

# The Annual 1921

Publication of the  
High Priests' Quorum  
of the  
Reorganized  
Church of Jesus Christ of  
Latter Day Saints







PRESIDENT JOSEPH SMITH, JR.

# THE ANNUAL

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No. 15

1921

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## EDITORIAL

### WE WANT TO MAKE THE ANNUAL

valuable to the members of the high priesthood, and we ask every member to help. You need not wait to be asked to help, for it belongs to you, and we know you do not want it to lack the life and value which should characterize it. So, why not be a reporter or writer for the 1922 issue? We now have a membership of over 275—let's have over 275 contributions.

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### IN THIS ISSUE

we present articles from Bishop Edward Ingham, Presiding Patriarch F. A. Smith, High Priest Ralph W. Farrell, and President of the Quorum of High Priests, J. A. Tanner. The photographs in this issue, other than those writing articles, and the group, are of the first members of Presidency of the Church.

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### FROM THE RANKS OF THE HIGH PRIESTHOOD

several of its best known members have been called by death during the past year: J. W. Wight and Charles Derry from the Order of Evangelists; Bishop Edward A. Blakeslee; C. O. Leeka, of the Standing High Council; High Priests Henry A. Stebbins, and Myron H. Bond; and Peter Anderson, of the Quorum of Twelve. In addition to the above, we record the passing of Patriarchs James Baty and William Lewis, and High Priests Sylvester B. Kibler and G. W. Best, who, while not as widely known as the first mentioned, rendered faithful service to the church, and we pay our respects to the memory of all.

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### THE QUORUM PRESIDENT'S GREETING

In writing to the quorum this time through its Annual, one feels as though we are in a transition period. No general conference this April, no preconference work, no missionary and ministers lecture meetings, no sending out the glad tidings of a year's work related by the servants

of God to the various districts and territories represented, no meeting of faces, old and new, and listening to a telling and rehearsing of wonderful experiences, make one feel like they were awakening out of a dream to look upon a new development, a new period in our work, reflecting its shadows before it fairly dawns upon us. What will the harvest be? What the outcome of all this change of scenery? Have we hope? Have we faith? If so, let us ask God in all the solemnity and fervor of our souls to give us a vision of our responsibilities as a church and ministry, that we may be fully equipped for every change and demand that may be made of us.

The constant changes going on in the church of necessity sometimes affect the quorum, and cause changes to be made correspondingly. The late action of the Presidency and Standing High Council of the church in authorizing the ordination of Brother Charles Fry to the office of bishop will affect the quorum presidency by removing him from being a counselor, he conforming to the requirements of the change by offering his resignation. We regret very much to lose this brother from the quorum presidency, for he was a wise counselor, cautious and safe in his procedure, always interested in the welfare of the quorum and his brethren, and worked for their good. We bow in humble submission to this call and change, and pray for the success of the brother and his work in the vineyard of the Lord.

The secretary of the quorum is kept quite busy, and is alert and active in caring for the clerical end of our work. He is very anxious to have his work stand out as a guide board and a help to the quorum, believing he is your servant, and he wishes to work for your good. He has no small task in selecting matters and editing the ANNUAL. However, his judgment and taste are good, hence we get a classy document that no doubt the quorum is proud of.

We are glad to note that some who were inactive are returning to the fold and putting on the harness again. We welcome them with open arms, and pray God to help them as workers for Christ and his vineyard.

Some have been taken from the quorum by ordination, and others have been registered since our last meeting.

The financial condition is good, and the quorum should be anxious to keep it this way.

The outlook is encouraging throughout the church, but many problems arise to be solved, and there are many huge tasks to execute.

May our quorum always be found in the foreground with our shoulders to the wheel, marching on to victory, "Coworkers together with God," "God's Husbandry." May this year be one of peace and plenty for the church and one in which many souls have been gathered into the fold of her ministry, is the prayer of your humble servant,

J. A. Tanner, Quorum President.



*Brother Ingham for years was engaged in the work in Honolulu, Territory of Hawaii, with Brother G. J. Waller. He was ordained bishop and assigned to the Northern California District. His home is in Oakland, California.*

### THE LEADERSHIP OF CHRIST

Bishop Edward Ingham.

“Before I have given him for a witness to the people, a leader and commander to the people.”—Isaiah 55:4.

“But about the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which . . . must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of men of sublime genius of whom our species can boast. When this preeminent genius is com-

bined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice on pitching on this man as the ideal representative and guide of humanity."—John Stuart Mill.

Leadership is the great and permanent need of humanity: but it must be wise and benevolent in kind.

It has long been recognized that, under the spell of some magnetic leader, or under the sway of the ideals of some great teacher, a vast multitude of people will become fused with a common emotion and act almost as a unit for the achievement of a common purpose.

The gravest question that can come before the church in any generation concerns the control or direction of its movements; and the richer and vaster its enterprise in possible blessings to humanity, the greater should be the anxiety for the wise direction and control of its activities. The reason for this may be found in the fact that there are two sides to every great enterprise: it is rich with possible good to humanity, and it is at the same time big with possible calamity; so that the victory or defeat of its ideals, the realization or disappointment of its hopes and aspirations are contingent, mainly, upon good leadership or the lack of it.

It is the sense of safety only in the leadership of Christ that acts as a perpetual safeguard to the body of his true believers and insures their escape from the shipwreck and disaster that would inevitably follow if the control of his divine wisdom were despised and rejected.

Faith, as concerned with our salvation, needs a certain and trustworthy object, even Jesus Christ.

Faith, in actual common use, tends to mean a practical confidence. To have faith in a leader does not mean merely to entertain a conviction or belief, however positive, that he is skillful and competent. We may entertain such a belief about the commander of the enemy, with quite different feelings. Our confidence in the fact that the enemy commander is a great general is entirely opposite to a personal confidence in him.

To have faith in a leader, therefore, implies an attitude towards him in which we actually do, or are quite ready to, trust ourselves and our cause to his command. And this must be true of our faith in our divine leader and commander, Jesus Christ. It means a practical, personal reliance in him, trusting in his power and skill on our behalf in unknown or mysterious circumstances.

It is not essential or necessary that a leader should disclose to his followers or subordinates all the minute details of his plan. Having effected his organization, delegated different degrees of authority to various officers and assigned them their respective duties, it is enough for them to receive his commands with the fullest confidence, and to follow them with the strictest fidelity; knowing that upon their faithful

observance will depend the success of the enterprise. Apropos to this thought it may be well to call to mind the Master's rejoinder to the question which his disciples asked him just prior to his ascension: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times nor the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 6-8.

Our Zionie program, as we contemplate it, is a stupendous undertaking. An enterprise for the righteous control of the sum total of human life is a tremendous task for us to undertake when our human limitations are considered. This scheme, contemplating, as it does, the control of the whole social movement, is so immense that it will require doubly-distilled wisdom and infinite power to handle it successfully.

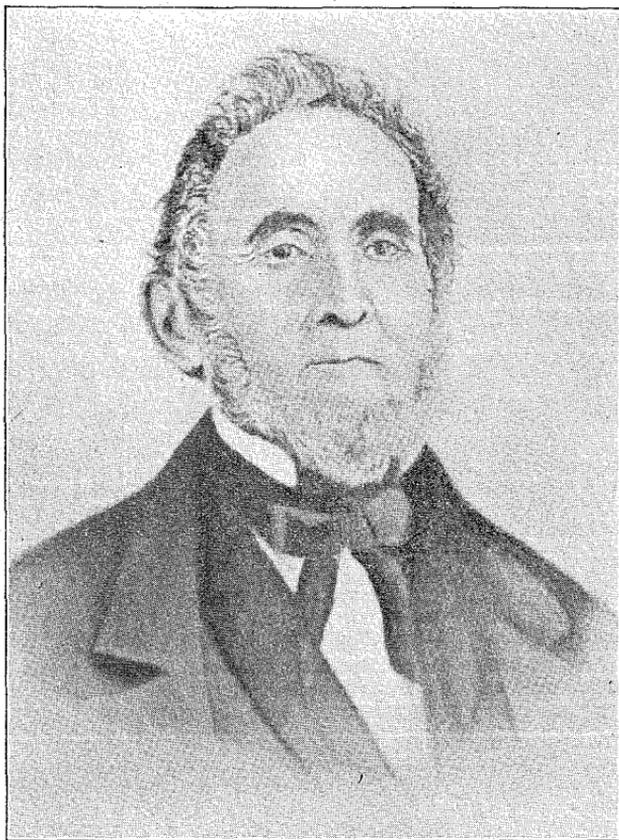
But what has been the great note of successful achievement in the past? The men who have been in the fullest measure and the noblest manner under the leadership of Christ, who have ever been conscious of their Master's commands, performing their allotted tasks with unswerving fidelity through all the trials and difficulties of life, those who have been the great leaders in sacred history, are the men whose whole beings were energized by the power of the Infinite: the divine grace that reaches and renews the heart and quickens the understanding. The stimulus of the lives of such men as Peter, Paul, John, and others of the apostles and early disciples reaches down through the centuries that are gone and carries us constantly back to the vitalizing influence of fresh and intimate contact with the great Master of Life himself.

For the greatest men, backed by the greatest people, but devoid of this endowment of divine power and wisdom, it would be a hopeless task to righteously reconstitute society. Our social scheme, perfect though it be, is not self-operative, but, as has been previously stated, will require unerring wisdom and inordinate power in its management. But if, as Emerson says, "The perfect wise man does not exist except in the figment of the Stoics," then the coming of this Holy Spirit of promise, in the same degree of divine power that attended its gift to the early disciples, is the only adequate hope and help for the church and the world. For this power, when truly received, generates love to God and love to man, evokes a hatred and horror of sin, stimulates in the highest degree the spirit of self-sacrifice, and is the most powerful dynamic for the life of righteousness.

The mode or method of its bestowal is not at all material. It may come as a gradual unfolding process to individuals, or possibly as a great Pentecostal event to the whole church. Its actual coming is primarily

the vital question, and after that, its tremendous effect, not only upon the church, but upon the whole world.

Bishop Nicolai of Serbia, who is at present in this country, is quoted as saying, "I think America can overcome her own corruption and give the world leadership. The world is faint for leadership. To you doers of the impossible, Europe looks for moral leadership far more than for money, for material help, but far more for spiritual inspiration, religious revival, new education, new civilization, new Christianity." This is splendid vision, to say the least, indicating, as it does, something of the tremendous scope of the marvelous Zionite movement; and intimating what is undoubtedly the true destiny of this divinely ordered republic of ours. The message to us as a church is this: "Evangelize America so that America may evangelize the world." Something of this kind must occur if Zion's armies are to become very great, as the Lord has indicated. With this thought in mind we may more fully appreciate the great pertinency of the important charge delivered to the ministry at one of the 1920 preconference meetings by President Elbert A. Smith, who, speaking by the Spirit, said in effect that it was not enough for the ministry to be leading men, but that they should be leaders of men. In order to fully sense the tremendous responsibility imposed by this impressive injunction it is necessary to understand the true essence of the great latter-day evangel. It is rapidly becoming more apparent that the gospel is not a mere formula for assent, that a mere theoretic acceptance of it, unaccompanied by a penetration of the life and character of the principles of Jesus Christ, is of no value whatever. His teachings are not only counsels of perfection, but life principles for realization. In short, it is impossible to accept his teachings without making an effort to carry them into every relation and detail of life. The effect of his teachings, when they fully prevail, will be to reconstitute, not only the individual life, but the community in which such individuals dwell. Such an achievement will necessitate some heavy drafts upon the storehouse of our faith, for it practically means a full consecration of our lives to his cause. Enoch, Noah, Abraham, Joseph, Moses, and a host of other ancient worthies regarded the hoped-for and unseen as real and certain because they took God at his word and relied upon his faithful promises. And that, after all, is what faith really is: taking God at his word. So may we also rise from faith to faith under the inspiration and leadership of Christ. Salvation is through faith in a person; it is believing in, being in, abiding in, living and dying in a person. It is putting on, being baptized into, confessing, serving, loving a person. The whole gospel system, its entire genius, looks personward. Everything in ritual and doctrine is adjusted and phrased to bring before the mind a person; and that person is none other than Christ himself, the great leader and commander of the forces of righteousness. Let us follow where he leads.



Elder Sidney Rigdon

*First Counselor of President Joseph Smith, Jr. He was the first to hold this office in the Church of Jesus Christ of Latter Day Saints (later the Reorganized Church of Jesus Christ of Latter Day Saints). The ordination of Brethren Rigdon and Williams, the second counselor, took place at the first session of the school of the prophets, Kirtland, Ohio, March 18, 1833.*

## OBSERVATIONS

Presiding Patriarch F. A. Smith

The High Priests are preeminently the presiding officers, or should be, and while all may not be gifted with a natural executive ability, many of these qualifications can be acquired if proper thought and application is made upon the part of those who have been ordained to this work. Experience should be a large factor in helping these men to become more efficient.

I do not wish to appear in the role of a critic, yet my observations have forced home to me a realization that a tendency of many of our district and branch presidents is to depend on some one else in settling their difficulties that arise from time to time. You men would be surprised if you could go through the correspondence that comes into the hands of the Presidency and the Twelve, along the lines I have referred to. It is rather a sad reflection upon our system, or else upon our presiding officers, that the Presidency are burdened by a flood of difficulties poured into their office which could be and should be settled, many of them, by the officers of the district and branch affected, leaving the Presidency free, to a large extent, from this burden of anxiety and care, that they might devote their attention to the more important and essential developments of the church work.

It is unfortunate that under the present conditions the Twelve, instead of leading the missionary force into new fields of missionary labor, are required to spend a great amount of money and the majority of their time in settling trouble which in the majority of cases should have been settled by these local and presiding officers.

I not only speak from observation here, but from a long experience as a member of that quorum. Again, our missionaries are spending the majority of their time in trying to keep alive and revive the branches. While it is possible in some cases that the missionaries are to blame to some extent for spending so much of the time in branches, yet it must be evident to close observers, that as much as we dislike to, it has seemed absolutely necessary to call the missionaries in to keep the branches from dying. This should be remedied some way and these men relieved, so that they might push their work with greater energy and zeal among those who have not known the great truths of this gospel. In section 122, paragraph 8, of the Doctrine and Covenants, the Lord has made provisions for this condition, and we find as far back as section 104, he has authorized a line of ministry whose special duties were to assist the presiding officers with revival meetings in the various branches and districts, see Doctrine and Covenants 125:3. It evidently was intended that these men should be revivalists and counselors to assist the presiding

officers in preaching, and whom the membership and officers could call upon for advice and counsel, thus relieving the missionary force,



*The writer, for several years an apostle and in charge of various mission fields, now Presiding Patriarch of the church, has traveled extensively in the interests of the church. From his observations he writes us of those which impress him as being of interest to the members of the High Priests' Quorum.*

also branch and district presidents, to some extent in their work, yet not interfering with the executive feature of the work.

These men not being burdened with the executive line would have

more opportunity to devote their time to spiritual features and become a source of strength to the membership and a great help to the presiding officers. While we have not seemingly paid as much attention to the Lord's advice and counsel as we should, it seems to me that the time has come when as officers of the church, we should work more closely in harmony with what the Master has said, for the rapid developments of the present day will demand a greater effort, more sacrifice, and a greater speed in our work than has been manifested hitherto. It is quite evident to every one of us that, as we contemplate the establishment of Zion, the gathering of the Saints, and the prosecution of the missionary work, that the world may be warned, and the Saints saved from the evils in the world; that the burden and responsibility of each line of officers must be recognized and a more satisfactory cooperation secured upon the part of the ministry, if we would accomplish the work in a manner and time that would be pleasing unto the Lord, for he has said he would hasten his work, in the last days.

We have no time to waste, neither can we accomplish the work in our own wisdom, but we need the Spirit of God to bless us with Divine light and understanding. Therefore let us think more seriously and pray more earnestly and work with greater devotion and more unity, that the work may not be burdened by any negligence, carelessness, or slothfulness, nor yet by our ignorance of God's word.

May the blessing of God rest upon you as a quorum and assist you in your arduous labors.

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### BE THE BEST OF WHATEVER YOU ARE

If you can't be the pine on the top of the hill,  
 Be a scrub in the valley—but be  
 The best little scrub by the side of the rill;  
 Be a bush if you can't be a tree.  
 If you can't be a bush, be a bit of the grass,  
 And some highway happier make.  
 If you can't be a "muskie," then just be a bass,  
 But the liveliest bass in the lake.  
 We can't all be captains, some have to be crew,  
 There's something for all of us here;  
 There's work to be done, and we've all got to do  
 Our part in a way that's sincere.  
 If you can't be a highway, then just be a trail,  
 If you can't be the sun, be a star;  
 It isn't by size that you win or you fail!  
 Be the best of whatever you are.

—*Marathon Safety Bulletin.*

HAVE WE A MESSAGE? WHAT IS IT? HOW SHALL  
WE DECLARE IT?

By Ralph W. Farrell

“Trumpeters, sound for the splendor of God!  
Sound for the heights that our fathers have trod  
When truth was truth, and love was love,  
With a hell beneath but a heaven above,  
Trumpeters, rally us, rally us, rally us,  
On to the City of God.”



*Brother Farrell is at present laboring in Far West Stake. He has had a long experience as a presiding officer of the branch, is an earnest student of the gospel message. He presents what he believes to be the message we have to bear, and the most effective way we can get it before the people.*

At times we wonder, when asking the question, Have we a message? We wonder because, though the answer is always “Yes,” the understanding of what that message is, is varied and often vague.

Europe is dying. Asia is in a turmoil. America—alas, how is it with America? The divorce courts show an enormous increase in immorality, physicians’ records show an alarming increase in venereal

diseases; standards of modesty have been lowered, and crimes of violence are witnessed everywhere; dishonesty shouts from the mouth of the profiteer; individual unrest molders in nearly every human heart; sectarian pulpits surrender to substitutes for the gospel. In the midst of this chaos, can we say that the Church of Jesus Christ has no message?

And this condition does not exist from lack of Bibles. In the past one hundred and two years the American Bible Society alone has issued 90,000,000 volumes in America. And it seems that with each Bible has come a new interpretation of that Bible, until to-day the mind of man is racked with doubt, division, and infidelity.

Indeed, *we have a message*, and it is a message from God, witnessed to the honest in heart by the Spirit of God.

Every minister in the church has asked himself repeatedly, "What shall I preach about?" And most of us have attempted to introduce many and varied subjects, only to find the experiment unsatisfactory to us and unedifying to our audiences. And what has been the feeling of conscience after the night's sermon has passed into the silence of the hereafter? As for my soul, it has been empty, as if I had trifled with God's time; for what time can more properly be called His time than the preaching hour?

The message, then, that we must declare to the world and to the church, is God's message—is the thing which he would teach were he here; for we are his messengers, sent to tell the truth and nothing but the truth. It is a serious matter to teach the doctrines and commandments of men; such taught the Pharisees, and for so doing were condemned.

The chief need of the world to-day is to turn from its idols and worship the true and living God. Such thing was emphasized by the angel who came with the gospel. "Fear God," said he, with a loud voice, "and give glory to him." *Fear God. Give glory to him.* These phrases give us the keynote to our message. That keynote is *Repentance*. "Cry nothing but repentance to this generation." And the more this instruction is examined the more it burns in the heart.

Repentance means getting acquainted with God. Involved, however, in the process of getting acquainted with God, are several principles; namely, the knowledge of good and evil, conviction of sin, desire to do right, knowledge of right, obedience to right. As long as a prodigal son remains away from the Father's house, so long will there be need of telling him about that Father waiting on the brow of the hill, looking with dry eyes of compassion and love towards that distant land where the son is feeding on the apples of Sodom. As long as one Mary Magdalene remains, so long will it be necessary to tell of that garment whose hem will give "virtue." And after all has been said, all else

pales into dimness when compared to the spirit of the message by which souls are to be brought into touch with God.

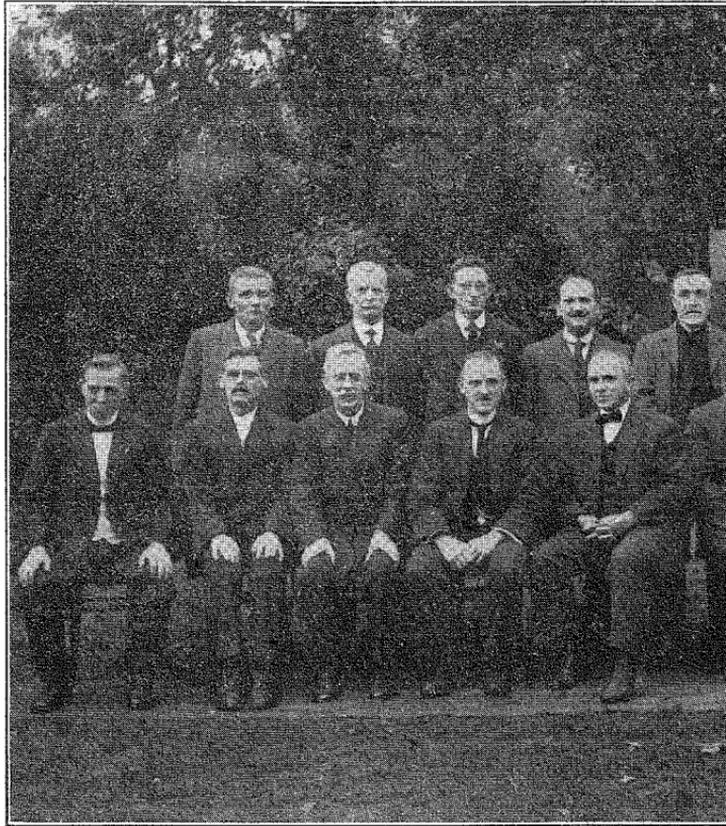
To be sure, there must be system to our effort—we must present a logical appeal, a practical theology. Jesus and his former-day disciples were plain teachers, and with words of simple beauty made glorious the lesson of the cross. True, I use here poetry, but may it not confuse us. Long before Jesus died his messengers were sent forth to proclaim “the gospel of the kingdom of God.” They were to say, with the voice of authority, “Repent ye, and believe the gospel.” In this story, which the disciples told, listening souls learned of the Lamb of God who came to take away the sins of the world. Can we tell this gospel of Christ effectively without emphasizing the gift of God’s Son to the world? I think not. “God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.” I believe that our message should be blazoned with the great truth found in Paul’s words, “This is a saying worthy of all expectation, that Christ Jesus came to save sinners.” No other message can ever be successfully substituted.

It should be freely admitted that we are preaching Christ when we preach of the baptism that admits us into his church, which is his body; that we are holding him up when we teach of the laying on of hands by which is conferred the Holy Spirit that testifies of him. In like manner do we preach the gospel when we expound the Scriptures which refer to faith, repentance, judgment; but it seems to me that Christ must be the background and the foreground of it all, lest our message be one of letter only, which letter killeth.

Added to Revelation 14: 6, 7, should be Luke 2: 14.

Man asks to-day as he asked anciently, “What must I do to be saved?” And the answer must be the same as was the answer twenty hundred years ago, “Believe on the Lord Jesus Christ.” “Repent and be baptized.” Our message must be the word of truth. It will then be doctrinal because it teaches the doctrine of Christ; Christian, because Christ is its author. But let us bear this fact in mind—a congregation will grow little if it hears nothing but sermons on baptism or any one principle of truth. Our creed is “All Truth.” (See Hebrews 5: 12-14; 6: 1-3.)

And how shall we declare it? It is easy to say, Declare it simply, plainly, boldly, but what do these terms mean when placed to the test? The weak man thinks he is using gentleness when he is only timid; the arrogant speaker thinks he is using boldness. All in all, it is a question of spiritual preparation rather than of “style.” (And who of us does not hate that word *style*?) Let a man be filled with love and he need



Group photo of those holding the Melchisedec priesthood at

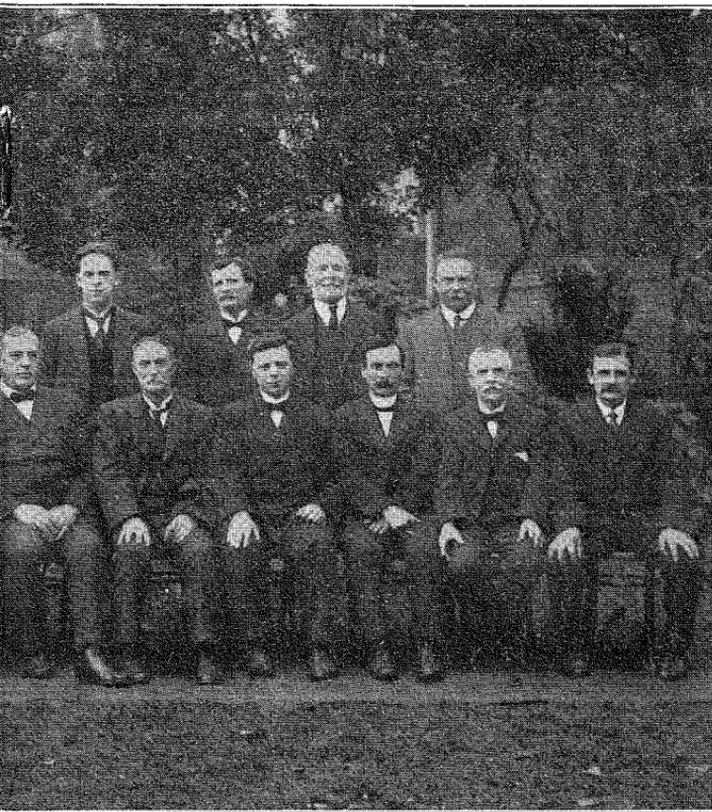
*From the reader's left, standing, are Elders R. T. Goulee, Secretary F. Henry Edwards; Elders J. T. Norton, H. Harp, William Ecclestone, J. N. Taylor, W. R. Armstrong, and Joseph Smith, Bishop Roderick May, Elder J. N. Judd, High Priest*

12 Daisy Avenue, Manchester, S. E., England, September 20, 1920.  
To the Members of the High Priests' Quorum,

Dear Brethren: A special meeting of our quorum was held at 15 Amhurst Park, Stamford Hill, London N., on August 1, 1920, when Apostle T. W. Williams presided.

The object of the gathering was to present our farewell greetings to Elder William Ecclestone, of Liecester, a member of our quorum, who was about to leave England for America.

Several of those present spoke of him in very praiseworthy terms.



ending Mission Conference, London, England, August 5, 1920.

*S. Holmes, E. Maloney; High Priest G. W. Leggott; Mission  
er, and Joseph Ecclestone. Those seated are High Priests  
h Dewsnap; Apostle T. W. Williams, President Frederick M.  
Thomas Jones; Elders S. F. Mather and J. W. Worth.*

He was stated to have been in the work thirty-eight years, thirty-three of which he had presided over the Leicester Branch, thus proving his steadfastness.

He is unanimously and cheerfully commended to you as a worthy man, one in whom you may have full confidence, and we ask that you extend to him the right hand of fellowship.

I remain, yours fraternally,

W. R. Armstrong, Assistant Secretary of Quorum.

not worry about the how of his declaration. There are, however, fundamentals, and the following, briefly mentioned, may help us.

Do not speak fast. Appeal to sentiment as well as to reason, for man is an emotional as well as a rational being, both gifts being of God. One half of the average audience listen with their heart; we should not neglect these persons, they have a soul to save. Use the story. That man who argues against the use of illustrations, stories, is surely far afield from fact. Jesus is our perfect example of a teacher who made use of the story. Illustrations to the point are vitally necessary to make plain and hold attention.

The function of the introduction is threefold: to establish friendliness, create proper relation between speaker and audience, to state subject of speaker.

Audiences are friendly, indifferent, hostile. Indifference in an audience usually grows out of a distaste for being bored. This state exists when the subject touches neither their experience nor their interest. As a rule there are not many persons in an audience that are hostile. Boldness, sincerity, and geniality go a long way towards securing the attention of indifferent audiences.

Impress the importance of your subject. Use striking phrases. Use proper concession if necessary. State your purpose. Overflowing goodness is winning in the extreme. (It is the secret of John Cornish's influence.) *Like* your audience, for like begets like. Use charity as a garb. Be dignified, earnest, original. Do not "saw" the air too much, but I pray thee, move about once in awhile, lest the audience think you dead. Stand up. Keep hands and arms off the pulpit. Look calmly and kindly into the eyes of your hearers.

**Introduction.**—Is it needed to win the good will of the audience? Does it set forth the speaker's theme clearly? Will it arouse interest in what is to follow?

**Discussion.**—Does it have: unity? logical order? clearness? force? elegance? appeal? Is it free from things that hurt? Does it unnecessarily antagonize? Is it convincing?

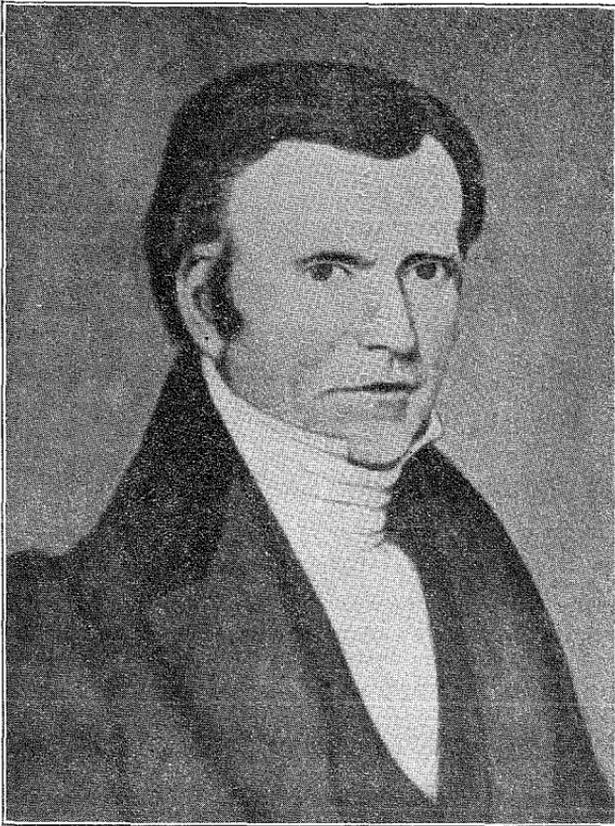
**Conclusion.**—Is it the natural climax of the speech? or is its purpose merely that of leave-taking? Is it brief? Is it strong? Is it appropriate?

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## QUITTERS

"The Lord hates a quitter,  
 But he doesn't hate him, son,  
 When the quitter's quitting something that  
 He shouldn't have begun."

—Capper's Weekly.



Doctor Frederick G. Williams

*Second counselor to President Joseph Smith, jr., and the first one to hold that office. Was ordained at the first session of the school of the prophets, Kirtland, Ohio, March 18, 1833.*

## FROM PRESIDENT SMITH'S MESSAGE TO THE LAST GENERAL CONFERENCE

*In the rush of business and under the stress of extraordinary conditions which prevailed at the last General Conference, April 6, 1920, it is possible many important points contained therein were overlooked or have been forgotten. We recall here a few live paragraphs expressing his stand on the ideals of the church and the work to be done.*

Whatever the ideals of the church in a material way, not for one moment should we lose sight of the fact that the great objective of the church is spiritual regeneration, moral refinement, and social uplift.

Before is a great field of opportunity; are we ready? Have we the courage to approach our ideals or shall we remain below them?

It is time we forever drove from our midst the idea that God's glory lies not in intelligence, or that God cannot use an educated man. We should stand for mental, physical, and spiritual culture. Our salvation lies not in the cultivation of our emotional side alone, but in the well-balanced culture of mind, body, and spirit. We should stand firmly for higher standards of education as a prerequisite for the work of the ministry.

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### THE TEN COMMANDMENTS OF HEALTH

1. Walk in the open air.
2. Keep a contented mind.
3. Breathe deeply of pure air.
4. Enjoy innocent amusements.
5. Get plenty of sleep each night.
6. Give your body and soul plenty of sunlight.
7. Eat healthful, plain food—and just enough of it.
8. Associate with companions who will benefit you.
9. Give your body plenty of pure water, outside and inside.
10. Do unto others as you wish them to do unto you.

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### THESE MAKE FOR SUCCESS

Ability to decide.	Leadership.
Ability to direct.	Experience.
Self-confidence.	Personality.
Vision.	Ambition.
Force of character.	Tenacity.

## THE HIGH PRIESTHOOD

## Membership

The Presidency .....		2
The Quorum of Twelve .....		11
The Quorum of High Priests: .....		
Order of Bishops .....	28	
Order of Evangelists .....	24	
Pastors, etc. ....	211	263
Total membership .....		276

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NAMES AND ADDRESSES OF MEMBERS OF THE  
HIGH PRIESTHOOD

- Adams, W. R., McAllen, Texas.  
Allen, Arthur, 1432 West Walnut Street, Independence, Missouri.  
Anderson, David A., 234 Pugh Street, State College, Pennsylvania.  
Anderson, Oscar, Lamoni, Iowa.  
Angus, Archibald D., 145 West Eighth Street, Bloomsburg, Pennsylvania.  
Archibald, Coventry, 3010 Felix Street, Saint Joseph, Missouri.  
Archibald, Russell, 3221 Tennyson Square, Saint Louis, Missouri.  
Armstrong, William R., 12 Daisy Lane, Plymouth Grove, Manchester, England.  
Aylor, William M., 715 South Chrysler Street, Independence, Missouri.  
Bailey, John J., Brown City, Michigan.  
Baker, James M., Box 195, Missouri Valley, Iowa.  
Baldwin, Richard, 287 Powder House Boulevard, Somerville, Massachusetts.  
Ballantyne, R. A., Lamoni, Iowa.  
Banta, Albert J., 948 Columbia Street, Houston, Texas.  
Barracough, George F., 1905 Lincoln Avenue, East Saint Louis, Illinois.  
Bear, John, 6022 Pryor Avenue, Saint Joseph, Missouri.  
Becker, John A., 418 North River Boulevard, Independence, Missouri.  
Beebe, George, jr., Holden, Missouri.  
Berve, Amos, 510 Third Street West, Cedar Rapids, Iowa.  
Bishop, James E., 78 Cemetery Road, Sheffield, England.  
Blair, Fredrick B., 811 Lydia Avenue, Kansas City, Missouri.  
Blair, George W., Lamoni, Iowa.  
Blair, William A., 7 Marston Street, Detroit, Michigan.  
Briggs, George N., Lamoni, Iowa.  
Budd, Roy, Cameron, Missouri.  
Bullard, Richard, 1412 Kensington Avenue, Independence, Missouri.  
Bullard, William D., 1319 West Walnut Street, Independence, Missouri.

- Burger, John L., 29 Norwood Street, Saint Thomas, Ontario, Canada.  
 Burgess, Robert E., Knobnoster, Missouri.  
 Burgess, Samuel A., Care of Herald Publishing House, Independence, Missouri.  
 Burt, George W., Beaverton, Michigan.  
 Burwell, Robert N., 11 East 138 Street, Riverdale, Illinois.  
 Butterworth, Cornelius A., Garden Street, Geelong, Victoria, Australia.  
 Butterworth, Charles E., Box 6, Dow City, Iowa.  
 Campbell, Duncan, R. R. 2, Cedar Falls, Iowa.  
 Carlile, John P., R. R. 1, Underwood, Iowa.  
 Carlile, Joshua, R. R. 1, Underwood, Iowa.  
 Carpenter, Claude I., 1208 Eleventh Street, Moline, Illinois.  
 Carmichael, Albert, Lamoni, Iowa.  
 Carmichael, A. Max, Lamoni, Iowa.  
 Carmichael, John B., 1115 Belmont Avenue, Fresno, California.  
 Chrestensen, James C., 1211 Roosevelt Street, R. 4, Box 34, Joplin, Missouri.  
 Clark, C. W., 115 East Maynard Avenue, Columbus, Ohio.  
 Clark, E. O., 2500 Logan Street, Des Moines, Iowa.  
 Closson, Andrew V., 903 Van Horn Road, Independence, Missouri.  
 Cockerton, John M., R. R. 1, Box 127, Independence, Missouri.  
 Constance, Benjamin R., R. R. 2, Cameron, Missouri.  
 Cook, Marcus H., Box 803, Vancouver, Washington.  
 Cool, Frederick A., Warrensburg, Missouri.  
 Cooper, Robert T., 1030 West Waldo, Independence, Missouri.  
 Corbett, Andrew J., 15 Pretora Street, Leichardt, N. S. W., Australia.  
 Crabb, James C., Mondamin, Iowa.  
 Craig, Albert W., Garden Street, Geelong, Victoria, Australia.  
 Craig, Paul N., Lamoni, Iowa.  
 Crippen, Albert R., 441 Clark Street, Cherokee, Iowa.  
 Curtis, J. F., 426 South River Boulevard, Independence, Missouri.  
 Davis, Charles F., South Scott Avenue, Independence, Missouri.  
 Davis, Elwyn R., Box 453, Bisbee, Arizona.  
 Davis, Evan A., 1001 West Hayward Street, Independence, Missouri.  
 Davis, James, South Boardman, Michigan.  
 Davis, J. Arthur, 324 B Street, S. W., Miami, Oklahoma.  
 Davison, Holmes J., 626 Clay Street, Stockton, California.  
 Deam, William H., 1620 West Walnut Street, Independence, Missouri.  
 Dent, John C., Bothwell, Ontario, Canada.  
 Dewsnup, Joseph, 260 Claremont Road, Moss Side, Manchester, England.  
 Dice, Benjamin, Stewartsville, Missouri.  
 Dowker, David E., 2911 South West Avenue, Los Angeles, California.  
 Dutton, Jasper O., Evansville, Wisconsin.  
 Ebeling, Francis J., R. R. 2, Willoughby, Ohio.

- Ecclestone, William, Saint Charles and Union Streets, Independence, Missouri.
- Elliott, Thomas J., 3523 Lafayette Avenue, Omaha, Nebraska.
- Elvert, Jay C., 413 East Third Street, Cameron, Missouri.
- Ennis, Herbert D., 3217 Charles Street, Saint Joseph, Missouri.
- Etzenhouser, Merrill A., 336 South Fourth Street East, Salt Lake City, Utah.
- Farrell, Ralph W., West Lexington Street, Independence, Missouri.
- Fender, Edwin E., R. R. 2, Independence, Missouri.
- Fetting, Otto, 1116 Howard Street, Port Huron, Michigan.
- Fisher, Myron C., 7 Miner Street, Winter Hill Station, Boston, Massachusetts.
- Ford, John T., R. R. 5, Box 20, Hamilton, Missouri.
- French, Harry E., 1000 Linwood Avenue, Columbus, Ohio.
- Fry, Charles, Saint Leonards, 19 Amhurst Park, London, England.
- Fyrando, Alma M., Magnolia, Iowa.
- Gaither, Charles A., 101 North Twenty-third Street, Lexington, Missouri.
- Gamet, Levi, 403 Jackson Street, Biloxi, Mississippi.
- Garrett, William H., 806 West Maple, Independence, Missouri.
- Garver, John F., Lamoni, Iowa.
- Gault, James D., Independence, Missouri.
- Giles, Edward J., Chariton, Iowa.
- Gillen, James A., 635 South Fuller Street, Independence, Missouri.
- Goodrich, Vinton M., 821 North Tenth Street, Saint Joseph, Missouri.
- Goold, Hugh W., 3815 Park Avenue, Kansas City, Missouri.
- Gould, Clayton G., 1027 West Waldo, Independence, Missouri.
- Gould, Leon A., R. R. 1, Bemidji, Minnesota.
- Grant, John A., 33 Brighton Avenue, Highland Park, Michigan.
- Gray, James L., West Lexington Street, Independence, Missouri.
- Greene, U. W., 910 West Waldo Street, Independence, Missouri.
- Greenwood, Henry, 23 Cicero Street, Morton, Manchester, England.
- Gresty, J. T., Ilfracombe, Sisters Crescent, Drummogne, Sydney, Australia.
- Grice, William M., R. R. 5, Crosswell, Michigan.
- Griffiths, Gomer T., Summit Street, Columbus, Ohio.
- Gunsolley, Jeremiah A., Lamoni, Iowa.
- Hands, William O., 4517 Harrison Street, Kansas City, Missouri.
- Hansen, H. N., Underwood, Iowa.
- Hansen, John A., R. R. 1, Weston, Iowa.
- Hanson, Paul M., 6159 Florence Boulevard, Omaha, Nebraska.
- Harder, Ralph A., 602 Taylor Street, Flint, Michigan.
- Hardin, Jesse M., Uniopolis, Ohio.
- Harding, Samuel, 418 Stutsman Street, Council Bluffs, Iowa.

- Harrington, George E., 1208 West Lexington Street, Independence, Missouri.
- Harrington, G. Leonard, Independence Sanitarium, Independence, Missouri.
- Harrington, Joseph A., 296 South Harrison Street, Kansas City, Missouri.
- Hartnell, William, Centerview, Missouri.
- Hawkins, Charles W., 615 Spencer Street, San Jose, California.
- Hayer, Eli, Lamoni, Iowa.
- Hayes, Lawrence W., 710 Woodland, Kansas City, Missouri.
- Hedrick, Frank G., 714 Parallel Street, Atchison, Kansas.
- Henson, Edward L., San Antonio, Texas.
- Higgins, Harmon A., 908 Third Avenue, Nebraska City, Nebraska.
- Hinderks, Temme T., Stewartsville, Missouri.
- Hopkins, Roy V., 1413 West Short Street, Independence, Missouri.
- Hougas, Thomas A., Macedonia, Iowa.
- Hough, Daniel E., 3018 North Twenty-first Street, Kansas City, Kansas.
- Hovenga, John, Stewartsville, Missouri.
- Hulmes, George H., Independence, Missouri.
- Hunt, Charles J., 503 North River Boulevard, Independence, Missouri.
- Ingham, Edward, Berkeley, California.
- Ivie, Thomas A., Stewartsville, Missouri.
- Jellings, Charles D., 501 Brookside Drive, Mount Washington, Missouri.
- Jobe, S. E., Guilford, Missouri.
- Johnson, John E., 1211 Main Street, Lexington, Missouri.
- Johnson, William, Lamoni, Iowa.
- Jones, Alonzo E., 1720 West Walnut Street, San Bernardino, California.
- Jones, Charles E., 148 East Seventy-sixth Street North, Portland, Oregon.
- Jones, John, Knorret Flat, Upper Manning, N. S. W., Australia.
- Jones, John H. N., 80 Richmond Terrace, Richmond, Victoria, Australia.
- Jones, Thomas, Brynhyfryd-Flossman Road, Nantyglo, Wales.
- Jordan, Thomas J., Box 20, Viceroy, Saskatchewan, Canada.
- Karlstrom, Albert V., Papeete, Tahiti.
- Keck, L. A., Saint Joseph, Missouri.
- Keir, Henry P. W., 6630 South Lincoln Street, Chicago, Illinois.
- Keir, James F., 701 North College, Independence, Missouri.
- Kelley, Edmund L., 702 South Fuller, Independence, Missouri.
- Keown, David R., R. R. 3, Lamoni, Iowa.
- Kirkendall, Aaron B., Creola, Ohio.
- Knowlton, Albert H., 1018 West Van Horn, Independence, Missouri.
- Knowlton, George H., Stonington, Maine.
- Koehler, J. August, Saint Joseph, Missouri.
- Krahl, David J., Holden, Missouri.
- Lambert, George P., Ferris, Illinois.

- Lambert, Joseph R., 204 South Crysler, Independence, Missouri.  
Lambert, Richard J., 1609 West Walnut, Independence, Missouri.  
Lambkin, Byrne S., 203 Nicholls Street, Glenwood, Iowa.  
Lamont, Stewart, 66 Lydican Avenue, Chatham, Ontario, Canada.  
Lane, Joseph W., Pisgah, Iowa.  
Layton, John W., Nauvoo, Illinois.  
Leggott, George W., 135 Clayton Lane, Clayton, Manchester, England.  
Leverton, Arthur, Minden City, Michigan.  
Lewis, George, Metcalfe Street, Wallsend, Australia.  
Lewis, Zenos J., Osborn, Missouri.  
Lincoln, George S., 720 Second Avenue, San Francisco, California.  
Longhurst, Robert C., Vanessa, Ontario, Canada.  
Luff, Joseph, sr., South Pendleton Street, Independence, Missouri.  
Macrae, Washington S., 620 College Street, Warrensburg, Missouri.  
Manchester, Alonzo R., 683 South Broadway, Akron, Ohio.  
Matthews, Josiah E., 116 Sherman Avenue, Columbus, Ohio.  
May, Roderick, 1220 West Waldo, Independence, Missouri.  
Midgorden, John, Lamoni, Iowa.  
Mills, Arthur H., 1514 West Short Street, Independence, Missouri.  
Mills, Henry R., Independence, Missouri.  
Miller, Charles Edward, 202 Pendleton Street, Independence, Missouri.  
Mintun, J. F., Council Bluffs, Iowa.  
Moler, Hiram E., 400 East Fourth Street, Holden, Missouri.  
Moore, Amos J., R. R. 2, Belgrade, Montana.  
Mussell, Frederick T., 1114 Fillmore Street, Des Moines, Iowa.  
McCallum, Alexander, Independence, Missouri.  
McClain, J. R., R. R. 5, Box 61, Paris, Tennessee.  
McConley, Myron A., 1419 Kensington Street, Independence, Missouri.  
McDowell, Floyd M., Lamoni, Iowa.  
McDowell, Willis A., Plano, Illinois.  
McGuire, Benjamin R., 305 North Union Street, Independence, Missouri.  
McLean, Archibald F., 48 Fern Avenue, Toronto, Ontario, Canada.  
McWethy, Fred A., Holden, Missouri.  
Newton, Oscar W., 115 South Forest, Independence, Missouri.  
Newton, William, 308 South Fuller Street, Independence, Missouri.  
Osler, William, 3312 North Howard, Philadelphia, Pennsylvania.  
Palmer, Emmet N., 3112 North Twentieth Street, Kansas City, Kansas.  
Parker, George H., Beechwood, N. S. W., Australia.  
Parkin, Charles A., 679 Fifth Avenue, San Francisco, California.  
Parsons, Alonzo H., Missouri Valley, Iowa.  
Peak, Warren E., Independence, Missouri.  
Pease, William H., Kansas City, Kansas.  
Pickering, William R., 2827 Forest Avenue, Kansas City, Missouri.  
Pitt, Sidney, sr., Persia, Iowa.

- Pitt, Frederick G., 102 South Raynor, Joliet, Illinois.
- Powell, David E., R. R. 3, Stewartsville, Missouri.
- Pugsley, Paul H., 3226 East Ninth, Kansas City, Missouri.
- Rannie, Edward, 709 South Fuller Street, Independence, Missouri.
- Roberts, J. W., R. R. 5, Cameron, Missouri.
- Robertson, E. F., 523 South Fifteenth Street, Saint Joseph, Missouri.
- Ross, Isaac M., Holden, Missouri.
- Rushton, John W., 1242 North Kenmore Street, Los Angeles, California.
- Russell, R. C., Brown City, Michigan.
- Salisbury, Orman, 740 Cross Street, Council Bluffs, Iowa.
- Salyards, Richard S., sr., 517 North Twenty-second Street, Saint Joseph, Missouri.
- Sandy, Harvey, 511 Wabash Street, Kansas City, Missouri.
- Sandy, Seth S., 3916 Euclid Street, Kansas City, Missouri.
- Saxe, John G., 722 Danvers Street, San Francisco, California.
- Searcliff, Charles F., Holden, Missouri.
- Schimmel, John J., 3817 Booth Avenue, Rosedale, Kansas.
- Schofield, John, 112 Fernley Road, Sparkhill, Birmingham, England.
- Scott, Beauford, J., Independence, Missouri.
- Scott, Harlan A., 2105 South Twenty-third Street, Omaha, Nebraska.
- Scott, W. R., 1480 Spencer Street, Omaha, Nebraska.
- Selbe, Christopher A., 1212 Bennington Avenue, Kansas City, Missouri.
- Self, Carl T., 6514 Maple Street, Omaha, Nebraska.
- Sheehy, Francis M., 502 North River Boulevard, Independence, Missouri.
- Shields, John, 618 Laird Street, London, Ontario, Canada.
- Short, Ellis, sr., 1407 West Electric Street, Independence, Missouri.
- Shupe, Edward F., Littleton, Colorado.
- Siegfried, Mark H., 1417 West Walnut, Independence, Missouri.
- Smith, Elbert A., 1513 West Walnut Street, Independence, Missouri.
- Smith, Frederick M., 4147 Agnes Avenue, Kansas City, Missouri.
- Smith, Frederick A., 1704 West Lexington Street, Independence, Missouri.
- Smith, Hyrum O., 711 South Fuller Street, Independence, Missouri.
- Smith, Isaac M., Warrensburg, Missouri.
- Smith, Israel A., 1216 West Short Street, Independence, Missouri.
- Smith, John, New Bedford, Massachusetts.
- Smith, Walter W., 631 South Fuller Street, Independence, Missouri.
- Snider, Coleman R., R. R. 5, Hamilton, Missouri.
- Snoblen, David K., R. R., Blenheim, Ontario, Canada.
- Sparling, William, 527 Newton Avenue, Minneapolis, Minnesota.
- Squire, Ephraim, 149 Sterling Street, Brooklyn, New York.
- Squire, Joseph R., R. R. 2, Willoughby, Ohio.
- Stark, Arthur E., Boyne City, Michigan.
- Stewart, George W., "Clifford" Gladesville, Sydney, N. S. W., Australia.

- Stone, Albert E., R. R. 2, Willoughby, Ohio.  
Storey, Otto H., Fremont, Indiana.  
Stover, Leonard, 1015 West Van Horn, Independence, Missouri.  
Suttell, John D., 30 Rye Street, Providence, Rhode Island.  
Sutton, James R., Flat Top, Colorado.  
Tanner, Joseph A., 147 North Chelsea Street, Kansas City, Missouri.  
Tary, Okey J., 144 Sixteenth Street, Warwood, Wheeling, West Virginia.  
Taylor, John W., 21 Stamford Street, Old Trafford, Manchester, England.  
Taylor, Thomas, "Rothberg," Home Hill End, Upper Armley, Leeds, England.  
Terry, John M., 3625½ Second Avenue Northwest, Seattle, Washington.  
Thomas, Thomas U., 17 East Earl Avenue, Youngstown, Ohio.  
Thompson, Benard P., Holden, Missouri.  
Thompson, Emery, Holden, Missouri.  
Trapp, Alfred Thomas, 142 Callen Road, Gloucester, England.  
Tucker, Edward, 292 South Harrison Street, Kansas City, Kansas.  
Tucker, John, 955 Northrup Avenue, Kansas City, Kansas.  
Turpen, Martin M., Pleasanton, Iowa.  
Twombly, Samuel, Fanning, Kansas.  
Waller, Gilbert J., 1436 Taylor Street, San Francisco, California.  
Warr, A. E., 719 East Twelfth Street, Des Moines, Iowa.  
Weld, Francis M., Lamoni, Iowa.  
Wells, Gomer R., Lamoni, Iowa.  
White, Alfred, 708 West Maple, Independence, Missouri.  
White, Ammon, 309 South Fuller Street, Independence, Missouri.  
White, David C., Lamoni, Iowa.  
White, Isaac N., 1006 West Maple Street, Independence, Missouri.  
White, John D., 2429 Haste Street, Berkeley, California.  
Wight, Cyril E., Lamoni, Iowa.  
Wight, John W., Lamoni, Iowa.  
Wilcox, Eber S., 2833 Wabash Avenue, Kansas City, Missouri.  
Wilkie, D. C., 1309 Frederick Avenue, Saint Joseph, Missouri.  
Williams, D. J., 725 Lewis Street, Burlington, Iowa.  
Williams, D. T., Lamoni, Iowa.  
Williams, Edmund J., Denver, Colorado.  
Williams, Thomas W., 317 West Thirty-eighth Street, Los Angeles, California.  
Williamson, William H., R. F. D. 5, Box 50, Independence, Missouri.  
Winning, Robert, 2831 Harrison Street, Kansas City, Missouri.  
Wixom, George H., 653 Fillmore Street, Denver, Colorado.  
Worden, James O., 403 Euclid Avenue, Kansas City, Missouri.  
Yarrington, A. J., Lamoni, Iowa.  
Zimmermann, John, sr., 1512 West Allegheny Avenue, Philadelphia, Pennsylvania.

## MEMBERS OF QUORUMS AND ORGANIZATIONS IN THE HIGH PRIESTHOOD

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Frederick M. Smith, President.

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Hanson, Paul M.

McConley, Myron A.

Rushton, John W.

Russell, R. C.

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Counselor: James F. Keir.

Counselor: Israel A. Smith.

John A. Becker, Secretary.

Blair, Frederick B.

Bullard, Richard.

Burger, John L.

Carmichael, Albert

Clark, E. O.

Cooper, Robert T.

Craig, Albert W.

Dent, John C.

Fisher, Myron C.

Fry, Charles

Hunt, Charles J.

Ingham, Edward

Karlstrom, Albert V.

Kelley, Edmund L.

Koehler, J. August

Lambert, George P.

Lewis, George

May, Roderick

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Short, Ellis, sr.

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Counselor: Alonzo H. Parsons.

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Andrew J. Corbett, Secretary for Australia.

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Hyrum O. Smith, Secretary.

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Bailey, John J.  
Baldwin, Richard  
Burt, George W.  
Butterworth, Charles E.  
Carlile, Joshua  
Davis, James  
Greenwood, Henry  
Gresty, J. T.  
Jones, John  
Lambert, Joseph R.

Leverton, Arthur  
McDowell, Willis A.  
Matthews, Josiah E.  
Pitt, Frederick G.  
Shields, John  
Smith, Isaac M.  
Smith, John  
Squire, Joseph, sr.  
White, Ammon  
White, Isaac N.

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Hand, William O.  
Hinderks Temme T.  
Hulmes, George H.  
Krahl, David J.

Lambert, Richard J.  
Pickering, William R.  
Smith, Walter W.  
Tanner, Joseph A.  
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Counselor: J. F. Keir.

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A. Carmichael, Bishop.

Counselor: A. J. Yarrington.

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Ballantyne, R. A.	McDowell, Floyd M.
Blair, George W.	Midgorden, John
Carmichael, A. M.	Weld, F. M.
Gunsolley, J. A.	Wells, G. R.
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Archibald, Coventry	Lewis, Z. J.
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 S. S. Sandy, Counselor.  
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**Members of Stake High Council**

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Winning, Robert	Harrington, Joseph
Goold, H. W.	Schimmel, J. J.
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 Washington S. Macrae, Counselor.  
 Charles J. Hunt, Bishop.  
 Isaac M. Ross, Counselor.

**Members of Stake High Council**

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Burgess, Robert E.  
Cool, Fred A.  
Fender, E. E.  
Gaither, Charles A.  
Hartnell, William

Johnson, John E.  
Moler, Hiram E.  
Scarcliff, Charles F.  
Thompson, Bernard P.  
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