

The Annual 1922



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

F. Henry Edwards
31. Jan. 1923.



ISAAC SHEEN

*First President of the Quorum of High
Priests in the Reorganized Church of Jesus
Christ of Latter Day Saints.*

THE ANNUAL

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

Number 16

Independence, Missouri

1922

WHO ARE THE LEGAL PRESIDENTS OF A BRANCH MEETING OR A DISTRICT CONFERENCE?

By Charles Derry

We cannot, nor do we wish to, ignore the fact that "God hath set some in the church, first apostles, secondarily prophets," etc. And God hath said, "Therefore, let every man stand in his own office, and labor in his own calling, and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect." (Doctrine and Covenants 83: 21.)

"An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons," etc. (17: 8.)

"The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling." (104: 11.)

"The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews." (104: 12.)

"It is the duty of the twelve, also, to ordain and set in order all the other officers of the church." (104: 30.)

The opinion of the First Presidency is as follows (123: 23): "As a traveling, presiding council, your quorum has the active supervision and presidency, under the first presidency, over the entire field of ministerial labor, and control over districts, branches, and the ministry as a whole and as church organization, and not as local presiding officers in these several organizations; holding special local presidency where no organization has been perfected; in a similar way as the first presidency presides over the whole church, differing in this, that the first presidency is necessarily local, while your province is not localized; nor do we mean by this that the word 'abroad' is to be construed to mean foreign

lands, but in the field of itinerant gospel labor everywhere, as contradistinguished from branch, district, or other local organizations.’”

In 120: 3: “There should be no conflict or jealousy of authority between the quorums of the church; all are necessary and equally honorable, each in its place. The twelve and seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve. The seventy when traveling by the voice of the church, or sent by the twelve to minister the word where the twelve cannot go, are in the powers of their ministration apostles—those sent—and in meetings where no organization exists should preside, if no member of the twelve or presidency be present.”

In the foregoing, we find the duties and prerogatives of the traveling ministry set forth. We will also try to find out the duties of the local ministry.

From the foregoing quotation from the law of God, one thing evident to me is that the presiding authority of the Twelve is of a general and not of a local character. They preach the gospel, induct members into the church, organize branches and districts by the direction of the Spirit of God, and by that same direction ordain men to preside over such branches and districts, and ordain the lesser officers as helps in “watching over and nurturing” the members thereof. We also recognize the fact that in their general presidency it is their duty to “regulate and set in order the churches,” when out of order, inasmuch as the local authorities fail to do so; and it becomes the duty of the local officers to honor their decisions.

It will not be denied that in addition to the order of apostles, he gave “some, prophets; and some, evangelists; and some, pastors and teachers,” whom we recognize as “holding the same priesthood” as the apostles, except those of the Aaronic priesthood, differing in the duties of their calling, as the members of the human body differ in their individual functions.

In 120: 1 we find that God has provided for the local authorities. He says, “In the meantime, branches and their officers, and districts and their officers are to be considered as provided for by my law to carry on the work of the ministry in caring for the membership of the church, and to relieve the twelve and seventy from the vexation and anxiety of looking after local organizations when effected. When branches and districts are organized, they should be so organized by direction of the conferences, or by the personal presence and direction of the twelve, or some member of that quorum.”

In paragraph 4 of section 120 we read: “In both branches and



CHARLES DERRY

Born 1826; died 1921. Brother Derry was a member of the evangelical order at the time of his death. He served long and faithfully for the cause.

districts the presiding officers should be considered and respected in their offices."

By whom are they to be considered and respected? Is it by the membership alone? Is it not as much the duty of the superior officer to respect and consider the lesser in his calling as it is for the lesser to respect and consider the superior? I believe the respect should be mutual. One way to show our respect is by honoring every man in his calling.

One duty of these general officers is "to regulate and set in order," but where the work is in order there is nothing to regulate and set in order. The president of a branch or district, having been called by common consent to that duty, should be sustained there, or God's law is not

honored. When the general officers in their visitations to branch or district discover any irregularity, or departure from the true order, they should be honored and sustained in their effort to regulate and set in order that which may be out of order. And I am glad to say that in all my acquaintance with the branches and districts of this part of the vineyard I do not know of a single instance where such effort on the part of the twelve or missionaries in charge have been rejected. On the other hand, they have been gladly received as the "directing, regulating, and advising authorities of the church, and considered as the leading representatives of the church."

As I understand God's law, he desires the general, traveling ministry to be honored in their calling, and the standing ministry equally honored in their calling, and when this is the case there is no room for jealousy or confusion.

Referring to those appointed to preside over branches or districts, the Lord says, "And when those officers are ordained and set in their order in the church, they should be left to administer, having charge of the affairs over which they are called and set apart to preside." (See also 122: 8-10.) Unless this is complied with, how can we be said to honor every man in his calling?

I confess I may have failed to understand the true spirit and meaning of God's law, but I have written according to the light I have received.

Personally, were I in charge when these general officers were present, I should prefer them before myself; not because the law of God demands that I should vacate my office for the time being, but as an act of courtesy. But here is a difficulty. The general officer may have a clear conception of the general condition of his field but would not be so likely to understand the particular condition of the individual branch or district, and as has been the case, the general officer has had to fall back upon the local officer to carry on the business before them. In that case, who is really presiding? No true man wants to sit a mere figure-head! Hence the force of the advice, or rather command (83: 21): "Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect."

"I has heard many a sermon," said Uncle Eben, "dat added a heap o' language to de text withou' showin' nothin' dat was de slightest improvement on it.—*Washington Star*."



PRESIDENT FREDERICK M. SMITH

(Cut loaned by Evans Printing Company.)

A MESSAGE FROM PRESIDENT FREDERICK M. SMITH*To the High Priests, Greeting:*

An important question was settled, let it be hoped forever, at last General Conference, and that settlement has thrown more squarely upon the local priesthood the care of branches and districts, and the Presidency is desirous of having the full responsibility of such care sensed by the high priests and elders. Be alert, therefore, to the admonition of Jesus to "feed the flock," and strive always in preparation for greater things.

In your lives and teachings you are supposed to reflect the influence and spirit of the Christ. It is therefore necessary that you make every effort in your power to learn of him. This learning may come from two sources only, viz: inspiration and study, and study is an open door to inspiration; for the mind alert and exercised by wholesome study becomes, in the moments of meditation and prayer on subjects which have engaged your attention, a ready tool for the Spirit of God to work its purposes. Study, study! And spiritualize your study by approach to God through the channels he has ordained and established.

The hastening time is here, and throughout the church there must be disseminated a thorough knowledge of Christ's philosophy, crystallized socially into an order cemented by a deep conception of our brotherly responsibility on a religious basis.

May the Spirit of God work mightily with you, and give you not alone a soul-stirring sense of your duties to the people but at once a deep-seated determination and God-given powers to accomplish the purposes of Deity and achieve the great goal of the church—Zion.

FREDERICK M. SMITH,
President of the Church.

**HOW MANY QUERIES LIKE THESE ARE YOU CALLED UPON
TO SOLVE AND ANSWER?**

Should a member of the church partake of the sacrament in churches not of our faith?

Should a pastor supersede a teacher in a case of difficulty?



APOSTLE MYRON A. M'CONLEY

Brother McConley is at present in charge of the Australasian Mission. The greater portion of Brother McConley's mission work has been in foreign fields. He was for a number of years in Hawaii.

MISSIONARY TALES

Wherein the missionary of another faith used the Sunday schools to good advantage in the establishment of new churches. It is a story of devotion, hard work, and success.

When William D. Himebaugh was past thirty, he was a street car conductor in Terre Haute, Indiana.

Through the influence of a friendly minister of the Presbyterian faith he joined the church in Terre Haute, and from that time he threw himself into religious activity with all his heart, even persuading his employers to arrange his runs so that he could teach a Sunday school class.

His first job was to tame a gang of "river rats," who made their annual break into the Sunday school just before Christmas. Himebaugh

did this job so well, and the work appealed to him so strangely, that when he moved later to Peoria Heights, Illinois, he walked into the Sunday school and asked if he could try his luck with a class of boys.

"You can if you go out and get them," was the challenging reply.

He did this so successfully that before long his class was larger than all the rest of the school put together.

Later, he left the street car company and worked ten hours a day in a machine shop, so that he could put in his evenings gathering recruits for the Sunday school. Finally, he gave up his job altogether, and went into home missionary work.

When a call came to take charge of Sunday school work in a large district in South Dakota, *he went there and organized fifty schools in two years. Fourteen churches grew out of these schools.*

At the end of those two years the Presbyterian Board of Sabbath School Work gave him the whole State of Arizona as his field. And for sixteen years he has gone up and down and across its thirteen thousand square miles, living a life of hardship and privation but carrying always the flaming torch of unquenchable enthusiasm.

He goes from one little schoolhouse to another, asking how many of the children attend Sunday school. At one place, near Phoenix, out of twenty-six children, not one raised a hand in response to his question. But when he asked how many *would* go to Sunday school if they could, every hand shot up.

He travels from one to two thousand miles every month, by burro or horseback, by train or battered automobile, often sleeping on piles of cowhides, or on store counters, on the floor of a schoolhouse, or on a bed of rags in some Mexican hut.

Roughly estimated, about one fourth of Arizona's school children are Mexicans and about one tenth are Americans. Moreover, less than half of the remaining fifty-one thousand boys and girls are in any Protestant Sunday school. This will give an idea of the size of Himebaugh's job.

If Sundays came twice as often, and Sunday schools with them, the indefatigable missionary might make the "rounds" of his frontier parish once a year. But he must, instead, stretch his Sabbaths to cover as many points as possible and make all distance merely an obstacle to be overcome.

Here is a sample of a record-breaking Sunday journey made in a little automobile: From Casa Grande to Signal Peak by 10.30 a. m., 10 miles; to Selma by noon, 15 miles; to Picachio by 2.30, 10 miles (lunch en route 4.30); to Sacaton by 6 p. m., 36 miles. Up at 4 a. m., Monday, to reach Phoenix, 43 miles, for a full day's work at home.

In preparation for this Sunday work, Himebaugh had to put in two hard days over the same ground in arranging for the meetings. This meant going from house to house and presenting his case.

"I have heard Sunday school conventions discuss methods of reaching the people," said Himebaugh; "and I will hear them until my hair is as gray as it is red to-day. But I have yet to find a better way of getting them than just going after them."

Wherever a schoolhouse stands, Himebaugh has found his opportunity. It makes no difference whether the schoolhouse be a brown adobe hut out in the sagebrush, set off by red buttes and distant blue mountains, or the little shack within earshot of saloon row or gambling alley—now a thing of the past—or the up-to-date brick school in the midst of prosperous ranches.

When invited to bring her children to Sunday school, one mother of eight young hopefuls pleaded that Johnny had no coat, and Willie had no shoes, and so on down the line. She added that, even though they could go without proper clothing, their wagon was not big enough to carry the whole family at one time. But Himebaugh made his little car serve as a chariot, and Sunday morning saw it bulging with youngsters—a veritable Sunday school on wheels.

Once an ugly resident drew a revolver on him at the mere mention of Sunday school and then went about town boasting what he would do to the preacher. Of course the schoolhouse was packed to see the fun; but the missionary, blissfully ignorant, preached as never before, and the "braggart" slunk home in silence.

More often there was only a handful of people. At Winkelman there were so few that they laughed at him, but after a struggle of two years a two-hundred-and-fifty-dollar frame building took shape, and Himebaugh himself helped to build it. A few weeks later a severe windstorm swept over, and the church went down before it. Now, however, a three-thousand-dollar building of brick and cement, in charge of a pastor of ability, stands as an acknowledgement of his persistence.

"I had fourteen dollars expense and only brought back two dollars collection in return," reported one minister, who had offered to go to one town during Himebaugh's illness. "There is no use keeping up that place."

But a three-thousand-dollar church now flourishes in "that place," just because Himebaugh never gives up. He has dedicated more than one saloon building with a Sunday school.

The Sunday school missionary must follow more than the Sunday school hobby. He is there to meet the needs of the people. So, heartily he answers every beck and call, and makes good as a ready helper in a rare variety of ways. "For people will take just the interest in you that you take in them," he declares.

Starting a day school was a part of his job in Miami, when it was but a small camp with about seventy-five children. He took subscriptions and hired the teacher, then turned over to their use the Sunday school building which the mining company had donated. Now, after ten years,

Miami is a bustling city of twelve thousand with an up-to-date school system, a forty-thousand dollar Y. M. C. A., and a thirty-five-thousand-dollar church to be built where no one at the time thought even a Sunday school worth while.

"I have the greatest thing on God's earth," Himebaugh ardently declares in the face of his up-hill job. "Every day as I grow older I think I have the chance to do the most wonderful work on the face of the earth, because others do not seem to want to do it."

The challenge of the situation stirs him to his greatest effort, for the people of his flock are like birds on the wing. There is a chance for only one shot. If he misses, most likely he has lost. The inspiration of the only shot fires him with a zeal that an ordinary congregation could not kindle. Such earnest enthusiasm is his very mainspring of action, and coupled with backbone and hammering hard work, makes for vital and far-felt results.

WORKING WITH OUR COWORKERS

We sometimes have an idea that we cannot work with certain men who may be serving with us in an official capacity. Sometimes a man may be determinedly opposing you. The problem is up to you—What shall I do?

A fine example of one man's solution of a similar problem was that of President Lincoln with his Secretary of War Stanton.

With all the grief and pain which the Civil War brought to the President, was opposition and enmity from members of his Cabinet, of which Stanton was one.

President Lincoln did not dismiss Stanton because he violently opposed him, for he recognized his honesty and worth to the cause and wanted him as a friend.

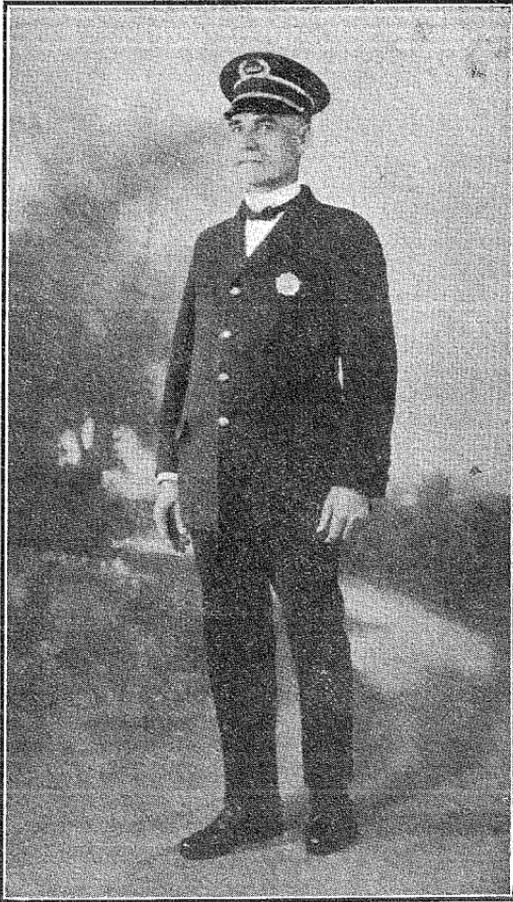
That he succeeded may be proven by the remarks of Stanton at the beir of the dead president: "There lies one of the truest of friends and the greatest leaders of men."

THE FIELDS ARE WHITE FOR THE HARVEST

Fifty-eight million people, or over half of the population of the United States, are not affiliated with any church.

Over 1,500,000,000 people in the world to-day, two thirds of whom know nothing about Christ.—Christian Church Board of Missions.

PEACEMAKERS



B. J. SCOTT

Two of the members of the Quorum of High Priests have, during the last few years, entered upon duties in a public way that are new to the activities of quorum members.

Brother Buford J. Scott (above) is now Chief of Police, Independence, Missouri, and Brother Harry French occupies the same position in the city of Columbus, Ohio. We were unable to secure the picture of Brother French.

**MESSAGE OF QUORUM PRESIDENT J. A. TANNER TO THE
QUORUM OF HIGH PRIESTS**

(Read at the General Conference Quorum Meetings.)

To the Quorum of High Priests; Greeting:

It is with confidence in our Maker and the author and finisher of our faith that we enter into the work of this another General Conference and also the work of our quorum.

It has been some length of time since we have held quorum meetings and, to some extent, our quorum interest has lagged, and there has not been the response along some lines that we had hoped for from the brethren.

Early in the year we sent out requests for subjects to be discussed at our meetings this year so that we could make up a splendid program. We are glad to know that we received reports from a number of the brethren living and laboring in various parts of the country and having opportunity to be interested in some of the matters they have submitted that should, in their opinion, be discussed by the quorum in session.

No doubt when you read the program you will agree that there are some subjects listed that are worthy of our most careful consideration, and it is also absolutely necessary, as a body of men to whom is intrusted the education of the membership, that we should be well informed on all questions pertaining to our development.

In correspondence received from a number of the brethren since our last General Conference, it is pleasing to note the good will and cheer and hope expressed by a number of them, and it brings a tinge of discouragement, also, to note the pessimistic feeling exhibited by some and their seeming lack of confidence in the progress of the work, and it is more pathetic because their conclusions, in my judgment, have been reached after paying attention to Madam Rumor and not being particular enough to get the absolute facts in the matter.

I am of the opinion that this body of ministers should be very frank and free in their discussion of the complicated matters that confront us in the church, and we should endeavor to reach a unanimity of opinion so that we could stand united in our expression and vote upon many of the particular things that of necessity arise before the conference.

Glowing reports have reached us from some of the brethren, showing clearly that no matter what the conditions at large may be the Lord has been working wonderfully and marvelously in their particular fields, and the Saints have received miraculous evidence of God's kindness and care for his children.

It seems also, from general reports, that the ministry have been very successful in reaching the world, and a number of people have been converted to the truth and baptized into the kingdom of God.

It is painful to me at times to listen to some of the leading men of the church, in their discourses, picturing the terrible condition and the deplorable state of things that the church has gotten into, and almost in the next breath make an appeal for confidence on the part of the members and also extend an earnest invitation for people to investigate and join the church. It does seem to me that whatever attack anyone has to make against any irregularities in the church or violation of principle that it should be done from the conference floor or before the proper tribunals whom God has selected to rectify such matters. It is a difficult proposition to infer continuously that there is a "nigger in the woodpile" and that the church is about upon the rocks, and in the same breath ask the people to have confidence and expect them to manifest confidence and be faithful to the work. To me it is anomalous and should be discouraged by all high-minded brethren, those who love true principles and correct method of procedure.

We are in hopes that we may be wonderfully blessed in our quorum sessions and much inspiration be given in a discussion and investigation of matters that may arise before us. We also trust that God's Holy Spirit may endow the conference with light and wisdom; that this conference may be a new starting point toward better things and an overcoming of the past and a reaching out into the future with a vision so clear that it will evidence we are capable of entering into the hastening time and accomplishing well in that which God has intrusted to our care.

May faith, hope, and charity abide with us, is the sincere desire and prayer of

Your president,

J. A. TANNER.

HOW TO "SELL" THE CHURCH

New York Man Says Pastors Should Round Up Congregations

Asserting that Christ would not talk to empty seats if there was any legitimate way to fill them, Doctor Christian F. Reisner of New York, in an address before the national conference on church publicity, to-day told the assembled ministers to follow the suggestions of the Nazarene, and "go out and compel them to come in."

"The first essential to 'selling' the church," he said, "is to awaken the pastor and membership until they get on their toes and put their 'goods' into circulation. Then they will have fresh and palatable goods on hand and find a way to obtain consuming customers. The people are hungry for God, but sometimes they must have quail mixed with their manna.

"The next step is advertising. That does not mean merely to put out attractive printing, but it means an alertness that will compel people to see the church."



W. R. ARMSTRONG, ENGLAND

These brethren have served in their country as assistant secretaries with the duty of securing reports from members, receiving contributions as may be necessary.



ANDREW J. CORBETT, AUSTRALIA

, through whom the work of the quorum is done. They are charged for the annual and quorum dues, and such work of a secretarial nature

NEW COUNSELOR TO THE PRESIDENT OF THE QUORUM OF
HIGH PRIESTS SELECTED



ELDER ROY V. HOPKINS

Pastor of the First Independence, Missouri, Church, who was selected by Brother J. A. Tanner as counselor. With Brother A. H. Parsons they comprise the presidency of the High Priests' Quorum.

POINTS FOR PREACHERS

I once asked Colonel Ingersoll, the most effective public speaker I ever heard, to what he attributed his power. "Avoid elocutionists like snakes," he said, "and be yourself."—Andrew Carnegie, in his Autobiography.

FROM THE QUORUM SECRETARY

Activities as Selected From the Reports of 146 Members Reporting

Sermons	7,906
Services attended	32,315
In charge of meetings	6,782
Pastoral visits	11,054
Baptisms	587
Confirmations	697
Ordinations	196
Children blessed	404
Administrations to sick	11,370
Marriages	215
Branches organized	2
Sunday schools organized	3
Religios organized	2
Elders' courts	36
Bishop's courts	68....
Stake high council	88
Standing high council	26

Additions to the Quorum Since the Last Report to the Quorum at the General Conference of 1920

Ballantyne, R. A.	Carmichael, A. M.
Clark, C. W.	Davis, J. Arthur
Dutton, Jasper O.	Gamet, Levi
Williams, E. J.	Trapp, Alfred
Carmichael, Nathaniel	Thompson, Henry B.
Scott, W. W.	Hand, H. H.
Duffy, James	Warr, A. E.

New Ordinations Approved at This Conference

White, A. R.	Castings, Henry
Brewer, William J.	Stoft, A. E.

Deaths Reported

Wight, John W.	Derry, Charles
Blakeslee, Edwin A.	Leeka, C. O.
Stebbins, Henry A.	Bond, Myron H.
Baty, James	Lewis, William
Kibler, Sylvester	Best, G. W.
Campbell, Duncan	Stover, Leonard
White, Alfred	Hansen, H. N.

Ordinations Reported to Orders in the Quorum

Blair, William A., to Order of Bishops.

Fry, Charles, to Order of Bishops.

CONDENSED REPORT OF THE TREASURER

For the period beginning January 24, 1920, and ended September 30, 1922.

Balance last report	\$192.61	
Receipts—all sources	223.10	\$415.71
Disbursements		193.37
Balance on hand		<u>\$222.34</u>

REPORT OF THE AUDITORS

INDEPENDENCE, MISSOURI, October 7, 1922.

To the Quorum of High Priests:

We, your committee appointed to audit the books of the treasurer, Brother A. H. Knowlton, beg to report that we have made an examination of the same and find them correct.

We wish, however, to report that quorum members do not always use the space provided in the quorum reports for reporting the amount of dues which they forward. This would greatly facilitate the work of auditing the books, and we suggest to the members that this be not overlooked.

Respectfully,

(Signed)

E. A. DAVIS,

G. F. BARRACLOUGH,

Committee.

Ideals won't build a house—it takes materials and work as well.—
M. Loucher.

Some one has aptly said that about the only difference between a rut and a grave is that one is longer.

The tongue is about six inches long, yet it has often killed men six feet long.

FIFTY-TWO YEARS AGO IN QUORUM HISTORY

April 8, 1870, a number of high priests met at the home of Isaac Sheen for the purpose of organizing the high priests in a quorum capacity—this being the first quorum meeting since the reorganization of the church. Isaac Sheen, who had previously been designated as president of a quorum of high priests, presided.

Those Present With the Date of Ordination

Sheen, Isaac	1860	Rogers, Israel L.	1860
Doan, Jacob	1860	Landers, John	1864
Aldrich, William	1860	Gaylord, John C.	1860
Dunham, O. P.	1860	Smith, Alexander H.	1866
Hazzeldine, W. H.	1865	Blakeslee, George A.	1866
Richardson, Stephen	1843	Parsons, Joseph	1866
Bronson, Hiel	1866	Cadwell, Edwin	1860
McIntosh, John	1869	Forscutt, Mark H.	1868

The high priests' quorum was organized with Isaac Sheen as president, Joseph Parsons as counselor, and Mark H. Forscutt, secretary.

The following were vouched for as having been previously ordained and were ordered enrolled as members of the quorum:

Baldwin, Wheeler	1831	Bronson, Phineas	1836
Whitehead, James	1841	Carricoe, Thomas	1843
Blair, Winthrop H.	1860	Hewett, Lyman	1860
Morey, George	1860	Gaylord, E. B.	1863
Dungan, Thomas	1864	Anderson, James	1864
Austin, Benjamin	1864	Hunt, Alexander	1864
Lytte, Hugh	1864	Gamet, D. M.	1865
Brown, Hiram P.	1866	Condit, Silas	1866
Robinson, Ebenezer	1866	Babbitt, Loren W.	1866
Price, Jesse	1866	Dobson, Thomas	1867

The quorum recommended to the General Conference that Henry J. Hudson and William Redfield be ordained high priests.

THE PASTOR'S CORNER

A department for the benefit of the members of the quorum who may be serving as pastors. Its existence is dependent upon the assistance of the quorum members who are engaged in this work. Let us have your ideas, contributions, and suggestions.

THIS PREACHER'S GUMPTION FILLED HIS EMPTY PEWS

To prepare two sermons carefully, week after week, select hymns, arrange services, and then to stand back of the pulpit in Sabbath Day black and preach to four persons in the morning, with the probability of not more than three out in the evening, is an experience not likely to make a minister relish his Sunday dinner.

Three years ago Reverend S. W. Stackhouse, of the First Baptist Church of Hempstead, Long Island, went through the ordeal of talking to empty pews. Four people scattered through enough seats for two hundred! If fifteen appeared it was cause for the comment, "A good many out this morning." If he couldn't fill those pews he would have to get out—give up the Baptist Church as a bad job. And Mr. Stackhouse had only just come to the church for the express purpose of keeping its doors open.

Desperate, he decided he would have to do something besides preach to fill up the empty pews.

Motion picture houses were packed on Sunday nights, rain or shine, he knew. Years before, the church had come into the possession of a motion picture projector which had never been used. In spite of their doubts, he believed the trustees and deacons might be talked over into agreeing to have proper pictures shown—if he could find a way to pay for them and advertise them.

He called a meeting; the doubts he anticipated were expressed, but in the end he won his point.

Another part of the church's equipment left over from more prosperous days was a little printing press and some type. Mr. Stackhouse was no printer, but he experimented until he learned to set type and turn off the printed sheets from his press.

"I pried it up pretty badly," Mr. Stackhouse tells of his beginnings, "and smeared myself all over with ink; but I finally managed to print our church announcements—even to put in cuts and get them out a fair color. When I could do that I started out after advertising, with the idea of getting out a little paper called the *Baptist News*, and having the Sunday school children take it to every house in town. I figured upon two thousand circulation, and I printed every copy myself.

"None of the other churches in town had ever tried introducing pictures. I went around town—to barbers, coal dealers, bakeries, and the

fish market—and said, ‘Look here, I am going to put motion pictures into my church and send around printed sheets with the synopsis of the picture and a general bulletin, with a recipe or two tucked in, so the women will stick them up in their kitchens. I want you to buy some advertising space. I can promise you a circulation of two thousand.’ I had the usual discouraging experiences, but after the first issue they came easier, till we had more than enough money to pay for our weekly picture from that source of revenue alone—enough so I could buy the type necessary for their setting.

“Two hundred and fifty people began to crowd those vacant seats which had so distressed me; we opened the folding doors of the vestry for the overflow. I didn’t stop my preaching for the pictures. I had my regular service which, with the films, lasted from seven o’clock until nine or nine-thirty in the evening. All the people who objected came—and kept on coming. And it certainly was stimulating to me to have somebody to talk to.

“After I began to use pictures, I was able to establish three young people’s organizations in the church, because I *had* young people. Something I had not expected happened—nights when there were no pictures it was always the older people who stayed away. Once they started coming, the younger ones kept on. I thought it would be the other way around. It hasn’t meant filling the pews alone—it has meant *church membership*, thirty joining at a time. People come in the morning now as well as at night. For the first time in the history of the Hempstead church, it is out of debt.

“Churches go into bankruptcy, just the same as any other business goes into bankruptcy, if they are not run on business principles—if everything is going out and not very much coming in. Budgeting is just as important in a church as in a home. We stick to a budget in the Hempstead church, and know just where we stand at all times.”

“What do you think is the reason for the small attendance in so many churches to-day?” asked Mr. Stackhouse. “Did people use to go to church because they were more spiritually minded than they are now, or because there wasn’t much of anything else to do Sundays—no automobiles, or golf, or things like that?”

“One thing I have noticed here in Hempstead,” he replied, “is the difference between the people who come to my church and those who go to church where I came from. In my home town, people have gone to the same church for generations, and have a kind of home feeling. There is no such transient population as we have on Long Island. Here, people come and go in the town, live in rented houses, aren’t settled. They do not have the same feeling they would have about a church their father and grandfather had attended before them—the same pride in its prosperity, the same desire to support it.

"I was going into business for myself," he tells the story, "when one night I went to see Hall Caine's 'The Christian' in the old opera house in Saint John's, New Brunswick. It got me. I knew then I wanted to do something like that. I was engaged to be married. The girl was with me. I asked her if she would wait until I could prepare myself for the ministry. She said she would. So I started in to study, working my way. I've been mighty glad of the business experience I had first.

"The modern minister has to do something besides preach—if he is going to have a church to preach in."—Reinette Lovewell in the *American Magazine*.

NEW SPIRIT IN THE CHURCHES

Are Beginning to Realize Their Responsibility as Regards the Youth

The significance of the International Sunday School Convention was outlined last night by Doctor D. J. Evans, pastor of the First Baptist church, in his address at the Linwood tabernacle, Linwood Boulevard and Olive Street. The house was packed with delegates and visitors.

"A new spirit of cooperation has been inaugurated among all the bodies of Christendom," he declared. "A new sense of responsibility for the welfare of the young people is being expressed. Some delegates are quite pessimistic and say that the boys and girls are breaking all restraint, are 'wiser' than their ancestors, and are going to the dogs. I believe that the boys and girls of to-day are better than we older people when we were young.

"If I were to tell you some of the things that my gang did on Sunday when I was a young man, you would be horrified, and would wonder how a preacher could ever come out of such a bunch. We must stress the religious education of the young people of the land if we are to secure their cooperation.

"It is we older ones that have failed. We have plunged the world into war. We have acted as if the religion of Jesus Christ had nothing to do with world affairs, but was only for our own personal salvation. We must show the young people that Christianity is for the social salvation of the world, and the betterment of industry, art, government, and diplomacy."

PRACTICAL WAYS TO MEET THE SOCIAL PROBLEM

By Samuel A. Burgess

It is one of the fundamental educational principles that a wrong habit or tendency cannot be corrected simply by a negative command, "Don't." The most effective method is the displacing of wrong interests with right interests. This is true whether we are dealing with a young child in infancy, a child of school age, an adolescent, or an adult.

The Master well illustrated this in the case of one morally ill by the story of the man possessed of a devil which was cast out. But the house, swept and garnished, remained unoccupied by any other interest, so the former devil returned and brought seven devils worse than himself, and the latter end of that man was worse than the first.

The same thought is expressed in the common proverb, "Satan finds work for idle hands to do." Those who are busily employed in good will have little time for that which is not good.

1. In dealing with the social problem that which is of first importance is the teaching of high, right ideals: "Our bodies are the temples of the living God." "We are called to be the children of God," ideals of honor, of honesty, or personal cleanliness, of reverence, and the other great ideals of the gospel.

We make a mistake when we try to deny all forms of pleasure, for there is right enjoyment along the lines of right activity. This responsibility for right teaching is primarily with the parents, but it is also an obligation of the church and of the pastor of the church.

It follows that it is not well to spend a great deal of time in threatening young people or telling them of the evil in the world and the consequences thereof. By doing so we fill their minds with that which is not good and tend rather to excite passion than to assist self-control.

2. It is necessary and right that young people should have the fundamental knowledge of the right and wrong side of life, but that should not be our principal stress. Our principal stress should be on the good. Parents should be fully informed of the evils in the world, so as to be better able to protect their young people. Probably the best method of giving the essential knowledge is for the church (which makes it a responsibility of the pastor) to see that the parents are informed and warned, and then the parents, to give the requisite instruction. But the church must not entirely neglect its responsibility to see that this is done.

3. Parents should give more attention to the welfare of their children. Still we cannot hope for success through autocratic rules; though the parents and the officers of the church as well should be ready to warn at the least sign of danger.

4. Where a mistake has been made, the chief responsibility is not proving the wrong but in bringing about real repentance and reformation. To really help at such a time, again is it necessary to substitute

something better for that which is in the mind of the morally diseased. Too great public agitation makes it more difficult for the offender to reform and also makes easier the repetition of the error.

After all, as the Apostle Paul states, our first duty is, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Philippians 4: 8, 9.)

THE HIGH PRIESTHOOD

Membership

The First Presidency	3
The Quorum of Twelve	12
The Quorum of High Priests as follows:	
The Order of Bishops	29
The Order of Evangelists	29
Pastors, etc.	209
Total membership of the High Priesthood	267
	282

NAMES OF THE MEMBERS OF THE HIGH PRIESTHOOD

Adams, W. R.	Bishop, James E.
Allen, Arthur	Blair, Frederick B.
Anderson, David A.	Blair, George W.
Anderson, Oscar	Blair, William A.
Angus, Archibald D.	Brewer, William J.
Archibald, Coventry	Briggs, George N.
Archibald, Russell	Budd, Roy S.
Armstrong, William R. (England)	Bullard, Richard (England)
Aylor, William M.	Bullard, William D.
Bailey, John J.	Burger, John L. (Canada)
Baker, James M.	Burgess, Robert E.
Baldwin, Richard M. (England)	Burgess, Samuel A.
Ballantyne, R. A.	Burt, George W.
Banta, Albert J.	Burwell, Robert N.
Barraclough, George F.	Butterworth, Cornelius A. (Australia)
Bear, John	
Becker, John A.	Butterworth, Charles E.
Beebe, George, jr.	Carlile, John P.
Berve, Amos	Carlile, Joshua

- Carpenter, Claude I.
 Carmichael, Albert
 Carmichael, A. Max
 Carmichael, John B.
 Carmichael, Nathaniel
 Castings, Henry
 Chrestensen, James C.
 Clark, C. W.
 Clark, E. O.
 Cockerton, John M.
 Constance, Benjamin R.
 Cook, Marcus H.
 Cool, Frederick A.
 Cooper, Robert T.
 Corbett, Andrew J. (Australia)
 Crabb, James C.
 Craig, Albert W. (Australia)
 Craig, Paul N.
 Crippen, Albert R.
 Curtis, J. F.
 Davis, Charles F.
 Davis, Elwyn R.
 Davis, Evan A.
 Davis, James
 Davis, J. Arthur
 Deam, William H.
 Dent, John C. (Canada)
 Dewsnup, Joseph (England)
 Dice, Benjamin
 Dowker, David E.
 Duffy, James
 Dutton, Jasper O.
 Ebeling, Francis J.
 Ecclestone, William
 Edwards, Frank Henry (England)
 Elliott, Thomas J.
 Ellis, Clyde F. (Tahiti)
 Elvert, Jay C.
 Ennis, Herbert D.
 Etzenhouser, Merrill A.
 Farrell, Ralph W.
 Fender, Edwin E.
 Fetting, Otto
 Fisher, Myron C.
 Ford, John T.
 French, Harry E.
 Fry, Charles (England)
 Fryando, Alma M.
 Gaither, Charles A.
 Gamet, Levi
 Garrett, William H.
 Garver, John F.
 Gault, James D.
 Giles, Edward J.
 Gillen, James A.
 Gleazer, Edmund J.
 Goodrich, Vinton M.
 Goold, Hugh W.
 Gould, Clayton G.
 Gould, Leon A.
 Grant, John A.
 Gray, James L.
 Green, U. W.
 Greenwood, Henry (England)
 Gresty, J. T. (Australia)
 Grice, William M.
 Griffiths, Gomer T.
 Gunsolley, Jeremiah A.
 Hand, H. H.
 Hands, William O.
 Hansen, John
 Hanson, Paul M.
 Harder, Ralph A.
 Hardin, Jesse M.
 Harding, Samuel
 Harrington, George E.
 Harrington, G. Leonard
 Harrington, Joseph A.
 Hartnell, William
 Hawkins, Charles W.
 Hayer, Eli
 Hayes, Lawrence W.
 Hedrick, Frank G.
 Henson, Edward L.
 Higgins, Harmon A.
 Hinderks, Temme T.
 Hopkins, Roy V.
 Hougas, Thomas A.
 Hough, Daniel E.

- Hovenga, John
 Hulmes, George H.
 Hunt, Charles J.
 Ingham, Edward
 Ivie, Thomas A.
 Jellings, Charles D.
 Jobe, S. E.
 Johnson, John E.
 Johnson, William
 Jones, Alonzo E.
 Jones, Charles E.
 Jones, John (Australia)
 Jones, John H. N. (Australia)
 Jones, Thomas
 Jordan, Thomas J. (Canada)
 Karlstrom, Albert V. (Tahiti)
 Keck, L. A.
 Keir, Henry P. W.
 Keir, James F.
 Kelley, Edmund L.
 Keown, David R.
 Kirkendall, Aaron B.
 Knowlton, Albert H.
 Knowlton, George H.
 Koehler, J. August
 Krahl, David J.
 Lambert, George P.
 Lambert, Joseph R.
 Lambert, Richard J.
 Lambkin, Byrne S.
 Lamont, Stewart (Canada)
 Lane, Joseph W.
 Layton, John W.
 Leggott, George W. (England)
 Leverton, Arthur
 Lewis, George (Australia)
 Lewis, Zenos J.
 Lincoln, George S.
 Longhurst, Robert C. (Canada)
 Luff, Joseph, sr.
 Macrae, Washington S.
 Manchester, Alonzo R.
 Matthews, Josiah E.
 May, Roderick
 Midgorden, John
 Mills, Arthur M.
 Mills, Henry R.
 Miller, Charles Edward
 Mintun, J. F.
 Moler, Hiram E.
 Moore, Amos J.
 Mussell, Frederick T.
 McCallum, Alexander
 McClain, J. R.
 McConley, Myron A.
 McDowell, Floyd A.
 McDowell, Willis A.
 McGuire, Benjamin R.
 McLean, Archibald F. (Canada)
 McWethy, Fred A.
 Newton, Oscar W.
 Newton, William
 Osler, William (Canada)
 Palmer, Emmett N.
 Parker, George H. (Australia)
 Parkin, Charles A.
 Parsons, Alonzo H.
 Peak, Warren E.
 Pease, William H.
 Pickering, William R.
 Pitt, Sidney, sr.
 Pitt, Frederick G.
 Powell, David E.
 Pugsley, Paul E.
 Rannie, Edward
 Roberts, J. W.
 Robertson, E. F.
 Ross, Isaac M.
 Rushton, John W.
 Russell, Robert C.
 Salisbury, Orman
 Salyards, Richard S., sr.
 Sandy, Harvey
 Sandy, Seth S.
 Saxe, John G.
 Scarloff, Charles F.
 Schimmel, John J.
 Schofield, John (England)
 Scott, Beauford J.
 Scott, Harlan A.

- Scott, H. W.
 Scott, W. R.
 Selbe, Christopher A.
 Self, Carl T.
 Sheehy, Francis M.
 Shields, John (Canada)
 Short, Ellis, sr.
 Shupe, Edward F.
 Siegfried, Mark H.
 Smith, Elbert A.
 Smith, Frederick M.
 Smith, Frederick A.
 Smith, Hyrum O.
 Smith, Isaac M.
 Smith, Israel A.
 Smith, John
 Smith, Walter Wayne
 Snider, Coleman R.
 Snoblen, David K. (Canada)
 Sparling, William
 Squire, Ephraim
 Squire, Joseph R.
 Stark, Arthur E.
 Stewart, George W. (Australia)
 Stone, Albert E.
 Storey, Otto H.
 Stoff, A. E.
 Suttell, John D.
 Sutton, James R.
 Tanner, Joseph A.
 Tary, Okey J.
 Taylor, John W. (England)
 Taylor, Thomas (England)
- Terry, John M.
 Thomas, Thomas U.
 Thompson, Benard P.
 Thompson, Emery
 Thompson, Henry B.
 Trapp, Alfred Thomas (England)
 Traxler, Moroni
 Tucker, Edward
 Tucker, John
 Turpen, Martin M.
 Twombly, Samuel
 Waller, Gilbert J.
 Warr, A. E.
 Weld, Francis M.
 Wells, Gomer R.
 White, A. R.
 White, Ammon
 White, David C.
 White, Isaac N.
 White, John D.
 Wight, Cyril E.
 Wilcox, Eber S.
 Wilkie, D. C.
 Williams, D. J.
 Williams, D. T.
 Williams, Edmund J.
 Williams, Thomas W.
 Williamson, William H.
 Winning, Robert
 Wixom, George H.
 Worden, James O.
 Yarrington, Alvah J.
 Zimmermann, John, sr.

DO WE TEACH IN PREACHING?

Here is something for members of the priesthood to think about. A sister who has traveled quite extensively among the branches makes the following pointed remark:

“The work of the church is retarded because we do not teach enough. We do not need so much preaching as we do teaching. People generally want to do right if they know what is best. They should be taught.”—
The Priesthood Journal.

MEMBERSHIP OF QUORUMS AND ORDERS IN THE HIGH PRIESTHOOD

The First Presidency

Frederick M. Smith, President.	Elbert A. Smith, Counselor.
	Floyd M. McDowell, Counselor.

The Quorum of Twelve

Budd, Roy S.	Ellis, Clyde F.*
Gleazer, Edmund J.	Rushton, John W.
Curtis, J. F.	Garver, John F.
Hanson, Paul M.	Williams, D. T.
Edwards, Frank Henry, Secretary	Gillen, James, A., President
McConley, Myron A.	Williams, Thomas W.

*Ordination authorized

The Quorum of High Priests

Tanner, Joseph A., President	Armstrong, William R., Secretary for England
Parsons, Alonzo H., Counselor	
Hopkins, Roy V., Counselor	Corbett, Andrew J., Secretary for Australia.
Knowlton, Albert H., Secretary- Treasurer	

All members of the High Priesthood, excepting those of the First Presidency and the Quorum of Twelve, become members of this quorum upon ordination and retain membership in this quorum unless active members of the two quorums mentioned as exceptions.

The Order of Evangelists—Patriarchs

Angus, Archibald D.	McDowell, Willis A.
Bailey, John J.	Pitt, Frederick A.
Baldwin, Richard	Russell, Robert C.
Burt, George W.	Shields, John
Butterworth, Charles E.	Smith, Frederick A., President
Carlile, Joshua	Smith, Hyrum O., Secretary
Davis, James	Smith, Isaac M.
Greenwood, Henry	Smith, John
Gresty, J. T.	Squire, Joseph, sr.
Greene, U. W.	Stone, Albert E.
Jones, John	Suttell, John D.
Lambert, Joseph R.	White, Ammon
Leverton, Arthur	White, Isaac N.
Manchester, Alonzo R.	Additional ordinations authorized:
Martin, John F.	Bullard, Richard
Matthews, Josiah E.	Griffiths, Gomer T.

The Order of Bishops

Becker, John A.
 Blair, Frederick B.
 Blair, William A.
 *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.

Keir, James F., Counselor
 Kelley, Edmund L.
 Koehler, J. August
 Lambert, George P.
 Lewis, George
 May, Roderick
 McLean, Archibald F.
 McGuire, Benjamin R., Presiding
 Parkin, Charles A.
 Short, Ellis, sr.
 Siegfried, Mark H.
 Scott, Beauford J.
 Smith, Israel A., Counselor
 Zimmermann, John, sr.

*Ordination authorized to Order of Evangelists.

The Standing High Council

Smith, Frederick M., Presiding

Smith, Elbert A., Counselor
 McDowell, Floyd M., Counselor

Becker, John A.
 Carmichael, Nathaniel
 Cockerton, John M.
 Garver, John F.
 Hopkins, Roy V.
 Hulmes, George H.

Lambert, Richard J.
 Siegfried, Mark H.
 Smith, Israel A.
 Smith, Walter Wayne
 Tanner, Joseph A.
 Twombly, Samuel

ZION—THE CENTER PLACE

President: Frederick M. Smith
 Counselor: Elbert A. Smith
 Counselor: Floyd M. McDowell

Bishop: Benjamin R. McGuire
 Counselor: James F. Keir
 Counselor: Israel A. Smith

HOLDEN STAKE

President: David J. Krahl
 Counselor: Fred A. McWethy
 Counselor: Washington S. Macrae

Bishop: Charles J. Hunt
 Counselor: Isaac M. Ross

Stake High Council

Beebe, George W., jr.
 Burgess, Robert E.
 Duffy, James

Scarcliff, Charles F.
 Thompson, Benard P.
 Thompson, Emery

Fender, Edward E.
 Johnson, John E.
 Moler, Hiram E.

Thompson, Henry B.
 Vacancies—Two

FAR WEST STAKE

President: R. S. Salyards, sr. Bishop: J. August Koehler
 Counselor: J. W. Roberts Counselor: J. E. Hovenga
 Counselor: E. F. Robertson Counselor: Zenos J. Lewis

Stake High Council

Archibald, Coventry	Jobe, S. E.
Bear, John	Keck, L. A.
Constance, B. R.	Scott, W. W.
Ennis, Herbert D.	Snider, Coleman
Goodrich, V. M.	Twombly, Samuel
Hinderks, T. T.	Wilkie, D. C.

KANSAS CITY STAKE

President: Joseph A. Tanner Bishop: Frederick B. Blair
 Counselor: S. S. Sandy Counselor: John Tucker
 Counselor: Charles D. Jellings

Stake High Council

Goold, H. W.	Schimmel, J. J.
Harrington, Joseph	Selbe, C. W.
Hayes, L. W.	White, A. R.
Palmer, Emmet N.	Wilcox, Eber S.
Pugsley, Paul	Winning, Robert
Sandy, Harvey	Worden, J. O.

LAMONI STAKE

President: Cyril E. Wight. Bishop: Albert Carmichael.
 Counselor: Wilbur Prall, (Designated). Counselor: Alvah J. Yarrington.
 Counselor: Richard J. Lambert.

Stake High Council

Anderson, Oscar	Keown, David
Ballantyne, R. A.	McDowell, Floyd
Blair, George W.	Midgorden, John
Carmichael A. M.	Weld, F. M.
Gunsolley, J. A.	Wells, G. R.
Hayer, Eli	White, D. C.