every congregation in the stake. The people have greatly benefited from Brother Whiting's ministry in the pulpit and in his patriarchal office, and we look forward to the time when we can be organized as directed, with an evangelist in every stake.

We are happy to report that the temporal work of the stake is making progress. Since the debt reduction program was set in operation two years ago we have done everything possible to cooperate with the leading quorums of the church, and to carry our share of the burden. Substantial gains were shown in receipts for both 1936 and 1937. Since last report there have been 883 financial statements filed, and 2,175 have contributed in tithes and offerings.

Aside from the general receipts we have maintained our thirteen groups in the stake at an average annual expense of around \$9,000, and have during the past ten years reduced the stake indebtedness from \$30,000 to \$10,600.

Not only are we endeavoring to teach the financial law and the benefits that accrue from obedience thereto, we are endeavoring to give spiritual ministry in showing the value of properly managing the family income and home budgeting.

We believe that information regarding these matters will not only improve living conditions among the Saints, but will automatically bring in more revenue to the church.

Our budget is hardly adequate to accomplish all we desire, but under the restricted circumstances we are endeavoring to make the best of the situation, with considerable volunteer stenographic and clerical help.

In the near future we hope that all the facilities of the stake can be used as a special training field for future missionary and pastoral leaders in the general church.

Fraternally,
C. G. MESLEY,
For the Stake Presidency.
C. A. SKINNER,
For the Stake Bishopric.

March 7, 1938.

It is vain to enact laws punishing murderers, if we work our employees to death. It is needless to forbid stealing, if church officers make large contributions out of excess profits wrung jointly from the laborer and the ultimate consumer. It is useless to pray on Sunday, if we prey on everybody the rest of the week in our business.—Dr. Elwin Lincoln House, in *Business for God*.

Report of Holden Stake

By Amos E. Allen and J. A. Koehler

To the First Presidency:

The Saints of Holden Stake have continued to manifest a spirit of consecration to the work of the church. Most of the members of the stake are engaged in agriculture and the continued drought has depleted their reserves.

The fact that this area offers few vocational opportunities other than agricultural presents a problem with respect to the availability of leaders which is perhaps more acute than that felt in the other stakes. A number of young members of the priesthood are making excellent development but some of them will find it necessary to remove to other locations in order to find employment. The work of the stake has been carried on under some difficulty due to the fact that there is no full time appointee to the stake. We are hopefully looking forward to the time when this situation may be improved.

A new group was organized at Osawatimie, Kansas, under conditions which give basis for the expectation that a strong congregation will be developed at this point.

Both the 1936 and 1937 reunions were well attended, the program of activities being well adapted to the needs and interests of children, young people and adults. Apostle J. F. Garver and Elder E. Y. Hunker rendered valuable and appreciated assistance. Extensive assignments were given to local stake workers with very gratifying results.

President F. M. McDowell conducted a very successful priesthood institute. Evangelist Ray Whiting and Elder J. Chas. May have each conducted several series of missionary meetings resulting in a number of baptisms. Three regional and one stake-wide young people's Fine Arts Festivals were held on a unique plan with more than one hundred entrants participating. Other regional and stake gatherings were held as frequently as was consistent with the economic and other circumstances of the members. The young people of the stake were well represented at the Yuletide Youth Conference of the stakes held in Kansas City at the last Christmas season.

A definite feeling of stake unity has been developed and stimulation has been felt in the regular activities of the fifteen groups. The Saints are encouraged with the progress which is being made in the payment of the debt and we pledge ourselves to do all within our power to direct them in preparation for the next steps toward the goal of the church.

Fraternally yours,
AMOS E. ALLEN,
President of Holden Stake.
J. A. KOEHLER,
Bishop of Holden Stake.

Holden, Missouri.

March 25, 1937.

Report of the Department of Religious Education

By C. B. Woodstock

To the First Presidency:

Complying with your request I submit the report of the Department of Religious Education for the two-year period, January 1, 1936, to December 31, 1937.

ADMINISTRATION

President Floyd M. McDowell, by appointment of the First Presidency, has continued his work as director of religious education as a major official responsibility. In this capacity he has given generously of his time and effort in the direction of the teaching work of the church. This has logically developed in three channels, (1) the training of the priesthood and direction of their teaching work; (2) the administration of the general teaching function of the church schools; and, (3) the organization and administration of the young people's program throughout the church.

The first of these tasks, the training of the priesthood, is organized as a direct project through the administrative quorums of the church, but in close cooperation with other training agencies in religious education.

The second task is shared with the associate director of religious education, in the work of the general office and the hundreds of schools throughout the church. Officially the work of the church schools is directed through the administrative officers of the church, apostles in charge of fields, district presidents and pastors. As an advisory group in the content and method of religious education, there has been called to the service of the church five able leaders in specific fields as a Council of religious education.

The third task involves the organization and leadership of the young people of the church, including the administration of the young people's division of the church school and all other organized effort to provide an adequate, all the week, activity program for the young people of the church which shall continually challenge their highest and best effort in achieving the goals of the Restoration. Within the past year there has been effected a church wide plan of organization and young people's program under the name Zion's League. To give resourcefulness and assurance in the direction of young people's work, a group of experienced leaders have given able service as the Young People's Advisory Council.

C. B. Woodstock, as associate director, has been in active supervision of the department office, serving under General Conference appointment. The achievements of the general office have been

the result of the effort of the directors and a half-time stenographer, with the assistance of volunteer supervisors, editors, contributors and Council members. For purposes of a brief summary we list the activities of the office, indicating their scope and something of the annual achievements. Numbers given refer to the year 1937. A more detailed report of the biennium follows the summary.

THE WORK OF THE GENERAL OFFICE

1. General correspondence, an average of 60 letters per week.
2. Form letters, of instruction, requests for report, etc., 1,000.
3. Supervisory editing, throughout the year, of seven quarterlies and textbooks for current church school use.
4. The maintenance of 15 correspondence training courses, with an annual enrollment of 150 students.
5. The certification of 1,000 attendants at institutes.
6. Supervision and certification of 150 students completing standard courses in local credit classes.
7. General promotion of the Oriole program, with the annual registration of 30 Oriole circles, including some 250 intermediate age girls.
8. Supervisory editing, mimeographing and mailing of the "Monitor," a quarterly Oriole leader's bulletin.
9. Supervisory editing, mimeographing and sale of the following:
 - a. Special Program Series: Christmas Programs, Easter Programs, Children's Day Programs, Rally Day Programs.
 - b. The Nursery Manual, The Junior Three Cycle Project, The Worship Service Manual, The 1938 Supplement to The Blue Bird Manual.
10. Acting for the First Presidency in the church wide sale of 600 copies of "Practical English," a study course secured for the priesthood.
11. Acting as executive secretary of the Young People's Advisory Council, the following may be noted:
 - a. Maintaining a wide correspondence in the materials and methods of Zion's League program.
 - b. The mimeographing and sale of pamphlets, 250 each, in the Four Major Projects, Know Your Church, Win a Member, Keep the Law, Make Leisure Creative.
 - c. The sale of 225 copies of a printed booklet, Youth Action in the Use of Leisure Time.
 - d. The preparation of a mimeographed, quarterly leader's bulletin, "Zion's League Guide," with a paid subscription list of 214.
 - e. The mimeographing and distribu-

tion of "A Test of Religious Thinking."

12. Acting as secretary of the Council of Religious Education.
13. Acting as director of Religious Education in Zion.
14. General promotion of junior stewardship, including the office sale and follow-up of 1,000 copies of The Junior Stewardship Record Book.
15. The teaching of classes in local and general institutes.
16. Cooperating with the Presiding Bishopric in the supervision of the Christmas offering through the schools of the church.

THE COUNCIL OF RELIGIOUS EDUCATION

Following the General Conference of 1936, in consideration of the drastic reduction of the budget due to the depression since 1931 and the consequent limited personnel in the general office, the First Presidency appointed an advisory council of Religious Education of five members, on a volunteer basis, to serve in an advisory capacity to the First Presidency in the whole field of religious education. The following were named as the Council: Roy A. Cheville, Howard V. Meredith, C. B. Hartshorn, Blanche Mesley, Fern Weedmark. In the two-year period, five sessions of the Council have been held. Each Council member has accepted responsibility in a specific field and devoted himself to the best contribution to the work of religious education which time and opportunity has made possible. Most valuable assistance has been rendered in the fields of worship, the training program, parent education and the children's program. The work of this Council must be continued, at least until the budget will permit of full-time leaders to carry this responsibility.

CHILDREN'S DIVISION SUPERVISORS

Mrs. Fern Weedmark and Mrs. Mildred Goodfellow have continued to render a most valuable service in giving joint leadership to the children's division, under appointment of the First Presidency. Given generously without compensation, this service is all the more appreciated.

In addition to quarterly editing, Sister Goodfellow has revised the Nursery Manual and assisted in preparing the Worship Service Manual and the series of special day programs. She has also assisted in local and general institute work. Sister Weedmark has rewritten the first and second year junior quarterly, has given valuable leadership to junior stewardship, and the Junior Three Project Cycle. She has assisted in the preparation of the Worship Service Manual and the special day programs series. She has assisted in reunion class work and in local and general institutes.

THE YOUNG PEOPLE'S ADVISORY COUNCIL

Following the General Conference of 1936, as a means of giving direction and enrichment to the young people's program of the church, a Council of five outstanding leaders of young people was named by the First Presidency to serve in an advisory capacity in the whole field of young people's organizations, programs and activities. The work of this Council in directing the young people's work of the church, including the organization of Zion's League, is given in a separate report by President McDowell. Zion's League function is an effective activity program of the young people's division of the church school.

THE CURRICULUM

Consistent effort has been made in the two-year period to maintain the course of study with revision and added subjects to give enrichment and extension to our standard quarterly and textbook series. Most cycles of the kindergarten, primary, junior, intermediate and senior series remain fairly constant with such revisions as can be given in preparation for reprinting. Last year a wholly new first year course for intermediates, "Lessons from the Book of Mormon," was written by Roy A. Cheville. This year a wholly new course is written for the second year intermediates, "Building the Kingdom," by Lillie Jennings. Last year F. H. Edwards prepared a deservedly popular textbook for older young people, *Fundamentals*, which has been adopted generously by adult classes. This year Hazel Minkler is rewriting a most valuable series of lessons on "History of the Church for Young People," for the older young people's group. This course furnishes a background of information and appreciation of the early Christian Church, the nature of the apostasy, the meaning of the Dark Ages, the effort of the Reformation, the rise of Protestant churches and a brief history of the Restoration and the Reorganization. This also is being used profitably in many adult classes.

The current adult quarterly, "The Divine Purpose in Man," by F. H. Edwards, is an advanced course in the philosophy of our faith and belief. It is meeting a generous reception among students of the church. *Men Nearest the Master*, a text from the ready pen of our veteran editor, Sister Christiana Salyards, is at present the most popular of all our study materials. In a period of one year over 6,500 copies have been sold.

The preparation of adequate study material which shall keep pace with an aggressive, growing and achieving church, revealing the light and truth and power in growing concepts of gospel principles and the spirit and purpose of

the Restoration, and at the same time challenging the membership, from childhood to advancing age, to the diligent study and service which must characterize Zion of the latter day, is one of the most important tasks before the church. We owe much to the past and present editors of our study series, but we must go on into even broader fields and to yet more sublime heights of intellectual and spiritual understanding and vision, that the tasks before the church may be accomplished. Each year we must enrich our present materials and add new courses, especially in the adult and older young people's range.

THE TRAINING PROGRAM

As in the past, the greatest need of our church schools is a trained and consecrated body of teachers and officers, who are not only willing to teach but who have sought diligently by study, by faith and by prayer to qualify as teachers and leaders for the Christ. We must be thoroughly informed in the message of the Books, in the history, program and objectives of the church, trained in the technic of teaching and devoted to the service of the Master. That we may make some training available everywhere, local, district and general institutes are organized wherever and whenever convenient. When standard conditions are met, regular certification credit is given for attendance. Reunions are a favored time for this training.

Local credit classes in adult and older young people's quarterlies and texts are organized in branches, where excellent training may be had in subject matter with minimum expense. For those isolated or who prefer to study alone, correspondence credits are always available, either in the quarterlies or through standard correspondence courses. Fifteen such courses are available through the general office at nominal registration fees. Four of these have been added in recent months. All training methods, materials and standards of attainment are fully explained and announced in "The Certification Plan" which may be had on request.

Office records indicate that in the two-year period 250 students have enrolled in correspondence courses, 300 have received credit for work done in local classes and 2,000 have obtained credit for institute attendance.

WORSHIP

Worship is recognized as an important phase of any religious experience. Hence improvement in the spirit, materials and method of worship is a vital consideration in our program of religious education. An effort over a period of years to enrich the church school worship experience has transformed the

"opening exercises" of many schools into a vital experience of divine nearness in which there has been spiritual growth and satisfaction. The worship suggestions offered each month in the *Saints' Herald* have been of inestimable value.

To provide help in planning and conducting worship programs, "The Worship Service Manual" has been prepared by C. B. Hartshorn, Fern Weedmark and Mildred Goodfellow. To further assist in training for leadership in worship, Brother Hartshorn has prepared a brief text, "Art in Worship," as a course suited to reunion use. He has also prepared for use lesson helps and assignments based on the two above mimeographed booklets, making a new correspondence training course, "A Study in the Worship Experience."

THE GIRL'S PROGRAM

The Girls' Headquarters Committee, appointed by the First Presidency, is responsible to the church for the development and maintenance of an instructional and activity program, supplementing the work of the home, the church and the school, to utilize free time wisely, and to give guidance and inspiration to the growing womanhood of the church. Following the General Conference of 1936, Sister Vida Ruth Watson was appointed by the First Presidency as leader of girls for the church. She has been the active chairman of the Girls' Headquarters Committee and has given much time to this work in addition to her already heavy schedule of employment. Sister Watson has admirable qualification in personality, in training, in devotion and in experience for this responsible task.

BLUE BIRDS

The range of the girls' program covers the Blue Bird age, 9 to 12, the Oriole age, 12-15 or 16, and the Temple Builder age, above 16. It is the chief work of the Headquarters Committee to provide organization plans and program materials for each age group, leaving the promotion and local administration largely to local authorities. Thus the Blue Bird program is made available to junior girls of the children's division. Recently a supplement to the Blue Bird Manual has been prepared by a committee composed of Blanche Green, Lucy Orr, Fern Weedmark, and Lenoir Woodstock. Blanche Green will serve as Blue Bird leader for the church, working through the Department of Religious Education. Blue Bird bands will be registered at headquarters and additional materials supplied at cost.

ORIOLES

The ages 12 to 15 are included in the young people's division and so the Oriole program, or the Girl Scouts or Campfire Girls where these are chosen, is the chief leisure time activity of the

girls of this age group. All agree that girls of this age are happiest and best cared for in an activity group of girls, rather than always in a group of boys and girls. So, even where the total young people are well organized in Zion's League, the lower age girls are encouraged to work in Oriole, Scouting, etc., while the boys of this age find training and experience in Boy Scout work.

Much time and effort has been spent in developing the Oriole program to provide the finest kind of training and experience for early adolescent Latter Day Saint girls. In recent years a total of 94 circles have registered with the Headquarters Committee. Thirty-one of these are current registrations with a membership of 297 Oriole Girls. In 1937 the general Achievement Award was won by the circle at Long Beach, California. Official instruction and program material is furnished in a quarterly mimeographed leader's guide, *The Monitor*, edited by Vida Ruth Watson.

TEMPLE BUILDERS

While little has been done to develop a distinctive program of instruction or activities of the older girls of the church, in many places Temple Builder groups persist and frequent requests are received for information and materials helpful to such groups. In general, girls of this age should find their leisure time filled with activities shared with the boys of a corresponding age. Certainly Temple Builders and the general young people's program should not be in serious competition. There is, however, an apparent need for a Temple Builder movement, definitely encouraged by the leaders of women, in which the highest type of womanly attitudes and attainments will be cultivated wholly in keeping with the ideals and purposes of the church. Such activities may well take the form of hobby clubs or fellowship groups under the leadership of capable women. This seems to be a field in which the young people's division and the Women's Council should function jointly.

BOY SCOUTS

As we seek to safeguard the interests of the church in the coming generation, no age group offers more possibilities than our boys of 12 to 15 or 16. Indeed, both boys and girls of early adolescence deserve far more intelligent and sympathetic attention and help from mature leaders than is usually accorded them. Until a more helpful program may be developed, if such is possible for our growing boys, the Boy Scout program is to be encouraged and utilized. No assignment in the work of young men of the priesthood offers a richer service of ministry than the leadership of a Boy Scout troupe. Church school reports received indicate that

of our branches now recognize the Boy Scouts of America as a part of their program. The First Presidency has appointed Earl T. Higdon as a member of the Young People's Advisory Council with the advancement of Boy Scouting as his personal assignment. We look for encouraging developments in the coming year.

STEWARDSHIP

The teaching and practice of stewardship is a most necessary phase of religious education. The principles of personal responsibility and accountability are fundamental in the Restoration and essential in Zion building. Lessons on industry, frugality, economy, service, income, needs, increase, tithing, offering, the surplus, the financial statement, tithing report, budgeting and income and expense accounting are generously distributed through our entire church school curriculum. As we build toward Zion these terms must become household words with the Saints and the principles involved must find daily expression in our lives.

In cooperation with the Presiding Bishopric junior stewardship is made a chief feature of junior and intermediate years. About 1,000 copies of the *Junior Stewardship Record Books* are sold annually for project use in some 100 branches. Copious helps are provided for stewardship club activities. Under the leadership of an active and able sponsor and the encouragement of the pastor, the bishop's solicitor and parents the young people readily accept the responsibility, yield a full and consistent response to the law and grow in appreciation of their place in the work of the church. Each year about 100 young people receive the Certificate of Commendation signed by the Presiding Bishop.

For some three years the *Income and Expense Record*, prepared for individual and family use, has taken the place of the Family Budget Book. The new record is well adapted for the keeping of a daily record of cash income and use, with monthly and yearly summaries. The keeping of such a record trains in good bookkeeping methods, encourages thrift and frugality, permits one to know at all times how his tithing account stands as a partner with the Lord, and suggests current payment of approximate amounts of tithing while one has the cash in hand, to be applied as tithing of the increase as shown at the end of the year. Furthermore, the annual totals permit one to fill in at once accurate data for the annual tithing report.

While some 3,000 copies of the *Income and Expense Record* have been sold through the Herald Publishing House for individual use, little organized effort has been made to utilize the tremendous educational and spiritual value of class

and group projects based on the keeping of such a stewardship record. There is distinct value in group instruction, in group endeavor, and in mutual acceptance of the responsibility as a motive to carry the project forward to the successful building of habits and attitudes necessary in complete stewardship as anticipated in the gospel law and zionic economy. Undoubtedly projects of this nature will bear an abundant fruitage.

THE CHRISTMAS OFFERING

In 1936 the Christmas offering goal was set at \$25,000. The total offering was \$26,098.54, an increase of \$6,181.59 over the offering in 1935. In 1937 the Christmas offering goal was set at \$35,000 and a total offering of \$32,151.47 was received. While the goal was not reached, the offering was increased \$6,052.93 over the offering of 1936 and \$12,234.52, or 61 per cent over the offering of 1935. It is the desire of the Presiding Bishopric that for 1938 the goal be kept at \$35,000, and every effort will be made to reach and exceed it.

The Christmas offering is a special thank offering, or appreciation offering, given more or less regularly through the year, in continual recognition of the gift of the Master and the blessings of the gospel obtained through the Restoration. In a special way the Christmas offering becomes one of self-denial and sacrifice, given from the nine-tenths of one's increase, which one might otherwise use for self or to satisfy legitimate needs and wants. It is chiefly this spirit of self-denial in love which sanctifies the gift and makes the giving a source of spiritual growth and development. Thus, to distribute the Christmas offering over the weeks and months of the year not only permits us to give while we have the cash available, but it greatly multiplies the value of the gift, but to the giver and to the Cause for which it is given.

Christmas offering posters for 1938 are being furnished to each church school. It is the request of the Presiding Bishopric that a Christmas offering supervisor be chosen in each branch to cooperate with the Bishop's solicitor in making the offering serve effectively its purpose.

TEXTS IN ENGLISH

Early in 1937, at the request of the First Presidency, and in cooperation with stake and district presidents, we gave direction to the advertising and sale of "Practical English and Effective Speech," a self-help study course, secured especially as a source of training in English for the priesthood. These were secured, when ordered through the church offices, at 50 per cent of the regular retail price. To date a total of 601 copies have been purchased.

Later in the year an exceptionally valuable training course, "Effective Speech," was secured on practically the same basis, although a more expansive set of lessons. Of these 16 sets have been sold. Both English courses were made a part of our correspondence training courses.

FINANCE

There has been indicated, in this report, the wide range of service in which the Department of Religious Education functions. With limited budget and personnel, it has seemed best to provide mimeographed materials at a slight margin above cost in the various fields in which help should be given. This policy has permitted us to supply many needs of the church schools and related interests, and at the same time to add to the department budget a total income in 1937 from office sales and credit fees, of \$665.18 a sum which has enabled us to meet all office expense and close the year with a small balance left in the budget. It is our policy to mimeograph those materials only for which the present demand will not justify regular printing and sale at the Herald Publishing House.

Respectfully submitted,
CHARLES B. WOODSTOCK.

Report of Church Auditor

To the First Presidency:

Since the 1936 Conference I made annual audits and have submitted detailed reports on the books of account of all general church funds and general church subsidiary institutions with the exception of the accounts of the Independence Sanitarium and Hospital for the year 1937, the audit of which has not yet been completed.

In addition to these regular audits I have made several special investigations and have cooperated with the Presiding Bishopric in effecting improvements in the accounting methods.

Yours faithfully,

AMOS E. ALLEN,
Church Auditor.

March 25, 1938.

What Submarines Can Do

The possibilities of a submarine campaign against Great Britain in case of war are often discussed. That there is grave danger from the under-sea craft is admitted.

We know what submarines can do for in one week in the Great War they sent to the bottom of the sea 3,000,000 pounds of bacon and 4,000,000 pounds of cheese.

Report of Graceland College

By G. N. Briggs, President

To the First Presidency:

The following report showing the activities of Graceland College since the last report to General Conference, including a Comparative Balance Sheet for the fiscal years closing June 30, 1936, and June 30, 1937, was, at a formal meeting of the Board of Trustees held at Lamoni, Iowa, March 10, 1938, adopted and made the report of the said Board of Trustees of Graceland College to the First Presidency and General Conference.

VERNE L. DESKIN,
Secretary of the Board.

Graceland College was organized by the church and has been maintained now for forty-three years to assist its youth in meeting the challenge of living in a complex world. In its earlier period the college received the vision and energy of such sterling character and leaders as President Joseph Smith, Bishop E. L. Kelley and Sister Marietta Walker; the work of Brethren J. A. Gunsolley, Frederick M. Smith and Floyd McDowell stands out as significant to its later development. Graceland must keep faith with the idealism of these people, with the needs of the church, and with the vision of its loyal friends and supporters.

A college does not exist in a vacuum. It is part of its world and of its time. It is our task to carry on the vision and ideals of those who gave Graceland her initial impetus. A faith that this can be done motivates the college in all her activities as we face the future. Whether we succeed or fail will be judged in the long run by the graduates of Graceland. Do they participate desirably in community, church and civic affairs? Are they at home in a world illumined by history, literature, philosophy, science and art? Do they support a constructive, liberal point of view? Do they take their place in carrying forward the work of the church? To the achievement of these high ends Graceland students should be striving under the sympathetic guidance and stimulation of a competent and devoted staff of instructors.

FACULTY AND CURRICULM

A college can be no stronger than its staff, nor more enduring than the philosophy which permeates its activities. The faculty at Graceland is sensitive to the fact that this school is the church college, and that there is need for both spiritual and professional growth. Frequent staff meetings are held during the year and most of the faculty keep up academic contacts through the universities of the country.

The personnel of the staff at Graceland during the past year has been as follows:

ADMINISTRATIVE STAFF

- George N. BriggsPresident
- A. R. GilbertDean
- A. Neal DeaverBusiness Manager
- N. Ray CarmichaelTreasurer
- J. A. GunsolleyTreasurer Emeritus
- J. C. BergmanRegistrar
- Vida Ruth WatsonDean of Women
- Cleo M. HanthorneLibrarian
- E. E. GametCollege Physician

FACULTY

- George N. Briggs, B. A., B. E. D., LL. D.
Political Science
- Gustav A. Platz, B. S., M. S., Ph. D.
Biology
- Roy H. Mortimore, B. A., M. S., Ph. D.
Mathematics and Physics
- A. R. Gilbert, B. S., M. A.
Education and Physical Education
- Johannes C. Bergman, B. A., M. A.
Modern Languages
- Roy A. Cheville, Ph. B., M. A., B. D.
Social Science and Religion
- Mabel Carille, B. M., M. S.
Chorus and Public School Music
- Eugene E. Closson, B. A., M. A.
Psychology and Philosophy
- Roscoe O. Faunce, B. A., M. A.
Speech and Dramatics
- Tess Morgan, B. A., M. A.
English
- Nina B. St. John, B. S., M. S.
Chemistry
- Earl T. Higdon, B. S. C., M. A.
Economics and Business
- Vida Ruth Watson, B. S., M. A.
Psychology
- Cleo M. Hanthorne, B. A., M. A.
English
- R. J. Lubsen, B. S., M. S.
Engineering
- Ruth C. Derry, B. S., M. A.
Home Economics
- Luella K. Specht, B. A., M. A.
Teacher Training
- Linna Timmerman Hunt, B. M., M. Mus.
Voice
- Julia A. Closson, B. A.
Physical Education for Women
- Edna Treat, B. M.
Piano and Organ
- J. H. Anthony
Band and Orchestra
- Bertha Deskin, B. A.
Secretarial Science

The curriculum is determined largely by the objectives of the college and by the nature of the students attending the college. The following curricula on the junior college level have been offered at Graceland during the past year; Liberal Arts, Science, Teachers of the Intermediate Grades, Teachers of the Primary Grades, Applied Music, Public School Music, Engineering, Home Economics, Business, Pre-Commerce, Pre-Dental, Pre-Law, Pre-Medical, Pre-Nursing, Religion, Secretarial.

Two emphases developing in the curriculum during the past two years are deserving of special mention. The first is the increased opportunity for young people of the church to study contemporary social life on the college level

and from the Latter Day Saint viewpoint. This viewpoint underlies the teaching of practically all of the courses of the college. Indeed, it is just this thing which constitutes in a large measure the difference between the instruction at Graceland and the instruction in any other good college. Some courses have been included largely because their content contributes uniquely to this "church pervasion" objective. Examples of such courses are contemporary history, social economics, Latter Day Saint History, church doctrine, administration of religious education, and the series of religious lectures by church leaders.

The second type of development is evidenced by including in the curriculum courses designed to promote earning skills. Teachers trained at Graceland for service in the elementary field of the public schools secure teaching positions in various States. The secretarial and business courses offer training of the highest quality leading to good positions in these fields.

Table showing distribution of students attending Graceland College during the period 1934-1938 inclusive.

Alabama	33	Montana	9
Arkansas	5	New Jersey	8
California	37	New York	12
Colorado	30	Nebraska	27
Connecticut	2	No. Dakota	7
Florida	14	Ohio	35
Idaho	18	Oklahoma	12
Illinois	66	Oregon	3
Indiana	5	Pennsylvania	5
Iowa	399	Rhode Island	2
Kansas	30	So. Dakota	5
Maine	6	Texas	16
Maryland	8	Utah	1
Massachusetts	22	Washington	29
Michigan	21	West Virginia	4
Minnesota	9	Wisconsin	4
Missouri	202	Wyoming	9

Plans have been made to increase offerings of this nature.

THE STUDENTS OF GRACELAND

Students give life to a college. It exists for them and without them it is but an educational corpse. In return the college should service its students adequately. Graceland's ideal, therefore, is to be of special help to the young people of the church during their beginning college years. To the processes of achieving this ideal we are earnestly committed.

The student population table accompanying this report shows where students have come from during the five year period from 1934 to 1938, inclusive. It will be noted that slightly more than half the students have come from Iowa and Missouri. Massachusetts on the east coast has sent twenty-two students during this period and on the west twenty-nine have come from Washington and thirty-seven from California. The confidence expressed by these people that Graceland presents some unique opportunities which are not to be found

in the numerous schools much closer to their homes is indeed encouraging.

Thirteen states have not been represented at all in the college registration and seven more have had less than a total of five students in the last five years. This latter picture suggests a challenging interrogation. Are the curricula and services at Graceland inadequate to fill the need of students from these localities, or have the parents, friends and church representatives in these branches failed to acquaint their young people with the offerings and advantages of our own church college?

The average registration for the last five years has been 222. We firmly believe that a much larger per cent of the college age young people of our church are interested, desirous and able to attend their own church college and thus receive the benefits accruing from two years spent there in living and study.

The Student Selection Committee is organized to administer the contacting and selection of students. The activities of this committee in maintaining good will and in advising with students and youth throughout the church has received considerable stimulus during the past year. Over twenty thousand letters and pieces of literature were posted from the office of the Student Selection Committee during that time. Through the efforts of the committee, some sixteen hundred church young persons were contacted and received aid and direction in problems having to do with their future activities and education. Not all of these young people were advised to attend Graceland for some of them have interests of an entirely different nature. However, counselors are ready and willing to consult with the student and recommend whatever program seems best suited.

The church organization provides three fruitful sources of contacts for college counselors; namely, Zion's League, reunions, and the general Youth's conference. The college plans to cultivate a closer relationship with these organizations.

It is significant to note that the student enrollment at Graceland has increased from three to thirteen percent each year since business and agricultural interests began to reclaim themselves. This increase, it is felt, represents a normal growth of interest and desire for further education on the part of our church young people, and Graceland College must be prepared to plan its educational facilities to keep pace with it.

STUDENT'S SAVING PLAN

Young people and their parents may now deposit funds under the Graceland Student Savings Plan. The funds continue to build through earnings while these young people are growing up and preparing for a wealth of experience beyond high school age. When a student is ready to enter college he has his savings, plus accrued earnings in the

form of interest to apply on college expenses.

The idea behind the plan is a desire on the part of the college to cooperate with church people in long-time planning for higher education.

The response to this service has been most gratifying. A large number of people have already begun depositing funds, and earnings on these deposits are being credited by the college. Three hundred others are expected to join in this savings plan during 1938.

The college is interested in placing its facilities and services before every young person who desires the type of educational experience which Graceland can give. We believe that the Graceland Savings Plan will make it possible for hundreds to attend college who might not otherwise be privileged to do so. The merits of this opportunity deserves the attention of every church home. Descriptive materials are available and can be secured by addressing Graceland College at Lamoni, Iowa.

ACCREDITATION

After attending Graceland, approximately fifty per cent of the students continue study in other institutions of higher learning. A great deal of care has been exercised to insure that courses studied satisfactorily at Graceland College may be transferred to other colleges without loss of credit. These factors in college practice protect Graceland students in this respect.

First, the accredited standing of the college. Graceland College has maintained since 1920 the highest possible accredited standing on the list of the North Central Association of Colleges. This gives the college national recognition and guarantees to its students academic status unsurpassed by any other educational institution.

Second, great care is used in planning the courses to fit adequately the educational plan of the student, and to meet the requirements of the school he plans to attend later. This planning of courses is a very important and necessary step in addition to satisfactory accreditation if the student's credits are to be insured.

The third factor is the activity of the student himself. He must present evidence of adequate scholarship in the courses studied—the work must be well done. No institution of quality can guarantee credit when low grades are made by the student. Credit is assumed to accompany only experiences of meritorious quality. A satisfactory student may take credentials for work well planned at Graceland to a similar field in the institution of his choice without loss of credit.

Graduates are constantly going from Graceland to most of the recognized universities in the United States. Over a long period of years students going on to other institutions have maintained the record that almost invariably Graceland graduates make good.

STUDENT PERSONNEL SERVICES

The entire staff at Graceland College is concerned about students as personalities more than about their learning in any one course.

Most of the students are away from home for the first time. They stand in need of friendly assistance and sympathetic understanding. The organization of student personnel services at Graceland attempts to meet this need. An adviser is appointed previous to registration to help each student in the formulation of his educational plans. New students meet each week to receive suggestions on best ways to solve the problems of student life. These meetings are supplemented by personal interviews and conferences throughout the year.

An attempt is made to control the environment of the college in the interest of social wholesomeness, health, and developmental industry. The young man and young women must learn to accept and discharge the responsibilities of an adult member of society. College life at Graceland is definitely designed to bridge the gap between boyhood and manhood, between girlhood and womanhood.

HEALTH—To assist students in maintaining a high state of general health, the college employs a physician and a nurse who are part of the college staff. By organizing student life in accordance with hygienic standards, disability because of illness has been held to a minimum.

ATHLETICS—Over the past two-year period athletic teams representing Graceland College has been quite successful. The football team won the Iowa State Junior College Championship in 1936 and lost only one junior college game in 1937. In basketball, the 1936 team won the State Championship and the 1937 team lost but four games in an eighteen game schedule.

While our teams have been successful in Inter-collegiate competition greater pride is taken in the almost universal participation of all students in recreational activities on the campus.

MUSIC—The department of music is organized and maintained to service two types of students: those who plan to enter music as a profession and those who desire to take advantage of some of its organizations or classes for cultural development. For the prospective professional musician a variety of major offerings are open. These include complete two-year courses in voice, piano, organ and public school music, both vocal and instrumental. The purchase of a pipe organ by the Lamoni Branch has been a distinct advantage to the college as it enables the department to offer organ instruction for the first time. Training in music available at Graceland equips students for a distinctive type of participation in church and community work as well as for individual appreciation.

Graceland College Comparative Balance Sheets

	June 30, 1935	June 30, 1936	June 30, 1937
ASSETS:			
Land and Buildings	\$377,052.43	\$381,374.47	\$381,482.28
Furniture, Fixtures, Equipment, etc.	63,090.13	63,461.01	67,825.39
Inventories, Supplies, etc.	10,312.43	10,393.60	11,985.70
Accounts and Notes Receivable:			
Students and Miscellaneous	\$77,685.06	\$ 68,717.39	\$ 64,727.31
Presiding Bishopric	27,424.77	105,109.83	28,680.46
Cash	5,834.56	12,254.97	21,200.54
Deferred Charge—Prepaid Insurance	1,060.73	1,060.38	834.02
Total Assets	<u>\$562,460.11</u>	<u>\$565,942.28</u>	<u>\$579,447.77</u>
LIABILITIES AND NET WORTH:			
Mortgages Payable	\$124,800.00	\$122,300.00	\$120,000.00
Notes and Accounts Payable	21,517.80	8,519.52	7,341.59
Total Liabilities	<u>\$146,317.80</u>	<u>\$130,819.52</u>	<u>\$127,341.59</u>
Net Worth:			
Balance at beginning of year		\$416,142.31	\$435,122.76
Changes for year:			
Add College Day and			
Miscellaneous Contributions		+ 4,604.48	+ 2,112.78
Deduct—Deficit from operations before apply-			
ing endowment and appropriations income		-10,293.85	- 9,799.31
Add—endowment and appropriations income		+24,669.82	+24,669.95
Total Net Worth at close of year	416,142.31	435,122.76	452,106.18
Total Liabilities and Net Worth	<u>\$562,460.11</u>	<u>\$565,942.28</u>	<u>\$579,447.77</u>
ENDOWMENT FUNDS			
Graceland-Stewardship Endowment Fund:			
Bonds Reorganized Church of Jesus Christ of			
Latter Day Saints	\$233,396.20	\$233,396.20	\$233,398.70
Coliseum Fund:			
Coliseum Trust Co.—Beneficial Interest	10,000.00	10,000.00	10,000.00
	<u>\$243,396.20</u>	<u>\$243,396.20</u>	<u>\$243,398.70</u>

Independence, Missouri, November 8, 1937.

Having examined the books of account of Graceland College for each of the two years ending June 30, 1937 (and for the nine years prior thereto) and submitted detailed reports thereon, I hereby certify that the foregoing balance sheets are in accordance with the books and in my opinion set forth the true financial positions of the College at the dates indicated subject to depreciation of fixed assets.

AMOS E. ALLEN, *Church Auditor.*

Student organizations of the music department include the Oratorio Choir, the A Cappella Chorus, the Orchestra, the Band, and the College Male Quartet. It is from these organizations that contestants are chosen to represent the college in recitals and contests. For seven consecutive years Graceland students have won first place in Southwest Iowa Junior College Fine Arts Contest.

STUDENT LOAD—The supervision of the activities each student may engage in is lodged in the Curricular Adjustment Committee. This committee has rendered invaluable service to students in counseling with them regarding the nature and amount of work they attempt to carry. This assistance is especially important because of the large number of students who find it necessary to earn part of their expense while in college. The committee has been successful in stimulating the students to form for themselves more definite and purposeful aims in their college activities.

STUDENT ACTIVITIES—The student activities of the college are intended to promote personal development in var-

ious fields. Many students come to the college from large high schools where they have been given training in athletics, music, forensics, and other usual types of development. To these students, Graceland offers more advanced training in similar fields, but also encourages a widening of interests and an expansion of experience through membership in the Religion Club, the Engineer's Club, the Business Club, the Press Club, the Science Club or other student organizations. There is also extended at Graceland the privilege of choosing from more than thirty different activities those which will be best suited to individual interests and needs. These activities contribute in an important manner to the development of the individual; indeed, it is in this field that many of the most important values of college life are to be found.

BUSINESS MANAGEMENT

The last two years have marked a significant growth in physical plant facilities. Noticeable changes have been made in improving the grounds, the walks and approaches, and in lighting the campus. New equipment has been

installed in the heating system, in the library and in the departmental laboratories, thereby increasing our facilities for meeting the needs of an ever increasing student body.

The rising prices of food-stuffs and supplies have been partially off-set by conservation methods in the buying and storing of foods, and in canning available fruits and vegetables. While the general trend of prices for educational supplies has been consistently upward, the effect has been greatly off-set by a revised insurance program, a change in the type and grade of fuel used, a further concentration of business activities, and by other steps in economy.

The National Youth Administration of the Federal Government has helped a large number of students obtain from one to two years of college work which they would have found impossible to finance alone. This source of remuneration for student work has materially strengthened items of income. Thirty-two students were given this assistance last year and twenty-four are receiving benefits from this source during the present term. In addition to this number of N. Y. A. Students, there are 155

others who are being given aid by the college through part-time work.

The college administration has emphasized care in its various farm operations in the past year. Sizable losses were experienced during the more serious drouth seasons, but we are pleased to report that operations are on the incline once more. The farm furnishes work for four boys who attend college and supplies our own dairy products for dining hall consumption.

Student loan funds are being handled in a gratifying manner. Emphasis has been placed upon the "trust" factor in the handling of these funds and in keeping intact funds which have been and are constantly being loaned to needy students. Past students who have found it necessary to depend on a loan from this source have cooperated in a commendable manner to make these finances again available to other worthy young men and women. The college is proud of the support received from the annual College Day collections and from private contributions and will continue to solicit this support from the church people and especially from those who have used this help in obtaining an education.

GIFTS

During the period since last General Conference, the college has been remembered by her alumni and friends through gifts of various kinds. These have greatly added to our efficiency and have brought considerable satisfaction to the persons making the gift. The following are typical of gifts received recently by the college:

An unabridged dictionary for the Library was given by Mr. and Mrs. Carl Heaviland of Detroit.

A Philco Radio for Walker Hall was presented by Mr. and Mrs. Arthur B. Church of Kansas City.

In April, 1937, Mr. and Mrs. Albert N. Hoxie of Philadelphia contributed \$250 for furniture and equipment for the Home Economics dining room. Later Brother Hoxie sent band and orchestra equipment valued at \$1,600.

The Patroness Society of Lamoni gave \$75 for Library books.

Mr. and Mrs. David Dancer of Lamoni presented the college with a picture of the late John Zimmermann, Sr.

The Carnegie Corporation of New York allocated \$3,000 to the Graceland Library.

The graduating class of 1937 presented a granite lamp post.

The Patroness Society and the O. O. H. Alumni each gave a granite lamp post of the same style. These three have been erected and mark the beginning of an adequate and attractive lighting system on the campus.

A recent gift by the Patroness Society is \$250 for rugs, drapes and Venetian Blind decoration for the Chapel.

SCHOLARSHIPS AND LOAN FUNDS

It is of special interest to note the increasing number of people who desire to make some permanent gift of practical worth to the college. This interest often centers in establishing additional loan funds for the help of worthy students. Many of these are in memory of some deceased member of the donor's family and are to be used indefinitely by the college in making loans to students.

Other loan funds, more temporary in nature have been set up by parents or other relatives for a child who will some day attend Graceland, but until that time the money is to be used by other students who need financial aid. Thus a fund of \$125 set up as tuition for a child who is now six years old may be borrowed and used several times before the child for whom it was primarily intended will be old enough to use it.

Other cash gifts of a more general nature have been received. These are to be administered by the college and loaned to young men and women who need financial aid in securing an education at Graceland.

The following are typical of loan funds now established:

The Nell Atkinson Kelley Memorial Scholarship.

The Betty Hopkins Memorial Scholarship Fund.

The Wallace A. Nelson Memorial Fund.

The Grenfell S. Woodward Scholarship.

The Betty June Hanawalt Scholarship.

The Martin A. Hynden Scholarship Fund.

The Marion Jean Hidy Scholarship Fund.

The Edward Closson Scholarship Fund.

The Sonny Bacon Scholarship Fund.

The C. Ed. Miller Scholarship Fund.

The Daniel F. Joy Scholarship Loan Fund.

The F. B. Blair Scholarship Loan Fund.

The Lambda Delta Sigma Scholarship Fund.

The Religious Education Alumni Scholarship Fund.

The college furnishes detailed information to persons desiring to become more familiar with present needs of the institution and the methods of presenting gifts.

LIBRARY

Major developments in increased library efficiency were made possible largely through gifts of money from the Lamoni Patroness Society and from the Carnegie Corporation of New York. The latter grant was made upon recommendation of the Advisory Group on Junior College Libraries. This sum of \$3,000 was to be dispensed in three equal annual installments, beginning in 1936-37. This money is used for the development of the library through the

purchase of additional books. The Patroness Society gifts of money for two consecutive school terms 1935-36 and 1936-37, were of inestimable value at a time when our book supply needed to be increased to meet the immediate demands of our student body. Other individual gifts have been useful and are sincerely appreciated.

It is the constant aim of the library to provide an adequate aid to instruction and to serve as a cultural and intellectual center on the college campus. Efforts to attain these aims are of a three-fold nature; the selecting and purchasing of books with the cooperation of the college faculty; making the books easily obtainable by the students and faculty members; and serving the students through instruction in the uses of the library and in stimulating reading habits and interests.

RELIGIOUS OPPORTUNITIES

Offerings and services available to students in the field of religious experiences are constantly being expanded and improved. These are so numerous and varied that no one student can be expected to employ them all, but he may select those that best supplement his previous training and experience in religious life. Among the opportunities for increasing spiritual vision and expanding religious life can be mentioned the regular meetings of the Lamoni branch, the Sunday morning classes organized this year in three twelve-week periods, and the Wednesday evening fellowship services held in the college chapel. A series of thirty lectures has been conducted for college students covering topics of significance to young people of college age. These lectures have been given by general church representatives well qualified to speak in their respective fields.

The Religion Club is a voluntary organization among the students having a large enrollment and an unusually fine *esprit de corps*. Its two major projects this year have been the writing of letters to men under general church appointment and sponsoring a series of missionary services in the local branch. General religious literature and Latter Day Saint materials have been added to the library reference books, thus facilitating intensive study in this field. Numbers of students are also enrolled in religion courses which carry college credit. Pastoral service is available under the sympathetic direction of the college pastor. Faculty contacts and consultations with the students, and special assembly programs such as the Christmas Vespers, serve as added sources of strength to meet the common problems of daily experience.

Expanding our library in Latter Day Saint materials is a project which should be developed in the immediate future. It is of great importance that source materials and documents, as well as current church literature should be brought together in a well-managed

library. The library at Graceland College is admirably suited for this purpose. Library facilities in church literature at Graceland should be adequate for those who wish to do research in fields involving the utilization of church literature. Graceland College should make it possible for men of the ministry and other church workers to have a place where they may go for intensive study in their own fields.

GRACELAND AND THE CHURCH

If Graceland College fulfills its function acceptably it must be possessed of the same attributes as those of its parent organization—the church. Like the church Graceland is not the largest institution of its kind, nor the richest in endowments and funds. Like the church Graceland does not possess the superlative in glamour or luxury of appointments. Like our own church it is not, in many cases, closely located to one's own home. Graceland is neither the cheapest nor the most expensive college. It is not the place where education can be acquired without earnest effort. But like our own church the merit of our college is rather to be found in its expression of the fundamentals of living—the recognition of basic principles and the incorporation of these into the experiences of daily life. If Graceland is to maintain its standing as a desirable place for young people to receive an education it must do more than teach scientific theories and academic platitudes—it must cooperate with the Church of Jesus Christ in stimulating the more abundant life.

In a sense we cannot speak of cooperation between the college and the church for the one is a component part of the other. Only as there is clear vision in the larger body can the college share in her work. Yet it is advisable for both to consider their relationships. Both have responsibilities. The church owes the college the delineation of a constructive program, financial support adequate for its need, the selection of a body of students who can grow into church citizens, and the atmosphere of the searching mind and the wholesome heart.

The college, on the other hand, owes the church the fruits of critical scholarship peculiarly seasoned with the Christian genius, the companionship of teachers who regard as a stewardship their work of instruction, the training of students committed to the Latter Day Saint way of life, and the experimentation in thought and techniques for which the college is better equipped than other departments of the church. This presumes that many sides of life must be represented and developed in administrative and instructional staffs.

If this is to be done, the college must look ahead with clear visions. Our way cannot be that of making time and merely following traditional trails. We cannot divorce ourselves from the educational world at large. To do so would

be suicide. Nor can we merely follow prevailing patterns. This would deprive us of reason for existing. With keen concern we must first inquire just what we are trying to do. Then mustering our potential resources in men and money, let us cooperate, the church and the college, to speak and direct with prophetic voice toward developing a unique program of education for Latter Day Saint youth.

The call is onward, the path leads upward; may Graceland spend herself in the interests of truth.

We herewith present the financial report of Graceland College, which is made up of the comparative balance sheets for the fiscal years closing June 30, 1935, June 30, 1936, and June 30, 1937.

Respectfully,

N. RAY CARMICHAEL,
Treasurer.

March 10, 1938

Report of the Historian

By S. A. Burgess

To the First Presidency:

The allowance of even a limited budget from your department to the Historical Department has been a wonderful help during the latter part of 1936 and the year 1937. My daughter, Eveline A. Burgess, has studied stenography and was really a very great help during the two summers. We also appreciated having help even occasionally from your office for most necessary typewriting.

During the two summers the books, tracts and manuscripts in the vault were carefully rearranged, listed and indexed, and placed in order to be readily accessible. These consist of several thousand items. Various letters and manuscripts were placed in flat files. The most valuable material, of course, is kept in special locked receptacles. We have, in fact, quite an interesting collection and this was improved through the gift of the books of the late Jonas D. Stead as these books were turned over by his son, and the administrator of his estate, Carroll L. Olson. Elder Stead had a good many books of special value to us, extra Journals of Discourse, that is, more different volumes than we had possessed previously.

In 1936 we also had the good fortune to visit the Kirtland reunion and Kirtland Temple and with the help of Elder Gomer T. Griffiths and others to locate several points of interest to the church. For one thing, the matter of the birthplace of the late Joseph Smith III, which became entirely clear and settled in our mind.

A visit was also made to Chardon, but we would like to return there some time and engage in longer research.

We have had invitations to revisit Nauvoo and there is work there that

should be done when we can arrange for it.

During the summer of 1937 a great mass of material which had accumulated and was unfiled, was placed in eight new files, but all of the material was rearranged according to subject matter. Clippings and articles and tracts dealing with the same subject were placed together so as to be more convenient for consultation. These have now been refiled in twenty file drawers. A great deal of necessary typing was also attended to.

During the past several years perhaps too large a part of our time has been taken in answering letters and sometimes answering the same question over and over again. We receive quite a number of clippings from various publications, newspapers and magazines with a request for a reply. In many cases we find the publisher entirely willing to publish a clear restatement of the case.

Of work belonging to the department, there is enough to keep several busy on full time, if the work were adequately done. Many problems requiring research, on many of which we have already done research, should have the material typed and placed in accessible form. As a result of the last two years we now have a rather considerable file arranged on the question of polygamy in Utah in general.

We have mentioned above the gift of Elder J. D. Stead's books. We learn that the books of other men of prominence in the church have been sold for a very small amount to book stores and then picked up by some of our men. One of the quorums of the church has started making a collection in that way. We very respectfully submit that this matter should be kept more prominently before our membership. The church could best use such old books, tracts, manuscripts and diaries. It is the result of gifts from many that since the destruction of the previous collection by the *Herald* office fire in 1907 we now have quite a good library, but we can use a great many more books to advantage and even establish some needed branch libraries. These books should not only be collected, but used to the best advantage. Among other collections in the past few years that are exceptionally valuable we may mention that of Henry Stebbins donated by his widow and a great many single or different volumes donated by others. In our humble judgment these should not only be collected for the use of the church but they should then be used with wisdom, in some cases sold or transferred where there is a very large collection of one single volume, as there are church students desiring such volumes and they can be disposed of to mutual advantage.

Further, they should be used where there are sufficient spare copies loaned to those engaged in study and research

and in the administrative work of the church. Such books, however, to be returnable in due season to be loaned again. Certainly there are valuable manuscripts and rare books which should be kept permanently at this place and some that should be used only rarely and with discretion.

While at Kirtland in 1936 we were presented with the minutes of the town council of Kirtland showing quite a number of names of families in the early history of the church. There are also some photos of the temple and the office of Joseph Smith and other material which should eventually be in the archives of the church.

Many of these books of value to the church will be donated as they have been in the past, but we hope in the near future that there will be at least a small sum available that we can pay at least a small amount offered by book buyers where it appears advisable so to do. We should be in the field interested in securing such material.

Another point of importance is that we have not been able to do continual correspondence to keep in touch with local historians. Only a very few report regularly. J. F. Minton in southwestern Iowa, W. S. Brown of Kansas City and a few others keep their reports pretty well up to date.

We know today that there is much which cannot be answered concerning the early church because an adequate record was not kept. Some of us can see today the fact of failure, though the Lord had commanded that there be a historian and that he travel for the church and collect data. The same thing was true of the early Reorganization, though a historian had been appointed from time to time. Recently we noticed an appeal by Heman C. Smith that adequate reports be sent to the historian's office and this was published with a note of approval by the late Joseph Smith. This is a matter that should be kept up to date, by adequate statement of work. You doubtless realize that much of the important work of the church done in councils and elsewhere is not at present historically available.

There is need of support in these three respects which could be done with little general expense to the church. First, that when a family wishes to discard old church books, diaries or manuscripts they consider the needs of the general church. Second, that local historians be appointed in every district and branch and adequate statements be filed. Third, that from the general office and men in the field there be reports of matters of historical interest which come under their observation or within their own experience. They are making history today just as much as did the men of the past.

All of which is most respectfully submitted.

S. A. BURGESS,
Church Historian.

Report of the General Council of Women

By Pauline J. Arnson

To the First Presidency:

We present this report covering the period which has elapsed since the last General Conference with a degree of satisfaction, for although the goals set for ourselves have not been fully attained, we have a better understanding of the needs of our women and feel assured that our sisters have progressed spiritually as the church has advanced, and are giving themselves unreservedly to our gospel work.

The General Council has worked well together, meeting at regularly appointed times, and has received much assistance from many sources for which it is grateful. The chief work for 1937 consisted in preparing study materials available for reunion purposes. Three pamphlets were completed:

1. "Food and Nutrition" by Mrs. Marguerite Kelley, of Lamoni; lessons dealing with diet and food problems.
2. "The Voice of Health" by Vida Butterworth, R. N., of Independence, discussing "Be Ye Clean."
3. "Child Care" by Mrs. Mildred Grab-ske, of Independence, presenting material helpful to the mother of young children.

The contributions of these women are greatly appreciated and have been of benefit to those who have perused them.

Mrs. C. B. Woodstock and helpers, at our request, prepared five sets of boxes containing aprons, quilt blocks, and needlework hints, which were sent to as many reunions as possible.

The fall of 1937 and this spring have been filled with the preparation of the program for the 1938 Conference. To determine the type of program needed, letters were dispatched to Council members in various areas asking them to discuss the needs of their districts with the workers and send the findings to us. With these helpful facts in hand, the printed program has been planned which we hope will meet the inspirational and practical requirements of our workers.

Many district presidents have sent the names of candidates for district women's workers to us for approval, and some district councils have been organized. We hope that this cooperation will continue. It is not possible for us to be acquainted with all who are capable and willing to serve, so we must rely on the help of our district presidents in this regard.

The goal of the Council for the ensuing year is to formulate more helpful plans which are to be sent out at regular intervals in order to unify the work of our women and give them the necessary assistance. As the needs of our women have been more fully comprehended, offers of help have been pre-

sented and we feel that those who have special talents will be willing to consecrate their abilities to the good of the cause.

Our general goal is the attainment of higher spiritual planes—whole-hearted support of the general church program with special emphasis placed on our homes, that they may reflect zionic training and teach loyalty to such an extent that the youth will be in accord and lend its efforts and support to the zionic ideals.

We who are fortunate in possessing training and who have the advantage of living in the center place, desire to make our knowledge available to others, but to do even a little requires the expenditure of money. In the past, funds for the mimeographing of pamphlets have been advanced by the Bishopric, but much of the minor expense of postage, etc., has been met by the Council members themselves. It is our hope that in the future our services to the church will be of such a nature that the members will feel that the contribution we are striving to make is worthy of consideration and that adequate funds may be appropriated to help us carry on our work.

Sincerely,
PAULINE J. ARNISON.

Herald Publishing House Report

To the First Presidency:

We submit herewith the report of the Board of Publication including the balance sheet as of December 31, 1937, on which appears the certificate of the general church auditor, Brother Amos E. Allen.

It is to be noted that the balance sheet reflects a favorable situation insofar as our current cash situation and current liabilities are concerned, the liabilities consisting only of current accounts payable which were taken care of shortly after the close of the year and the liability which is always set up to cover the unexpired subscriptions of our publications.

The Board has adopted the policy of maintaining a favorable cash situation in view of the fact that there has been and is at this time need for investment in certain types of equipment to make possible the rendering of better service to the church; also for the replacement of machinery as need occurs. Due to the many years of service which some of our presses and other pieces of equipment have served, such replacement may be necessary from time to time. Additional study is being given this matter at the present time.

As has been pointed out in previous reports the Board has not sought for commercial business other than to facilitate the maintaining of full time employment for its working force. It

**HERALD PUBLISHING HOUSE
BALANCE SHEET—DECEMBER 31, 1937**

ASSETS:

Cash in Bank and on Hand		\$ 17,924.32
Notes and Accounts Receivable (less allowance for losses):		
Presiding Bishopric	\$14,248.25	
Other	6,655.76	20,904.01
Inventories—Merchandise and Materials		25,573.82
Fixed Assets:		
Real Estate and Building (building depreciated)	\$29,824.17	
Machinery, Furniture and Fixtures (depreciated)	9,220.76	39,044.93
Deferred Charges—Prepaid Insurance		635.87
Total Assets		<u>\$104,082.95</u>

LIABILITIES AND NET WORTH:

Liabilities:		
Accounts Payable	\$ 2,496.47	
Deferred Credits—Unexpired Subscriptions	10,768.45	\$ 13,264.92
Net Worth:		
Balance December 31, 1935, per report to 1936 Conference	\$72,444.70	
Add—Net gain from operations for the two years 1936 and 1937	15,995.76	
Add—Recoveries on assets written off in prior years	2,377.57	
Balance December 31, 1937		90,818.03
Total Liabilities and Net Worth		<u>\$104,082.95</u>

March 25, 1938—Having audited the books of account of the Herald Publishing House for the two years 1936 and 1937 (and for the ten years prior thereto) and submitted detailed reports thereon, I hereby certify that the foregoing balance sheet is in agreement with the books and in my opinion represents the true financial position of the Herald Publishing House at December 31, 1937.

AMOS E. ALLEN, Church Auditor.

is continuing to carry out its policy in this respect insofar as possible.

Steps have also been taken to encourage contributions of literature from those qualified to write to meet the needs in various fields of church activity. The Board is desirous of devoting more of the time and facilities of the publishing plant toward the production of literature which will be of value in promoting the work of the church.

Bishop James F. Keir succeeded Ward A. Hougas as business manager after Brother Hougas was appointed to full time service as President of Far West Stake. Bishop Keir submits the following information which will undoubtedly be of interest in connection with the sale of literature during the years 1936 and 1937:

Tracts sold 115,751

The following books ranked among the best sellers:

	1936	1937
Men Nearest the Master	3,602	1,797
Fundamentals	1,878	1,899
Book of Mormon	915	1,309
Compendiums		565
Call at Evening	506	642
Saints Hymnal	2,063	2,189
Little Brown Cottage	119	249
Doctrine and Covenants	857	830
Inspired Version Bible	701	700

He further reports that the *Herald* subscriptions have just reached a new peak with a total issue of 10,578.

It is to be pointed out, however, that in view of the great field in which our church is attempting to minister that we have vast opportunities ahead of us for rendering greater service through the publication of church literature. We urge the membership at large to purchase and distribute tracts as a part of the great missionary program of the church.

The other members of the Board serving during the last two years are Albert Carmichael, Bishop C. A. Skinner, John W. Luff, and Harry Barto. O. W. Parker has served as treasurer, and O. W. Newton served as secretary to the Board.

The Board takes this opportunity again of expressing appreciation for the splendid support given by the general church officers and the ministry as well as the support which comes from the membership throughout the entire church.

Respectfully submitted,
THE BOARD OF PUBLICATION,
By G. L. DELAPP,
President.

March 25, 1938

Let every man be swift to hear, slow to speak, slow to wrath.—James 1: 19.

Report of the Department of Music

By Mabel Carlile and Paul N. Craig

To the First Presidency:

Complying with your request I submit the following report on the activities of the music department:

As you know the retrenchment program of the general church has vitally affected the work of this department. The church has been unable to make any appropriations for music work which has necessitated the discontinuance of a general church music program. Our activities have mainly been local work in the center places, together with the responsibility of planning appropriate music for the various services of the General Conference sessions. We have also planned and conducted class work in musical leadership for Young People's Convention held at Lamoni, June, 1937.

Although the musicians of the church have been working under local initiative without direction from a central source, we feel that their activities have been very encouraging. In the limited number of visits we have made to various branches we have observed excellent work being done by these local directors. Encouraging as such activities are, we feel that much more might have been done had there been a full-time worker.

Until the church is in a position to make such an arrangement we feel no unified, coordinated program can be launched. As you know the present appointees are already carrying a heavy responsibility of teaching and local work. Many urgent demands for help have been made from us that we have been unable to fulfill.

Probably our most powerful and cheapest missionary agent in the 100,000 and more square miles of territory around Independence is the radio (KMBC). Through it we can reach all classes of people; practically all of the comparatively few now being reached by missionaries and local branches and many, many thousands more that we could never reach in any other way. In fact it is safe to say that at some time or other everyone owning a radio in this territory hears one and more programs from our church.

Because of the high standard set by practically all serious programs on the air it is imperative that our programs have very careful planning and be presented with the proper radio technique. At present it seems that it is necessary that our radio work be carried on as a side activity and we are doing as well as we can under such limitations. We believe the radio furnishes too valuable an opportunity to be further neglected.

We therefore urge that the general church place under appointment a man to organize and conduct a general church music program and take over the music portion of the church radio services.

We are in constant receipt of letters asking for material on the sources of our Latter Day Saint hymns. Mr. Carlyle Kueffer of Oklahoma City has spent a number of years compiling such information. This material is now complete and is highly inspirational and educational. We should like to recommend that it be published and made available for use as soon as possible.

We wish to assure you of our continued cooperation.

MABEL CARLILE,
PAUL N. CRAIG.

Report of the Quorum of High Priests

By Ward A Hougas

To the First Presidency:

We present herewith our report of quorum activities for the conference period now drawing to a close. The appointment of high priests to their various fields of labor by the General Conference of 1936 scattered the personnel of the quorum officers far and wide. Brother John Sheehy was sent to California and Brother Blair Jensen was sent to Detroit, Michigan. This means that the quorum presidency has been unable to meet together at frequent intervals as had been the case in the previous conference period. Brother Jensen has been available on several occasions for consultation but further than that the work has been carried on by correspondence.

Upon the resignation of Brother C. G. Mesley as quorum secretary Brother William Patterson was chosen and has carried on as fully as the condition of his health would permit.

Perhaps the most outstanding thing that has happened in the two years just past has been the ordination of a number of young men to the office of High Priest. Most of these men are carrying on in places of considerable responsibility and represent the administrative arm of the work in many localities.

Through the medium of a news letter and correspondence we have kept some contact with the more active men of the quorum. One fact remains, however, that makes it very difficult to get very well acquainted with the members. This is to be found in the fact that most High Priests are so busily engaged in the affairs of business, either for themselves or laboring for others, that they can find neither time nor opportunity to meet with general officials at General Conferences or even at stake and district gatherings.

Our program for the conference this year is designed to meet some of the practical problems of the local administrative officer. There is a definite cry for more help in the organization of local forces for missionary labors as well as for a more definite interpretation of our laws of stewardship so that local

efforts, limited though they may be at times, may be directed more definitely in line with general church policies and desires.

The Quorum of High Priests, representing as they do the majority of the presiding officers of the various stakes and districts, face our debt reduction program with hope and confidence yet with a feeling that there is a need for a better understanding of what is ahead of us as a church beyond that period.

The quorum has many inactive members. Many of these are inactive for legitimate reasons. Especially is this true of the aged and the infirm who have labored through the heat of the day and now enjoy a little respite from the arduous duties of active ministry. Yet besides these there are all too many who have given up and have attempted to lay aside their responsibility because of some trivial discouragement. To these we would appeal to get back in the swing of this the greatest task on earth.

A note of optimism marks the report of practically every active High Priest. This makes for confidence and our prayer is that together we may develop a more intelligent understanding of our problems. We look forward to the 1938 Conference with the hope that together we may plot our course for the coming years in a way that will hasten the actual accomplishment of that which has been our dream for these many generations.

Fraternally yours,
WARD A. HOUGAS,

President, Quorum of High Priests.

Report of Senior President of Seventy

By J. W. Davis

To the First Presidency:

It is a matter of sincere regret to me that I am not able to make a more encouraging report. I have not been under General Conference appointment since last Conference, but have labored locally as opportunity was afforded. I have been in Michigan where I have been employed as an industrial worker.

I have not been in very close touch with the other men in the seventies, but I have observed with much sorrow that the number of the Seventies are diminishing rapidly until only fifty-eight remain, and only twenty-seven of these are still in the missionary field.

It is my firm belief that we have lost sight of the importance of the office of seventy to an extent that is costly to the evangelistic program of the church, and that strong measures should be taken without delay to rebuild and enlarge these quorums and restore them to their proper place in the church in relation to the other quorums as provided for in the law.

We have two vacancies in the Council of the Presidents of the Seventy, and only three members of the Council, Elders R. E. Davey, E. Y. Hunker and H. I. Velt are under regular conference appointment.

I am very hopeful for the future of the church and will rejoice to see the time when the obstacles that have been in the way of our progress have been swept aside. I also sense the need for a richer spiritual endowment for the whole church and particularly for the ministry, that we may be able to bring to the world greater evidences of the Divinity of the Restored Gospel.

Very sincerely,

J. W. DAVIS,

Senior President of the Seventy.

Independence, Missouri

February 19, 1938

Report of Church Physician

To the First Presidency:

A study of human behavior from a religious, as well as a strictly psychological viewpoint, is interesting and one cannot help but come to the conclusion, after such a study, that many cases of mishavior are both economically and spiritually disastrous.

During my long experience as a churchman and physician, many such cases are constantly called to my attention and I have been enabled, through this study, to bring about adjustments from quite a few disputations.

I recommend, as soon as expedient, and under the direction of the Health Department, an organized group should be formed throughout the church, whereby competent teachers, from time to time, could be selected to impart knowledge of this important subject to parents and children, especially children who have reached the adolescent age.

Instructions, concerning social hygiene, should begin with the child; unfortunately, many of the older adults have never had an opportunity to study these important matters from a scientific and a religious viewpoint.

These instructions are highly necessary to understand and should be understood for its beneficial effect during contemplated courtship, marriage and wedded life.

Anyone who has made a careful study of the health problem, cannot help but conclude that there is a great mass of people, who lack sufficient knowledge, necessary for avoiding disease and prolonging life. This hazy state of the mind, is the reason why many people find themselves without the joy of robust health, which is their due.

Transformation can be brought about only by the proper teaching of religion, sanitation, and enlightened statesmanship. In the light of present knowledge, the policies of silence and inaction are no longer justifiable, and those qualified to teach the result of sex irregularities

and their causes, etc., must attack the evil in a public and frank manner.

To understand medical psychology, requires several years of experience and a college education, yet, a sufficient amount of it should be understood by the missionaries of the church, that they may be able to understand why so many adults, boys and girls indulge in so many sex irregularities, lie, steal, etc.

The basis of this study must be from a physical, as well as a mental basis. Many of these disorders have a background of having been established in childhood and in adolescence. It is, therefore, important to impress upon the public the significance of proper education in the facts of sex, early in life, because of it being a fundamental instinct which brings men and women together in an infinitely important relation, known as the family or the home, and unto which are born other humans, being like unto themselves.

In our present enlightened knowledge, sexuality is no longer confused with sensuality. My contact with young people, has revealed to me that education along this line is demanded, and once when the mind has been properly fitted with pertinent facts, which eliminates morbid curiosity, the whole trouble along this line is eradicated.

The aforesaid physical defects are often the cause of some of these irregularities and some have been excommunicated from the church membership, or unduly chastised when they needed medical or surgical attention. When such cases come before a court, sitting in judgment, well qualified medical men should be called to testify concerning the medical aspect of such cases.

If more attention was paid to the will of God, as outlined in the Word of Wisdom, much of this trouble would be eliminated. It is the key to the solution of our health problems and gives the practical answer to life's riddle, how to best secure and maintain the priceless gift of health. It is the science of keeping young and our energy should be devoted to administering its interpretation.

Obedience to the Will of God leads to wisdom, and if we are wise, we find that all sickness and pain, all suffering and sorrow, are the results of a transgressed law. It reveals that the delicate mechanism of our bodies have been tampered with, rendering impotent, many humans, both spiritually and physically.

When we find that we have transgressed the law, it is necessary to repent and be obedient to its teachings, thus enabling us to warn our neighbor, since it reveals to us a simpler and sweeter life, full of joy and gladness, with room for helpful service, and that is why a missionary in foreign fields should understand this subject sufficiently, that he may be able to give comfort to suffering humanity and those in distress, and this will give him joy in

the Lord, and help him to give hope to the despondent and cheer to the sick and weary.

As I stated in my last report, many of the church membership have addressed me personally, as well as by correspondence, that they are anxious for such instructions, as herein outlined. Many of these people are educated and are capable of being of great service in this endeavor. I am anxious to contact all of those interested in public health in the church, and hope the time is not far distant, when a well organized group may be formed to study these important questions, which would be of a distinct advantage to the court membership and layman.

I believe our church membership is as high or higher in morality and spirituality than the average, but it is our duty as churchmen, to be enabled to teach others not of our membership.

We should be justly proud of our sanitarium and its marvelous success. Annual sanitarium or hospital days are set aside by other churches, in which competent speakers are invited and undoubtedly, it would be advantageous if we would do the same.

May we qualify ourselves to be more fully ready for the redemption of Zion, and I shall continue to pray that we may cooperate and serve our Lord and administer to the end.

Respectfully submitted,
A. W. TEEL, M. D.,
Church Physician.

Los Angeles, California,
March 26, 1938.

The Bow in Your Hat

That tiny bow inside a man's hat is a relic of long ago, when there were no hat sizes and the wearer had a slip string around where the band is now for head adjustment. When adjusted the ends were tied in a bow, and for sentimental reasons the small reminder was always retained.—O. O. McIntyre in *Men Only*, London.

Peace is the supreme, the one and only test of all good governments which have a clear conscience and healthy foundations. War is the last resort of bankrupt governments, the *ultima ratio* of ruined and desperate gamblers, the base speculation of profiteers, who thrive like parasites upon the dirty fleece of ailing monarchies and rotten democracies.—Romain Rolland, in *Monde*, Paris (translated for *Magazine Digest*).

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Conference Sacrament Service

THE AUDITORIUM

2:30 p. m. Sunday, April 3, 1938

Instrumental music.

Introductory hymns:
Redeemer of Israel.
We thank thee O God for a Prophet.

The call to worship:

"O come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God; and we are the people of his pasture, and the sheep of his hand." (Psalm 95: 6-7).

A hymn of praise:

"Glory to God on high."
Let heaven and earth reply,
"Praise ye his name!"
Angels his love adore,
Who all our sorrows bore,
Saints cry forevermore,
"Worthy the Lamb."

Ye who surround the throne
Cheerfully join in one,
Praising his name.
Ye who have felt his blood
Sealing your peace with God,
Sound through the earth abroad,
"Worthy the Lamb."

Soon must we change our place,
Yet will we never cease
Praising his name:
Still shall we tribute bring,
Hail him our gracious king,
And through all ages sing,
"Worthy the Lamb."

Invocation: Presiding Patriarch Frederick A. Smith.

A hymn of invitation:

Sovereign and transforming Grace!
We invoke thy quickening power;
Reign the spirit of this place,
Bless the purpose of this hour.

Holy and creative Light!
We invoke thy kindling ray;
Dawn upon our spirits' night,
Turn our darkness into day.

Work in all, in all renew
Day by day the life, divine;
All our wills to thee subdue,
All our hearts to thee incline.

Psalm 103: 1-18 . . . President Floyd W. McDowell.

"O Day of Penitence" . . . Wahdemna Choral Club.

The Oblation: Presiding Bishop L. F. P. Curry.

Solo, preparatory to the Sacrament:
"Prayer" (Gunion) . . . Eugene Oliver.

The approach to the Sacrament: President Frederick M. Smith.

Hymn of prayer and dedication:

O Lord! Around thine altar now,
To supplicate thy grace,
As children we would humbly bow,
And seek our Father's face.

Let thy great light illumine our souls,
And guide our erring feet;
Thy Spirit o'er us hold control,
And keep us from deceit.

Then, gracious God, accept us now,
From thy great throne above;
Help each to pay his sacred vow,
And fill us with thy love.

Blessings of the bread: Apostle Paul M. Hanson.

Hymns during the serving of the bread:

O God the Eternal Father
Break Thou the bread of life (L. H., 57.)
More love to thee, O Christ (L. H., 95.)
Father, when in love to thee (L. H., 58.)

Blessing of the wine: Apostle Paul M. Hanson.

Hymns during the serving of the wine:

My God, how wonderful thou art (L. H., 66.)
O Jesus I have promised (L. H., 109.)
O Jesus the giver (L. H., 104.)
Guide us, O thou great Jehovah (L. H., 80.)
How firm a foundation (L. H., 142.)
Take my life, and let it be (L. H., 111.)

Pastoral Address: President Elbert A. Smith.

Period of Meditation.

Hymn of triumph:

Lead on, O King Eternal, The day of march
has come;
Henceforth in fields of conquest Thy tents
shall be our home;
Through days of preparation Thy grace
has made us strong,
And now, O King Eternal, We lift our
battle song.

Lead on, O King Eternal, Till sin's fierce
war shall cease,
And holiness shall whisper The sweet amen
of peace;
For not with swords loud clashing, Nor
roll of stirring drums,
With deeds of love and mercy The heavenly
kingdom comes.

Lead on, O King Eternal, We follow, not
with fears,
For gladness breaks like morning Where'er
thy face appears;
Thy cross is lifted o'er us, We journey in
its light;
The crown awaits the conquest; Lead on, O
God of might.

Benediction: President Floyd M. McDowell.

Postlude:

Her Enemies

Little Mary had not been very good and as a punishment she was made to eat her dinner at a small table in the corner of the dining room. She was ignored by the rest of the family until they heard her saying grace: "I thank thee, Lord, for preparing for me a table in the presence of mine enemies."—*American Legion Monthly.*

Speak evil of no man.—Paul to Titus.

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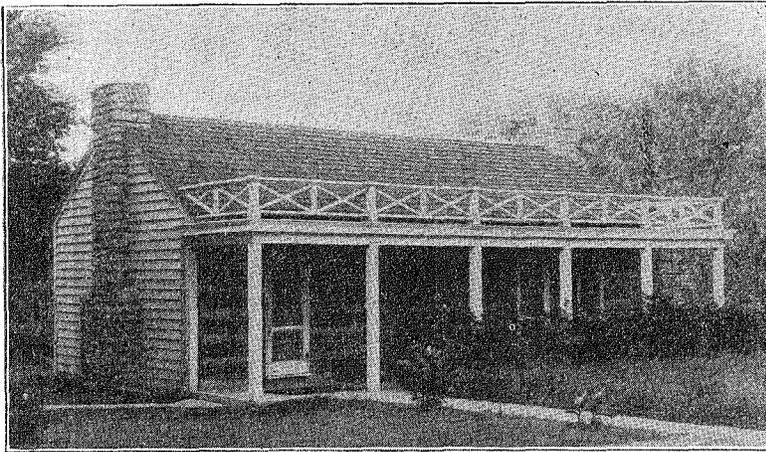
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Independence Today and Yesterday

The First Jackson County Courthouse



FIRST JACKSON COUNTY COURTHOUSE

The first courthouse of Jackson County, now one hundred and eleven years old and said to be the oldest courthouse standing west of the Mississippi River, continues to do service to society. A sturdy monument to the days when Independence was a thriving trading post just this side of the wilderness of the West, the log structure with its white-pillared porch (added when the building was moved to its present site west of the City Hall, and renovated), faces north on Kansas Street west of Main. Behind it stands the two-story structure of the first schoolhouse of Independence. The two buildings, made into one by the addition of halls and basement, house relief and welfare offices.

One hundred and eleven years ago in March, the village of Independence was laid out, and soon it became known to people in the East as the last stop for supplies and equipment before wagon trains headed westward over what were the beginnings of the Santa Fe, the Oregon and the Colorado and Utah trails. Independence was organized as the county seat, and the building of the courthouse followed shortly the erection of homes, shops and a school. A courthouse was necessary in this booming frontier village as a symbol of law and order.

The one-story edifice of hewn white oak and walnut logs chinked with a clay mixture, was erected about half a block east of the present Jackson County Courthouse. The logs were hewn by Samuel Shepherd, a slave. Building specifications required two rooms, one twenty-two by eighteen feet, the other eighteen by fourteen feet; brick chimneys were to be built so as to have a fireplace in each room. There were to be good puncheon floors (logs with one side hewn smooth); the foundation was to be of stone pillars. There were to be two large windows in the big room and

one in the small. The doors were to be what are commonly called batten doors, made of walnut plank, well seasoned, planed and strongly made. All window casings were to be of walnut plank. The original cost of the structure was \$150.

This building was donated several years ago to the City of Independence by Christian Ott, Jr. When it was moved to its present location considerable renovation was necessary. The old floors were replaced; new doors were put in (only one of the original walnut plank doors remains); a porch was built

on the north side of the house; a basement took the place of the foundation of stone pillars. The clay chinking had fallen out, and the log walls were strengthened and sealed with a mixture of sand and concrete. A coat of preservative creosote was given the logs.

Today if you visit the old courthouse, you may see the marks of Samuel Shepherd's broadax on the oak beams of the low ceiling. There are stone fireplaces in each end of the building. In the larger room are to be seen in their great gilt frames, the portraits of David Waldo, the first Indian agent to this territory, and his wife. After them Waldo Street was named. A bronze tablet is set in the outside wall under the porch. It is the gift of the Independence Pioneers chapter of the Daughters of the American Revolution, presented in 1927, when the City of Independence celebrated its centennial.

The first schoolhouse, the two-story building at the rear and joined to the courthouse, was built of hewn cottonwood logs throughout and chinked with clay. Originally the ceiling beams were hidden by hand-made plaster laths, and these in turn were covered with plaster. But when the house was moved, the plaster gave way. Now the painted ceiling beams are visible, rugged, strong. The only evidences of the once plastered ceiling are the numerous four-cornered holes pierced by the hand-made nails which fastened the laths to the beams.

The schoolhouse stood in those early days on a site not far east of the Auditorium, and there were at first, it is said, only ten or a dozen pupils.

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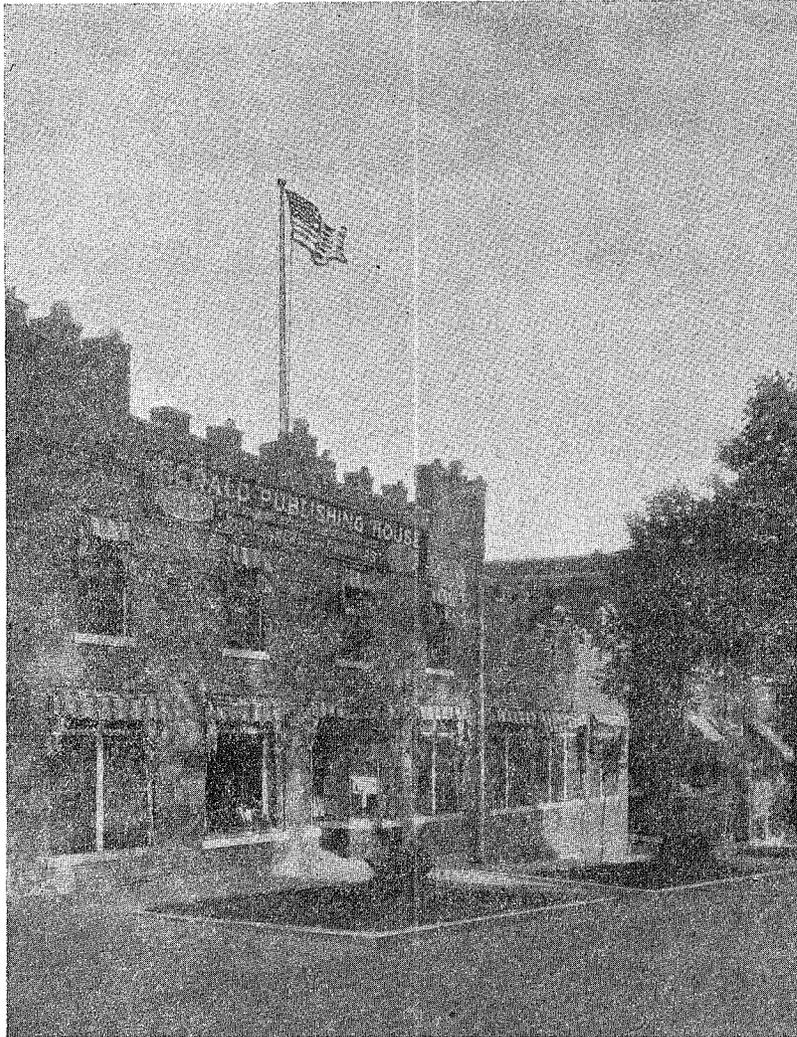
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The SAINTS' HERALD

CONFERENCE DAILY EDITION

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Number 2

Tuesday, April 5, 1938

Independence, Missouri

CONFERENCE ADDRESS BY PRES. F. M. SMITH

Message of President Frederick M. Smith to the General Conference, April 3.

I am happy to greet this splendid audience, and I hope and pray that our Conference shall promote the will of God and forward his plan.

In the scattered condition in which we find ourselves, a condition quite at variance with what would have been if we had been more nearly obedient to divine mandates and instructions, we lack the power and opportunity to form our economic and industrial conditions in consonance with what our religious beliefs and what our religious practices ought to be. We are as a consequence quite as much affected by the general conditions prevailing throughout the world and more particularly in those places where live the greatest numbers of our membership. Hence we find ourselves disturbed and perturbed by the uneasy and restless political and economic conditions prevailing everywhere, and our financial situation, collectively and individually, feels the effect of untoward forces. This is bound to be reflected in the affairs of our treasury and of this the Presiding Bishopric will make proper and due presentation.

The unstable and unwholesome political and industrial upset everywhere existing has brought to the fore as never before our own social philosophy, the belief in which on the part of our own people has far too long been kinetic rather than dynamic. But these unhappy and calamitous conditions are, in their affects upon our people, in my opinion, rapidly developing a potential belief in our zionic plan which is demanding that something shall soon be done to put our social beliefs and doctrine into pragmatic and dynamic operation; rather than continue to nurse a somewhat innocuous idealism somewhat tenuous in application. And why should that demand be brought to the fore? Five score and nearly a decade ago, as this people firmly believes, Di-

(Continued on page 55.)

Tuesday Program

7:30 a. m. Classes and Quorum Meetings.
8:40 and 9:50 a. m. Prayer Meetings.
9:50 a. m. Classes and Quorum Meetings.
11:00 a. m. Preaching G. G. Lewis, Stone Church.
1:00 p. m. Organ Recital, Stone Church.
2:00 p. m. Special Musical Program, Auditorium.
2:15 p. m. Business Session, Auditorium.
4:30 p. m. Reception for Conference Ladies in Independence Homes.
7:30 p. m. Song Service at Auditorium.
8:00 p. m. Preaching, Paul M. Hanson, Auditorium.
7:45 p. m. One Act Play, Little Theater.

Wednesday Program

7:30 a. m. Classes and Quorum Meetings.
8:40 and 9:50 a. m. Prayer Meetings.
9:50 a. m. Classes and Quorum Meetings.
11:00 a. m. Preaching, C. F. Ellis at Stone Church.
1:00 p. m. Organ Recital, Stone Church.
1:45 p. m. Historical Trip to Richmond and Far West (See Official Program, page 35).
2:00 p. m. Special Music, Auditorium.
2:15 p. m. Business Session, Auditorium.
7:30 p. m. Song Service, Auditorium.
8:00 p. m. Preaching, Elbert A. Smith, Auditorium.
8:00 p. m. Sacred Concert Rehearsal, Stone Church.

The greatest thing in the world is for a man to know that he is his own; I have nothing mine but myself.—Montaigne.

FINANCIAL REPORT BY BISHOP CURRY

President F. M. Smith Receives Reports and Calls for Dis- cussion of Presiding Bishop's Program

High Registration Mark 2,202

The Business Session Monday, April 4, was opened with an invocation by President F. M. McDowell. Sister Doris Anderson Fredericks sang a solo, "Forward With Christ Ye People."

In answer to President F. M. Smith's question, "Whom will you have to preside over this Conference?" Apostle Paul M. Hanson took the tribune and made the motion, "I move that President Frederick M. Smith and his counselors preside over this Conference." The motion was seconded by Bishop L. F. P. Curry. President Smith bringing a pleasant relief to the solemnity of the occasion said, "The Presidency is overwhelmed by the suddenness of this vote, but I think we will accept."

President Smith then began the regular work of the Conference by calling the attention of the delegates to the reports published in the *Daily Herald* of April 3-4, receiving the reports and placing them upon the table to be taken up for the later business of the Conference.

A few figures of interest to the Conference were presented. At the Sacrament service Sunday afternoon the communion emblems were served to 7,000 people by 195 priests and elders and 18 general officers, making a total of 213. Paper cups used totaled 8,476. Henry Stahl was in charge of the men who performed this service so efficiently.

Thomas Cairns furnished the men with the white carnations they wore. Floris Hands furnished the flowers and shrubs around the platform and Mrs. Henry Stahl and Mrs. Charles F. Grabske planned and arranged the decorations around the platform.

President Smith called Bishop L. F. P. Curry to the tribune to discuss the Pre-

(Continued on page 59.)

Conference Daily Edition of THE SAINTS' HERALD

Tuesday, April 5, 1938 Number 2

FREDERICK M. SMITH, Editor in Chief
ELBERT A. SMITH, Associate Editor
FLOYD M. MCDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor
LETA B. MORIARTY, Assistant Editor
JAMES F. KEIR, Business Manager

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The Pigeonhole

■ Pickpockets

It happened in the Foyer of the Auditorium while Sir Pompous was polishing his monocle. Someone bumped into him, but he hardly noticed it in the crowd, or he would have seen a passable looking stranger, very much like anybody else, walking away.

His monocle back in place, Sir Pompous put his hand in his pocket. Horrors! His billfold was gone! M'Lord raised a great to-do and outcry, to say nothing of din, hubbub, and complaint. He was immediately surrounded by people who could give him no help at all.

"How much did you have, M'Lord?" a policeman asked.

"Why, everything I possessed!" he answered, importantly.

"But how many dollars?" the officer persisted.

"Dollars?" queried, weakly. "Oh, I see. You mean *money!*"

"Yes, *money.*"

"Well," modestly, "It would be hard to say."

"But surely you have some idea!"

"Well, if you must know, officer, there wasn't any money in it. Lady Gracious had got to it before the thief did. But it did have two mills, a corn cure, and a phone number in it."

"Then," said the officer, laughing, "you didn't lose much."

"But it's the principle of the thing," M'Lord cried in rising indignation. "Suppose there *had* been money in it? It's the principle of the thing, Sir!"

■ Personals

Elder Irby Mundy likes Conference so well he shares it with as many of his friends as he can, especially with those who couldn't attend without his assistance. Saturday afternoon at 4:30 his caravan pulled up to the side door of the Auditorium and from two cars and trailers came twenty-nine people and their luggage—the people a little tired and cold from their journey, and the luggage intact. And each person held in his hand a ticket for a room reserva-

tion to which he could immediately go. If you don't think it's work to bring so many friends to Conference, try it some time! And to Brother Mundy, our sincere respect for his good deed.

M. C. Fisher of Boston is carrying his left arm in a sling; and is sustaining, incidentally, quite a bit of joshing as well as the pain of the disabled member. Wags aver he hurt it falling out of bed. The facts: his car door flew open while traveling at "fifty per" and he nearly broke his arm trying to save the door.

H. E. Winegar, former missionary, who has become a Texan with a dove gray hat and a nice drawl, claims he traveled to Conference by *air*. Impressed by the luxury of it, his friends were incredulous. "So you came by *air!*" "Yas," says H. E. with a smile, "*Air ye goin' my way?*" And he gives the thumb sign of the hitch-hikers' fraternity.

James W. Davis, Senior President of Seventy, waiting for the Official Banquet to begin started a song which was taken up by the waiting and hungry crowd:

Here we stand, like birds in the wilderness—

Birds in the wilderness, birds in the wilderness,

Here we stand, like birds in the wilderness

Waiting for food to come.

And when that was over, William I. Fligg started another round:

It's a terrible death to die,

It's a terrible death to die,

It's a terrible death to starve to death,

It's a terrible death to die!

At the Official Banquet, President F. M. Smith made merry with the introductions, "I am the walking cadaver," he said, referring to erroneous reports of his failing health. As the three members of the Presiding Bishopric rose to take a bow, he called them "Giants in the earth." And then he presented the "*ubiquitous* Quorum of Twelve" which is a good description of men who cover the world as they do.

Apostle John W. Rushton, the final speaker at the Official Banquet, one who can send the folks scurrying to their books to see what he was talking about. But Saturday evening he governed his vocabulary with restraint. "It is not my intention," he replied to an allusion to his love of sporting with the dictionary, "to contrive the confutation of your minds by the employment of sesquipedalian terminology." And with that promise to reassure them, the people sat back in their chairs to listen, hoping that everything would turn out all right. And everything did turn out all right.

Elder David Dowker of Detroit was explaining to friends that he used to carry a medicine case, but now he had

PRAYER BY PRESIDENT ELBERT A. SMITH

CONFERENCE, APRIL 3, 1938

Great God of love, once more we thy children have assembled in General Conference capacity and we praise and adore thy Holy Name. We invoke thy mercy, thy blessing and thy direction. We pray for the assembly of the Saints for their health of body, that their lives and health may be preserved while here and upon their journeys. We pray for their spiritual health and their Divine direction. We pray that peace, unity, light and wisdom may be the endowment of the people at this Conference, coming down from on high, springing up in their own hearts and minds, that this assembly may be very fruitful for good and that the church from this point on may continue in uninterrupted progress towards its goal.

And as we assemble here now to hear from the President of the church in the message that he may bring us from his office, we uphold him before thee and we feel for him a sense of the burden of responsibility that is his. Though he is with counselors, though surrounded by brethren, yet we know that in his prophetic office he has at times to be alone and to trust Thee. We know that often we ask of him leadership but are not ready to receive it. We know that we ask through him the word of God while in many homes the word of God already given remains in the books unopened and unread, and that we are neither in heart nor mind prepared to receive further direction. But we pray that whatever of waywardness there may have been on our part, whatever of human frailty there may have been on his part, without the spirit of criticism but in the spirit of prayer we may support him in giving to us his message this day and throughout the Conference. And if perchance there may be through him divine direction it may be clearly given and received in unity. And this session and all the sessions of the Conference we commend to thy care and ask thy blessing in the name of the Redeemer of Israel, Amen.

exchanged it for a prosperity bag. One of them asked him what he meant. "Well, when I was in the mission field, I carried Gospel literature in my satchel, and I used to tell people that if they would take that medicine they would never die, for they would have eternal life. But when the Depression released me from missionary work and I went into business, I got a Prosperity Case and began selling insurance. If you take this medicine, you'll never be poor!"

Enough is equal to a feast.—Henry Fielding.

"Lunch With the Laurels"—a Slogan of Health for the Conference

Laurel Ladies Work for Nothing and Give Their Money to the Church

The Tart stood in the serving line, fussing about her food and making things unpleasant for the tired Laurel Lady across the counter. "We must be patient," her husband remonstrated gently. "Well, they get paid for it!" snapped the Tart.

And that, Dear Reader, is a thankless and untrue remark, as is proved by the statement of Sister Hazel Criley, president of the Laurel Club. "All our work is done free—without a cent of pay, except the dishwashing which is done by boys. No Laurel gets paid. All the money goes to the church." And if you hear anybody making the Tart's mistake, kindly correct her.

STANDING IN LINE

Be patient while standing in line. You are on your feet only a matter of minutes. The Laurels spend the whole day on their feet without complaining, while you are seated somewhere enjoying the meetings. And their service is about as quick as you will find it anywhere. Remember there are lots of people to feed. And if you had to go downtown for your meals, you would find out what waiting really means, with so many descending on the restaurants at once. The Laurels are doing you a favor to bring it to you.

COSTLY EQUIPMENT

Notice the fine new dishes with the Auditorium monogram on them, purchased specially for the Conference by the Laurels. And there are many other new things provided, too, such as, a new \$300 meat oven, five capacious new cabinets in the kitchen, new and refinished tables for the dining room, and many other things.

A great investment has been required for the kitchen—the forty-gallon soup cooker, the canopy and power ventilation system, the electric cake mixer, the various specialized ovens, cookers, washers, and serving equipment.

HOW THEY DO IT

One Sunday last conference the Laurels served 1,420 people in an hour and a half—or a thousand an hour. That makes about sixteen a minute, or one every four seconds. The biggest places in Kansas City don't do any better and most of them not as well.

There's a special big oven where they cook things with steam. A bushel of potatoes comes out white and fluffy in a very short time. Another oven bakes thirty cakes that will serve twenty people each—enough for six hundred.

This past Sunday the ladies baked eight hundred chicken pies for dinner.

They manage their kitchens—and there are really several in the group—as departments, with a supervisor and assistants in each one. Here are the special departments where they take care of one kind of food only: cake, salad, pie, meat, vegetable, and hot bread. Sister Hazel Criley is actively in charge of all of them, and she gets paid just what the rest do—*nothing a year!*

A FINE PRESENT

Saturday morning Sister Criley and her helpers were happy. They had received a present of fifty dollars for expenses from Mr. and Mrs. J. T. Westwood. That's appreciation!

Auditorium "Face Lifting" a Success

Laurel Club Successful in New Role— Architectural Beauty Surgeons

Visitors who attended Conference two years ago will notice a great improvement in the front of the Auditorium. They may not discover immediately what has happened but their suspicion will probably prove correct.

Yes, the Auditorium has had its face "lifted," and in place of the gloomy looking battened wood and paper front which extended across the foyer and wings on the north side we now have a fine substantial bricked-in front. Of course, it isn't as good as it will be when the final facing is in place but it's much better and we are very thankful for it.

This great improvement is presented through the sacrifice and industry of the famous Laurel Club by whose courageous women members so many fine things have been accomplished for the church. As a result of this labor the church enjoys the improved appearance of the Auditorium as well as the increased warmth and comfort of the foyer and rooms on several floors. Visitors will notice, also, that new doors have been provided around the basement foundations on all four sides of the building which adds much to the protection and convenience afforded for both people and property.

A fanatic is a person who recognizes as facts only those facts which happen to agree with his preconceived opinions. It matters not to him one whit how much evidence may be presented on a given side of a question, his opinion is never altered—his opinion is a mental fixture.—Hudson Maxim in *Achievement*.

People will not look forward to posterity who never look backward to their ancestors.—Edmund Burke.

BISHOP L. F. P. CURRY SPOKE SUNDAY NIGHT

"TAKING STOCK" DEALS WITH PAST PERFORMANCE AND FINANCIAL PROGRAM FOR THE FUTURE

"Since 1931 we have paid almost half the church debt of \$1,876,800. The Saints have responded to the pay-the-debt program with their tithes and offerings," stated Presiding Bishop L. F. P. Curry in his sermon, "Taking Stock," preached Sunday night at the Auditorium. "Where do we go from here? If we are going to pay the debt, we shall have to tighten our belts; we shall have to suffer for help that we ought to have until we have achieved our goal. Until we are out of debt, we are, in a measure, in bondage. The debt must be paid. That is the foremost thing we have to do. There are, however, certain constructive steps we may be taking now so that when the debt is cleared, we shall be established on a broader and more stable basis of activity."

Bishop Curry was introduced to the congregation of several thousand people by President F. M. Smith, and was assisted in the stand by his two counselors, Bishops G. L. DeLapp and N. R. Carmichael; by Bishop M. C. Fisher, of Boston, who offered the invocation and benediction, and by Bishop J. S. Kelley, of Independence.

The musical program was supplied by the Walnut Park Orchestra, directed by Fred Mollison; by the congregation led by Sanford Downs, and by Mrs. Shankland Arnson, soprano soloist, who sang "The Lord Is My Light," George Miller accompanying. The preaching service opened with the hymns "The Spirit of God Like a Fire Is Burning" and "Onward Christian Soldiers."

Declaring it necessary to reiterate some of the conditions through which the church had passed, to the end that lessons learned then might not be forgotten but used as the basis for building today, the speaker launched into an account of the formation by the Bishop in 1931, of the "battle plan," having to do with the laying of certain objectives in the financial program of the church and of the acceptance in 1932 of the call to pay the church debt. He called attention to the need for unity of purpose and action, and mentioned the fact that in recent years the baptismal record of the church has not kept pace with the financial record.

Discussing the financial, the zionic, the building, the missionary and the pastoral needs of the on-going program of the church, Bishop Curry designated the year, 1950, as the time when he hopes to see the church debt cleared and an appreciable reserve saved as the basis for comprehensive church operations and expansion. "This church cannot afford a blot upon its record," he urged; "it has

striven to maintain and adhere to certain standards. It cannot turn its back upon its financial obligations. . . . If we want truly to build Christ's church and if we want more missionaries, we must pay the debt. And we pay the debt by paying our tithes and offerings. In doing this, we are observing the financial law. God has blessed us as we have endeavored to do his will, and he will continue to bless us as we strive to serve him.

COMFORT AND ACCOMMODATION FOR EVERYBODY

Visitors will notice that many new provisions have been made for their comfort in the Auditorium during this year's General Conference. Women visitors, especially, will appreciate the rest-room just east of the Auditorium foyer. Here they will find comfortable chairs in which to sit and rest, read, talk or write letters. In this room, also, they will find an educational exhibit which has been arranged under the auspices of the General Women's Council, with the cooperation of Sister S. S. Arnson, the chairman, and Sister Frank Hoecker, secretary of the Council.

Other accommodations for the comfort of the visitors will be found in different parts of the building. Some smaller restrooms are located along the ramps on the north side of the building as visitors descend to the basement for partaking of their meals at the Laurel Club Dining Room. Lavatories for men will be found on several floors in the southeast corner of the building and for women in the southwest corner of the building.

Perhaps the greatest convenience of all for the comfort of many hundreds of Conference visitors will be the splendid Laurel Club dining room in the basement. The Laurel Club kitchens are clean and sanitary and under the most efficient and scientific management. The Laurel Club, famous for its good cooking and liberal portions of appetizing and nourishing food, will serve at very moderate prices. Economy and convenience unite with quality and speed of service to recommend the Laurel Club dining room as a place to eat.

We all believe that knowledge is power, and God wants us to use our minds just as far as we can in attaining spirituality. Some interpret faith as accepting what the church teaches without questioning. It may be one form of faith, but it is not a good idea of faith. Faith is the use of the reason, not the abuse of it, as some churches make it. We honor God in the use of our minds.—E. L. House.

A Problem in Religious Education

Need a New Training Emphasis

Meeting of Certificate Holders Sunday
April 10 at 9:30 a. m. in Rear of
Balcony, Auditorium

Over a period of ten or twelve years special emphasis has been given to the training program of the church through the offering of "credits" for achievement in certain study courses and attendance upon institute classes. The development of correspondence courses and the accepting of quarterly study for credit in local church school classes has made a wide range of training possible, both in the principles, methods and objectives of religious education and in the specific knowledges and inspiration of the Restoration message. While the idea of training course credits began some twenty-five years ago, recent emphasis and development has given us a cumulative record of some 15,000 students of the church who have recognized training effort standing to their credit. Upon the completion of a total of a certain number of hours of credit within some specified fields, the general church gives recognition in second grade, first grade and gold seal certificates, with 200, 400 and 800 hours of credits respectively. There have been granted in recent years a total of 377 of the above certificates in religious education and leadership.

MUST BENEFIT BY EXPERIENCE

Our immediate concern is to capitalize upon the experience and the materials produced up to the present in providing better qualified teachers and leaders in ever increasing numbers for the teaching task of the church. As we vision the work which must be done in achieving the objectives of the church in evangelism, in Zion building and in the work of the kingdom, there is every demand that our present training courses be utilized in every branch of the church and that needed additional courses be prepared and made available. Those who have secured a reasonable amount of training or who have completed certification requirements are urged to try to develop spiritual and personal qualities which will make their service of maximum value to the church.

QUESTIONS CONCERNING THE FUTURE

But on beyond that, how can we make our training program function most fully? What are the fields in which new training courses should be added? How may training be made more serviceable in our branches? How may we best secure additional training for teachers and leaders now in service?

What new goals may now be set on beyond the 800 hours for the gold seal certificate? Would it be wise to effect an Alumni Association for those who hold certificates, to whom we may look for counsel and assistance in developing the training program? What is the "new emphasis" now most needed?

TIME AND PLACE OF MEETING

Local and visiting teachers and leaders who hold certificates are invited to register at the Religious Education Booth. We shall be glad to talk these matters over with you as they effect your branch or territory. On Sunday, at 9:30, April 10, in the rear of the balcony at the Auditorium, a meeting will be held of all who would be eligible for membership in an Alumni Association for discussion of these and related problems. We shall be anxious to find the best ways of rendering service to the church. Keep the date open and be present at this initial meeting.

OIL PAINTINGS EXHIBIT

SEE GRAPHIC ARTS BUREAU

Oil paintings are solicited for exhibition in the basement booths by Brother C. Ed Miller of the Graphic Arts Bureau. He may be interviewed in the northwest corner of the foyer of the Auditorium.

A number of very beautiful paintings are already on exhibition in the basement, both water colors and oils, by such artists as Paul N. Craig, Frederick Fish, Edith Swain, Maude Guinand, and others. This exhibit provides an opportunity for church members at the Conference to increase their appreciation of the cultural aspects of good painting, for them to become acquainted with the work of some of our church artists, and as well for the artists to find a means of presenting their work to those who appreciate this kind of work. Exhibits should be brought in as early as possible to make them available for as many Conference people to see them as possible.

Fixing the Phone Windbag

In order to cut short the interminable telephone conversations of certain guests, the proprietor of a restaurant in Osolo, Norway, has installed a set of hot-air tubes in each booth. When two minutes are up, hot steam is shot out into the small cubicle. The person using the telephone is bathed in perspiration. Soon he is unable to endure the suffocating heat any longer, cuts short his conversation, and leaves the phone free for the next guest. An excellent idea, according to our opinion! Hitherto the process has been reversed: those outside the booth grow hotter and hotter, while the one inside remains quite cool.—*Kladderadatsch*, Berlin.

The Young People's Forum

9:50 a. m. Monday, Stone Church,
Lower Auditorium

Anyone who was present at the first of the Young People's symposiums planned under the general theme of "The Young People Seeking" will not want to miss a single session. They are held every week day morning in the lower auditorium of the Stone Church at 9:50.

President F. M. McDowell was in charge of the meeting, and explained briefly the purpose of these services.

"We appreciate your presence. We appreciate the spirit you bring. But most of all, we appreciate the need you bring. That you do come seeking is one of the most hopeful things about you. During the week we will keep saying to you 'Shun not the Quest' for your own sake, and for the sake of humanity, and for the sake of the unfinished work of the kingdom."

The theme set for the first day was "The Young People Seeking a Foundation for their Faith," and as a preliminary to Brother Elbert A. Smith's discussion of the theme, two young people expressed their views of the need for a foundation.

Don Chesworth of Kansas City mentioned that most younger people had already discovered—even as adults make the same discovery—that we need something upon which we can rely in times of discouragement. And out of these adversities comes the realization that we must approach life positively with faith in several things—faith in our friends, faith in government, institutions, people and above all—faith in God.

He mentioned the work accomplished by men of Bible and Book of Mormon times whose faith was so outstanding of such a quality that they were able to surmount any obstacle. David's faith was expressed in two quotations "If God is on our side, why not go forward?" "I will fear no evil for Thou, O God, art with me." He suggested that if we emulate that attitude and have a foundation of faith in the church, we shall go forward as David of old.

Olive Moses of Independence brought some challenging thoughts on the theme. She asked if anyone had seen a more pathetic sight than a house without a foundation? Day dreamers spend much time building rows of lovely castles suspended in air; but they do not accomplish anything until they are brought down to earth, and become a reality of actual building.

She reminded us that we have been advised to choose a rock for our foundation, and suggested that seeking for that rock today is much like seeking an elusive house number on a strange street on a dark night. Folks answer when brought to the door, "No, I never heard of the place."

Many people today never heard of the

rock. Others say there is no such place. Some laugh at the whole idea.

President McDowell introduced President Elbert A. Smith as one of the men most able in the church to help direct young folks to the correct address of The Rock.

Brother Elbert remembered a story he heard about Billy Sunday. The evangelist stopped a lad on the street to find out where the post office was. The little boy replied, "You are a great preacher to know the way to heaven and not know the way to the post office."

Brother Elbert said that the mission of the church is not only to help find the far off heaven, but to help find some of the things that young people need here today.

"I don't want to take out ready-made convictions and put them into your hearts and minds. That can not be done. I have no hope, nor desire to reach up to some spiritual shelf and take down ready-made solutions to your problems. Every person has to work out his own problems all his life, doing so fortunately with the help of God and of godly men and women."

Brother Elbert reminded the gathering that Jesus stands ready to help us with the quest, and that he specifically promised that if we seek we shall find. It was his personal testimony that such is always the case.

He mentioned too, that people find what they seek for. If they seek for righteousness and truth they will find it. Those who seek for other ends end up far from truth and righteousness. Those who have no convictions are the wasters, the spoilers and the spenders. If we want to avoid falling into those classes, there are three fundamental convictions we must have.

1. We must believe in God and all that that implies.

2. We must believe in the immortality of our own souls.

3. We must believe in the freedom of the will, and the agency to choose between right and wrong.

If we believe in God that gives us the key to the riddle of the universe. We are here; and science, religion and philosophy have wrestled with the problem of how we came. There are only two possible answers ever considered.

Either all things in the universe, including ourselves, were made by design, or they came into being by accident.

If they came by design, then it is true that in the beginning God created man and there is a purpose in the universe and a purpose in us. It is our duty to find out that purpose.

If we are immortal, we are not building a tent, for use just today, but we are building a house for eternity; and it must have solid and enduring foundations.

If we have a choice, we can choose righteousness and reject evil.

It is the problem of all young people to get convictions and to develop them.

We acquire our convictions. How may we develop them:

(1) By seeking.

If we sit down and fail to continue to seek, we shall lose even that which we have. We develop convictions by an affirmative attitude, not by a negative attitude.

(2) By prayer and study.

In our study, let us not forget the books of the church

(3) By experiencing.

We cannot develop through some one else activities and experience. We must develop our own spiritual experiences, and they come more quickly through service than any other way.

The church does not stand over its youth with a club in its hand, saying "You can't do this; and you can't do that." Its call today is come join with us—work with us. The church represents an open door.

In closing Brother Elbert mentioned a motto which appealed to him as a good one for youth.

"Take off your hat to the past, but take off your coat to the future."

Young People in Saturday Night Reception

ENTERTAINMENT DRAWS CAPACITY
CROWD

The lower auditorium of the Stone Church literally bulged with enthusiastic youth on Saturday evening when the Zion's League of Kansas City and Independence Stakes were hosts to the visiting young people at Conference.

Those fortunate enough to get seats beamed happily at the folks line around the wall; and all joined in a session of singing informal songs with gusto.

Wayne Thompson of Independence acted as master of ceremonies, and called at random from the crowd for help in putting on some informal sketches which included well known personalities of the day.

An entertaining program was presented by members of the Zion's League in the host stakes:

Soprano solo—Melba Moorman, "Sweethearts."

Skit—"The Old Apple Tree," Myrelle McClain and Richard Maloney.

Piano solo—Joy Harder.

Skit—"Onward to Zion" or "Zion or Bust."

Directed by Hope Rasmussen
Girls' Quartette—Juanita Roedel, Helen Louise Resch, Reva Richter, Alba Sims.

Bass Solo—Edmund Allen, "Friend O'Mine."

Reading—Florence Burgess, "Use All the Keys."

Xylophone Solo—Jewel Allen, "Hungarian Dance No. 5."

Skit—"On the Operating Table," Bennington Heights Branch.

Mixed Quartette—Children of Mr. and

Mrs. Howard Harder.
Don, Joy, Ruth and Bill.
Czechoslovakian song and "Home on the Range."
Contralto Solo—"The Erle King" by Edith Swain.
Reading—"Hagar and Abraham," by Lois Jean Williams.
Soprano Solo—"The Spirit of God" by Erskine Coakley.
Baritone Solo—"Two Grenadiers" by Ralph Dunlap.
Short informal talks of welcome concluded the evening.

Zion's League Hears Young People's Leaders

Sunday Program at Stone Church

The young people's special sessions got off to a good start on Sunday morning in the upper auditorium of the Stone Church at 9:30 when they met with their leaders for a profitable hour.

It was an inspiring sight to see the auditorium filled with young delegates from Coast to Coast and to hear them singing happily under the direction of Roy Cheville, of the Graceland Faculty.

"A Year of Zion's League Progress" was the theme of the service which was presided over by Charles Graham, young people's leader of Kansas City Stake and a member of the Advisory Council for Zion's League.

Young people in the outlying branches naturally look towards the Zion Stake activities for suggestions and "League Activities in Zion" was presented by Wayne Thompson of Independence. He emphasized some of the more successful projects, and mentioned briefly some problems that are met in the work.

Zion's League of Holden Stake has been particularly successful in sponsoring "The Holden Arts Festival." Ada Carlson of Lee's Summit, Mo. who acted as general director of the festival, spoke briefly of their organization and procedure in the various contests leading up to the festival. The chief aim of the project was to encourage Zion Leaguers to develop their talents, and in the orations, music, drama and other numbers which were presented at the Festival, a high degree of worship was felt by those who participated and those who witnessed.

"Zion's League in California" was discussed by Stella Brockway Omohundro who told of the work being done in the Northern and Southern California Districts. The two results she stressed which have been notable in California, is the greater degree of fellowship among the youth, arising out of their working together more closely, and the number of young people who have accepted responsibility and made an effort to work according to the plan suggested.

A musical number by the Cantanina Chorus, under the direction of Mrs.

Esther Nelson, was a fine testimony of some of the good things being done in Independence Stake. The chorus is composed of girls from the age of 15 to 20.

All members of the church—not only the youth—may be divided into two classes: "The Knows" and "The Know-Nots," was the suggestion of Eunice Livingston, a member of the Advisory Council, who spoke on "Testing Church Knowledges."

Zion Leaguers have pledged themselves to move into "The Knows" because one of the aims of the Zion's League is to "Know the Church."

Sister Livingston has spent considerable time and research in working out objectives tests which may be given to help teachers and the youth themselves find out just how "spotty" their information is on the church and its program.

Where these tests have been used, they have not only proved to be a stimulus to greater effort, but they have been enjoyable. These tests may be secured through the Department of Religious Education.

President F. M. McDowell, known to his countless young friends as "Mac" summed up the morning's service under the theme of "Progress and Prospect." He re-emphasized some of the outstanding aspects of the year's work. He also mentioned that talk about these things that had been done was very inadequate as compared to the occasions themselves. He concluded with urging a participation in all the good things possible at the Conference.

SUNDAY PRIESTHOOD PRAYER MEETING

THE CALL TO REPENTANCE

The realization that sin has held sway in the lives of the men of the ministry, and that the call of Deity was to repentance, was borne home to them at the priesthood fellowship meeting on the morning of Sunday, April third. With the inspiration of a moving prayer by the President of the Quorum of Twelve at the opening of the services; the men entered into their opportunities for worship with deep humility. Brother Hanson, among other things, prayed for a revival of the Spirit felt by the early apostles who, through their sacrificial devotion moved the cause of the Kingdom in mighty power for good. President Elbert A. Smith read from the fourth chapter of Luke, where the evangelist tells of the first sermon Jesus preached when He testified that the Spirit of the Lord was upon Him because He had been anointed to preach the gospel to the poor, to bind up the brokenhearted and to preach the acceptable year of the Lord. President McDowell challenged the group to self-analysis in a moving introductory talk, and Elder E. J. Gleazer bore testimony

to the fact that while we might be in the valley of death, we should not weep, because we had the assurance that deliverance would be ours.

As the meeting moved on under the guidance of President McDowell, each man made his contribution in the spirit of deep humility. Elder Loving testified that he had felt the presence of the "Great Galilean." Elder Mesley rejoiced at having seen the hand of God laid on the shoulders of many men, and in seeing their growth under the impulsion of the experience. Elder F. H. Edwards followed with a prayer of contrition, and after this Elder J. F. Garver testified to the movement of God in the meeting, pointing out that it was representative of God to call men to repentance. In every age, from the beginning, this had been His cry. "The realization that we are sinful has come home to us," he said, "and who pays for our sin? We do not. The people to whom we are called to minister—they pay!" He expressed the desire that the men might move forward in the majesty of their calling, in brotherhood with the Lord Jesus.

President McDowell closed the meeting with a few remarks, and President E. A. Smith pronounced a benediction which caused the brethren to leave with a sense of assurance that in the future, although having to stand alone many times, Deity would be with them.

All in all, the first priesthood prayer service of the Conference augurs well for the spiritual tone of the assemblies to convene this coming week.

—ARTHUR A. OAKMAN.

Of All Sad Things

Nothing in this world wrenches the heart, and closes out the sunlight from one's faith, quite so much as the loss of confidence in a friend once loved and trusted.

All of those intimate hours of close talk, all of the many secret hopes and longings revealed, all of the numberless adventures of the mind among books, people, and countries—each and all tossed aside, like old furniture, simply because of some selfish advantage, to that one once held in such high esteem.

It means more to human happiness to have the genius for making friends—and keeping them—than to own the genius for making money, or attracting followers to your own particular manner of thinking, but there is a genius, not wholly akin to this, and that is the genius to overlook, to bear hurts in the heart, and to make it a point to give away much more than you take from your friend.

Grief at disappointment is a very depressing thing to handle, but it can be borne by a man or woman whose heart has been educated to it.—George Matthew Adams.

CONFERENCE ADDRESS BY PRESIDENT F. M. SMITH

(Continued from page 49)

vine mandate issued that the doctrine of stewardships should be placed in immediate operation among the Saints. And the then chief executive of the church put it before the people in terms which were not uncertain. And some few years over four score years ago another chief executive of the church proclaimed that the mandate of the former instructions pertaining to our social work and reforms were as "though given today"; and a score of years ago, lacking only two years, the church was told that the work of Zion should be entered upon without delay.

My soul is heavy with sorrow when I contemplate the slowness with which we move into this important aspect of our work. It is of prime importance, and even basic to our existence as a church. I feel strongly impelled to warn the Saints, and particularly the ministry and officials of the church, of the peril of further delay in the work of Zion's redemption. We must, of course, be wise, and avoid undue haste; but caution which reaches the point of remaining stationary is likely to bring us under Divine condemnation. There are those among us who feel they must advocate delay, further delay in entering upon this work. In saying this, I refer not to the Presiding Bishopric. Such advocacy can scarcely find standing or acceptance among a people who know that more than five score years ago the Lord warned against delay, and that again some two score years ago the divine voice again said *do it now*. We have already waited so long that we are in great danger of paying a heavy price for our reluctance to enter in upon the demonstration of what the world most needs—the application of the Christian gospel to the everyday affairs of men. We must needs set up the ensign of peace—a working Zion, in which industry is on the basis of peace rather than war.

A factor very probably contributing to delay in undertaking the practical establishment of Zion is that there are some who believe and teach that we have no need to *build* Zion, for it will come to us from heaven. Well, that may be a lazy man's view of Zion; but as idlers shall have no *place* in Zion we cannot take that lazy a view of our job. *Zion will be built by us!* Wherever the city of Enoch now is, and whenever the time comes for it to once more come to earth if and when it does, we may be well assured that God would not condemn the citizens of the City of Enoch to come into environs less pleasant and less divinely gracious than we conceive to prevail in that city. We must build a place and establish conditions of such worth and quality that that city would not be out of place when it is again brought to earth. Even that

city was builded by the people thereof. Listen not to those who say wait for the city of Zion to come cataclysmically. It must be builded, and *we* must build it. In fact we must build the cities of Zion.

The work lying before us in the way of building Zion, redeeming her, is a gradual development. We do not reach heaven by a single bound, but mount towards it. So we shall not suddenly emerge from untoward conditions into the more congenial and delightful and wholesome ones of Zion, but will attain the desired goal by steady and persistent progress. And so we must not wait till we can with *eclat* march to Zion, but step by step, and day by day work towards the goal by doing the next needed things. But begin, we must.

It has been felt quite generally among the Saints that until the debt is paid and at least a substantial reserve of finances is set up or established, no move towards the establishment of stewardships should be made; but such an attitude is justified only on the presumption that church funds must needs be used to set up stewardships. Distinct and well-advised moves towards the stewardship goal, as the First Presidency and Presiding Bishopric has continuously talked, can and should be made without the expenditure of any church funds except perhaps those administrative expenses which might be incurred by giving official attention to promoting and establishing in definite form the stewardships into which individual members of the church, or groups of them might desire to enter and for which they are prepared and willing to finance. I am firmly convinced that many Saints are prepared to make such moves as encouraged and properly directed by the church leaders upon which the law places the responsibility of so doing. And this, too, without waiting for large or outstanding groups to develop or manifest the zeal so to do. Very many of the Saints are ready and willing, when the church officials indicate a move out in the definite steps, clearly indicated in the law as being necessary.

In taking such steps I feel quite sure that the payment of the debt and the creation of the needed reserves will not to any degree be retarded, but on the contrary fortify the move to pay the debt soon. The knowledge that the church through its officials is moving in a positive effort to obey the Divine mandates to establish the Saints on the basis of stewardships, and to give clear-cut and wise direction to the gathering of the Saints into the center place and the regions round about, with conscious and cooperative efforts to locate the Saints in such ways that the efforts of all in economic and industrial endeavors and activities will be fortified and blessed by mutual and reciprocal efforts in addition to spiritual and fraternal cooperation will be to thousands of

Saints a great revival of faith and spiritual uplift. The prayers the Saints have offered throughout the years for the establishment which bespeaks their vision of our ideals, have done much towards developing and maintaining churchly solidarity; but to *pray* is not enough, for as effective as is prayer as a factor in the panoply of the Saints, it must be fortified by work. We have prayed for Zion, have sung of it, but now as never before we must *work* for it. I have always felt it to be a function of the prophetic office which we recognize and have honored to keep constantly before the people the ideals of Zion, to engender zeal therefor, and to indicate objectives theretowards; and I have tried to discharge this responsibility, and shall so continue to do, so long as I sense this responsibility.

To this work of the establishment of Zion the brethren of the bishopric have, as I know, given thought, much meditation, and more than a little prayer. I also know that they sense keenly their responsibility to work out and put into operation the details of our zionic plan, as they are reflected in the practical problems of zionic establishment.

I am disposed to indicate as I have often done before, that the time for the accomplishment of zionic purposes is pressing heavily upon us, and that we should without unnecessary delay take the first next steps, with the assurance that if we will move out in faith and trust in God who has placed upon us the burden of our responsibility, He will verify unto us the promises He has made to hasten His work in righteousness. Some at least of the next necessary steps are the establishment of individual and group stewardships. I have mentioned already, the establishment of storehouses as economic balancing forces, placing ingathering Saints on lands and in places and in the manner indicated in the revelations, assisting in advising and by way of encouragement in bringing and establishing the Saints in business and employment where they can the better contribute to the welfare and advancement of the church; to encourage the Saints who are qualified to establish and maintain those enterprises and undertakings which are fundamental and vital to the maintenance of life and industrial efficiency, and on which the people depend for comfort and protection.

By being prepared to give direction in the locating of agricultural groups, and organizing and promoting those organizations and cooperative movements which will in the operation of farms and the distribution of their products guarantee the largest return in welfare and wealth to the efforts put forth. To make every consistent effort, again without unnecessary delay to coordinate the production, distribution and consumption of goods, among the Saints, especially those upon which we depend most largely, that we may protect our in-

terests economically, and along the lines indicated in the divine instructions of the Word of Wisdom. Expand the work of the Order of Enoch. So far, our asseverations relative to the establishment of Zion have been too far empty aspirations. We need to give them concrete expression.

This is quite in consonance with instructions given long ago:

"And now concerning the Gathering, let the Bishop and the agent make preparation for those families which have been commanded to come to this land, *as soon as possible*, and plant them in their inheritance." Covenants and Commandments 57: 6.

In the following comments on the church and youth, I am repeating largely what I said some years ago in addressing this, body. Our youth present a whole series of problems. In saying this I am not disposed to put the blame wholly upon the youth, for I feel we should frankly face the fact that the blame is largely ours. Our youth are about what we make them. They are what they are because of the forces and the conditons and the environments in which we have compelled them to move and to be. And we in the same spirit of frankness ask what we are doing to meet the problems they present? What are we doing to keep our youth constantly interested in church activities? Jazz and youth's response to it are but the out-crop of forces which lie beneath, and forces with which we must reckon. The problem of controlling those forces lies close to that of creating a proper recreation for our youth, but our treatment must be positive, not negative, and this demands something more than a mere negative attitude towards commercialized recreation.

And closely allied to the problems of youth I have mentioned is the question of marriage and procreation, of divorce and remarriage, etc., for these affect the fundamental question of family and family life, and thus involve large social questions. The forces without our own circles, everywhere making themselves felt, and from the effects of which we have not escaped, which tend towards destroying the sanctity of the marriage covenant, suggests the necessity of the church attempting solution of this group of problems in the interests of a safer and more stable social growth. Always must we stand for and emphasize that which will reestablish and maintain among our people the sanctity of marriage, and the necessity of surrounding the forming of new family relations with such religious atmosphere and social importance as will cause our youth to look upon marriage as a deeply sacred institution which must be approached with solemnity and a sense of responsibility to Divinity. To so impress our youth with the sanctity of the home will go far towards solving many of the problems of youth, and also in the solution of the problems of divorce. For

when there is proper preparation for marriage, when companionships are formed with due recognition that steps are being taken which will deeply affect the lives of the contracting parties as well as others, for life, hasty marriages will be lessened, and the causes for and of divorce concomitantly checked.

And this suggests that the problem is not to be solved by legislative action alone. Create within our people, old and young, the right attitude towards family life, and we will have no need to legislate on these problems. The approach, then, to the problems of marriage and divorce, bound up as they are with the larger social question of the social meaning of family, presents a task in education of our youth in the social as well as individual importance of selecting mates. We have not been wisely active in such educational endeavors. It is not only education which is needed there, but education strongly impregnated with religion and sense of responsibility to God. To undertake this properly will be to attempt to create within our youth and those forming homes, a sense of responsibility to others as well as self, and even to future generations as well as to the present, an enlargement or expansion of the real spirit of altruism which must saturate any society which we on the basis of our religion shall attempt to form.

I wonder if I might place myself in the position of being somewhat of a simplicitarian by suggesting that a probable solution of the divorce matter might lie in the establishment of stewardships on our zionic plan. How can this work toward a solution of this difficulty, perhaps you will ask. First, stewardships is based on responsibility to the group, and that arouses at once a consciousness of the needs not only of others, but of the trend of future events and of the needs of the future. Stewardships can only be made possible when there has been created a disposition to think of this next generation; and, furthermore, the inclination toward an establishment of the doctrine of stewardships will result in the lessening of the fear of dependence, and that has kept many young men and young women out of the bonds of matrimony; for they can take care of themselves, but they fear they cannot take care of a family. Furthermore, stewardships solve the problem by creating the happiness which springs from "finding our corner."

May I suggest, too, that to get our youth thoroughly interested in and alert to the idea of entering into stewardships will prove a powerful force in stimulating endeavors towards higher education, and will, in high school, college, and university prove a moral anchorage, and check them from entering into those immoral practices which are far too prevalent. To have always in view an ideal such as our Zion affords, accompanied by a deep sense of the necessity of preparing for its realization, will be

a factor for moral safety for our youth.

I do not desire to discuss today at length the world situation, conditions which affect all of us, and which hold ominous threats of war and suffering. Yet I do not want to pass by without mentioning them. We find ourselves today in the midst of conditions indicating the world is sick politically, economically, and industrially. Humanity is looking for a way out of the dilemma into which it has been plunged by selfishness. It is our duty as a church now to demonstrate the feasibility and the social need of applying the doctrine of stewardships to the social redemption of man. Let us be about our task.

I am disposed here to repeat a warning I uttered in 1926 to this people, for it is germane. I then said:

"Not all the necessary economic and industrial readjustments following the war have been made, and as those readjustments come and as nation after nation makes the monetary and economic and industrial readjustment necessary, we are bound to feel the effects, and the church cannot escape them. Hence this indicates the wisdom of a word of warning to the Saints and caution that they be not caught by a depression industrial which will injure them perhaps beyond recovery. And what I say of individuals I say of the church, and I am deeply concerned in regard to it."

The unfortunate conditions existing everywhere, are more and more pressing upon our attention the ideals of Zion, our economic and social reforms. The world is unhappy, and seeking refuge. So are our own people seeking safety; but as yet we have not prepared the place in which it can be found. Visions of our Zion to be have always been a dynamic to my ministerial and even educational conduct, and I have yearned to see it become a reality. I fain would see this people so organized that every person would be working as a real steward, functioning as a conscious social being, with always the welfare of others in view; where work or vocation has because of this shift in social dynamic become a pleasure, where industrially contributive activities of individuals fadge with natural equipment and educational training, where no idle person is eating the bread or wearing the garment of those who labor. I long to see the time where, because of the righteousness of this people, the very land we till shall be blessed in profuse production because it has been consecrated to the service of God and man and is tilled by those who are motivated by social welfare.

I long to see our people so distributed that the congestion and contamination of crowded cities will be replaced by a group of small communities, closely bound together by interrelated activities, well constructed and beautified highways and arteries of transportation, from which poverty has been com-

pletely eliminated, and in which every home shall be perfect in the comforts and conveniences of high standard of living the whole of the activities shall circulate around church and school, and in which the conduct of the individuals because of the higher ideals of social responsibility shall not need legislation, because they live above the law, or in harmony with the great new law of the Master, the law of love.

I fain would see the people of Zion, because of the purity of their lives, radiant in health promoted and maintained by proper eating of food the purity and quality of which have not been contaminated by those who in the purveying thereof have been influenced by avarice. I fain would see them free from the use of all pernicious drugs and habits, clean in action, clean in deed, clean in thought; among whom disease would be a sin and from among whom the causes of bodily disorders have been removed.

I fain would see our people so organized that all vocations would be carried on not on the basis of whether or not they would be "money makers," but on the basis of social needs and welfare; and in which the accumulation of wealth would shift from the aggrandizement of self to the basis of social zeal.

For such a Zion I have from the earliest moments of my ministry and church work dreamed. And I shall continue to pray, to hope, and to work, that the dream may not become just a sad memory.

The Peacemakers

"Let those who make war do the fighting," has been the frequent cry of advocates of peace.

It is related that Edward IV, after enjoying for a time the fruits of war, decided that his kingdom should again abide in peace. But many men to whom the spoils of war had brought luxury and ease opposed this course and importuned the King to make war with France.

At length Edward acceded to their plea, but he was resolved that at least a small number of their kind should know at first hand the thing for which they had contended. Therefore, when he took to the field, he ordered to accompany him a dozen fat, indolent profiteers of war who had been most zealous for the campaign. These he pressed into all the manifold services of war, to lie in open fields, stand whole nights upon guard, and caused their quarters to be aroused with frequent and terrible alarms.

After these fine gentlemen had suffered the pains and perils of war for a time, Henry appeared in their midst and said, "Louis has asked for a treaty. What shall be say?"

With one accord they all cried, "Peace! Peace!" — *Christian Science Monitor*.

THE CONFERENCE OFFICIAL BANQUET

President Frederick M. Smith in Charge

President Elbert A. Smith, Bishop G. L. DeLapp, and Apostle J. W. Rushton Spoke

The Conference Official Banquet filled the Laurel Club Dining Room with more than 450 guests consisting of general church officials, district officers, and a number of fortunate delegates and visitors who were able to obtain tickets. Expecting only 400 the Laurel Club was surprised but not overcome, and with their usual resourcefulness provided for the extra guests.

"This banquet has been important providing a social contact often difficult to obtain for our busy church officials at a Conference," said President Frederick M. Smith, the toastmaster of the occasion, "and is bound to become more important in the future in promoting fellowship and fraternity among those who carry the weight of the church work."

Guests relaxed while Roy Cheville of Graceland College led them in singing popular songs. They were also entertained by a trio of artists, Mrs. I. A. Smith, Mrs. Paul N. Craig, and Mrs. Frank Ebeling, who sang several songs.

In behalf of the First Presidency which he represented, Brother Elbert A. Smith greeted the priesthood and their companions welcoming them to the Conference and to its activities. He said that in the midst of worldly turmoil and confusion we have one thing that sustains us and that is the gift of the Restored Gospel received from the hand of God. Brother Smith continued with the statement that the church is bound together by strong ties of friendship and companionship which reveal unsuspected strength to hold us together in times of most severe crisis. "The potential martyrs are not all dead. There are people in this generation as well as there are in other generations who are willing to die for the church. It may not be necessary for us to die for the church, but it is always necessary for us to live for it.

"We are here that we may go back and serve the people in the spiritual outposts which stand as fortresses for the protection of the membership in distant places. We are here on the serious business of gathering materials for a better life of service." This was the concluding thought of Brother Smith's address.

Bishop G. L. DeLapp continued in his brief remarks the serious theme of responsibility: "I am concerned, not that we come here because we have a

right to come, but that we come because we have a work to do. We are not reminiscing vainly of the past, but we are turning our eyes to the future in the attempt to do certain things. We must develop certain standards as a church, certain ideals of goodness among the people. It is hard to see how successful we have been in the past; we have made progress, but we are not yet good enough to do the work that we must do. The world challenges us to make good. We are not concerned with our prerogatives, but with our functions. No one man can do the job of another. Each has his own special work to do. There is one great task that we all have in common—to establish God's Kingdom, but in that work we cannot operate alone. We are interdependent upon each other, and we depend upon others for our own success and welfare. If we do not know our job, it is our first responsibility to learn what it is, and then to do it. So many of our people move in untrained and untaught in the zion life. They must learn to be self-sustaining and to contribute to the building of the church. Zion is not to be built in a short period of time. It is the job of a whole lifetime. We must ask our people to consider seriously the building of lives that will provide materials for the building of Zion. The beginning of the kingdom can be started in our times on a small scale. We hope that light and understanding will come to this Conference that will enable the church to go forward.

Apostle John W. Rushton introduced his address by comparing two quotations. The first was from the Greek philosopher, Archimedes, who said, "If you give me the right fulcrum I will move the world." Joseph Conrad, the great English novelist, said, "If you give me the right word I will move the world!" Brother Rushton stated in part, "We must not be panic stricken in the presence of danger. Our safety lies in an invincible loyalty to Christ." He went on to point out the factors in which our safety lies. He spoke of "Our four sheet anchors are (1), our church and religion, (2) the home and family life, (3) the schools and educational system, and (4) the government. With these four we shall ride the storm.

Saving is simple: the simplest habit we can acquire. Where the difficult part comes in is in its rigid continuance and in resisting the temptation to spend what has been saved. That calls for character, but that exercise of the will power is exactly the quality that makes for success and the great boon of becoming financially independent later in life.—Edward W. Bok.

Our civilization owes everything to the stout souls who persisted when others lost heart and gave up the struggle.—Orison Sweet Marden.

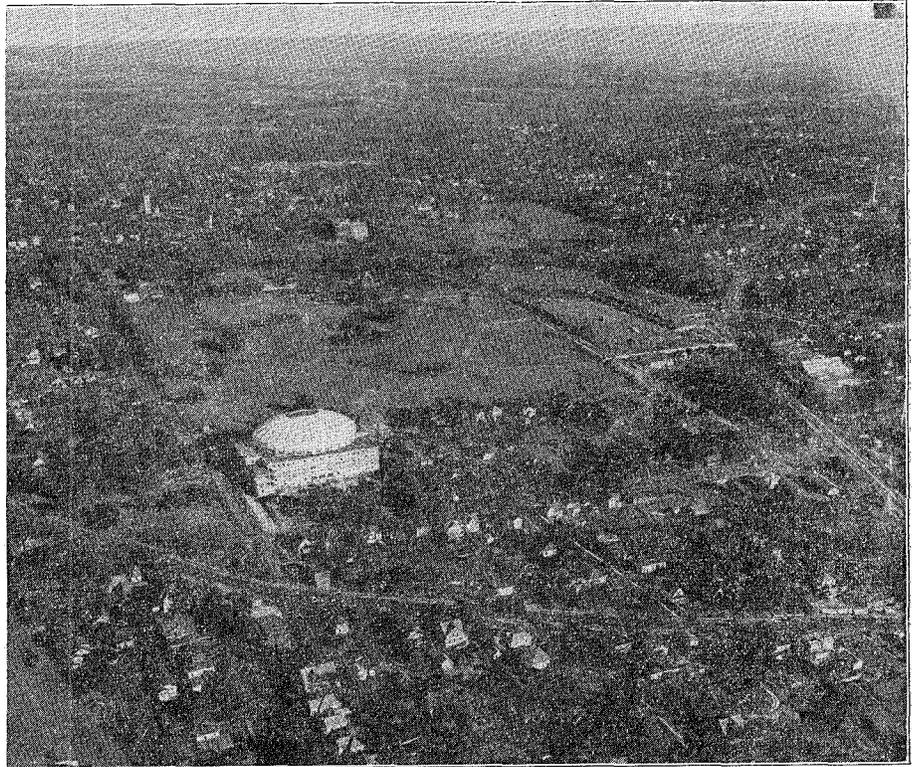
INDEPENDENCE TODAY AND YESTERDAY

Education Is Important

More than forty-five hundred girls and boys entered the Independence public schools last fall, taking up class work at William Chrisman High School, Junior High, and the ten elementary schools. In addition, a considerable number of the city's sons and daughters sought higher education in the University of Missouri, the University of Kansas City, Kansas City Junior College, Graceland College, the University of Kansas, and numerous other colleges, music conservatories, and business and professional schools.

Always Independence people have considered the education of their children a necessary and an important thing. Scarcely had the pioneer forefathers selected a site for their town and cleared ground for their homes before they began to think of the necessity of schooling their sons and daughters in the three "r's." The first schoolhouse built in Independence, we are informed, was erected on a site not far east of where the Auditorium stands today. It was a two-story structure of hewn cottonwood logs, and the school had an attendance of not more than a dozen pupils at the start. That building today stands renovated back of the first Jackson County Courthouse, housing welfare and relief offices.

The public schools date back to 1866. Before that there were private schools where the early settlers, many of whom were of southern stock, traditions and sympathies, sent their children. A few of the more aristocratic families hired tutors to instruct their sons and daughters, but the most of the youth were taught in private schools which were of high rank. Largest of these



AIR VIEW OF PART OF INDEPENDENCE

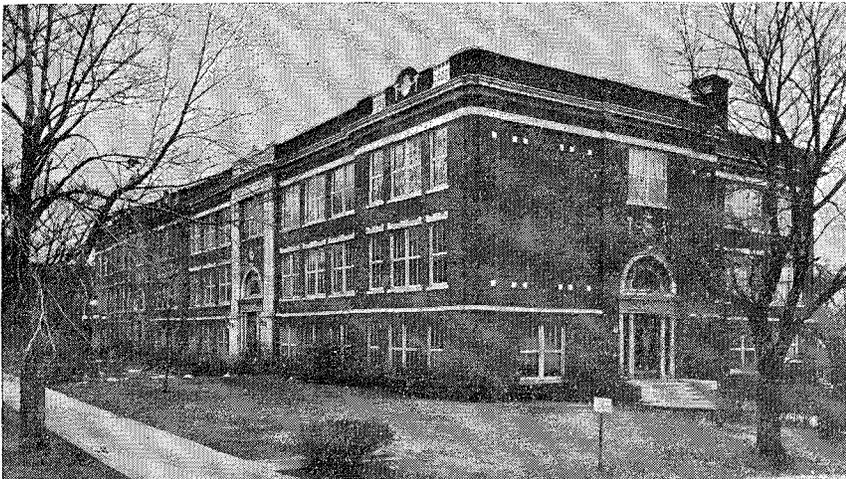
In the foreground is the great gray-white dome of the Auditorium. Not far from this structure more than one hundred years ago, the first schoolhouse of Independence was built.

institutions was the co-educational Woodland College, established in 1869. The Independence Female College was established in 1871, and later was re-organized as the Kansas City Ladies' College. Another early-day school for young ladies was conducted by Mrs. Bettie Tillery. St. Mary's Seminary was opened in 1878 as a school for both boys and girls.

For many years the Independence public school system has ranked among the first in the State of Missouri, and since 1917 it has been accredited by the

North Central Association. Educationally, we have taken a long step away from the day when George W. Buchanan, the young Virginian who came to Independence in May, 1838, and became one of the pioneer schoolteachers of the western frontier, wrote: "I have never in my career of traveling had the good fortune of witnessing knowledge so generally disseminated as I have found it to be amongst the inhabitants of Missouri. The disadvantages under which they labor from a lack of collegiate advantages are amply remunerated by the increase of time afforded by the very luxuriant country to the citizens for study. And very few families have I visited who had not at least some books of general information and some have quite well selected and extensive libraries."

Today there are many institutions and organizations assisting the schools in enlightening the citizens of Independence. Among these are the newspapers, the public library, established in 1884, study classes, social and literary clubs, recreational associations, Boy Scouts, Girl Scouts, Camp Fire Girls, Orioles, Blue Birds and others. Our own church has been active in encouraging education, maintaining the Independence Institute of Arts and Sciences for a number of years, religious education institutes, church schools, summer vacation schools, and sending numbers of its young to summer camps and reunions.



WILLIAM CHRISMAN HIGH SCHOOL

Eleven hundred and forty-two students attend this senior high school of the city.

MELCHISEDEC PRIEST- HOOD MEETING

MINISTRY TO THE FAMILY

It was with tremendous earnestness that President McDowell presented to the Melchisedec Priesthood the need for pastoral ministry centering in the home. His searching analysis of the problems confronting the church in relation to the family and the home met with intelligent interest on the part of the men who met at the Stone Church at 7:30 a. m. April 4. "It is both explicit and implicit in the Gospel of Jesus Christ," he affirmed, "that our ministry is primarily to souls. Anything that bears on the growth and development of a soul, or which impedes or retards it, is a subject for our intelligent and consistent ministry. At no point in our church experience is anything more vital than the family and the home."

He pointed out in a brief way how the impact of modern industrialism had produced tensions in the family which threatened its existence. He brought vividly to the fore how the dissemination of sex education had produced a change in the ways of thinking of marriage by this generation which were not known four decades ago. He reminded his hearers of the ever growing problem of divorce, and how it was of little use to be opposed to divorce "in the abstract," and fail to provide a preventive ministry in concrete instances. As to the church in its relation to the home, Brother McDowell portrayed clearly how much the one institution was dependent upon the other. The home needing the church with its spiritual ministry and uplift in times of crises, and for intelligent consistent guidance in daily problems; and the church needing the home as a laboratory in building Christian character, and supplying the ever-increasing demand for man-power to fill her ranks.

His message was clearly an appeal for intelligent, sympathetic, trained consistent and godly ministry. "In the family," he stated "is the hope of Zion." There needs to be a development of techniques in family worship, guidance in the economic phases in family life, a closer relationship between church and home, all on the background of adequate guidance and preparation before marriage. Family evangelism was stressed, together with understanding in the matter of the word of wisdom and health in home life.

The general trend of the meeting was developed in a quiet spirit of intelligent meditation, and everyone seemed to be impressed with the need for a deeper understanding both of the Gospel of Christ, and of the way in which to meet the problems which are vital in this most significant aspect of human life. President F. M. Smith presided over the assembly
ARTHUR OAKMAN.

FINANCIAL REPORT BY BISHOP CURRY

(Continued from page 49.)

siding Bishopric's Report. Bishop Curry called attention to the fact that the total reduction of debt for 1931 to 1937 amounted to \$903,800. He pointed to the years 1936 and 1937, especially the first of these two, as being outstanding periods of debt reduction throughout the whole time. Stressing the necessity of continuing our effort to keep the financial law, he said that we should not be enticed from our purpose toward the substitution of any other financial methods than those involved in keeping the law for the completion of our task of paying the debt. He added that the figures representing our progress in the liquidation of debt should give us substantial encouragement. "It has shown the ability of the church to put its hand to a task and complete the job."

Continuing, Bishop Curry stated that the financial structure of the church underlies all other departments of its activities. "Although we are working with dollars, we see those dollars in terms of spiritual values, which are of the greatest importance to the church. After we have paid the debt we shall be presented at once with an opportunity and a temptation. We shall be tempted to do things which are beyond our power; but we must confine ourselves to that type of a constructive work which is safely within our reach." Bishop Curry spoke at length upon the hope of the Bishopric at some time in the future steadily to increase its reserves specifically designated to provide for old age retirement and permanent disability, so that as aging servants of the church relinquish their labors in the field, there shall be provision for their continued comfort and security in their declining years. These reserves would be based upon scientific principles worked out according to actuarial statistics. Continuing his report our Presiding Bishop mentioned his appreciation of the income brought to the church through bequests, indicating that the future might well see an increase of such receipts by the church.

"The Sanitarium is now clear of any outside indebtedness. It is completely in the general church. No other person, no organization, no company, owns even a brick of the new Sanitarium. The Board of the Sanitarium is composed of such people as the First Presidency, the Presiding Bishopric, the Church Physician, the Mayor of the City of Independence, and the Judge of the Eastern Division of Jackson County. The responsibility for the management and conduct of the institution lies within our people. The Atherton lands are entirely clear of debt, except for ten thousand dollars in mortgages. The lands are thus within our power to clear at any time. All these things," said Bishop Curry, "are looking forward to the constructive work of the church which is

to be undertaken when our obligations have been met.

"We must keep our minds on the payment of the debt; the substantial thing to do remains to clear the church of this burden. Thus we hope that you will feel a fresh encouragement to do your part to try to discharge your obligation with reference to this responsibility. If the people of the church will pay their tithes we shall have no difficulty in paying the debt. On the other hand, if we become careless and indifferent we may have difficulties in continuing our program. Meeting our responsibility will require sacrifice, but it is the only way in which we can succeed." At the conclusion of his report Brother Curry said, "I wish to offer a word of heart-felt thanks to the members of the various quorums for their cooperation and assistance in carrying on this work."

"Lend me a tenner, will you?"

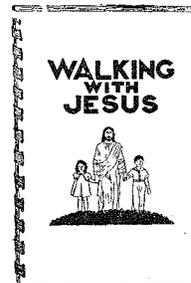
"I would, but lending money breaks friendship."

"Well, we've never been very good friends."

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Northwest Corner Main Foyer
Auditorium

"COME, FOLLOW ME"

Sermon by Thomas G. Walmsley

Matthew 19:16-22. Mark 10:17-22.
Luke 18:18-23.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"

"And he said unto him, Why callest thou me good? *there is none good but one, that is, God:* but if thou wilt enter into life, keep the commandments.

"He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

"Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?"

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

"But when the young man heard that saying, he went away sorrowful: for he had great possessions."

This young man came to Jesus, recognizing Him as the one that was in the position to direct him toward the attaining of the greatest of all the gifts of God to man—eternal life. He sought direction from the one best fitted to point out the way to the goal for which he longed. He had probably witnessed the Master rebuking disease; had probably heard of the cleansing of lepers; the feeding of the multitudes; the restoring of sight to the blind; of the stilling of the tempest; and the wonderful love of this great personage for the people.

He was a wealthy young man enjoying life immensely, living in accord with the law of Moses and paying homage to the traditions of the fathers; a model young man; one who lived a conscientious, clean and exemplary life. Jesus could see the imprint of his clean living in his features, and beholding him, loved him. Surely this young man with such a favorable background will embrace the cause of the Master—the cause of humanity.

He recognized that there was something else required besides keeping the law of Moses, if he was to enjoy the greatest of all gifts of God to man. Therefore this question, "Good Master, what good thing shall I do, that I may have eternal life?" The Master then told him if he would enter into life to keep the commandments. He answered that he had kept all of them from his youth up. "What lack I yet?" He was conscious that there was something lacking. Jesus said unto him, "Go and sell that thou hast

and give to the poor, . . . and come and follow me." "But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Isn't this a clear picture? Jesus looked around at his disciples and said, "Children, how hard it is for them that trust in riches to enter into the kingdom of God!" (Mark 10:24).

This incident that seemed to give promise of wholesome goodness builded into a life striving to attain the peak of perfection has swayed on its foundations. The love of God and neighbor had not tempered the mortar used in the foundation structure of this life in the proper proportions.

The approach of this young ruler was through the avenue of selfishness. He sought salvation to the utmost with the minimum expenditure of self. He was sitting, as it were, in security, relying on frozen assets; but when directed to convert his wealth into collateral and put it into circulation, he just could not respond. He became a slave to his possessions and they dictated his actions. He lacked social consciousness and could not sense his obligations toward his fellow men. Personal salvation is a wonderful thing. But while we are working out our personal salvation we should seek to help others work out theirs also. For the moment we draw in our spiritual resources and seek to squander them on self that moment we become spiritually bankrupt, or nearly so. Frozen assets will do but little toward building up the kingdom of God and establishing His righteousness.

It is good to meditate, good to pray, but wonderfully good to serve. James 1:27 tells us, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jesus lived a life of devoted service. He took time for meditation. He prayed much. But the short record we have of His life shows us that it was principally spent in service. So it was with his followers also.

Service means religion. *True religion means service.* The way we treat our fellow man measures our service to God and demonstrates the quality of our religion. To my understanding service, vitalized by prayer in the spirit of the Master, is the religion that shall stand all of the shocks of adversity and still come out pure and undefiled.

Coming back to the noble young man. He recognized that the Master had the words of life in its deepest expression. He recognized the good points brought forth by the life of this one that served to the utmost. His natural inclination was to do some good thing also, but he wanted to bargain, he wanted eternal life as his reward. The Master's wealth was in heaven. He was drawing on that wealth and expending it to help the poor, the maimed, and the halt. The returns in interest on healed minds,

and spirits were many times greater in value than the capital invested. He gave this promising young man the invitation that would return to him the greatest dividends on the investments that were possible with his means. Treasures in heaven where there would be no frozen assets, no losses through robbery, nor property depreciation. He could even be on the staff of the greatest of all investors and be assured that his investments were doubly safe.

He couldn't take it. His heart became frozen with his wealth. He had discernment to a certain extent. He believed in a limited way, but that belief had not been activated into faith. He refused to repent of his hoarding so naturally he was not able to respond when the Master said, "Come, follow me." Matthew says, "He went away sorrowful." Mark says, "And he was sad . . . and went away grieved." He made his choice. I wonder if he was truly able to discern how badly he cheated himself. Eternal life with spiritual wealth or a life in bondage to material wealth with spiritual pauperism.

Our Savior took this occasion to teach his disciples that if they would follow him and invest in his cause and not let material matters tie them down, as it did this wealthy young man, their investment would return unto them in wonderful dividends and the greatest of all gifts, eternal life, would be theirs in the world to come.

There will be those that will give recognition to Jesus Christ and His mission. Those that will seek for salvation, but will be hindered from obtaining this gift because of certain things in their life which they refuse to give up. They will be sad. They will go away grieved. Others will accept the call of the Master, "Come, follow me."

Even a nod from a person who is esteemed is of more force than a thousand arguments or studied sentences from others.—Plutarch.

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Zion Shall Be—

By Grace L. Krahl

Zion shall be, oh glorious thought,
 Zion shall be, when in purity sought
 Zion shall be, if from sin we'll depart.
 Zion shall be for the righteous in heart,
 Loving each other, share with a brother;
 Count that not loss that helpeth another.
 If we love Jesus, are selfless and kind,
 Soon we'll have Zion—one heart and one
 mind.

Zion shall be, a refuge in flight,
 Zion shall be, not by power nor might.
 Zion shall be for the rich and the poor,
 Zion shall be, if for Him we endure.
 Hasten the day! Oh Lord we will pray;
 Grant that thy work we no longer delay.
 Send forth thy servants, the message to
 bear;
 Telling the nations thy coming is near.

Zion shall be, the redeemer shall come,
 Zion shall be, he will gather us home.
 Zion shall be, on the mount we shall
 stand;
 Zion shall be his victorious band.
 Sit not at ease—let each heed the call;
 Christ hath redeemed us from error's
 dark pall,
 Tell it to others—show them the way,
 Zion shall be for all those who obey.

(Note to Reader: Cut this out so that this song and the song on the other side of the page can be attached to your songbook.)

Time for the Soul

A friend of mine, a distinguished explorer who spent a couple of years among the savages of the upper Amazon, once attempted a forced march through the jungle. The party made extraordinary speed for the first two days, but on the third morning, when it was time to start, my friend found all the natives sitting on their haunches, looking very solemn and making no preparation to leave.

"They are waiting," the chief explained to my friend. "They cannot move farther until their souls have caught up with their bodies."

I can think of no better illustration of our own plight today. Is there no way of letting our souls, so to say, catch up with our bodies? If one thinks over the sort of life led in innumerable homes a generation ago, our immense speeding up in the process of living today is clear. People then, as we say, "had time." Now, no one "has time."
 —James Truslow Adams, *The Tempo of Modern Life* (Boni).

There is nothing constant but change.
 —Ernest Haeckel.

Rugs From Hats, Wealth From Paper, and Good From Everything

Conference Sales Booth a Marvel of Thrift, Ingenuity and Devotion

The Conference Sales Booth, under the direction of Sister Myron McConley and managed by Sister T. J. Watkins, will be of very great interest to Conference visitors, especially to the women. In this exhibit, visitors will find ingeniously constructed rugs made from old felt hats of various colors which would be appropriate for a den or girl's bedroom; also, some excellent hooked rugs, very well designed. They will find beautifully wrought lace and needlework, lovely hand-made quilts in artistic design, and all sorts of odds and ends, both useful and decorative for the home.

All items in this exhibit are for sale beginning Saturday and all proceeds are turned over to the church for the payment of the debt and other purposes.

"Let nothing go to waste," says Sister T. J. Watkins. "Everything is valuable for some purpose. No matter what you may be discarding, we can find some use for it, either to help the poor or to raise funds for the church. The Commodity Shop has realized a considerable income of money simply from the sale of old newspapers and magazines." Sister Watkins has many things in her exhibit which show what thrift and hard work will accomplish in the way of salvaging useful articles out of cast-off materials.

The public, both men and women, are invited to visit the Conference Sales Booth in the room at the east wing of the foyer.

"Reason is the critic; the heart is the poet; the heart is the artist and the creator. The heart is the burning radiance amid the gloom. It is the wondrous sound amid the soundless universe. . . . It is the living force, life building and life preserving. The heart is the musician, and the music of all worlds are its composition."—*The Bridge of Faith*.
 by Elwin Lincoln House.

Too Much Ambition

Young people are freely encouraged to hope and be ambitious, but I sometimes wonder if it is not time to add a warning—a caution to beware of too much hope and too much ambition. Each virtue has a narcotic quality. As a stimulant each is excellent in moderation, but an excess of hope can become a mental clog, and overmuch ambition can act like mortal chloroform.

If our lives are to be balanced, we must effect some compromise between two instincts: the desire of hoping one day to live successfully and the instinct to enjoy life here and now.—Sir Harold Bellman in a recent address.

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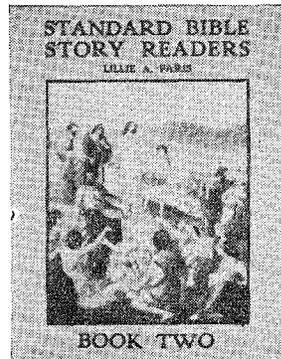
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Archaeology Supports Bible History

There has not been a single archaeological discovery which has disproved the accuracy of the Bible. On the contrary, discovery after discovery has established the accuracy of innumerable details, and brought increased recognition of the value of the Bible as a source of ancient history. Obscurities have been removed, and theology as a whole has gained immeasurably . . .

A short time ago the Palestine Exploration Fund issued a map showing the principal excavated sites. Of particular interest are the recent discoveries made by Mr. John W. Crowfoot, late head of the British School of Archaeology on Mount Ophel, a slope running up from the Pool of Siloam to the present southern walls of the city. This is the site of the City of David, the stronghold which he captured from the Jebusites.

Strangely enough, this is the only portion of ancient Jerusalem which has not been built upon, a wonderful fulfillment of prophecy. It was the prophet Micah (111: 12) who declared that "Zion shall be ploughed as a field," and today the site consists of open fields given over principally to the growing of cauliflower. Here were discovered rock-hewn chambers which many believe to have been the burial-places of the Kings of Judah. A massive gateway was also uncovered which has been identified as the Valley Gate, mentioned in Nehemiah. Here was found a street which led from the Temple to the Pool of Siloam. It was lined with houses, many still well preserved, with fine mosaic floors. The remains of a church were found, built probably in the 5th century to commemorate the incident of the blind man healed by Christ. There can hardly be a doubt that Christ and His disciples passed through this gateway and along this very street, and that it was the scene of the healing of the man who was born blind, as recorded in St. John's Gospel. . . .

Scattered over Palestine are many "tells" or artificial mounds, marking what were once towns or villages. There is such a mound—in fact one of the largest in the country—halfway between Hebron and the coast, known today as Tell Duweir. As soon as Mr. J. L. Starkey commenced his excavations here it became clear that he was uncovering a very important fortress—the Bible city of Lachish, captured by Joshua, which later became the great western fort of the new Israelite nation. . . .

A discovery of interest to the surgical and medical world was that of a huge ossuary containing 1,500 human remains, while a further 500 were found in an adjoining chamber. The bodies had no doubt been thrown there when the city was cleared for rebuilding after the siege by Sennacherib. Most astonishing was the discovery that these ancient

people practised the art of trephination. Three skulls so treated were taken to England for more detailed examination. They are the first examples in Palestine of a type of trephination previously only known among the Incas of Peru. M. J. Starkey places the date of these surgical operations at the time of Sennacherib, about 700 B. C., or over 2600 years ago. Although the operations were crude in the extreme, one specimen at least shows that death did not follow immediately.

Hitherto excavation work in Palestine has been disappointing in its yield of historic inscriptions. Lachish, however, is proving an exception and this site will ever be famous for the inscriptions and letters it has yielded, many bearing Biblical names. The inscriptions bear a remarkable resemblance to a script found by Sir Flinders Petrie at Serabit-el-Khadem, in the Sinai Peninsula. Speaking of the inscriptions found at Serabit, he says, "Common Syrian workmen were familiar with the art of writing in 1500 B. C." Thus the belief held by many scholars that the books of Moses could not possibly have been written till many centuries, some say eight, after his death, is certainly not compatible with recent research.

At Lachish some seventeen letters or fragments of letters were found in the burnt debris on the floor of the guard-room immediately within the outer city gate.

They relate to the period immediately preceding the destruction of the city by the forces of Nebuchadnezzar in 588 B. C. They contain no fewer than twenty personal names mentioned in the Bible. . . .

The letters appear to indicate that they were written at a time of great tension. We know they must date just prior to the fall of the city in 588 B. C., and are therefore over 2500 years old. They were undoubtedly written in the troubled times described in the last two chapters of the Book of Kings. In the Lachish letters, which are regarded as the greatest archaeological discovery of the century, we have for the first time authentic, contemporary, internal confirmation of the political, military, and religious struggles during the last phase of the Judean kingdom, as told in the Holy Scriptures.—Extracted from "Digging Up Bible History," by Harold J. Shepstone, in *Magazine Digest*, April, 1938.

Merits of Shyness

It is surely discreditable, under the age of thirty, not to be shy. Self-assurance in the young betokens a lack of sensibility: the boy or girl who is not shy at twenty-two will at forty-two become a bore. "I may be wrong, of course"—thus will he or she gabble at forty-two, "but what I always say is

Arise and Build

By Mrs. C. J. Hunt

Tune: "The Sun Is Shining Somewhere."

Arise and build up Zion,
Ye Saints of God today;
The law that has been given
Points out to you the way.

CHORUS

Arise and build up Zion,
Ye Saints of God today;
With grace divine
Thine heart incline,
'Tis love provides the way.

All who the law obeying
With Christ are crucified;
Share then your brother's burden,
In Christ be justified.

Take up thy cross, and linger
No longer on the way.
The sacrifice that's needed
Upon the altar lay.

Arise and build up Zion,
No longer doubting stand.
By faith thy sins o'ercoming,
Obey the Lord's command.

The righteous therein dwelling
In peace and purity,
The Spirit present ever,
All joy and harmony.

(Note to Reader: Cut this out so this song and the song on the reverse side of this sheet can be pasted by the edge to your songbook.)

. . ." And then he or she will repeat what they always say.

No, let us educate the younger generation to be shy in and out of season: to edge behind the furniture: to say spasmodic and ill-digested things: to twist their feet round the protective feet of sofas and armchairs: to feel that their hands belong to someone else—that they are objects, which they long to put down on some table away from themselves.

For shyness is the protective fluid within which our personalities are able to develop into natural shapes. Without this fluid the character becomes merely standardized or imitative: it is within the tender velvet sheath of shyness that the full flower of idiosyncrasy is nurtured: it is from this sheath alone that it can eventually unfold itself, colored and undamaged. Let the shy understand, therefore, that their disability is not merely an inconvenience, but also a privilege. Let them regard their shyness as a gift rather than as an affliction. Let them consider how intolerable are those of their contemporaries who are not also shy.—Harold Nicolson in *Small Talk*, published by Constable, London.

Cleveland Ministers Go to School

Something new in theological education is taking place in Cleveland, Ohio. Forty ministers have enrolled in a two-hour course in "Contemporary Theology," in the Cleveland Down Town College of Religion. The class instructor is Professor Walter Marshall Horton of Oberlin Graduate School of Theology.

This new venture has been instituted in the hope that ministers and church workers may be able to keep up-to-date with changing thought without the necessity of intermittent work in summer school. This particular class meets on Monday afternoons from two to four o'clock. Two types of work are offered. First, it is for those who wish academic credit for the course. They must show preparation equivalent to a bachelor's degree and do the prescribed readings and the written work. The second class is for those who take the course for information only. Credit will be given, to those who qualify for it, through the Oberlin Graduate School of Theology.

The school is entirely self-supporting. A tuition fee of ten dollars is charged. The classes are held in one of the assembly rooms of a down town department store. The experiment is watched with considerable interest by those who have been active in its promotion. They are planning a continuation into the second year with academic credit course in religious education, church administration and kindred subjects. Because of the high academic standards this school fulfills a function quite distinct from that of the International Training Classes and supplements, rather than competes, with their program.—*Church Management*, April, 1936.

Natural Beauty

By Jennie Stauffer Ash

We are living in a beauty-conscious age. People rush to a beauty saloon to get their various treatments. Not women alone, but girls, men and boys are listed as patrons. A well-groomed appearance is the keynote to success, and individuals are not really well-groomed if they do not show a cleanliness of body. I do not mean to underestimate the value of a permanent wave, a facial, a hair-cut or a manicure, but I have noticed that sometimes people believe those things alone make a lady or a gentleman.

We often forget that our character and thoughts stand out on our face and are by far more important than the hair dress or facial make-up. No facial treatment can remove the ugly lines etched in the face by ugly thoughts, though it may partially or temporarily cover them up.

True beauty comes from within. The beauty of the soul should outshine the

physical beauty of the body. "There's no art to find the mind's construction in the face."

The word *beautiful* should be used when speaking of an elderly woman who has stood the trials of life with a smile on her face, expressing love, kindness, humility, perseverance and charity. A face that radiates and shows an appreciation of God's gifts to his people, and service to him.

"As a white candle
In a holy place,
So is the beauty
Of an aged face."

"Personality is the outward manifestation of man's inner nature, the radiation of his disposition and character. There is as much eloquence in the tone of voice, in the look of the eyes as in his choice of words."

I have read that success depends upon fifteen per cent knowledge of one's work and eighty-five per cent personality. Do you not think therefore that every Saint should make a special effort to develop and enrich his personality, so as to help in some way to win a member?

The book, *How to Win Friends and Influence People*, by Dale Carnegie, will aid us in developing character and true beauty. It should help us also, as the title indicates, to win friends, and when our friends know us, they ought to know quite a lot about our church also.

We owe it to God, to our church, our home, our community and ourselves to be well-groomed and clean at all times, to have a character that shines in our faces with love for God and humanity, like a light set upon a hill.

Island of Nightingales

About one hundred years ago, the newly-appointed mayor of Texel, then a barren island five miles from the Dutch coast, determined that his new home could be made a place of beauty. He planted one hundred trees, the first the island had seen; in spite of storms and cold, they flourished, and every year thereafter for fifty years he planted trees and shrubs.

In all that expanse of the turbulent North Sea there had not until then been a place where storm-driven birds could rest on their flight—hundreds of dead birds often covered the surface of the sea. But as the trees grew, birds found shelter there, and within a few years so many had discovered their haven that the island became famous as the home of rare and beautiful songsters. Ornithologists from various parts of the world came to "Eggland," as part of the island came to be called, to see the hundreds of thousands of birds' eggs.

A pair of nightingales found the island, and within a few years there was such a colony that as dusk fell it became the custom of the natives to come to

"The square" to listen to their thrilling son. The fame of "The Island of Nightingales" spread to other countries: artists came to paint its picturesque lanes and woods. As the American artist, William M. Chase, who took his pupils there almost every year, declared, "In all the world today there is no more beautiful place." Many a traveler returns years after year to this bird-lover's paradise.—Edward Bok (grandson of the above-mentioned mayor), *The Americanization of Edward Bok* (Scribners).

Zion Redeemed

By Bruce E. Brown

A day will dawn, in not far distant years,

When men will wake with singing on their lips.

Their toil will bloom with hope uncursed by fears;

They will not labor to the tune of whips; They will not end their years as battered ships!

Then all shall be as gods, redeemed, reborn,

And joy shall grace each heart. As beauty drips

From summer's dawn, so from the fields of corn

Shall gladness shine on all the sons of morn.

Then lust will die, and gold will lose its lure.

No man will gloat while others starve for bread.

Then love will prove to be the law of life;

And all earth's sons shall cease from war and strife.

Each man, a king, in pride shall lift his head;

And every child, still bright with heaven's gleams,

Shall play in Edens gardens, tenanted, By men redeemed, now Sons of God;

Then men of earth shall find their long lost dreams.

It matters not how a man dies, but how he lives.—Samuel Johnson.

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The SAINTS' HERALD

CONFERENCE DAILY EDITION

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Number 3

Wednesday, April 6, 1938

Independence, Missouri

Apostle John W. Rushton Spoke Monday Night

"Spiritual Evolution," His Theme

"God must be the center of our lives if we are to do his will and accomplish his purposes," asserted Apostle John W. Rushton in his Monday evening sermon "Spiritual Evolution." "The apostolic ministry is concerned with the task of bringing souls to Christ so that they may be transformed into material suitable for the kingdom."

Speaking to a large congregation of interested listeners, Brother Rushton chose for his text the words of Christ to Nicodemus: "Marvel not that I said unto thee, Ye must be born again." Paraphrasing and adapting to modern language quotation after quotation from the New Testament, the speaker emphasized the significance of these words of the Master: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

"Personal sin is the difference between what a man knows he is and what he knows God would have him be," the speaker continued. "Sin distances man from God, and God is the natural environment of man, 'for in him we live, and move, and have our being.'" Citing numerous scriptural references and quoting from philosophers ancient and modern, Brother Rushton drew a vivid picture of the terrific momentum sin gains in the devolution of human character, and counseled the Saints not to flirt with the forces of evil which today threaten civilization but to be earnest and prayerful in their seeking for God. He stressed the responsibility which rests upon Saints of latter days who claim a special dispensation, and their need to become Christlike in order to build and establish Zion. Always there is the need to seek contact with and the proximity of the Father, for "no man is himself until and unless he is conditioned in God."

Referring to the need for unity and coordination of church effort in carrying out the social program, Apostle Rushton

(Continued on page 68.)

Tuesday Program Notes

Regular classes and Quorum Meetings are as indicated in the Official Program.

The speaker at Stone Church eleven a. m. will be Apostle G. G. Lewis of Australia.

For the service beginning at 7:30 p. m. in the Auditorium Apostle Paul M. Hanson will be the speaker.

At 4:30 p. m. will occur the reception for women visitors at various Independence homes. Information at registration desk.

Wednesday Program Notes

Apostle C. F. Ellis will be the speaker at eleven a. m. at the Stone Church.

The Historical Trip to Richmond and Far West will begin at 1:45 under special guidance. See the Official Program, page 35, for details.

President Elbert A. Smith will be the speaker at the Auditorium at eight p. m.

Important: Rehearsal of the combined choirs and orchestra for the Sacred Concert will be held Wednesday, 7:30 p. m. in the Stone Church. All singers and musicians be there on time, please.

GRACELAND COLLEGE ALUMNI MEET

All Graceland College Alumni, their friends, and all friends of Graceland are invited to attend a reception in the lower auditorium of the Stone Church on the evening of Thursday, April 7, immediately after the conclusion of the Graceland A Cappella program upstairs. The usual happy reunion of Graceland people is assured and the election of officers of the Graceland Alumni Association will take place. For this latter feature, the attendance of all Alumni members is requested.

Reports Discussed For Tuesday Business Session

Auditor's, Herald Publishing House, Graphic Arts, and Historian's Reports Discussed

No Legislation Enacted

At the opening of the Tuesday, April fifth, business session, Josephine Crinklaw Mader was presented and sang a solo. Brother Amos E. Allen, church auditor, was called to the tribune to discuss the auditor's analysis of the Presiding Bishop's report. Among many significant observations he made one which will be of special interest to our readers: "The church has lived within its income, and the cost of church administration has been well under the amount allowed by the original appropriation."

Bishop G. L. DeLapp, called to the tribune to discuss the report of the Herald Publishing House, pointed to the favorable cash balance possessed by the Herald office as indicated in the report on page 43 of the *Daily Herald* of April 3, and the resulting satisfaction of the church in having this institution in so good condition. He called attention to the necessity of new equipment for which plans are being considered by the Board of Publication. The Herald office has sent out "over a million pieces of literature telling the Gospel story." Brother DeLapp also presented the necessity of the expansion of our church literature. For this purpose church writers both old and new will be needed to provide new material for church publications. "We believe that it is one of our major objectives that every member of the church shall become a reader of the *Herald*," said Brother DeLapp. "We have come to the conclusion that if any member of the church has only two dollars, and must make a decision as to whether to subscribe for the *Herald* or contribute to the church, no matter how great its need, it would be best for him to use that money to take the *Herald*."

(Continued on page 69.)

Conference Daily Edition of THE SAINTS' HERALD

Wednesday, April 6, 1938 Number 3

FREDERICK M. SMITH, Editor in Chief
ELBERT A. SMITH, Associate Editor
FLOYD M. MCDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor
LETA B. MORIARTY, Assistant Editor
JAMES F. KEIR, Business Manager

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Pigeonhole

■ The Parking Nuisance

Sir Pompous was fulminating. "It's an outrage, I tell you, Sir, an outrage! There's a car pulled right in back of mine, and I can't get out. I've a notion to let all his tires down!"

The officer in charge investigated. "Let's see—is this your stall?"

"Well, no," M'Lord admitted weakly.

"Then you have no business in the official parking lot."

"Perhaps not—but he hadn't ought to block me in!"

"But you're in *his* stall," continued the officer. "Nobody's car should be in there but his. You're trespassing!" They finally got Sir Pompous and his car out.

And if anybody blocks the editorial car like they did the other night, it's going to be rolled clear to the Missouri Pacific station. After all, officials are trying to serve the Conference, and they *must* get in and out, and it's a poor trick to make their work so much harder than it is.

■ Incognito

She was very young, and tremendously thrilled by her first visit to Independence and a General Conference of the church. Descending to the Laurel Club Dining Room in the basement, she obtained her dinner and went and sat down at one of the tables already partly filled. A gentleman seeking a place came and sat down beside her. With the friendliest feeling in the world and a consciousness of security in the company of church people, she began a conversation and was completely charmed by his friendliness and affability. Dinner time passed pleasantly with the conversation and she thought she would find out the gentleman's name, so she asked, "What is your name?" He smiled and said, "I am President Frederick M. Smith." She could hardly be blamed for not knowing him because it was the first time she had ever seen him. Talking to friends later she was still

very happy over the incident. "Why he's really human!" she exclaimed. She is coming here, by the way, to take up nursing at the Sanitarium. She ought to be a good one.

Personals

● Sister B. M. Anderson of Omaha brings us this touching story of a member whose first attendance at any service of the church was at the Auditorium last Sunday. All her knowledge of the church had been obtained from the teaching of her brother. Meeting with the people for the first time and sharing in such a great experience, she was nearly overwhelmed with emotion and sat listening with tears of silent happiness in her eyes. Of her ten children, through the same teaching received from her brother, she has seen eight come into the church. Thus do the blessings and advantages of the church life affect those who have not had the privilege of sharing them before. We wonder if members who have the advantages of church privileges regularly might not benefit by such appreciation of the good things of spiritual life.

● Question Time: Why is it that so many members of the Joint Council have been getting their noses scratched? We thought their meetings were supposed to be peaceful!

● Apostle Ed Gleazer, looking at one beautiful scratch, boasted, "No member of the Quorum of Twelve can do that to me!" Next day he came out with a beauty on his bezer. And Sister Gleazer says he did it himself!

● Ye Poore Editor, searching for stories for this column, found a group of church members who responded to his request. They told him six stories in a row, not one of which could be printed. And they're nice people, too!

● Brother John Loeding, of Wyandotte, Michigan, became so enthusiastic over the prospect of reaching Conference that he drove his car for a distance of ten miles at forty miles an hour in second gear, and didn't know the difference! Whatta man! Whatta car!

● Mrs. Jack Webster (Clarice Gillen) of Meeteetse, Wyoming, is visiting her parents, Mr. and Mrs. J. A. Gillen at 635 S. Fuller. Jack is a rancher and stockman and "Tookie" is kept busy with their two daughters, Jeanne Marilyn, 2½ years, and Nancy Caroline, born March 14, this year at the Independence Sanitarium.

● Mr. and Mrs. Harvey Eliason (Helen Vandel) ventured out to brave the snows on their way to Conference. They are ranchers near Deer Lodge, Montana, on which they raise fancy turkeys in addi-

tion to running a dairy. At Billings, they had to wait 24 hours for the clearing of heavy snowdrifts. They are accompanied by their two children, Neil, age 6, and Marilyn, age twenty months.

● Mrs. Lee Mussell (Doris Nelson) of DeS Moines, is visiting with her aunt, Mrs. Harry Barto, at 900 W. Waldo. Doris is claiming the prize for bringing the youngest baby to Conference. Margaret Jane was born February 25 and is now the venerable age of five weeks.

● Friends were happy to greet Brother and Sister Allen Schreur. They are very popular among the Saints for their splendid church activities. Brother Schreur, despite managing a prosperous Chevrolet business finds time to care for the work of Northern Michigan District and he with his wife manage Park of the Pine's Reunion in most competently caring for the spiritual and physical needs of those in attendance.

■ Sesquipedalian Club Organized

Admirers of sesquipedalianism will be gratified to discover that the claims of President Frederick M. Smith and Apostle John W. Rushton to preëminence in the use of these aristocrats of the dictionary is being augmented by the efforts of additional devotees of the art. Bishop L. F. P. Curry and Apostle J. F. Garver have joined this illustrious partnership. Brother Curry has referred to a "Rockfellerian" tendency to excessive expenditure; and Brother Garver—that peripatetic orator who is the ambulatory despair of the sound technician—says that our present problems are not only "elephantine," but are really "hippopotamic"!

In his peregrinations on Sunday the humble reporter was accosted in the foyer by a delegate with an insatiable curiosity. He said, "Just what did Brother Rushton mean by the big word he used in his address at the official banquet?" I explained that the word meant a "foot and a half a foot," and was humorously applied to words that were "a foot and a half long."

This morning I met the same gentleman who is an enthusiastic believer in building the vocabulary, and in an attempt to use the newly learned word, he remarked gaily, "I have just seen a man with a sesquipedalian beard."

This occurrence tends to confirm the rumor that certain sesquipedalic artists and their disciples and neophytes are about to organize the efforts, and to form—well, let us say, a dictionary club. Anyone who is interested in any such movement should report to Apostle J. W. Rushton at his (Brother Rushton's) leisure. A. M. E.

The most glorious exploits do not always furnish us with the clearest discoveries of virtue or vice in men.—Plutarch.

Minneapolis Young People Make Cooperative Trip to Conference

**HAVE REGULAR ORGANIZATION
FOR SUCH TRIPS**

Brother Wesley Elvin of Minneapolis tells of a very interesting project for bringing young people to Conference in which he has helped with the management. This is a cooperative project which has made it possible for thirty young people from his district to come to Conference. The cost per individual to stay at the Conference is only thirteen dollars. This group came in five cars. For their method of financing each driver was allowed six dollars for depreciation on his car, plus the cost of gas, oil and minor repairs. This brings attendance at Conference to a very low cost. Once here, the group rented a house and set up housekeeping with the bedding and supplies they had brought with them, providing their own meals and taking care of all their needs.

During the summer this group of young people have a canning project in which they set up a reserve of food to be used for such trips, and from the supplies and proceeds they are able to help themselves to a great degree. Their first effort produced seventy-five dollars in profit which they placed in a revolving fund for such projects as attending General Conference, Youth Conference, and other gatherings. The group have purchased cots, bedding and cooking equipment, which will serve them on future trips as well as this one.

Thus the young people are obtaining not only the advantages of inexpensive transportation for attending church gatherings, but they are also having a liberal education in cooperative endeavor. Perhaps this suggestion may be useful to other church young people and help them to finance trips to Conference not otherwise possible.

Elisha's Hungry Bears

The minister, addressing a Sunday school class had taken for his theme the story of Elisha on his journey to Bethel—how the youngsters had taunted the old prophet, and how they were punished when two bears came out of the wild and ate forty and two of them.

"And now, children," concluded the pastor, wishing to stress the moral point, "what does this story show?"

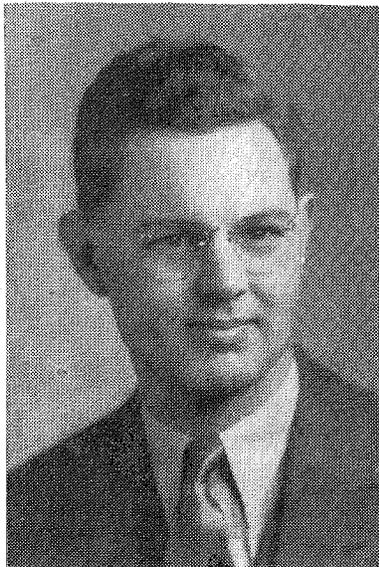
"It shows," ventured one little girl timidly, "how many children two bears can hold."—From *Toastmaster's Manual*, by Harold W. Donahue, published by Maxwell Droke, Indianapolis, and McClelland-Stewart, Toronto.

Let not things, because they are common, enjoy for that the less share of our consideration.—Pliny the Elder.

FRANKLYN WEDDLE TO DIRECT CHORUS

**AT SACRED CONCERT, SATURDAY,
SEVEN-THIRTY P. M.**

One of the great events of every General Conference in the past few years has been the presentation of a program of sacred and secular music by the combined choirs of the stakes of the church, generally under the direction of some



FRANKLYN S. WEDDLE

widely known and greatly respected church musical leader. In these magnificent renditions, Paul N. Craig, Mabel Carlile and J. T. Gresty have figured in recent years.

At this Conference a capable young musical leader, not so well known to the people of the church, but fully worthy of their appreciation, will wield the baton for the large group of singers and musicians. This young man is Franklyn Weddle of Flint, Michigan. In his own state much recognition has come to him and his A Cappella choir of young people has sung over the National Broadcasting Chain. He is well known and liked at Graceland College where he took his earlier training, which he has continued at the University of Iowa, Northwestern University and the University of Michigan. He is said to be a young man of considerable personal charm as well as a capable musician and director.

There are few things that earnest men need more to make clear to themselves from the beginning of their life-work, than that they will have to fight for time to grow, for time to do solid enduring work, for time to do the definite piece of work which God has laid on their souls to do.—H. C. King.

Religion's Answer to World Problems

Class Study Under J. A. Koehler

Tuesday's class brought a marked increase in attendance and a total decrease of study outlines. This signifies that our people are concerned about their task and are accepting the responsibility of building the Kingdom of God.

"Thrilling" is the word that best describes the mental stimulus that Brother Koehler brings to his listeners by the able presentation of his ideas on this perplexing subject.

He says that we have the Keys of the Kingdom in our hands; now we must learn how to use them. As the world's problem is a very practical one we must resort to practical measures to solve it. It is true that older people who have given their best in church work in the peaceful past, are inclined to be antagonistic to the flood of problems which enter into the field of religion today.

But as was mentioned by Brother Elbert in his able counsel to the young people Monday, "We take off our hats to the past, but we take off our coats to the future."

MRS. E. H. AGIN.

TEACHING VALUES IN CHURCH HISTORY

**MONDAY CLASS STUDY WITH
ROY A. CHEVILLE**

Roy A. Cheville opened his study period on "Teaching Values in Church History," with a prayer asking God's blessing upon the class. "I am fascinated with the story of the last one hundred years of our people," said Brother Cheville after explaining the need of instilling in students a gripping sense of understanding that must be back of the study.

Brother Cheville gave, the foundation of experience it has for the future, as the reason for teaching church history. The objective of teaching is not merely to occupy the hour, but "to cause something to happen. By discovering the outcomes of types of procedure, we discover how Deity works, and gain a qualified knowledge of the future."

Prejudgment was outlined as one of the problems of teaching church history. Another, was the problem of terminology, or the use of terms that are threadbare and have no meaning, but whose meaning sounds good. Brother Cheville asked for examples, and a great deal of amusement was expressed by the class as different individuals volunteered the following example of getting out from under the question by using terms: "work;" "the cause;" "The Pearl of Great Price;" and "A Marvelous Work and a Wonder."

Methods of teaching outlined were: Chronology, or in order of date; biographical; topical; problem approach, for illucidating different questions; movement, or where a selection of small parts of history are examined; and book method, that is the volumes of church history.

Perfectionism is a detriment to honest teaching. This is the attitude of assuming everything which happened in church history was perfect. It was remarked that this point of view is becoming less popular. The simplicitarian attitude is another hindrance. There are some who have one explanation for everything. If errors are committed it is blamed to negligence in following, tithing, prayer, adherence to word of wisdom, etc. according to a person's individual point of view.

"The church is a great movement," said Brother Chevillie. Faith, the word of wisdom, prayer, family worship, etc., are each a part of that movement, not all of it.

Predestinarianism is another fallacy. "God always works with a great big if. When people explain the lack of accomplishment to predestination it is because they are getting out from under responsibility. The question is "how much can God do with me."

REPORTED BY G. WYATT.

Correction

An error was made in the *Daily Herald* of Tuesday, April 5, near the bottom of page 51 where it is stated, "Bishop Curry designated the year 1950 as the time when we hope to see the church debt cleared." This was not what he said, and is really much farther away than the Bishop set his hopes, since he believes that the church should be able to accomplish the goal of debt payment early in the 1940's.

APOSTLE JOHN W. RUSHTON SPOKE MONDAY NIGHT

(Continued from page 65.)

concluded his scholarly discourse with the presentation of a six-point catalogue of objectives.

Music for this service was furnished by the Stone Church Choir which sang two anthems under the direction of Paul N. Craig and with Robert and George Miller accompanying: "The Lord's Prayer," Malotte-Deis, and "Springs in the Desert," Jennings. George Anway, tenor, sang the incidental solo in the second number. Mrs. Lila Livingston, of Omaha, sang as a contralto solo a song written by a friend; she was accompanied on the piano by Mrs. Evan Ehlers, of St. Joseph. George Anway led the congregation in a spirited song service.

Elder Ward A. Hougas, president of Far West Stake, was in charge of the meeting, and Elder E. Y. Hunker offered the invocation and benediction. The evening's Scripture lesson was 2 Peter 1.

Women's Department Hears President F. M. Smith

Monday, April 4, 11 a. m.

The women's meeting opened at the above hour with every seat in the lower Auditorium of the Stone Church taken and quite a number standing during the entire session. A fine spirit of interest and expectancy was manifest. Sister V. D. Ruch of Oklahoma offered an inspiring prayer. Sister Pauline Arnson President of the Council of Women presided and extended greetings to the Conference guests. She then introduced President F. M. Smith as the speaker. "It is important," President Smith said, "for women to organize. Organization is similar in effectiveness to that which is done in quorums of the priesthood. It affords opportunity to formulate opinions as a whole. It is desirable to have organized expression of the women in conference sessions—when they have well thought-out solutions of problems to offer. The marriage and divorce question for instance—a problem which the church must sooner or later solve. What do women think is the best foundation of marriage, etc.?"

"Is the work of women educational?" President Smith asked, and then answered. He said, "It should be a department of the church instead of a divided department of a department. There should be some educational work (but woman is not provided by the Department of Religious Education). The chief function of the Women's Department should be concerned with home standards as pertaining to physical equipment, pleasing architecture and quiet and harmonious decoration, but withal to be of such a character as could be maintained by all. There should be a spiritual standard in the home. Family worship should be established. The home is related to the community. The Latter Day Saint home has a responsibility to the community—to the school and in politics.

Friendly visiting is a magnificent opportunity for women's work which should be co-ordinated with the visiting officers of the church.

On the subject of marriage, President Smith urged that parents begin early with children to inculcate those ideals that will prepare them in making their choice at the proper time for harmonious companionship with their marriage partners.

Sister McConley, leader of the Women's Department in Independence, then spoke extending a cordial welcome to the Conference visitors and announced the plans for the receptions to be held in several of the homes on Tuesday for the visiting women.

GRACE L. KRAHL.

Employment, sir, and hardships prevent melancholy.—Samuel Johnson.

Patriarch F. A. Smith Speaks Monday Morning

"The Church and Its Purpose"
—His Theme

On the morning of April 4, the upper auditorium of the Stone Church was crowded to capacity to listen to an exceptionally fine sermon delivered by the presiding patriarch, Frederick A. Smith. Assisting him was Brother Ruch of the Oklahoma mission, who offered the opening and closing prayers and introduced the speaker. Louise Evans of Detroit acted as chorister, with Mrs. Almer Sheehy at the organ and Irene Wolfe at the piano. Garland Tickemyer, soloist, impressively sang "The Holy City" accompanied by Mrs. Robinson at the piano and Mrs. Sheehy the organ. Patriarch Smith chose as a Scripture reading a portion of the sixteenth chapter of Matthew, centralizing his theme in the statement of Christ "Upon this rock I will build my church"; his topic was "The Church and Its Purpose." Who was to build that church? How was it to be built? What would it teach so that "the gates of hell should not prevail against it; and it might be a place of safety not only in this life but that to come? The church was not a club, the speaker declared, nor a place for social amusement, to sing songs, visit and have a good time, but it was a sacred institution, devoted to the purposes of God; the lifting up of mankind to a higher and better way of living. The church was not to be built upon Peter, as one church declares. "Flesh and blood hath not revealed this thing unto thee [Peter] but my Father which is in heaven; and upon this rock [revelation of the knowledge that Jesus is the Christ] I will build *my church* [not Peter's]." When we know that he is the Christ, the Son of the Living God, we have something upon which to build; something that will stand close to us in the days when darkness surrounds us, and doubts and fears come in, to help us in a recognition of the relationship we hold to the man known as Jesus Christ.

"Some say the church went into apostasy after the days of Christ," said the speaker, "but I tell you this morning, the church never went into apostasy; never. The people did, and have all along. The woman referred to in the twelfth chapter of Revelation with twelve stars on her head, represents the church; don't lose sight of the thought that the woman represented the church. She had something the adversary wanted, and he had sought to get. God had given her power and authority—the priesthood—the right to represent him, and the adversary became such because he rebelled against God and sought his power. He hasn't stopped

seeking it yet. The woman gave birth to a man-child who should rule the earth with a rod of iron, the authority of God; but the adversary didn't get it, for it was taken back to God. Did he get the woman? The sixth verse says the woman fled into the wilderness, unto a place prepared of God where she should be care for a thousand, two hundred and three score years; this woman—the church. The adversary didn't succeed there, either. She remained safe from the serpent; not nourished by the serpent. He was angry and made war with the remnant of her seed who had the testimony of Jesus and the commandments of God. That doesn't look like she went into apostasy."

"What constitutes the church—the little organization we have on earth? Jesus Christ is the head of the church in heaven, where also are the apostles, the Saints who lived in that day, and in Adam's, Moses' and Enoch's time; in Book of Mormon times and since the restoration of the church in our day. It seems then there is more of the church in heaven than on earth. To be given the 'keys of the kingdom' to bind on earth and in heaven "means more than getting our names on a branch record; it means our names are recorded in heaven and we belong to the church there. We are not dependent on man or his organization here. The branch, even the church itself, may be wiped out, but if faithful to our covenant we are still members of the church and kingdom of God. Certain officers were put in the church to perfect the Saints. Can we become perfect? Enoch's band did, and it is probably easier for us now than for them then."

The speaker referred to the building of a temple and the advancement of the work in our day when Zion should become more glorious, great and terrible. The nations would honor her, and she should escape the terrors that were to come up on the world *if* she shall observe to do all things whatsoever I have commanded her. Are we ready? Our safety lies in Zion; in carrying out the admonitions of the Lord, in perfecting our lives that we may escape the fate of the world.

M. MORGAN.

What is there that does not appear marvelous when it comes to our knowledge for the first time? How many things, too, are looked upon as quite impossible until they are actually effected?—Pliny the Elder.

No man can expect accomplishment who lacks the initiative to begin, the persistence to continue in face of difficulty, and the determination to finish the task to which he has put his hand.—John J. Tigert in *Achievement*.

REPORTS DISCUSSED FOR TUESDAY BUSINESS SESSION

(Continued from page 65.)

Brother C. Ed Miller was called to the tribune for a brief talk in which he spoke of the photographic resources available for the membership, including pictures of the General Conference and its officers. He said, "I believe that we should have pictures of our leading officers of the church in every Sunday school room so that the children and young people may become acquainted with them." Brother Miller showed a very fine picture of President F. M. Smith taken by Brother J. A. Robinson of the Graphic Arts Bureau. He also discussed the use of lantern slides in educational and missionary work and suggested the necessity of expansion of this type of work because of its efficacy in attracting people to hear the church message. Brother Miller continued his talk with an explanation of new kinds of lantern equipment for the exhibition of church pictures which are placed upon films for quick and inexpensive transportation. He showed some new light-weight cameras and picture exhibiting equipment which he hopes to see placed in the hands of church officials for educational work among the people. Brother Miller stated that he has had charge of the Graphic Arts Bureau for twenty-eight years, and expressed the hope that some young man will be found who can take charge of the work to replace himself.

President F. M. McDowell was invited to the tribune to discuss the report of the Department of Religious Education and also the church young people's organization known as Zion's League. President McDowell discussed the work of the department as lying within three fields—priesthood training, young people's work, and church school work. He expressed his great appreciation of the splendid work contributed in all three of these departments by Elder C. B. Woodstock.

Brother McDowell continued his talk stressing the importance of printed materials for educational purposes, the church training program, the responsibility of keeping up the quarterly literature, and the necessity of looking towards expansion and improvement of the published material in these fields. He also commended the splendid work of Mrs. Fern Weedmark and Mrs. Mildred Goodfellow in their joint leadership in the Children's Division. He spoke of the development of the girl's program, the boy scouts' work, and the very important and steadily expanding work in connection with Junior Stewardship. "We feel encouraged at the progress the Department of Religious Education has made."

President McDowell then turned to discuss the young people's program and the Zion's League organization and indicated how under the larger organiza-

tion there has been a unification of young people's work throughout the church. He spoke in appreciation of the fact that many other types of organization had adopted the Zion's League name and its type of organization. In his conclusion Brother McDowell emphasized the fact that the interests, the desires, the work, and the hopes of the young people are inseparably tied up with those of the adult membership of the church, that they constitute no separate group of special interests, but that rather they represent simply the coming generation, preparing to take up and carry the burdens of the church when an older generation must lay them down.

Elder S. A. Burgess, Church Historian, took the tribune to discuss the Historian's Report. He spoke of the necessity of securing accurate information, not only about past events in church history, but also about our own current history which is being made today. Brother Burgess indicated that it is not only important for us to preserve a record of our successes, but also that we should have a record of our failures in order that our future course might be safely charted to avoid the repetition of difficulty.

HISTORICAL PROGRAM BY GRACELAND

MUSIC AND READING COMBINED IN CHURCH HISTORY PROGRAM

A new type of contribution will be presented to the General Conference at the Stone Church on April 7 at 7:45 p. m. The A Cappella Chorus of Graceland College will present a service telling in music and reading the story of the Latter Day Saints at Far West in 1838. The title of this production is "With the Church a Century Ago."

This production is to be presented in four episodes:

Part One, "The Glory of Kirtland;" Part Two, "The Migration from Kirtland;" Part Three, "The Rise of Far West;" Part Four, "The Fall of Far West."

Miss Mabel Carlile who has made many splendid contributions to church and Conference music will direct the production. Miss Edna Treat of the Graceland faculty will be at the organ. The historical narrative was arranged by R. A. Cheville, and the script will be read by Dale Dickson, narrator.

The lady was visiting the aquarium. "Can you tell me whether I can get a live shark here?" she asked an attendant. "A live shark? What could you do with a live shark?"

"A neighbor's cat has been eating my goldfish, and I want to teach him a lesson."

Official Minutes of the General Conference of 1938

Business Session, Monday, April 4, 1938

The Seventy-Eighth Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints assembled in its first business session at two o'clock in the afternoon of Monday, April 4, 1938, in the Auditorium, at Independence.

The Conference was called to order by President Frederick M. Smith.

Elder Roy Cheville lead the congregational singing.

"Redeemer of Israel" was sung, and opening prayer was offered by President Floyd M. McDowell.

Sister Doris Anderson Fredrick, of Orlando, Florida, sang "Forward to Christ," by Geoffrey O'Hara, assisted by Sister Mildred Connelly, of Kansas City, Missouri.

Apostle Paul M. Hanson moved "that President Frederick M. Smith and his Counselors preside over the Conference and make all necessary appointments." Presiding Bishop L. F. P. Curry seconded, and upon the motion being put by Apostle Hanson the motion was unanimously adopted.

The President called attention to the following reports published in the *Conference Daily*, which by unanimous consent were received and ordered spread upon the minutes:

Credentials Committee, page 4,
Presiding Bishopric, page 8,
Auditor's Analysis of Bishop's report, page 9,
Young People's Program—Zion's League, page 17,
Church Architect, page 19,
Graphic Arts, page 19,
Statistician, page 20,
Order of Evangelists, page 22,
Atlantic States Mission by Paul M. Hanson, page 24,
European Mission by John W. Rushton, page 24,
Independence and Headquarters by F. Henry Edwards, page 25,
Central States Mission, by J. F. Garver and Clyde F. Ellis, page 26,
North Central States Mission, by J. F. Curtis, page 27,
Southern Mission, by M. A. McConley, page 28,
Pacific Slope Mission, by E. J. Gleazer, page 29,
Great Lakes Mission, by D. T. Williams, page 29,
Australasian Mission, by G. G. Lewis, page 30,
Lamoni Stake, by D. B. Sorden and T. A. Beck, page 31,
Far West Stake, by W. A. Hougas and H. L. Livingston, page 31,
Kansas City Stake, by C. G. Mesley and C. A. Skinner, page 32,
Holden Stake, by Amos E. Allen and

J. A. Koehler, page 33,
Department of Religious Education by C. B. Woodstock, page 33,
Church Auditor, page 36,
Graceland College, page 37,
Historian, page 41,
General Council of Women, page 42,
Herald Publishing House, page 42,
Department of Music, page 43,
Quorum of High Priests, page 44,
Senior President of Seventy, J. W. Davis, page 44,

Church Physician, page 44,
The President announced the following appointment of Conference Committees: Secretaries: I. A. Smith, O. W. Newton, Frank McDonald,

Reporters: Iva Gould, Gladys Gould, Jessie E. Fisher, Violet McFarlane, Credentials and Registration: C. L. Olson, A. E. Allen, A. B. Taylor,

Press: Leonard Lea, Leta Moriarty, Alice Edwards, Estella Wight, Audentia Anderson, Stella Brockway Omohundro, Reception and Housing: Arthur Oakman, William Patterson, J. S. Kelley, Mrs. C. F. Grabske, Mrs. Fred O. Wilkinson, Mrs. T. A. Beck, Mrs. George Griffin,

Decorations: Mrs. Henry Stahl, Mrs. C. F. Grabske, Floris M. Hands,

Music: Mabel Carlile, Paul M. Craig, Administrations: Frederick A. Smith and associates.

Ushering: Bert Peterson and local deacons.

Messengers: Boy Scouts from Latter Day Saints troops of Independence.

President Smith then presented Presiding Bishop L. F. P. Curry who discussed the report of the Presiding Bishopric.

Upon motion of Apostle D. T. Williams and Elder Roy Cheville the reports of the Presiding Bishopric and the Church Auditor were approved.

It was moved by Apostle J. F. Curtis and seconded by Elder W. B. Torrance, that the report of the Committee on Credentials be adopted. Carried.

The following resolution was proposed by Presiding Bishop L. F. P. Curry and seconded by Bishop G. L. DeLapp.

"Whereas, the financial policy of the church adopted in 1932 included as one of its objectives the creation of reserves when conditions permitted doing so, and

"Whereas, during the year 1937 the total amount of \$4,498.05 was set aside in cash as a ministerial reserve.

"Be it resolved that the General Conference approves the setting aside of this amount of \$4,498.05 as a reserve during the year 1937."

After discussion by Apostle J. F. Garver and Bishop G. L. DeLapp the resolution was unanimously adopted.

The chair read telegraphic greetings from Jeanette Dean of Brooklyn, New

York, on behalf of Zion's League of Brooklyn.

The following resolution was offered by Apostle John W. Rushton and seconded by Elder B. J. Scott:

We express sorrow at the passing of Mr. J. B. McDonald, of the *Independence Examiner* and the *Kansas City Times and Star*, since our last Conference.

"For many years this gentleman representing the secular press always showed a friendly understanding of our church activities, and his attitude was unflinchingly courteous, as his reports were accurate and sympathetic.

"We express to his widow and family our sincere condolences in their bereavement."

The resolution was unanimously carried.

Announcements were made; hymn, "In the Light," was sung; benediction was pronounced by Patriarch Frederick A. Smith, and the Conference adjourned at 3:38 p. m. to meet according to announcements in the Official Program.

F. A. SMITH,
O. W. NEWTON,
FRANK McDONALD,
Secretaries.

Dramatization Class Begins Study of the Drama Worship Service

Lectures and Practical Demonstrations Are Part of the Program

An interested class of students of play production gathered in The Little Theater, Stone Church Annex, Monday morning at 9:50 to be instructed in dramatization under Mrs. Leonard Lea, President of the White Masque Players. There was an enrollment of sixty-seven members. Mrs. Lea began her discussion of the drama worship service, which is especially adapted to church uses, to which the class will give special attention during its week's work. The history and the importance of the movement were stressed, and the eight parts of such a service were analyzed, namely, prelude, theme, invocation, special numbers, sermonette, the play, benediction, and postlude. Among the speakers to assist in the work of this dramatic class will be Roscoe Faunce, the director of the Department of Speech at Graceland College.

We might well say that the intellect is the whole man thinking; the heart is the whole man feeling; the will is the whole man determining. Christ's first word was "Come and see." Investigate, examine, make the experiment. His teaching is to be tested in the laboratory of life.—Elwin Lincoln House, in "The Bridge of Faith."

Young People's Forum Hears Apostle F. H. Edwards

Tuesday Theme: Standards of Conduct

A capacity crowd of young people estimated at around 500 gathered for the second forum meeting scheduled for them at 9:50 a. m. daily in the lower auditorium of the Stone Church. The theme for the week's meetings is "The Young People Seeking" and the subject set for Tuesday was "The Young People Seeking Basic Standards for Conduct." After singing together "He Leadeth Me," Charles Brockway of Lincoln, Nebraska, offered a short prayer.

President McDowell reemphasized the central thought and challenge of these services which is "Shun Not the Quest." "That inner urge for the quest is the call of God in you—it is the call of your better self. It is the call of the kingdom—the call to move out to find the place destined for you.

"This morning we come seeking some standard for conduct. Is conduct a haphazard thing? Is it accidental? Is it a passing whim? Are our moral standards shifting sands? Or is there something solid on which we may build?"

Apostle F. Henry Edwards was introduced as a man who could be most helpful in leading thought on the theme. "We choose standards in harmony with our purpose. If you want to measure the length of a room, you do not take a quart measure. If you want to measure conduct, you must have some goal in mind.

"As we come here, we take it for granted that the standard we want to set for ourselves as kingdom builders will be different from those who do not have that goal in mind. We come here biased and pre-disposed towards a goal by the totality of our past experience.

"We come together as members of the church—as potential citizens of the kingdom, and we are not concerned with ordinary standards of conduct, but with standards for such persons as we profess and are trying to be. We are not interested in standards achieved solely through clear thinking, but in standards that are achieved through nearness to God.

"Our standard also implies prior social consciousness. It is a standard that applies and is recognized by more persons than one. . . . Also our standard must have been set up before the time of crisis arrives. We are discussing basic standards of conduct that we may arrive at before we get into difficulties and need a guide for conduct.

"We take it for granted that we come seriously seeking our standards; and that in so doing we are committing our lives. We seek the truth that we might give ourselves to it. We don't just want to know *about* standards. We want to make them our own. We want to come under the authority of the Right.

"Sometimes the lamp of Truth and Right looks old and battered to us. It has come through many a battle in ages past. Some folks like to trade the lamp, like Aladdin's wife did, for any lamp that looks burnished and new."

At this point Apostle Edwards raised some questions.

"DO WE NEED STANDARDS? Can we trust our own judgments? Can we all do as we please? If we need standards, if so, why?"

These thoughts came from the assembly in answer to the question raised. "We need standards to help us stay on our feet through crises."

"We need standards to keep us from abusing the free agency which God gave us."

"We need desirable standards held in common so that we can maintain democracy. There is nothing on which to build a community unless we have standards that are established for the best good of the group."

"Everything in the universe, including humanity, is ruled by law and standards and if we are part of the universe, we must also be governed by standards.

"We need standards to avoid head-on collisions with other people. If I have no standards in my life, I must grant you the same privilege. It would be like trying to maintain automobile traffic without any rules."

"We need standards to compare our own lives from day to day. We need standards to keep us growing and developing. Lots of people persuade themselves that they are better than they are because they never look at themselves against any standard."

"Standards of conduct are an aid to happy living. The most unhappy people in the world are those who live from day to day, without purpose or design. They frequently get into serious difficulty from which they cannot extricate themselves."

"I need standards because I am going somewhere. The road is long and there are attractive detours. I must check up whether I am going in the right direction."

Apostle Edwards then raised the question.

"WHO SHALL SET THE STANDARDS?"

Out of the discussion of this question, the decision was reached that for Kingdom Builders the standard is Jesus Christ. The standards for the kingdom of God are not a set of rules written on the blackboard. They are not *just rules*. They are ways of living. If you make rules today, you must re-make them tomorrow.

But until we live as Christ lived, we are not living as God wants Kingdom Builders to live.

Some standards that we all ought to set:

1. *We must be honest.* We must tell the truth, we must live the truth, we

must seek the truth, we must love the truth.

2. *We must be aggressively clean.* We must not only say that we shall not do the impure things, but we must actively love purity and seek it out.

3. *We must be courageous.* Today as never before there is a call for moral and physical courage. We are morally bound to drop fear and intelligently scrutinize ourselves from day to day.

4. *We must be governed by motives of love.*

In conclusion, Apostle Edwards made this challenge:

"These four standards are not in question. They are proved through the ages. It is you who are in question in your attitude towards them."

These books are offered as helps to further study on the theme "The Young People Seeking Basic Standards of Conduct" which was the subject of the young people's forum, Tuesday at 9:50 a. m.

New Testament Ethics, by C. A. Anderson Scott (Cambridge Univ. Press).

Culture & Anarchy, The Study of Poetry, lectures by Matthew Arnold. *Some Problems of Life* by Rufus M. Jones.

Morals of Tomorrow by Ralph W. Sockman.

Personal Triumph by Miles H. Krumbine.

Psychology & Morals by J. A. Hadfield.

Some books recommended for reading in connection with the theme of the Monday Young People's Symposium "The Young People Seeking a Foundation for Their Faith."

Fundamentals by Apostle F. Henry Edwards.

The Secret of Victorious Living by Harry Emerson Fosdick

Successful Christian Living by Harry Emerson Fosdick.

Religious Foundations by Rufus M. Jones.

Beliefs That Matter by William Adams Brown.

Youth's Return to Faith by Norman W. Cox.

Recoveries in Religion by Ralph W. Sockman.

A Faith for Today by Harris Franklin Hall.

Man is like an ant on a leaf in the water. He can go so far and no farther. Here, man studies the leaf, there, he may study the beginnings and the endings. Here, he stands in the portico, there, he stands in the palace of knowledge. . . . We must not be egotistical in our knowledge.—Elwin Lincoln House, in *The Bridge of Faith*.

Tuesday Melchisedec Priesthood Meeting

Theme: "The Dynamics of Ministry."

"You men are to be congratulated, not pitied, that you have such a tremendous task to perform. Men in the business world who are not acquainted with the church work just as hard as you do. They find time to raise the devil in addition to doing their business. In fact, they *make* time." These were the words of President Elbert Smith as he addressed the Melchisedec Priesthood on the morning of April 5. In this manner did he make his appeal for a more consistent ministry.

He drew attention to the two phases of our churchly endeavor. First is the missionary phase. In this he made an appeal for a richer spiritual urge to win souls for Christ. In spite of the necessary change in method, there must be no change in the essential dynamic upon which the church was built, and in which it is sustained. "Methods are, with programs, valuable. The missionary spirit is *invaluable*," he continued. With profound simplicity he illustrated the principles of missionary endeavor from his own experience, and pointed out how, in recent years, the church has endeavored to make available to its priesthood literature which would help administrative officers to discover and inspire young men with the same missionary drive as characterized men of the last generation.

"While it is the duty of the missionary to *assemble* the sheep, it is the responsibility of the pastors to *feed* the sheep." He drew illustrations from the life of Peter, the ancient apostle of the church, who, on the shore of the Sea of Galilee heard the solemn words uttered three times "feed my sheep." He touched upon the necessity for home visiting, together with demands for a higher standard of marriage. In the same spirit of appreciation in which the brethren received the ministry of Brother McDowell yesterday, they enjoyed the words of "Brother Elbert" again this morning. There was not a dull moment, and impressions were made upon the minds of the hearers with simple illustrations which it will be difficult for them to forget.

For a few moments President F. M. Smith addressed the brethren, telling them why he was in accord with the statements of Brother Elbert touching the desirability of every man having an avocation, as well as a vocation. The daily meetings of the Melchisedec Priesthood are bound to be fruitful of much good.

Impossibility is a word found only in the dictionary of fools.—Napoleon Bonaparte.

BEAUTIFUL BARGAINS IN CONF. SALES ROOM

SEE THE BIRD QUILT, KITTY LAUNDRY CONTAINER AND MADEIRA TABLE SPREAD

The Conference sales room just east of the Auditorium Foyer displays increasing numbers of beautiful quilts, fancy work, towels, and other pretty pieces for the home. The money realized from the sales of these materials is all given to the church to apply on the debt.

One sister in California donated a very beautiful Madeira table cover. The sisters in charge of the sales room tells us that this is a bargain at thirty-five dollars. Of course there are many pieces that may be purchased very economically for just a few cents each.

One very lovely quilt suitable for a child's bed is made in large squares and has cloth pictures of various kinds of birds, including pigeon, heron, owl, dove, duck, oriole, love bird, and many other kinds that could not be seen without removing the spread from its place. It is worth going to see even if you shouldn't want to buy it. In the same line is a very pretty laundry bag with a pair of kittens under a tree. Many other pieces for sale are of equal value.

Sister T. J. Watkins in charge of the booth calls special attention in this cool weather to the very fine warm comforts filled with wool bats and hand worked coverings for only three dollars. These must be seen to be appreciated. Although everything offers a great bargain value the purchaser will find all offerings in first class condition, cleaned, fresh and pretty. We cannot recount here the numerous examples of fine lace work and other things that may be seen. These items could not be purchased elsewhere for anything like the prices they are offered for here.

Keep to Your Own Path

Don't be tempted, as most people are today, by a desire to be popular with every idiot you meet. Mass applause has neither range nor importance. Greatness does not consist of echoing the words of others and of throwing sand in people's eyes, but of doing that which is of real necessity to the country and in marching straight to one's goal. All sorts of people will come along to you with their own ideas, and will try to divert you from your path. But stick to it! People will place all kinds of obstacles in your way—in the conviction that you are not great, rather a weakling, without friends or supporters. But in the end you will triumph over all difficulties; and then when you have attained greatness, and people tell you so, you can simply laugh in their faces.—Mustafa Kemal, Quoted in *Kemal Atatürk*, by Hanns Froemberg.

Women's Class—Address by Blanche Edwards Mesley

"Your Problems and Mine"—Her Theme

At the Women's Meeting Monday morning, 8:40 a. m. in the lower Auditorium of the Stone Church, Blanche Edwards Mesley began her discussion of the theme "Your Problems and Mine," and delivered a beautiful message. Taking a Scripture reading from Deuteronomy 6: 4-9 as a basis for her remarks she gave a summary of a theology, a religion, and a pedagogy.

Beginning with the theme of theology she said, "The Lord our God is the one God," and asked her listeners to examine themselves for the images they had set up in their hearts. The gods of Popularity, Social Success, Affluence, and Selfishness." She asked, "Are we in bondage to these gods?"

Discussing a religion she quoted, "Thou shalt love the Lord thy God with all thine heart, might, mind and strength." "Our religion," she said, "is not only a thing of the head but of the heart as well. We should so love God that we will want to do the things that he wants us to do."

For a pedagogy she quoted, "These things shall ye teach diligently" not by always talking religion but "by living constantly in the realms of the best. Having a God consciousness in all our thoughts and words and deeds, we shall be so filled with the beauty of God that our hearts will overflow and our children will want to use the fellowship we enjoy." "True worship," she said, "is one of the means to this end." And she urged her listeners to take time to be holy and put first things first.

"We must be well informed women," Sister Mesley concluded, "Neat housekeepers, well-groomed; but first of all, we must remember we are coaches of the souls of our children. Unless we strengthen their hands and drive their roots deep they will fall."

MRS. V. D. RUCH.

Always act in such a way as to secure the love of your neighbor.—Pliny the Elder.

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SAINTS' HERALD
CONFERENCE DAILY EDITION

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Number 4

Thursday, April 7, 1938

Independence, Missouri

APPROPRIATIONS REPORT APPROVED

Moderate Increase In Operating Budget

Memorial Service for Deceased Church Workers

A program feature for the opening of Wednesday's business session was introduced by Miss Mabel Carlile of the Department of Music of Graceland College who introduced Miss Annajean Brown of Lamoni and Henry Anderson of Omaha, both students of Graceland College, who sang a duet entitled "Bird Songs At Eventide" by Eric Coates.

President Frederick M. Smith read a report from the Board of Appropriations. Among many items it revealed that general church expenses in 1937 were \$268,773.01; and the amount of the appropriation for 1938 is \$284,882. Bishop G. L. DeLapp discussed the report, and a motion to approve the recommendation of the report was carried.

An action was proposed and approved to add the names of the following church appointees to the superannuated list: Albert Carmichael, J. H. N. Jones, and W. S. MacCrae.

A letter from the Presidents of the Seventy was read by President Frederick M. Smith. Among other things this letter called for a rebuilding of the Seventy and for a definition of its functions in relation to other leading quorums of the church. An amendment to the motion to approve the letter was made to refer this matter to the Presidency and the Quorum of Twelve. Brethren J. F. Garver, R. S. Salyards discussed the authority and prerogatives of the Seventy in relation to other governmental divisions of the church. Elder R. E. Davey, one of the Presidents of Seventy, took the tribune and said, "It is not that the Presidents of Seventy or the Quorums of Seventy are concerned with rights or prerogatives. We believe that the day is past when it is possible for us to become concerned with anything like that." Brother Davey indicated that there is a necessity for a

Conference Headliner



PRESIDENT F. M. MCDOWELL
*He presented the
Religious Education and
Zion's League reports.*

clarification of the functions of the Seventy so that they might work more effectively in the church.

On a call for the previous question an amendment to include the Presidents of Seventy in the council to which the motion was referred prevailed, and the motion as amended was approved.

A memorial service for conference appointees who have passed from this life since last General Conference was held, and the names of the deceased members were read by President Frederick M. Smith.

About the pleasantest profession is music. At the time of the ringing of wedding bells, music enters with notes of joy and happiness. At the time of death, music comes as a comforter of sorrow, consoling, soothing to those bereft. It speaks to all alike and is a panacea in the moments of life's trials. It is the voice of heaven—John Philip Sousa.

APOSTLE P. M. HANSON AT AUDITORIUM

"Cardinal Christian Virtues" —His Theme

Summary of Tuesday Evening Sermon

Tuesday evening's church service at the Auditorium was an Australian Reunion for Apostle Paul M. Hanson who was the speaker. During his long missionary career Brother Hanson spent a number of years in Australia and became acquainted with and loved by many people. On the platform with him were Harold I. Velt, now a missionary in the state but a native of Australia, Charles Dickinson, who has come from that land to attend the Conference, and John Blackmore, who is now an instructor in the Independence High School.

Brother Hanson's topic was "Cardinal Christian Virtues," and he took his text from the Gospel of John, 1: 6-13. His particular emphasis was upon that part of the Scripture which reads, "He came into His own and His own received Him not, but as many as received Him to them gave He power to become the Sons of God." The lesson concerned the spiritual and intellectual blindness which prevents people from seeing that their own best good lies in seeking God.

"Those who first came to worship Jesus were not those who might be expected," said the speaker. "The Wise Men, guided over the vast distances from the East by the light of a star asked, 'Where is he that is born King of the Jews?' They fell down and worshiped him, then presented their gifts of gold and frankincense and myrrh. We might expect that the learned rabbis should have been among the first to see in Jesus the Savior of the world, but the Jews were a striking example of inability to see the Messiah in the flesh. They talked of priesthood, of lineage, boasted of being the children of Abraham, talked of their temple, yet they rejected Jesus."

"This is not the only time," the speaker continued, "That men have (Continued on page 76.)

Conference Daily Edition of THE SAINTS' HERALD

Thursday, April 7, 1938 Number 4

FREDERICK M. SMITH, Editor in Chief
ELBERT A. SMITH, Associate Editor
FLOYD M. MCDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor
LETA B. MORIARTY, Assistant Editor
JAMES F. KEIR, Business Manager

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Pigeonhole

■ Reports

President Smith after presenting the Conference reports on Monday asked the delegates, "How many have read these reports?" If a single hand in all the great congregation went up in answer to this question the Editor failed to see it.

But when President Smith asked how many had read one report, a great many hands went up, and when he asked if it was a report of their own district, a ripple of laughter filled the Auditorium.

■ Anti-Sesquipedalian League Started

A new group is stirred up by the threat of the organization of the Sesquipedalian Club announced in yesterday's *Herald* as a result of Apostle John W. Rushton's Saturday address at the Official Banquet.

The radio and movies have so increased the general indifference to the literary arts that a movement is under way to organize those who dismiss print as unimportant into a "Society for the Prevention of Cruelty to Those Who Won't Read." The motto is to be "Say It With Pictures."

Now plans are being made for an Anti-Sesquipedalian League, which will attempt to organize a drive against any words not found in the tabloid newspapers.

One trouble confronts the new group. Nobody can be found who is willing to admit his ignorance by accepting the office of president. Are there any takers?

Personal

● The sunny little girl with the blond curls who played in front of the delegates throughout the Tuesday afternoon business session is Judith Ann, a native of Australia and the daughter of our Australian Apostle G. G. Lewis and his American wife, Edith. The family is quite international. Judith Ann's older sister, Alice June, is an American, like her mother, although several years' resi-

Thursday Program Notes

Regular Classes and Quorum Meetings as indicated in the Official Program

11:00 a. m., Stone Church, speaker, R. E. Davey.

4:30 p. m., Choir Room Auditorium, Reception for Local Statisticians

7:45 p. m., Stone Church, Historical Program by Graceland College.

7:45 p. m., Play, Little Theater "The Stranger Passes."

9:00 p. m., Reception, Stone Church, lower auditorium, for Graceland Alumni.

Friday Program Notes

Regular Classes and Quorum Meetings as indicated in the Official Program

11:00 a. m., Stone Church, speaker, M. A. McConley.

4:30 p. m., Harvest Festival Meeting, Choir Room, Auditorium.

7:30 p. m., Auditorium, speaker, G. L. DeLapp.

8:30 p. m., Sacred Concert Rehearsal, Auditorium.

dence in Australia makes her talk like the rest of the people from the land of the Southern Cross.

● All four of the children of Brother and Sister Harder of Independence are singing together when the A Cappella Chorus and Wahdemna Choral Club of Independence are united. Miss Joy Harder has been a member of the A Cappellas, and now belongs to the Wahdemnas. Other singing members of the Harder family in these organizations are Byron, Donald, and Ruth. This is an achievement unparalleled by any other one family in the two clubs.

HEARD AT PRAYER MEETINGS

If this prayer meeting may be an upper room experience may its influence go with us as we separate and go our several ways.

Prayer is no idle gesture.
I have set before you an open door.
Let no man close it.

Would you not rather share a meeting with thirty people, each speaking two minutes than six people, each talking for ten minutes?

If the gift of wisdom is not exercised all other gifts are cheapened.

Forget those mistakes that lie behind and press forward.

I expect, through the enlarging Spirit

of God, to understand my Bible as though I had read it in the original Greek.

We might bear testimony all our lives but never be a witness until we have done something toward establishing the Gospel of Christ.

Avoid the details of your experience in prayer meetings, presenting rather the principal facts, with their bearing on your life.

I would like to be as alive at the end of my days as I am at the beginning.

In Thy name we met; in Thy name we worshipped, and in Thy name we now depart.

M. H. M.

RELIGION'S ANSWER TO THE WORLD PROBLEM

CLASS STUDIES UNDER J. A.
KOEHLER

The function of government is administering the affairs of a people. The main rib of affairs is economics. The natural uses of the bountiful resources supplied by the Creator have been perverted. The people of the church have also despoiled their heritage.

Their goal as a church is to organize themselves into a community, and to so regulate public affairs that peace, prosperity and happiness abounds among them. As people of old sought to build the city whose "foundation and maker is God," so the religious people of this day continue the thread of prophecy and seek to attempt the building of the kingdom.

Peace, prosperity and happiness have become the "desire of all nations." A people achieving this would attract all others; hence would be of national significance. So the words of the prophecy "Let us go up unto Zion and learn of her ways," would be fulfilled. There is no nation of people, with inclinations towards civilization, but who would eventually break down every barrier between themselves and a perfect demonstration of righteous community life that achieved happiness for all.

Great is the responsibility and limited the knowledge, but their capacity under the inspiration and leading of the spirit is adequate. A task must be studied before it is mastered. The situation must be studied; stock must be taken of past experiences and endeavor. They must be evaluated properly and then by much fasting, prayer and study, seek to find the remedy and apply it.

There are three divisions of life's activities,—personal, ecclesiastical and civil. Activity in each sphere must be motivated by religion to contribute to a successful life. Brother Koehler stresses the need in this day of a full recognition of the civil responsibilities which involves government.

MRS. E. H. AGIN.

PROJECTS IN PASTORAL MINISTRY

CLASS WORK UNDER F. M. McDOWELL

The family and home are laboratories for growing church experiences. As leaders in our separate branches, we must become increasingly aware of this fact, and not expect to go home, wave our hands and expect the work to all be done without effort on our part. Ministry in the religious and worship life of homes is one of the greatest and most efficacious types of work in which the priesthood may engage.

We must establish a program of work in ministering to the needs of family and home. We must follow this program through until tangible results are in evidence. In order to become more expert in our knowledge of how to face the problem we must study good literature which is available. Through such study, coupled with our own experience, we are enabled to more efficiently care for the needs in our branches.

Some of the questions which are pertinent in determining the needs of families are, ability to manage finances, church attendance, learning to be efficient in simple tasks instead of soaring away in our dreams, and, if any families do not attend church, the reasons, the causes and results that might be ascertained from a study of the family.

Concerning the question of marriage in the home, the question of sex, we owe it to ourselves and to the people to whom we minister to rid ourselves of prudery, ignorance and sham, and face the modern world with an efficient knowledge of the problem as it exists. Much valuable literature is available for anyone interested in this problem.

Much valuable use may be made of the home as a missionary endeavor. By making an intelligent approach we may solve knotty problems, even in homes that seem to be lost to the church. "This is no work for cranks or hobby writers, who think that zionist problems may be solved by taking a cold bath each morning."

Then, there is the problem of temperance. This problem, too, must become a special study, in which, along with other problems, we must serve as we learn and learn as we serve. We must not forget our available resources in solving these problems. God has promised help in times of need. The Gospel is a saving power. Use any trained workers in the branch. Obtain a sound philosophy of marriage, and use that philosophy. Priesthood is God's way of changing men, not by argument, but by impact with Godly forces.

Our duty as a priesthood is to diagnose the family and learn its needs. We can't all be surgeons, psychiatrists, or trained social workers, but we should develop an expertness in dealing with

Conference Headliner



BISHOP L. F. P. CURRY

His quorum has led the church in the "Battle Plan" of debt reduction since 1931.

the needs of our church that will enable us to be a vital force for good. Let us tie up the study and work in which we engage with the objectives of the branch. Select five or ten families and make a study of their needs. Be wise in our methods, systematic in our work, and become experts in spiritual building. Break up the problem on which you are working into its component elements so that you may make a sounder and better approach to a definite solution. Get the help of the parents in the homes. Often they may help materially in solving problems, if a wise approach is made to them.

Minister to the homes of the church. It is here that efficient workers for the church are made. Find the maladjustments and eradicate them. Be wise, be efficient, and be constant in applying yourselves to the task.

LLOYD CLEVELAND.

Ownership Versus Possession

I am happy in having learned to distinguish between ownership and possession. Books, pictures, and all the beauty of the world belong to those who love and understand them—not usually to those who possess them. All of these things that I am entitled to I have—I own them by divine right. So, I care not a bit who possesses them. I used to care very much and consequently was very unhappy.—James Howard Kehler.

CONFERENCE FLAGS IDENTIFIED

BALCONY BANNERS REPRESENT MANY NATIONS

Some confusion has been expressed as to the identity of the flags which are displayed from the balcony of the main auditorium. This has been occasioned no doubt by the fact that while some countries use one flag or variations of one flag for every purpose, other nations display a different flag on different occasions.

The third, fourth and fifth flags on your right as you face the rostrum, and numbering from the front, and the third flag on the left are flags of the Scandinavian nations; the third on the right being the flag of Denmark; the fourth that of Sweden; and the fifth the Merchant flag of Norway; while the third flag on the left is the pilot flag of Norway.

The second flag on the left is the tricolor of France which came into being during the French revolution; the black, red and yellow which is fourth on the right is the flag of Belgium, with which we became so familiar during the World War; and the fifth flag on the right red, white and blue of the Netherlands, or the Dutch flag.

The remaining six flags are those of Britain and her colonies. The first one on the right is the red ensign of Australia, and the second on the right is the Union Jack, which is the union flag of the British Empire. It is the National flag and is used ashore, but is not flown from the mast at sea. The sixth flag on the right is the red ensign of New Zealand, and the blue flag at the back of the Auditorium is the blue ensign of New Zealand, which is used by the Royal Naval Reserve and on hired service vessels.

The sixth flag on the left is the red ensign of Canada, and the first flag on the left is that of the Union of South Africa. This last mentioned is the newest flag on display from the standpoint of its adoption, the Union of South Africa having become a national entity at a much later date than the other colonies.

From the church point of view this display of the flags of our sister nation has a dual significance, in addition to their splendid decorative appeal, because we are and have been a world church almost from our beginning. There are many among us for whom these flags are a loving reminder of the land of their birth. Some are visitors at the present Conference, and others have made their homes in this country for many years; but to each the beautiful ensign of his native country is like a welcome face from home.

But the flags have an even greater significance for world-minded Latter Day Saints. It has been said that the gospel shall be preached to all the

world; and it is a Latter Day Saint goal to see that this fact is accomplished. A start has been made—Latter Day Saints may be found in nearly every English speaking nation, and in many others; but to some of us the display of the flags of the world is an expression of the hope and intention of our future activity in this field—that the church may come to exist in every part of the world.—A.M.E.

APOSTLE P. M. HANSON AT AUDITORIUM

(Continued from page 73.)

failed to perceive something precious in things that appeared before their very eyes. Men and women today, lacking perception, pass by the message which might bring them eternal life, and choose instead things of transitory value that may even prove harmful to them. It is necessary for the mind of man to be in a state where it will receive Jesus. He will not force himself on the people, but to those that will receive Him and anxiously await His coming into their lives, recognizing the supreme excellence that is in Him, He will readily come. Jesus would have gathered and protected the Jews in a community of spiritual strength that would have saved them, but they refused. God is deeply concerned when people reject His Son, because it means that they are rejecting God, too."

The Christian has a great many marvelous advantages by which to guide his career. He has the vocabulary of Eternal Life; He has the marvelous concept of the Golden Rule; He has the two great commandments based upon the law of love—the love of God and the love of neighbor. "God so loved the world that He gave His only begotten Son, that whosoever shall believe on Him shall not perish but have Everlasting Life."

In the church and in the world there is a great lack of conviction, and lacking conviction men are weak in approaching the great decisions that they must make as to what to do with their lives. To everyone comes a time for a supreme decision when he must decide to whom or to what he will give his life. He must be equipped for that decision with a set of enduring convictions which anchor him to the eternal values. In the Book of Revelation the invitation of Christ is unto all. He says "Behold I stand at the door and knock. If any man will open unto me I will come in and sup with him and he with me."

Christ today is in the position of one standing outside the door of his own church asking to be admitted. There are too many churches and too many people like the church of Laodicea; they are the luke-warm crowd, the indifferent ones who, without deep convictions, wait on the side lines to see what will happen, ready to attach themselves to

Conference Headliner



BISHOP G. L. DELAPP

He presented the report of the Herald Publishing House, showing increased financial strength of this church institution.

the victorious party rather than contributing their life and service to the winning of that victory. Christ stands today as one who has prepared a royal banquet within the reach of the church for all people, and yet most of them, like the ancient Jews, have no power to discern it.

Brother Hanson asked a series of questions: "Do we have power to discern the value of that generous offer today? Do we have the fine powers of discrimination in national and international affairs, in our own personal lives to see what is best for us, what will contribute to our eternal good? Do we sense the presence of God's hand in the affairs of men in these last days? Do we observe in His law the rules by which all things should be governed? Do we rejoice in His promises?" The speaker closed with the hope that there would come an awakening to people everywhere which would give them the discernment and the power for a finer discrimination and sensing of the reality of Jesus Christ and of the sweetness and beauty of His character.

An automatic and unthinking obedience is worth nothing to the individual, and finally less to his State than the reasoned reflection of free men.—Storm Jameson in *Challenge to Death*.

The true, strong and sound mind is the mind that can embrace equally great things and small.—Samuel Johnson.

WEDNESDAY YOUNG PEOPLE'S FORUM

BISHOP CURRY PRESENTS "COMPETENCE IN LIVING."

A keen interest was maintained in the Young People's Forum held on Wednesday on the theme of "The Young People Seeking for Competence in Living" at which Bishop L. F. Curry was the main speaker. In introducing the theme for the day, President McDowell observed that "Our gospel philosophy is not only a way of living, but it is a way of thinking. And a very great truth can be summed up briefly—we must apply our Christian thinking to all aspects of life.

"Sometimes so-called Christians have left out the economic aspects of life—the earning of a livelihood. But we must keep straight in our thinking. We must give thought to all phases of our life, and today we shall discuss competence in living."

Walter Johnson who came to Independence from Australia, by way of Graceland College and Chicago University, spoke briefly of some of the questions that must confront the young man or woman who is thinking of choosing his vocation. He mentioned that we must give consideration to the kind of older people we are going to be—and to make plans in accordance with our plans for later life. He suggested that we must find places in which we can serve happily, work we enjoy doing, and work which will make a contribution towards the whole. He also mentioned that we must consider, as potential Zion Builders, what vocations will be most useful in building up Zion—how far financial returns can enter into our considerations.

Edith Swain of Independence emphasized the fact that young people of the church are more fortunate than those who have no basic standards to apply to their choice of profession or vocation. "So many different fields, such as art, religion, science, etc., seem at cross purposes; but those of us who believe in the zionic plan, and feel that the kingdom of God is a goal for which we all must work, know that all have a place and can ask for help and guidance in finding that place."

Bishop Curry commented on the questions that had been raised, suggesting that answers could not be handed out to many of them, because the answers lie in the lives of the individuals.

"In counseling with individuals about their place in Zion, we rarely say 'You should do this.' We simply try to marshal the facts in such a way that people will make their own decisions."

Bishop Curry then went into a discussion of the four following points:

- (1) The demands of the modern business world.
- (2) The sound point of view for our

people on "getting ahead."

(3) The church relationship to training of our people.

(4) Principles governing choice of a vocation.

Under the demands of the modern world, Bishop Curry emphasized that a *sound basic training is vital*. He pointed out the case of a high school graduate who could not even write a letter of application properly. He wrote in pencil, misspelled words, misused capitals. His letter spoke so poorly for him that he would never get a chance at many kinds of work, and showed he was not capable of any endeavor which would require anything beyond the use of his hands.

An important demand is for *persons of character* and all that implies. Initiative, dependability, integrity and resourcefulness are some of the most necessary traits of character.

Standards in the world today are being steadily raised, and better defined. In the professions those who take advantage of every opportunity for improving their view of their own profession and its relation to the world are those who make progress.

In discussing our point of view on "getting ahead" Bishop Curry pointed out that we are advised in the Doctrine and Covenants to make as much money as we can honestly. The individual who does not gather to himself more than he puts out is going to be in difficulty when he meets sickness, old age, or need for hospitalization; and the individual who saves is the individual who tithes. Saving makes a tithe possible. Saving makes for competency in the field of stewardships.

The church is vitally interested in encouraging people to train for every field of endeavor. The Doctrine and Covenants urges our people to learn and study. Basically, the church needs and will need properly trained men and women for every human service. The church wants these people to be competent by study and experience. You may serve the church now, by becoming competent at what you are doing now, in your own community.

In considering the choice of a vocation, one's own bents and talents should be analyzed. Consultations with persons who are authorities in a field in which you are interested are helpful. School authorities are seeking constantly to try to help find the proper place to direct those who are passing through the schools.

The choice of a vocation implies seriousness of purpose, and a consideration for the needs of others. As your field of experience widens, you will find new fields of service into which you can grow.

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.—Benjamin Franklin.

Apostle G. G. Lewis at Stone Church

Tuesday Morning Sermon Stresses Christian Living

Tuesday morning, April 5, opened with a cold rain falling, which, however, did not prevent the same large gathering assembling in the upper auditorium of the Stone Church to listen to Apostle G. G. Lewis, recently returned from Australia. Apostle Lewis was assisted by A. L. Loving, also an Australian, and Elder Winegar, the latter offering both the opening and closing prayers. Louise Evans, of Grand Rapids, Michigan, again acted as chorister, while Irene Wolfe at the organ and Mrs. Almer Sheehy, pianist, accompanied the congregational singing. Following the reading by Brother Lewis of a portion of the 4th chapter of the Ephesian letter, Maxcine Harshman, a Graceland College student from Colorado presented as a solo number John Prindle Scott's "Light," Miss Harshman's accompanist being another Graceland student, Paul Deaver.

Apostle Lewis said, in part: Tomorrow we will be celebrating the one hundred eighth birthday of the church, and my mind's eye turns back to the time when six young men gathered together to organize the church under the divine command of God; I wonder if these young men sensed just what the church was going to be. God spoke to man in these last days and we should be aflame with the message for the world today needs it. Paul warns us in the reading to walk worthy of the vocation wherewith we are called—an all-time job. Jesus was interested in the affairs of men and women, to help them to live a better, a higher way, for his Christianity was practical and dealt with their relationships, one with the other, and what was needful in their lives. This gospel was given to us that it might change us. I remember when at Graceland, in a class there, one of the teachers made this statement at the outset: "You have come here that you might be changed." I had never thought of it in that way. So it is with the gospel which has been given to us that we might be changed; might grow and develop in a certain direction.

We present baptism as one of the first ordinances in the church, which will bring to us a new life and opportunity for living differently; change our attitudes, our habits and those things that keep us down. It doesn't change what is righteous within us, but it brings us into a new environment whereby we may see things in a different way. Perfection, however, doesn't come in a day; the change is gradual. Through baptism we are told we become babes in Christ, and as babes, we need nourishment. The officers are placed in the church to furnish this education and edification. "Add to your faith, virtue,

knowledge, temperance, patience, godliness, brotherly kindness and charity." We are inclined to think that those who exercise the gifts are more spiritual than others, which is not the case. These things are the gifts of God, but the spirituality we should seek after, is a process of constant growth; of daily living. There must be a standard of measurement, too, in our religious life by which we can measure our acts. Jesus is our great standard. He did not attain his perfection because he was the Son of God, but he had to battle through many difficult problems in life to become worthy of our fellowship.

—MARIE MORGAN.

MELCHISEDEC PRIESTHOOD MEETING

Wednesday Theme: "Approaches in Personal Missionary Work."

"In missionary work, always treat as sacred what is sacred to others." The president of the Quorum of Twelve gave to the men of the Melchisedec Priesthood this sound advice as he addressed them on the morning of April 6. Brother Paul M. Hanson, with the keen perception which has always characterized his ministry, illustrated his principle with a wealth of personal experience. He told his stories with such effectiveness that the men almost lived them with him, and afterwards he analyzed with his hearers the situations from which he drew his principles.

An address, given in casual fashion, tucked away in a coat pocket for months, finally coming to light in the town for which it was given, a call at the address brought children and children's children to the Master in Australia. A word of commendation given in the stress of threatening circumstances bore fruit fifteen years later, when the mayor of a New Zealand town who had endeavored through misinformation to inflame a crowd against Brother Hanson and his associate, came to the mission headquarters inquiring after him. A word or two given in praise of the beneficial aspects of the Christian Science religion to two intelligent young women won them to an understanding of the Angel's Message given in these last days, was also used by Brother Hanson to illustrate his point.

From the most unexpected places, and in the most unusual circumstances might be found the opportunity for personal missionary work. There is a difference between winning souls to Christ, and converting them to the idea of baptism by immersion in water. There is just as much need of real missionary endeavor in the church as there is outside of it. Many who have been baptized have yet to be won to Christ. There is a great field and a wonderful opportunity before the men of the min-

istry. "It does not take a great deal of intelligence to retaliate and rail against the erroneous beliefs of others." Brother Hanson continued. "Therefore always treat as sacred what is sacred to others."

Elder J. F. Curtis of the Twelve presided over the service and assisted Brother Hanson in what was a most profitable session for the men of the Melchisedec priesthood. These meetings and mutual discussions have been of great benefit to the men. Yet to address them this week at the Stone Church at 7:30 a. m. are Elder E. J. Gleazer, and Bishops DeLapp and Curry. Those of the brethren who have not yet been to these meetings should make every effort to attend.

WOMENS CLASS TUESDAY

Blanche Edwards Mesley Speaks on "The Power of Prayer to Help in the Home."

More than 500 women heard Mrs. Blanche E. Mesley's 8:40 lecture Tuesday, April 5. She spoke of the powers we need to help us in the home. She said worship should mean an experience of communion with God. A wise use of our time may even prevent our cultivating beautiful flowers or doing beautiful handwork or other good things if we have no other time to cultivate our souls and our children's souls. "I do not know of anything which helps me personally to help my family, more than my few minutes alone," and "The biggest incentive I have to keep on the job, other than the divinity of the work, is the memory of my parents 5,000 miles away, who set my face Zionward. And so your children will feel toward you, if you mold their characters to stand for truth and righteousness in the face of the corruptness of the world" were outstanding statements of the speaker. Mrs. Mesley said that if we fail but try again, our children will gain courage to try again.

She said that the cross of Jesus Christ should mean more to a Latter Day Saint than to a Catholic. "Set a place apart somewhere in your home for prayer and meditation and make that place as beautiful and as simple as you can." She mentioned such helps in our worship as pictures and hymns, a number of which she spoke of as especially good. Since much of our work is mechanical, we should free our brains for communion with God. Mrs. Mesley told of the soul stirring experience of being in the family worship with her family in England during her recent visit there.

—MRS. ROY HELLER.

If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency.—Samuel Smiles.

Official Minutes of the General Conference of 1938

Business Session, Tuesday, April 5, 1938

The second business session of the General Conference of 1938 assembled in the Auditorium under the direction of The First Presidency, with President Frederick M. Smith presiding.

"Faith of Our Fathers" was sung.

Prayer was offered by Apostle Paul M. Hanson.

Josephine Crinklaw Mader, of Kansas City, sang "Like as the Hart Desireth," by Allitsen, accompanied by Mildred Connelly.

Minutes of the business session of Monday, April 4, were read, and approved as read.

Greetings by telegram from George Gordon, Miami, Florida, as follows, were read:

"To the Conference, Greeting: Wish we could be there. Why not pay the church debt this year? It should not be even a sacrifice."

Elder Amos E. Allen, church auditor, took the tribune and discussed his report analysis beginning on page 9 of the *Conference Daily*.

Bishop G. L. DeLapp discussed the report of the Herald Publishing House on page 42 of the *Conference Daily*.

Elder C. Ed Miller presented the work of the Graphic Arts Department.

President F. M. McDowell discussed the work and reports of the Department of Religious Education and Zion's League.

Church Historian, Elder S. A. Burgess, discussed the work of his department.

Announcements were made; hymn, "This God Is the God We Adore," was sung, and Patriarch Frederick A. Smith offered the closing prayer.

The Conference adjourned at 3:57 p. m. to meet according to announcement in the Official Program.

I. A. SMITH,
O. W. NEWTON,
FRANK McDONALD,
Secretaries.

WOMEN'S MEETING— TUESDAY 11 A. M.

**BISHOP CURRY AND MRS. J. L.
VERHEI ARE THE SPEAKERS**

Report of Women's Meeting, Tuesday, 11:00 a. m.

Another large attendance was noted at the Women's Meeting today. Sister Pauline Arnson, President of the Council of Women, presided. Sister Arnson gave directions how to reach the various homes at which receptions will be held this afternoon for the visiting women.

Sister Verhei of the Columbia District of the Northwest gave a very interesting talk about women's work.

Bishop L. F. P. Curry was the main speaker on the morning program.

"The first thing the church was trying to do" he said, "was to win people." Christ was always visiting people. "The spirit says *Come*." The second thing is shepherding those who are won. The whole zionic field is the work of pastoring. In the building program of Zion some questions have been prepared for the purpose of more intelligent understanding on the part of those who would come to the center place and those who are called to supervise such mutations. Brother Curry related some experiences that had resulted unfortunately because of lack of proper judgment and counsel.

The church is trying to define a basis for the creation of Zion without too much complexity. The first job, he continued, was to get rid of the debt, and while thoughts concerning Zion have been defined, there is not the personnel to carry them out. We want to build so that no step will have to be torn down. Brother Curry urged the keeping of the law.

GRACE L. KRAHL.

INTERESTING CONFERENCE PERSONALITIES

MABEL A. CARLILE

Among our interesting conference personalities, Miss Mabel A. Carlile, an associate head of the Department of Music, deserves a prominent place.

Miss Carlile is a native of Iowa. She was born at Council Bluffs, and now makes her home with her parents, Mr. and Mrs. I. Carlile, in Lamoni, where she heads the Music Department at Graceland College. She comes of a family old in the service of the church, which claims membership in the early church.

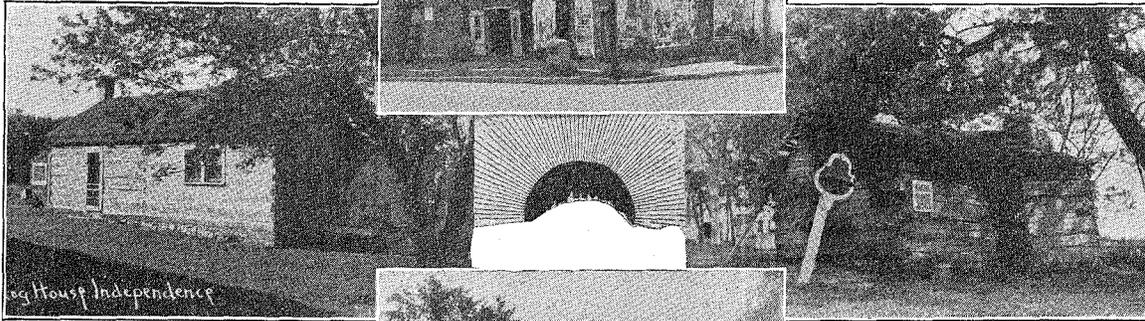
In addition to her class work at the college, Miss Carlile is the organizer and director of the college choir and the A Cappella Chorus, which are musical organizations of distinction and have given performances before church audiences at various times and places and in radio work.

Miss Carlile is also associated with Paul N. Craig in heading the Department of Music for the general church, where she has rendered outstanding service over a period of years.

A woman of charm, with an inexhaustible fund of good humor, Miss Carlile is an unfailing friend of students at Graceland and young people everywhere. Her nickname is Teacher, and her hobby is cats. Ask her to show you a picture of Roxy.

Independence Today

And Yesterday



Trading Post and Center

Modern Independence is important as a trading center for a widespread farming area in western and northern Jackson County, a fact proved by the heavy Saturday afternoon and evening trade which crowds the city square with traffic. Though the city has its own place as a commercial unit in the economy of the State of Missouri and though its business advantages are increased by the nearness of the large industrial center of Kansas City, Independence continues to be the center of what is primarily an agricultural community.

"Independence of today is a corporate entity located in a vast urban and suburban area of homesites with invisible city limits," says the Independence Examiner for February 19, 1938. "Merchandising service and availability to markets for the producers are excellent because of the vast transportation facilities at hand, including highways, railroads and airways."

There are 15,296 people living in Independence, according to the 1930 census, and they pride themselves on their progressive, growing city with its factories, mills, churches, schools, hospitals, railroad lines, and many other institutions. It is also the county seat of a county which has a highway system surpassed by only one other county in the United States.

How different the picture a century ago. Then Independence was a "settlement flung down on the outermost edge of civilization," as Armstrong Sperry describes it in his book, *Wagons Westward* (1936). It was the "jumping-off place for white-topped wagons on their westward venture." By the middle of March the trader and emigrant wagons began to roll in and gather, dotting the bluffs along the Missouri. Here the travelers stocked up on all available equipment and supplies, packing their goods or household effects as snugly as possible, and waited for spring to bring up the prairie grass essential as food for their stock. Ahead of them silently, often dangerously, waited the West where the red man still ruled.



INDEPENDENCE LANDMARKS ARE VANISHING

Above: A photograph of the old Weston Blacksmith and Wagon Shop which was the starting point for wagon trains on the journey out across the plains. The monument in the foreground was erected in 1926 by the Independence Pioneer's Chapter of the Daughters of the American Revolution to mark the site. Now, in keeping with our machine age, the old wagon shop has given way to a filling station.

Left: An old log house on East Kansas Street, Independence.

Right: A log house near Independence, on the Santa Fe Trail, built in 1827. It is now partially restored.

Lower: Once this home of Wylie Aikens, veteran of the expedition into Mexico under Doniphan in 1846, stood at 403 West Lexington Street. Now its site is used as a parking lot by one of our leading automobile dealers of the city.

History tells us that though Missouri was admitted to the Union as a state in 1821, Jackson County was not formed until five years later. In March, 1827, the village of Independence was laid out and organized as the county seat. Not long after that Westport was started.

In every respect Independence was a frontier post. It was also the starting place of the Santa Fe Trail, the northwest trail to Oregon, and a little later the route to Colorado and Utah.

Church Historian S. A. Burgess wrote a valuable article on early Independence history for the October number of *Autumn Leaves*, 1927. It was that month that the City of Independence celebrated its centennial anniversary. In

this story of the early days, he said: "It is difficult to vision clearly how primitive must have been the conditions when Parley P. Pratt, Oliver Cowdery, Edward Partridge, and others first came to Independence in 1831. The town had then only one hundred inhabitants and was just four years old. The town itself was not on the Missouri River, and so the road from the landing north of the settlement was much in use. In 1830 Independence had just become the outfitting post for the Santa Fe Trail."

The pioneers selected as the site of their town one of the highest places in Jackson County—the altitude is 1,051.37 feet. We are told that they chose this place because of available timber—oaks, hickories, elms and other trees—and because of the number of springs producing good, healthful water.

One hundred years ago a young Virginian, George W. Buchanan, came to Independence, the last outpost of civilization on the edge of the unknown "American Desert." His diary tells us that the town teemed with the activity of traders of the Santa Fe Trail. There were wagon and horseshoe shops, horse and mule markets, and general merchandise stores. Here is a part of what he wrote about the town: "Independence is a handsomely situated place about three miles south of the Missouri River, and has a population of from 350 to 400. Its immediate vicinity is timbered land of good quality, but a few miles south of it sets in a prairie extending with little or partial interruption to Santa Fe and united with the Great American Desert. There are some very distinguished advantages enjoyed by Independence over . . . almost any other town or city in the Union. Situated as it is, it enjoys nearly the entire advantages occurring from the Santa Fe and Rocky Mountain trading companies." He goes on to mention the numerous groceries in the place, also the presence of clergymen, medical men and attorneys; he comments on the respectable merchant class in the town; then decries the number of grog shops, the "many varieties of vice," and the "necessary accommodations for carrying on

the devious and hell-born modes of gambling."

Mr. Buchanan predicted a great future for the West, and though he returned for two years to Virginia, he came back to Missouri and frontier life, built a log house in Independence, and made his home here until his death.

Shortly before the war with Mexico Independence was described as a town that never slept. It fairly swarmed with traders, emigrants, gamblers, river

TEACHING VALUES IN CHURCH HISTORY

TUESDAY CLASS WORK UNDER ROY A. CHEVILLE

"Teaching in the church of Christ is a profession," said Brother Roy Cheville in his class on "Teaching Values in Church History," Tuesday morning. "It is one thing to know a fund of material,

is the professional spirit we must have in our church if we are going to teach."

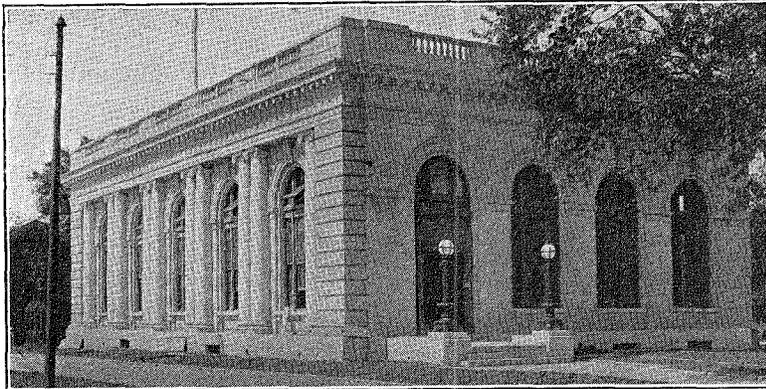
There is the need of planning the class according to the time allotted, also of giving due regard to the age represented. The material planned for a year's course cannot be crammed into a few days.

"People who know the most are the most miserable teachers." They are like a desk at Graceland College, which has numerous pigeon holes. Nobody can find anything in it. It is necessary to have a "Pisgah view," (view of the whole, such as the panorama of the promised land, Moses enjoyed from the Mt. Pisgah) of the whole array of church history, and a knowledge of where to find specific facts.

The first thing to do is to leave out surplus material and tell the story. Make it real. If the fundamentals of church history are given, and the mental capacity of students are not clogged up with unnecessary material, their interest will not be deadened, and they will have the desire to go back later and complete the story.

Brother Cheville likened the story movement to a clothes line. The important high points he likened to pegs. He gave two methods of teaching a short course in church history. One consisting of important places listed the following towns: Palmyra, Kirtland, Far West, Nauvoo, Plano, Lamoni, and Independence. He gave this outline as being ideal for reunion classes, especially where children are the students, as this method can be dramatized into a make believe trip. Incidentally Brother Cheville plans on using one class period to dramatize this trip, in order to make it more vivid.

The other method given, was that of important dates in the church's progress. They are: 1820, 1830, 1838, 1844, 1860, 1873, 1902, 1931.



INDEPENDENCE POST OFFICE OF TODAY

This structure of Bedford stone stands on Osage Street between Maple Avenue and Lexington Street. It was built in 1911. A roomy annex was added to the west in 1935.

men, blueclad dragoons from Fort Leavenworth, Indians of friendly tribes, and slaves. Men braved countless perils in their trading with points in the far West. They gambled greatly, and some died in violence. There was much for the preachers of that day to do, and in their ardent struggles against the devil they preached of a scorching hell. Nevertheless, hope for the future of Independence and the country west was high. Many good people came to make their homes here and to grow in works and dreams.

quite another to know how to teach that material."

It is necessary to plan the quality and quantity of the material being taught, as well as to develop a professional attitude toward the class. Brother Cheville for an example related the story of a church school teacher who found it necessary to come to Kansas City over Saturday. On Saturday night she phoned him, telling of her inability to fulfill her assignment, gave him the necessary information for class work, and asked that her place be filled. "This

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The SAINTS' HERALD

CONFERENCE DAILY EDITION

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Number 5

Friday, April 8, 1938

Independence, Missouri

PRESIDENT ELBERT A. SMITH AT AUDITORIUM

"The Five Point Challenge of the Restoration"—Theme

Wednesday Evening Audience Attentive to Short and Interesting Sermon

"Fifty years ago today President Joseph Smith and those who were associated with him laid the cornerstone of the Stone Church. They were carrying on the work which they had inherited through the Reorganization, a work begun more than a half century earlier." With these words President Elbert A. Smith launched into his Wednesday evening sermon, "The Five-point Challenge of the Restoration Movement." To every listener seated in the Auditorium it seemed fitting that the day marking the one hundred and eighth anniversary of the church's organization should be concluded with a sermon by "Brother Elbert."

Though the evening was stormy and threatening and though the conference choir rehearsal at the Stone Church drew many away, there was a large-sized congregation to hear President Smith.

Reminding his audience that the church was organized one hundred and eight years ago by six inexperienced young men, the speaker stated: "This work which they began and which we call the Restoration came with a challenge of five points."

A brief summary of these points includes: (1) The Restoration challenged the religious world. It came with a new ideology and terminology. It taught the people that God is, that he heals the sick, that he has prophets. It came as an open canon of Scriptures, still open today. Fearlessly Joseph Smith stated that God had told him the creeds then existing were wrong, more than that, they were abominable in His sight. (2) The movement challenged the rising tide of atheism of the nineteenth century, due principally to the teachings of Charles Darwin and his followers and to the revelations of science
(Continued on page 84.)

Message to Conference



PRESIDENT FREDERICK M. SMITH

Thursday afternoon at 3:30 President Smith delivered a message of admonition to the church, and of directions for changes in personnel of leading church quorums.

Notice to Readers of the Daily Herald

Since mailing requirements will make it impossible for us to include the accounts of Sunday's activities in the *Daily Herald*, these accounts will appear in the weekly *Herald* of April 16. However, the final accounts of the last business session on Saturday and the Conference minutes will appear in the last issue of the *Daily*.

Correction

The name of C. Ed Miller was accidentally omitted from the news story account of the group of men placed on the superannuated list.

COMMUNICATION BY PRESIDENT SMITH

Changes in Personnel of Presidency, Twelve, and Evangelists

Document to Quorums for Consideration

The following is the communication addressed to the General Conference by President Frederick M. Smith at the business session Thursday afternoon, April 7, 1938:

Independence, Mo., April 7, 1938.

To the Church:

Since the creation of two vacancies in the Quorum of Twelve I have been quite concerned about the condition of that quorum, as well as other bodies in the church, and after due meditation and prayer for divine light, I am permitted to present the following for the consideration and action of the Conference members:

Let J. Frank Curtis, of the Twelve, who has long and faithfully served in that quorum, be honorably released from further responsibility as an apostle, and take place in the ranks of the Order of Evangelists.

To fill the vacancies in the Quorum of Twelve, let the following named brethren be ordained and set apart as apostles: C. George Mesley, Arthur A. Oakman, and Charles R. Hield.

It is wise that Frederick A. Smith, who has become aged in long years of faithful service to the church in various offices, be released from further responsibility as active president of the Order of Evangelists, though he may be given the honor of being president emeritus of that Order.

To maintain the working condition of the Order of Evangelists, let Elbert A. Smith be released from further responsibility as Counselor to the President of the Church, to take up the work of presiding over the Order of Evangelists. And let the Church be admonished that the functioning and work of this order is of great importance in the work of perfecting the Saints, and the appointing authorities be reminded that the members of the Order so far as possible
(Continued on page 84.)

Conference Daily Edition of THE SAINTS' HERALD

Friday, April 8, 1938

Number 5

FREDERICK M. SMITH, Editor in Chief
ELBERT A. SMITH, Associate Editor
FLOYD M. MCDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor
LETA B. MORIARTY, Assistant Editor
JAMES F. KEIR, Business Manager

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Pigeonhole

■ The Lost Hat

Not only school teachers are absent minded; sometimes preachers get that way, too. Brother E. F. Robertson, well-known missionary, was wandering about the foyer and the Conference lounge in a distressed manner looking for his hat. After several minutes of amused silence from onlookers, one of them told him he had it in his hand. With a smile of embarrassment Brother Robertson put the hat on his head so he would know where to find it.

Heard in a Prayer Meeting

I always believed in the Word of Wisdom but never practiced it until the last year or so; and where before that time I have had to be carried to church, now I can walk five miles a day; and I believe thoroughly when the plagues spoken of shall come, my body shall have been prepared to resist and overcome them.

● Fifty-two years ago I helped haul the stones that went into the building of this stone church. Since then I have been beneficial in placing in our spiritual structure several lively stones whose work will live long after this church shall have fallen to decay.

M. MORGAN.

A Trick of Dictators

Formerly the masses had to suffer in silence because they were unable to discover the real or supposed authors of their sufferings. Today they know that if they're hungry, it is the fault of such and such a syndicate or government. Popular passions are easily aroused, and when that happens, they turn against their aggressors. Now, if the injured people feel themselves strongly organized and well armed, do you suppose for one moment that they will resist the overwhelming urge to conquer by violence the things that are not cheerfully

President Emeritus



FREDERICK A. SMITH

Designated in President's message for retirement as President of Order of Evangelists, to carry title of President Emeritus.

offered them? Let us add that more than one government will, in such an event, be tempted to resort to the old trick of diverting attention from interior difficulties by flinging its people against some supposed outside aggressor!

And herein lies the greatest danger of war at the present time, a danger quite as terrible as the dynastic rivalries of old.—Henri Hauser in *La Revue Politique et Parlementaire*, Paris.

Friday Program Notes

Regular Classes and Quorum Meetings as indicated in the Official Program

11:00 a. m., Stone Church, speaker, M. A. McConley.

4:30 p. m., Harvest Festival Meeting, Choir Room, Auditorium.

7:30 p. m., Auditorium, speaker, G. L. DeLapp.

8:30 p. m., Sacred Concert Rehearsal, Auditorium.

Saturday Program Notes

11:00 a. m., Stone Church, Preaching by D. T. Williams.

4:15 p. m., Historical Display, Auditorium.

7:30 p. m., Sacred Concert, Auditorium.

7:45 p. m., Stone Church, Preaching by Arthur Oakman.

PROJECTS IN PASTORAL MINISTRY

WEDNESDAY CLASS WORK UNDER
F. M. MCDOWELL

"Church Attendance"

The popularity of President McDowell's class in "Projects In Pastoral Ministry" scheduled originally to meet in the choir room, made it necessary to meet in the Auditorium. Many additional outlines of the course have been called for, and demands will be met as soon as possible.

The topic of discussion for the morning was "Church Attendance."

"Our church is not alone in losing members. The general trend in many churches is alarming. In order to combat the forces tending to bring about such conditions, we must formulate definite plans, and combine principles and ideals with months of unremitting work.

"Only by continuous exposure of our being to God do we prevent our souls shrinking. Each of us must realize our opportunities, and do something about them. We should primarily be interested in persons, in human souls, rather than thinking of church attendance as such.

"Without the church, families will lose their way and be caught by down-going forces. The church is asking of its ordained men a sustained ministry, motivated by the love of Christ, the church, and of human souls. Our approach should be like that of a student. We should analyze the problem of church attendance, and make an intelligent, affirmative attack on the problem."

President McDowell made a number of suggestions which might help in the solution of the problem. Some of the suggestions follow:

1. Keep a record of church attendance.
2. Keep a card index of nonchurchgoers.
3. Use letters of commendation for attendance, letters of invitation, and advertising.
4. Make a survey of the branch to determine its needs, and of the social, vocational, industrial, seasonal, and other influences affecting church attendance.
5. Hold special services to reach every type member.
6. Improve the church plant—location, sanitary conditions, ventilation and the like.
7. Outline a number of projects over a period of months, and organize thoroughly before starting the program.
8. Self-analysis to determine one's own ability and effectiveness in launching such a program.

LLOYD CLEVELAND.

YOUNG PEOPLE'S FORUM THURSDAY

C. G. MESLEY: "MARRIAGE AND HOME LIFE"

Biting winds with sleet did not create any empty seats at the Young People's Forum held Thursday morning on the theme of "The Young People Seeking a Philosophy of Home Life." Elder George Mesley, President of the Kansas City Stake, and two young people of that stake, Frances Constance and Jack Burlington held a panel discussion in a most interesting way for the benefit of the group.

The young questioners started off this way: "We want to know something about this marriage business. Young people today look at love and marriage with critical eyes. They see people marrying for love, and the love not lasting. What we want to know is—can love and marriage be a success these days? And what can we do to help young people find an adequate philosophy of home life"

Elder Mesley replied that the questions were good—and suggested some reading matter available, and went directly into an answer of particular aspects of courtship, love and marriage which were asked him.

"What standards of courtship can we set up?"

"All of us recognize that a successful home is the direct result of wise choices during courtship.

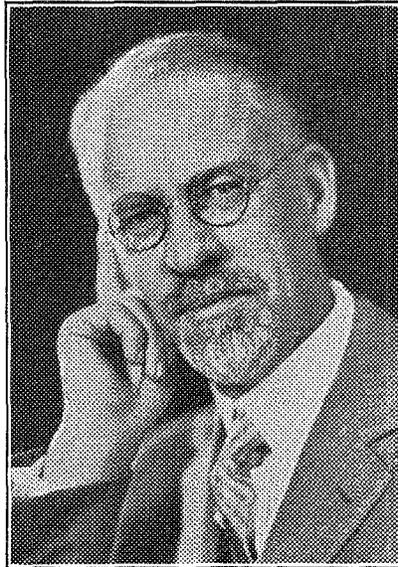
1. *Wise young persons don't fall in love with the first person that comes along.* Too many times they are in love with the idea of love. Marriage experts advise a wide acquaintanceship with friends on a friendship basis; followed by a short engagement when friendship becomes love. Fewer people who follow this method come into agencies for solving domestic difficulties.

2. *Move among circles in which you will find the kind of companions you want for friends—and for husbands and wives.* Dr. Paul Popenoe of the Institute of Family Relations mentions church and small colleges as two places of meeting which result in the most lasting and successful marriages.

3. *Wise young people don't judge companions on the basis of party manners and party dresses.* Marriage is not a moonlight excursion. It is a day-to-day living together which frequently means house dresses and dust cloths in hand. The girl who is always late, concerned about her appearance, and chatters constantly in a crowd will not change much. The good-looking, well-dressed man may often be utterly selfish when faced with the demands of every day life.

4. *Does your companion appeal to your best self?* If a companion doesn't bring out the finest in you, avoid the permanent contract of marriage. Study

To New Responsibilities



ELBERT A. SMITH

Designated in President's message for transfer to office of President of Order of Evangelists.

your emotional reactions to your companion before you have progressed beyond friendship into love. Is your physical attraction balanced by a mental admiration and a spiritual satisfaction?

5. *Does your companion wear well?* If you are attracted by spells and bored by others, don't hang a millstone around your neck. Marriage is for life. Stop your companionship before it is too late.

6. *Are your companions good sports?* Can they "take it"? Unless a person has grit and pluck they will never be able to stand the thorns that lie in the rosy path of love.

After some pro and con discussion of these points, the questioners asked for help on this one:

"HOW CAN WE RECOGNIZE TRUE LOVE?"

"There are no hard and fast rules. But here are some tests you can apply:

1. *Do you have a sustained mutual liking for each other—a feeling of continued companionship?*

2. *Do you have a community of tastes and interests?* Do you enjoy the same class of literature, music and recreation. It is essential that you agree on essentials—not every detail.

3. *Do you have similar ideas on religion?*

4. *Are you more happy with your companion than without?*

5. *Are you willing to give and take—to mutually cooperate?* If the man is always demanding something, and you resent it—watch out. If the girl is always trying to make over the man—

don't think this will stop after marriage.

6. *Do you have confidence in each other—unwavering trust.* Paul said that love knows no jealousy, no suspicion.

7. *Is a wholesome sex attraction present?* This is not the sole factor in approaching marriage by any means—but it is present.

At this point the question was raised of how much parental authority, or church authority and attitudes of older people in general, can help. It was decided through discussion, the young people today expect help by example, and guidance by intelligent education on the factors involved in love and marriage in its finest aspects, rather than "Thou Shalt Not's."

Some of the things young people have a right to expect of each other were decided to be:

1. Good health.
2. Sound health habits.
3. Good heritage.
4. Adequate income.
5. Business judgment and knowledge of budgets.
6. Homeworking skills.

WOMEN'S MEETING— WEDNESDAY, 11 A. M.

KANSAS CITY STAKE WOMEN'S ORGANIZATION AND WORK
DEPICTED

The women of Kansas City Stake conducted an excellent program on Wednesday at 11 a. m. under the direction of Mrs. Harry J. Paxton, Kansas City Stake leader, representing twelve organizations in the stake. A most impressive devotional was conducted by Mrs. C. D. Jellings who read from the fifteenth chapter of John which contains the words "Greater love hath no man than this, that a man lay down his life for his friends." Sister Jellings spoke of one of the foundation stones of Christ's doctrine which is love, illustrating her talk with a well told story.

Following this Mrs. Josephine Crinklaw Mader rendered a most beautiful solo entitled, "I Walk Today Where Jesus Walked" by O'Hara. The Philomelian Chorus directed by Mrs. Dava Scott, with Mrs. Mildred Connelly at the piano, sang "The Spirit of God Like A Fire is Burning" and "Tenderly, Tenderly Lead Thou Me On."

Mrs. Blanche Edwards Mesley then gave the address of the hour which consisted of setting forth their fundamental objectives which were to tie up their work with the activities of the stake officials—work in cooperation with them so that there would be less duplication—strengthening the hands of the brethren and their own work thereby. She attributed their wonderful success not to numbers, nor organization, nor to programs entirely, "But it was due," she said "to the spirit of

Christ among them and the acceptance and discharge of their responsibilities in an honorable way."

One hundred women are numbered in this organization. This group of women has turned over to the bishop nine thousand dollars to be applied on the church debt, and their tithes and offerings have not fallen short. A considerable amount of the funds earned have come from outside sources, as local merchants, etc. Mrs. Mesley then gave the details of numerous activities carried on by these women in cultural, financial and religious channels.

GRACE L. KRAHL.

PRESIDENT ELBERT A SMITH AT AUDITORIUM

(Continued from page 81.)

which presented the universe as infinitely greater than people had imagined. In Doctrine and Covenants 22, a divine revelation given through Joseph Smith, pictures the magnitude of the universe, and in section 76, the prophet gave a strong testimony of the existence and the glory of God.

(3) The Restoration challenged the world of iniquity. Even in the early part of the nineteenth century America was winning a reputation of infamy as one of the most lawless nations on earth. Said Joseph Smith in divine revelation: "Say nothing but repentance unto this generation (Doctrine and Covenants 10: 4). (4) The Restoration challenged the economic system, teaching that men should first seek the kingdom of God, then set about acquiring riches with which to feed the hungry, clothe the naked and free the captive. This challenged society to accept social security on a religious basis with property considered as a sacred stewardship and handled under the direction of God for human good, and with a consecration of the surplus.

(5) The Restoration challenged men to build Zion, a place of the pure in heart. This last challenge comes with greater significance to us as Latter Day Saints than to the world. Though much responsibility rests on the people in the center place, the call reaches out to include the farthest branches, the most remote family believing in Latter Day Saint teachings. The speaker brought his sermon to a close, urging the necessity of zionic homes and of branches as "kindergartens" where people of the right kind of material to come to Zion, will be developed. "We must not feel that a change of location means a change of character."

Music of the evening was supplied by the Æolian Chorus, of Independence, directed by Mrs. Jeanette Craig, and assisted by Nell Atkinson Kelley, soprano soloist; Eloise Higgins, violinist; Irene Wolfe, organist, and Dorothy Hamilton, pianist. They sang: "O Lamb of God," by Bizet. As an offertory the chorus sang "If With All Your Hearts." Ar-

Conference Headliner



APOSTLE J. F. GARVER

Brother Garver is the salvation of many a tedious argument in the Conference sessions. He is never dull. He has a faculty for lifting off the appearance of things and seeing what is underneath. He could find dynamite in a glass of milk. Those who know him say that there is very little that gets by him.

thur Oakman was also a soloist of the evening, singing "A New Commandment," from "The Holy City" by Gaul. He was accompanied by Paul Deaver, of Graceland College. Carlyle Kueffer, of Oklahoma City, was in charge of the congregational singing.

CONFERENCE REPORTERS, ATTENTION

Deadline on Copy is Saturday, One p. m.

Attention of all reporters for the *Conference Daily Herald* is called to the fact that Saturday, one p. m., is the deadline for all copy for the last (Sunday) issue of the *Daily Herald*. Therefore all copy, all class reports and accounts of meetings should be in the box at the Herald Office Booth on or before that hour. We desire to have the complete record of Conference activities, and reporters who have so kindly cooperated with us in the production of the *Daily* will complete their task by getting their last work in on time. The editors and the business management take this opportunity of thanking them for their splendid help and cooperation.

COMMUNICATION BY PRESIDENT FREDERICK M. SMITH

(Continued from page 81.)

are to be relieved of administrative work and keep themselves in condition for better functioning as evangelists whose task is to build up faith in the gospel and the Church and its work. And let those whose duty it is to select from the members of the priesthood those for setting apart as evangelists be admonished that the work of this class of ministers requires vigor, deep faith, and unreserved consecration, and men should be selected accordingly.

Until such time as the vacancy in the First Presidency shall be duly filled, let the work of the Presidency be carried on with the aid of such assistants as may be arranged without undue interference with other departments.

Let the Church be admonished that the times are portentous and demand faithful adherence to the faith and work of the Church, that mankind may be blessed by and find peace in those religiously social reforms and relationships which have been divinely imposed as a great task of achievement. Remember and keep the commandments, be alert to keep out of the Church and from its members those forces which make for disunity, and in harmony an 'saintly accord be about the task of freeing Zion from her bondage.

Fraternally,
FREDERICK M. SMITH,
President.

In a brief program preliminary to the business meeting of Thursday afternoon, Paul Deaver of Webb City, Missouri, a freshman student at Graceland College, played a piano solo entitled "Malaguence" by Ernest Lecuona.

Two men were approved for ordination as High Priests: Garland Tickemyer and Francis Bishop. Z. Z. Renfroe was approved for ordination as a President of Seventy. Charles Alfred Davies of Australia was approved for ordination to the office of Seventy.

A motion was approved referring the problem of the legal incorporation of the church in Australia to a council composed of the First Presidency and the Presiding Bishopric.

Reason Versus Unreason

Reason looks at a world so small that a man can fly round it in eight days, so rich that it could feed twice its existing peoples, so disorderly that it half starves millions of them, so civilized that a squadron of airplanes can annihilate in agony a city, and warns it: Agree or perish. In the meantime unreason erects Absolute States, all refusing to abate a shoulder-strap of their separate sovereignty, equips itself with poison gases, exhorts young men to praise war, and women to submit to the hideous death of their sons "in defense of the future."—Storm Jameson.

Official Minutes of the General Conference of 1938

Business Session, Wednesday, April 6, 1938

The General Conference met in business session at 2 o'clock p. m. with the First Presidency in charge, President F. M. Smith in the chair.

The song of "Admonition" was sung, and Apostle E. J. Gleazer offered prayer.

Miss Mabel Carlile of Graceland College Faculty introduced Miss Annjean Brown of Lamoni, Iowa, and Henry Anderson, of Omaha, Nebraska, two Graceland College students, who sang "Bird Songs at Eventide," by Eric Coates, accompanied by Paul Deaver.

Minutes of business session of Tuesday, April 5, were read and approved as read.

The chair presented a communication from the First Presidency, submitting report and recommendations from the Board of Appropriations, as follows:

To the General Conference, Greetings:

We submit herewith for your consideration schedules and recommendations endorsed by the Board of Appropriations, comprised of the First Presidency, Quorum of Twelve and Order of Bishops. The Board met on December 16, 1937, and the budget submitted covers the years 1938 and 1939.

Respectfully submitted,

THE FIRST PRESIDENCY,
By F. M. SMITH,

ADMINISTRATIVE EXPENSES FOR THE YEAR 1937, AND THE RECOMMENDED APPROPRIATIONS FOR 1938-1939

	Actual Amount Expense Approved for 1937	for 1938
<i>General Expenses:</i>		
Family allowances	\$134,247.90	\$140,000.00
F. A. for Ministerial Reserve	4,498.05	6,000.00
Elders' Expense—less Offerings from S. & F.	27,146.08	25,000.00
Payment on Consecration Contracts	5,197.71	5,000.00
Saints' Home Expense	3,353.33	5,000.00
Individual Aid	6,913.02	7,000.00
Appropriations for Graceland College	13,000.00	15,000.00
Admin. Expense	32,928.68	36,682.00
	\$227,284.77	\$239,682.00
<i>Interest Expense:</i>		
On Auditorium Bonds	\$ 10,073.98	\$ 11,400.00
On General Bonds	7,260.82	6,800.00
On Notes Payable	8,824.45	6,900.00
On Graceland Po'd't'n	11,669.95	11,700.00
Exchange		1,000.00
	\$ 37,829.20	\$ 37,800.00
Less Interest Rec'd	458.03	600.00
	\$ 37,371.17	\$ 37,200.00
<i>Real Estate Expense:</i>		
General and Holding Association	4,117.07	6,600.00
Houses of Worship		1,400.00
Total Budget Expense	\$268,773.01	\$284,882.00

Elders Jacob G. Halb and J. A. Thomas moved that the report be approved. Bishop G. L. DeLapp discussed the recommendations, following which the motion to approve was carried unanimously.

Bishop G. L. DeLapp called to the attention of the Conference that the

months of January, February and March of 1940, were not provided for in the budget, and therefore moved that the budget as approved continue effective until April 1, 1940. Presiding Bishop L. F. P. Curry seconded the motion, and made a brief statement, and the motion prevailed unanimously.

The following letter from the Van-leave, Mississippi, branch was read and ordered spread upon the minutes.

Vanleave, Miss.

April 3rd, 1938

To the General Conference, Greetings:

We the Vanleave Branch in communion services send our best wishes and congratulations.

Wishing and praying God's Holy Spirit and guidance in all the business and works of the Conference, that what may be done will be to the glory and upward progression of His kingdom.

Respectfully,

A. G. MILLER, Pastor.
JOSEPHINE BARNES,
Branch Secretary.

The First Presidency presented the following:

April 6, 1938

To the General Conference, Greeting:

After appropriate action by the Joint Council of Presidency, Twelve and Presiding Bishopric, we wish to recommend that the following named brethren be placed on the list of superannuated ministers:

- Albert Carmichael,
- J. H. N. Jones,
- W. S. MacCrae,
- C. Ed. Miller.

Respectfully submitted,

THE FIRST PRESIDENCY.

By FREDERICK M. SMITH.

Upon motion of Bishop E. L. Traver and Elder L. S. Wight the recommendations for superannuation were unanimously approved.

President Smith stated that because of criticism touching procedure of having department heads discuss their reports, he did not feel free to continue the practice unless requested by the Conference so to do. Elder J. O. Dutton moved and Elder E. Guy Hammond seconded that the Conference hear additional department heads. The motion prevailed.

Letter from the German Mission was read and ordered spread upon the minutes.

Gr. Räschen, Germany
March, 21, 1938

Dear Brother F. M. Smith:

The German Mission are sending their best greetings and all good wishes for the General Conference 1938. May God richly bless his people is our prayer.

Your brother in Christ,
IM AUFTRAG. JOHN SMOLNY.

The following from the Presidents of Seventy addressed to the First Presidency, Quorum of Twelve and General Conference was read:

April 4, 1938

To the First Presidency, Quorum of Twelve and the General Conference, Greeting:

The spiritual quickening throughout the church is encouraging and we rejoice with you in this manifestation of the reserve strength and loyalty of the Saints. Their response is commendable. It is a matter of regret to us, however, to need to report that the ranks of the seventy at present are decimated to a greater extent, in proportion to our church membership, than at any other time in the past fifty or sixty years. Besides this, the deficiency of experienced young missionaries to fill the widening gap is appalling. We cannot but be gravely concerned about the situation. We feel that the well-being of the whole church is dependent, in a vital way, on the building and maintaining of strong quorums of seventy.

Basically, the well-being and good feeling of peoples may be gauged by the degree of their faith in their cause. Our work being religious, the Saints are particularly susceptible to forces that affect faith. The salutary influence on our membership resulting from the steady progress of the debt-reduction program is remarkable. As though by intuition, the Saints recognize that the effort to free ourselves from this bondage of debt is in accord with the law given to the church. Compliance therewith has augmented spiritual life and optimism.

The faith of our people is rooted deep down in the revelation accepted by the church as the law by which to build, to govern, and to safeguard the interests of the body of Christ. The unshakable feeling persists that the welfare of the church is inseparably and unalterably connected with the faithful observance of the commandments and doctrine. And the church increasingly will prosper in proportion to our obedience to the whole law, for thus confidence is engendered and enlarged in the hearts of the Saints.

There is definite purpose and wisdom in the provision for seventies in church organization and function. We are convinced that the severity of the trials through which the church has been passing and from which she is not as yet free, is due, in part, to the neglect to completely recognize and utilize the counsel of quorums of seventy in the manner prescribed by divine edict. Until God's instructions are heeded, no less in this regard than in others, the church cannot and will not extricate herself from her present difficulties nor escape future ones.

This report is presented in the sincere desire that it may stimulate more definite movement toward adjustment and understanding of quorum relationships and functions. We are persuaded

that such will constructively animate the faith of our people.

The great task of building the Kingdom and bearing the good news to needy and suffering humanity has been entrusted to all of us. No adverse power can stay our forward movement to accomplish this work when we become united in the light of truth disclosed to us through the word of the Lord. Then will dawn upon us the growing power of spiritual endowment and the strengthened assurance of the glorious triumph that awaits the children of Zion.

Fraternally,
THE PRESIDENTS OF SEVENTY,
J. W. DAVIS, *Sen. Pres.*
E. Y. HUNKER, *Sec'y.*

Elder R. S. Salyards moved that the document be referred to the First Presidency and Quorum of Twelve for examination. The motion was seconded by Elder Amos Berve. Bishop J. A. Koehler spoke on the question of reference. An amendment to include the Presidents of Seventy was offered by Elders R. S. Salyards and Wm. K. Gard. Discussion followed in which Elders J. F. Garver, R. S. Salyards, Roscoe E. Davey and delegate T. J. Baxter participated. The previous question was ordered upon motion of Elders L. S. Wight and J. F. Curtis. The amendment and motion as amended prevailed.

At this juncture the chair stated we would pause in our activities to engage in a service in memory of the ex-officio members of the Conference who have departed this life since the adjournment of the 1936 Conference.

"How Firm a Foundation" was sung. Prayer was offered by Apostle John F. Garver.

Scriptural selections were read by Apostle John W. Rushton, as follows:

"Hearken O ye people of my church, and ye elders, listen together, and hear my voice while it is called today, and harden not your hearts; for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light that shineth in darkness, and the darkness comprehendeth it not. I came to my own and my own received me not; but to as many as received me gave I power to do many miracles and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life.

"He that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man . . . and the face of the Lord shall be unveiled; and the Saints who are upon the earth who are alive shall be quickened, and be caught up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven.

For this we say to you by the Word of the Lord, for we which are alive and remain unto the coming of

the Lord shall not prevent them which are asleep. . . .

"Wherefore comfort yourselves together, and edify one another."

President Smith spoke briefly in explanation of the establishment of this service in behalf of our honored dead.

Mrs. Lila Livingston, of Omaha, Nebraska, sang "God Shall Wipe Away All Tears," by Caro Roma, accompanied by Mrs. Mildred Connelly.

Apostle Rushton then read:

"Blessed are the dead which died in the Lord . . . Yea, saith the Spirit, that they may rest from their labors, and their words do follow them."

The President then read the names of the deceased, as follows:

NECROLOGY

Davison, William R., New York and Philadelphia district; Elder since 1892, born in 1847, death reported in September, 1936, but exact date not known.

Johnson, Thomas, Belding, Michigan; Elder since 1919; died about 1933, age 62.
Mann, Richard O., Independence, Missouri; Elder since 1911, died 17 January, 1933, age 79.

Rulon, Jesse F., Los Angeles, California; Elder since 1897, died 17 September, 1933, age 88.

Chambers, David R., Magnolia, Iowa; Seventy since 1900, died 28 April, 1934, age 74.

Smart, William Henry, Joplin, Missouri; Elder since 1897, died 25 August, 1934, age 74.

Lewis, Morgan D., Taylorville, Illinois; Elder since 1897, died in 1935, age 87.

Carrow, Peter, Joplin, Missouri; Elder since 1897, died 7 May, 1935, age 82.

Haworth, Edward James, Australia; Elder since 1880; died 18 June, 1935, age 90.

Funk, Nathan, Evansville, Wisconsin; Elder since 1912, died 27 December, 1935, age 70.

Morey, Herbert, Belaire, Michigan; Elder since 1928, died 28 December, 1935, age 73.

Dalby, Harry L., Sparks, Nevada; Elder since 1897, died 1936, age 62.

Brown, Ralph H., Eastern Colorado District; Elder since 1891, died 1936, age 79.

Hughes, David, British Isles; Elder since 1922, died 27 January, 1936, age 61.

York, William H., Chico, California; Elder since 1909, died 30 January, 1936, age 70.

Campbell, David, London, Ontario; Elder since 1914, died 25 February, 1936, age 78.

Snobelen, David, Erie, Beach, Ontario; High Priest since 1900, died March, 1936, age 84.

Fowler, Alonzo D., Longwood, Ontario; Elder since 1899, died 4 March, 1936, age 84.

Brown, Cyrus B., Des Moines District; Elder since 1903, died 10 March, 1936, age 87.

Olson, Oia, Spring River District; Elder since 1884, died 12 March, 1936, age 87.

Mather, Samuel F., British Isles; Elder since 1890, died 22 March, 1936, age 76.

Robinson, Hiram H., Independence, Missouri; Elder since 1877, died 26 March, 1936, age 88.

Robinson, Wallace N., Kansas City, Missouri; Elder since 1894, died 2 April, 1936, age 69.

Blom, Victor, Norway, Elder since 1931, died 19 April, 1936, age 74.

McDonald, Samuel H., Logan, Iowa; Elder since 1899, died 14 April, 1936, age 79.

Stead, Jonas D., Lamoni, Iowa, Seventy since 1900 (Superannuated 1927) died 17 April, 1936, age 76.

Hoxie, John C., Brockton, Massachusetts; Elder since 1911, died 21 May, 1936, age 94.

Zimmermann, John, Philadelphia, Pennsylvania; Bishop since 1905, died 23 May, 1936, age 80.

Andes, Samuel M., Holden Stake; Elder since 1912, died 30 May, 1936, age 62.

Sandy, Harvey, Kansas City, Missouri; High Priest since 1916, died 30 May, 1936, age 59.

Winn, David F., Kansas City, Missouri; Elder since 1890, died 30 May, 1936, age 81.

Beatty, George, Council Bluffs, Iowa, High Priest since 1926, died 7 June, 1936, age 64.

Hawkins, Charles W., San Jose, California; High Priest since 1916, died 27 June, 1936, age 84.

Levitt, William J., Alberta District; Elder since 1912, died July, 1936, age 71.

Smith, Thomas N., Independence, Missouri; Elder since 1905, died 10 July, 1936, age 79.

Garrett, William H., Ava, Missouri; High Priest since 1896, died 20 July, 1936, age 87.

Holt, Joseph E., San Jose, California; Elder since 1888, died August, 1936, age 80.

Givens, George H., Ontario, California; Elder since 1927, died 3 August, 1936, age 62.

Miller, Benjamin F., Independence, Kansas; Elder since 1894, died 16 August, 1936, age 77.

Dice, Benjamin J., Far West Stake; High Priest since 1911, died 19 August, 1936, age 82.

Erwin, Jefferson D., Gillham, Arkansas; Seventy since 1892 (released 1910) died 3 September, 1936, age 72.

Maybury, William, Bellingham, Washington; Elder since 1906, died 6 September, 1936, age 70.

Jones, Tallie T., Scranton, Pennsylvania; Elder since 1899, died 9 September, 1936, age 66.

Layton, John W., Nauvoo, Illinois; High Priest since 1906, died 5 October, 1936, age 84.

Schimmel, John J., Kansas City, Missouri; High Priest since 1917, died 6 October, 1936, age 71.

Ivic, Thomas A., Far West Stake; High Priest since 1911, died 15 October, 1936, age 60.

Noble, Leander, Lancaster, Wisconsin; Elder since 1894, died 15 October, 1936, age 83.

Jenkins, George, Independence, Missouri; Seventy since 1897 (superannuated 1934), died 31 October, 1936, age 74.

Higdon, Jesse T., Fort Scott, Kansas; Elder since 1902, died 7 November, 1936, age 75.

Potts, George, Brooklyn, New York; Elder since 1882, died 11 November, 1936, age 86.

Ballingier, Edward L., Seiling, Oklahoma; Elder since 1927, died 12 November, 1936, age 61.

Cress, Merton W., Magnolia, Iowa; Elder since 1921, died 12 November, 1936, age 56.

Williams, Thomas D., Nauvoo, Illinois; Elder since 1891, died 21 November, 1936, age 80.

Erickson, Sigward, Saskatoon, Saskatchewan; Elder since 1924, died 22 November, 1936, age 58.

Parkes, Joseph, Australia; Elder since 1913, died 22 November, 1936, age 85.

Miller, John E., Nelsonville, Ohio; Elder since 1912, died 29 November, 1936, age 70.

Braden, Robert A., Cameron, Ontario; Elder since 1905, died 15 December, 1936, age 72.

Rhoads, William H., Middletown, Ohio; Elder since 1888, died 23 December, 1936, age 70.

Smith, Joseph G., Independence, Missouri; Elder since 1920, died 28 December, 1936, age 59.

Jett, Thomas J., Jr., San Antonio, Texas; Elder since 1915, died the summer of 1937, age 57.

Simmons, Jesse M., Pensacola, Florida; Seventy since 1907, (released 1926) died 1 January, 1937, age 60.

Bowlin, Pleasant Brown, High Hill, Kentucky; Elder since 1929, died 22 January, 1937, age 66.

Leeder, Nathaniel E., Port Elgin, Ontario, Elder since 1903, died 1 February, 1937, age 76.

Sparling, William, Minot, North Dakota; High Priest since 1912, died 2 February, 1937, age 79.

Dooling, James L., Chatham, Ontario, Elder since 1919, died 8 February, 1937, age 63.

Shute, Richard James, Windsor, Ontario; Elder since 1903, died 23 February, 1937, age 63.

Clark, Ezra Joseph, Berkeley, California; Elder since 1910, died 23 February, 1937, age 76.

Holman, Frederick W., Seattle, Washington; Elder since 1905, died 6 March, 1937, age 73.

Robley, George W., Bloomsburg, Pennsylvania; Evangelist since 1930 (Superannuated 1934), died 6 March, 1937, age 75.

Aldread, Wesley E., Boyne City, Michigan; Elder since 1918, died 13 March, 1937, age 67.

Bath, John, Scammon, Kansas; Elder since 1917, died 13 March, 1937, age 65.

Jensen, Mark, Moorhead, Iowa; Elder since 1894, died 17 March, 1937, age 73.

Davis, John, Independence, Missouri; Seventy since 1895 (released 1923), died 31 December, 1937, age 78.

Jordison, Richardson, Coalville, Iowa; Elder since 1910, died 31 March, 1937, age 64.

Clements, William, Brush Creek, Illinois; Elder since 1911, died 19 April, 1937, age 74.

Keill, William, Toledo, Ohio; Elder since 1924, died 20 April, 1937, age 63.

Norris, John H., El Reno, Oklahoma; Elder since 1905, died 20 April, 1937, age 66.

Ecclestone, Joseph, British Isles; Elder since 1903, died 22 April, 1937, age 62.

Rich, Calvin H., Independence, Missouri; High Priest since 1927, died 1 May, 1937, age 61.

Duemer, August W., Springfield, Missouri; Elder since 1915, died 17 May, 1937, age 61.

Ebeling, Joseph E., Sr., Colorado Springs,

Colorado; Elder since 1920, died 23 May, 1937, age 67.

Goodenough, Edwin J., Kalamazoo, Michigan; Elder since 1892, died 24 May, 1937, age 79.

Bullard, Richard, Independence, Missouri; Evangelist since 1932, died 20 June, 1937, age 85.

Woolley, Ashton, Australia; Elder since 1889, died 20 June, 1937, age 91.

Jarrell, Ellis, Esther, Missouri; Elder since 1924, died 23 June, 1937, age 68.

Milner, Jonathan L., Long Beach, California; High Priest since 1936, died 23 June, 1937, age 33.

Cornish, John J., Artland, Saskatchewan; Seventy since 1891 (superannuated 1922) died 24 June, 1937, age 82.

Morrison, Robert J., Marion, Michigan; Elder since 1919, died 14 July, 1937, age 87.

Snyder, Jesse Bryant, Tacoma, Washington; Elder since 1928, died 17 July, 1937, age 52.

Ralston, Martin F., East Bay, California; Elder since 1915, died 24 July, 1937, age 67.

Smith, Cyrus R., Detroit, Michigan; Elder since 1918, died 28 July, 1937, age 88.

Shupe, Edward F., Denver, Colorado; High Priest since 1896, died 5 August, 1937, age 83.

Thorburn, George W., Deer Lodge, Montana; Evangelist since 1930 (superannuated 1934), died 7 August, 1937, age 74.

Irvine, George Spencer, Australia; Elder since 1923, died 24 August, 1937, age 56.

Saxe, John A., San Francisco, California; High Priest since 1913, died 26 August, 1937, age 79.

Scott, William W., Independence, Missouri; High Priest since 1922, died 26 August, 1937, age 79.

Whiting, Arthur W., Independence, Missouri; Elder since 1927, died 27 August, 1937, age 77.

Hancock, Jonas W., Spring River District; Elder since 1889, died 22 September, 1937, age 68.

Hartnell, Thomas, Independence, Missouri; Elder since 1910, died 19 October, 1937, age 81.

Baker, Alpha N., Boston, Massachusetts; Elder since 1912, died 20 October, 1937, age 60.

Webberley, William A., Columbia District; Elder since 1885, died 21 October, 1937, age 84.

Farris, Arthur Amos, Joplin, Missouri; Elder since 1933, died 4 November, 1937, age 54.

Stricklin, Willis S., Weir City, Kansas; Elder since 1909, died 15 November, 1937, age 73.

Mauzey, Thomas J., Far West Stake; Elder since 1893, died 24 November, 1937, age 83.

Bailey, Earl D., Tulsa, Oklahoma; High Priest since 1923, died 25 November, 1937, age 77.

Sheffer, Joseph, Detroit, Michigan; Elder since 1903, died 20 December, 1937, age 78.

Greene, Ulysses W., Independence, Missouri; Evangelist since 1922, died 16 January, 1938, age 72.

Pyles, Ervin, Alliance, Ohio; Elder since 1926, died 16 January 1938, age 45.

Snell, Martin L., Elora, Ontario; Elder since 1906, died 20 January, 1938, age 80.

Christie, Franklin G., Independence, Missouri; Elder since 1901, died 2 February, 1938, age 71.

Johnson, George W., Lamoni, Iowa; Elder since 1896, died 3 February, 1938, age 79.

Grimes, James F., Independence, Missouri; Seventy (released 1923) died 11 February, 1938, age 83.

Deam, William H., Independence, Missouri; High Priest since 1910, died 13 February, 1938, age 82.

Lorenson, Rasmus, Far West Stake; Elder since 1902, died 20 February, 1938, age 78.

Shelley, Buell I., Free Soil, Michigan; Elder since 1914, died 1 March, 1938, age 60.

Clark, John Alexander, Traverse City, Michigan; Elder since 1922, died 7 March, 1938, age 44.

Barrett, James Bert, Independence, Missouri; Elder since 1911, died 14 March, 1938, age 61.

Beckley, James R., Ribstone, Alberta, Elder since 1897, died 27 March, 1938, age 82.

Sparling, Henry, Springfield, Mo., Seventy since 1894; superannuated in 1925, died 28 March, 1938, age 78.

"Taps" were then sounded on a bugle by Durward McConnel.

Apostle Rushton read:

"For, since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But,

every man in his own order: Christ the first-fruits; afterward, they that are Christ's at his coming.

"For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen."

Elder Roy Cheville then led the assembly in singing "Lift Your Glad Voices in Triumph on High."

Apostle Rushton read the concluding Scripture:

"He that is faithful and endureth shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also a reward in the world to come: yea, and blessed are the dead which die in the Lord from henceforth, when the Lord shall come, and all things shall pass away and all things become new, they shall rise from the dead and not die after . . . These are the things which ye must look for, and speaking after the manner of the Lord they are not nigh at hand . . . perform with soberness every thought, doubt not, fear not, behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful; keep my commandments, and yet shall inherit the kingdom of heaven.—Amen."

President Elbert A. Smith offered prayer.

Announcements were read, and benediction was pronounced by Patriarch Frederick A. Smith. The Conference adjourned at 4:15 p. m. to meet according to announcement in Official Program.

I. A. SMITH,
O. W. NEWTON,
FRANK McDONALD,
Secretaries.

FREE MOVIES AT GRACELAND BOOTH

Student Life Film Shown at 1, 5 and 7 P. M.

A free moving picture is shown every day at the Graceland Booth on the west side of the Auditorium Foyer at the hours of one, five and seven p. m. This very interesting feature is entitled "Life at Graceland College," and is a production of the students.

First showing the faculty of twenty-one members engaged in their duties and activities about the college, the film proceeds to take the movie guests through the college during its busy days, and visits are made with the engineering students on their constructive work, to the laboratories and classrooms, the library and studios, to the social halls, and to all the places that

contribute to the intellectual and cultural development as well as the wholesome fun and enjoyment of student life. Interesting sequences show us Roscoe Faunce coaching a scene from "Death Takes A Holiday," also a picture in the domestic science kitchen which arouses the appetite, and one from Walker Hall showing the social life of the students, which makes one wish he were young again.

Everybody at the Conference who is interested in young people and their education should see this very interesting film. It can be viewed in about a half hour and will give one as much information for his time as any other thing he could do.

WOMEN'S CLASS STUDY, WEDNESDAY, 8:40 A. M.

"The Use of the Scriptures for Worship," by Blanche Edwards Mesley

Mrs. Blanche E. Mesley at her 8:40 class Wednesday, April 6, discussed parts of the Bible especially good for worship material. She said, "The Bible is a record of the spiritual experiences of a great people rather than a scientific textbook." As the body and the spirit of man are the soul, so there is no conflict between religion and true science. The genealogy in the Bible is very important, especially to the Jews, though it is not good worship material. In order to be well educated, one should be familiar with the Bible. Mrs. Mesley mentioned the following short stories which make excellent worship material: the life of Joseph, the capture of Jericho, the sacrifice of Jephthah's daughter, the story of Ruth, David and Goliath, David and Jonathan, Elijah and the prophets of Baal, Naboth's Vineyard, loyalty of Esther, Daniel in the lion's den, Jonah, the prodigal son, the good Samaritan, the conversion of Paul, the shipwreck of Paul.

Sermons in the Bible especially good for worship are the Sermon on the Mount, Moses' address in Deuteronomy, Nathan's denunciation of David's sin (2 Samuel 11 and 12), Daniel's interpretation of the dream, the farewell of Jesus (John 14-16), Peter's sermon on the day of Pentecost, Paul's address on Mars Hill, Paul's defense before Agrippa. The speaker asked her hearers to make a list of great men and women whose lives were made beautiful by contact with Jesus, and mentioned in particular Mary Magdalene, Peter, and Matthew.

Mrs. Mesley suggested reading the gospels in the following order: Mark, Matthew, Luke, and John.

The Psalms especially good for worship services are Psalm 1 of happiness, Psalm 8 of humility, Psalm 19, a Psalm of Moses, Psalm 37 of patience, Psalm 46, Psalm 51 of penitence, Psalm 100

of praise, and Psalm 103 of God's blessing.

Prayers and benedictions especially good for worship material are the Aaronic blessings, Numbers 6, Samson's prayer in the Philistine court (a good wholesome "Thou Shalt Not" lesson), Elijah on Mt. Carmel, The Lord's Prayer.

Paul's letters are good worship material, especially Phileman and Timothy.

Mrs. Mesley quoted Roy Cheville in giving the following three points to remember when reading the Bible:

1. Read Bible quotations in their own setting and use your imagination.
2. Read through the literary unit as a whole.
3. Enter into the reading religiously, not with cynicism or doubt.

Mrs. Mesley concluded her class by saying that in no other field of activity is it so true as in worship services that "the letter killeth but the spirit maketh alive," and "Your soul must overflow if you another soul would reach."

ESTHER HELLER.

Melchisedec Priesthood Meeting Thursday

J. F. Garver: "The Meaning of Ministry."

"Do not even the beasts of the field leap forth to protect their own from that which would destroy them? So it is with the pastor of the flock. To so love the people with understanding, that he would die to destroy the thing that would harm them, is the heart of the atonement, and the atonement is the heart of a pastor's ministry." Solemn and moving words these. They were uttered by Elder John Garver and were at the base of his remarks to the men of the Melchisedec priesthood on the morning of April 7.

There were a few primary principles stated by Brother Garver, they were simple, but yet profound. To speak for God to the people in all that is said, in all that is done, and in the finest measure of manhood it is possible to achieve in Christ is the task of the priest. The first responsibility to the people is to serve. This means to implant within them the means of their own motivation; and, to do this requires that ministry begin where people are. The prodigal son began from a hog-pen, and because he begun there, that was a good place to begin. Further, it is not possible to make of a man what his potentialities do not make feasible. To try to make of one of what his possibilities do not call for is to do him a great disservice.

It is necessary, furthermore, the speaker pointed out, that the men of the priesthood make their ministry acceptable to those who come under their care. And to give point, intelligent direction, to the corporate life of the

flock. The church is intended to function in the world as if Jesus Himself were here. That is the meaning of the body of Christ.

"We must endeavor to understand what Christ has endeavored for us; that that also might be endeavored by us for the people," said Brother Garver. He read the words of Paul, who "counted all things but loss for the excellency of the knowledge of Christ. . . . that I might know Him and the power of His resurrection."

It is difficult to evaluate the significance of such ministry as Brother Garver offered to the men. What he suggested to his hearers might have been even more meaningful than what he actually said to them. No question but that each man found himself in the job of self-analysis during the hour, and also arriving at the conclusion of his own pitiable inadequacy to fully meet the demands that were laid upon him. But, together with this, there was the quiet assurance that the Master stood above and in front of them offering the "fellowship of His suffering" to those who would accept the opportunity to serve the people.

"Take Home a Quilt" Says Sister Watkins, "It's Going to be a Long Cold Spring."

Conference Sales Room Doing Big Business in Fine Bargains

The Conference sales room conducted by Sister T. J. Watkins has been doing a rush of business because of the beautiful merchandise and the bargain prices which she has to offer. There has been a great turnover of stock in the twenty-four hours since the reporter last visited the room, with many fine pieces having been sold and many new ones taking their place. Sister Watkins says, "These bargains ought to make the people buy. We are not getting half what we ought for these excellent materials. They are marked down to prices that all people can pay."

Quilts, especially, are the great feature of the sales room and many lovely quilts are offered in all kinds and colors from \$2.50 up to \$25. The latter are worth at least \$50 and would sell for that amount elsewhere.

Among the many pretty quilts offered is one the reporter calls a "Symphony in Blue" for only \$4.50. Then there is one decorated with a design of pretty circles in red on a contrasting background. This pretty piece goes for \$8. Another lovely one at the same price is a Yo-Yo spread. Sister Watkins says, "If you don't find a price tag, give us a bid." Two other very pretty numbers are "Ship of State" quilt, a Chenille table cover, and a double cross quilt.

Teaching Values in Church History

Wednesday Class Work Under Roy A. Cheville

"There is no teacher that doesn't have some sort of philosophy," said Brother Roy Cheville to his class on Teaching Values in Church History, Wednesday morning. "Your interpretation goes with your teaching." As an example, Brother Cheville called to the attention of the class the survival of the fittest, or "social Darwinism," philosophy now being practiced by Germany, because they believe they are more fitted to lead. "We must have some basic Latter Day Saint philosophy for the interpretation of all this data that comes to us out of the past."

We must have an insight into the social trends and relationships. We cannot separate today from the past. "We need to know it (church history) to chart the course of the church in 1938 and 1939."

Brother Cheville, in reviewing the work of the day before, stressed again the need of having a vivid picture or panoramic view of the whole movement of church history. To see the whole array in relationship will make for interest. It is like an endless story. An apt illustration given, was the story of a king who asked a man to tell him an endless story. The man started his story thus: There were two granaries and two mice. One mouse carried a grain of wheat into one of the granaries. The other mouse carried it back to the first bin. Back and forth went the grain of wheat.

A lively discussion of class members followed the question of whether Salt Lake City should or should not be included in the eight town outline given the day before.

A third key outline, that could be used for a survey in three sessions, was given: Joseph Smith II, Joseph Smith III and Frederick M. Smith.

There was a great deal of discussion both for and against this method, some believing time could not be allotted equally to the three periods represented by these leaders. After this Brother Cheville called to mind the great fund of material available from the Reorganization period, which is so often overlooked.

Time out was taken during the class period to dramatize the two outlines given the day before. The migrations of the Saints were followed. A person represented each point of settlement given in the outline by holding up a sheet of paper with the name of the town printed on it in large letters. This same method was used in dramatizing the outline of dates. Added vividness was created by recalling the different means of travel and communication during the long period represented.

The SAINTS' HERALD

CONFERENCE DAILY EDITION

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Number 6

Saturday, April 9, 1938

Independence, Missouri

BLIZZARD BURIES INDEPENDENCE AND CONFERENCE

Delegates Dig Out of Sleet and Snow

Nature Puts On Performance of Her Own—Cars Stalled, But Conference Tempers Survive

The General Conference of 1938 was buried Friday morning under a blizzard of snow which began with sleet on Thursday evening, the great storm sweeping down out of the north, covering the north central states, and tying up traffic in general, including Independence in a stalemate in which the weather reigned supreme for a time. Conference visitors who had come expecting normal April weather in the land of Zion were caught without chains for their cars, rubbers for their feet, umbrellas for their hats, or overcoats for their backs. Shivering within doors which were banged lustily behind them by a sweeping north wind, they were either kept at home or marooned in their classes Friday morning.

But neither weather nor any other thing could dampen the good spirits of delegates and visitors. The inconsistencies of an irresponsible Nature were forgotten in the general good will of the people and rejoicing of the Conference at the receipt of the message of President Frederick M. Smith, the proposal of new officers, including some fine young men greatly respected by the people, together with the acceptance of the revelation and these men on Friday afternoon—all of which contributed to a feeling of happiness that could not be put down.

Cars were stalled in snowdrifts or covered with a blanket of white wherever people happened to leave them. Many locked them and trusted them to the general honesty and good will of the city and took to their heels to plow through huge drifts of snow on their way from their homes to classes and meals.

(Continued on page 95.)

Saturday Program

- 11 a. m. Speaker at Stone Church, D. T. Williams.
- 2 p. m. Business session.
- 4:15 p. m. Historical display, Auditorium.
- 7:30-9 p. m. Sacred Concert, Auditorium.
- 7:45 p. m. Speaker at Stone Church, Arthur A. Oakman.

Sunday Program

- 7:30 a. m. General Prayer Meeting, Stone Church Annex.
- Priesthood Prayer Meeting, Stone Church, lower auditorium.
- Young People's Prayer Meeting, Stone Church, upper auditorium.
- 9:30 a. m. Church school. See schedule on p. 95 for classes.
- 10:45 a. m. Preaching, E. J. Gleazer, Auditorium.
- 2 p. m. Dedication service.
- 7:30 p. m. Graduating exercises of Sanitarium nurses, L. F. P. Curry, speaker.

Daily Copy Deadline— Today 1 p. m.

Get All Reports In By That Time

The deadline for copy for the *Daily Herald* is one p. m., Saturday. We earnestly request all reporters and correspondents to get their copy in at the Herald Office Booth by that hour. Should anything be turned in later than one o'clock, it should be put into the hands of Leonard Lea during the business session.

"We should be lenient in our judgment, because often the mistakes of others would have been ours had we had the opportunity to make them."—Dr. Alsaker.

To have what you want is riches; to be able to do without is power.—Whitsitt

PRESIDENT'S MESSAGE APPROVED BY THE CONFERENCE

Quorums Indicate Full Support of Document

New Men Declare Acceptance of Their Offices and Responsibilities

Resuming the consideration of the message of President Frederick M. Smith, President F. M. McDowell was placed in charge of the session. J. A. Koehler was recognized and made the following motion: "We adopt this communication with its provisions as the voice of Divine inspiration to the church, and order its inclusion in the Doctrine and Covenants."

By way of discussion President Elbert A. Smith expressed the approval of the members of the Presidency of the message of President Frederick M. Smith. Communications were read from the Quorum of Twelve, the Quorums of Seventy, the Order of Bishops, the Order of Evangelists, the Elder's Quorums and the priests' quorums approving it.

President Frederick M. Smith, resuming the chair, expressed his gratitude of the unanimous approval of his message of the previous day. He then said that if there were no objections he believed it would be in order to have the brethren affected by the document come forward to speak concerning their willingness to accept the changes affecting them.

First to speak was President Elbert A. Smith. Among other things Brother Elbert with reference to his call to preside over the Order of Evangelists, stated: "The mistakes that I have made cannot be altered now, and the good that I have done will endure. I have always believed that men should hold themselves ready to go where Divine commandment should send them. I could not hold one philosophy for other men, and another philosophy for myself."

Presiding Patriarch Frederick A. (Continued on page 95.)

Conference Daily Edition of THE SAINTS' HERALD

Saturday, April 9, 1938 Number 6

FREDERICK M. SMITH, Editor in Chief
ELBERT A. SMITH, Associate Editor
FLOYD M. McDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor
LETA B. MORIARTY, Assistant Editor
JAMES F. KEIR, Business Manager

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Pigeonhole

Personal

● Sister Carrie Ballinger, women's leader of First Church, Chicago, Illinois, who is attending General Conference as a delegate, will be the guest of honor at the annual reunion of the former Silver Wing Temple Builder Chapter, of Independence. The 1938 reunion will take the form of a community supper, a program and an evening of visiting, and will be held at the home of the former leader of the chapter, Mrs. Pearl W. Moriarty, Tuesday, April 12.

Sister Ballinger was leader of women for Liberty Street District when the Silver Wing Chapter was organized in 1924 with eleven charter members. During the four and a half years of the chapter's organization, she stood ever ready to give the girls the support they needed.

Now members of the Silver Wing chapter (officially disbanded nine years ago) are scattered from Oklahoma to Canada, most of them being active in musical, dramatic, church school, and women's work in the church. As Temple Builders they made a fine record of study and social activities and of financial contributions to the church. During that four and one-half years the Silver Wing Chapter included in its membership sixty-five girls. Each year about twenty young women gather for the reunion.

● Out of the Wacapa Temple Builders group of Council Bluffs, Iowa, with a membership of 14, there are 10 present at the Conference, all diligently attending classes and forums. These visitors are Irene Turpen, monitor, Dorothy Booton, president, Ruby McMullen, secretary, Olga Jorgensen, Marie Jorgensen, Hazel Emswiler, Arlene Johnson, Wilda Schneider, Velma Hoover, and a candidate member, Lovina Adams.

Strive to add something daily that may be an asset for the future.—General Henry T. Allen.

To a New Post



J. F. CURTIS

Designated in President's message for transfer to Order of Evangelists.

APOSTLE C. F. ELLIS AT STONE CHURCH

"OUR STEWARDSHIP OF MISSIONARY WORK"—HIS THEME

The April 6 preaching service at the Stone Church had its usual attendance of something over 2,000, with Apostle Clyde F. Ellis, speaker. He was assisted by Elder B. H. Doty, and W. I. Fligg. Again the organist was Irene Wolfe, with Mrs. Almer Sheehy acting as pianist, and Louise Evans, chorister. Rubenstein's "*Kammenoi Ostrow*," an organ and piano duet was much appreciated by the large audience. Mrs. Alma Adams of Tulsa, Oklahoma presented most beautifully Joseph Knepp's "Open the Gates of the Temple," accompanied by the pipe organ.

Part of the first section of the Doctrine and Covenants was read by Apostle Ellis as containing the thought he desired to present; more especially part of the third verse: "Wherefore, the voice of the Lord is unto the ends of the earth that all that will may hear."

"In the business sessions of Conference," he continued, "I have felt very keenly the weight of the responsibility which rests upon the leading men of the church for good leadership, direction and supervision, and surely we cannot read these words without a sense of the responsibility resting upon us to take the gospel to the nations of the earth, for the voice of the Lord is to be

heard, he says, among all the nations of the world; so I am going to talk a little while this morning on our missionary stewardship.

"Stewardship is a very necessary, important and fundamental principle in the philosophy of the Master. What really does make men stewards? There is the stewardship of material things, but the more important thing is the stewardship of character, of living. We have talked about collective stewardships; we have a few in the church; we have our college, our Sanitarium, our publishing house, and our home for the aged, which is right and proper. These are some of the collective stewardships which are of a material nature.

"But I am more concerned over the stewardship we have of missionary work, the preaching of the gospel to the nations of the earth, which I think is our primary, our fundamental duty with which we should concern ourselves first. Mary was told she would bear a Son who should save people from their sins. Saving people from their sins is a tremendous task, and one that cannot be accomplished if the quorums of the church keep on diminishing in numbers and are not able to move out and function as God designed they should. Of course we have a local responsibility, too; our local men can carry on under the direction of general officers, but there is more to it than that. The third chapter of John says 'And God so loved the world that he gave his only begotten Son.' Missionary work; preaching the gospel; saving the souls of men! He so loved the world that he gave his only begotten Son.' Can we do more or less than that? Giving to others; not keeping to ourselves. And this church must go to the world, not to the few but to the world if Zion is to ever rise and shine. It should be the purpose of the church, to proclaim God to the nations of earth. 'This gospel of the kingdom shall be preached to all the world.' 'I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to men who dwell on the earth.' These are familiar passages. To be missionary conscious is to be Zion conscious. There are over two billion, a hundred and some odd million people in the world, and out of this we have a membership of 110,000 or 115,000. Can you understand now our responsibility? To be a steward, then is to have charge of and supervise that which belongs to another, which has come into our hands from another source. God has given us an understanding of this work, and we have a responsibility toward every man and woman on earth, but we are able to appoint very few men to the missionary field because of our burden of debt; however, the church can, through its administrative officers — presidency, twelve, seventies, elders, and the others, move out in the various localities where they live until such time as we have

got out from under the intolerable weight resting upon us, when we shall then be able to rebuild our quorums in harmony with the work of God, building the thing we cannot build now because we are handicapped. And I wonder if in the various districts, branches, stakes, missions, the ministry will not work with us to the end that this may be done; men, women, young people, even little children—all work to the end that the warning may be given; becoming stewards in these last days. The warning was not to just 100,000 people, but to the ends of the earth."

After the singing of No. 126 in the pamphlet, Brother and Sister Pitt sang a request number—"God Is So Good To Me." Even in this, his ninetieth year, Brother Pitt's voice was strong and full of assurance. God *had* been good to him, he declared, a statement one can easily accept when one sees the kind consideration and self-effacing helpfulness of his wife, Sister Rose Pitt.

M. MORGAN.

GRACELAND COLLEGE HISTORICAL PROGRAM PLEASED LARGE CROWD

"WITH THE CHURCH A CENTURY
AGO" A SPLENDID NEW TYPE
OF CHURCH SERVICE

A new type of Church History program was presented at the Stone Church Thursday evening, April 7, by Graceland College, entitled "With the Church a Century Ago"—a service telling in music and reading the story of the Latter Day Saints at Far West in 1838.

The program was presented in four parts with prologue and epilogue delivered by Miss Lois Thomas. A narrative introduction for each of the four parts was given by Dale Dickson. Organ selections were played by Miss Edna Treat of the Graceland faculty. Piano accompaniments were by Paul Deaver. The historical narrative was arranged by Roy A. Chevillie of Graceland College. The four parts of the program were: Part One, "The Glory of Kirtland," Part Two, "The Migration From Kirtland," Part Three, "The Rise of Far West," Part Four, "The Fall of Far West."

A major part in the presentation of the program was taken by the A Cappella Chorus of Graceland directed by Miss Mabel Carlile. Special numbers were sung by Maxcine Harshman, soprano, Eugene Oliver, tenor, and William Spicer, baritone. Alternating full chorus, male chorus, and ladies' chorus, with the solo numbers interest and variety were added to the program, which consisted of choral hymns, special arrangements of music and words arranged to well-known musical compositions.

In arranging this new type of church

Conference Personalities



A picture of Patriarch Gomer T. Griffiths taken in company with the late Bishop John Zimmermann of Philadelphia. Bishop Zimmermann was well known and loved for his long years of service and assistance to church people and his contributions to the erection of church buildings. Like many others with whom Brother Griffiths worked he has passed on to another life. Brother Griffiths remains strong and hearty, full of zeal and interest in the church work. He was president of the Quorum of Twelve for many years.

service Brother Chevillie and those who have assisted him have contributed a pioneering effort in the method of presenting the history and message of the church. This is an experiment that will bear repetition and should be effective in its application to other episodes of church history. For its dignity and its appealing power it should prove as effective as drama and oratorical and permits participation in the work by many young people. This was one of Graceland's many fine contributions to the General Conference.

To Every Man

Every man has his own problems to work out, his own situations to face. Handling them manfully is a part of the process which an all-wise creator gave for tempering our characters.—Henry B. Wilson.

WOMEN'S DEPARTMENT RECEPTIONS AT SIXTEEN HOMES

HELD WEDNESDAY AFTERNOON
FOLLOWING THE CONFERENCE
BUSINESS SESSION

A little different plan was inaugurated this year in entertaining our Conference guests. A ticket secured at the time of registration directed the visitor to one of sixteen homes where a reception would be held. This proved to be a very happy arrangement. Many expressions of delight were heard as the result of the plan. Musical numbers were given and light refreshments were served. Those who offered their homes for this social purpose were:

Mrs. J. T. Westwood, Mrs. E. C. Harrington, Mrs. Clifford Smith, Mrs. Paul N. Craig, Mrs. Winifred Hendrickson, Mrs. Israel Smith, Mrs. Hubert Case, Mrs. J. E. Kelsey, Mrs. Howard Anderson, Mrs. Harry Barto, Mrs. Ronald Carmichael, Mrs. T. J. Watkins, Mrs. Elbert A. Smith, the Misses Carstensen, and Mrs. G. B. Closson.

An overflow reception was held at the Stone Church, lower auditorium, where we had opportunity to meet many of the visiting women. Mrs. Mildred Grabske and Mrs. Ray Carmichael were in charge here, with assistants. Three Graceland students gave some entertaining numbers: Miss Anna Jean Brown of Lamoni, Iowa, sang a contralto solo; Miss Maxcine Harshman of Colorado gave a soprano number; Miss Theda Jones of Idaho gave a reading.

The refreshment table was beautifully decorated and laden with the daintiest of sandwiches, cakes, and punch.

GRACE L. KRAHL.

Thanks to Our Reporters

The editors of the *Conference Daily Herald* wish to express their thanks to the members of the press committee for their work in assisting with the production of this paper: Leta Moriarty, Mrs. F. H. Edwards, Estella Wight, Mrs. B. M. Anderson, and Stella Brockway Omohundro.

In addition to the press committee the *Daily Herald* has been admirably served by a number of loyal reporters and assistants as follows: Grace L. Krahl, Mrs. E. H. Agin, Esther Wilson Heller, Geraldine Wyatt, Mrs. Leonard Lea, Marie H. Morgan, Arthur Oakman, and Lloyd Cleveland, and a number of unidentified helpers whose names we do not have. These people have made a fine contribution in serving the Conference through their efforts in producing the *Daily*, and we extend our thanks to them in behalf of the Publishing House and the Conference.

THE GATHERING AND THE MELCHISEDEC PRIESTHOOD

Bishop G. L. DeLapp Spoke
Friday Morning

After Bishop DeLapp got through this morning, no one doubted that the Presiding Bishopric are tremendously in earnest about the gathering. The men of the ministry were made aware of the fact, also, that this quorum want to see the gathering an accomplished reality probably more than a good many other people. But they do not want to see the movement destroyed by precipitous and unwise movement of people from one geographical location to another. The gathering is a movement of the whole of life, not merely a change of physical location.

"Our gathering will be just about as successful as our home life is successful," Brother DeLapp averred. "Pastoral ministry must devote itself to the enrichment of the family life of our people," he continued. He emphasized the need for like-mindedness in family affairs, and the need for planned economic life in the home. "A person who cannot manage the stewardship of his own home, is not going to find the ability to be a steward by moving to Independence." Brother DeLapp pointed out the necessity of beginning with the youth of our church to hold up the relationship between the economic aspects and the spiritual aspects of their lives. He emphasized the need that exists to direct our youth in a study of the problems of the home. Pre-marital instruction in the spiritual aspects of the law of Christ he said, was a basic necessity to the gathering.

It was extremely interesting to note how the Bishop talked in harmony with that which had gone before through others of the brethren in the spiritual arm of the church. Almost word for word was reiterated what President McDowell had said previously this week that *the hope of Zion lay in the home*. Brother DeLapp not only spoke with authority and conviction, but also with appeal and deep feeling. He has been to many of us an example of devotion and consecration to his task, and of course, this accounts for his tremendous influence for constructive righteousness. The men of the ministry enjoyed his discourse, and were convinced that they have a responsibility in conjunction with the Bishopric to teach the law governing temporalities. Not only this, but there was impressed upon them, as a result of this discourse, that close cooperation is demanded between the executives and the Bishopric in advising people in relation to the gathering.

Ah! when shall all men's good be each man's rule?—Tennyson.

WOMEN'S MEETING, THURSDAY 11 A. M.

Lydia Wight: "The Need of the Home and Youth for Each Other."

Sister Lydia Wight, a favorite speaker, was introduced who gave an address on the subject of "The Need of the Home and Youth for Each Other." Sister Wight in her talk presented two books which she urged with great seriousness that every parent read: *The Lost Generation* by Maxine Davis was one. This author traveled many miles to obtain interviews with youth and gave as a result these four objectives that youth have in mind: Education, marriage, a job and recreation. Sister Wight thought that for our youth spiritual understanding should be added. Youth are the trustees of posterity. Can the home be a fit dwelling place for youth without knowing youth?

The other book was, *I Will Lift Up Mine Eyes*, by Glen Clark. Sister Wight dwelt upon the conflicts of youth between conclusions drawn from the hand-book, lectures, etc., and old habits that had been formed. She said that prayer in the home had not been tied up with the needs of youth. Sister Wight in conclusion presented three questions for consideration: "What can youth do for the home?", "What can keep the home young?", "What can keep the home forward looking?"

GRACE L. KRAHL.

RELIGION'S ANSWER TO THE WORLD PROBLEM

Class Studies Under J. A. Koehler

That the church's task of devising the government, that will guarantee the establishment of the kingdom is no small task, is evident in the flood of perplexing and intricate problems that interject themselves into the discussion.

This thing of matching moral decisions against those of the immoral hordes in affairs of society today defeats the aims and ends of moral judgment. The power of right is brought to naught, and the fruits of moral judgment are never brought to fulfillment.

To consolidate land areas over which we will have economic control is basic to Zion. Then the stage will be set for the gathering of a selective and competent people. Such people are the results of personal righteousness, motivated by deep religious ideals and aware of responsibility to community.

People more and more are being deprived of their moral rights, and are thereby relieved of moral responsibility. The rise of dictators and government being turned to rule proves this.

Zion's policy is yet to be formulated

out of the basic principles laid down in the Doctrine and Covenants. But when it emerges it will guarantee to peoples their natural rights and restore control of local affairs. The ecclesiastics still have to determine their work.

A planned economy is necessary to an orderly economy. Community rights will be instituted where private control hinders development. The surplus created by the community will be at the disposal of the community. Stewards over business of vital concern to people will be responsible for their stewardship to the people. The function of the storehouse will be in demand. People will develop the community viewpoint instead of the purely personal one.

A money economy provides for profit only in production. A social economy provides for needs.

The passing of time complicates the developing of the zionic ideal. More and more we are confronted by more baffling situations. Our eyes are so often blinded by our immediate needs. So until we develop the intelligence to formulate the code to govern a competent people, we must be partakers of the sins of the world.

MRS. E. H. AGIN.

DRAMA CLASS DEMONSTRATIONS

Costumes and Make-Up Shown Wednesday and Thursday

Wednesday and Thursday have been devoted to demonstration work in the Drama Class. Five members of the White Masque Players, namely, Freda Miller, Beatrice McNamara, Opal Page, Aileen Franklin, and Madeline Elerick were on the stage of the Little Theater Wednesday when the curtains were drawn to show straight and character make-up. Their victims occupied chairs in front of them and were quickly changed through their art to a dignified high priest, a Hindu prince, an elderly man, a laughable clown, and a mulatto woman.

Thursday Mrs. Floyd McDowell gave a very interesting talk on church history and biblical costumes and showed the class her collection of costume materials. "Save your pieces of prints, ticking, silk; pick up remnants at the stores, and keep your old buckles, beads, and fringe." Then in a twinkling her deft fingers pinned on costumes and headresses and demonstrated the artistic combination of colors. Mrs. McDowell has a fine talent for making costumes and her talk was very much appreciated.

Friday and Saturday the production of a one act biblical play, "The Choice," and a church history religious worship service, "Joseph the Prophet," will occupy the class periods.

Official Minutes of the General Conference of 1938

Business Session Thursday, April 7, 1938.

The business session of the General Conference was called to order at two o'clock p. m. by President F. M. Smith, who presided throughout the session.

The song "Consecration" was sung, and Apostle D. T. Williams offered the invocation.

A piano solo, "Malaguence" by Ernest Lecuona, was rendered by Paul Deaver, freshman student at Graceland College from Webb City, Missouri.

Minutes of the business session of Wednesday, April 6, were read and approved as read.

At the request of the chair, President G. N. Briggs of Graceland College, took the tribune to discuss the report of that institution found on page 37 of the *Conference Daily*.

The following telegram from Bishop W. T. Wellman, of Omaha, Nebraska, was read and ordered spread upon the minutes.

TELEGRAM

Omaha Nebraska, April 7, 1938
President F. M. Smith, The Auditorium:

Have just read your address to the General Conference and think it wonderful; something definite should be done about it this session. First steps can be taken without increasing debt and will give added life to our work. Open the gates and invite the rich and learned. Now is the time to make your dreams of Zion begin to take on physical form and beauty. World conditions will not wait a more opportune time. "It can be done."

W. T. WELLMAN.

Communication from the First Presidency was read as follows:

April 7, 1938

To the General Conference, Greetings:

After consideration by and with approval of the Quorum of High Priests we recommend that Elders Garland E. Tickemyer and Francis M. Bishop be ordained to the office of High Priests, and we ask your approval of these recommendations.

Very sincerely yours,

THE FIRST PRESIDENCY,
By F. M. SMITH.

It was moved by Elder Blair Jensen and seconded by Elder Leonard Holloway that the recommendations be approved. Elder Garland E. Tickemyer spoke briefly in acceptance. Elders E. W. Lloyd and C. G. Mesley spoke in his support, and the recommendation was unanimously adopted.

Elder Francis M. Bishop not being present, the recommendation was supported by Elders A. T. Higdon, Lee Quick, and J. F. Garver, and unanimously adopted.

A document from the Presidents of Seventy was read as follows:

Independence, Missouri.
April 7, 1938

To the General Conference, Greeting:

We have given sincere and prayerful consideration to the matter of filling vacancies in our council and are happy to present for your approval the name of Zenos Z. Renfroe as our unanimous selection at this time.

This action has the endorsement of the First Presidency, the Quorum of Twelve, and the Joint Quorums of Seventy.

Respectfully submitted,
THE PRESIDENTS OF SEVENTY.
E. Y. HUNKER, Secretary.

Elders J. W. Davis and Lee Quick moved that this selection be approved and the ordination provided for. Elder Renfroe expressed willingness to accept the ordination. Elders J. W. Davis, F. H. Edwards, Hubert Case, Lee Quick and F. O. R. Keeney spoke in support of Brother Renfroe, and the recommendation was unanimously approved.

The following from the Presidents of Seventy was read:

Independence, Missouri.
April 7, 1938.

To the General Conference, Greeting:

The Presidents of Seventy, with the approval of the First Presidency, the Quorum of Twelve, and the Joint Quorums of Seventy, present for your endorsement the name of Elder Charles Alfred Davies for ordination to office of Seventy.

Respectfully submitted,
THE PRESIDENTS OF SEVENTY
E. Y. HUNKER, Secretary.

It was moved by Elders H. I. Velt and George G. Lewis that the recommendation be approved and the ordination provided for. Elders Velt, Lewis and McConley spoke in support of the recommendation which was unanimously adopted.

Adoption of the following resolution was moved by Apostle G. G. Lewis and seconded by Presiding Bishop L. F. P. Curry:

April 7, 1938.

WHEREAS the title to church property in the Australasian Mission consisting of the respective states of the Commonwealth of Australia and the Dominion of New Zealand has heretofore been held in the names of various individuals because of which difficult legal problems have arisen from time to time.

AND WHEREAS the taking of title to church property in the name of the Presiding Bishop as Trustee in Trust for the use and benefit of the church, as provided in previous General Conference resolutions, may also create other

legal problems, it may be found practicable to incorporate the temporal arm of the church under the laws of the respective States of the Commonwealth of Australia and the Dominion of New Zealand for the purpose of holding title to real estate or to use some other form of holding title within the laws of the said respective States of the Commonwealth of Australia and the Dominion of New Zealand in order to overcome the legal problems heretofore referred to.

WHEREFORE be it resolved that the First Presidency and the Presiding Bishopric be, and are, hereby empowered to take such steps as in their judgment are necessary to incorporate the temporal arm of the church in the respective States of the Commonwealth of Australia and the Dominion of New Zealand for the purpose of holding title to real estate in said areas or to effect some other form or plan of holding title to church real estate in said areas, all of which must conform and be in accordance with the laws of the respective States of the Commonwealth of Australia and the Dominion of New Zealand in which any change or changes may be made.

Apostle Lewis and Presiding Bishop Curry spoke in support of the resolution, which was unanimously adopted.

Upon the request of Elder Glaude A. Smith, president of the Southern California District, Mrs. Stella Brockway Omohundro was given the opportunity of making an announcement with reference to the Southern California Reunion.

A document from the First Presidency was read as follows:

April 7, 1938

To the Conference:

In the last inter-Conference period the Presidency had the sad experience of being under the necessity of unfrocking a prominent official of the Church, Roy S. Budd, of the Twelve. Our suspicions aroused by rumor, an investigation was instituted the results of which left us no alternative but to impose ministerial silence because of delinquency, and this action was had. It was with sorrow that we acted and in sorrow we report the action.

THE FIRST PRESIDENCY.
By F. M. SMITH.

President Smith then read the following communication, which he stated would be distributed to the various quorums for consideration and action, in harmony with our established procedure.

Independence, Mo., April 7, 1938.

To the Church:

Since the creation of two vacancies in the Quorum of Twelve I have been quite concerned about the condition of that quorum, as well as other bodies in the Church, and after due meditation and prayer for divine light, I am permitted to present the following for the consideration and action of the Conference members:

Let J. Frank Curtis, of the Twelve, who has long and faithfully served in that quorum, be honorably released from further responsibility as an apostle, and take place in the ranks of the Order of Evangelists.

To fill the vacancies in the Quorum of Twelve, let the following named brethren be ordained and set apart as apostles: C. George Mesley, Arthur A. Oakman, and Charles R. Hield.

It is wise that Frederick A. Smith, who has become aged in long years of faithful service to the church in various offices, be released from further responsibility as active president of the Order of Evangelists, though he may be given the honor of being president emeritus of that Order.

To maintain the working condition of the Order of Evangelists, let Elbert A. Smith be released from further responsibility as Counselor to the President of the Church, to take up the work of presiding over the Order of Evangelists. And let the Church be admonished that the functioning and work of this order is of great importance in the work of perfecting the Saints, and the appointing authorities be reminded that the members of the Order so far as possible are to be relieved of administrative work and keep themselves in condition for better functioning as evangelists whose task is to build up faith in the gospel and the Church and its work. And let those whose duty it is to select from the members of the priesthood those for setting apart as evangelists be admonished that the work of this class of ministers required vigor, deep faith, and unreserved consecration, and men should be selected accordingly.

Until such time as the vacancy in the First Presidency shall be duly filled, let the work of the Presidency be carried on with the aid of such assistants as may be arranged without undue interference with other departments.

Let the Church be admonished that the times are portentous and demand faithful adherence to the faith and work of the Church, that mankind may be blessed by and find peace in those religiously social reforms and relationships which have been divinely imposed as a great task of achievement. Remember and keep the commandments, be alert to keep out of the Church and from its members those forces which make for disunity, and in harmony and saintly accord be about the task of freeing Zion from her bondage.

Fraternally,
FREDERICK M. SMITH.

President of the Church

Announcements were read, song, "O Jesus, the Giver, of All We Enjoy," was sung, and Apostle John F. Garver pronounced the benediction. The Conference adjourned at 3:25 p. m. to meet at the time indicated in the Official Program.

I. A. SMITH,
O. W. NEWTON,
FRANK McDONALD,
Secretaries.

PROJECTS IN PASTORAL MINISTRY

Thursday Class Study Under
F. M. McDowell

President McDowell prefaced his Thursday morning discussion, "Promoting Family Worship" with the remark that this class intends, not to solve, but to make a fresh attack on the problems of pastoral ministry.

"We are," he stated, "primarily interested in the family because of the many elements involved in which the family, as a basic unit of the church society, contributes to the welfare of the church as a whole. Our job is to grow kingdom building material—mainly through efforts of the priesthood. Our ministry should not be some routine gone through reluctantly, but should be entered into with an enthusiastic awareness of our task in furthering the work of the Master."

Today, a swing from the individual to the family as a unit is evident. Most churches today are keenly concerned with families and their problems. Such efforts as a plan of religious education for families, and the use of special days such as Mother's Day in the contacting of family life, characterize the new constructive program which emphasizes the family. Marriage, sex, family life, and moral aspects for parental control, are all among the vital points of emphasis.

At President McDowell's request several members of the class outlined a number of suggestions for promoting family worship. In one branch, Friday night has been established as "family night," and a fine educational program is being carried out. Another encourages its families to be together more in their associations. Still another, at the close of monthly priesthood meetings, invites the women of the branch to meet with the members of the priesthood to talk over the problems of families in the branch. Other suggestions stressed music as a possibility in helping family worship; the use of Bible stories for juniors; the place of the mother in the family worship program; and the use of pictures.

We need a better understanding as to the nature of worship. Is it just entertainment? Is it merely a lot of motions? We must "shift gears" in thinking about the problem, plan our worship services with definite objectives in mind, and with a theme to guide our thinking. We must get the family to want to worship by making worship attractive. By making a study of our individual branches, as to what forms are proving most attractive in the worship programs, what variations are in use now, of the factors working against organized family worship, and instituting definite methods in the place of haphazard methods often in use, we may approach a solution to the problem.

We should promote family worship in the entire congregation. The need of organized material; the needs of children; the need for constant supervision; all these are needs that must be met intelligently. Action is desired of the priesthood. Constant application to the problem of family worship will engender a greater response to the program of the church.

LLOYD CLEVELAND.

RELIGION'S ANSWER TO THE WORLD PROBLEM

Class Study Under J. A. Koehler

This is the aim of the church expressed in concrete terms: To create a situation for ourselves where we can carry over from the church into civil life, our religious ideals, beliefs, and principles, and make a demonstration which will teach and lead the peoples of the world into the more abundant life.

The present social situation has complicated government. But, we do not care to discard any of the good things it has made possible simply because it seems unmanageable.

A new code based on justice must be determined. The right combinations and ratios of right relationships is the difference between success and failure. Wealth, whether national, social, or private, must be re-classified. Archangels from heaven, attempting to administer the present social set-up could not avoid failure. It is imperative that we see the whole situation and set in right proportions each element entering in. An intellectual fellowship is the crying need where men will not heckle one another, but where a consensus of opinion can be obtained.

Brother Koehler seeks to bring to our understanding a working plan of a nucleus of Zion, according to his idea. Certain church officers as bishops and high council will function in civic life as well. And what a difference in administration we could expect between such officers and politicians. The bishops would administer the storehouse. Representatives of the people who created the surplus would determine with the bishops, disposition of such funds. Certainly key industries which were vital to the lives of many people would be assigned to stewards who would be responsible for their management.

We, with the rest of the world, are faced today with many complicated situations. We need a general code to guide us through. In other words, the law of love must be made concrete and expressible.

MRS. E. H. AGIN.

A man is really alive only when he delights in the good will of others.—Goethe.

BLIZZARD BURIES INDEPENDENCE AND CONFERENCE

(Continued from page 89.)

But with clear skies and the storm over late Friday afternoon and prospects of an early improvement of unseasonable weather, the Conference people are disposed to take their discomforts lightly in consideration of the great spiritual blessings and happiness which the Conference has brought them so far. Everything promises that delegates and friends will go home happy at the condition of the church, both in its financial and spiritual aspects, happy with the proceedings of the Conference, and happy with the promise of progress for the further work of the church.

PRESIDENT'S MESSAGE APPROVED BY THE CONFERENCE

(Continued from page 89.)

Smith speaking with reference to his retirement from his office, said in part: "I began my work in this church as a missionary and I have been there ever since. I hope to remain there as long as I am able to do any thing worth while."

Elder C. G. Mesley first called to be a member of the Quorum of Twelve, was next called to the tribune. He said in part: "Fourteen years ago I was offered the opportunity to come to this country to prepare for service in the church against the opposition of many close friends and those who were dear to me. Since making that decision I have never once regretted the step I took. I pledge myself anew to do all that I can to serve God and the church."

Elder Arthur A. Oakman, also called to be a member of the Quorum of Twelve, was next called to the stand. Brother Oakman said in part: "I cannot understand the confidence which the officers of the church have placed in me to think me worthy of this office, but I cannot deny the divinity of the call. I pray that the spirit of the Master may remain with me to guide me in my labors, for I realize that without Him I can do nothing."

Apostle J. F. Curtis retired from the Quorum of Twelve and called to the Order of Evangelists, said in part: "This change has not come to me unexpectedly. I can say today after thirty-eight years of missionary endeavor that I am glad indeed that I have cast my lot with the work of the church. Twenty-nine years ago I was called to occupy as one of the twelve. I have been pleased to occupy in connection with that office, and I am still pleased to occupy wherever I shall be called so long as I have the privilege to serve."

Apostle Paul M. Hanson then went to conduct Brother George Mesley to the platform, and Brother J. F. Curtis also went to conduct Brother Arthur Oakman to the same place. They thereupon participated in seating the new members with the Quorum of Twelve,

SUNDAY MORNING CLASSES—APRIL 10

In order that many needs may be met and all may have an opportunity to share in class work of their particular interests, the following classes are announced to be held at the Auditorium at 9:30 on Sunday morning.

Children's Division Emphases in 1938—N. E. 2—Mildred Goodfellow.

How Strengthen the Intermediate Program—N. E. 4—Fern Weedmark.

The Young Adult Group—N. E. 4. How may we make this program challenging to ages 25 to 40?—E. E. Closson.

The Training Program. A Conference of those who hold Certificates in Religious Education. How promote training? How make effective? What shall we provide?—Rear Balcony, Roy A. Cheville.

Evangelism—Home and Community methods. How may we make our church schools evangelistic?—Main Auditorium, west, E. Y. Hunker.

Stewardship, Training for Zion Builders. What shall we accomplish by 1940?—Bishop Burdick, main Auditorium, east.

Book of Mormon Archeology. Recent developments. Our present opportunity.—Paul M. Hanson, Choir Room.

where upon Brother Curtis shook hands with Brethren Oakman and Mesley.

President Smith stated that in answer to a communication, he has a telegram from Brother Charles Hield indicating his willingness to accept the new responsibility wherever called. He was the third member designated to complete the Quorum of Twelve.

In the further business of the day the matter of the membership of the Board of Publication was taken up. A new member, Brother Kenneth L. Graham of Kansas City, was elected. Brother Albert Carmichael was retired after many years of service. Members of the Board retained were Bishop G. L. DeLapp, President of the Board, Harry Barto, John Luff and C. A. Skinner.

Two new members of the Order of Evangelists were approved for ordination: R. W. Scott of Omaha, and A. B. Kirkendall of Creola, Ohio.

A time limit for the introduction of new business was set at Saturday 2:15 p. m.

Lack of understanding, not indecision is the curse of little men. Too many make up their minds without knowing why.

GRACELAND ALUMNI OFFICERS ELECTED

At a meeting of the Graceland College Alumni, held in the basement of the Stone Church Thursday night after the Graceland Historical Program, the following officers of the association were elected: President, M. A. McColey, vice president, Eleanor Sandy, of Kansas City, Missouri; general secretary, Joy Harder, of Independence. Two new council members were also elected: N. Ray Carmichael, the retired President of the association, and Almer Sheehy, the Executive Secretary. A. Neal Deaver of Graceland College was retained. Members of the Council in terms of office held over were: Dorothy Houghton of Chicago, Doris Nelson Mussell of Des Moines, and E. E. Closson of Graceland College.

Hymns of the Church and Stories Behind Them

Class Under Carlyle Kueffer: "Latter Day Saint Hymnology."

Do you ever wonder what kind of people wrote some of the best-loved hymns we sing? Or under what circumstances they were written? From his wealth of material, Brother Kueffer has given us some very interesting stories concerning the origin of many hymns.

Music plays an important part in our church services today, in preparing the way for a lesson or sermon and attracting the congregation. Brother Kueffer has been bringing to our attention the principles of more effective teaching through music. There are stories behind many of these hymns which enhance their meaning and cause us to appreciate them more fully.

For instance, does it matter to you that a captain of a slave ship, a most ruthless man, until one incident in his life changed him, gave us that beautiful hymn "Glorious Things of Thee Are Spoken."

We sing with equal fervor the hymns written by people of various religious beliefs. The words of hymns come to us by spiritual experiences, as suggested by some particular incident or Scripture.

Brother Kueffer has given us stories of the author and composer before instructing the class in the correct singing of the hymns discussed.

Thursday morning Sister Nell Kelley demonstrated the use of decants to be used for more effective worship service.

All music lovers will be interested to know that soon you will be able to obtain a book of hymn stories of our own Latter Day Saint hymns with biographies of their authors and composers. Your cooperation is needed to make the publication of this book possible. If you wish to own one when

they are ready, please sign a card at the Herald Office Booth. It will not be published unless the demand justifies the printing of this book.

Dean Lutkin once said: "If a hymn is sung for the mere pleasure that the tune gives as music, then the whole object of hymn singing is frustrated for after all sacred music is sacred only when based on sacred association of words, otherwise the music may be called secular."

R. E. DAVEY SPOKE AT STONE CHURCH

WEDNESDAY THEME: "DRY ROT IN HOLY PLACES."

A light mist falling Wednesday night had turned to sleet by the morning of the seventh, which coated blooming fruit trees, and made walking or driving hazardous. But the upper auditorium of the Stone Church was filled with devotees who refused to be diverted from their purpose by a mere blizzard in April. Roscoe Davey, the speaker, was assisted by Brother Winegar, with Miss Treat at the organ, and Mrs. Almer Sheehy, the piano. "What I Behold" by Clara Edwards was sung most beautifully by Mrs. Josephine Ebeling.

Referring to ancient Israel, Brother Davey declared: "They were very devoted; a very religious people in the generally accepted term; often found in the temple of the Lord, with their gifts and offerings, but Isaiah stood among them and told them their offerings were an abomination in the sight of God. Jeremiah also administered a rebuke to them, because they had fallen into the error so frequently confronting us, of observing the external form, ritual and ceremony in place of the real spiritual content.

"Then Jesus in his day told them they garnished the sepulchers of the righteous, builded the tombs of the prophets, and thwarted the purposes of God among men. Something tremendously pernicious had taken place in the inner thinking of this people who thought themselves to be the chosen people. Dry rot had completely nullified the vital, living message of God.

"Jesus established his church, sent forth his gospel to be carried to the far flung corners of the earth, but it was only a short time before we find once more this pernicious thing evidencing itself and dry rot fastening again upon the church with ritualism, ceremony and external obedience taking the place of the will of God.

"In 1830, as the result of divine intervention, God Almighty again moves in all his majesty, and there comes forth upon the face of the earth, the gospel of Jesus Christ in its fullness; the church in all its grandeur with all the marvelous idealisms of the kingdom, and it was only a few short years until we

find the prophet of God arising with the tone of condemnation in his voice, saying to latter-day Israel, 'Zion might have been redeemed even now were those who called themselves after my name willing to hearken unto me.'

"That was a hundred and some odd years ago and still might that observation be made to us. We make some marvelous claims as a people; so outstandingly marvelous that when I have gone out into the field as a missionary and have attempted to carry to the people a conviction that God moved in these last days that he has an institution upon which rests his divine approval, the people have a tremendous difficulty in believing it. As we look at such tremendous claims and then at what it is producing in us, we feel, like the Apostle James to say, 'You show me your faith without your works, and I will show you my faith by my works.'

"This church must be a missionary church or we die, but I am constrained to believe that before we can carry the witness of Christ among the people, we must become the kind of people who can carry that message; and until that becomes increasingly true, we can shout this marvelous message from the rooftops, and it will only echo in our ears. Dry rot in holy places has done more, in the estimation of your speaker, to defeat the purposes of God among men than any one thing I know. Those who have been false disciples of Jesus Christ have brought more discouragement and destroyed the faith of more people than all the external attacks that might be made by any Ingersoll or Tom Paine.

What are some of the evidences of this dry rot? A tendency to lose the teachings and idealisms of Jesus Christ in a maze of ritualism and superstition. Superstition has not died. We may have shifted our centers of superstition, but they are still there. The purpose of this gospel is to develop the love of God in the souls of men, rather than just something to believe. You have seen a lot of people who have been baptized and had hands laid on them, and nothing has happened, so far as the inner workings are concerned. They went down into the water a dry sinner and came up a wet one and they go right on sinning. Unless we use these God-given things to work in us the purposes of God in us, baptism is absolutely worthless and meaningless. There is too little difference between the man inside the church and the one without. I hope the day has come when we shall dare rise up in the strength of Israel's God; when we shall strip ourselves of the things that beset us; when, with our faces stedfastly Zionward, we shall move triumphantly toward the Zion of our dreams.

MARIE MORGAN.

A neat and durable bound volume of the *Daily Herald* gives you a permanent record of the 1938 General Conference for your library. Price \$1.00.

WOMEN'S CLASS— THURSDAY

Mrs. M. A. McConley: "Problems We Must Solve in Our Homes."

"Problems we have to solve in our homes" was the topic discussed by Mrs. M. A. McConley at 8:40 Thursday in the lower auditorium of the Stone Church. We may have a zionic home wherever we live. It does not have to be Independence. Many wealthy people have poor homes and many poor people have fine homes, depending upon the spiritual quality therein.

Mrs. McConley stressed the fact that we should not be erratic but calm and composed in our homes. We should maintain our composure even under stress, for when we are not calm, we cannot think clearly. Mental composure encourages spiritual uplift.

The speaker quoted F. Henry Edwards in saying it does not matter so much what our work is but it matters tremendously how we do it. The atmosphere of a home is the projected personality of the mother in the home. Although many subjects are taught in our public schools, children are not taught how to be happy and how to get along with people.

Mrs. McConley said that we should teach our children to be courteous to each other, to mother and father. In a happy home there must be mutual respect and admiration between parents. Parents should never quarrel, particularly in the presence of their children. Homes can be a small section of heaven on earth. Mutual love and affection means more than going to the altar and saying, "I Do." Broken homes are sometimes caused by the mother's forgetting that she is a wife as well as a mother. A religious anchor should prevent broken homes. Mothers of young people should teach them the responsibility of the home. There must be system, order, and harmony in the home.

Children should be taught, as soon as they are old enough to ask questions, the story of life. Teach children that the family can talk over anything. When we learn to live as a family, happy together, we have a zionic home. When the gospel has been accepted as part of the home and colors everything that is done, we really have a part of heaven.

ESTHER WILSON HELLER.

Beginnings are tremendous things. A good start has meant the winning of many a hard struggle; a bad start, the losing. One cannot wait until the last second to win a hundred yard dash. Winning anything takes preparation, practice, careful training and the will to win. If you train honestly, play fairly, do each day's work faithfully, you will find the mastery of a successful career within your grasp.—Henry B. Wilson in *Achievement*.

The SAINTS' HERALD

CONFERENCE DAILY EDITION

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Number 7

Sunday, April 10, 1938

Independence, Missouri

CONFERENCE ENDS BUSINESS SESSIONS

Ordinations of High Priests
and Evangelists Performed
by Twelve

Graceland College Board of Trustees
Elections Bring Some New Members,
Retain Some Old Ones

It was a happy people that gathered in the Auditorium on Saturday at two p. m. for the final business session of the General Conference of 1938. With a bright sun shining in a serenely blue sky, rapidly clearing away the snow that lay deep on the ground as a result of yesterday's storm, the people began their last day of business activity as President Smith called for them to sing a song of service, "Send Me Forth Oh Blessed Master." The prayer offered by President Elbert A. Smith was an invocation of God's blessing upon the concluding activities of the Conference.

Elder Emery Jennings was recommended for ordination as a high priest by Brother Ward A. Hougas and F. H. Edwards. The motion was approved unanimously. Brother Frank Frye was also recommended for the office of high priest by E. Y. Hunker and C. F. Ellis. This motion also prevailed unanimously. R. V. Hopkins of Independence was recommended for ordination to the office of Evangelist by the Quorum of Twelve, and supported by E. J. Gleazer and Arthur Oakman. The motion was approved.

The president then said that the Conference would resume the matter of the election of members of the Board of Trustees for Graceland College to fill vacancies in the Graceland College board. Arthur B. Church, Lonzo Jones, and Mrs. Mary Moats were elected. Brethren Verne L. Deskin and Dr. Charles F. Grabske were elected to succeed themselves on the board.

As the delegates and ex-officios of the Conference were called upon to express their will in various pieces of legislation one could not help being impressed with their intelligence, their fraternal

(Continued on page 100.)

Sunday Program

7:30 a. m. General Prayer Meeting, Stone Church Annex.
Priesthood Prayer Meeting, Stone Church, lower auditorium.
Young People's Prayer Meeting, Stone Church, upper auditorium.
9:30 a. m. Church school.
10:45 a. m. Preaching, E. J. Gleazer, Auditorium.
2 p. m. Dedication service.
7:30 p. m. Graduating exercises of Sanitarium nurses, L. F. P. Curry, speaker.

Easter Sunrise Worship Service

Sunday, April 17, at 7 a. m.

The beautiful Easter pageant "He Is Risen," written by June Whiting Lea will be presented by the White Masque Players in "Resurrection Gardens" of the Floral Hills Burial Estate at 7:00 a. m. Easter morning. The sacred pageant with twenty-five characters is directed by Mr. and Mrs. W. Earl Page. The story will be narrated by a Choral Speaking Choir directed by Mrs. Leonard Lea. Musical numbers by the Wahdemna Chorus with Paul N. Craig, director. Elder John F. Sheehy of Berkeley, California, will present the sermonette and George Anway will lead the congregational singing.

"Resurrection Gardens" is a beautiful natural setting. The large rock garden, in amphitheatre form, terracing mirror pools lend exquisite beauty to the stage for the pageant. A replica of Joseph's tomb has been hewn out of the solid rock ledge at center of the stage. Upon the hill, in the background, towers the three crosses of calvary.

The story of the resurrection follows the Scriptures very closely and many speeches are exact quotations. It vividly portrays the sorrow and grief of the followers of the Christ in contrast to the spirit of victory of the high priests and soldiers and builds to the excitement of the earth quake, the rolling away of the great stone from the door of the sepulchre, the heralding of the angels and

(Continued on page 98.)

BISHOP DELAPP AT AUDITORIUM FRIDAY

"The Master Workman"
Features the Keynote of
Preparation

Competence and Consecration, the
Essentials in Building Character for
the Kingdom of God

In his sermon, "The Master Workman," preached Friday evening at the Auditorium, Bishop G. L. DeLapp emphasized the need of individual Latter Day Saints to re-evaluate the program of activity which God has given his people and to apply it to their own lives by keeping the law.

Preparation was the keynote of his instructive discourse preached to an audience composed largely of the Latter Day Saint membership, and as a Scripture lesson the bishop read Ephesians 4:1-16, and used verse 16 as a text.

Assuring his hearers that God's work and purposes will not be frustrated and commending the Saints for the achievements already made, Bishop DeLapp outlined the three major problems of the church today: (1) The church debt; (2) the limited personnel with which the church is trying to do its God-given task, and (3) the church's responsibility to society.

"I believe that it is possible for this church if it will bend its back, to do that which God would have it do, but it will not be done with preaching alone," declared the speaker. Then discussing the steps to be taken by individual Latter Day Saints in keeping the law and assisting in eliminating the church debt, the bishop listed: Learn, if possible, how to increase your individual income; learn money management; encourage your neighbor to assist in paying the debt, thereby increasing the number of contributors; render an account of your income by filing your inventory and making annual financial statements; pay your tithing and consecrate your offerings. Stewardship implies the highest type of workmanship.

Expanding on the second and third
(Continued on page 100.)

Conference Daily Edition of THE SAINTS' HERALD

Sunday, April 10, 1938 Number 7

FREDERICK M. SMITH, Editor in Chief
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Pigeonhole

■ Brother Hamilton Read ALL the Reports

In an earlier edition of the Pigeonhole the editor commented on President Frederick M. Smith's question about who had read all the reports in the first issue of the *Daily Herald*. The statement was there made that if anybody put up his hand the editor failed to see it.

Now we learn that our apologies are due to one Brother Hamilton, initials and residence unknown. If the said Brother Hamilton did really read all the reports as indicated and will present himself to the editor, the editor will autograph his copy of the *Daily Herald* and apologize for the error.

Zion Is Free

By Bruce E. Brown

Daughter of Zion, awake from thy sadness!

Awake! for thy foes shall oppress thee no more.

Bright o'er thy hills dawns the day-star of gladness:

Arise! for the night of thy sorrow is o'er.

Strong were thy foes, but the arm that subdued them,

And scattered their legions, was mightier far:

They fled like chaff from the scourge that pursued them;

Vain were their steeds and their chariots of war.

Daughter of Zion, the power that hath saved thee,

Extolled with the harp and the timbrel should be,

Shout: for the foe is destroyed that enslaved thee,

Th' oppressor is vanquished and Zion is free.

One of the greatest lessons of life is to learn not to do what one likes, but to like what one does.—Black.

THE REGISTRATION

The total registration of the Conference, as announced Saturday morning, April 9, was 2,393. This number included registrants from Hawaii, Australia, Canada, and forty-one states in the Union.

EASTER SUNDAY WORSHIP SERVICE

(Continued from page 97.)

finally the triumphal words of the Master.

This will be the third Easter sunrise worship service presented by White Masque Players in the Resurrection Gardens. "He Is Risen," has been specially written and adapted for the commemoration of this event.

The general public is invited to worship with the vast throng that assembles each year. Floral Hills Burial Estate is located at 71st Street and Blue Ridge Boulevard.

YOUNG PEOPLE'S FORUM SATURDAY MORNING

F. M. McDowell: "The Quest of the Kingdom."

The week's series of forums for young people came splendidly to a close with President McDowell leading the thought for Saturday on the theme "Young People Seeking the Kingdom of God." After the singing of "Jesus Calls Us" and a prayer by Edward Larsen, Glen Johnson, a young missionary serving in Far West Stake, spoke briefly for the young men.

"We are not satisfied with the world. We want to help build the kingdom, with the aid of the Master builder—we want to give our hearts, our minds and our hands to this great movement."

Martha Ford of the Holden Stake mentioned that the young people of today have found world conditions far from encouraging; and that this has helped to spur on the quest for purity and righteousness. "We feel that the kingdom is worthy of the best we have to offer."

President McDowell plead that those present shun not THE QUEST FOR THE KINGDOM.

"The quest for the kingdom arises out of your own nature and need. It is the truest thing about you demanding expression. The nature of youth is yearning—seeking.

"The search for the kingdom is something divinely implanted. It is a germ—a seed that God has planted deep down in your soul. Your seeking is but the human side of divine seeking. It is God working in you.

"The search for the kingdom is what one has called the 'one sure word of prophecy.' Whenever man has mounted the heights and talked with God, there has been one sure word of prophecy, 'The kingdom of God shall come.'

"The kingdom is the central theme of the Gospel of Christ. It sums up the message of the Christ. The love of God, the purposes of God, the power of God are consummated in the kingdom. It is the real end of all that Christ died for."

"The kingdom is the central theme of the Restoration movement. Before the church was organized, the command was, 'Seek to set forth and establish the Cause of Zion.'

"The kingdom is the only satisfying answer to the cry of distressed humanity. H. G. Wells has expressed this thought, 'We have to make a new world for ourselves or we shall suffer and perish amidst the downfall of the decaying old.'"

"WHAT IS THE KINGDOM LIKE?"

"Christ said it was like a seed. It possesses spontaneity, vital force, divine vitality, inherent power. From the tiniest beginning it grows to fill the whole earth.

"It is like 'leaven' or 'salt' or 'light.' It conquers mankind silently. It works invisibly, like honor, pity, and courage. Its business is to permeate the whole loaf—business, church, politics, pleasure, marriage.

"It is a treasure of infinite worth. It is heaven's gift which must be purchased by man. Like education, it is a gift and an achievement. God extends the gift, and man must achieve.

"It is like a drag-net. It sets a standard, tests all, judges all. We are either of the kingdom or not of the kingdom.

"The kingdom of God is a heavenly vision. 'It is intelligent anticipation of the race in fulfillment of life more abundant.'

"In thinking of the kingdom, there are some people and schools of thought which would push you to extremes. These things will help to keep you straight in your achievement.

"Zion, the kingdom is both:

A Gift and an achievement.

Divine Guidance and Human Effort.

Personal Righteousness and Social Righteousness.

Individual Regeneration and Social Regeneration.

Spiritual and Material.

Romance and ceaseless toil.

"Some folks love to sing of the beauty of Zion, but are not willing to help clean the church for services."

Idealism and Realism.

Divine Light and Trained Minds.

Godly Government and Godly People.

Prophetic Power and Scientific Knowledge.

Within and Without.

Divine Down-reaching and Human Up-reaching.

Divine Contribution and Evolution.

"Building the kingdom is a growing

process. We begin where we are and tackle the problems of every day life. The kingdom building motive is love, and if we do not develop the attitude of unselfishness, devotion to the welfare of others and skill and cooperation and fellowship every day where we are, we shall lock ourselves out of the kingdom.

"Everything that I am, all that I have experienced, makes me plead with you 'Shun Not the Quest.' You were born to be in the kingdom of God. Shun Not the Quest."

BIBLIOGRAPHY

Some books recommended for reading on theme "Young People Seeking a Philosophy of Home Life":

Thinking About Marriage, by Roy A. Burkhardt.

Christianity and Sex, by Richard C. Cabot, M.D.

So Youth May Know, by Roy E. Dickerson.

The Man Takes a Wife, by Ira S. Wile.

The Daily Meditation Service

At Stone Church 1 to 1:30 P. M.

"Let us all to meditation," said Shakespeare in one of his plays. The Holy Scriptures teach us that it is good to meditate upon God's love and laws. And so the 1938 General Conference program provides for a daily period of meditation from 1 to 1:30 p. m., with a minister of the gospel to speak briefly on a given topic, and an organist to bring the inspiration of music to those who wish for a time to separate themselves from the bustling Conference crowd, and meditate and worship.

"Patience" was the theme of Thursday's meditation period, and Evangelist Ray Whiting, the speaker, described it as the very root of religion, saying: "It seems to me that without it, there is no Christianity."

Quietly worshipers entered as the strains of Handel's "Largo," came from the organ, played by Mrs. Irene Wolfe, of Oklahoma City. There were not a great number who came, for outside the weather was stormy with rain and sleet. Here an elderly Independence woman was seated with bowed head, there a young couple whose whisperings ceased with the first note of the organ. A young man entered alone and seated himself in a secluded corner. A family of father, mother and children filed into a side pew; two school girls lifted grave faces to the altar. All had come to enjoy the brief, inspirational talk of Evangelist Whiting and the fine organ program.

"Virtue" was the theme of the Monday meditation period with Elder Glaude A. Smith, of Los Angeles, minister, and Miss Edna Treat, of Graceland, organist. On Tuesday the subject was "Knowledge," and Elder Blair Jensen, of Detroit, ministered to the people while Ross Moore, of Independence, played the

organ. "Temperance" was the theme on Wednesday, and Elder Ward A. Hougas, of Far West Stake, spoke; Robert Miller, of Independence, was the organist.

Two more of these meditation periods are scheduled. "Brotherly Kindness" is the theme for Friday, April 8, with Elder George Mesley, of Kansas City Stake, as minister, and Mrs. Opal Frazier, of Independence, organist. On Saturday Elder D. B. Sorden, of Lamoni Stake, will discuss "Charity," and Mrs. Dorothy Hamilton will play the organ.

This program is carried by remote control each day to listeners in the Auditorium.

APOSTLE M. A. McCONLEY AT STONE CHURCH

THEME: "THE PRUNING OF THE VINEYARD."

Apostle Myron McConley spoke to a much depleted congregation the morning of the eighth, owing to the severe snow storm amounting almost to a blizzard. Cars were blocked, taxis at a premium, and the high wind dashed the snow like smoke about chilling pedestrians who plodded through snow in places knee deep. Men labored over stalled cars, while wrecking crews sped to and fro. It was a day to conjure with. A few hundred, however, braved the weather, among them many old people. Apostle McConley was assisted by Elders E. F. Robertson and Jacob Halb, while Edna Treat at the organ and Paul Deaver, pianist, furnished the music.

Apostle McConley took his Scripture readings from the Doctrine and Covenants, stating "We are still using the same gospel tools that we were the last time we preached from this stand, and we hope, as the years go by we will still be presenting the same gospel. The particular phase of it to which we invite your attention this morning is that of pruning the vineyard. In the 32nd section of the Doctrine and Covenants we find the statement 'This church have I established and called forth out of the wilderness, and even so will I gather mine elect from the four corners of the earth, even as many as will believe in me, and hearken unto my voice. The field is white already to the harvest; wherefore, thrust in your sickles, and reap with all your might, mind and strength.'"

The task to which they were committed was a mighty one and success did not immediately crown their efforts, but we are living in the eleventh hour, it says, and laborers are now called for the last time into the vineyard of the Lord. If a vineyard is to prosper it needs lots of pruning. If the vines are allowed to grow wild you may get some fruit but it will be reduced in quantity and quality. The strength will go into the vine. If there ever was a time when

mankind was in a sorry plight it is now.

The Lord gave us to understand that the day in which we live would be a day when the world would be ripened in iniquity, and because of that fact there would be a feeling of unrest and insecurity, lack of confidence as to what tomorrow might bring, and if we are going to lead, to be able to build a new social order which will offer something of safety to the world, we are going to have to understand the significance of the times in which we live. The gospel which has been restored, for the preaching of which he has commissioned his servants, in these last days, offers the only solution to the pressing problems of the world.

I wonder if we have done as much searching as we should have done, or got down on our knees as often as we should. I wonder if we have been sufficiently careful to keep ourselves pure and unspotted from the things of the world, for the first thing the Lord expects of us when we go out to prune the vineyard is to make ourselves pure first. In pruning the vineyard we are to remove everything contrary to the law of God in our own lives first. It is evident that along with the rest of the world we have let down the bars. God is going to gather out those who are worthy, and the others—the tares—are going to be bound in bundles and burned, and both phases of this gathering are on now, and whether we are among the wheat or the tares depends on not what we have, or where we live, but what we are. Then may we be among those who will assist in reaping the harvest.

Conference Wedding of Former Graceland Students

Marriage of Muriel Kinsfather to Alvin L. Heaviland

The marriage of Miss Muriel Kinsfather, daughter of Mr. and Mrs. B. H. Barker, of Independence, and Alvin L. Heaviland, son of Mr. and Mrs. Ed. Heaviland, of Detroit, Michigan, Friday at 9 p. m., at the home of the bride's parents, marked the culmination of another Graceland romance. Elder R. A. Cheville, of Graceland's faculty read the marriage service, and preceding the ceremony Miss Ruth Williams, of Ottumwa, Iowa, sang "Believe Me If All Those Endearing Young Charms" and "I Love You Truly." She was accompanied by Miss Gladys Forbes, of Detroit, who also played the "Bridal Chorus" from "Lohengrin."

The bride was attended by her twin sister, Miss Majel Kinsfather, as maid of honor, and Carol LaVon Turner, cousin of the bride, was flower girl. Ralph Heaviland, brother of the bridegroom, acted as best man. The candles

were lighted by Miss Lois Floyd and Miss Amy Hedeem. A reception followed the ceremony.

Mr. and Mrs. Heaviland met each other at Graceland where they were students two years ago.

CONFERENCE ENDS BUSINESS SESSIONS

(Continued from page 97.)

good will, and their steadfastness in serving the best interests of the church. Looking into the faces of these people present at the General Conference, one may well feel happy and secure in the confidence that the fate of the church is in good hands so far as its Conference legislation is concerned.

Considerable time on this last day of the business sessions was spent by President Frederick Smith in reading communications from various quorums which have held meetings during the Conference.

President Smith at 3:30 p. m. announced that the order of the service would be changed, and that an ordination service would take place in charge of the members of the Twelve.

A charge was delivered to the men to be ordained by President F. M. McDowell. The following men were ordained to the office of high priest: E. E. Jennings, Frank Fry, Myron T. Holman, Garland E. Tickemyer. The following men were ordained to the office of Evangelist: J. F. Curtis, Roy V. Hopkins, and R. W. Scott. The business of the sustaining officers was then taken up, with all general officers being sustained.

BISHOP DELAPP AT AUDITORIUM FRIDAY

(Continued from page 97.)

major problems of the church, Brother DeLapp urged the Saints to continuous effort in trying to do their work better. He invited the youth of the church to qualify, become trained and skilled. He stressed obedience to law in the gathering to the center place; greater membership participation in carrying forward the program of the church; the citizenship responsibility of Saints in the center place; the loyal support of church institutions and quorums, and other needs and factors in connection with the work of building God's kingdom on earth.

Bishop DeLapp was introduced by Bishop H. L. Livingston, of Far West Stake, and was assisted in the service by Presiding Bishop L. F. P. Curry, Bishop N. Ray Carmichael, and Elder Blair Jensen, of Detroit. George Anway led the congregational singing, and Miss Joy Harder was the pianist.

Some people get discouraged because they like it.

TEACHING VALUES IN CHURCH HISTORY

Thursday Class Study Under
Roy A. Cheville

"We cannot divorce ourselves from all the heritage of the past century," said Roy A. Cheville to his class on "Teaching Values in Church History," Thursday morning.

Brother Cheville further encouraged the need of educational background: We are engaged in a big business and it is not a business where we have a dictator at the head, so that all we need to do is to sit back and blindly follow. God isn't going to tell us next year: "You get down and put three beans in this hole here, and you will raise beans." God is a potential guide, and we must be able to follow directions.

Brother Cheville gave a very dramatic outline of the days of the early church, which began with the establishment of the Saints in Independence. This period included their exodus; their arrival in Clay county where they were befriended until 1836; and their settlement in Caldwell County.

For the second period, he gave the fall of Kirtland, and the uniting of Saints from this district with those already settled in Caldwell County; the beginning of antagonism. In speaking of this period, Brother Cheville expressed the wish that we had some of their faith and dynamic force, evidenced in their progress. He added sagely: "Let's add to it some of the planning that seemed to be deficient at that time."

Third, was the development of Far West.

Fourth: The rise of hostilities.

Fifth: The Mormon war; in the county of Caldwell; the marauding band; state militia; Governor Boggs' ultimatum that the Saints be irradiated.

Sixth: Surrender and migration from Far West.

Seventh: Conclusions and evaluations.

Women's Meeting Saturday, April 9, 11 a. m.

Alice Edwards: "The Lost Art of Reading."

Today Alice Edwards was the speaker on the subject of "The Lost Art of Reading." Mrs. Edwards maintained that reading as our art has disappeared. The radio, moving pictures, magazines with their pictorial advertisements and small amount of reading matter, lectures, travelogues, etc., are devices that have replaced the art of reading.

There are three major reasons why we should read: first, for information; second, for relaxation; and third, for recreation. Too often we read for information on some specific need only.

With such need supplied we are through.

Reading for relaxation is like going for a ride, then coming back to our duties. We need sometimes to change the current of serious thought.

Reading for recreation is like getting off of the beaten track, going into the woods searching for wild flowers—exploring.

Mrs. Edwards mentioned some of her favorite authors and their works, and highly entertained the large audience present in literary encouragement.

GRACE L. KRAHL.

Notice to Readers

Final minutes of the 1938 General Conference, together with late news stories and other items of interest will appear as a part of the regular weekly *Herald* of the next issue. This part will be arranged to be taken out so that it may be bound with the *Daily Herald*.

God's Promise

"God hath not promised
Skies always blue,
Flower-strewn pathways,
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

"But God hath promised
Strength for the day,
Rest for the labor,
Light for the way;
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love."

INTERESTING CONFERENCE PERSONALITIES

NEWMAN WILSON OF JONESPORT, MAINE.

Coming to Independence from the headquarters of the Seth Parker of radio fame, Brother Wilson represents the Seth Parker tradition. It is in such a home as Brother Wilson's that the God-fearing, music-loving people of Jonesport gather after their more formal worship to sing and talk, tell stories, praise God and express their good will and affection for their fellow men.

As a teller of fireside tales, Brother Wilson is an artist of no mean ability. He speaks the language of the sea, of ships and ropes and winds and wrecks, and the smell of tar and salt water, and he is a past master of simplicity and suspense. His ability to tell stories is, in fact, equalled only by his ability to make real, honest-to-goodness "Down Eastern" clam chowder.

Brother Wilson and his wife have come to Conference from Jonesport with high hopes, and report that they are having a wonderful time.

Official Minutes of the General Conference of 1938

Business Session, Friday, April 8, 1938.

The fifth business session of the Conference convened at 2 o'clock p. m. with President Frederick M. Smith in the chair. Hymn "In the Light" was sung, and invocation was offered by Bishop Curry.

Minutes of the previous session were read, and approved as read.

President Smith suggested that the Conference give consideration to the document presented by him on yesterday, and relinquished the chair to President F. M. McDowell.

Bishop J. A. Koehler moved "that we adopt this communication with its provisions as the voice of divine inspiration to the church, and order its inclusion in the Book of Doctrine and Covenants." Elder J. E. Vanderwood seconded the motion.

President McDowell presented President Elbert A. Smith who spoke on behalf of the First Presidency who stated that they had accepted it as containing the word of God by way of counsel to the Conference.

President McDowell then presented the following reports of action by the various quorums:

Independence, Mo.
April 8, 1938

The General Conference, Greetings:

I have pleasure in informing you that at a session of the Quorum of Twelve held Thursday, April 7, 1938, the following action was had after careful consideration of the document presented to the Conference on that date by President Frederick M. Smith:

"Be it resolved that we accept the document presented by President Frederick M. Smith as divine light for the guidance of the church, and give it our unanimous approval as such." A splendid spirit prevailed throughout the discussion.

Very sincerely yours,
F. HENRY EDWARDS.

Independence, Missouri
April 7, 1938

To the First Presidency and The General Conference:

The quorums of Seventy in joint session, moved "That we, the quorums of Seventy in joint session, endorse the communication President Frederick M. Smith presented on April 7, 1938 as the word of God to the church."

This action was adopted without dissenting vote, and ordered to be reported as per your request.

Respectfully submitted,
THE PRESIDENTS OF SEVENTY.
E. Y. HUNKER, *Secretary.*

April 8, 1938

To the First Presidency, Dear Brethren:

Your document of yesterday April 7 was received and submitted to the High Priests Quorum at a special session convened at 11:00 a. m. this 8th day of April, 1938, and the following unanimous resolution was adopted:

Be it resolved that the Quorum of High Priests accept and approve this document as being a revelation from God to the church, and that the President and Secretary of the Quorum be instructed to inform the President of the church of the action of the High Priest Quorum.

Yours very sincerely,
WM. PATTERSON.
Secretary.

April 8, 1938

The First Presidency, Dear Brethren:

The document attached to your memorandum of yesterday was unanimously adopted by the Order of Bishops and is returned herewith.

Sincerely,
THE PRESIDING BISHOPRIC
By L. F. P. CURRY.

April 8, 1938

To the Presidency of the Church and the Conference:

The Order of Evangelists met yesterday at 4:30 p. m., to give consideration to the document submitted by the President of the church purporting to be a divine communication to the church.

After due consideration of the document paragraph by paragraph a vote was taken upon a motion to adopt, the result being that of the eight members present all but one voted in the affirmative and no one voted in the negative. The document, therefore, was declared adopted.

Sincerely in hospel bonds,
FREDERICK A. SMITH,
President.
J. A. GUNSOLLEY,
Secretary.

April 8, 1938

To the First Presidency and General Conference, Greeting:

The Elders were called to order in quorum session at 4:30 p. m., April 7. By request of the First Presidency John F. Sheehy presided. One hundred and forty elders were present.

The document presented to them for their consideration was considered paragraph by paragraph, and the document as a whole was unanimously approved and accepted as the Word of God to this people.

Respectfully submitted,
JOHN F. SHEEHY,
President Protem.
ALMA E. GRANT,
Secretary.

April 7, 1938

The Aaronic Priesthood in quorum session adopted the following motion relative to approval of this document:

"Moved we accept this whole document as revelation to the church."

ELBERT DEMPSEY,
President, Pro Tem.
FLOYD LYNN,
Secretary.

The motion was unanimously adopted by the Conference, and, the courtesy of a vote being extended to the visitors, was by them unanimously approved.

President Frederick M. Smith resumed the chair.

The following brethren, who were affected by the document just adopted, were presented to the Conference and signified their willingness to accept its provisions: Elbert A. Smith, Frederick A. Smith, C. George Mesley, Arthur A. Oakman and J. Frank Curtis.

Elders Mesley and Oakman were then escorted to their place with the Quorum of Twelve by Apostles Hanson and Curtis.

President Smith then announced that he had received a telegram from Elder Charles R. Hield in which he had accepted his call to the Quorum of Twelve.

Presiding Bishop Curry then nominated the following brethren as members of the Board of Publication: G. L. DeLapp, C. A. Skinner, H. G. Barto, John W. Luff and Kenneth L. Graham. A motion to approve the nominations was made by Elders Leonard Lea and L. S. Wight. Bishop DeLapp spoke to the motion, after which it was unanimously adopted.

The chair then presented the following communication from the Quorum of Twelve:

April 8, 1938

General Conference, Greetings:

The Quorum of Twelve have by unanimous action approved the ordination of R. W. Scott, of Omaha, Nebraska, and A. B. Kirkendall, of Creola, Ohio, to the office of Evangelist. We present these names for the approval of the Conference and request that the ordinations be provided for.

Very sincerely yours,
F. HENRY EDWARDS,
Secretary of the Quorum of Twelve.

Apostles John W. Rushton and M. A. McConley moved that the recommendations be adopted.

Apostle John F. Garver and Elder Frank McDonald spoke in support of the recommendation as to Roland W. Scott, who was not present, and the motion to approve the recommendation was unanimously adopted.

Elders G. T. Griffiths and A. L. Loving and Apostle M. A. McConley spoke for A. B. Kirkendall, who was not present, and the motion to approve the recommendation as to him was unanimously adopted.

President Smith then called the attention of the Conference to notice of proposed amendment of articles of incorporation of Graceland College with respect to election of trustees, which notice was published in the *Saints' Herald* in its issue of January 22, 1938, the proposed resolution being as follows:

"Be it Resolved, That Article 6 of the Articles of Incorporation of Graceland College be, and the same is hereby, amended by striking therefrom all of said Article between the period (.) in the 7th line thereof and the period in the 11th line thereof (as published on page 1565 of the General Conference Minutes of 1912), and inserting in lieu thereof the following:

"The members of the said Board of Trustees shall hold office for a term of six years, unless removed for cause or unless elected to fill a vacancy. The successors of the present members of the Board of Trustees shall be elected as follows: Successors to those whose terms of office expired in 1937 shall be elected for a term of four years, to expire in 1942; successors to those whose terms of office expire in 1938 shall be elected for a term of six years, to expire in 1944; those whose terms of office will expire in 1939 shall be continued for one year, to expire in 1940; and thereafter all elections shall be for terms of six years."

VERNE L. DESKIN,
Secretary of the Board of Trustees.

Upon motion of Apostle D. T. Williams and Elder Leonard G. Holloway, and after discussion by Apostle John F. Garver, the proposed amendment was unanimously adopted.

The President then called attention to the fact that under the provisions of the resolution just adopted, two of the present trustees, Floyd M. McDowell and John F. Garver, will hold office until 1940, and that it will be necessary for the Conference to elect successors to Blair Jensen, C. G. Mesley, and N. Ray Carmichael, whose terms expired in 1937, for four year terms to expire in 1942; and successors to Verne L. Deskin and Dr. Charles F. Grabske whose terms expire this year, for terms of six years to expire in 1944.

Bishop C. A. Skinner nominated Wentworth Holmes, of Joy, Illinois. Elder Garland E. Tickemyer placed in nomination the name of Arthur B. Church, of Kansas City, Missouri, and Elder George Barraclough presented the name of Allen Houghton of Sioux City, Iowa.

The chair announced that of these nominees a successor to Blair Jensen would be selected. Elder I. A. Smith moved as a substitute, and Elder V. D. Ruch seconded, that the three brethren nominated be elected successors to the three trustees, Blair Jensen, C. G. Mesley and N. Ray Carmichael, whose terms of office expired in 1937.

Apostle F. Henry Edwards discussed the substitute.

Apostle E. J. Gleazer and Elder L. S. Wight moved to defer action on this matter until 2 p. m. tomorrow. The motion to defer prevailed.

President Smith presented the following epistle from the Quorum of Twelve; which was ordered received and spread upon the minutes:

April 8, 1938

To the President, Officers and Delegates of the General Conference, Greeting:

It is our privilege in this epistle, representing the apostolic ministry of the Church of Jesus Christ to humbly acknowledge the grace and mercy of God in the two years work just closed; and to join with our fellow servants of the Presidency and Bishopric in visualizing our ideals for the period before we shall meet in another conference.

In these days when "humanity has struck its tents, and is on the march," we need to decide for Christ and His truth to save the world from disaster. Truly we must make the momentous choice between Christ and chaos.

Whichever way we look, there can be seen the marshaling of the forces of good and evil. The impending conflict is one of ideas, principles and ideals. Some already in pride of brute strength have discarded the Christian principles of good will, faith, universal brotherhood and the kingdom of God whose dynamic is Love, and in the power of a mad militarism challenge the things most dear in the Christian philosophy.

The revival of old-time paganisms reflects the widespread apostasy from Christ and His teachings, and the resurgence of racial and national intolerance tends to break up the family of God upon earth; and to re-establish ancient grudges in complete disregard of justice and peace. Our hearts are deeply stirred as we view the wreckage and devastation of life and property, in which carnage of the innocent civilian victims are the chief sufferers.

In our epistle addressed to the last Conference, we urge the cultivation of personal righteousness. Now, in view of the general undermining of the foundations of personal morality, the integrity of the home and the assaults upon the democratic ideals of our civilization, there continues to be urgent need for the stern discipline which the gospel of Christ imposes. All social reform waits upon the regeneration of the soul. The principles we cherish determine the character we cultivate, and our character is the foundation of our destiny.

Truly the indulgences which are making their insidious attack upon the citadel of human personality are many, and these are increasing. Among the major factors which impede the realization of universal brotherhood are the fears and suspicions which abound in every department of life. Selfishness, greed and unwillingness to recognize individual

responsibility all contribute to the prevailing distress of the nations. There is no doubt that the kingdom of God, the Zion of our hopes and prayers, can only be realized as we enrich and maintain our understanding of the value of the human soul, the redemptive grace of the restored gospel, and the challenge of the moral code of Christianity to govern life's relationships in the true spirit of stewardships.

As representatives of the Restoration Movement we maintain our faith in God as Creator and Father of all, revealed in the person of our Lord Jesus Christ, who is the human expression of Divinity and the ideal man of God's purpose, revealing himself continuously and personally through the Holy Spirit in the conviction of sin, the righteousness of God and the power of judgment; and separating unerringly the things which are of God from those things which are not of Him.

As is our paramount task, we proclaim the good news of the gospel; that men may become new creatures in Jesus Christ, and that this newness of life is expressed in healing, restoring, liberating and elevating humanity until the sons of men are transformed into the sons of God and the kingdoms of this world become the kingdom of our God and His Christ.

As apostles responsive to our Lord's commission we have set ourselves to the task of evangelizing the world. Though untoward conditions have rendered our resources lamentably inadequate, we are not dismayed; but count on the devotion and missionary zeal of all those called to be Saints who, through their personal testimony, can do much to offset the weakness from which we suffer through the lack of ministers under appointment.

We call upon all, both ministry and members, to make unreserved response to the modern inspirational command, "Let him that is warned warn his neighbor." The power of personal testimony is availing in the conversion of souls, and "the testimony of Jesus is the spirit of prophecy," the essential manifestation of God in human life and conduct.

In the spirit of one of the most illustrious of our predecessors we admonish you that, "giving all diligence, you add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

We commend you to God and the Word of His Grace, that our work may not stand in the wisdom of men but in the might and power of the Holy Spirit.

PRESIDENT, QUORUM OF TWELVE.

The chair then suggested that the body fix a time limit for the introduc-

tion of new business, whereupon Apostle F. Henry Edwards and Elder Roy Cheville moved that the time limit for the introduction of new business be fixed at 2:15 o'clock in the afternoon of Saturday, April 9, 1938. The motion prevailed.

President Smith then called upon the following department heads who in turn took the tribune and spoke on the work of their departments: Dr. A. W. Teel, Church Physician; Mabel Carlile, Director of Music; and Pauline Arnsen, president of the Council of Women.

Announcements were made; hymn "We Thank Thee O God for a Prophet," was sung; and Patriarch Frederick A. Smith pronounced the benediction. Conference then adjourned at 3:55 p. m. to meet at the time indicated in the Official Program.

I. A. SMITH,
O. W. NEWTON,
FRANK McDONALD,
Secretaries.

WE SING THE PRAISE OF LADIES FAIR AND WISE

THE LAUREL CLUB GETS A WREATH OF HONOR IN THIS PRESENT WORLD

Our church possesses a no more consecrated band of people anywhere than the small group of women in Independence known as the Laurel Club. For years they have made and sold fancy-work, cooked for special clubs and dinners, and during the General Conference, have served three meals a day to the visitors, cooked as only the Laurels can cook things. A visit to the kitchen early this morning found Mrs. Frank Criley, president, cutting celery for salads and soups, assisted by Sister J. A. Becker and others.

"How much soup do you make?" Mrs. Becker was asked. "O, dear, I don't know, but there sets the sixty gallon kettle we always fill once—sometimes twice for a dinner." Sixty gallons! Hmm-m! The big wide-mouthed kettle grinned at the inquirer as much as to say, "I'm a popular number with Conference visitors."

A young man stood, busily crowding lettuce into the maw of a combination grinder and potato masher—grinder above; potato masher below. He, too, was preparing material for salads. The counter devoted to these delicacies, under the direction of Mrs. L. R. Wells, found it impossible to furnish details. "We use so much; at the end of the week maybe we can give you figures," Mrs. Wells declared. She might have added that during the week they were busy destroying figures; but besides the vegetable salads, there were those composed of fruits of various kinds, all of which was estimated in gallons. Quan-

tity as well as quality was the order of the day.

"One woman asked me," laughed the maker of soups, "If, when we ran short, we didn't just put in lots of water," and she sniffed. The Laurels do not do things that way. Their material is of the best, prepared according to selected recipes, the cooks dressed in white, and everything sanitary and clean.

Mrs. D. O. Cato and Mrs. Royal Brockaw reigned supreme over the hot breads, providing daily, hundreds of delicious biscuits and sections of cornbread.

Wednesday more than a thousand segments of cornbread were sent over the counter. Besides the hot breads, over a hundred loaves of bread are used a day.

We next passed the cake counter, and O dear, how we did hate to pass it, but nobody asked "Will you have a piece?" or even offered to let us lick a crock. Mrs. William Williamson and Mrs. Vera Miller Wendelberg were the deities presiding over the cake-baking. An oven full of white cakes were shown us. It is downright mean to just give one a peep at such things, and then close the door "bang" just like that. "We baked twenty-six cakes for the banquet Saturday night," confided Mrs. Williamson, as she emptied the ingredients for a dark cake into the mixer. "We make about twenty cakes a day—something like that" she said, "and a cake will cut about eighteen pieces." Figure it yourself. My head's going around. "Besides cakes," continued Mrs. Williamson, "we make the custards and chocolate puddings—about fifty chocolate puddings a day, and then there are tapioca puddings too."

We tore ourselves away from there, intent on another mixer—and a good mixer at that—filled to its overflowing brim with white frosting for cake. Once, when we were very small we read a story about a little girl's visit to Candyland, where houses were made of rock candy, with stick candy pillars, and there were white cream candy people as well as some made of chocolates. Well, we thought of that this morning as we tore ourselves away from that plunging, sudsy frosting.

But we were in for a beating, for we ran next into an oven full of baking pies—pumpkin, lemon cream and other soft pies. "Lemon cream is easily the favorite" Mrs. Kelsey said, "but we bake every kind. We're baking a hundred and twenty pies today; Sunday we baked a hundred and fifty. We have baked over five hundred already this week. We cut them in pieces of five." She is assisted in the pie business by Mrs. Brown, Mrs. Gold, Mrs. Richter, Edna Cox, and Mrs. Andy Goode. Dozens of lemon creams were taking on their sun tan in the large ovens. We know, for we got just a peek of them too. Odd that Latter Day Saints should be so stingy.

Moving around the corner, in everybody's way, we next confronted a young man, Davis Shikles, turning deliciously browned or browning roasts in immense pans of sizzling grease. An entire tier of ovens contained nothing but roasts, with eight or ten to a pan. They smelled divine. Two other young men were pounding steaks, while Mrs. Inman, in charge, turned them over and over in hot pans where they were cooking. "We made twenty-six gallons of gravy and fifteen gallons of dressing Sunday," she confided, "and use from one hundred and seventy-five to two hundred and fifty pounds of meat (beef and pork) for dinner every day, and one day we cooked ninety pounds of fish. Today we are frying three hundred orders of steaks."

Mrs. Bean helps Mrs. Inman with the meats and also helps on breakfasts. "I prepared about six gallons of pancake batter for breakfast today," she said. "How many pancakes did that make?" we asked. "My goodness," she exclaimed, "I'll never tell you. I was too busy to count them, but plenty, I can assure you."

One lady sat peeling the largest potatoes which cannot be put through the peeler, while another superintended the potato peeler, which resembles a small washing machine as it swished and flirted the potatoes around. "How many bushels do we use? We don't figure potatoes by the bushel. Tons is nearer it."

We emerged alive and hungry. Perhaps by the close of Conference we can summarize better and give you "figgers," but right now we want to add this important detail to all of the above. The women do not get a thin dime for their heavy labor, and sacrifice their attendance at Conference that you may eat. This work is consecrated, and all the money goes to advance some worth-while enterprise in the church. At present they took over the remodeling of the front of the Auditorium which will cost something like \$4,000. Year after year these splendid cooks have given their services unstintingly, self-sacrificingly to the church, in preparing breakfast, dinners and suppers. Let's give them a hand in one of the business sessions at Conference.

MARIE MORGAN.

Our Thoughts

We see only our own thoughts in some way or other. They become externalized as our environments and experiences, and so the world we seem to be experiencing without, is really the world we are seeing within.

How could we possibly think one way and have experiences in the opposite direction.

Thought is the great power of the universe—not body, nor matter, nor conditions.—MRS. ROY HENDERSON.

PROJECTS IN PASTORAL MINISTRY

F. M. McDowell, Saturday Classwork: "The Question of Marriage."

Saturday morning's class under President McDowell was one of the best of the entire series. Concerned with a number of vital topics centering around the question of marriage, this final session of the class brought to the attention of the assembled branch leaders a great many facts that should be of use to them in their own branches. The question of marriage, with its related elements of divorce, sex relations, premarital training for successful marriage, and desirable qualifications for those seeking marriage, are extremely significant to church leaders who wish to remedy many of the existing evils that lead to broken homes and great loss to the church. The gist of President McDowell's discourse follows:

"Thinking people are saying that the intelligent, affirmative approach to the problem of broken homes lies in the preparation for marriage. The fine things in life are not for broken homes. Therefore it is up to the ministry of the church to become affirmative in its approach to the problem: to find out *how* to minister to young people."

Demonstrating the approach of the pastor to the problem, Elder George Mesley, assisted by a young lady, gave an imaginary interview between a pastor and a young lady of his congregation on the question of marriage. Elder Mesley explained that marriage was a two-way affair, with a great many questions to be considered before entering upon a career of married life. Some of the prerequisites for a happy married life, according to Brother Mesley, are:

1. Sex tensions should be avoided in pre-marital courtship.
2. The question of adequate finances should be considered.
3. Don't fall in love with the first person who comes along.
4. A long acquaintance and a short engagement are desirable.
5. Does the person to whom you are engaged bring out the finest qualities in you?
6. Have you grown up emotionally?
7. Does either party have a mother or father fixation which might lead to unhappiness in the newly established home?

Should one marry outside the church? Is the church old-fashioned in its approach to these problems? Every member of the priesthood, especially, should read the pamphlet on "What Latter Day Saints Believe About Marriage," which deals with questions of this nature.

The question of equality of the sexes has been, and still is, of perennial interest. Is woman's place to be merely "in the home," scrubbing pots and pans and doing kindred menial tasks? The

answer is obvious in the light of modern thinking.

Church-centered activity for young people is very desirable. Young people now talk with utmost frankness about subjects that were formerly taboo. The young people of today are facing the question of marriage, the biggest problem of their lives, with less help than is available on almost any other question. There are two existing schools of thought concerning the question which are dead wrong. The first is, that sex is at best something sinful. The second is to take this one impulse and make it the whole show. The normal being builds the sex impulse into the total fabric of his life and doesn't take it out. The Christian attitude is that marriage is divine in all its aspects.

We will be very unwise not to do something about this problem. We must develop our skill in helping young people prepare for marriage. The impact of the modern world upon young people is terrific. Without the shepherd the flock is lost, so it is up to the priesthood to go home and get to work—not fanatically and unwisely, but with a capable understanding of all the elements of the situation.

L. CLEVELAND.

Women's Meeting Friday, April 8, 11:00 A. M.

Edith Lewis: "Women's Work in Australia"

In spite of the spring blizzard a large audience greeted Sister Edith Lewis, wife of Apostle G. G. Lewis, lately returned from Australia.

Sister Lewis gave an address on the subject of "Women's Work in Australia." From her portrayal of their activities they are much the same as those we engage in this country—social services of various kinds, financial endeavors, including an annual bazaar which usually brings to them about three hundred dollars each year. The aged are remembered in kindly ways; hospitals are visited and special attention is given to any homeless or friendless child. They consider that planning their work for some time ahead is important. They meet fortnightly.

But it was of "spiritual values" Sister Lewis said she wished to speak and about which she is concerned. Basic to any service we wish to render are the qualifications "humble and full of love." We should be humble in regard to our talents that others equally talented may have an opportunity. We should not be unduly concerned about our social status nor surrender to the dictates of fashion and custom. The spiritual atmosphere we carry with us comes first. Sister Lewis spoke of the power of the tongue for ill. She urged that we heed the instructions in Doctrine and Covenants concerning the law of reconciliation.

GRACE L. KRAHL.

Teaching Values in Church History

Friday Class Study Under Roy A. Cheville

Biography was the topical subject of Roy A. Cheville's class on "Teaching Values in Church History," Friday morning.

Brother Cheville recounted the story of a young man who returned from army life very much disillusioned; his ideals shattered, and his belief in God lost. The young man went to a preacher, who instead of preaching a sermon, or giving him Scripture texts, gave him the story of the life of Abraham Lincoln. Through the young man's perusal of this volume, he rediscovered his lost ideals.

"I am a part of all I have met. I am what I am through interaction with personalities," said Brother Cheville. The lives of those who have gone on before, are a guide to those who are now searching for the fullness of life.

As reasons for studying church history biographical material, Brother Cheville gave: To see how men are related to times and movements; to discover how God works in human souls; and to develop the ability of evaluating persons.

As an illustration of evaluating persons, Brother Cheville mentioned the need of carefully selecting persons for certain places. So often one, because he is in the popular lime-light, is placed in a position for which he has no capabilities.

In his outline Brother Cheville gave: Viewpoints in biography, and the requirements of a good biography.

The following quotation from Collins was given by Brother Cheville at the close of the class period: "Biography presents a picture of a mind, a soul, a heart, of an environment; of successes and failures that make or seek to make, the subject immortal. Biography strives to make the subject as real as a character in fiction; actually, it makes him as real as life."

G. W.

Helpers must come from the country of vision. Ofttimes from the hills of high thinking, and earnest praying, men have darted down into earth's valleys for daring conquests. Their lungs had the ozone; their limbs the liveness; their wills the boldness; their hands the alertness, and their hearts the passion of conquest born of the altitudes of vision. From Sinai's vision Moses broke into the plains of low-lying Egypt to save the people. From Horeb's stimulation, Elijah pushed before Ahab and his wicked cohorts, and saved a remnant for God. From Mount Hermon's transfiguration, Christ comes down to the plain of a sick lad's need.—E. L. House, in *Keywords to Success*.

The SAINTS' HERALD

CONFERENCE DAILY EDITION

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Number 8

Monday, April 11, 1938

Independence, Missouri

EVALUATION OF THE CONFERENCE

Fine New Men to Fill Quorums Financial Policy Continued

Spiritual Tone Improved — Classes In- crease in Popularity — Strong Series of Sermons

"What do you think of the Conference?" was the question most frequently asked during the closing days and immediately following the Conference. And all the replies heard by this writer were in strong terms of approval. "The best Conference in many years," the old timers said. "The best Conference I have ever attended," younger ones asserted.

In spite of all the hard work for the editor of the *Daily*, in spite of the fact that he didn't get to attend morning classes and prayer meetings, and had to sit up late at night and arise early in the mornings to prepare copy, he considers the Conference a great spiritual experience, one that well repaid him for all that it cost. As one walked through the foyer of the Auditorium, he observed that the visitors were a happy, hopeful, courageous people. From the conversations of old friends from all parts of the country this impression was strengthened. Unity, peace, understanding, and fraternal regard—these are among the great assets and resources of the church which are making possible the payment of the debt and will make possible the building of Zion.

The greatest piece of constructive work done by the Conference was the most important piece of work that had to be done—the continuation of the debt reduction program of 1932. With half of the debt paid we must go on and pay the other half. With the load of interest greatly reduced the next half should be much easier to pay. But the encouraging fact is that the church will continue this job until it is done.

The Conference holds before the church two other objectives: the missionary program and the gathering. (Continued on page 115.)

Statistical Notes on Registra- tion and Attendance

The total final registration for the 1938 Conference was 2,410. This exceeds the registration of any prior Conference, except the Centennial Conference of 1930.

The number of delegate-ex officios has not fluctuated a great deal from year to year. Since 1932 there has been a steady increase in the number of straight delegates (those not having Melchisedec priesthood voting rights.)

There has been an increase in the number of ex officios (those having priesthood voting rights, but not named as delegates), except for a slight decrease in the year 1934. This trend and exception are also noted in the numbers of visitors and hosts registered each year.

Zion and the stakes provided over half of the total registration. The remainder of the Middle Central Region provided an additional 410 registrants. Michigan led other states with a total of 158, and it with other states in the East Central Region sent a total of 243 to the Conference. Oklahoma and Texas also sent many to the Conference their total combined with others from the South Central Region being 169.

Minnesota sent one representative for every 28 members, Wisconsin sent one for every 56 members, and North Dakota sent one for every 112 members. The average for territory outside the stakes was one for every seventy-nine.

These and many other interesting facts will be found in the report of the Registration Committee appearing in this issue of the *Daily*.

Brother C. L. Olson, the Church Statistician, whose work on both Registration and Credentials brought him into contact with so many of our visitors, and from whose summary the statements above were taken, concludes with these words:

"On the whole, I believe we all have reason to be gratified with the spirit of unity present and the results shown by the 1938 Conference, and we shall look forward with anticipation to greeting and registering the Saints when we meet again at the General Conference of 1940."

THE LAST DAY OF CONFERENCE

Dedication Service the Climax of the Week

A Full Day From Early Morning Until Late Afternoon

The last day of the General Conference of 1938—Sunday, April 10—is the only one not previously reported in the pages of our *Conference Daily Herald*.

Sunday was anything but a day of rest, for it began at 7:30 a. m., like all the other days, but the first meetings were prayer services instead of classes. At that hour three of them began simultaneously in the Stone Church—one for the priesthood, one for the young people, and one general. From all reports there were some fine experiences in all three of them.

At 9:30, the regular church school hour, special classes with instructors from the Conference staff were taught in the Auditorium.

Preaching service, with Apostle E. J. Gleazer in the pulpit began at the Auditorium at 10:45, and an account of the service and the sermon by one of our reporters will be found elsewhere in the *Herald*.

With the usual excellent dinner at the Laurel Club dining room to fortify them for the fatigues of an afternoon session, and some minutes for rest and relaxation in between, the delegates and visitors returned to their seats and about five thousand of them stayed through for a rather long and interesting program.

After a congregational song, "The Lord Jehovah Reigns" Apostle Clyde F. Ellis offered the invocation, and a solo was sung by an old friend of Conference audiences, George Anway.

In the ceremony of superannuation three men were honored: C. Ed Miller, Albert Carmichael, and W. S. Macrae. After a short talk, President Elbert A. Smith pinned the badges of honor on them.

The ceremony of ordination was begun with a Scripture reading by Apostle (Continued on page 115.)

Conference Daily Edition of THE SAINTS' HERALD

Monday, April 11, 1938 Number 8

FREDERICK M. SMITH, Editor in Chief
ELBERT A. SMITH, Associate Editor
FLOYD M. MCDOWELL, Associate Editor
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Pigeonhole

■ The Sesquipedalian Conference

If the General Conference of 1938 goes down in history as the "Sesquipedalian Conference" our good friend and brother of the polysyllabic vocabulary—Apostle John W. Rushton—will be responsible, though not entirely to blame. He could hardly have known when, with an innocently humorous phrase, he projected it into the conversation about the tables at the Official Banquet, how it would strike the popular fancy.

Since then tremendous things have happened. Persons have lost reputations for scholarship because they didn't know what it meant. Dictionaries have been thrown on the ash heap because they didn't contain it. And many a joke-smith has broken down because, at the critical moment, he couldn't pronounce it.

Indeed, even worse things have occurred. A new thing—a Sesquipedalian Controversy—has developed. "The sesquiped is heretical," says the orthodox Anti-Sesquipedalian League. "The sesquiped is orthodox," says the heterodox Sesquipedalian Club.

So this word which pokes gentle fun at all pedantry, and means a "foot and a half long" word, has started a war of words in which nobody is hurt because nobody takes it seriously.

The Success of Graceland College

Whatever success has come to Graceland College has largely depended on the divine aid received as a result of the administration of the important stewardship assigned us. Future success will depend on that same divine aid; without it we cannot succeed; with it we cannot fail.

"We see through a glass darkly"—the important point is that we see through—that is very helpful. We see through darkly—that is a challenge. We are convinced that we see through less darkly today than we did yesterday, and we are hopeful that we shall see through less darkly tomorrow than we do today.

APOSTLE OAKMAN AT STONE CHURCH SATURDAY NIGHT

THEME: "THE HOPE OF ZION."

Even standing room was at a premium Saturday night, at the Stone Church, when Arthur Oakman, pastor of Independence, spoke. Upon the rostrum with him, as assistants, were R. V. Hopkins, Bishop E. Burdick and Gomer Griffiths. Those ever-faithful musicians, George and Robert Miller, were at organ and piano, rendering a duo as special number—Beethoven's Largo, from the Trio in G Major, while Lilly Belle Allen, accompanied by George Miller at the organ, presented a second special number, singing "God So Loved the World" by James G. MacDermid, George Anway was song leader. Apostle Oakman read from the 85th section of the Doctrine and Covenants, as being, he said, imbued with divine immanence; and also the 50th section, which was imbued he asserted with the spirit of prophecy. Continuing, then, he declared: "I think we all felt the urgency of the prophetic pronouncement of last Sunday morning: I was stirred to the very depths of my soul when President Smith made his opening address to the General Conference. I was convinced, and am convinced, that there is in him the true appreciation of the task which is before us, and we had a glimpse into his inmost soul in that document. It will repay a careful study. It is not only fraught with a degree of spiritual light, but it also has breadth and depth. It is related to economic and industrial problems and also personal problems—problems of the home and of the family.

"The hope of Zion lies in the home, and there is no better point of attack by our ministry than that, and as you remember, President Smith pronounced with great vigor upon that problem. He also talked about the problems of youth and its relation to the business of the kingdom and the principles of stewardship. It warned us against ideal mysticism—that mysticism which is the emotional dreaming of lazy people. He warned us against further industrial depressions, ending his document with, I believe, a touch of wistfulness when he said he hoped this dream would be a reality instead of a sad memory. We think that established an excellent note for this Conference, and also for the work of the church which yet lies before us. I suppose it is characteristic of prophets that they get impatient with the slowness of the people. There is an impulsion and a compulsion to the prophetic vision which will not let a man truly possessed of it rest. On Sunday evening we had a little different kind of message; one which had to do with the stern realities of the building

of the kingdom—an analysis of the fact, and not a pronouncement of a prophetic vision; some of the more stubborn facts which stand in the way of the realization of our ideals.

"When we think of the Zion that is to be, as far as our minds are dominated by the spirit of inspiration, and as far as history has foreshadowed it we ask now shall it be accomplished? Truly tonight I believe Zion is in bondage, and it is no use for us to play the part of a spiritual ostrich, dwelling in dreams and fantasies, and not addressing ourselves to the facts that lie before us and as they are presented to us.

"Zion will not be built wholly as a result of divine interposition. Zion will be built *with* us. It will be built as the result of the education of spirit and body to the cause and ideal of Zion. Zion is a by-product of our love of Jesus Christ. It will not be built by a group of people who keep the law simply on a basis of self-preservation. Let us not forget that Jesus Christ is the head of the church, and that he is the savior of the body, both in its spiritual and its temporal aspects. Let us not leave Jesus Christ out of the equation, for we do so at our peril.

"How can the vision of Zion be made real to us? The Bible is an epic in more ways than one. It tells the story of a tremendous program. It begins with a rehearsal of the facts of physical creation: the earth was created; the fish of the sea; the creatures of land; the sun, moon and stars set in the firmament in their order: and the Bible ends with a vision of the New Jerusalem, a new heaven and a new earth. It takes the things revealed in Genesis and it resolves and glorifies them by the vision of the Apocalypse, but the hero in the movement of the whole drama is Jesus Christ, our Lord. It is also the story of a city, the city of Jerusalem; not the Jerusalem doomed to destruction in his day, but the glory of the city that was to be; and to his apostles and disciples and those afar off, this vision may be real, but the life and ministry of our Lord is revealed in the Apocalypse.

"Jesus never turned his back upon any human problem. There was nothing that ever came to him from which he sought a way of escape. He was utterly convinced, first, that God his Father loved all men; and secondly, that men would ultimately respond to the love of his Father, and he set himself the task of revealing that love in all its aspects, convinced that if that revelation were given there would be redeemed from common clay that which could be exalted as was his own flesh, at the right hand of God.

"If we are to be Zion-builders, the price of Zion must enter our hearts, and it cannot be built at any less cost than crucifixion. If we would be raised with Christ we must first of all be crucified with him. This thing of paying a tithe

of our increase into the coffers of the church and thinking thereby to purchase an inheritance in the holy city without the sacrifice which comes of heartbreak through love of God and man is an error; a misconception.

"We need a renaissance of devotion to the person of Jesus Christ our Lord. Whenever the church has found new light it has always been when someone has, through devotion to Jesus Christ, our Lord, found new light in communion with him. It was so in the incipency of this work. The first words uttered by Deity to the young boy Joseph, and intended to be, I believe, not a commandment of that day but a principle upon which the work of the restoration was to be conceived and brought forth, the first word uttered by Deity to the young lad Joseph Smith was 'This is my beloved Son; hear ye him.'

"We are told in the Doctrine and Covenants that that which is governed by law is preserved also by law, and perfected and sanctified by the same. The law of Christ is basically the law of love, and is related to physical, external things only in a secondary way. The law of Christ is the law of sacrifice. Whenever men call upon God and receive light from him, and under the divine influx of his grace receive a commission, that commission involved two things, sacrifice, and a revelation of the nature of God. They need to see not a social philosophy or a theory of economics, but the Son of man revealed in the life and fellowship of the church. The vision splendid is for those who will seek it.

"Day by day the testimony of the heavens is that God is love, which inspires our hearts with a knowledge that the way of sacrifice is the way of love. We do not sacrifice when we pay our tithe. Sacrifice is a movement of the spirit, a literal giving of that which is ours on behalf of something. Sacrificial living is a part of the order of heaven, and no people will bring forth Zion unless they are willing to behave as Jesus Christ our Lord behaved.

"The call today is a call to repentance, a call to sacrifice, a call to obedience to law, and Zion will be redeemed I believe because there shall move upon the people of the church that same spirit which moved the Lord Jesus Christ to leave the courts of glory and dwell amid the limitations of humanity, that there might be revealed to our darkened minds the glory and the majesty of that world.

MARIE MORGAN.

Out of the depths of my experience, I can say that the longer I live, the more I despise the so-called material things and the more I see that love is the really big thing, the important eternal thing.—David Belasco.

The art of being happy lies in the power of extracting happiness from common things.—Henry Ward Beecher.

APOSTLE E. J. GLEAZER AT AUDITORIUM, SUNDAY MORNING

Theme: "Go Ye Therefore."

Apostle Edmund J. Gleazer was the speaker Sunday morning at the Auditorium assisted by G. J. Waller of Honolulu and F. Henry Edwards, while back of these sat Paul Hanson, G. G. Lewis, Clyde Ellis, Myron McConley, D. T. Williams, A. A. Oakman and John Rushton, of the Twelve. Evan Fry was song leader, and Joy Harder, pianist, with Miss Carlile of Graceland, in charge of the A Cappella Chorus, of Graceland and Wahdemnas of Independence in their rendition of two special numbers: "Glorification" by Christianesen, and "Lead, Kindly Light," by Dykes. Garland Tickemyer, as soloist, sang "How Lovely Are Thy Dwellings," by Samuel Liddle. He was accompanied by Miss Hazel Tickemyer. Apostle Oakman read an epistle from the Quorum of Twelve, found on page 102 of the *Daily*.

Apostle Gleazer said in part: "I requested the reading of that epistle of the Twelve as I had intended using it as a background for my remarks. I trust, however, you will carefully study this document when it comes to you, as it comes after careful and prayerful consideration. I invite your further attention this morning to the 16th to 20th verses of the 28th chapter of Matthew, where Jesus talked with his disciples before his departure. We have taken the liberty of changing our subject, after listening to the address of President Smith and also Bishop Curry, when the following theme came into our mind. 'Go ye therefore!' This theme was suggested as a consequence of the need which both these brethren revealed in their address for the ministry of this church to go to the nations of the earth. I was impressed, as I listened to the president of the church, with the necessity for the kingdom of God to be established in these last days, that we might meet the world situation in a revelation of Jesus Christ in the affairs of men.

"We are in a position today to appreciate the purpose of Jesus Christ and his gospel today as never before. There is nowhere else that we can go to find the means of salvation outside of Christ and his revealed truth, and certainly no man will dispute the need for Jesus and his mission, so far as world situations exist today. Men have tried in their own way to solve their own problems. They have certainly fulfilled the prophetic statement that we have, in the 1st section, paragraph 3, Doctrine and Covenants. We are now witnessing a fulfillment of this statement. The wisdom of the wise has perished; the understanding of the pru-

dent is hid, and so far as prophecy is concerned, that which is contained in the Bible and Book of Mormon is having its fulfillment, and the time is now when he who refuses to heed the counsel of prophet and apostles, not only those of today, but those whose work still speaks to us from the past, shall perish, if they reject the gospel of their salvation.

"The church of Jesus Christ was organized with all its helps and governments, in harmony with that which was predicted by the prophets. If there is one in this congregation this morning who has been baptized into this church, in fellowship with it, who does not believe that this is the church of Jesus Christ, I beg of you, for your sake and for the sake of the church, that you seek the knowledge that this is God's church. I know the historical record of this church coming forth in these last days, is true, and I am satisfied that many of you have this same testimony, and that it is the instrument, with all its helps and governments, designed by the Almighty to bring to pass the salvation of men and nations.

"We are not unmindful of the need of this church for fulltime ministers. I was happy the other evening when Brother DeLapp sympathized with the burden resting on the Quorum of Twelve in this regard. We are not unmindful of the hope of the men that they shall again be appointed, but we have our limitations. I believe there are resources in this church that can make possible these reappointments, and the appointment of more men, and I believe that going out from this Conference, we are going to make manifest that which we have received here, in an increase in tithes and offerings.

"In the light of our responsibility as a church, I urge you this morning to heed well the words of my text, 'Go ye therefore.' The hand of God is not shortened; neither is his vision, and I want to call your attention in these closing moments, that we are all called together, whether we are prophets, apostles, seventies, to discharge the commission I have read in your hearing this morning. In the 119th section of the Book of Covenants, 8th paragraph, we are told to prosecute the missionary work in this land and abroad, so far and so widely as we may. All are called, according to the gifts of God unto them and to the intent that all may labor together with God for the accomplishment of the work intrusted to all."

MARIE MORGAN.

It takes a lot of ignorance
In this mysterious universe to
Think that you know very much.
—Hudson Banks.

Often, the less there is to justify a traditional custom, the harder it is to get rid of it.—Mark Twain.

Official Minutes of the General Conference of 1938

Business Session, Saturday, April 9, 1938

The business of the General Conference was resumed at two p. m. on Saturday, April 9, 1938. President F. M. Smith presided throughout the session.

"Send Me Forth, O Blessed Master" was sung and President E. A. Smith offered prayer.

Minutes of the previous session were read and approved as read.

President Smith read the following cablegram:

"Saints' Australasian Mission send greetings."

A report from the High Priests quorum was read, and ordered received subject to action:

April 8, 1938.

The First Presidency, Dear Brethren:

The High Priests in their quorum session this morning received your recommendation of Elders Emery Jennings and Frank Fry to the office of High Priest and unanimously expressed their approval.

For the High Priests Quorum

WM. PATTERSON,

Secretary.

Elders William Patterson and A. E. Stoff moved that the recommendations be approved.

Elder Jennings took the tribune and expressed his willingness to accept. Elder Ward A. Hougas and Apostle F. H. Edwards spoke in support of the recommendation. The recommendation was approved.

Elder Frank Fry made a statement of acceptance of the call, and after speeches in his behalf by Elder E. Y. Hunker and Apostle Clyde F. Ellis the recommendation was approved.

The chair then presented the following communication from the Quorum of Twelve:

Independence, Missouri,

April 9, 1938.

First Presidency, Dear Brethren:

We shall be glad if you will present to the General Conference the unanimous recommendation of the Quorum of Twelve that Elder Roy V. Hopkins be ordained to the office of Evangelist.

Very sincerely yours,

F. HENRY EDWARDS,

Secretary, Quorum of Twelve.

Elders E. J. Gleazer and Arthur A. Oakman moved the adoption of the recommendation.

Elder Hopkins signified his willingness to accept, and was supported by Elder Oakman, after which the recommendation was unanimously adopted.

The following report was presented from the Credentials Committee:

Independence, Missouri,

April 9, 1938.

To the First Presidency and General Conference:

In registering the delegates from Central Oklahoma District it was learned that the name of one not elected a delegate was entered on the Delegate Credential blank while the name of Gottfried Kueffer, of Oklahoma City, who was properly elected, was omitted. We have had a statement from the district secretary, and also from the district president, that they are positive that Brother Kueffer was elected to the delegation. Acting on this information we have omitted the name of the person not elected and have placed the name of Gottfried Kueffer on the delegate list of Central Oklahoma, thus entitling him to a seat with the delegation of that district.

Respectfully submitted,

THE CREDENTIALS COMMITTEE,

By C. L. OLSON.

Upon motion of delegates Leslie S. Wight and Irwin Fender, the report of the Credentials Committee was adopted.

The President then called up the special order respecting the election of members of the Board of Graceland College.

Apostle John F. Garver took the tribune and spoke against the pending substitute, and moved as a substitute for the substitute that the members of Board of Trustees who are to succeed members whose terms expired in 1937 be elected one at a time by nomination and vote. Elder Arthur A. Oakman seconded the substitute for the substitute, which upon the vote prevailed.

The chair then called for nominations for a member to succeed Elder Blair Jensen. President Elbert A. Smith nominated Arthur B. Church. Elder Henry Castings nominated Stephen Robinson. Sister Blanche Mesley nominated Sister B. F. Moats. Bishop J. Stanley Kelley nominated Oscar Anderson.

Upon motion of delegate Irwin Fender and Elder Ray Whiting the nominations closed. Vote resulted in the election of Arthur B. Church to succeed Elder Blair Jensen.

The chair then called for nominations of a member to succeed C. George Mesley.

Elder Henry Castings nominated Stephen Robinson. Apostle F. Henry Edwards nominated Lonzo Jones. Elder C. George Mesley nominated Sister B. F. Moats. The nominations closed on motion of Elders David E. Dowker and Ephraim Brown. The vote resulted in the election of Lonzo Jones to succeed Elder C. George Mesley.

The chair then announced that he would entertain nominations for a

successor for Bishop N. Ray Carmichael. Elder Blair Jensen presented the name of Elder Howard Andersen. Sister Blanche Mesley nominated Sister B. F. Moats. Nominations closed on motion of Sister Alice Edwards and Elder J. E. Vanderwood. The vote resulted in the election of Sister B. F. Moats to succeed Bishop N. Ray Carmichael.

President Smith then called for nominations to succeed Elder Verne L. Deskin and Dr. Charles F. Grabske. Apostle F. Henry Edwards and Bishop G. L. DeLapp moved that these two brethren be elected to succeed themselves.

Apostle J. F. Garver raised a point of order that this was in conflict with the action of yesterday, and was over-ruled by the chair. Apostle Garver then moved as a substitute and Elder L. S. Wight seconded, that these vacancies be filled in the usual manner considered separately by nomination and vote.

Apostle F. H. Edwards and Bishop G. L. DeLapp spoke against the substitute.

The previous question being moved by Apostle John F. Garver and Elder Lee Quick, the substitute was lost and the original motion prevailed resulting in the election of Elder Verne L. Deskin and Dr. Charles F. Grabske to succeed themselves for a term of six years.

The chair presented the following resolution from the Presiding Bishopric, which upon motion of Bishop L. F. P. Curry and Apostle Clyde F. Ellis prevailed.

Whereas, the budget covering the years 1938 and 1939 adopted April 6, last, did not include an appropriation for the ministerial support of Charles R. Hield, therefore be it resolved that the Presiding Bishopric be and they hereby are empowered to make appropriate provision therefor, additional to the budget as adopted.

The following report from the quorum of twelve was read, and ordered received and placed in the record.

Independence, Missouri.

April 9, 1938.

President Smith, Dear Brother:

At the morning session of the Quorum of Twelve unanimous approval was given to the ordination of Elder J. Frank Curtis to the evangelical ministry, as stated in the revelation already offered by the Conference.

Very sincerely yours,

F. HENRY EDWARDS,

Secretary of the Twelve.

The chair then read the following communication from the registration committee, which was ordered received and spread upon the minutes:

April 10, 1938

To the First Presidency and General Conference:

The Registration Committee herewith reports to the Conference that the total Conference registration is 2,410.

This total is divided as follows:

Delegates	401
Delegate-Ex Officios	214
Ex Officios	218
Visitors	851
Hosts	726
Total	2,410

This compares with previous years according to the following comparative tabulation:

Conference Year	Delegates	Delegates-Ex Officios	Ex Officios	Visitors	Hosts	Total
1928	263	236	268	924	1,696	6,008
1930	403	272	437	3,000	1,896	6,008
1932	208	221	122	363	256	1,170
1934	282	222	103	340	143	1,090
1936	362	234	157	740	657	2,150
1938	401	214	218	851	726	2,410

Herewith also find table showing state and regional distribution of registrations for the 1938 Conference:

STATE AND REGIONAL DISTRIBUTION OF REGISTRATION FOR THE 1938 GENERAL CONFERENCE

Region and State	Delegates	Delegates-Ex Officios	Ex Officios	Visitors	Hosts	Totals
Middle Central Region:						
Zion	31	40	98		726	895
Kansas City Stake	25	9	25	127		186
Holden Stake	6	7	8	31		52
Far West Stake	12	11	4	15		41
Lamoni Stake	15	16	5	24		60
Sub-totals	89	83	140	196	726	1,234
Missouri, except Stakes						
Iowa, except Stakes	17	5	8	32		62
Kansas, except Stakes	29	16	10	90		145
Illinois	6	4	4	57		71
Nebraska	27	8	4	50		89
Totals	180	121	168	449	726	1,644
East Central States:						
Michigan	50	24	4	80		158
Ohio	24	3	9	17		53
Indiana	7	3	2	18		30
West Virginia		1		1		2
Totals	81	31	15	116		243
South Central States:						
Oklahoma	11	6	5	58		80
Texas	9	3	2	29		43
Alabama	8	3	0	4		15
Arkansas	4	2	1	3		9
Florida	3	2	1	3		9
Kentucky	1	1	0	3		5
Tennessee	0	0	2	2		4
Louisiana				3		3
Mississippi				1		1
Totals	36	17	11	105		169
North Central States:						
Minnesota	6	3	3	21		33
Wisconsin	1	1		21		23
North Dakota	1	1		3		5
Totals	8	5	3	45		61
Plateau States:						
Colorado	9	5		13		27
Idaho	6	2		8		16
Utah				7		9
Montana	2	1		4		7
Wyoming				3		3
Arizona		1		3		3
Nevada	1			1		2
New Mexico				1		1
Totals	18	11		39		68
Pacific States:						
California	24	6	3	9		42
Washington	7	6		3		16
Oregon	3	2	1	4		10
Totals	34	14	4	16		68

New England States:

Massachusetts	4	5	3	12
Connecticut	1	2	1	4
Maine	1	2		3
Totals	6	4	5	19

Middle Atlantic States:

Pennsylvania	8	2	2	8	20
Maryland	2		1	1	4
New York	2			2	4
South Carolina				2	2
Virginia		1		1	2
W. Virginia		1		1	2
Delaware	2				2
Totals	14	4	3	15	36

Canada:

Ontario	17	4	6	46	73
Manitoba	2		2	8	12
Saskatchewan			1	4	5
Nova Scotia				2	2
Alberta		1			1
British Columbia				1	1
Totals	19	5	9	61	94

Foreign:

Australia	3	2		1	6	
Hawaii	2				2	
Totals	5	2		1	8	
Grand Totals	401	214	218	851	726	2,410

Respectfully submitted,
THE REGISTRATION COMMITTEE,
By C. L. OLSON.

A letter from the Quorum of High Priests was presented, and ordered received and spread upon the minutes as follows:

April 9th, 1938

President F. M. Smith, Dear Brother:

The Quorum of High Priests in their session this morning, Saturday, April 9 desire to express in a collective way their appreciation of your administration and their determination to move forward with you in the work of the church.

A committee consisting of Earl Higdon, James A. Thomas and Arthur DuRose was appointed and we submit the following from them:

"While in the nature of things and our professions it should be unnecessary for this quorum to write to you an expression of our loyalty, we wish to reassure you that we have a deep desire to grasp and share with you the vision of Zion that has for many years engrossed you. And we pledge ourselves while under the inspiration of this Conference to exercise our utmost in performance of the task entrusted to all.

"We pray for you the continued successor of the Holy Spirit, and for ourselves grace and strength to make this expression in words effective in service."

Sincerely submitted,
WM. PATTERSON,
Secretary of the Quorum.

The Quorum of High Priests presented the following report which was received and spread upon the minutes:

April 9, 1938.

To the General Conference:
The Quorum of High Priests with an average attendance of 130 met each morning of the Conference at 9:50 to hear informative and inspiring lectures

on ways and means of more effectively promoting the missionary work of the church. During the week members of the Quorum of Elders have met with the High Priests during the lecture period and their participation expresses the unity of ministerial purpose which has prevailed in all sessions. In a time of financial stress we are happy to report a substantial credit balance on hand made possible by the dues of the members of the Quorum and the Conference will appreciate the fine example the Presiding Bishopric has set in 100% compliance.

This morning, April 9, the quorum invited the elders to share an hour of devotion with them, and this inspiring service brought to a fitting close one of the finest experiences in quorum work. Many expressed their unbounded faith in God and their loyalty to the church, and the voice of God was heard and felt by all.

The High Priests look forward with the church to increased service and devotion to make possible greater advancement in spiritual power and obedience to the law of God in the next two years. Sincerely submitted,
THE QUORUM OF HIGH PRIESTS.
By WM. PATTERSON,
Secretary.

The following report from the Second Quorum of Seventy was read and ordered received and spread upon the minutes:

REPORT OF THE SECOND SEVENTY

To the General Conference, Greeting:

The membership of our quorum is only twenty-seven. Of this number seven are in foreign fields, although two of these are not under church appointment; four are members of the council of presidents of seventies; and thirteen are under General Conference appointment. Nineteen of our members have reported. Those not reporting are Ernest N. Burt, George E. Burt, A. H. Christensen, J. C. Cornish, Peter Mucous, G. T. Richards, A. V. Robinson and W. J. Vaughn. However, their reports may, in some cases, yet arrive. Those reporting have performed the following labor: Sermons 4,140; in charge of services, 1,132; assisted in presiding 875; other services attended 3,938; total number of services attended 10,085; baptized 266; confirmed 160; assisted to confirm 100; blessed 116 children; assisted to bless 43; administered to the sick 646 times; assisted to administer 139 times; married 44 couples; paid 5,944 pastoral visits and 683 missionary visits; made 1,212 house to house calls; administered the sacrament 118 times; adjusted 11 cases of difficulty; distributed 61,852 tracts; took 88 Herald subscriptions; sold 525 books; effected 10 new openings; held six discussions; and furnished material relief to the amount of \$157. However, these figures do not tell the sum total of our labors for some

of the brethren have not kept accurate accounts. We have held seven meetings in conjunction with the first seventy and one in combination with the high priests' quorum. We have had lectures by President F. M. Smith, High Priest Blair Jensen, Apostles E. J. Gleazer and M. A. McConley and Elder C. A. Dickinson. The following members, twelve in number, have been present at the Conference: P. T. Anderson, J. W. A. Bailey, A. C. Barmore, R. E. Davey, J. W. Davis, James Pycock, Z. Z. Renfro, V. D. Ruch, W. E. Shakespeare, A. C. Silvers, H. I. Velt and H. E. Winegar. A good feeling has prevailed among us and toward others. Those who have expressed themselves, either by tongue or pen, have manifested optimism and appear to be in the spirit of the work.

Fraternally submitted,

A. C. BARMORE,
Quorum Secretary.

The Order of Evangelists made the following report, which was ordered received and spread upon the minutes:

April 9, 1938

To the Conference, Greeting:

The Order of Evangelists has held six sessions during the Conference.

Ten members have attended the meetings, viz. F. A. Smith, President of the Order, J. A. Gunsolley, Secretary, F. G. Pitt, Milo Burnett, A. Carmichael, G. T. Griffiths, Ed Dillon, G. J. Waller, Ray Whiting, Ammon White. Brother J. F. Curtis also attended one meeting.

Various matters have been profitably discussed, and the following resolution of sympathy and condolence was adopted and sent to the families of members who have died since last Conference:

"The decree: It has been appointed unto man once to die, is executed upon each one sooner or later, and none can escape. Since our last General Conference death has claimed our dear brethren and fellow-laborers, Richard Bullard, George W. Thorburn, George W. Robley and U. W. Greene. Their passing brings sadness and sorrow to their brethren of the Order of Evangelists to all their friends and particularly to the loved ones of their families.

"This Order by resolution expresses sincere sympathy to the families of the deceased, and pray for the consolation which the kind Father of all graciously bestows upon all his children may be with them in goodly measure in their sorrow."

Signed
A. CARMICHAEL,
J. A. GUNSOLLEY,
Committee.

A good spiritual feeling attended all meetings and the members are much encouraged.

The following resolution was adopted touching the matter of appreciation of the services of our retiring presiding officer:

"In appreciation of the long years of

consecrated services rendered as Presiding Patriarch, we, the Order of Evangelists, desire to express our sincere affection and appreciation for the service and and extend our confidence and best wishes for his future."

Touching the matter of administering to the sick, we do not have an accurate count, but many have been administered to, and some have borne testimony of benefit received.

A large number of patriarchal blessings have been given under the endowment of the Good Spirit.

Sincerely in gospel bonds,
J. A. GUNSOLLEY,
Secretary.

The First Quorum of Seventy made the following report, which was received and ordered spread upon the minutes:

REPORT OF FIRST SEVENTY

To the General Conference, Greeting:

Our present enrollment is 34. Of this number 14 are laboring under General Conference appointment and 20 are laboring locally. We have received reports from 26 representing the following labor. Sermons preached 5,559. Times in charge of service 1,434. Times assisted 746. Total number of services attended 12,833. Baptized 431. Confirmed 258. Ordained 77. Children Blessed 257.

Administered to sick 3,250. Marriages 46. Tracts distributed 20,128. House to house calls 20,328. Four of the brethren are laboring in foreign fields. The following are in attendance at this Conference. William Bath, N. L. Booker, Hubert Case, Ward L. Christy, O. L. D'Arcy, B. H. Doty, W. I. Flegg, R. L. Fulk, John R. Grice, Jacob Halb, L. G. Holloway, E. Y. Hunker, A. L. Loving, J. Chas May, Harvey V. Mintun, O. W. Okerlind, Lee Quick, S. S. Smith, S. C. St. John, J. E. Vanderwood, L. O. Wildermuth, Chas. Smith, Arthur Koehler.

During the Conference we have held one joint meeting with the High Priests' quorum also seven meetings with the brethren of the second Seventy. While our numbers are few and a majority are laboring locally yet we have a burning desire to see the work of our Master advance and the world evangelized for Christ. To that end we pledge ourselves to give the best we have that this may be realized.

Praying for the onward spread of the Angels' Message,

Very sincerely,
THE FIRST QUORUM OF SEVENTY,
By L. G. HOLLOWAY, Secretary.

Independence, Mo.,
April 9, 1938.

A report from the Administration Committee was read, and ordered received and spread upon the minutes:

Report of Administration Committee meeting 8 to 9 a. m. From Monday April 4 to 9. There were 21 administrations, some coming several times (a good spirit was present every time).

NAMES

Sister Darter, Gary, Indiana.
Sister (name not obtained).
Brother Collier, Drumright Oklahoma.
Sister Ida Renier, Atherton, Wisconsin.
Sister W. L. Christy, Nauvoo, Illinois.
Sister Jennings, Independence, Missouri.
Sister Bishop, Independence, Missouri.
Mr. E. F. Callahan, Baton Rouge, Louisiana (N-M Episcopalian).
Sister Delaney, East St. Louis, Missouri.
Brother George Skinner, St. Clair, Michigan.
Sister Conyers, Independence, Missouri.
Sister Murdock,
Sister Elizabeth Werner, Gary, Indiana.
Sister Pearl Woodman, New Orleans, Louisiana.
Sister Callahan, Baton Rouge, Louisiana.
Brother Sam Martin, Bridgeport, Ohio.
Sister Sanders, Oklahoma.
Sister Anna Foy Thomas, Brooklyn, New York.
Sister Kimball, Virginia, Wisconsin.
G. R. WELLS,
J. ARTHUR DAVIS,
JOHN SHIELDS,
Committee.

Elder Talbot of Cleveland, assisted one morning.

President Smith then changed the order of the meeting to that of an ordination service under the direction of the Quorum of Twelve.

"Tis a Glorious Thing To Be," was sung, and Presiding Bishop L. F. P. Curry offered prayer.

President Smith then read the following from the Fourth Chapter of Ephesians:

"And he gave some, apostles: and some, prophets; and some, evangelists: and some, pastors and teachers; For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

While the hymn "Soldiers of Christ Arise," was being sung, the following brethren took their place on the rostrum: Garland E. Tickemyer, Emery E. Jennings, Frank Fry, J. F. Curtis, Myron L. Holman, R. W. Scott and R. V. Hopkins.

President F. M. McDowell then delivered a charge to the men about to be ordained, after which the following ordinations were attended to:

Emery E. Jennings was ordained to office of high priest by Apostles John W. Rushton and D. T. Williams.

Frank Fry was ordained to office of high priest by Apostle M. A. McConley and High Priest A. A. Oakman.

Myron L. Holman was ordained to office of high priest by Apostles George G. Lewis and M. A. McConley.

Garland E. Tickemyer was ordained to office of high priest by High Priest C. G. Mesley and Apostle F. H. Edwards.

"God is Marshaling His Army" was sung. Apostle John F. Garver made a statement relative to the duty of evangelical Ministers, after which Elder J. Frank Curtis was ordained to office of evangelical minister by Apostles Paul M. Hanson and E. J. Gleazer.

Elder Roy V. Hopkins was ordained to office of evangelical minister by Apostles C. F. Ellis and John F. Garver.

Elder Roland W. Scott was ordained to office of evangelical minister by Apostles John F. Garver and C. F. Ellis.

Bishop G. L. DeLapp then pronounced the benediction on this portion of the services.

The business of the Conference was resumed. President Smith then appointed as a committee to draft resolutions concerning the past as well as present assumption of duties of Elders J. Frank Curtis, Frederick A. Smith and Elbert A. Smith, the following delegates: Leonard Lea, Alice M. Edwards, and S. A. Burgess.

The President then announced that the time had come for the sustaining of the quorums and church officials.

Upon motions regularly made and seconded the following quorums, officials and departments and organizations were sustained:

The First Presidency,
The Quorum of Twelve,
The Presiding Bishopric,
The Quorum of High Priests,
The Order of Evangelists,
The Order of Bishops,
Presidents of Seventies,
The Quorums of Seventy,
The Quorums of Elders,
Organization of the City of Zion,
Stakes as at present constituted,
Department of Religious Education,
C. B. Woodstock, in charge,
Zion's League,
Church Architect, Henry C. Smith,
Church Statistician, Carroll L. Olson,
Historical Department, with S. A. Burgess in charge, assisted by A. B. Phillips and Inez Smith Davis,
Church Auditor, Amos E. Allen,
Music Department, with Mabel Carlile in charge, assisted by Paul N. Craig,
Department of Women, with Pauline Arnsen in charge,
Church Physician, Dr. A. W. Teel, and assistant Dr. Charles F. Grabske,
Church Secretary, Israel A. Smith.

President Smith stated that the Presidency will undertake to extend thanks to the almost hundreds of people who

have worked so beautifully together to make this Conference a success.

President Smith then made the following announcement: "We will now adjourn until tomorrow afternoon. I do not believe it will be necessary for a formal motion to adjourn. In harmony with former resolution our next Conference will be held in the week of April 6, 1940, and when adjournment is taken it will be with that understanding."

Further announcements were made, "This God Is the God We Adore," was sung; and benediction was pronounced by President Elbert A. Smith.

The Conference adjourned at 4:45 p. m. to meet at the time indicated in the official program.

I. A. SMITH,
O. W. NEWTON,
FRANK McDONALD,
Secretaries.

Dedication Service and Business Session, Sunday April 10, 1938

The closing session of the General Conference assembled in the Auditorium at 2 o'clock in the afternoon of Sunday, April 10, 1938, and was presided over by President Frederick M. Smith.

The singing was in charge of Elder John F. Sheehy with Robert Miller at the organ and George Miller at the piano.

Congregational singing preceded the call of the President's gavel.

The Presidency was in charge, with the Quorum of Twelve, Presiding Bishopric, Presiding Patriarch, and the brethren to be ordained, as also three brethren just placed among the superannuated, occupied places on the platform.

"The Lord Jehovah Reigns" was sung. Invocation was offered by Apostle Clyde F. Ellis.

Vocal solo, "Organize My Church and Kingdom," was sung by George Anway, accompanied by George Miller at the piano.

President Elbert A. Smith made a statement concerning ministers whom the church honors as superannuated ministers. The four who have been placed on the list are J. H. N. Jones, C. Ed. Miller, A. Carmichael and W. S. Macrae. The three last named were present and President E. A. Smith placed upon their lapels the insignia of their order.

Apostle John W. Rushton read a charge from Doctrine and Covenants 83: 7, 10 and 12.

Hymn, "Am I a Soldier of the Cross," was sung, while the following brethren took their place at the front of the rostrum; Elbert A. Smith, C. George Mesley, Arthur A. Oakman, Z. Z. Renfroe and Francis M. Bishop.

Elder Elbert A. Smith was ordained to the office of evangelical minister and president of the Order of Evangelists

by President Floyd M. McDowell and Apostle Paul M. Hanson.

Elder C. George Mesley was ordained to the office of apostle by Apostles John F. Garver and F. Henry Edwards.

Elder Arthur A. Oakman was ordained to the office of apostle by Apostles M. A. McConley and E. J. Gleazer.

Elder Z. Z. Renfroe was ordained to the office of president of seventies by Apostles D. T. Williams and George G. Lewis.

Elder Francis M. Bishop was ordained to the office of high priest by Apostles Clyde F. Ellis and Arthur A. Oakman.

President Smith then conferred upon Patriarch Frederick A. Smith the title of President Emeritus of the Order of Evangelists, pursuant to authority of Conference, and gave him the emblem worn by our superannuated ministers.

Job Ngeim then sang "O Saviour, Hear Me," by Gluck, assisted at the piano by Sister Paul N. Craig.

President Smith expressed his satisfaction in having Brother Ngeim on the program.

Apostle Rushton then read Doctrine and Covenants, Section 4.

President Smith then read the Conference appointments, as follows:

General Church Officers and Ministers Under Appointment

First Presidency

FREDERICK M. SMITH, President.
FLOYD M. MCDOWELL, Counselor.

Quorum of Twelve—General Missionary Supervisors

John F. Garver and Charles R. Hield:

To North Atlantic States Mission, comprising Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New Jersey, Delaware, Maryland, New York, Pennsylvania, West Virginia, Ohio and District of Columbia.

John W. Rushton:

To California, Arizona, Nevada.

Clyde F. Ellis:

To Colorado, Utah, Wyoming, Idaho, Oregon, Washington, British Columbia, Montana, North Dakota, South Dakota, Minnesota, Manitoba, Alberta, Saskatchewan.

E. J. Gleazer and George G. Lewis:

To Central Mission, comprising Iowa, Illinois, Missouri, Nebraska, Kansas, Wisconsin, Spring River District in Oklahoma.

Myron A. McConley and F. Henry Edwards:

To Great Lakes Mission, comprising Michigan, Ontario and Northern Indiana.

D. T. Williams:

To Southern Mission, comprising Southern Indiana, Kentucky, Tennessee, Alabama, Florida, Mississippi, Arkansas, Louisiana, Texas, Oklahoma, Georgia, North and South Carolina, Virginia.

C. George Mesley:

To Australasia.

Arthur A. Oakman:

To European Mission.

Paul M. Hanson:

Under direction of the Presidency.

Presiding Bishopric

L. F. P. Curry, Presiding Bishop.
G. L. DeLapp, First Counselor.
N. Ray Carmichael, Second Counselor.

Presiding Evangelist

Elbert A. Smith.

Standing High Council

I. A. Smith	A. B. Phillips
D. O. Cato	Amos E. Allen
C. Edward Miller	A. K. Dillee
Leonard Lea	Harry G. Barto
Howard Andersen	Carroll L. Olson
Charles F. Grabske	J. S. Kelley

High Priests Quorum

Ward A. Hougas, President
Blair Jensen, First Counselor
John Sheehy, Second Counselor.

Presidents of Seventy

J. W. Davis	R. L. Fulk
R. E. Davey	E. Y. Hunker
Z. Z. Renfroe	Harold I. Velt

Other Officers

C. B. Woodstock, in charge of Department of Religious Education.
S. A. Burgess, Historian.
A. B. Phillips, Assistant Historian.
Inez Smith Davis, Assistant Historian.
C. L. Olson, Church Statistician.
Henry C. Smith, Church Architect.
Amos E. Allen, Church Auditor.
Mabel Carlile, Director of Music.
Paul N. Craig, Assistant Director of Music.
Dr. A. W. Teel, Church Physician.
Dr. Charles F. Grabske, Assistant Church Physician.
I. A. Smith, Church Secretary.
C. Edward Miller, Graphic Arts Bureau.
Mrs. Pauline Arnson, Department of Women.

The Stakes

Center Place:

The First Presidency.

Garland E. Tickemyer, Assistant to Presidency.

William Patterson, Assistant to Presidency.

The Presiding Bishopric.

J. S. Kelley, Assistant.

Kansas City Stake:

John F. Sheehy, President.

C. A. Skinner, Bishop.

Holden Stake:

Amos E. Allen, President.

J. A. Koehler, Bishop.

Lamoni Stake:

D. B. Sorden, President.

T. A. Beck, Bishop.

Far West Stake:

Ward A. Hougas, President.

Henry L. Livingston, Bishop.

General Conference Appointees

P. T. Anderson, North and South Dakota.

Aririma A. Natua, Society Islands.

J. W. A. Bailey, Utah.

A. M. Baker, Arkansas and Louisiana.

Joseph Baldwin, Southern Ohio.

Richard Baldwin, West Virginia, Wheeling and Pittsburgh Districts.

A. C. Barmore, Referred to Presidency, Presiding Bishopric and Apostles concerned.

Willard Becker, Columbia District.

Ammon Calhoun, Southern Michigan and Northern Indiana.

Hubert Case, Eastern Oklahoma.

A. J. Corbett, New South Wales and Queensland.

Albert Carmichael, Superannuated.

J. Frank Curtis, Montana and Wyoming.

E. R. Davis, Referred to Presidency, Presiding Bishopric and Apostles concerned.

Roscoe E. Davey, Columbia District.

C. A. Davies, New Zealand.

E. H. Davies, Victoria.

Fred O. Davies, British Mission.

Maurice Draper, Columbia District.

J. O. Dutton, Southern Indiana, and Kentucky and Tennessee Districts.

Edwin Dale Dickson, London and Chatham Districts.

Alva C. Fisher, Manitoba.

Wm. I. Fligg, Toronto and Owen Sound Districts.

Charles Fry, Southern Nebraska District.

E. J. Gleazer, Jr., Philadelphia, Penn.

John R. Grice, Eastern Michigan District.

J. A. Gillen, Referred to Presidency.

W. E. Haden, Central and Southeast Illinois Districts.

J. G. Halb, Alabama, Florida and Mobile Districts.

W. J. Haworth, Referred to Presidency, Presiding Bishopric and Apostles concerned.

Amos T. Higdon, Spring River and Rich Hill Districts.

L. G. Holloway, Kirtland and Northwest Ohio Districts.

E. B. Hull, Pittsburgh District.

E. Y. Hunker, Nauvoo, Central Illinois, Southeast Illinois, Northeast Illinois and St. Louis Districts.

Emery E. Jennings, Northern California, Berkeley Objective.

Blair Jensen, Detroit District, Detroit Objective.

Glen Johnson, Far West Stake.

J. H. N. Jones, Superannuated.

Walter Johnson, Southern New England District, Boston Objective.

A. L. Loving, Southern Ohio District.

W. S. Macrae, Superannuated.

J. Charles May, St. Louis and Southern Missouri Districts.

Frank McDonald, Omaha and Council Bluffs.

F. T. Mussell, Wisconsin.

C. Edward Miller, Superannuated.

O. W. Okerlind, Northern and Southern Saskatchewan Districts.

William Patterson, Independence, Missouri.

Harold Parks, Columbia District.

E. A. H. Peisker, Southern New South Wales.

James Phillips, Southern Indiana District, Indianapolis Objective.

Lee Quick, Rich Hill District.

Z. Z. Renfroe, Western Oklahoma and Texas.

A. V. Robinson, Southern New South Wales.

V. D. Ruch, Eastern Oklahoma, Tulsa Objective.

E. F. Robertson, Referred to Presidency, Presiding Bishopric and Apostles concerned.

R. Melvin Russell, Des Moines District, Des Moines Objective.

J. F. Sheehy, Kansas City Stake.

Frederick A. Smith, Superannuated.

Glaude A. Smith, Southern California, Los Angeles Objective.

John Smolney, Southern Germany.

Johan Stebel, Poland and Czecho-Slovakia.

A. E. Stoff, Eastern Colorado District.

J. C. Stuart, Far West Stake, Cameron Objective.

Garland E. Tickemyer, Independence, Missouri.

Taruarii (Horahitu), Society Islands.

W. J. Vaughan, Northern New South Wales.

H. I. Velt, California, Arizona and New Mexico.

G. J. Waller, Referred to Presidency.

Peter S. Whalley, British Mission.

Ray Whiting, Northeast Nebraska, Northwest and Southwest Iowa, Rock Island and Des Moines Districts.

L. O. Wildermuth, Montana.

D. J. Williams, Southwest Kansas, Wichita Objective.

Birch Whiting, Rich Hill District.

Jos. H. Yager, Society Islands in Charge.

As the congregation sang "God Is Marshalling His Army," all members of the priesthood under appointment, as also department heads, came to the rostrum where they remained standing.

Members of the Standing High Council, Stake High Councilors, Bishops, Order of Evangelists, Seventies, and District Presidents were invited to the rostrum by the President.

President Floyd M. McDowell then addressed these men on behalf of the church.

Under the direction of Elder John F. Sheehy, the appointees and general officers sang "I'll Go Where You Want Me to Go."

Presiding Patriarch Elbert A. Smith then offered a prayer of dedication.

Elder R. S. Salyards moved and H. A. Higgins seconded "that we endorse these appointments and pledge these ministers our support and our prayers." The motion prevailed.

The special committee consisting of Leonard Lea, Alice M. Edwards, and S. A. Burgess, appointed for the purpose, presented the following resolution respecting the services of Patriarch Frederick A. Smith, which, on motion of Elders David E. Dowker and R. A. Frisbey, was unanimously adopted.

Independence, Missouri.
April 10, 1938.

To Patriarch Frederick A. Smith:

The General Conference wishes to express on behalf of the whole church our great appreciation of your excellent services over a long period of years, and to voice the hope that they may continue for a long time to come.

Nearly fifty-six years ago you entered the service of the church as a deacon, being later ordained in 1890 as a priest, and in 1891 as an elder. Forty-five years ago you offered your services to the general church and have ever since labored under General Conference appointment. In 1893 you were appointed to the Little Sioux district, and in 1894 ordained an elder and appointed to the Des Moines district. In 1895 you began a service of six years in Omaha and its suburbs, being ordained a high priest in 1900. Then, after one year in St. Louis, at the Conference of 1902 you were called and ordained to the apostolic quorum, laboring faithfully in that field to which the church appointed you, and as secretary to that quorum until called of God to take the place vacated by the death of your father as Presiding Patriarch of the whole church.

In this capacity you have devoted to the church twenty-five years of service, more than any other man has yet served, and nearly as long as all others combined. We express our deep appreciation for your fatherly counsel and homely virtues of wisdom. And as in these past years, so we hope that you may continue in the faithfulness and diligence which has characterized your ministry throughout your life. And may God add his blessings to you and your work is our prayer.

THE GENERAL CONFERENCE OF 1938.

The following resolution respecting the services of President Elbert A. Smith, presented by the same committee on motion of Elders John L. Bear and R. S. Salyards, was unanimously adopted.

Independence, Missouri,
April 10, 1938.

To President Elbert A. Smith:

Your brethren of the ministry, with the ex officios, delegates and visitors, in this General Conference assembled, on behalf of the Reorganized Church of Jesus Christ of Latter Day Saints, wish to convey to you an expression of our appreciation of the long years of faithful service you have given, and to assure you of love and affection which we hold for you.

Forty years ago you were ordained a priest, and at once entered upon your ministry under appointment by the General Conference to the Nauvoo district. In 1900, after being ordained an elder, you were sent to southern California. In 1902 you were appointed to the Lamoni Stake and ordained a high priest, and a member of the Stake High Council. The Conference appointed you to Burlington, Iowa, where you served four years, until

recalled to act as Associate Editor of the *Saints' Herald* in May, 1906, and have continued to serve the church ever since as one of its editors.

For many years you also rendered a great service to the young people as editor of the *Autumn Leaves*. Then, in April, 1909, you were called of God to act as Counselor to our late President Joseph Smith. The love he had for his brother David shone in his face when he laid his hands upon your head to ordain you. Six years later you were ordained to serve the church in like capacity with President Frederick M. Smith. You and he have therefore served the church longer together than has been the case with any other two men in this quorum.

You are relieved of details of administrative work, but the Apostle Paul declares that our Lord set the priesthood in the church "for the perfecting of the Saints and the edifying of the body of Christ as well as the work of the ministry." (Ephesians 4:12.) You are relieved of searching out or considering the failures of man, but are called of God to continue most earnestly this great work of seeking to perfect the Saints, and to edify his church, by setting out the great ideal that our Master has given us.

You have brought to your work and all your relationships with the Saints a ministry of love patterned after the example set for us by our Lord Jesus Christ. You have brought wisdom and intelligence, humility and patience, purity of purpose and cleanness of life, and the light of God's Spirit to your service. You have been staunch in times of danger, restrained under conditions of provocation, and kindly at times when you might have been excused for giving way to feelings aroused by prolonged difficulty.

It is our hope and trust that in your new position you will be freed of the burden of administrative detail to liberate your powers for a more rich flowering of your gifts of expression in the spoken and written word by which the church has profited these many years.

And as you go to new duties we pray that God may continue to multiply blessings upon you as you have so well deserved, prolonging your years among us that you may carry on the work of assisting to lead us forward to Christ.

THE GENERAL CONFERENCE OF 1938.

The following resolution respecting the services of Apostle J. F. Curtis, presented by the same committee, on motion of Elders Lee Quick and J. O. Dutton, was unanimously adopted.

Independence, Missouri,
April 10, 1938.

To Apostle J. F. Curtis:

On behalf of the whole church this Conference desires to express to you its appreciation for your devoted service of many years. You have felt in your work the challenge to "contend earnestly

for the faith, once delivered to the Saints" (Jude 3).

The Lord has now called you from the battle front to minister to his church to heal the afflicted who are wounded spiritually and need to be called to the glory and duty of the love of God and manifested in the life of Jesus. You have desired to be a "defender of the faith." You are now called to the serious labor of the perfecting of the Saints.

In July, 1899, you were called to the office of elder, and following Conference entered the mission field by being appointed to Colorado. For the next nine years you were yearly appointed to Colorado, Utah, or Rocky Mountain districts. In 1903 you assumed the responsibility of the special witness of the seventy. In April, 1909, you were called of God to act as an apostle in the Quorum of Twelve. Twenty-nine of your past thirty-eight years of service have been in council with your brethren of the Quorum of twelve and with the leading administrative officers of the church in the Joint Council. During this time you have pledged yourself yearly, "I will go where you want me to go, dear Lord, and say what you want me to say."

It is with appreciation of this past service that the church recognizes the need of virility and men of courage to engage in this work of the evangelical body to make the gospel live in the lives of its people.

We pray that you may be richly blessed as you continue to minister to the church and its people in this new capacity.

THE GENERAL CONFERENCE OF 1938.

Secretary Frank McDonald then read the minutes of the business session of yesterday and of this meeting, which, with slight correction, were approved.

The President then declared the General Conference of 1938 adjourned to meet during the week of April 6, 1940, at Independence, Missouri.

Hymn of "Consecration" was sung.

Benediction was pronounced by Presiding Bishop L. F. P. Curry.

The Conference adjourned at 4:30 p. m. to meet according to former resolution of General Conference.

I. A. SMITH,
O. W. NEWTON,
FRANK McDONALD,
Secretaries.

I believe that God made us to work. I believe that He meant that we should earn our living by the sweat of our brows. But I believe that He made us to love our work so much that we might play at it; find real and profound pleasure in it; and so labor on until, tired out, we might sleep like little children at the end of each day.

And I believe that the last sleep is only the end of another day and there will be a tomorrow—to work again and to play again and to love again.—David Belasco in *Achievement*.

APOSTLE D. T. WILLIAMS AT STONE CHURCH SATURDAY A. M.

Theme: "The Price of Peace."

On Saturday the upper auditorium of the Stone Church was once more filled to capacity, which means something like 500, to hear Apostle D. T. Williams speak. He was assisted by Elders Hubert Case and William Shakespeare, with Irene Treat at the organ and Paul Deaver, a Gracelander, pianist. Mrs. Cordie Hulmes was song leader. A special number was presented by Mrs. J. Adelbert Withee, "Christ Went Up Into the Hills" by Richard Hageman. She had as her accompanist Mrs. Paul Hug.

Apostle Williams said in part: "My subject is 'The Price of Peace.' In the 85th Psalm we read: 'Mercy and truth are met together; righteousness and peace have kissed each other;' the fulness of righteousness with peace, and the fulness of peace with righteousness. Peace can only be had as a consequence of righteousness. The last Hebrew Letter says, 'A scepter of righteousness is the scepter of thy kingdom.' The achievements of the church cannot reach their realization, and cannot approach the ultimate idealism of the kingdom of God except as they shall be sought for in righteousness.

"Individual righteousness can grow to be an institutional righteousness, through which we can establish ourselves ultimately as a body of people in our collectivism in such a righteous way that nothing can break down the righteous economy that shall be established as a consequence. We are looking for the day when there shall grow up in the midst of this people a group that shall not be seeking their own advantage except as they shall seek the advantage of those about them. You are thinking today about the future of your children more than the children of someone else; more about the security of your own old age than that of others, but these things cannot be realized for you unless they shall be realized also in the security of others.

"Of what advantage is it to be righteous? The reward for righteousness is to know that you are righteous, and this knowledge will grow, under the spirit of humility, not into self-seeking, but in desiring the advantage of all. But you cannot lift the whole human race with one grand effort, and because of this, God established his church that it might bring together a group of people who shall all be interested in this matter, but this righteousness will not manifest itself to build up this community alone, but shall affect all believers until the day shall come when we can reach down and take hold of the lost portion of the world and lift it

with us to a position whereby it shall be blessed with the rest of us.

"Jesus said, 'If I be lifted up I will draw all men unto me.' Is this church ever expecting to put on a missionary program that will reach out to the world, move the minds of men generally to the acceptance of its doctrine? Then it must itself first be willing to put into operation the principles of righteousness that have been established in the revelations to the church, in the lives of men and women, and when the day comes that we shall have established in our hearts and minds these principles of righteousness, and are lifted up, then can we draw all men unto us. They are teeming millions in the world today looking for the answer to these problems; fearful of the next great war that seems imminent; are we to be drawn into the international melee? Again we realize the fact that unless there is an established body of people who are established under the potent leadership of no less a figure than Jesus the Christ, this world cannot be saved from just that thing which, in the end, must become international suicide. Who is going to offer leadership in this connection? Who if not the church? When will the church awake to the task and responsibility of leadership, which rests upon each as a consequence of our acceptance of the truth of the latter-day evangel?"

"This church can no longer live upon its past. It isn't enough to say that this is the church of Jesus Christ because a hundred years ago an angel flew in the midst of heaven. We cannot and must not attempt to live upon that past. The church is going to live as an institution progressing toward the ultimate realization of the kingdom of God only as it continues to live through the power and grace of God's Holy Spirit.

"Are we willing to leave the work to the Almighty while we sit with folded hands on the sidelines? Are we depending too much on the Almighty to do this work without placing in the equation our own instrumentality in moving the work along? The question is not, What are *they* doing, but what am *I* doing about the redemption of Zion. It says in the 45th section of the Doctrine and Covenants that the time is coming when he who will not take up his sword against his neighbor shall flee to Zion for safety. I hope in that day when the great break-down in civilization comes, there will at least be 115,000 people who have heard about Zion, talked about it, prayed about it, sung about it, and who are living it so it will really become a refuge from the terror and destruction coming upon the world.

MARIE MORGAN.

Before you begin to worry, sit down and find out if it is a subject worth worrying about.

WOMEN'S CLASS 8:40 A. M. SATURDAY

MRS M. A. MCCONLEY: "CHILD MANAGEMENT."

Mrs. M. A. McConley, in her concluding 8:40 Women's Class Saturday, stressed the fact that if a mother knows how to manage her home and her children smoothly, she has the basis for a zionic home. One of the first things that worries the young mother is regulating the habits of a young child. Regularity is important. One should follow rigidly the habits that have been started for the child by nurses in the hospital.

If a normal child refused to eat, pay no especial attention and do not i the child later when he gets hungry, until the next meal. To get attention is satisfying to a young child, and that is often the reason for lack of appetite and crying. Lay a child on its right side after its meal, to avoid pressure of the liver on a full stomach. The term "lying" should never be applied to a small child. When a child begins to learn that he is a person, he evaluates, but he does not evaluate correctly. Fairy stories are a part of the normal mental diet of a small child. Parents should help children to know that the stories they imagine are just stories.

"Stealing" is a term too harsh to use with a pre-school child. It is our privilege and duty to train the child and teach him the difference between right and wrong. Children must be taught to obey the rules of the home, or going to school will be too great a jolt. It is very essential to teach children to respect personal rights and property rights. The things which small children "steal" are bright-colored toys and sweets usually. It is in answer to a need. Sugar in its purest form supplies more energy than almost any other food. Children should be taught reciprocation in trading toys and exchanging tasks.

Parents should not restrict themselves to church organizations and authorities. We are admonished in Doctrine and Covenants to read all good books. State Universities Home Economics Departments often have pamphlets on the care of children, which they will send on request. Mrs. McConley recommended the pamphlet, "The Story of Life," and such books as *Marked Trails For Girls*, by Overton, *Marked Trails For Boys*, by Rice, *So Youth May Know*, by Dickerson, and the magazine, *Parents*.

The speaker said that our local women's groups should contribute toward making us better home makers and housekeepers. Our leaders should organize our work and assemble material that will tie up with other church organizations. We should have in our reunion plan a definite place for women's activities. The Oriole program is ex-

cellent as are other youths' organizations, and our children should take part in them.

ESTHER WILSON HELLER.

EVALUATION OF THE CONFERENCE

(Continued from page 105.)

These are to be begun when the debt is paid, and the fact they are delayed until financial obligations are met should urge us to speed the payments.

The Conference was greatly encouraged by the message of President Frederick M. Smith calling some splendid young men into some of the leading quorums of the church. This is a distinct gain and should strengthen the work all around, especially since other young men are stepping up to fill the lower places vacated by their brethren.

The tasks of individuals change, but the work of the church goes on. The work of some ceases, and they are called into another life and another service; but the same God who takes them away for other duties calls young men and sends them to serve the church.

It was a good Conference, the church and its people are blessed in many ways, and we are very thankful and happy for all that has come to us.

THE LAST DAY OF CONFERENCE

(Continued from page 105.)

John W. Rushton, and a congregational song, "Am I a Soldier of the Cross?" Elbert A. Smith was then ordained an evangelical minister and president of the Order of Evangelists, under the hands of President F. M. McDowell and Apostle Paul M. Hanson. The ordination of C. George Mesley to the Quorum of Twelve was performed by J. F. Garver and F. H. Edwards; and that of Arthur A. Oakman to the same office was performed by M. A. McConley and E. J. Gleazer. Z. Z. Renfroe was ordained a president of Seventy by D. T. Williams and G. G. Lewis, Francis M. Bishop was ordained a High Priest by C. F. Ellis and Arthur Oakman. By virtue of the authority granted by the Conference President F. M. Smith declared Patriarch Frederick A. Smith president emeritus of the Order of Evangelists, and decorated him with the badge of honor for superannuated officers. Job Ngeim sang "O Savior Hear Me," by Gluck.

The appointments were read by President Smith, and they will be found elsewhere in this issue. At the conclusion of the reading a memorable scene was enacted. All appointees, members of quorums, and general church officers were called to the platform where President F. M. McDowell delivered a charge of service to them, and they sang, "I'll Go Where You Want Me To Go." Announcements were read, the Conference was declared adjourned to the week of April 6, 1940, and Presiding Bishop L. F. P. Curry pronounced the benediction.

After the close, many friends came

to the platform to say their farewells, to shake the hands of officers and make final arrangements before going home. There President Smith remained to the last receiving all who cared to speak to him as the great Auditorium slowly cleared of the thousands who had filled it with busy and happy activity during the week.

Sacred Concert by General Conference Choir

Saturday, April 9, 7:30 p. m.
At Auditorium

The concert presented Saturday evening, April 9, by the General Conference Choir and orchestra under the direction of Franklyn Weddle, of Flint, Michigan, brought to a climax the fine music rendered throughout the Conference by soloists, orchestras, and choruses.

Music-loving townspeople and friends added their numbers to the crowd of about four thousand listeners and all gave courteous attention to every number.

The Conference choir of three hundred voices was composed of singers from numerous branches of the church, notably those of Independence and surrounding stakes, and included the Graceland A Cappella Choir and the Wahdemna Choral Club of Independence. Assisting the choir and orchestra were Josephine Crinklaw Mader, soprano soloist, and Job Ngeim, tenor.

Choir, orchestra and audience appropriately opened the program with the beloved Latter Day Saint hymn, "The Old, Old Path," and Elder John F. Sheehy offered the invocation. Numbers effectively rendered by the choir and orchestra, under the baton of Mr. Weddle were "Jesu, Word of God Incarnate," by Mozart; "Fling Wide the Gates," from "The Crucifixion," Stainer; "God Is a Spirit," Bennett, and "The Heavens Are Telling," from "The Creation," Haydn, also two hymns: "Yes, We Trust the Day Is Breaking," Clark and "A Calm and Gentle Quiet Reigns Tonight," Morgan.

Mrs. Mader sang "A Fors e Lui" from "Traviata," by Verdi, being accompanied at the piano by Ruth Ringer. The orchestra conducted by Frank White played the "War March of the Priests," from "The Prophet," by Meyerbeer, and the march from "Tannhauser," Wagner.

The Graceland A Cappella Choir and Wahdemna Choral Club, directed by Mabel Carlile, of the Graceland faculty, contributed three outstanding numbers to the program: "Hymn of Praise," Tschaikowski; "Lead Kindly Light," Dykes, and "Glorification" from "Celestial Spring" by Christiansen.

Mr. Ngeim, a well-known radio soloist in the midwest, sang "Sombre Woods," by Lully and "Vision Fugitive" from "Herodiade" by Massanet, and responded

to an encore with "Still wie die Nacht," by Bohm. He was accompanied at the piano by Edna Treat.

RELIGION'S ANSWER TO THE WORLD PROBLEM

Class Study Under J. A. Koehler

It is incumbent upon the person possessing ten talents to give a ten talent performance.

This church is a ten talent church. It is claimed to be the church of the living God, the church of the elect. By the same law that governs the person of ten talents, it must give the best performance of all religious peoples of all times. Much has been given and much is expected. It is possible we have buried our talents? Into the keeping of this church has been given the Light to enlighten, and the basic principles of right social behavior and relationships. We must enlarge upon them and present them in expressed form to the world in its crisis. As yet we have not developed a medium of expression. No small stunts of social reform will suffice, but the answer to the problem perplexing the world must be given in concrete expression.

The world is beset with the ills of a one talent economic system. We see greed, selfishness, and lack of concern and love for brother. What better performance can you expect from such a set-up? When the ills of the world are corrected and we can see that greed selfishness, lack of love and consideration are no more, it will be because the elect and competent have substituted an economic system secured and administered by a government based on justice and mercy for all. Such is our most pressing responsibility.

The church exists to administer to the personal element and to cultivate the soul. But it must motivate people to carry over into the civil mode its ideals. Hence preparation for kingdom building in the church must contribute to the competence of a people in the civil mode. We have neglected this in the past.

True religion is sane, scientific and practical. Bible religion plans from the beginning to present to the world the answer to its perplexities at its time of crisis.

Brother Koehler is fully aware of the best thinking in the other churches on, the building of the kingdom, and nowhere do any pronouncements compare with those of the prophet of the restoration.

The fulfillment of personality is the purpose of God in us, not only in us but all people as well. But the securing of this development cannot be attained individually. It flowers best in group interaction.

Economic conditions set the stage for success or failure. Hence the prophets

concern under inspiration for the developing of economic institutions, contributing to the perfecting of personality. The reward will not be in the establishing of these institutions, but in the results to personality derived from them. Exercising of rights contribute to developing of personality.

We are now denied rights that must be secured to men eventually who do their own thinking. We are defeated by the present set-up and not privileged to do different. Only in the fulfillment of personality can we truly serve and give glory to God.

MRS. E. H. AGIN.

THE SEVENTIES AT GENERAL CONFERENCE

The Seventies are special witnesses for Christ in all the world. As such they become one of the chief quorums of the church. In recent years because of retrenchment policy of the church this body of men have been lessened in number. As the church is relieved of debt and men sent out to evangelize the people to Christ the Seventy must be rehabilitated. With the addition of one member to the Council of Presidents of Seventy, Brother Z. Z. Renfroe, and the further addition of Brother Davies to the Seventies the work of rehabilitating has begun. We look forward to the time when many will be called to share in the evangelization of the world with pleasure.

The Presidents of Seventy report some excellent council meetings in which they have enjoyed a rich measure of spiritual light. This was especially true in the selection of the addition to their number. Brother Renfroe has given several years of faithful service to the church and brings strength to the Council of President of Seventy.

In the joint session of the First and Second Seventies there has been a very harmonious relationship. Each morning one hour was devoted to lectures by different men of the leading quorums of the church who gave excellent addresses on the work of the church and the work of the Seventy.

A fraternal feeling existed in all the sessions and peace and light attended those who were privileged to be present. The past year shows more than seven hundred baptisms have taken place wherein the rite was administered by member of the quorum. Less than half of the Seventy are under General Conference appointment. Many of those who are laboring locally have given service to the church while engaged in secular work. There is a keen desire on the part of all to see the work advance. During the year before the church there is a determination on the part of the Seventy to do all they can to assist in the warning of the world. By the help of the Master men can succeed and will succeed.

PROBLEMS IN PASTORAL MINISTRY

Friday Class Under F. M. McDowell

Elder Crandall of Toleda, Ohio, spoke briefly concerning a missionary project as carried on in his branch, which has increased the membership of the branch many times in the two years since its innovation. In this branch the workers carried out a tracting campaign in a very efficient manner. This was followed up by the women of the branch, who selected a number of likely homes, became acquainted with the families, and opened the way for priesthood visiting and missionary activities. After a period of missionary work in the homes, the people were invited to church, and were even furnished transportation by members of the branch. Also, by using children from various homes in special children's services, much interest was aroused among the parents.

In discussing the topic, "Promoting the Financial Law," President McDowell remarked that he "had never seen any people as united as our church has been on the financial program since 1931, and especially since 1936." Yet only one out of four Latter Day Saints were tithe-payers in 1937, this counting even children who contributed as much as one cent.

The financial law of the church is an essential requirement for salvation. It is just as important as any other part of the Gospel Plan, yet there are many members of the church today who are not converted to the principle, and can see no connection between the financial law and salvation.

Since the financial problem is one of the three or four most frequent causes of broken homes, it is apparent that here lies an opportunity for a fine type of ministry by the priesthood of the church. A wholesome campaign for bringing about compliance with the financial law should be instituted in every branch. Men of the priesthood have no reason for being apologetic when discussing the financial law in the branch. It is a very essential part of the program of the church and consequently needs no excuses. The temporal and spiritual elements of the Gospel go to make up the soul of the Kingdom. Hence, we should study the problem, and make a definite effort to integrate all the departments' work in the total program of the church. The solution of the problem of non-compliance rests with those not complying. One of the best methods of determining the underlying causes is by the questionnaire method, with the identity of those participating in the poll not being revealed to anyone.

LLOYD CLEVELAND.

The man who trusts men will make fewer mistakes than he who distrusts them.

Table Displays in Southern Colonial Dining Room

"What is the table display today?" said one bright-eyed young woman Thursday as she left the Laurel Club Lunchroom and stopped in front of the Southern Colonial Dining Room. "A May Day Party for the children, and there's a maypole with ribbons, May baskets, a pink tablecloth, and blue glassware. Any child would enjoy this party or the Easter party on Monday when a white rabbit carrying a load of flowers occupied the center of the table. Then there were tiny chicks peeping out of broken egg shells for placecards."

"I am going to take some notes on these table decorations," said another woman taking out her notebook. "I want to use them when I get home."

Tuesday Kline's Department Store in Kansas City sent over a beautiful display of the new California pottery in pastel shades, a mixed flower bouquet which was placed on a long table mirror for the center piece, and a silky rayon tablecloth. On the buffet there was an interesting display of Mexican pottery brought back from Mexico by Mrs. A. H. Goode.

Wednesday was the Church Table, Founder's Day, April 6. The table was set for six in white and gold china, etched glassware loaned by the Independence Hardware Company, and the church colors of purple and gold were suggested in the centerpiece of jonquils and sweet peas. The table cover was the beautiful hand embroidered banquet cloth that President McDowell brought back from England a few years ago to Mrs. McDowell, the gift of Sister Ada Meredith, mother of Howard V. Meredith, now in the U. S. A.

Friday a June Wedding table was the attraction in dainty pink and white colors. There were rose nut baskets, a beautiful madeira tablecloth lent by Mrs. A. H. Goode, and a white wedding cake decorated with pink roses by Mrs. Lott Sandy of Kansas City. Mrs. Sandy is an artist in this line and makes fancy cakes for all occasions. In this way she earns her talent money. A bouquet of pink roses were in the cut glass bowl on the buffet.

Saturday there will be a Fourth of July picnic, in red, white, and blue, with stars and stripes, firecrackers and red carnations.

Sunday there will be an Easter dinner display. The flower centerpiece will be furnished by Williamson and Weston, florists.

It is not what we read but what we remember that makes us learned. It is not what we intend but what we do that makes us useful. It is not a few faint wishes but a lifelong struggle that makes us valiant.—Henry Ward Beecher.

Children's Division in Charge of Fern Weedmark and Mildred Goodfellow

It seems that the 7:30 hour is not too early for our church school workers to come out in rain and snow for enlightenment on their church school problems.

Fern Weedmark and Mildred Goodfellow have had some most interesting materials at hand, which suggestions will prove, with use, an asset to creative teachers. We were reminded that our objective in teaching was our child firstly; the molding of his life into Latter Day Saint ideals.

Additional interests in the class were inspirational talks by Mrs. Arthur A. Oakman, Independence, Missouri; Adalain Lee Taylor, Kansas City Stake; Mrs. Blanche Green, Bluebird Leader of Liberty, Missouri. Much of the Bluebird material was furnished by Mrs. Lucy Orr, Des Moines, Iowa. Miriam Winholtz, of Ogden, Utah, exhibited an interesting collection of illustrative material, posters and pictures.

ELOISE WATKINS.

Long Years of Service in Leading Quorums of the Church

No two other men have been associated so long in the First Presidency as Frederick M. Smith and Elbert A. Smith. As counselor to Frederick M. Smith he has acted for twenty-three years (1915-1938). William W. Blair also acted as counselor to Joseph Smith for twenty-three years (1873-1896).

But President F. M. Smith was counselor to his father from 1902 to 1914 and Elbert from 1909 to 1914. Of necessity they also acted in the interim, December, 1914 to April, 1915, so their association in this quorum has been for twenty-nine years.

The calling of one of the First Presidency to be Presiding Patriarch is not a new precedent. Hyrum Smith was so ordained in 1841 and named as Prophet Seer, and Revelator (Doctrine and Covenants 107).

The importance of the evangelist's work is not fully appreciated. In 1902 in the vision calling new men to the Apostolic Quorum and Frederick M. Smith to the First Presidency, John R. Lambert, James Caffall, John R. Lake, and E. C. Briggs were seen as occupying a higher row of seats.

The next largest associations were Joseph Smith and Frederick M. Smith, April, 1902, to December, 1915, and Joseph Smith, Jr., and Sidney Rigdon, March, 1833 to June, 1844.

As Patriarch Frederick A. Smith has served more than twice as long as any other man, mainly, twenty-five years

(1913-38), next comes his father Alexander H. Smith (1897-1909).

J. Frank Curtis has also served in the Quorum of Twelve twenty-nine years (1909-1938), so has been a member of Joint Council for the full period along with Elbert A. Smith.

S. A. BURGESS.

Reference Made to the Civil War as Early as 1848

In an editorial entitled "Loss of Life by War" published in the Latter Day Saints' *Millennial Star*, Volume 10, No. 22, page 345, November 15, 1848, we find the following:

"If we add to the above the unnumbered millions of the ancient nations of America, who fell in battle, the bloody catalogue will be swelled to nearly double the foregoing estimate. Two of the most numerous and powerful nations of the earth were blotted *en masse* from the page of existence by war. The history of Ancient America, first published in the year 1830, shows that the same spirit of bloody ambition universally swayed its terrific sceptre over both hemispheres of our globe. War, that fatal curse of fallen beings, has not yet ended its ravages. Not many years hence it will break forth with redoubled fury, spreading desolation and ruin among all nations. The United States, now a flourishing and great nation shall feel its direful ravages. The North and the South shall unsheath the glittering sword, and in the heat of their anger rush headlong into the opening vortex that has swallowed up nations and generations. While the nations of the Old World will catch the fatal spirit, and drench the soil of Europe with the blood of millions. Asia shall rise and go forth to the valley of slaughter, where many nations and kings shall perish in a day. War, dreadful war, awaits all nations! Zion alone shall escape! There in her peaceful habitations shall the righteous dwell! War shall not disturb her quiet resting places."

Daily Bread

An old, old story, not found in the Bible, tells how Jesus, walking with His disciples across a stony field one day, said: "If each one who goes here would carry a stone away it would soon be a fertile field."

At once each of the disciples picked up a stone. John found a large a stone as he could carry, and the other disciples did likewise, according to their good-will and their spirit of obedience.

But Simon Peter was in a sullen, sulky mood, and he selected a tiny stone, hardly more than a pebble, and went marching along with the rest. No doubt he found a certain sour joy in his act.

When they reached the other side of the field they sat down under a tree

beside a spring of bright water. The Master, seeing that they were weary, told them to put their stones in front of them.

"We are hungry and have nothing to eat," said Peter, who was thinking only of his food. "Those who work will always have bread," said the Master, and lo! the stones were turned into bread!

John had a large loaf, the others had plenty, and Peter—only a tiny piece, hardly more than two mouthfuls! But he was too proud to ask any of the others; he was hungry but he did without.

On the way back across the field at nightfall no one needed to be told to pick up a stone, and this time Peter carried the largest stone of all—as large as he was able to carry.

At the other side of the field flowed a river, and Jesus said, "Let no one do good for the sake of the reward; throw your stones into the river!" Peter fasted a whole day, but he learned a lesson.

Aye, two lessons—not to be sulky, and not to do good save for the joy of doing it. How easily a murky mood can spoil a whole day, for ourselves and others, making a lovely thing ugly.

Let us also learn a deeper lesson from the story—that he who carries a stone to smooth the way for others will find, at least, if he is free from selfishness, that it will turn to bread.—Joseph Fort Newton.

That Needed Oil

God in his infinite wisdom filled the earth with oil, knowing well that there would come a day for its need. He also knew that the human body needed oil, so he provided olive oil, castor oil, mineral oil, and other oils that the human body might be lubricated. What would the world do today without oil?

There is another kind of oil of which I wish to write—an oil that is far too little used. It is the sweet oil of courtesy, of understanding, of kindness, and of love—the oil for social machinery. Yes, *Spiritual Oil*.

As each leader strives to serve God, each in his field and position, there sometimes arises misunderstandings, fault-finders, and undue criticism, causing friction and chaos of endeavor. When this occurs, you may know that the Spiritual Oil spoken of has not been used in sufficient quantity.

The wise always use plenty of good oil and keep a sufficient reserve in store.

Any good mechanic will tell us it is economy to use good oil freely where the wear comes.

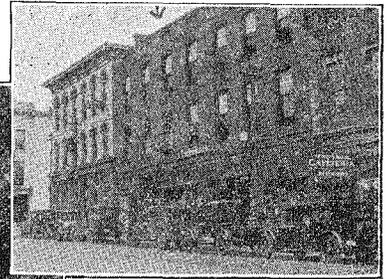
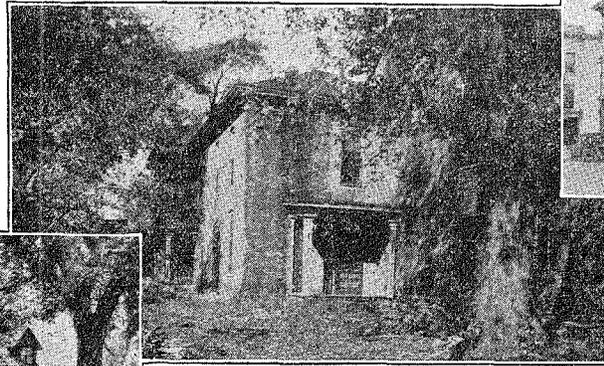
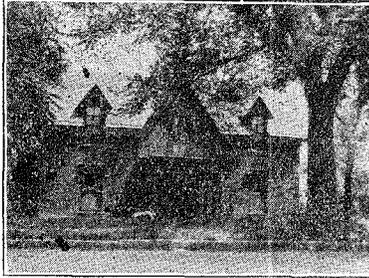
Often, leaders and officers who are otherwise capable, neglect this very important element in the integral workings of the social machinery of the church. We must love each other for the kingdom's sake. Therefore, serve with patience, kindness, tenderness, and charity—that much needed Spiritual Oil.—Lee A. White.

Independence Today and Yesterday

Some Historic Sites

Independence in its more than a century of life, has experienced the sure and gradual growth of a mid-western county seat, expanding its business and industrial districts, building comfortable homes, enlarging the school system and church facilities, adding to the paved

Lower Left: It is appropriate that this old home in the parlor of which stood the first piano in Jackson County, should today be the residence of Miss Cammie Johnston, one of the city's well known musicians and music teachers. The piano, a Steinway Grand, was bought in Philadelphia and shipped by river in 1857. The house was built more than ninety years ago.



Upper Right: The Jackson County Bank Building (indicated by arrow) was one of the early brick edifices of the city. Here General Buell of the Federal Army, had his headquarters in Civil War times. Over this building he raised the white flag of surrender after the Battle of Independence, in August, 1862.

Center: This old building stood upon the site where the *Evening and Morning Star* was first published in Independence in 1832. Much changed in appearance, it is now located back of the Chrisman-Sawyer Bank Building, near the Herald Publishing House.

street mileage, and engaging in all the activities required of a city which not only has a unique past but a progressive present and a promising future.

From our pleasant, if sometimes complicated stage of action in the modern world, it is not easy to look back and see the log-cabin village which a hundred years ago stood between the rolling plains of the West and the land to the eastward and what was then known as civilization. Nevertheless, if we are persistent, we may piece together the picture, gleaning here a fact, there a hint, and from someplace else a reminiscence.

Historians tell us that the beginning of the Santa Fe Trail had almost the same date as the founding of this village (the trail first started in Howard County); that, indeed, the first trip over the trail started before the establishment of Independence, but on returning, the scouts and traders found the outpost well begun. For several decades thereafter Independence was THE point of departure into the West. The town grew and prospered; its streets were crowded with strangers going and coming—trappers, traders, adventurers and soldiers.

Today numerous markers indicate the route taken through Independence by the Santa Fe Trail and on to the southwest. For most of these markers we are indebted to the Independence Pioneers chapter of the Daughters of the American Revolution. On the courthouse lawn there is also a graystone monument to the pioneer citizens of Jackson County.

From a file of interesting items concerning the early days of Independence we here give a few: A sheet of pure water—very good to drink—underspread a large part of the business section of the town. It was not so deep but that it could easily be reached. The city dug a well to this sheet on each side of the public square. This was the water

supply for use in fires and other emergencies. Back of each store also was a well.

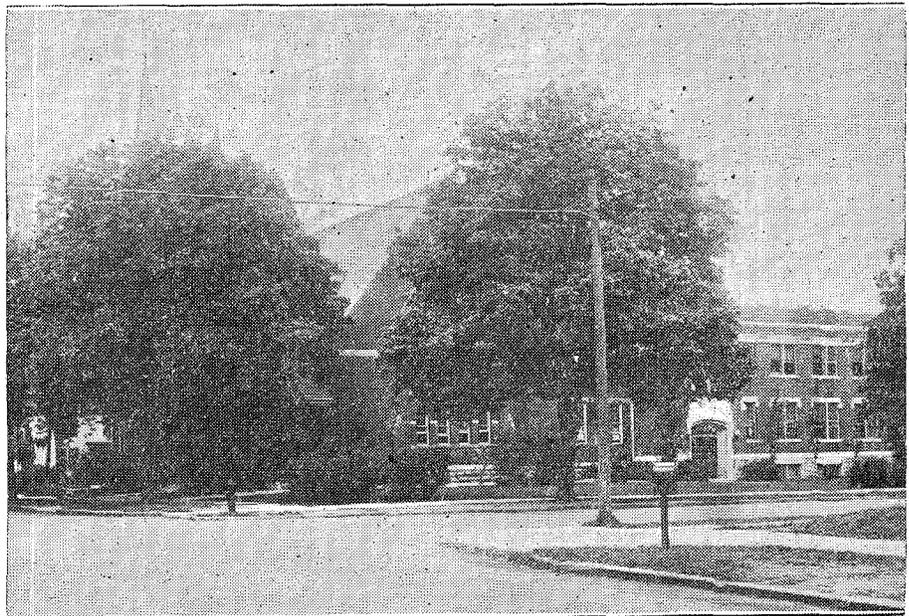
Springs were numerous in those days, affording the people a water supply for household use. Still earlier, explorers and pioneers had used many of these springs as camping places. No one thought of the Missouri River then as a possible source of water; it was the highway connecting this region with the eastern part of the United States. It brought to the county new citizens, merchants, visitors, and much freight.

Here in June, 1832, the first number of the *Evening and Morning Star* was published. It was the first periodical in western Missouri, and in the western United States.

The wagon shops were very busy places in those early days. Caravans which headed for Santa Fe sometimes consisted of one hundred wagons handled by about twice that many men. They carried thousands of dollars' worth of merchandise.

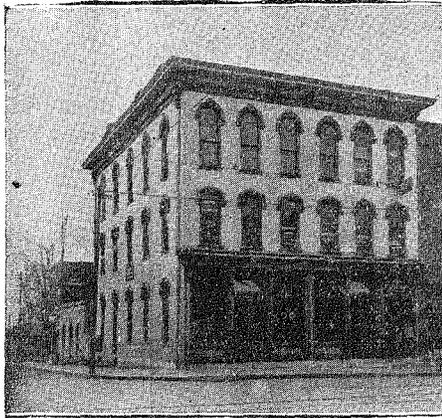
Independence will lose one of its Civil War landmarks in a few days when workers start razing the Jackson County Bank building, according to the *Kansas City Times* for April 1. This three-story brick structure once served as headquarters of Colonel James T. Buell of the Seventh Missouri Cavalry.

The press story in the *Star* tells us that the building was fired upon when Buell's force of about five hundred men was encamped four blocks west. At



From near this land site, now occupied by the Presbyterian Church, on Pleasant Street, between Maple Avenue and Lexington Street, Mrs. Fliskey Hughes, as a very small girl, saw part of the Battle of Independence in 1862. Mrs. Hughes who celebrated her eighty-fifth birthday last November, makes her home with her daughter, Mrs. J. C. Hickerson and Doctor Hickerson, in this city.

dawn a small Confederate force entered Independence on the Spring Branch road and East Maple Avenue. In the group was Quantrill and a few of his men. Heading the column was Captain Hart, of St. Joseph, who was wounded fatally by a federal guard at the jail. During the attack the Confederates kept a steady fire at the windows in Buell's brick headquarters, and the chipped bricks still are in the walls. According to Webb's history of this battle, some of Quantrill's men fired a low frame building nearby and Buell finally raised the



THE CHRISMAN-SAWYER BANK BUILDING

This building today houses a bank which springs from the Independence Savings Bank organized in 1857. Behind it is the home site of the *Evening and Morning Star*, and to the west the Jackson County Bank Building. In a hall upstairs the Latter Day Saints had their second meeting place upon their return to Independence. On this land site originally stood the mercantile house of Samuel C. Owens, a pioneer who grew rich in Santa Fe trade, and here wagons were loaded for Santa Fe.

white flag and surrendered to "the Southern Confederacy—not to bushwhackers."

In recent years this building which stands on the south side of Lexington Street just west of the Chrisman-Sawyer Bank, housed the Jackson County Bank; long before that, the McCoy Banking Company and the National Bank. Originally it was two stories, but a third floor was added when it was remodeled to include an adjoining dwelling, formerly home of John N. Southern, pioneer lawyer. The building is to be replaced by a modern structure.

There are living in this city today several aged people who can describe the Battle of Independence which was fought in August, 1862, between Buell, commander of the Federal forces, and the Confederates led by Captain Hart, the latter being victorious, and also the skirmish in which General Price was involved.

Next in importance to freedom and justice is popular education, without which neither freedom nor justice can be permanently maintained.—James A. Garfield.

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TEACHING VALUES IN CHURCH HISTORY

SATURDAY MORNING CLASS STUDY UNDER ROY A. CHEVILLE

"God has in all cases worked through a social nucleus. If He is going to work today He will again work through a social nucleus," said Brother Roy A. Cheville to his class on Teaching Values in Church History, Saturday morning.

"We are a part of the cosmic order of things." We must discover the laws of that cosmic order. It is through our ignorance of the laws of God that we bring trouble upon ourselves. As an illustration Brother Cheville referred to the troubling dust storms, which have carried the soil from regions around Lamoni. No amount of praying will bring back that soil, but intelligent searching and adherence to the laws of agriculture would have prevented it.

Though we are the nucleus through which God works, it does not mean that ours is a job of favoritism; but it is a job of responsibilities. "If you get blessings then it's not because you are 'teacher's pet,' but have certain responsibilities. As we become acquainted with God's laws and live in accordance with them, we are going to get somewhere."

We cannot interpret God in terms of five minutes or five years, but in the enormous stretches of history. It is one thing to affirm God's hand in history, it is another thing to interpret the functioning of God in history."

How shall we interpret the movement of God in church history? "Latter Day Saintism is a part of a historic process." We must see the great sweep of history from period to period. We cannot divorce ourselves from the past.

As a charge to those who are to go back and teach church history, Brother Cheville counseled them to be: Intellectually honest; to set up objectives for teaching; to organize material in the light of their time unit; to keep next to the life of their pupils; to get the general overview; and to practice inspiration.

REPORTED BY G. WYATT.

John Taylor Refers to Emma Smith as "An Honorable Woman"

In *Times and Seasons*, Volume 6, page 776, John Taylor had the following to say in regard to Emma Smith seven months after the martyrdom of her husband in answer to an attack that had been made against her:

"Suppose we say a word concerning the prophet's wife, Mrs. Emma Smith. She honored her husband while living and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth.

"Mrs. Smith is an honorable woman,

and if we are not deceived, is as far from the corrupt insinuations in this ninety-ninth expose of Mormonism as a fixed star is from a gambler's lamp at midnight. The very idea that so valuable and beloved a lady could be coaxed into a fame of disgrace like the above is as cruel and bloody as the assassination of her husband at Carthage."

WOMEN'S CLASS FRIDAY MORNING

MRS. McCONLEY URGES WOMEN TO KEEP HOMES ORDERLY AND BE GOOD COMPANIONS

Mrs. M. A. McConley stated in her 8:40 Women's Class Friday morning, April 8, that there is a definite tie-up between spiritual life and practical work and that there is much more to home-making than paying tithes and having family worship. We should be good housekeepers as well, she said. When we know how to manage our homes and keep them orderly and systematized, housekeeping is a joy, not drudgery. We are working with very important material when we are rearing a family. A sense of achievement or accomplishment is essential to the spirit of well-being of each of us.

Mrs. McConley said that it is a joy to learn new things and every woman should read at least one of the women's magazines. Since women spend eighty-seven per cent of the family income, they should be well informed as to values and use economy in buying.

It is a good idea, she thinks, to organize our thoughts by putting them on paper. The forum idea is splendid for women's groups, she said. Mothers should know how to appeal to young people and enlist their help. Asked to give her idea of companionship, the speaker said that the family relations should be such that a husband can discuss any matter with his wife without having her say "I told you so." Constructive criticism should be well taken by each without bitterness. Husband and wife should be together, occasionally alone, without the children, Mrs. McConley concluded.

ESTHER WILSON HELLER.

An Interesting Historical Fact

The *Richmond Missourian* on pages 1 and 3, Thursday, May 31, 1934 issue, published a reprint from the *Ray Chronicle* of June 3, 1878, giving an account of the great cyclone which struck Richmond two days before. The heading of the article is as follows:

"THE CYCLONE OF JUNE 1, 1878.

The Ray Chronicle Issued Special Edition Detailing the Tragedy. One of the Worst Twisters Ever."

The following are a few extracts taken from the above mentioned account of storm as originally published:

"Language is too poor to adequately describe the desolation and ruin of Richmond. Within a few moments, a third of the town was made desolate. Five hundred persons made homeless with many of them left penniless. Richmond is in grief and mourning. We have buried twelve bodies of our good citizens: others are dying! !

"The buildings on the public square were estimated on Monday following the cyclone as having been damaged to the amount of two-thirds of their value.

"Although the buildings all around it were torn to atoms, it is an interesting historical fact that the room in which the original manuscript of the Book of Mormon was kept was uninjured, although the building itself was damaged, it being the residence of David Whitmer, the Senior one of the Three witnesses to the Book of Mormon."

A copy of this issue of the *Richmond Missourian* is on file at office of *The Missourian* at Richmond.

J. Charles May.

YOU VERSUS I

By Ellen Sherard Adair

I once heard a man who I knew had a grouch at others say, "You can't put a good man down and keep him down." Nay verily! *You* cannot. But there is just a possibility that *I* can allow myself to be overcome by jealousy, hatred, licentiousness and a number of kindred evils which will all have a tendency to cause us to forget and neglect our spiritual duties, to cease to pray as often as we have done in the past, and cease to attend church services as we should. Thus we begin to drift with the world. Whether a brother or sister, we soon find ourselves "put down" and no one person to blame but *I* myself. I knew that for the one who made the remark many humble prayers had ascended to a loving Father in his behalf, also tears and bitter sorrow had been felt by those who cared. Yet for all that he had gone his own way and in his own words was "put down."

You cannot lift an erring one to their former standing before an allwise God whose laws have been ignored. But *I* must lift myself. *I* must go down in the depths of humility and prayer before *I* am able to lift myself if *I* ever hope to attain the heights *I* once had attained. When one wishes to lift a heavy burden they do not climb upon a ladder or something unstable to do so, but stand flatly upon the solid earth. Even so, if *I* wish to rise above self *I* must go down in humility and prayer with a truly repentant heart, then can *I* cause the things that "put me down" to be beneath my feet while *I*, with God's help, shall arise to a higher standard of life. *I* may "put myself down" but *you* with patient forbearance, may help me to *lift myself up* again.