

Whittier Smith

The Annual

1923



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

"Men who try to do something and fail are infinitely better than those who try to do nothing and succeed."
---Richard Lloyd Jones.

THE ANNUAL

Publication of the Quorum of High Priests

Published yearly under the Direction of the Quorum Presidency.
A. H. Knowlton in charge of editorial and compilation work.

EDITORIAL

In this issue we have attempted to continue along the line announced in the 1921 issue, that is, to supply live subjects for the consideration of the quorum members, interspersed with biographical sketches and comments from members which we have thought might be of interest to the quorum as a whole.

We early recognized the fact that the Annual should be made to appeal to all the orders within the high priesthood and we have tried to submit subjects in each issue of the Annual from a representative of these orders. This policy we have followed in this issue in so far as we have been in a position to do so.

No doubt the subject of stewardships will be of interest to many. One of the pioneers in this line of work has been Bishop Albert Carmichael of Lamoni Stake who in 1920 and 1921 addressed a series of letters to the membership of the Lamoni Stake on stewardship and how to become stewards.

We have taken the liberty to make excerpts from these letters and print for the information of the quorum members.

"Progression after death" is the subject of the contribution by Okey J. Tary of Wheeling, West Virginia. We are of the opinion that the manner in which this subject has been handled will appeal to the members of the quorum.

During the quorum sessions of the last General Conference a number of addresses were made and papers presented that were intensely interesting and favorably commented upon. One of the papers submitted at that time was by Brother James E. Bishop on the subject of "Some

philosophic tendencies." By request of the quorum members present Brother Bishop has kindly consented to submit this paper to the quorum members through the Annual.

Through the courtesy of Bishop J. August Koehler we are permitted to present to our readers his address on the subject, "What constitutes equality of opportunity." This is another of the subjects presented to the quorum at the last General Conference and will be found of interest as well as timely.

"The story of my conversion," by Brother G. W. Stewart, a member of the quorum resident in Australia, is a clean-cut presentation of his experiences when the angel message reached him.

Quorum President Brother Tanner has an address of interest to make to the quorum. His customary good advice and interesting comment upon conditions as they affect the quorum membership will be found valuable to the Annual readers.

The Pastors' Corner made its initial appearance with the 1922 issue and was favorably received, although we have not yet had the opportunity to execute in full the plans we had made. In this issue we continue this department with contributions from Brethren W. D. Bullard, E. R. Davis, and Arthur Allen. The brethren named are engaged in this department of the church work and are capable of speaking from experience.

Statistics usually are a dry subject to comment upon or read, but sometimes they are interesting. We think the quorum members would be glad to have all available information however, and for this reason we submit the reports and statistics included as a part of this issue of the Annual.

As an additional feature of this department we are presenting cuts made from photographs of a number of our new members. We hope the membership will feel better acquainted after having a "look" at these brethren, for it is impossible to present them personally.

ADDRESS OF QUORUM PRESIDENT

To the Quorum; Greeting: As we submit this report for the Annual it is with gratitude to the Giver of all good, for the preservation of life and the comforts thereof, the gospel of peace and its blessed associations and divine benefits and the peace of the Holy Spirit.

The outlook in the church and over the field is good, notwithstanding the discontent and dissatisfaction that may be manifested in various parts of the work. No doubt all can see the hand of God moving for the accomplishment of his purposes, both in the church and in the world. There seems to be a spirit of "onward and upward" generally prevailing throughout the church and it is gratifying to note the many young men and women who are sacrificing and laboring with heart and soul for the Master and his cause, while others are preparing and holding themselves in readiness to be marshaled into service when the Master calls. The spirit of "Here am I; send me," found almost everywhere, is admirable and very encouraging to those who have the responsibility of leadership resting upon them.

There is also quite an activity among many to become better educated in God and godly things, to know more of the church and its customs and usages, to know more of its organization and the functions thereof. To your presidency it is very gratifying to know this condition exists more pronounced where we have had competent high priests as pastors, and we earnestly pray that more of our brethren will strive to become pastors, and when we say "pastors" we do not mean it in the sense of being simply branch presidents but in the larger sense of caring for the flock, feeding them and training them with that culture, refinement, and education that will make the foundation of God's work seem more sure to them. When we stop to think of what it means to be a pastor we are dumfounded to see the great responsibility that rests upon such men.

A pastor is a shepherd, one in charge of the flock, the guardian, a minister in every sense of the word. He should be a man of vision, a man of executive ability, one who is spiritual, also logical, having a sense of humor, possessed with positiveness, decision and initiative, and tempered with a tender and sympathetic heart. He should be a good judge of human nature, should have a splendid judicial and legal mind. In the work of a pastor we are confronted with the following:

1. Jurisdiction.
2. Privileges.
3. Pastoral work.
4. Good mixer with the people.
5. The faculty of knowing when to speak and when to keep silent.
6. To develop a reservedness on the part of himself and his flock.
7. To rightly divide the word of truth.

8. To properly discriminate in the selection of the kind of food to give to the flock.

9. To study the capabilities and the ability to properly assimilate the food that is given to the people so that they can make a good healthy growth in their being built up in Christ Jesus.

Many more features might be suggested, but the above is sufficient to show that the work of a pastor demands more than a novice.

This fast age in which we are living is full of rapid changes, and many peculiar ideas are being expressed not only in the world but in the church, through periodical and pulpit. It, therefore, requires unostentatious, conservative men who fearlessly will go ahead and keep the ark steady, and we do not know of a quorum or body of men who should be more adapted and suited logically for the work than high priests. Let us urge you, brethren, that the power of the local arm of the church be felt in the future as a mighty leverage, balancing up the church and helping to keep a proper equilibrium that the church may travel in the happy golden mean between the extreme gigantic iceberg on the one side and the hot melting lava or fire spitting out of volcanoes on the other.

We are pleased that many of the brethren are taking a greater interest in their work and are anxious to accomplish successfully that which has been intrusted to their care. We have received appeals from many of the elders anxious to learn from high priests so that they may conduct the work as pastors acceptably before the Lord and with good results to the church. This speaks well for the quorum of high priests when other quorums in local work are looking to them for help and guidance in the building up of the cause of Christ.

When we consider in the world that wars, rumors of wars, famine, pestilence, disasters on land and sea, increase of the social evil, industrial evil, political intrigue, national, state, and local, still prevail, it shows the awful state of affairs and it brings to mind many of the prophecies of old which are now being fulfilled by these happenings as the days go by. Where does this body of ministry stand in all of this turmoil, and what will we be able to say when the storm clouds have passed away?

There is much activity throughout the church in holding up its ideals before the people and a strenuous effort is being made to get the people to practice equality, consecration of surplus property and stewardship, and does it not seem strange that after nearly one century of theorizing upon these doctrines that there should be such a wide divergence in our representation and interpretation? Probably such a condition has much to do with the people hesitating to make a test of that which the Lord revealed at the time of the restoration of the gospel. We hope the day will speedily come when we can carry out the principles advocated by practice, instead of fighting men and their theories and instead of shifting the responsibility to the shoulders of others. It is

up to the high priests to teach the membership so that they may reach this point, that as a church they may progress rapidly and become constructive in all of their work, seeking to eliminate every destructive feature.

We wish to bid the quorum Godspeed and earnestly pray and plead for its power, its ability, its intellect and intelligence to be made felt throughout the church in bringing about better conditions. To you men who are permitted to drink at the fountain of truth, to hold the keys to the unlocking of the spiritual blessings, must we look for the steadying of the ark and the establishing of God's work upon a sure foundation.

With best of wishes, we are

J. A. TANNER,

President of Quorum of High Priests.

STEWARDSHIPS

(Extracts from a series of letters to the members of the Lamoni Stake by Bishop Albert Carmichael.)

Who May Be Stewards?

Every person, whether a member of the church or not, is a steward, and as such must sometime and somewhere answer to God for his trust.

What the Lord wants is for every man to acknowledge his stewardship *now* and comply with the laws governing the same.

"What is meant by the establishing of stewardships and how shall we proceed to enter into our several stewardships?"

We submit the following as an answer to the above question and sincerely hope that you will give it your candid and serious consideration.

The First Thing Absolutely Necessary

True conversion is the first prerequisite. To be born again, both of the water and of the Spirit. This means something: that we have caught the same vision, in a degree at least, of our work, as the Master had; that we are here for service and not to be served—that we can better serve God through serving our fellow man—that we are here to give rather than to get. "God so loved the world that he give his only begotten Son," etc.

Do not misunderstand the position of the church. The motive that should control us in our warfare is that of service, but this does not mean that we are not expected to receive anything. We are to receive just enough to enable us to properly serve. When it is necessary to receive it should be looked upon as a means only to enable us better to serve.

We repeat that none can expect to enter fully into the exalted work that still cling to the old order of things; the putting of self ahead of his brother; the putting of individual rights above the rights of the group.

In other words, true conversion is to be wholly consecrated. We can reserve nothing. Our lives, our fortune, and all we possess are pledged for Zion's weal.

We only have need to follow Christ all through his ministry to have this great and needful lesson indelibly stamped on our memory, that everything he did was eventually for the good of the whole. He purified the individual that thereby the group might be pure. To accomplish this he consecrated all he had for his fellow man.

He has said to us: "Follow me."

Shall we do it? To do so leads on to success. To fail to do so inevitably leads on to failure.

The ideal is high but to succeed we cannot lower it.

The Second Step

To comply with the law of consecration of temporal things.

This step is easy, provided we have unreservedly entered into the true spirit of the Master's work. He who has consecrated his life finds no difficulty in consecrating his means.

But we ask, "What are the laws governing the consecration of temporal things?"

Let the Lord answer this query. "For according to the law, every man that cometh up to Zion must lay all things before the bishop in Zion."—Doctrine and Covenants 72: 3.

The first step to take to comply with the law of temporalities is "to lay all things before the bishop in Zion."

What is meant by laying all things before the bishop in Zion?

It means to do just as we have to do with our Government. Every year we have to make out a financial statement showing our assets and liabilities, so the Government may know just how much taxes we owe to the State or how much income tax we owe the United States.

When we make out this statement we take it and "lay it before the state authorities," or if it is the income tax report we "lay it before the United States authorities." In neither case do we, by this act, give all we have to our Government, but the act is a formal recognition of the fact that the Government is the authority from whom we secured the legal title to all we have.

Just so does the Lord demand us to lay what we have before the church through its authorized representative, the bishopric. The object is to enable both ourselves and the bishopric (the church) to determine just how much we have to give, if any. By this formal act we recognize the fact that the Lord is the real owner of all we have.

Having made out our financial statement (called an inventory) and

filed it with the stake bishopric, we wish now to know how much we should give.

The amount that we should give, if we have anything to give, and when and how, is fully revealed by God in his law.

Financial or Property Statement

By Samuel Doe, 216 North East Street, Lamoni, Iowa.

<i>Resources</i>		<i>Liabilities</i>	
Residence	\$ 2,500.00	Note	\$ 2,000.00
80 acres at \$200.....	16,000.00	Note	1,500.00
Furniture	600.00	Accounts	500.00
Clothing	200.00		
Poultry	50.00		
Cow	100.00		
Cash	500.00		
War Stamps, U. S.	50.00		
Bonds, U. S.	200.00		
	<hr/>		
Total	\$20,200.00	Total	\$ 4,000.00
Deduct liabilities	4,000.00		
	<hr/>		
Present worth	16,200.00		
Tithe, one tenth	1,620.00		

Samuel Doe owed the Lord \$1,620.00 or one tenth of his net worth, or stating it in another way, Samuel Doe owes the Lord one tenth of all he has after allowing for his debts.

Remember also that Samuel Doe, up to the time he has made out this statement, had had his living supplied. He had had his needs and just wants supplied, but being saving and frugal he had accumulated \$16,200.

The Lord says that one tenth of this is his.

Samuel Doe now places this property statement in the hands of the Bishopric and pays the Lord's share (one tenth of the net worth or \$1,620) to the Lord's representative, the bishopric.

The remaining nine tenths of the net gain *may or may not* be surplus. If any part of this nine tenths is *needed immediately*, the amount needed should be taken out of the nine tenths and whatever is left of the nine tenths is called *surplus*. Surplus has officially been defined as follows:

"That part of a man's possessions, whether of moneys or properties, of which he has no present or immediate need; the word *need* being determined by the man's position, sphere of action, his business and his dependencies."

We shall now continue with Samuel Doe, telling why he should pay one tenth to the Lord and what to do with what is left, the nine tenths.

The net gain was \$16,200. Now remember that Samuel Doe, according to the law of God, has not the right to retain all of this \$16,200. He should pay his senior partner, God, his share. The senior partner furnished everything with which to make this \$16,200 except the labor. God demands as his share of the net proceeds, immediate possession of one tenth. It is not left to any man or set of men to say how much of the net gain should be placed in the possession of the Lord. The Lord himself forever settled that by definitely stating that it is one tenth. Samuel Doe pays this one tenth, leaving him still in possession of \$14,580, or nine tenths. (\$16,200 minus \$1,620 leaves \$14,580.) Now, what does the Lord wish him to do with the \$14,580, or nine tenths? To understand our answer to this very important question, we must remember the following facts:

1. That Samuel Doe has now for the first time made out his inventory account, has paid his tithe (tenth), and still has property left in his possession to the net value of \$14,580.

2. That this \$14,580 represents all that Samuel Doe has gained during his life, or up to the time he made his inventory, after paying his tithe (tenth).

3. That Samuel Doe does not own anything.

4. That God is the owner, the real owner.

5. That God has given \$14,580 to Samuel Doe to hold in his possession.

6. That Samuel Doe may have the legal title to this property (\$14,580); that is, Samuel Doe is the legal owner of the property valued at \$14,580.

7. That Samuel Doe is morally responsible to God for the management and use of this property, therefore Samuel Doe is also the moral owner.

8. *Get this necessary viewpoint.* That Samuel Doe may hold the title to the property and thus be the legal owner and have possession of the property, but he must account to God for his stewardship. He is morally responsible to God for the use of this trust.

9. That God, the landlord, and real owner, has the right to state the terms on which Samuel Doe may hold possession of any property.

10. That these terms are:

a. Possession by Samuel Doe of enough property to at least supply his needs and just wants.

b. To be wise, industrious and frugal in his management of said property.

c. To keep an account of all his receipts and expenditures.

d. At least each year to balance his account.

e. To give the bishop a copy of his balance sheet, showing his net gain.

f. To pay one tenth of his net gain as shown by the balance to the bishop.

We are now ready to state what should be done with the remaining nine tenths of his gain, that is, \$14,580, and how it shall be done. The law requires:

1st. That Samuel Doe determine in his own mind just how much he will need of this property, valued at \$14,580, to supply his immediate needs and just wants.

2d. After so determining, he states this amount to the church representative, the bishop.

3d. The church now, through the bishop, considers the matter, and if in his (the bishop's) judgment the wants of Samuel Doe are found to be reasonable, he will agree. But in case Samuel Doe and the bishop are unable to agree as to the reasonable amount to be retained by Samuel Doe then the matter shall be adjudicated in the constituted courts of the church; and the bishop, as well as the steward, must abide the decision of said courts or be considered unfaithful in his stewardship.

4th. We will say in this case that the amount stated by Samuel Doe required to supply his needs and just wants was \$12,580. That is, he says he needs property in his business to the value of \$12,580.

5th. Supposing the representative of the church, the bishop, agrees with Samuel Doe. Then

6th. Samuel Doe has \$2,000 over and above his needs and just wants; in other words, he has \$2,000 for which he has no immediate need.

7th. This \$2,000 is called surplus and should be paid to the church or her representative, the bishop, just as soon as Samuel Doe can do so without financially hurting his business. He should advise with the bishop as to how best to make this payment without injury to his business. In this case he could make the payment by disposition of bonds or other personal property, or if found advisable, by selling a part of his real estate—say the town residence, \$2,500, of which he has no need—or if found advisable he could transfer to the church real or personal property to the amount of his surplus.

8th. Samuel Doe will then get a receipt for surplus.

9th. Samuel Doe has now *fully entered into the duties of a steward and is conducting his business on a stewardship basis—he is a steward indeed.*

10th. We will suppose that Samuel Doe continues in his stewardship for another year. What must he do at the end of the fiscal year?

11th. Section 106:2 says that the steward should report annually, so again he should file his inventory with the bishop, showing his gain or loss, and pay the tenth (tithe) of the yearly gain as a tithe of the increase, and again determine in his mind the amount of his surplus and pay the same.

12th. To do this properly it will be necessary for him to keep an account of his yearly receipts and expenditures just as he does for his Government.

13th. His financial statement at the *beginning* of the first year under the stewardship plan would show a net worth of \$12,580, after all the tithe and surplus had been paid.

14th. During the first year of his stewardship his report shows the following:

Total receipts	\$4,000
Total expenses	3,000
	—————
Gain.....	\$1,000 in cash

His report at the end of the first year under the stewardship plan would appear something like this:

<i>Assets</i>		<i>Liabilities</i>	
80 acres at \$200	\$16,000	Note	\$ 2,000
Furniture	600	Note	500
Clothing	200	Note	1,500
Poultry	50	Account	500
Cow	100		
Cash	1,130		
	—————		
Total	18,080		\$ 4,500
Less liabilities	4,500		
	—————		
Net worth	13,580		
Less net worth previous year	12,580		
	—————		
Gain for the year	\$ 1,000		

15th. Samuel Doe places these statements before the bishop, pays his tithe or tenth of his yearly gain of \$1,000, or \$100 tithe, leaving \$900.

16th. Again Samuel Doe must determine just how much of this \$900 he needs to enlarge his stewardship. He consults with the bishop, and if they agree that Samuel Doe should add \$500 to his stewardship then Samuel Doe has \$400 left which he pays as surplus. This he continues to do year after year and as long as he is working as a steward. When he ceases to do so he ceases to be a steward indeed.

No set rule can fit every case, consequently the necessity of the steward and bishop agreeing on some of the details of stewardships. In the above illustration Samuel Doe has debts which he may or may not need to pay. The reduction of debt would increase the stewardship in a like amount. The increase of a stewardship would require the concur-

rence of the bishop. The debts in some cases might better be met by the sale of a part of the property, leaving the net worth of the stewardship the same.

The Surplus Does Not Include the Tenth

We have no say personally as to how much we shall pay as a tithe. Neither has the bishop or any other man. That is forever settled by the voice of God to us. It is a tenth of our increase.

We do not *give* our tithe. The tithe is God's. It is not ours to give. We *owe* God the tithe, and we only pay our just debt when we settle with the bishop for the tithe.

We do have something to say as to how much we shall pay as our surplus. So does the bishop. Having mutually determined our surplus, *we do not give* it. We only *pay* it to God to whom it belongs. After having so paid, we do not have anything to say personally as to how it shall be used. That responsibility belongs to the officers whose duty it is to administer the law of temporalities.

The church has been instructed with reference to *surplus property* in a letter to Presiding Bishop Partridge, written by the First Presidency consisting of Joseph Smith, jr., Sidney Rigdon, and F. G. Williams. (See Church History, vol. 1, p. 300.)

“Brother Edward Partridge: Sir: I proceed to answer questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this: a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this he cannot be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

“The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance of equilibrium of power between the bishop and the people; and thus harmony and good will, be preserved among you.

“Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back must show reasonably to the bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do

about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them.”

Note carefully the sentence italicized in the first paragraph above quoted. This very clearly shows that the First Presidency here was instructing the Saints regarding the *surplus* and not the tenth.

In paragraph two, we also learn about the consecration of our surplus. This cannot refer to the tithe, as that is, as stated above, already clearly defined as a tenth of our increase. Neither the bishop nor the one paying, can change this law.

Having now, first, paid the tithe (one tenth of the gain) and second, paid the surplus, the individual is now working on the stewardship basis and is a *steward* for God.

PROGRESSION AFTER DEATH

By Okey J. Tary

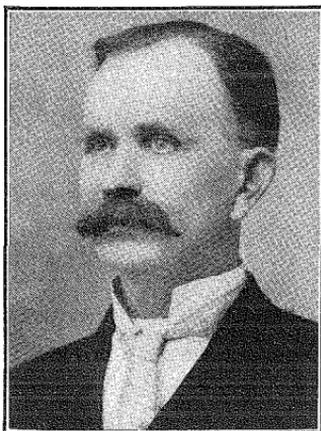
Can a person progress after death and pass from the terrestrial to the terrestrial glory, and from the terrestrial to the celestial glory?

In the above question there is much food for thought, and ground for intellectual exercise, which if properly conducted should result in developing the understanding, and enlarging the domain of human achievements. Since He in whose hand rests the working out of the details of future rewards and punishment, has not yet given a revelation definitely answering this question, I would not be safe in giving a definite answer, to assume a position that is not supported by divine revelation. Man in his own wisdom cannot find out God; and for man to seek advance information concerning the plans and purposes of God, would not justify the Lord in giving it, unless those seeking the information are occupying an advanced position in righteousness, and could and would use that knowledge for the advancement of the Lord's work.

However, it is not only permissible, but is strictly within the scope of our duty to study the revelations given, and to increase our knowledge of them, by comparison and associating different revelations having a bearing on any given subject. From this viewpoint only would I undertake a consideration of this important question. Of the different rewards and conditions of the future state, perhaps no other revelation gives as clear an understanding as section 76, Doctrine and Covenants. It presents in unmistakable terms the different classes that shall come forth in the different glories, but is silent on the question of their progression after once entering the place assigned. It remains then for us to glean

such light from this and other revelations as it is possible to do without doing violence to any part of the inspired word.

First, let us note what is said concerning those who come forth in the celestial glory (section 76:5): "They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their



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sins, and receive the Holy Spirit . . . of promise, which the Father sheds upon all those who are just and true; they are they who are the church of the Firstborn; they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedec, . . . *These shall dwell in the presence of God and his Christ forever and ever.*"

This class having received of the fullness and glory of God are to be priests and kings after the order of Melchisedec. It would be useless for this class to hold this divine commission except there is to be work for them to do as Ambassadors of the great King. Thus it appears both logical and scriptural to believe that they are to exercise their priestly and kingly prerogatives in ministering to those of the next lower (terrestrial) glory. As the ministration of those holding the priesthood, through the gospel ordinances, elevates or advances mankind here from a state of sin, from the standing of aliens and foreigners, to members

of the household of Christ, it appears just as reasonable that through the ministration of those divinely commissioned from the celestial glory, those occupying in the terrestrial may fit themselves for advancement to the celestial. God never sends messengers on any idle mission, and while infinite wisdom has not yet revealed to us that such is to be the result of the ministration of persons from the celestial to the terrestrial glory, it does appear to harmonize with all of God's dealing with humanity, wherein his works and purposes are clearly set forth.

As we consider the telestial glory, and those who shall inherit it, the attributes of God, mercy, love, and justice appear just as strongly as in the assignment of those occupying the higher glories, but the blessings accruing to this class are not nearly so great as the others. This is not because God is partial in dealing with his creation, but because this class have rejected the offer of the greater blessings which they could have had, and must now be content with such rewards and glory as yet remains. Of this class we read:

"And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the Devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work; these are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial: and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation."—*Doctrine and Covenants* 76: 7.

By this we learn that the mission of Christ to redeem the world is not going to end in failure, notwithstanding the few who will obey the gospel in this life. It gives opportunity to all to come forth in celestial glory, but this can only be on the terms of the gospel. Those who fail to avail themselves of this opportunity, and do not degenerate too low in sin and rebellion may come forth in the terrestrial glory, and it appears quite probable that in time they may advance from there to the celestial.

But of those who make themselves unworthy of the terrestrial glory (and are not of those who by denying Christ and the Holy Ghost, seal their doom to go with the Devil and his angels) shall ultimately be redeemed after the last resurrection, after Christ shall have finished his work. They are to receive ministration from the terrestrial glory, and there are to be appointed ministering spirits for them. These ministrations must have as their object the betterment of those to whom they

are given. So, it would be inconsistent to say that they cannot advance to higher conditions. If they rise to higher spiritual ground, it is in keeping with God's law and justice that they also rise to the terrestrial glory. The next question confronting us then is, can they by application of the ministrations given to those of this glory from the celestial glory succeed to the highest glory. This question is not even touched upon in any authentic revelation so far as I know. But some of the plain statements in the revelations appear to furnish grounds for a safe and logical conclusion. Outside of these it would be mere conjecture, and unwise to take a decided position. We note that the redemptive work of Christ reaches those in the telestial glory last. We do not know, but it does not seem to me unreasonable to believe that those who are in the terrestrial glory will have availed themselves of the ministrations from those of the celestial, and those proving themselves worthy have already become heirs-elect to celestial glory when those in the telestial glory first receive the ministrations of those appointed to that work. Now if advancement can be made, where will that advancement end? If persons occupying first in the terrestrial glory can advance to the celestial, that is the highest glory, and of such it is stated by revelation, that where God and Christ are they shall dwell forever. They receive of his fullness; otherwise they would not be qualified to dwell in the presence of God and Christ. Of those who shall have their part in the telestial glory, we read: "These are they who receive not of his fullness in the eternal world."—Doctrine and Covenants 76: 7. It appears quite plain then, that if they cannot receive of his fullness, they cannot advance to the glory in which God and Christ dwell. We read in the same revelation: "These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, *but where God and Christ dwell they cannot come, worlds without end.*" This latter clause leaves no room for speculating on the subject of those in the telestial glory ever reaching the celestial. But, from the best light obtainable at the present time, it does not seem unreasonable to believe that they may advance to the terrestrial. There are equally good reasons for believing that those who come forth in the terrestrial glory, may under the ministrations of those from the celestial glory advance to the celestial. However, I doubt not that when conditions make necessary greater light on this matter it will be given of the Lord. Until then we should not allow this, nor any other subject not essential to our present duties, to detract from the work the Lord has given us to do, and wherein plain and specific instructions are given. Greater light will come to the Lord's servants as the work progresses, and in proportion to our faithfulness in doing the work already assigned to us.

SOME PHILOSOPHIC TENDENCIES

By James E. Bishop

Every man has a philosophy. With most people it is a dumb sense, but still a realization of the cosmos, which justifies his conduct, even though it be inarticulate. It is the well from which springs behavior. Happy is the man that has in his well the waters that will spring up into everlasting life.

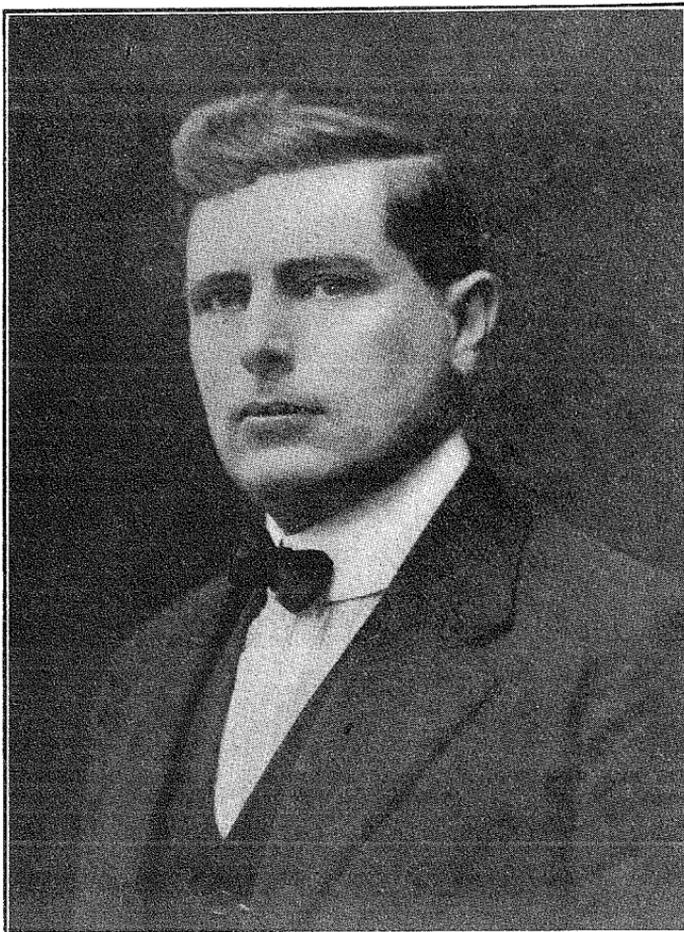
We do not have the space to discuss the technical terms of philosophy and its divisions. Its psychological basis is the instinct of curiosity. The term literally means the love of wisdom. It is concerned with three great questions:

- (1) What is the ultimate basis of reality? (The ontological question.)
- (2) Can I know that ultimate basis of reality? (The epistemological question.)
- (3) What is the chief end of life? (The ethical question.)

The religion of Jesus Christ is essentially a philosophic religion. Jesus did not argue the existence of God, which for him was the ultimate basis of reality, for the Jews had settled that question for themselves. But he did discuss the question of the knowledge of God (the epistemological question) and told them that they made a mistake because they were ignorant of the power of God. The chief end of life for Jesus was the establishment of the kingdom of God, and the supreme ethic was that in all things whatsoever ye would that men should do unto you do ye also unto them.

In the restoration of the gospel we find a decided philosophic bent. When the world was all wrong in its conception of God, Joseph Smith said that the "glory of God is intelligence, or in other words light and truth; light and truth forsaketh that evil one." Before the doctrine of the conservation of energy was established scientifically, he said that intelligence was not created or made, neither indeed can be. The hypothesis of a universal ether was set forth in about 1802 by Thomas Young, but before it was firmly established we have a remarkable statement in the Doctrine and Covenants (section 85) on the question of light which is almost identical with what modern philosophers claim for the universal ether. He was ahead of the time in declaring for the universal reign of law, and while many theologians were declaring that God made the world out of nothing Joseph Smith declared that the elements were eternal. These very important notions, about which one could discuss at length and with interest, are some of many others which indicate that true religion is intensely philosophic and furnishes a field for the most active and philosophically bent.

If philosophy is the underlying thing in human nature, and noticing



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the individual wrecks and national upheavals that mark the passing of time, it is obvious that one should see to it that his philosophy is of the highest possible order. There are many tendencies in philosophy that are ruinous in their character. We will indicate and discuss two.

First. There is a tendency to explain man as the product of physical forces. Those that believe this are materialistic on the ontological question. For them, mind is a by-product. Discussing this from the

standpoint of perception and instinct we find that it is a very unsound belief. Perception is the power of the mind to distinguish one object from another. An examination of the mechanism of perception shows that the first thing that happens to an object is that it becomes focused on the retina of the eye as an inverted image. Then the optic nerve is stimulated. The energy is carried to the occipital lobe, which causes a breakdown of the nerves, which is termed a neurosis. Parallel to the neurosis we have a psychosis which is the actual picture in the mind. Thus the thing in the mind is four times removed from the actual object, whatever it may be. Interestedly we follow each modification from the retina to the occipital lobe and we come to the thought that "parallel" to the neurosis we have the psychosis. What is meant by parallel? Is it little better than a horse blanket with which we cover our psychological defectuousity? Do we not have to postulate mind at the very outset? The doctrine of sensationalism would be speechless on its own account. If we could watch the brain operations of an individual looking at a landscape, where the individual would be seeing forms and colors, we would see simply the play of nervous energy running from place to place in the cortex. It is no wonder that Pillsbury said that there is little if any similarity between mental state and nervous activity. Bergson points out that the brain is an image; the spinal cord is an image; the nerve cell is an image; its two sets of prolongations are images; the synapsis is an image. After all the thunders of Haeckel and the small poppings of his disciples to-day there is still a spirit in man. The essential thing about man is spirit. Some physicists think that the realm of the electron is the realm of the spiritual powers of the universe.

Second, there is a tendency to explain man and the cosmos as the product of the evolutionary hypothesis. Darwin was not the first to conceive of evolution. He offered a novel explanation. He claimed that life was determined by natural selection and the survival of the fittest. These were the two poles that predetermined life. Any form of life that wandered too far from the medium was cut off by one or the other of the poles. This is the most convenient form of philosophy for the materialist. With this Herbert Spencer bows religion out of the door never to return to the hall of intellect again. Nietzsche is acclimatized here, as also the political economy of late Germany. This is the philosophic outlook of the revolutionary communist and all exploiters. Lovely company?

But there is another and more modern phase to this doctrine. Here the company is not so dense. (Take whichever meaning you want.) The picture is not quite so somber. The water is a little clearer. The gentlemen are more peaceful and refined. This is the idea of Bergson. The idea that life is original. That matter is a sort of check and a load which is eventually molded by the vital power of life. Here there

are no poles and no predeterminedness. There is a vital push of life. Evolution is the mode. We are going. Where, we do not know, and the past is not much of an index. Many of this mind expected new forms of life to arise, because the vital power of life is so great that the present organism is too limited to give the full expression necessary. Now we are assured that these new forms of life will arise—in the resurrection. But this assurance is from the gospel of Christ and not from the advocates of this particular philosophic tendency.

This aspect of evolution lends itself to a lack of faith in standards and traditions and customs. Particularly in accounting for the origin of Christianity does it insist upon the principles of vital development. It does not believe that Christianity was a divine insert into the generation that saw its commencement. Paul and others externalize their experiences and ascribed them to the Holy Ghost. This was natural for them because they knew so little about modern psychology. They were men of strong emotional tendency and what they thought to be God working within them was simply the deep stirrings of their own souls. Shirley Jackson Case is so insistent upon the principle of vital development that he will not believe in a God of revelation, neither will he believe with Schleiermacher that religion is a feeling of dependence and that there is a divine spark in man that should be flamed into spiritual life.

It seems to me that there is quite a bit of danger in connection with these tendencies and there is a need to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiment of this world and not after Christ." It is argued that evolution has a beneficial ethical side. The Christ taught the highest ethics without the vague foundation presented by evolution.

Tradition has it that La Place discussed his *Celestial Mechanics* with Napoleon. Napoleon was very interested and asked finally, "But what about God?" La Place answered, "Sire, he is not needed in the hypothesis."

This is in harmony with what Professor James Ward says, in his *Naturalism and Agnosticism*: "What we have to note is the existence in our time of a vast circle of empirical knowledge in the whole range of which the idea of a necessary Being or first Cause has no place. . . . If modern science had a voice and were questioned as to the omission of all reference to a Creator, it would only reply: I am not aware of needing any such hypothesis."

This indicates the danger that young people have to confront in their education; a godless science and a godless philosophy and religion, and sometimes taught by godless professors. But Professor Ward did not stop with that reference to the matter. He made a remarkable utterance when he said, "But vast as the circuit of modern science is, it is

still of course limited. *On no side does it begin at the beginning, or reach to the end.* [Italics mine.] In every direction it is possible to leave its outposts behind and reach the open country where poets and philosophers may expatiate freely."—Ibid.

The vital principle of evolution is variation. Does variation reach the limits of producing new species from old species? Here is a statement of Doctor D. H. Scott reported in the *Yorkshire Post*, September 10, 1921. This is a report of a speech this doctor made at the British Association for the Advancement of Science, and the newspaper is reliable.

"Doctor D. H. Scott took as the subject of his presidential address to the Botany Section, 'The present position of the theory of descent in relation to the early history of plants.' It has long been evident, he said, that all those ideas of evolution in which the older generation of naturalists grew up has been disturbed, or, indeed, transformed, since the rediscovery of Mendel's work and the consequent development of the new science of genetics. Not only was the omnipotence of natural selection gravely impugned, but variation itself, the foundation on which the Darwinian theory seemed to rest so securely, was now in question. The small variations on which the natural selectionist relied so much has proved for the most part to be fluctuations oscillating about a mean, and therefore incapable of giving rise to permanent new types. The well-established varieties of the Darwinian, such as the countless forms *Erophila verna*, were now interpreted as elemental species, no less stable than Linnean species, and of equally unknown origin. The mutations of De Vries, though still accepted at their face value by some biologists, were suspected by others of being nothing more than Mendelian segregates, the product of previous crossings. For the moment the Darwinian period was past. They could no longer enjoy the comfortable assurance that the main problem had been solved—all was in the melting pot again. In fact, a new generation has grown up that knew not Darwin. Yet evolution remained, and the evidence of palaeontology was unshaken."

Here the variations of Darwin, the Mendelian theory, and the mutations of De Vries are indicated as insufficient evidence of evolution, although the doctor believes that the evidences of palaeontology are unshaken. If variation can never be demonstrated, no one has the intellectual right to call biological evolution a law. It is only a hypothesis. And the evidences of palaeontology may be accounted for on the basis of special creation, quaint as that may seem.

WHAT CONSTITUTES EQUALITY OF OPPORTUNITY?

By Bishop J. August Koehler

1. Equality of Economic Opportunity. In this discussion economic endeavor is to be understood as meaning the production of utilities, whether of commodities or services, or whether of form, time or place, which by nature are adapted to the purpose of supplying human needs and legitimate wants.

Economic opportunity relates to the conjunction of circumstances which make it possible for one to gain a livelihood. In contemplating conditions generally with a view to judging their equability one should take into consideration (1) individual needs; (2) the ability of the individual to use opportunity; and (3) the circumstances of the group life which may limit opportunity or determine the wisdom, in any instance, or a given economic endeavor.

Equality of economic opportunity means that the circumstances under which a man may engage in productive pursuits for the purpose of getting a livelihood shall be as favorable in one case as in any other. Equable conditions would secure to each and every man the privilege of engaging in those pursuits in which he might desire to get a living according to his tastes, his ability to use opportunity, the capacity of the group to supply the opportunity, and the wisdom of the endeavor. If one has farming ability and if he desires to engage in farming, equity would decree that he should not be compelled by a *mere chance of circumstances* to do what he does not want to do, or what he may be physically or temperamentally unfitted to do.

Equality of economic opportunity does not exist so long as men with less need and poorer natural talent or acquired ability have privileges which by any chance are denied others who are better equipped physically and mentally for their tasks.

This proposition has far-reaching implications. It is not our intention to arraign the individual for his conduct, but only to depict the true character of some of our social institutions, when we say explicitly, e. g., that when a man who, in his desire to perform his duty (his duty to society as well as to self) attempts to gain access to the soil, finds that others, who were here in advance of him, exact a price for that privilege—when such conditions exist the rules of Christian equality of opportunity are trampled under the feet of men.

What is true in the foregoing case is true in every other case. Equality of economic opportunity means the removal of all restraints or hindrances which are thus imposed until the actual conditions to which each and every man is subjected upon his advent into economic life exactly equal each other.

Equality of economic opportunity means more than the foregoing;

it means also that no man, more than another, should be under the necessity of doing what he does not want to do, or what he is physically or temperamentally unfitted to do; he should not be subjected to such necessities by the accidents of birth, or of exchange or any other economic device or social custom. As long as there is room for him in the field of action in which he desires to enter equity will secure to him that opportunity as freely as to any other person regardless of parentage or inherited wealth, or any other thing save only social exigencies or emergencies.

The manner in which such equality of opportunity in the field of economics is to be secured is another question.

Another aspect of equality of economic opportunity relates to the returns that the individual may command or which he receives for work done. The sense of justice leads to its consideration. Under the existing social order there are remunerative, less remunerative, and nonremunerative services to be rendered or functions to be discharged or activities to be promoted. Human welfare is conditioned in the exercise of man's powers of production, or in the rendering of human services. A given service to society is as beneficial as it is, whether rendered by A or B, and is entitled to be rewarded in the same measure whether done by one person or by another.

However in fixing the conditions of economic equality of opportunity in this relation, a number of things should be taken into consideration, among which are:

- (1) The benefits that acts of a given kind yield.
- (2) The need for the activity.
- (3) The cost or pains that a given activity involves.
- (4) The capacity of the individual to use or enjoy the reward.
- (5) The social income available for individual consumption.

Equality of economic opportunity in this relation, therefore, would mean that the measure of rewards for services or for a given activity would not be determined by personal friendships, nor family connections, nor business position, nor public or private advantages or handicaps, nor private ownership, possession, or investment, nor accidents of exchange which yield profits or entail losses, or any other similar circumstances, but only by the facts before stated, i. e., in the ratio of the actual social benefits conferred by the activity, the costs involved, the capacity of the individual to use or enjoy, and the measure of the total rewards available for individual consumption. This is the force of Doctrine and Covenants 38: 5; 51: 1, 2; 70: 2. When society at large, or when any constituent group, such as the church, compels or requires or solicits men to labor in the production of any kind of commodity or the rendering of any form of service, secular or religious, economic or political, for a lesser or a greater reward than it offers to others for

an equal service, it creates or maintains an unequal financial situation, which is both unethical and unchristian. Equity does not respect persons; it respects only worthiness.

2. Social Equality of Opportunity. By social we mean "of or pertaining to society; "relating to persons living in society"; pertaining to the relations existing between individuals in groups. Again, equality of



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opportunity implies the absence of discrimination on such grounds as wealth, position, or family connections. Here, too, equity would demand that each person should enjoy as much as any other the privileges offered by any form of association: that is, no one less qualified for a social activity or enterprise should be given preference over another because of wealth, position, or family, or the like. Distinctions should be made only on the grounds of individual merit and personal freedom, e. g., the selection of men for the priesthood or office in the church, under the rule of social equality, would be done without regard to personal friendships,

or family ties, or property estates, and the like; but done rather on the basis of individual fitness and availability.

The rules of social equality of opportunity should be interpreted so as not to infringe upon any principle of church government relating to eligibility to office on account of sex or politic conditions, for example. Again there are certain things to be taken into consideration in judging the equability of the privileges of either public or private functions, such as

(1) The accommodations of equipment.

(2) The need of the individual for the particular opportunity for social expression.

(3) The ability of the individual to use or enjoy the opportunity.

(4) The temperament, amiability, or congeniality of the individual.

A pastor might properly be invited to a parlor musicale for politic reason which would justify, when his presence might exclude another with much greater capacity to enjoy or need for that particular social expression.

3. Equality of Opportunity: Intellectually or Educationally.

Education consists in equipping the individual to solve the problem in his day or life. Equality in this relation means that every man, regardless of family connection, financial estate, etc., should be given an equal privilege to equip himself for the solution of the problems of his life. That means that no potential genius should be neglected for want of finances, e. g., while some intellectual "dub" has his way paid through a university.

Education ought to have removed from it the opprobrium of polishing brickbats and dimming diamonds. "That every man may improve upon his talents."

4. Spiritual Equality of Opportunity. Spirituality is said to be the continuous God consciousness of the individual; which means the continuity with which the individual evaluates his conduct and governs it on the basis of its conformity to the will of God.

To have spiritual equality is to guarantee to every man the unrestrained privileges of thinking and doing only those things which may be identified as pleasing to God. Spiritual equality of opportunity is conditioned in economic, social, and intellectual quality of opportunity. If acts must be governed by considerations of worth measured in terms of dollars there can be no full spiritual liberty. If our lives are determined by financial necessities, we are hampered in our spiritual activities. If the modes of economic life make private financial gain the ever-conscious motive of adjustment, spiritual freedom is thereby curtailed. To have spiritual equality of opportunity all forms of restraints which bear upon spiritual expression, must be removed until each person shall be as free as any other to think of God and to govern his acts by what is conceived to be his will.

THE STORY OF MY CONVERSION

By G. W. Stewart

At Easington Lane, County of Durham, England, I was born on the 19th day of August, 1816. From reports that I have of that event I was described as the tiniest baby ever beheld. My father belonged to the Church of England. It was within this church therefore that I received my religious training. At times, however, I went to the Methodist Church with relatives on my mother's side, for my mother was a Methodist. When I was four years of age my mother died, leaving behind her a sorrowing husband and six children. I was the fifth child. Often in my mature years have I sorrowed because of having lost the kindly influences of a mother.

When I was in the region of ten years my father left his young family in the care of his people and set sail for the shores of Australia, and it was not until four years had elapsed that we joined him, our location being Wallsend in the state of New South Wales. Here new experiences awaited me, especially during the remainder of my school days; my North-of-England dialect was the source of much merriment to my schoolmates, and their ridicule caused me much uneasiness. Gradually, however, I lived it down and I soon adapted myself to the Australians and their manners.

Following the example of my father I went with my two brothers to the Church of England, while my three sisters went to the Methodist Church with girl associates that they had formed. It was not long, however, until we were all adherents of the Methodist Church. Their methods must have appealed to me the more for it was not long until I knelt at the penitent form with others of about my age. I was then seventeen. Evidently I could not have regarded the vow that I made then very highly, for I soon forgot it and became as frivolous as boys at that age are wont to be.

Several years went by when I made another attempt, this time in the Baptist Church. I attended there under the influence of my wife and her mother, and at a midweek prayer meeting I was moved to deep emotion and I knelt again at the penitent form. My wife knelt by my side, and we made a vow together to serve the Lord to the best of our ability. This time I had more respect for the vow I made than on the former occasion, and I continued to be a member of the Baptist Church for about four years. Though young, I served as a deacon, then as treasurer for about two years. I was happy in the work I was doing until—yes, until—a certain event happened which was the turning point in my life.

We had occasion to seek a more suitable residence than the one we occupied. My wife was successful in securing a cottage adjoining an

old friend of ours, Mr. G. Lewis. It was not long until conversations on religious topics were begun over the fence—or to be more correct, conversations were renewed, for my new neighbor had talked with me on the theme of the gospel before I joined the Baptist Church and at intervals following, but I confess I could not comprehend his teaching. Evidently I was not ready for it. I have often referred to my membership in the Baptist Church as a primary school; now I was ready for something else. With eagerness I drank in the teaching of my new neighbor. Many things I resented. That which I could not accept I would present to my minister and fellow deacons so that I might be fortified to be able to offset the peculiar teachings of this Latter Day Saint. Time and time again my fortifications proved altogether too weak to stand against the abundance of Scripture that was brought against my position, and as a climax I invited my minister to my home to “cross swords” with Mr. Lewis.

Well, they began all right; they both offered prayer for help, for light, for wisdom and that the truth might prevail. Then the fight began. Both were determined; neither seemed willing to concede any point to the other. I listened with an unbiased mind. I was the one in whose interests they were contending. That night I made my decision. As Baptists I could see that our position was untenable; the weight of evidence was not on our side and I felt that I must yield. Perhaps the action of my minister served greatly in compelling me to come to the conclusion I had, for he arose hastily from his seat, stating that he had promised his wife not to stay late, took me by the hand, stating that I had now heard the two sides of the question and it remained with me to decide and bade me good night. In leaving the room he passed by Brother Lewis without recognizing him in any manner whatever. I was astounded at his action. The nail of decision which Brother Lewis had driven into my mind was driven still farther in by that unchristianlike action of my Baptist minister. The next day I wrote out my resignation as a member and officer of the Baptist Church and requested them to come and take possession of the church property in my keeping, such as little deeds, records, moneys, etc.

On the following Sabbath Day I set out with new aspirations. I went with Brother Lewis to their little Sabbath school. What a difference! I felt that I had learned something. My joy was complete, but alas, what a price must I pay for my newly found joy? Time proved my unwillingness to pay it.

The session was over. I returned home to dinner. My dear wife had everything in readiness, and being seated with my two little girls, I awaited the coming of their mother to partake with us, but she did not come, and upon going to inquire the cause of her delay I found her weeping most bitterly. It was some time before I could ascertain the cause

of her grief, and between her sobs she described the divided state of the home in religious matters, and that no longer would Sunday be to her a day of pleasure, inasmuch as she would be going one way and I another, therefore Sunday would be a day of misery. Instantly I began to see the apparent lack of wisdom in the step I had taken, and not being able to endure even a vestige of disruption in the home I said I would not go again but I could give no promise to go with her to the Baptist Church.



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That day dinner was partaken of in silence, after which I collected all the books loaned me by Brother Lewis and returned them to him, telling him of my decision. I was not happy in the thought, yet I tried to make the best of the situation. Sunday after Sunday I would wander around the beaches, out in the bush, or perhaps stay at home. This I did for the space of nine months. At intervals I would have a great longing to attend church, but there was only one that I wished to attend.

About this time the little band of Saints were building their new church at Wallsend. I watched the speedy erection of the building. In fact I assisted them somewhat, and when the conference was held on the few remaining days of the year 1901 I made bold to attend. I attended the early morning prayer meeting on conference Sunday, December 29, and I shall ever remember that meeting. Towards the close of the meeting the gift of prophecy was manifested through Elder J. Kaler. During my previous religious experiences in other churches I thought I had had a full share of God's Holy Spirit, but the outpouring in that prayer meeting was a feast of good things never previously experienced by me. The sacrament meeting in the afternoon gave further evidence of the Holy Spirit's presence in the form of prophecy, tongues, and interpretations.

I had now reached the point where there was only one thing to do if I would obtain a peace of mind, so on the morning of January 2, 1902, I inquired of Bishop Lewis when I could be baptized and he said that very day, so it was arranged that Elder G. R. Wells would attend to the ordinance that night. After my day's work was ended I journeyed to the appointed place, fasting; and for the second time I was immersed in water. My expectations were greater than they were at my first baptism, and truly I was not disappointed, for while I was returning home from the baptismal service a flood of light filled my soul, giving joy for the present and hope for the future. Indeed I was happy. On the following Sunday afternoon I was confirmed by Patriarch A. H. Smith. At the close of the prayer that grand old man took me by the hand, and with big tears rolling down his cheeks said, "God bless you, my lad." That prayer was answered, for I could relate many blessings that I have obtained.

When the news of my baptism spread around the town I soon learned that to bear the name of Jesus Christ was no easy matter. My former religious associates had never given up hope of winning me back, and in their endeavors to do so always treated me very kindly; but now their manner toward me changed; they kept aloof and I was regarded by them as an undesirable. This hurt me very much for I had a large circle of friends. Yet I was more than recompensed, for my newly found joy with the few despised Latter Day Saints more than repaid me for all that I had lost. At the time of writing I have been twenty years in the church. My experiences have been many and varied. My ordinations to the ministry were on this wise: Firstly deacon about three months after I was baptized; secondly, elder on December 27, 1908, and thirdly, high priest, June 7, 1914, under the hands of Apostle G. T. Griffiths.

My faith is still in the great latter-day work, and I am hoping to spend many more years of usefulness in the church. That the desires of my heart may be realized is the prayer of my heart.

PASTORS' CORNER

THE PASTOR

By W. D. Bullard

“Woe to the idle shepherd that leaveth the flock.”—Zechariah 11: 17.

“And I will set up shepherds over them which shall feed them and they shall fear no more nor be dismayed, neither shall they be lacking, saith the Lord.”—Jeremiah 23: 4.

“My people hath been lost sheep. Their shepherds have caused them to go astray. They have turned them away.”—Jeremiah 50: 6.

“He shall find his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom.”—Isaiah 40: 11.

“They are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter.”—Isaiah 56: 11.

First, he should be a man of God, a true shepherd of the flock.

Second, he should have tact and ability, suiting himself to the present occasion so as to function in any of the different departments in any of the church services.

Third, he should have a tender place in his soul for everyone. He should not have any class distinction and should discourage the idea of cliques or classes in his flock.

Fourth, he should present his flock to God quite often, asking for divine grace.

Fifth, his memory should not fail him in regards to those who are old, and he should be a chum to the young.

He should visit among his flock as often as he can, and his duty is always to encourage them to be kind one to the other, advising them to keep the laws of God and also the laws of the land.

Visiting the members and getting close to them will have a tendency to make the organization more solid, compact, and firm.

He should be the chief shepherd, also directing the other shepherds of the flock, by the inward light of the Holy Spirit. This is very necessary, for without divine help he will fail. Divine help must come to the membership, for in God we must trust. We must have confidence in each other; faith in God and in the work he has given us to do.

The following are a few of the problems that he has to deal with:

Some one is full of genuine zeal and emotion who needs to be guided aright, and another whose studied sentences are like the beauty of a soft peach which covers a heart that is unsteady and must have help or he will fail.

Then there is the tongue of gossip which seldom takes a vacation and keeps the whole neighborhood stirred up. Some one will say, Why don't you stop this or that? Why don't you run it down? A preventive is better than a cure.

People turn to the pastor as by instinct in their times of sorrow and trouble, in sickness and death, and if he is what he ought to be he will do whatever he can for them. He should be full of good works, and his works should be a living example among the people of God.

Twice does the pastor learn beyond all question that the Bible contains the word of the living God. Once when he preached the forgiveness of sins and second when he sees a soul in the great straits of life lifted up, comforted and filled with peace and joy. And when he may visit the sick and they ask him to read from the Bible to them: he turns to Saint John 14: 1 and begins to read: "Let not your hearts be troubled: ye believe in God, believe also in me."

And again Jesus said unto him, "I am the way, the truth and the life." (Verse 6.)

"If ye love me, keep my commandments."—Verse 15.

"Peace I leave with you. My peace I give unto you."—Verse 27.

And the pastor notices that it yields some new revelation of the divine love of God and brings the kingdom of heaven closer to them.

But what costs the pastor more anxiety is the diagnosis and treatment of spiritual diseases, and here he has to be most careful to distinguish between the true and the false manifestations so his flock may not receive the wrong impression, but that they may be guided aright as well as the brother or sister who may have need to adjust themselves, and when this is done that they look upon the pastor as their friend.

The interests of the church are first. The pastor should not ask you to make him your confidential friend; he should leave that for you, but if you do he should never betray that confidence. He never should pry into your private affairs nor your business affairs so long as your business and private affairs are not out of harmony with the law of God or the laws of the land.

Whosoever holds the pastoral office must learn to keep secrets and must be on his guard not to bring harm out of the things that have been intrusted to him.

The pastor should give practical and sound advice so he may urge the proper restitution and reformation as the case may require.

The pastor should not fail so far as he may be able to lead every

person who may consult with him to accept Jesus as his Savior and friend that through all his or her life of difficulties and trials the face of Jesus Christ may shine out above all the vicissitudes of life.

The poet has said:

“Look up, not down, where the glowing clouds expand.
Look forward, not backward and lend a hand.”

THE NEED OF PASTORS

By E. R. Davis

The church is confronted with a great problem in trying to supply men to shepherd the flock properly. Our missionaries go out and bring people into the church, and are successful in baptizing quite a number in some communities. These people have obeyed the first principles; but they need a shepherd to teach them and help them to “go on unto perfection.” There are a good many local elders who would make good shepherds to care for these converts if they had the necessary time to devote to the work. But in this busy, strenuous age it takes a laboring man about all his time to earn a livelihood, so that he does not have the time needful to prepare himself for church work and to do the work that is necessary to keep the members in good spiritual condition.

This problem confronting the church is due to two conditions: lack of men, and lack of funds. With more funds available to supply the just wants and needs of the families of those who are qualified to be pastors, more men would be willing to devote their whole time to the ministry. As a rule the larger branches are supplied, while the smaller branches are left to shift for themselves, owing to lack of men to supply the demand.

The foregoing presents two important points, viz, qualification, and whole time work. In this connection we refer to the following scriptures:

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”—Acts 20: 28.

“Till I come, give attention to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”—1 Timothy 4: 13-16.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2: 15.

In the foregoing scriptures the servant of God is admonished to take heed unto himself as well as unto the flock, and to feed the church which has been purchased at so great a sacrifice as the shedding of the blood of Christ. When so great a price has been paid to purchase the church, no pains should be spared in trying to save it.

No man, however great his other qualifications may be, can successfully feed the flock spiritual food, unless he himself feeds upon spiritual food. Timothy was admonished not to neglect the gift that has been bestowed upon him through ordination. Not many men can give the proper attendance to reading, exhortation, doctrine, and study, or fail to neglect the gift of their ministry, when they are compelled to work at some strenuous labor from eight to twelve hours a day in order to keep the wolf from the door.

Even in a small branch of from sixty to seventy members, but few men can attend to all the pastoral duties, in the way of visits, administering to the sick, counseling and advising with the members, preaching, teaching, conducting priesthood meetings, prayer meetings, business meetings, etc.; and at the same time give proper attention to reading, study, doctrine, prayer, and meditation, while at the same time he is under the necessity of working from eight to twelve hours a day for a living. Few men can do this without neglecting either their ministerial duties or their secular work, or both. More often the ministerial work is neglected, and sometimes both the ministerial and the secular work suffer. There are men who seem to be able to earn a livelihood and at the same time make a success in a ministerial way as a pastor; but such men are few and far between.

In many branches the presiding officer is expected to be in attendance at all the services, and to be a preacher as well as to teach in Sunday school and Religio, hold numerous other offices in the branch; and in some places he is expected to be the janitor also. And in most cases the members expect him to visit them in their homes, and in some homes he is expected to visit about every two weeks, or these people will feel that they are being neglected, or that he is showing partiality. In some instances the pastor is expected to please everybody, and to do all things in harmony with a hundred different minds, with as many different ideas of how things ought to be done.

Solving the pastoral problem is a big job, hence the need of more qualified men, and more money to supply the just wants and needs of these men and their families.

KEEPING TRACK OF MEMBERS

By Arthur Allen

Many Saints in changing their residence are lost to the church.

Every pastor ought to know the members of his branch, and should feel responsible for their spiritual welfare. Should any member move away from his branch, the pastor should use every means available to ascertain his address; and if the member moves to another branch, he should write the pastor of that branch, and inform him that Brother Blank has moved into his branch, and give the address where he will find him, asking him to call on the brother and learn his spiritual needs. The pastor of the branch to which the member has moved should call on him as soon as possible, and extend him a hearty invitation to attend all services, and make him feel that he is welcome in his new church home.

If a member moves from a branch to where there is no branch, his former pastor should write the president of the district that he has moved to, and give him the address of the member who has moved into his district, asking him to visit him if possible; and the district president should visit him or write to him and do all that he can for him.

In other words a pastor should feel that he is responsible for his members until they are placed in charge (or care) of some other pastor. If this was observed, our recorder would not have to report a large number on the unknown list, and many would be saved to the church.

The name and address of any branch or district president may be obtained from the office of the First Presidency, Independence, Missouri.

REPORT OF QUORUM SECRETARY-TREASURER

The report of the secretary, as presented to the quorum at the last General Conference was as follows:

Number of members reporting	157
Sermons preached	6,276
Pastoral visits	6,422
Total services attended	25,831
Baptisms	353
Confirmations	488
Ordinations	94
Blessing of children	361
Administrations to the sick	7,949
Marriages performed	128
Branches organized	4
Service on church courts	29
Service on stake and general high council	83
Blessings reported by patriarchs	493
Quorum membership at last report	278
New ordinations	15
Losses—By death	5
By revocation of license	1
By correction	1
Present membership	286

The report of the treasurer, as made to the Quorum in a condensed form, was as follows:

Cash on hand per last report	\$222.34
Receipts from all sources since	130.86
	<hr/>
Total to account for	\$353.20
Disbursements	89.31
	<hr/>
Balance on hand	\$263.89

October 13, 1923.

To the Quorum of High Priests: We, your committee appointed to audit the books of the quorum treasurer, Albert H. Knowlton, report that we have examined all records and find accounts correct.

(Signed) FRANK G. HEDRICK.
W. S. MACRAE.

HIGH PRIESTHOOD

Quorum Membership October 15, 1923

Adams, W. R.
 Allen, Arthur.
 Anderson, David Allen
 Anderson, Oscar
 Angus, Archibald
 Archibald, Coventry
 Archibald, Russell
 Armstrong, William R.
 Aylor, William M.

Bailey, Earl
 Bailey, John J.
 Baker, James M.
 Baldwin, Richard M.
 Ballantyne, Robert A.
 Banta, Albert J.
 Barraclough, George F.
 Bear, J. L.
 Becker, John A.
 Beebe, George, jr.
 Berve, Amos
 Bishop, James E.
 Blair, Frederick B.
 Blair, George W.
 Blair, William A.
 Brewer, William J.
 Briggs, George N.
 Budd, Roy S.
 Bullard, Richard
 Bullard, William D.
 Burger, John L.
 Burgess, Robert E.
 Burgess, Samuel A.
 Burt, George W.
 Burwell, Robert N.
 Butterworth, Cornelius A.
 Butterworth, Charles E.

Carlile, John P.
 Carlile, Joshua
 Carpenter, Claude I.
 Carmichael, Albert
 Carmichael, A. Max
 Carmichael, J. B.
 Carmichael, Nathaniel
 Castings, Henry
 Chase, A. M.
 Chrestensen, James C.
 Clark, Curtis W.
 Clark, Elmer O.
 Constance, Benjamin R.
 Cook, Marcus H.
 Cool, Frederick A.
 Cooper, John L.
 Cooper, Robert T.
 Corbett, Andrew J.
 Crabb, James C.
 Craig, Albert W.
 Craig, Paul N.
 Crippen, Albert R.
 Curtis, J. Frank

Davis, Charles F.
 Davis, Elwyn R.
 Davis, Evan A.
 Davis, James
 Davis, John A.
 Deam, William H.

Dent, John C.
 Dewsnup, Joseph
 Dice, Benjamin J.
 Dowker, David E.
 Duffy, James
 Dutton, Jasper O.

Ebeling, Francis J.
 Ecclestone, William
 Edwards, F. Henry
 Elliott, Thomas J.
 Ellis, Clyde F.
 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
 Fryando, Alma M.

Gaither, Charles A.
 Gamet, Levi
 Garrett, William H.
 Garver, John F.
 Gault, James
 Giles, Edward J., sen.
 Gillen, James A.
 Gleazer, Edmund J.
 Goodrich, Vinton M.
 Gould, Hugh W.
 Gould, Clayton G.
 Gould, Leon A.
 Gray, James L.
 Greene, U. W.
 Greenwood, Henry
 Gresty, J. T.
 Grice, William M.
 Griffiths, Gomer T.
 Gunsolley, Jeremiah A.

Hand, Henry H.
 Hands, William O.
 Hansen, John A.
 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., jr.
 Hopkins, Roy V.
 Hougas, Thomas A.
 Hough, Daniel E.
 Hovenga, John

Hulmes, George H., jr.
 Hunt, Charles J.

Ingham, Edward
 Irwin, Charles E.
 Ivie, Thomas A.

Jellings, Charles
 Jobe, Samuel E.
 Johnson, John E.
 Jones, Alonzo E., jr.
 Jones, Charles E.
 Jones, John H. N.
 Jones, Lonzo
 Jones, Thomas
 Jordan, Thomas J.

Karlstrom, Albert V.
 Keck, Louis 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
 Lane, Joseph Arthur
 Lane, Joseph W.
 Layton, John W.
 Leggott, George W.
 Leverton, Arthur W.
 Lewis, George.
 Lewis, Zenos J.
 Lincoln, George S.
 Longhurst, Robert C.
 Luff, Joseph, sen.

Macrae, Washington S.
 Manchester, Alonzo R.
 Martin, John F.
 Matthews, Josiah E.
 May, Roderick
 Midgordon, John
 Mills, Arthur H.
 Mills, Henry E.
 Miller, Charles Edward
 Mintun, James F.
 Moffett, Lewis W.
 Moler, Hiram E.
 Moore, Amos J.
 Mussell, Frederick T.
 McCallum, Alexander
 McClain, James R.
 McConley, Myron A.
 McDowell, Floyd M.
 McDowell, Willis A.
 McGuire, Benjamin R.
 McLean, Archibald F.
 McWethy, Fred A.

Newton, Oscar W.
 Newton, William

Osler, William

Palmer, Emmett N.

Parker, George H.
 Parkin, Charles A.
 Parsons, Alonzo H.
 Peak, Warren E.
 Pease, William H.
 Pickering, William R.
 Pitt, Sidney, sen.
 Pitt, Frederick G.
 Powell, David E.
 Prall, Wilbur E.
 Pugsley, Paul H.

Rannie, Edward
 Roberts, John W.
 Robertson, Edward F.
 Ross, Isaac M.
 Rushton, John W.
 Russell, Robert C.

Salisbury, Orman
 Salyards, Richard S., sen.
 Sandy, Harvey S.
 Sandy, Seth S.
 Saxe, John A.
 Scarecliffe, Charles F.
 Schimmel, John J.
 Schofield, John
 Scott, Buford J.
 Scott, Harlan A.
 Scott, Willard R.
 Scott, William W.
 Selbe, Christopher A.
 Self, Carl T.
 Shields, John
 Short, Ellis, sen.
 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, Walter Wayne
 Snider, Coleman R.
 Snobelen, David K.
 Sparling, William
 Squire, Ephraim
 Squire, Joseph R.
 Stark, Arthur E.
 Stewart, George W.
 Stone, Albert E.
 Stoft, Arthur E.
 Story, Otto H.
 Suttill, John D.
 Sutton, James R.

Tanner, Joseph A.
 Tary, Okey J.
 Taylor, Thomas
 Taylor, John W.
 Terry, John M.
 Thomas, Thomas U.
 Thompson, Benard P.
 Thompson, Emery
 Thompson, Henry B.
 Trapp, Alfred T.
 Traver, Edward L. M.
 Traxler, Moroni
 Tucker, Edward
 Tucker, John
 Turpen, Martin M.
 Twombly, Samuel

Waller, Gilbert J.
 Warr, Albert E.
 Weld, Francis M.
 Wells, Gomer R.
 White, Alma R.
 White, Ammon
 White, David C.
 White, Isaac N.
 White, John D.
 Wight, Cyril E.
 Wilkie, David C.
 Williams, David J.

Williams, Daniel T.
 Williams, Edmund J.
 Williams, Thomas W.
 Williamson, William H.
 Winning, Robert
 Wixom, George H.
 Worden, James O.

Yarrington, Alvah J.

Zimmermann, John, sen.
 Zimmermann, John, jr.

The First Presidency

Frederick M. Smith, President of the Church

Elbert A. Smith, Counselor

Floyd M. McDowell, Counselor

The Quorum of Twelve

Budd, Roy S.
 Curtis, J. Frank
 Edwards, Frank H., Secretary
 Ellis, Clyde F.
 Garver, John F.
 Gillen, James A., President

Gleazer, Edmund J.
 Hanson, Paul M.
 McConley, Myron A.
 Rushton, John W.
 Williams, Daniel T.
 Williams, Thomas W.

The Order of Patriarchs—Evangelists

Angus, Archibald D.
 Bailey, John J.
 Baldwin, Richard M.
 Bullard, Richard
 Burt, George W.
 Butterworth, Charles E.
 Carlile, Joshua
 Davis, James
 Greene, Ulysses W.
 Greenwood, Henry
 Gresty, John T.
 Griffiths, Gomer T.
 Jones, John H. N.
 Lambert, Joseph R.
 Leverton, Arthur

Manchester, Alonzo R.
 Martin, John F.
 Matthews, Josiah E.
 McDowell, Willis A.
 Pitt, Frederick G.
 Russell, Robert C.
 Shields, John
 Smith, Frederick A., President
 Smith, Hyrum O., Secretary
 Smith, Isaac M.
 Squire, Joseph R.
 Stone, Albert E.
 Suttill, John D.
 White, Ammon
 White, Isaac N.

The Order of Bishops

Becker, John A.
 Blair, Frederick B.
 Blair, William A.
 Burger, John L.
 Carmichael, Albert
 Clark, Elmer O.
 Cooper, Robert T.
 Craig, Albert W.
 Dent, John C.
 Fisher, Myron C.

Fry, Charles
 Hunt, Charles J.
 Ingham, Edward
 Irwin, Charles E.
 Karlstrom, Albert V.
 Keir, James F., Counselor to Pre-
 siding Bishop
 Kelley, Edmund L.
 Koehler, J. August
 Lambert, George P.

Lewis, George	Scott, Buford J.
May, Roderick	Siegfried, Mark H.
McGuire, Benjamin R., Presiding Bishop	Short, Ellis, sen.
McLean, Archibald F.	Smith, Israel A., Counselor to Pre- siding Bishop
Parkin, Charles A.	Zimmermann, John, sen.
Phillips, A. B.	

The Standing High Council

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

General Standing High Council

John A. Becker	Mark H. Siegfried
Nathaniel Carmichael	Israel A. Smith
John F. Garver	Walter W. Smith
Roy V. Hopkins	Joseph A. Tanner
George H. Hulmes	Samuel Twombly
Richard J. Lambert	One vacancy.

Holden Stake

David J. Krahl, President Charles J. Hunt, Bishop

Kansas City Stake

Joseph A. Tanner, President Frederick B. Blair, Bishop

Far West Stake

Richard S. Salyards, President J. August Koehler, Bishop

Lamoni Stake

Cyril E. Wight, President Albert Carmichael, Bishop

Zion

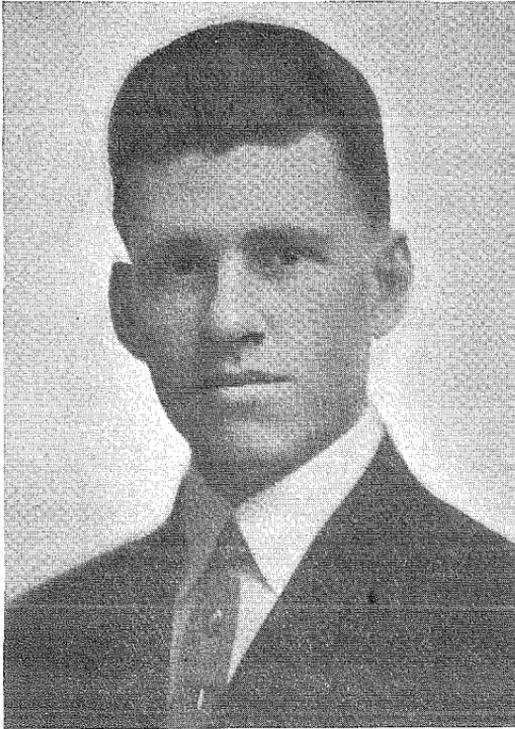
Frederick M. Smith, President Benjamin R. McGuire, Bishop

The Quorum of High Priests

Tanner, Joseph A., President.
 Parsons, Alonzo H., Counselor.
 Hopkins, Roy V., Counselor.
 Knowlton, Albert H., Secretary-Treasurer.
 Jellings, Charles D., Assistant Secretary.
 Armstrong, William R., Secretary for British Isles.
 Corbett, Andrew J., Secretary for Australia.

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

**INTRODUCING SOME OF THE NEW MEMBERS OF THE
QUORUM OF HIGH PRIESTS**



BISHOP CHARLES E. IRWIN

Instructor Social Science, Graceland College.



EDWARD L. M. TRAVER

Branch President, Boston, Massachusetts, Branch.



LONZO JONES

*Instructor Religious Education, Graceland
College.*



A. M. CHASE

District President, Fremont, Iowa, District.



JOHN ZIMMERMANN, JR.

Branch President, Philadelphia, Pennsylvania.



LOUIS E. MOFFETT

Branch President, Pleasanton, Iowa. Lamoni Stake High Council.



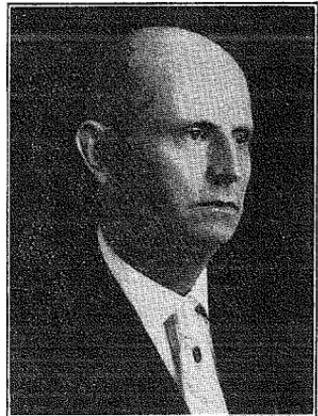
ALMA R. WHITE

Stake High Council, Kansas City, Missouri, Stake.



ARTHUR E. STOFT

Pastor, Philadelphia, Pennsylvania.



WILLIAM J. BREWER

*Pastor, Enoch Hill Branch,
Independence, Missouri.*

